

THE



# DĪPAVAMSA:

AN ANCIENT BUDDHIST HISTORICAL RECORD.

EDITED AND TRANSLATED BY

**HERMANN OLDENBERG.**



**WILLIAMS AND NORGATE.**

14, HENRIETTA STREET, COVENT GARDEN, LONDON;  
AND 20, SOUTH FREDERICK STREET, EDINBURGH.

1879.

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# 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 Dīpavamsa<sup>1</sup>), 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 wrong<sup>2</sup>). 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. 796; 1854; 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 Sīhassara: „Uttaravihāravāsīnam pana Mahāvamse Sīhassarassa rañño puttapaputtakā caturāsītisahassāni rājāno ahesum, tesam kaniṭṭhako Bhaggusakko (corrected to Bhagusakko) 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.

of the Mahāvamsa, contains the following important remarks<sup>1)</sup>:

„Mahāvamsam pavakkhāmīti mahantānam vamsa taṇṇi paveniparamparā 'ti pi sayam eva vā mahantattā ubhaya yattha paridīpitattā vā Mahāvamsa, taṇṇi Mahāvamsa tesam pi buddhabuddhasāvakādīnam pi guṇamahantāna Mahāsammattādīnam pi vā rājamāhāmattānam (rājamahantānam?) pavenidīpitattā ca buddhāgamanādīpakārehi mahādhikārattā sayam eva mahantattam veditabbam.

anupamavamsaanuggahādīnam (°dīnam Paris MS.)

sabbam aññatam (aññātam Par. MS.) kaṭam suppakāsitam

apariyāgatam (ariyābhatam Par. MS.) uttamāsārobhi vanṇitam

sunantu dīpatthutiyā sādhusakkatan ti (comp. Dīpav. 1, 5) iminā Atthakathānāyena 'ev' assa mahantattam paridīpitam (paridīpitattam?) ca veditabbam. — tenāhu porāṇā:

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

saṃgahattheravādaṇ ca dīpaṇhi sāsanaāgamanam

naṇṇādāgamanam vamsam kittayissam sunātha me 'ti

(comp. Dīpav. 1, 1). imāya pana gāthāya nāyena (gāthānāyena Par. MS.) pi assa sakhyā (saṃkhyā Par. MS.) mahantattaparidīpitattam ñeyyam. evam Mahāvamsaṇ ti laddhanāman Mahāvihāravāsīnam vācanamaggam porāṇatthakatham ettha Sīhalabhāsam 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 *Dīpavaṃsa*. There must, therefore, most probably be some relation between this *Atthakathā* and the *Dīpavaṃsa* 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 ācariyo porāṇaṃhi Sīhala[tthā]-kathā - Mahāvamsa e ativitthārapunaruṭṭidosa bhāvaṃ pa-hāya taṃ sukhaggaṇāḍippayojanasahitaṃ katvā 'va ka-thesi*“. The work in question is called here, as repeatedly afterwards; *Sīhalaṭṭhakathā - 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 *Tipitaka*, its redaction in the three Councils, and its propagation to Ceylon by Mahinda and his compa-

known, on that very Sinhalese *Atthakathâ* of the *Mahâvihâra*, 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 „*Sîhalatthakathâ-Mahâvaṃsa*“ could apply most properly to this work: it is a historical account (*Mahâvaṃsa*) 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 foundation<sup>1)</sup>.

We are not very likely to go too far *âstrây*, if we try to form an idea of the style of composition of this Sinhalese *Atthakathâ-Mahâvaṃsa* according to the analogy of what we have before us in *Buddhaghosa's* comment. According to this, the *Atthakathâ-Mahâvaṃsa* 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 Pâli 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 Pâli. It was necessary, of course, to convey to the Sinhalese clergy of that time the understanding of the sacred Pâli 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 *Mahâvaṃsa Tikâ* gives from the *Atthakathâ* of the *Uttaravihâra*, concerning the history of *Susunâga* (*Turnour's Introduction*, p. XXXVI), of the nine *Nanda* kings (l. l. p. XXXVIII), of *Candagutta* (l. l. p. XLII), of the descendants of *Mahâsammatâ* (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 *Mahâvaṃsa* of the *Uttaravihâra*, we are led to believe, that the *Mahâvaṃsa* also of the *Uttaravihâra* formed a part of the *Atthakathâ* of that monastery in the same way as was the case in the *Mahâvihâra*.



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 „Porâṇâ“, i. e. taken from the ancient Sinhalese Aṭṭha-kathâ, and quoted by Buddhaghosa or in the Mahâvaṃsa Tīkā, present the same close resemblance and almost identity with passages of the Dīpavaṃsa, which we have observed in the two verses given above. In proof of this I give the following examples:

Samanta-Pāsâdikâ (MS. Orient. 1027 of the Brit. Museum) fol. ga': tenâhu porâṇâ:

Vedisagirimhi Rājagahe vasitvâ tiṃsa rattiyo  
kâlo 'va gamanassâ 'ti gacchâma dīpam uttamaṃ. |  
paḷinâ Jambudīpâto haṃsarājā va ambare  
evam uppatitâ therā nipatiṃsu naguttame. |  
purato puraseṭṭhassa pabbate meghasannibhe  
patiṭṭhahiṃsu kūtāmi haṃsā va nagamuddhanīti.

Comp. Dīpav. 12, 35—37.

Samanta-Pās. fol. kâḥ' — kha: sâ panāyaṃ (i. e. the second Council)

yehi therehi saṃgātā saṃgītesu ca vissutā  
Sabbakāmi ca Sāḷho ca Revato Khuddhasābhito  
Yaso ca Sāṇasambhūto, ete saddhivihārikā  
therā Ānandatherassa diṭṭhapubbā tathāgataṃ,  
Sumano Vāsabhagāmi ca ñeyyā saddhivihārikā  
dve ime Anuruddhassa diṭṭhapubbā tathāgataṃ.  
dutiyo paṇa saṃgāto yehi therehi saṃgaho  
sabbe pi pannabhārā te katakiccā anāsavā 'ti.

Comp. Dīpav. 4, 50—54.

Mahāv. Tīkā fol. khau: tenâhu porâṇâ:

yakkhānaṃ buddho bhayaajananaṃ akāsi,  
te tajjitā taṃ saraṇaṃ akāṃsu buddhaṃ,  
lokānukampo lokāhite sadā rato  
sā cātāyi attasukhaṃ acintamassa. |  
imaṇ ca Lāṅkāthala mānusānaṃ

porāṇakappaṭṭhitam vutt[h]avâsam  
vasanti Laṅkāthala mānusā bahu  
pubbe va Ojamaṇḍavaradīpe 'ti.

Comp. Dīpav. 1, 66. 73.

Mahāv. Tīkā fol. tām: tenāhu porāṇā:

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

Comp. Dīpav. 19, 9.

Mahāv. Tīkā fol. dhri': tenāhu porāṇā:

Anulā nāma yā itthi sā hantvāna narattame  
catumāsam Tambapannimhi issariyam anusāsita 'ti.

Comp. Dīpav. 20, 30.

These passages which we may almost with certainty pronounce to belong to the ancient Aṭṭhakathā-Mahāvamsa of the Mahāvihāra, will suffice to show, to what extent the author of the Dīpavamsa borrowed not only the materials of his own work, but also the mode of expression and even whole lines, word for word, from that Aṭṭhakathā. In fact, a great part of the Dīpavamsa has the appearance not of an independent, continual work, but of a composition of such single stanzas extracted from work or works like that Aṭṭhakathā; many of the repetitions and omissions<sup>1)</sup> 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 manussalokeyam khattiya pucchasi bhūmipāla,  
samaṇā mayam mahārāja dhammarājassa sāvaka  
tām eva anukampāya Jambudīpā idhāgatā. |  
āvudham nikkhipitvāna ekamantam upāvisi,  
nisajja rājā sammodi bahum atthūpasamhitam. |  
sutvā therassa vacanam nikkhipitvāna āvudham  
tato theram upagantvā sammoditvā c' upāvisi.

(17, 27:)

punnakaṇṇarako nāma ahū pajjarako tadā  
tasmim samaye manussānam rogo pajjarako ahū.

An instructive example of the abrupt and fragmentary character of some parts of the Dīpavamsa is contained in the account of the conversion of young Moggallāna (5, 55—68), which would be almost unintelligible if we did not possess the same narrative in the Mahāvamsa (pp. 28—33).

Dîpavamsa 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 Dîpavamsa and the ancient Atthakathâ of the Mahâvihâra, furnish us with a clue for gaining an insight into the relative position of the Dîpavamsa and the second important historical text of the Pâli literature, the Mahâvamsa. 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 Mahâvihâra. Each work represented, of course, their common subject in its own way, the Dîpavamsa following step by step and almost word for word the traces of the original, the Mahâvamsa proceeding with much greater independence and perfect literary mastership. The Dîpavamsa, 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 Dîpavamsa which remind us of the first clumsy attempts of the ancient German tribes, to write Latin. The Mahâvamsa is composed very differently; its author masters the Pâli 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-

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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 Dîpavamsa 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 Dīpavamsa 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 Aṭṭhakathā-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 Dīpavamsa 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 Dīpavamsa was composed. Turnour infers its anterior origin compared with the Mahāvamsa, from the fact of the first line's, as he says, of the Dīpavamsa being quoted in the Mahāvamsa Tīkā, the authorship of which he ascribes to Mahânāma, 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 Dīpavamsa itself, but from the Aṭṭhakathā on which the Dīpavamsa is founded. So we lose the date on which Turnour's opinion is based. What remains, are the following data:

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



2) Buddhaghosa was acquainted with a version of the *Dîpavaṃsa* which, however, differed in some details from that which we possess<sup>1</sup>).

3) The continuator of the *Mahāvamsa* (p. 257, ed. Turnour) tells us, that king Dhātusena (A. D. 459—477) ordered the *Dîpavaṃsa* 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 Tîkā*, which was composed in much later times, mentions an *Aṭṭhakathā* on the *Dîpavaṃsa*<sup>2</sup>).

The result is, that the *Dîpavaṃsa* — 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 *Mahāvamsa*<sup>3</sup>), 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 *Dîpavaṃsa*. The words, besides, by which Mahânāma characterizes the works of his predecessors:

porāṇehi kato p' ēso ativitthārito kvaci  
atīva kvaci saṃkhittō anekapunaruttako,

apply so extremely well to those peculiarities of the *Dîpavaṃsa* 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 *Dîpav.* 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 *Dîp.* 11, 17; 12, 1. — The *Dîpav.* is also quoted in the *Aṭṭhakathā* 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 ambhakaṃ ācariyā akāṃsū 'ti vadeyyuṃ, tesam pi tāṃ parikapptavipphanditam eva, tesam abhilāpamattam vā 'ti *Dîpavaṃsaṭṭhakathāyaṃ vuttam*.

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

I have made use in editing the text of the *Dîpavamsa*, 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 *Dîpavamsa* (6, 87 — 15, 91) is wanting; instead of this the MS. contains a fragment of the *Thûpavamsa*. The MS. has been written Sakkarâj 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 Pâli 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 (Pâli Collection no. 95).

5. 6) *B. C*: Copies of two MSS. of the Dadalle Wihâre, made for Mr. Rhys Davids, now in the Cambridge University Library (Add. 945. 946). In the five first *Bhânavâras* 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 Wihâre. 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 Pâli 366).
- 11) *S*: A copy written on paper, which the priest Subhûti of Vaskaduve 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:

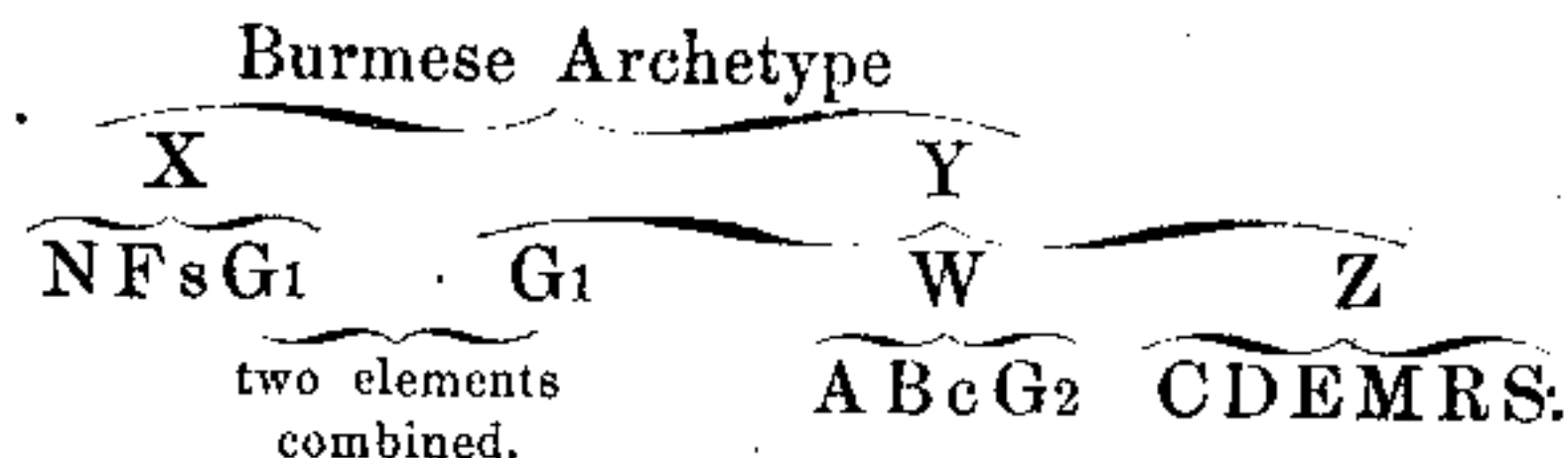
*X* = all Burmese MSS.

*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.<sup>1)</sup> Perhaps this was the MS. brought in 1812 from Siam to Ceylon by the Modliar George Nadoris<sup>2)</sup>.

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

<sup>1)</sup> See, for instance, 1, 6. 55; 4, 45; 11, 3; 22, 18.

<sup>2)</sup> 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 Pâli text of the Dîpavamsa a translation written in the language of a foreign country.

Berlin, September 1879.

The Editor.



Namo tassa bhagavato arahato sammāsam-  
buddhassa.

Dīpāgamanam buddhassa dhātu ca bodhiyāgamam  
saṃgahācariyavādañ ca dīpamhi sāsana-gamam  
narindāgamanam vaṃsam kittayissam, suṇātha me. |  
pītipāmojjajananam pasādeyyam maṇoramam  
ānekākārasampannam cittikatvā suṇātha me. |  
udaggacittā sumanā paṭṭhā tuṭṭhamānasā  
maddosam bhadravacanam sakkaccam sampaticchattha. |  
suṇātha sabbe paṇidhāya mānasam, vaṃsam pavakkhāmi  
paramparāgatam  
tuttippasattham bahunābhivaṇṇitam etamhi nānākusumam  
va ganthitam, |  
nūpamam vaṃsavara-ggavāsinam apubbam, anaññaṃ tatha  
suppakāsitam  
riyāgatam uttamasabbhi vaṇṇitam suṇātha dīpatthuti sā-  
dhusakkatam. | 5

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

I, 1. This verse is quoted in the Mahāvamsa Tīkā (Turnour's MS.).  
dhātu ca A B G X, dhātuñ ca Z, Mahāv. T. dhātu may be the genitive;  
compare some examples of similar genitives and locatives at 15, 21. 27;  
6, 32; 17, 53. — 4. °ābhataṃ A B c G 2, Mahāv. T., °ābhabhataṃ F, °āgatam  
G 1 Z. — nānākusumavarabhūtagaṇṭhitan N, nānākusumam varabhutagaṇ-  
ṭitam F, nānākusumavadasutapaṇḍitam G 1, etamhi nānākusumam va ganthi-  
am Y, Mahāv. T. — 5. This Cōka which is quoted in the Mahāvamsa  
Tīkā, runs thus: anupamavamsaanuggahādinaṃ sabbam aññatam katam  
suppakāsitam apariyāgatam uttamasabbhi vaṇṇitam suṇantu dīpatthuti sā-  
dhusakkatam. ti.

Âsabhan ðhânâpallaṅkam acalam daḥham akampitam  
 caturaṅge paṭiṭṭhâya nisîdi purisuttamo. |  
 nisajja pallaṅkavare narâsabho dumindamûle dipadânam ut-  
 tamo  
 na chambhati vîtabhayo vâ kesarî disvâna Mâram saha-  
 senavâhanam. |

Mâravâdam bhinditvâna vitrâsetvâ sasenakam  
 jayo attamano dhîro santacitto samâhito |  
 vipassanâkammaṭṭhânam manasikâraṇ ca yoniso  
 sammasi bahuvidham dhammam anekâkâranâssitam. |  
 pubbenivâsaññaṇ ca dibbacakkhuṇ ca cakkhumâ  
 10 sammasantô mahâñâṇî yâme tayo atikkamî. |  
 tato pacchimayâmamhi paccayâkâram vivatṭayi  
 anulomam paṭilomaṇ ca manas' âkâ sirîghaṇo. |  
 ñatvâ dhammam pariññâya pahânam maggabhâvanam  
 anusâsi mahâñâṇî vimutto upadhisamkhaye. |  
 sabbaññutaññânavaram abhisambuddho mahâmuni  
 buddho buddho 'ti tam nâmam samaññâ paṭhamam ahû.  
 bujjhitvâ sabbadhammânam udânam katvâ pabhamkaro  
 tad' eva pallaṅkavare, sattâham vîtinâmayi. |  
 samitasabbasantâso katakicco anâsavo  
 15 udaggo sumano haṭṭho vicintesi bahum hitam. |  
 khâṇe khâṇe laye buddho sabbalokam avekkhati,  
 pañcacakkhu vivaritvâ olokesi bāhû jane. |  
 anâvaranaññaṇ tam pesesi dipaduttamo,  
 addasa virajo sañthâ Laṅkâdîpam varuttamam |  
 sudesam utusampannam subhikkham ratanâkaram  
 pubbabuddhamanuciñnam ariyagaṇâsevitaṇ. |  
 Laṅkâdîpavaram disvâ sukhettaṇ ariyâlayam  
 ñatvâ kâlam akâlaṇ ca vicintesi anuggaho: |  
 Laṅkâdîpe imam kâlam yakkhabhûtâ ca rakkhasâ  
 20 sabbe buddhapaṭikutṭhâ, sakkâ uddharitaṇ balaṇ. |

6. âsabhan ðhânânam pallaṅkam? Dasabalasutta: dasabalâsâr  
 annâgato bhikkhave tathâgato catûhi vesârajjehi samannâgato âsabha  
 ðhânânam paṭijânâti parisâsu sîhanâdam nadati. — daḥham X, dutṭham Y. :  
 caturô aṅge X. Compare Abhidhânapp. 157. — 7. sahasenam âgataṇ :  
 [sahasena]vâ[gataṇ] N, sahasenavâhanam ABFG. The reading of Z may be  
 correct. — 12. anusâsi Ns, anuñâsi F, anussâbhi (corrected into anussâsi  
 G1, anussâhi ABG2, anussari Z. — 16. pañca cakkhum a.

nīharitvā yakkhagane pisāce avaruddhake  
 khemaṃ katvāna taṃ dīpaṃ vasāpessāmi mānuse. |  
 tiṭṭhantesu ca ime pāpe yāvatāyūṃ asesato,  
 sāsānantaraṃ bhavissati Laṅkā dīpavare taṃ. |  
 uddharitvāṇ' ahaṃ satte pasādetvā bahū jane  
 ācikkhitvāna taṃ maggaṃ añjasā ariyāpathaṃ |  
 anupādā parinibbāyī suriyo atthaṃ gato yathā.  
 parinibbute catumāsē hessati paṭhamasamgaho, |  
 tato paraṃ vassasate vassāṇ' atthārasāni ca  
 tatiyo saṃgaho hoti pavattatthāya sāsanaṃ. |  
 imasmim Jambudīpaṃhi bhavissati mahāpati  
 mahāpuṇṇo tejavanto Asokadhammo 'ti vissuto. |  
 taṣṣa raṇṇo Asokassa putto hessati paṇḍito  
 Mahindo sutasampanno Laṅkā dīpaṃ pasādayaṃ. |  
 buddho nātvā imaṃ hetuṃ bahuṃ atthūpasamhitāṃ  
 kālākālaṃ imaṃ dīpaṃ ārakkhaṃ sugato kari. |  
 allākaṃ animisaṇ ca caṅkamaṃ ratanāgharaṃ  
 iapālamucalindo khīrapālena sattamaṃ. |  
 ttasattāhakarāṇīyaṃ katvāna vividhaṇ jino  
 ārāṇasiṃ gato vīro dhammacakkaṃ pavattitum. |  
 hamaṃcakkam pavattento pakāsento dhammaṃ uttamam  
 tthārasannaṃ koṭīnaṃ dhammābhisamayo ahū. |  
 lonḍaṇṇo Bhaddiyo Vappo Mahānāmo ca Assaji  
 e pañca mahātherā vimuttā anattalakkaṇe. |  
 asasahāyā cattāri, puna pañṇāsa dārake  
 ārāṇasi Isipatane vasanto uddharī jino. |

25

30

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

„pisāce pavesessāmi Giridīpaṃ manoramaṃ,  
 tiṭṭhantu ca ime pāpā yāvatāyūṃ asesato.“

4. parinibbāyī G1XZ, parinibbeyam ABG2. parinibbeyyam? —
5. vassasate vassānatth° XZG1, dve vassasatānatth° A2BG2, vassasatānatth°.
1. I think that the reading of XZG1 is correct, and that a Ṭloka which  
 contained a mention of the second Council has been omitted in our MSS. —
7. pasādaye Y (°yūṃ G1), °yam Xs. — 31. pavattento all the MSS.; pa-  
 ttente? — pakāsente AB. — 33. Yasasahāye cattāro? — Bārā-  
 si 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  
 could write Bārāṇasi, comp. v. 34 and the comment on Kaccāyana's  
 grammar, 2, 18.

Bârânasim vasitvâna vutthavasso tathâgato  
 Kappâsike vanasande uddhari Bhaddavaggiye. |  
 anupubbañ caramâno Uruvelam avasari,  
 35 addasa virajo satthâ Uruvelakassapañ jaṭim. |  
 agyâgâre ahinâgaṃ damesi purisuttamo.  
 disvâ acchariyaṃ sabbe nimantimsu tathâgataṃ: |  
 hemantañ cātumâsamhi idha vihara Gotama,  
 mayam taṃ niccabhattenā sadā upatṭhahāmase. |  
 Uruvelāyaṃ hemante vasamâno tathâgato  
 jaṭile sapârisajje vinesi purisâsabho. |  
 mahâyaññaṃ pakappimsu Aṅgâ ca Magadhâ ubho,  
 disvâ yaññe mahâlâbhaṃ vicintesi ayoniso: |  
 mahiddhiko mahâsamaṇo ânubhâvañ ca taṃ mahâ,  
 40 sace mahâjanakâye vikubbeyya katheyya vâ, |  
 parihâyissati me lâbho Gotamassa bhavissati,  
 aho nûna mahâsamaṇo nâgaccheyya samâgamaṃ. |  
 caritaṃ adhimuttiñ ca âsayañ ca anûsayam  
 cittaṃ solasâkâre vijânâti tathâgato. |  
 jaṭilassa cintitaṃ ñatvâ paracittavidû muni  
 piṇḍapâtaṃ Kurudîpe gantvâna mahâiddhiyâ |  
 Anotattadahe buddho paribhuñjitvâna bhojanaṃ  
 tattha jhânasamâpattiṃ samâpajji bahum hitaṃ. |  
 buddhacakkhûhi lokaggo sabbalokaṃ vilokayi,  
 45 addasa virajo satthâ Laṅkâdîpavaruttamaṃ. |  
 mahâvanaṃ mahâbhîmaṃ âhu Laṅkâtaṃ tadâ.  
 nânâyakkhâ mahâghorâ luddâ lohitaḥkhasâ |  
 caṇḍâ ruddâ ca pisâcâ nânârûpavihesikâ  
 nânâdhimuttikâ sabbe sannipâte samâgatâ. |  
 tattha gantvâna taṃmajjhe vimamsetvâna rakkhase  
 nîharitvâ pisâcânaṃ manussâ hontu issarâ. |  
 imaṃ atthaṃ mahâvîro cintayitvâ bahum hitaṃ

37. cātumâsamhi? — 40. ca („ca“ is wanting in BG) mahâ sa  
 mahâjanakâye ABG, ca taṃ mahâ s° m° Xs, ca mahâ sace mahante jan  
 kâye ca Z. If we take the reading of X as correct, ânubhâvaṃ instead  
 ânubhâvo is well in keeping with the style of the Dipavaṃsa, and perhaps  
 we may even accept mahâ (or maham?) as a neuter nominative. —  
 46. ahû? — 47. nânârûpâ vihesakâ? — 48. gantvâna taṃmajjhe FG  
 gantvânabham majjhe N, gantvân' aham majjhe s, gantvâna te majjhe Y. —  
 48. vimamsetvâna (vibh° G2) ABcG2, vimamsetvâna (vim° X) XG1;  
 viddhamsetvâna?

nabham abbhuggamitvāna Jambudīpā idhāgato. |  
 yakkhasamāgamamajjhe upari siramatthake  
 nisīdanam gahetvāna dissamāno nabhe t̥hito. | 50  
 t̥hitam passanti sambuddham yakkhasenā samāgatā  
 buddho 'ti tam na māññanti yakkho aññataro iti. |  
 gaṅgātīre Mahiyāsu pokkhalesu patit̥thite thūpat̥thāne Su-  
 bhaṅgaṇe  
 tasmim padesasmi t̥hito naruttamo samappito jhānasamā-  
 dhim uttamam. |  
 jhānam lahum khippanisantikāro muni samāpajjati citta-  
 kkhane,  
 sahasā tam ut̥thāti jhānakhaṇiyā samāpayi sucittehi pāra-  
 mīgato. |  
 t̥hito naro iddhi vikubbamāno yakkho va mahiddhi mahā-  
 nubhāvo,  
 haṇiyam ghanā meghasahassadhārā pavassati sītalavāta-  
 duddini. |  
 m kaṛomi te unham, mama detha nisīditum,  
 n tejabalam mayham parissayavinodanam. | 55  
 e vinoditum sakkā nisīdāhi yathicchitam,

52. Gaṅgātīre — Subhaṅgaṇe is wanting in BG2Z. — Mahiyāpu AG1, nissāsu X. I have written Mahiyāsu, this being the site of the Mahi-gaṇathūpa, as is said in the Mahāvamsa (p. 3), or of the „Mahi nāma ānam“ (Mahāv. Tīkā). — Sutaṅkhaṇe AG1, Subhaṅgan̄ N, Sutaṅgaṇe F (ich may be correct). — 53. khippanisantikāro NG1, °kāro BG2, °kā A, ppanippantikāro F, khippati santikāro Z. In several passages of the Aṅgura-Nikāya, a man who is endowed with promptitude of attention, is led „khippanisanti kusalesu dhammesu“. — cittakkhaṇe F, cittakkhaṇe N, tane A, cittaṇe G1, cintaṇe BG2. Z has the following reading: muni vāpajji sacintaṇe tadā. There is in the Kathāvatthu (Phayre MS. fol. yāh) chapter called „khaṇikakathā“, in which the proposition is discussed: „ekakkhaṇikā sabbe dhammā'ti.“ This means, I believe: „all qualities may be considered in a moment by one thought“. Perhaps we may compare Lal. Vist. p. 447: „sarvam tad ekacittakṣaṇasamāyuktam“. I feel inclined, therefore, to correct: muni samāpajjat' ekacittakkhaṇe, and 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 ut̥thāti, jhānam khaṇe viya nāpayi sucittapāramīgato. — 54. naro AG1X, nabbe Z, which may be correct. — iddhi AG1FZ, iddhi N. — haṇiyam ghanā meghasahassadhārā X (khaṇiyamkhaṇā° F), khaṇiyamahāmeghasahassadhāro (khaṇ°) AG1, khaṇāya m° dhāro Z. ghaṭayam (ganthayam?) gh° m°? — Kathāvat̥thuddipi AFG, °duddubhi ZN. Compare Mahāvagga I, 3, 2. — kaṛomi vō unham?



sabbehi samanunñātāṃ, tava tejabalaṃ kara. |  
 unhaṃ yācatha maṃ sabbe, bhiyyo tejaṃ mahātapāṃ  
 khippāṃ karoma accuṇhaṃ tumbhehi abhipatthitaṃ. |  
 56 thite majjhantike kâlê gimhāṇaṃ suriyo yathā  
 evaṃ yakkhāṇaṃ ātāpo kâye ṭhapita dāruṇaṃ. |  
 yathā kappaparivaṭṭe catusuriyāātapo  
 evaṃ nisīdane satthu tejo hoti tatuttari. |  
 yathā suriyaṃ udentāṃ na sakkā āvaritūṃ nabhe  
 60 evaṃ nisīdanañ cammaṃ n' atthi āvaraṇaṃ nabhe. |  
 nisīdanaṃ kappajālaṃ va tejaṃ suriyaṃ vā pathavi  
 mahātapāṃ vikirati aggijālaṃ v' anappākāṃ. |  
 aṅgārārāsijalitātapāṃ taṃ nisīdanaṃ abbhasaṇaṃ pa-  
 dissati  
 pakkāṃ va ayomayapabbatūpamaṃ. |  
 dīpesu unhaṃ nidasseti dussahaṃ, yakkhāsu paṭisaraṇaṃ  
 gavesayūṃ  
 puratthimaṃ pacchimadakkhiṇuttaraṃ uddhaṃ aṅho d  
 disā imāyo. †  
 kathaṃ gamissāma sukhī arogā kadā pamuñcāma in  
 subheravaṃ. |  
 sace ayaṃ yakkho mahānubhāvo tejo samāpajjati pajjalā,  
 sabbeva yakkhā vilayā bhavissare bhusaṃ va mutṭhi  
 65 jam vātakhittaṃ. |  
 buddho ca kho isinisabho sukhāvaho disvāna yakkhe  
 kkhite bhayaṭṭite  
 anukampako kârūṇiko mahesi vicintayi attasukhaṃ amānu

56. tava-tejabalaṃ phara? Comp. Buddhavaṃsa (Jât. I, p. 24, v. 1)  
 — 58. bhavittha dāruṇaṃ, s; ṭhapito d°? — 59. tatuttari (°rī B)  
 taduttari FZ, tatuttari N. tat' uttarim? — 60. nara Y, nabhe X (at  
 two places). — 61. A1G1F omit va. — pathavi X, patthapi ABG,  
 thari Z. Mahāvaṃsa Tika (fol. kho): te pathavisuriyatejacammakhaṇḍāl  
 bhūtāya (sic) yakkhagāṇā. — 62. pattaṃ va N, sakkā va F, pakkā va  
 — 63. dīpesu XG1, dīpesu Y (dīpetu B1). — nidasseti N, nidasoti F, n  
 yeti Y. I do not think that nidasseti is correct, but I do not know how  
 correct it. — paṭissaraṇaṃ N, saraṇaṃ F, maraṇaṃ Y. — gavesayūṃ  
 gavesisūṃ F, bhavēpisu G1, bhavesupī ABG2, bhayatajjitesu Z. — 64.  
 haṃ gamissāma? — 66. nisabha = pishabha or vishabha? I have found  
 this word at the following passages: in the Saṃyuttaka-Nikāya (Phayre  
 part I, fol. ko) Buddha is compared with a nāga, a sīha, an ājāniya, a  
 sabha, a dhorayha. In the Majjhima-Nikāya (Turnour's MS., fol. 118m) it is  
 of Buddha „nisabhassa appameyyassa“. Sutta-Nipāta (Phayre MS., fol. 7a  
 „gantvāna disvā isinisabhaṃ pasanno“. Buddhavaṃsa (Phayre MS., fol.

ath' aññadîpam paṭirûpakam imam ninnam thalam sabba-  
 thânekasâdisam  
 nadîpabbatatalâkasunimmalam dîpam Girim Laṅkâtalasamû-  
 pamam |  
 sunibbhayam gopitasâgarantakam pahûtabbhakkham bahu-  
 dhaññamâkulam  
 utusamattham harisaddalam mahim varam Giridîpam imassâ  
 uttarim |  
 rammam manuññam haritam susîtalam ârâmavanarâmaṇey-  
 yakam varam,  
 santîdha phullaphaladhârino dumâ, suññam vivittam, na ca  
 koci issaro, |  
 mahaññave sâgaravârimajjhe sugambhîre ūmi sadâ pabhij-  
 jare,  
 suduggame pabbatajâlamussite sudukkaram attha anittam-  
 antaram. | 70  
 avânârosâ parapiṭṭhimamsikâ akârunikâ parahethane ratâ  
 dâ ca ruddhâ rabhasâ ca niddayâ vidappanikâ sapathe  
 idha ime. |  
 a rakkhasâ yakkhagaṇâ ca dutṭhâ dîpam imam Laṅkâ-  
 ciranivâsitam  
 lâmi sabbam Giridîpaporâṇam, vasantu sabbe supajâ  
 anîghâ. |  
 ã ca Laṅkâtalam mânusânam porâṇakappaṭṭhitavuttha-  
 vâsam,  
 santu Laṅkâtale mânusâ bahû pubbe va Ojâvaramaṇḍa-  
 sâdisam. |  
 ehi aññehi guṇeh' upeto manussavâso anekabhaddako  
 pesu dîpissati sâsan' âgate supuṇṇacando va nabhe upo-  
 sathe. |

padakkhiṇam katvâ bodhimaggaṇaṇa naruttamo aparâjitanisabhatṭhâne bo-  
 pallaṅkamuttame pallaṅkena nisiditvâ bujjhissati mahâyaso.

68. gopitas° N, gopikas° F, sobhitas° Y, gobhitas° G1. gopitam s°?  
 uttari XG1. uttaram? — 71. ca ruddhâ (comp. v. 47) AB, va ruddâ  
 2, ca ruddhâ Zn, varuddhâ F. I cannot correct the last words. —  
 °nivâsitam XG1, °nivâsinam Y. — v. 73 is quoted in the Mahāvamsa Tīkā,  
 khau („tenâhu porâṇâ“). Laṅkâthalamânusânam, °ṭṭhitam, vasanti Laṅkâ-  
 amânusâ, Ojamaṇḍavaradîpe Mahāv. T. °maṇḍapâdîpam F. Ojavarâ-  
 ṇḍadîpe? — 74. anek° AFG1, va anek° N, api nek° BG2Z. — dîpesu  
 ssati sâsanâgate ABG2, dîpassa dîpâ sadisâ anâgate Z, dîpissati (dis-  
 at? F) sâsanâgate EFG1, dîpissati sâsanam etthânâgate N.

dīpaṃ ubho mānusaṃ rakkhasā ca ubho ubhinnaṃ tulayaṃ  
 sukhaṃ muni  
 bhiyyo sukhaṃ lokavidū ubhinnaṃ parivattayī goṇayugaṃ  
 75 va phāsukaṃ. |  
 saṃkaddhayī Gotamo dīpaṃ iddhiyā bandhaṃ va goṇaṃ  
 dalharajjukaddhitaṃ,  
 dīpena dīpaṃ upanāmayī muni yugaṃ va nāvaṃ dalha-  
 dhammaveditaṃ. |  
 dīpena dīpaṃ yugalaṃ tathāgato katvān' ulāraṃ viparī ca  
 rakkhase,  
 vasantu sabbe Giridīpa rakkhasā sapakkamāsā vasaṇaṃ va  
 vatthitaṃ. |  
 gaṇḍaṃ gimhamhi yathā pipāsitaṃ dñhāvanti yakkhā Giridī-  
 paṃ atthikā,  
 pavittā sabbe anivattane puna, pamuñca dīpaṃ yathābhū-  
 miyaṃ muni. |  
 yakkhā sututtā supaṭṭharakkhasā laddhā sudīpaṃ  
 nasābhipatthitaṃ  
 abhāyimsu sabbe atippamoditā, otarimsu sabbe chaṇe  
 kkhattamaṃ. |  
 ñatvāna buddho sukhite amānuse katvāna mettaṃ parit-  
 bhāṇi jino.  
 katvāna dīpaṃ tividhaṃ padaakkhiṇaṃ sadā rakkhamaṃ  
 80 kkhagaṇavinodanaṃ  
 santappayitvā pisāce amānuse rakkhān ca katvā dalha  
 mettābhāvaṇaṃ  
 upaddavaṃ dīpe vinodetvā gato Uruvelaṃ pūna tat  
 gato 'ti. |  
 bhāṇavāraṃ paṭhamāṃ. yakkhadamaṇaṃ nittitaṃ.

75. mānuse rakkhase ca? — 76. dalhadāmaveṭhitaṃ?  
 77. viparīva ANG1, °rica BMG2, °rica CRF. — Giridīpe? — sapakkar  
 vasaṇaṃ va vatthitaṃ Y, sapakkāsā capanaṃ pavattititaṃ F, disaṃ pa  
 mānā manasā va vatthitaṃ N. I do not try any correction. — 78. G  
 gaṇ ca gimh°? — Giridīpavattikā N, Giripavattitā F. — pamuñci  
 G2. — 79. Compare Mahāv. Tikā fol. khau': „atha te (rakkhasā) ambā  
 iechitaṃ patthitaṃ nippannaṃ ti mahāhasitaṃ nāma hasitvā nakkhattaṃ  
 kilāṃ kilimsu. I propose to read, therefore: abasimsu sabbe; cha  
 nakkh°. — 81. [dal]ha[mettābhāva]ṇaṃ N. — Z, apparently for the  
 of metrical correctness, reads thus: „up° dīpa vinodayitvā gato ruvelaṃ;  
 pi tath°.“





## II.

Arabaṃ pana sambuddho Kosalānaṃ puruttamaṃ  
 upāṇissāya vihāsi Sudattārāme sirīghano. |  
 tasmiṃ Jetavane buddho dhammarājā pabhaṃkaro  
 sabbalokaṃ avekkhanto Tambapaṇṇivar' addasa. |  
 atikkante pañcavassamhi Tambapaṇṇitalaṃ agā,  
 avaruddhake vinodetvā suññaṃ dīpaṃ akā sayama. |  
 uragā ajja dīpamhi pabbateyyā samutthitā  
 ubhaviyūlhasaṃgāmaṃ yuddhaṃ karimsu dāruṇaṃ. |  
 sabbe mahiddhikā nāgā sabbe ghoravisā ahū  
 sabbeva kibbisā caṇḍā madamānā avassitā. |  
 khippakāpi mahātejā padutthā kakkhalā kharā  
 ujjhānasaññī sukopā uragā vilaratthikā. |  
 Mahodaro mahātejo Cūḷodaro ca tejaso  
 ubho pi balasampannā ubho pi vaṇṇātisayā. |  
 na passati koci samaṃ samuttari, Mahodaro mānamattena  
 tejasā  
 aṃ vināsesi sasalakānaṃ: ghātemi sabbe paṭipakkha-  
 pannage. |  
 odaro gajjati mānanissito: āgacchantu nāgasahassako-  
 ṭṭiyo,  
 āmi sabbe raṇamajjhaṃ āgate, thalaṃ karomi satayoja-  
 naṃ dīpaṃ. |  
 lūsayanti visavegadussahā sampajjalanti uragā mahi-  
 ddhikā  
 sadhanā bhujagindamucchitā ussahanti raṇasatthu ma-  
 dditum. |  
 svāna buddho uragindakuppanaṃ dīpaṃ vinassanti niva-  
 ttahetukaṃ

II, 2. samutthitā G1XZ, samuddikā ABG2, comp. Mahāvamsa, p. 5,  
 1. 2. — 4. ubhatoviyūlhas°? Mah. Tikā fol. gū: saṃgāmaṃ ti ubhato-  
 lhasaṃgāmaṃ. — 5. avassutā? — 6. viralattikā Z, viralatthikā N,  
 rathikā F, vilarattikā ABG. vilayatthikā? bilaratthikā? — 8. sam-  
 ri°AFG1nZ, °rim BcG2. samuttaraṃ (instead of samuttāraṃ)? —  
 padhūpāyanti? comp. Mahāvagga I, 15, 4. — °sattu ABG2, °satthu  
 Zn, °pattum F. — pararosaḍhammā (comp. I, 71) bhujagindā  
 cchitā ussāhayanti raṇasattū madditum? — 11. °kuppanaṃ F,  
 bbaṇaṃ N, °dubbalaṃ Y. — vināssanti F, vināssenti N, vinassanti G1Z,  
 vassa ABG2. uragindakuppanaṃ d° vinassantaṃ nivattihe-  
 saṃ?

lokassa cārī sugato bahum hitam vicintayi aggasukham  
sadevake. |  
sace na gaccheyyam na pannagā sukhī, dīpaṃ vināsaṃ na  
ca sādhu 'nāgate, |  
nāge anukampamāno sukhathiko gacchām' ahaṃ dīpasu-  
kham samicchitum. |

Eaṅkādīpe guṇaṃ disvā pubbe yakkhavinoditaṃ  
mama sādhu kataṃ dīpaṃ mā vināsentu pannagā. |  
idaṃ vatvāna sambuddho utthahitvāna āsanā  
15 gandhakuṭito nikkhamma dvāre atthāsi cakkhumā. |  
yāvatā Jetavane ca ārāme vanadevatā  
sabbe 'va upatthahimsu mayaṃ gacchāma cakkhuma. |  
alaṃ sabbe pi tiṭṭhantu Samiddhi yeko 'vagacchaṭu,  
avagaccha saharukkho dhārayitvāna piṭṭhito. |  
buddhassa vacanaṃ sutvā Samiddhi sumano ahū  
samūlaṃ rukkham ādāya saba gacchi tathāgataṃ. |  
naruttamaṃ taṃ sambuddhaṃ devarājā mahiddhiko  
chāyaṃ katvāna dhāresi buddhasetthassa piṭṭhito. |  
yattha nāgānaṃ saṅgāmaṃ tattha gantvā naruttamo  
20 ubhonāgavaramajjhe tthito satthānukampako. |  
nabhe gantvāna sambuddho ubhonāgānaṃ upari  
tibbandhakāratamaṃ ghoram akāsi lokanāyako. |  
andhaṃ tamaṃ tadā hoti kesaramayaiddhiyā,  
andhakārena onaddho sihitā yarukkho ahū. |  
aññamaññaṃ na passanti tasitā nāgā bhayaṭṭitā  
jitaṃ pi na passanti kuto saṅgāma kārītum. |  
sabbe saṅgāmaṃ bhinditvā pamuñcitvāna āvudhāṃ  
namassamāra sambuddhaṃ sabbe tthitā katañjali. |  
salomahaṭṭhe ñatvāna disvā nāge bhayaṭṭite  
25 mettacittena pharitvāna uṇharaṃsiṃ pamuñcayī. |

11. attasukham? comp. 1, 66. In the Mahāv. Tikā (fol. khau stanza of the Porāṇā is quoted which contains the words „so cintayī a sukham acintamassa (sic).“ — 13. disapamukham icchitum ABG, dipav dhiṃ samicchitum Z, dīpasamukham icchitum F, dīpasukham samijjhātum samicchitum = sk. sam-irṣṭ? dīpasukham samijjhatu? — 17. avagac FG1N, āgaccha ABcG2, agaccha Z. avagacchi? — 20. sattānuka pako? comp. v. 47. — 22. kesarimahāiddhiyā? — onaddhā AIX, °d A2BGZ. — sihitā Y, patitā F, sihitā N. — yarukkho ahu Y, yarukkho al F, yadukhā aham N. on° pihito sarukkho ahū? — 23. jitaṃ pi C jinam pi A, jiyam pi te Z, jivitaṃ pi F, jvitam pi N. jinaṃ pi te?

âloko 'va mahâ âsi abbhuto lomahamsano  
 sabbe passanti sambuddham nabhe candam va nimmalam. |  
 chahi vannehi upeto jalanto nabhakantare  
 dasa disâ virocanto thito nâge abhâsatha: |  
 kimatthiyam mahârâja nâgânam vivâdo ahû?  
 tumheva anukampâya javâgacchim tato aham. |  
 ayañ Cûlodaro nâgo ayan nâgo Mahodaro  
 mâtulo bhâgineyyo ca vivadanto dhanatthiko. |  
 anudayañ caṇḍanâgânam sambuddho ajjhabhâsatha:  
 appo hutvâ mahâ hoti kodho bâlassa âgamo. | 30  
 kim udisvâ bahû nâgâ mahâdukkham nigacchatha,  
 imam parittam pallaṅkam mâ tumhe nâsayissatha,  
 aññamaññam vinâsetha akatam jîvitakkhayaṃ. |  
 samvejesi tadâ nâge nirayadukkhena cakkhumâ.  
 manussayonim dibbañ ca nibbânañ ca pakittayî. |  
 pâkâṣayantam saddhammam sambuddham dipaduttamam  
 sabbe nâgâ nipatitvâ khamâpesuṃ tathâgatam. |  
 sabbe nâgâ samâgantvâ samaggâ hutvâna pannagâ  
 upesuṃ saraṇam sabbe asîti pâṇakoṭiyo. |  
 sabbe nâgâ vinassâma imam pallaṅkahetukam. | 35  
 âya pallaṅkavaram ubho nâgâ samatthikâ:  
 tiganhatha pallaṅkam anukampâya cakkhuma. |  
 hivâsesi sambuddho tuṇhibhâvena cakkhumâ,  
 hivâsanam viditvâna tuṭṭhâ mahoragâ ubho: |  
 sîdatu 'mam sugato pallaṅkam veluriyamaṇam  
 bhassarañ jâtivantam nâgânam abhipatthitam. |  
 atitṭhaṃsu pallaṅkam nâgâ dîpânam antare,  
 isîdi tattha pallaṅke dhammarâjâ pabhamkaro. |  
 asâdetvâna sambuddham asîti nâgakoṭiyo  
 attha nâgâ parivisuṃ annapânañ ca bhojanam. | 40  
 nîtapattapânin tam asîti nâgakoṭiyo  
 arivâretvâ nisîdiṃsu buddhasetṭhassa santike. |  
 lalyâṇike gaṇḍâmukhe nâgo ahû saputtako  
 mahânâgaparivâro nâmenâpi Maṇiakkhiko, |

27. jalante Y, which may be correct. — virocanto F. — 28. kim-  
 tthây? comp. 13, 2. — 31. kim udisvâ ABG2, kim d° Z, kimad°  
 1, kamañ d° F, kimañ d° N. kim uddissa? — 36. samatthikâ ABG,  
 maggikâ Z, sapattikâ N, papattikâ F. — 42. nâmenâsi AZ, °âpi BGX.

saddho saraṇasampanno sammâdittḥi ca sīlavā.  
 nāgasamāgamam gantvā bhiyyo abhipasīdati. |  
 disvā buddhabalam nāgo anukampam phañimayam  
 abhivâdetvā nisīdi âyâcesi tathâgatam: |  
 imam dīpānukampāya paṭhamam yakkhavinoditam,  
 45 idam nāgānam 'nuggaham dutiyam dīpānukampanam, |  
 puna pi bhagavā imam anukampam mahāmuni,  
 ahañ c' upatṭhahissāmi veyyāvaccam karom' aham. |  
 nāgassa bhāsitam sutvā buddho sattānukampako  
 Laṅkādīpahitatthāya adhivâsesi sugato. |  
 paribhuñjitvā pallaṅkam vutṭhahitvā pabbhāmkaro  
 divāvihāram akāsi tattha dīpantare muni. |  
 dīpantare dīpān' aggo divasam vītināmaya  
 samāpatti samāpajji brahmavihārena cakkhumā. |  
 sāyaṇhakālasamaye nāge āmantayī jino:  
 idh' eva hotu pallaṅko, khīrapālo idhāgacchatu,  
 50 nāgā sabbe imam rukkham pallaṅkañ' ca namassatha. |  
 idam vatvāna sambuddho anusāsetvāna pannage  
 paribhogacetiyaṃ datvā puna Jetavanam gato. |  
 nāgadamanam nīṭṭhitam.

Aparam pi atṭhame vasse nāgarājā Maṇikkhiko  
 nimantayī mahāvīram pañcabhikkhusate saha. |  
 parivāretvāna sambuddham vasibhūtā mahiddhikā,  
 uppatitvā Jetavāne kamamāno nabhe muni  
 Laṅkādīpam anuppatto gaṅgam Kalyāṇisammukham. |  
 sabbe ratanamandapam urāgā katvā mahātale  
 nānāraṅgehi vutṭhehi dibbadussehi chādayum. |  
 nānāratanaḷaṃkāra nānāphullavicittakā  
 55 nānāraṅgadhajā nekā maṇḍapam nānāḷaṃkatam. |  
 sabbasanthatam santharitvā paññāpetvāna āsanam  
 buddhapamukhasamghassa pavesetvā nisīdimsu. |

44. phañimayam ACG2R, pañim° G1, phañim° BM, manimayam  
 phañibhayam? — 46. imam AB2G1X, mam B1G2, amham Z. — ān  
 kampa A, °paṃ BGX, °pāya Z. — 49. samāpattim N. samāpatti? —  
 50. idha gacchatu XG1, idhāg° ABcG2, idhacchatu Z. — 53. gaṅga  
 A BFG, gaṅgam k° N, 'gaṅgāk° Z. gaṅgam Kalyāṇikam mukham  
 comp. v. 42. — 54. sabbaratanaṃ? — mahātale? — 56. nisīdasu  
 °disu BG, °dayum Z, °dimsu F, °disu N. nisīdayum appears to be the  
 correct reading.





- jâtiñ ca nâmagottañ ca âyuñ ca anupâlanam  
 sabban tam kittayissâmi, tam sunâtha yathâkatham. |  
 paṭhamâbhisitto rājā bhūmipālo jutindhāro  
 Mahāsammato nāma nāmena rajjam kâresi khattiyo. |  
 tassa putto Rojo nāma, Vararojo nāma khattiyo,  
 Kalyāṇavarakalyāṇā, Uposatho mahissaro, |  
 Mandhātā sattamo tesañ catudîpamhi issaro,  
 5 Caro, Upacaro rājā, Cetiyo ca mahissaro, |  
 Mucalo, Mahāmucalo, Mucalindo, Sâgaro pi ca,  
 Sâgaradevo, Bharato ca, Aṅgiso nāma khattiyo, |  
 Ruci, Mahâruci nāma, Patāpo, Mahâpatāpo pi ca,  
 Panādo, Mahâpanādo ca, Sudassano nāma khattiyo, |  
 Mahāsudassano nāma, duve Nerû ca, Accimâ,  
 atthavîsati rājāno, âyu tesañ asaṃkhayâ. |  
 Kusâvatî, Rājagahe, Mithilâyam puruttame  
 rajjam kârimsu rājāno, tesañ âyu asaṃkhayâ. |  
 dasa dasa satañ c' eva, satañ dasa saḥassiyo,  
 saḥassam dasa dasasaḥassañ ca, dasa dasasaḥassam satasa-  
 10 hassiyo, |  
 dasa sataḥassañ ca koṭi, dasakoṭi, koṭippakoṭiyo,  
 nahutañ ca, ninnahutañ ca, abbudo ca, nirabbudo, |  
 ababam, aṭaṭañ c' eva, ahaḥam, kumudâni ca,  
 sogandhikam, uppalako, puṇḍarîkapadumako, |  
 ettakâ gaṇitâ saṃkhepâ gaṇanâgaṇikâ tahiṃ,  
 tato uparimabbhūmi asaṃkheyyâ 'ti vuccati. |  
 ekasatañ ca rājāno Accimassâpi atrajā  
 mahârajjam akâresum nagare Pakulasavhaye. |  
 tesañ pacchimako rājā Arindamo nāma khattiyo,  
 puttâ paputtakâ tassa chapaññâsañ ca khattiya  
 15 mahârajjam akâresum Ayujjhanagare pure. |  
 tesañ pacchimako rājā Duppasaho mahissaro,

III, 2. yathâtatham? — 6. Bhagîraso nāma? — 8. 9. asaṃki  
 ABcG2. — 9. kâresum? — 11. dasa sataḥassañ ca koṭi, pak  
 koṭippakoṭiyo? compare Burnouf, Lotus, p. 854; Sp. Hardy, Ma  
 p. 6. — 12. kumudênâ ca? — 13. gaṇanâgaṇikâ ABGX, "tâ Z. e  
 gaṇitâ saṃkheyyâ gaṇanâgaṇiyâ tahiṃ? — uparimâ XG1Z, "  
 ABcG2. — bhūmi XC1G1R, "mim ABcG2M. — 14. Sakulasavhaye  
 Bakulasavhaye N, Pagulasavhaye F, Kapilasavhaye Z. Sâgalasavhaye?

puttâ paputtakâ tassa satthi te bhûmipâlakâ  
 mahârajjam akâresum Bârânasipuruttame. |  
 tesam pacchimako râjâ Abhitatto nâma khattiyo,  
 caturâsîti sahasânî tassa puttapaputtakâ  
 mahârajjam akâresum Kapilanagare pure. |  
 tesam pacchimako râjâ Brahmadatto mahissaro,  
 puttâ paputtakâ tassa chattimsâpi ca khattiyâ  
 mahârajjam akâresum Hatthipuravaruttame. |  
 tesam pacchimako râjâ Kambalavasabho ahû,  
 puttâ paputtakâ tassa battimsâpi ca khattiyâ  
 nagare Ekacakkhumbhi rajjam kâresum te idha. |  
 tesam pacchimako râjâ Purindado Devapûjito  
 puttâ paputtakâ tassa atthavîsati khattiyâ  
 mahârajjam akâresum Vajirâyam puruttame. |  
 tesam pacchimako râjâ Sâdhino nâma khattiyo,  
 puttâ paputtakâ tassa dvâvîsa râjakhattiyâ  
 mahârajjam akâresum Madhurâyam puruttame. |  
 tesam pacchimako râjâ Dhammagutto mahabbalo,  
 puttâ paputtakâ tassa atthârasa ca khattiyâ  
 gare Ariṭṭhapure rajjam kâresum te idha. |  
 am pacchimako râjâ narindo Sîṭṭhinâmako,  
 puttâ paputtakâ tassa sattarasa ca khattiyâ  
 gare Indapattamhi rajjam kâresum te idha. |  
 am pacchimako râjâ Brahmadevo mahîpati,  
 puttâ paputtakâ tassa pannarasa ca khattiyâ  
 gare Ekacakkhumbhi rajjam kâresum te idha. |  
 am pacchimako râjâ Baladatto mahîpati,  
 puttâ paputtakâ tassa cuddasa râjakhattiyâ  
 bharajjam akâresum Kosambimhi nagare pure. |  
 am pacchimako râjâ Bhaddadevo 'ti vissuto,  
 puttâ paputtakâ tassa nava râjâ ca khattiyâ  
 gare Kaṇṇagocchamhi rajjam kâresum te idha. |  
 am pacchimako râjâ Nâradevo 'ti vissuto,  
 puttâ paputtakâ tassa satta ca râjakhattiyâ

20

25

17. Ājitaṇṇo (instead of Abhitatto) A2. — 21. Sâdhino Z. Mahâ-  
 sa Tikâ: Sâdhanô. — 23. Mahâv. Tikâ: Brahmasivi. — 24. 25. Mahâv.  
 1. Brahmâdatta, Baladeva. — 26. Mahâv. Tikâ: Hatthideva.

mahârajjam akâresum Rojânanagare pure. |  
 tesam pacchimako râjâ Mahindo nâma khattiyo,  
 puttâ paputtakâ tassa dvâdasa râjakhattiyâ  
 mahârajjam akâresum Campâkanagare pure. |  
 tesam pacchimako râjâ Nâgadevo mahîpati,  
 puttâ paputtakâ tassa pañcavîsa ca khattiya  
 mahârajjam kârayimsu Mithilânagare pure. |  
 tesam pacchimako râjâ Buddhadatto mahabbalo,  
 puttâ paputtakâ tassa pañcavîsa ca khattiya  
 30 mahârajjam kârayimsu Râjagahapuruttame. |  
 tesam pacchimako râjâ Dîpamkaro nâma khattiyo,  
 puttâ paputtakâ tassa dvâdasa râjakhattiyâ  
 mahârajjam kârayimsu Takkasilâpuruttame. |  
 tesam pacchimako râjâ Tâlissaro nâma khattiyo,  
 puttâ paputtakâ tassa dvâdasa râjakhattiyâ  
 mahârajjam kârayimsu Kusinârâpuruttame. |  
 tesam pacchimako râjâ Purindo nâma khattiyo,  
 puttâ paputtakâ tassa nava râjâ ca khattiya  
 mahârajjam kârayimsu nagare Malitthiyake. |  
 tesam pacchimako râjâ Sâgaradevo mahissaro,  
 tassa putto Makhâdeva mahâdânapati ahû. |  
 caturâsîti sahasâni tassa puttapaputtakâ  
 35 mahârajjam kârayimsu Mithilânagare pure. |  
 tesam pacchimako râjâ Nemiyo Devapûjito  
 balacakkavatti râjâ sâgarantamahîpati. |  
 Nemiyaputto Kalârajanako, tassa putto Samamkaro,  
 Asoko nâma so râjâ muddhâvasittakhattiyo. |  
 caturâsîti sahasâni tassa puttapaputtakâ  
 mahârajjam kârayimsu Bârânasipuruttame. |  
 tesam pacchimako râjâ Vijayo nâma mahissaro,  
 tassa putto Vijitaseno abhijâtajutindharo. |  
 Dhammaseno, Nâgaseno, Samatho nâma, Disampati,  
 40 Renu, Kuso, Mahâkuso, Navaratho, Dasaratho pi ca, |

27. Rocanagare N. Mahāv. Tikā: Rojanāmamhi nagare. — 30. Ma  
 Tikā: Samuddadatto. — 32. Tâlissaro ABG2X, Tâliyarō G1, Tâlisaj  
 Mah. Tikā: Kâlissaro. — 33. Purindo ABG, [Puri]ndo N, Purindādo Z,  
 dinno F, Mahāv. Tikā. — Mahāv. Tikā: Tâmalittiyanāmamhi nagare.  
 37. Samānkuro ABG2, Mah. Tikā.



Râmo, Bilâratho nâma, Cittadassî, Atthadassî,  
 Sujâto, Okkâko c' eva, Okkâmukho ca, Nipuro, |  
 Candimâ, Candamukho ca, Sivi rājā ca, Sañjāyo,  
 Vessantaro janapati, Jālī ca, Sīhavāhano,  
 Sīhassaro ca yo dhīro pavenipālo ca khattiyo, |  
 dveasīti sahasāni tassa puttapaputtakā  
 rajjam kāresum rājāno nagare Kapilasavhaye. |  
 tesam pacchimako rājā Jayaseno mahīpati,  
 tassa putto Sīhahanu abhijātajutindharo. |  
 Sīhahanussa ye puttā yassa te pañca bhātaro  
 Suddhodano ca Dhoto ca Sakkodano ca khattiyo | 45  
 Sakkodano ca so rājā rājā ca Amitodano,  
 ete pañca pi rājāno sabbe Odananāmakā. |  
 Suddhodanassāyam putto Siddhattho lokanāyako  
 janētvā Rāhulabhaddam bodhāya abhinikkhami. |  
 sabbhe te satahasāni cattāri nahutāni ca  
 apare tēni satarājāno mahesakkhā siyāyaca. |  
 ettakā paṭhavīpālā bodhisattakule vuttā. |  
 niccā vata saṃkhārā uppādavayadhammino,  
 pajjitvā nirujjhanti, tesam vūpasamo sukho 'ti. | 50  
 Mahārājavamso nitthito.

Suddhodano nāma rājā nagare Kapilasavhaye  
 sahanussāyam putto rajjam kāresi khattiyo. |  
 icannam pabbatamajjhe Rājagahe puruttame  
 dhiso nāma so rājā rajjam kāresi khattiyo. |  
 āyā aññamaññā te Suddhodano ca Bhātiyo.  
 samhi paṭhame kappe pavenipā janādhipā. |  
 iyā atthavassamhi uppannā pañca āsayā: |

41. Bilâratho AZ, Bilâratho BG, Pi[lâratho] N, Pi[lâratho] F. Vilâra-  
 o Mah. T. — Mah. T.: Cittarasī Ambarasī. — ca Nipuno N, va Ni-  
 F, ca Nipuro A, va Nimukho BGC, va Timukho R, va Timukho M.  
 . T.: Nipuro; Eokadīpasāra (India Off. MS., fol. khā): Nipuno. — 42. yo  
 o Y (ye dhīrā A2), bodhiro N, rodhiro F. — 45. tassa te? —  
 apare A2N, aparo A1BGZF. — mahāyakaniyāya ca G1N, mahāyananiyāya  
 ?, mahesakkhā (°sakkā Z) siyāya (siyāpi A) ca Y. mahesakkhā vinā-  
 tā, or something like that? — 49. vuttā X, puttā G1, jātā Y. —  
 pabbatamajjhe Y, °tāmajjhe E, °tāna m° N. — Bodhiso XG1, Bodhi Z,  
 ātiyo° ABG2. — 53. Bhātiyo AZ, Bhātiso B, Bhāti G2, Bodhiso G1N,  
 ihiy° F. — imamhi — janādhipā appears to be the second hemistich of v. 49.  
 or two lines containing a mention of Bimbisāra, are wanting here.

pitâ mam anusâseyya attho rajjena khattiyo,  
 yo mayham vijite buddho uppajjeyya narâsabho, |  
 dassanam paṭhamam mayham upasaṃkame tathâgato,  
 55 deseyya amatam dhammam, paṭivijjheyam uttamam. |  
 uppannâ Bimbisârassa pañca âsayakâ ime.  
 jâtiyâ pannarase vasse 'bhisitto pitu accaye, |  
 so tassa vijite ramme uppanno lokanâyako,  
 dassanam paṭhamam tassa upasaṃkami tathâgato,  
 desitam amatam dhammam abbhaññâsi mahîpati. |  
 jâtivassam mahâvîram pañcatimsa anûnakam,  
 Bimbisâra samâ timsâ jâtavasso mahîpatî.  
 viseso pañcahi vassehi Bimbisârassa Gotamo. |  
 paññâsañ ca dve vassâni rajjam kâresi khattiyo,  
 sattatimsam pi vassâni saha buddhehi kârayi. |  
 Ajâtasattu battimsa rajjam kâresi khattiyo,  
 60 atthavassâbhisittassa sambuddho parinibbuto. |  
 parinibbute ca sambuddhe lokajetthe narâsabhe  
 catuvîsativassâni rajjam kâresi khattiyo. |  
 bhânavâram tatiyam.

## IV.

Satt' eva satasahassâni bhikkhusamghâ samâgatâ  
 arahâ khinâsavâ suddhâ sabbe guṇaggatam gatâ. |  
 te sabbe vicinitvâna uccinitvâ varam varam  
 pañcasatânam therânam akamsu samghasammataṃ. |  
 dhutavâdânam aggo so Kassapo jinasâsane,  
 bahussutânam Ânando, vinaye Upâlipaṇḍito, |  
 dibbacakkhumbi Anuruddho, Vaṅgîso paṭibhânavâ,  
 Puṇṇo ca dhammakathikânam, vicitrakathî Kumârakassa  
 vibhajjanamhi Kaccâno, Koṭṭhito paṭisambhidâ.  
 5 aññe p' atthi mahâtherâ agganikkhittakâ bahû. |

54. atthe rājûna(m)? Comp. Mahāvagga V, 1, 3. — so may  
 vijite? — 58. mahāvîra A1FG, °ram N, °vîro A2. „mahâvîram“ is  
 rect, comp. „Upâlipaṇḍitaṃ“ 4, 28 (5, 76). — samâ hisâ A1GF, :  
 hissa N, samatimsâ A2. Bimbisâro samâ timsa (or: samatimsa) j.  
 vasso m°. — 59. buddhena ABcG2.

IV, 5. Koṭṭhito Yn, Koṭṭhiko G, Koṭipakoṭi F.

tehi c' aññehi therehi katakiccehi sâdhuhi  
 pañcasatehi therehi dhammavinayasamgaho  
 therehi katasamgaho theravâdo 'ti vuccati. |  
 Upâliṃ vinayaṃ pucchitvâ dhammam Ânandasavhayaṃ  
 akaṃsu dhammasamgahaṃ vinayañ cāpi bhikkhavo. |  
 Mahâkassapathero ca Anuruddho mahâgaṇi  
 Upâlithero satimâ Ânando ca bahussuto |  
 aññe bahuabhiññâtâ sâvakâ satthuvannitâ  
 pattapaṭisambhidâ dhîrâ chaḷabhiññâ mahiddhikâ  
 samâdhijhânam anuciṇṇâ saddhamme pâramîgatâ, |  
 sabbe pañcasatâ therâ navaṅgaṃ jinasâsanam  
 uggahetvâna dhâresuṃ buddhasetṭhassa santike. | 10  
 bhagavato sammukhâ sutâ paṭiggahitâ ca sammukhâ  
 dhammañ ca vinayañ cāpi kevalaṃ buddhadesitaṃ, |  
 dhammadharâ vinayadharâ sabbe pi âgatâgamâ  
 asâmhîrâ asaṃkuppâ satthukappâ sadâ garû, |  
 aggasantike gahetvâ aggadhammâ tathâgatâ  
 agganikkhittakâ therâ aggaṃ akaṃsu saṃgahaṃ.  
 sabbo pi so theravâdo aggavâdo 'ti vuccati. |  
 Sattapaṇṇaguhe ramme therâ pañcasatâ gaṇi  
 — nnâ pavibhajjimsu navaṅgaṃ satthusâsanam. |  
 aṃ geyyaṃ veyyâkaraṇam gâthudânitivuttakam  
 kabbhutavedallaṃ navaṅgaṃ satthusâsanam. | 15  
 bhattâ imaṃ therâ saddhammam avinâsanam  
 gapaññâsakan nâma samyuttañ ca nipâtakam  
 napiṭakam nâma akaṃsu suttasammatam. |  
 tiṭṭhanti saddhammâ saṃgahaṃ na vinassati  
 tâ sâsan' addhânam ciraṃ tiṭṭhati satthuno. |  
 dhammañ ca vinayaṃ saṃgahaṃ sâsanârahaṃ  
 ikampi acalaṃ bhûmi daḷham appaṭivattiyam. |  
 oci samaṇo vâpi brahmaṇo ca bahussuto  
 ppavâdakusalo vâlavedhi samâgato  
 akkâ paṭivaṭtetuṃ, Sineru va suppatiṭṭhito. |

6. pañcasatehi saṃgîto (or a similar word) dhammav°? comp. 5, 10. —  
 ahû abhiññâtâ, d'Alwis (Catal., p. 133). — 13. aggadhammaṃ  
 igatâṃ? comp. 5, 14. — 14. pavibhajjimsu? — 18. kataṃ dha-  
 mma ca A. — saṃkampi BG2. — ubbî ABG2, bhûmi M2n, bhumi F;  
 word is wanting in Z.

devo Mâro vâ Brahmâ ca ye keci paṭhavittṭhitâ  
 20 na passanti anumattam kiñci dubbhâsitam padam. |  
 evam sabbaṅgasampannam dhammavinayasamgaham  
 suvibhattam supaṭicchannam satthu sabbaññutâya ca |  
 Mahâkassapapâmokkhâ thera pañcasatâ ca te  
 katam dhammā ca vinayasamgaham avinâsanam |  
 samnâsambuddhasadisam dhammakâyasabhâvanam  
 ñatvâ janassa sandeham akamsu dhammasamgaham. |  
 anaññavâdo sârattho saddhammamanurakkhano  
 tṭhiti sâsanaaddhânam theravâdo sahetuko. |  
 yâvatâ ariyâ atthi sâsane buddhasâvakâ  
 25 sabbe pi samanunñanti paṭhamam dhammasamgaham. |  
 mûlanidânam paṭhamam âdipubbamgamam dhuram  
 therâ pañcasatâ katâ aggâ âjâniyâ kulan ti. |

Mahâkassapamgaham nitṭhitam.

Nibbute lokanâthasmim vassâni soḷasam tadâ,  
 Ajâtasattu catuvîsam, Vijayassa soḷasam ahû, |  
 samasatṭhi tadâ hoti vassam Upâlipaṇḍitam,  
 Dâsako upasampanno Upâlitherasantike. |  
 yavatâ buddhasetṭhassa dhammappatti pakâsitâ  
 sabbam Upâli vâcesi navaṅgam jinabhâsitam. |  
 paripuṇṇam kevalam sabbam navaṅgam suttamâgatam  
 30 uggahetvâna vâcesi Upâli buddhasantike. |  
 samghamajjhe viyâkâsi buddho Upâlipaṇḍitam:  
 aggo vinayapâmokkho Upâli mayha sâsane. |  
 evam upanîto santo samghamajjhe mahâgaṇi  
 saḥassam Dâsaka-pâmokkham vâcesi piṭake tayo. |  
 khîṇâsavânam vimalânam santânam atthavâdinam  
 therânam pañcasatânam Upâli vâcesi Dâsakam. |  
 parinibbutamhi sambuddhe Upâlithero mahâgaṇi  
 vinayam tâva vâcesi tiṃsa vassam anûnakam. |

21. superich° N. — 22. katâ Y, katam N, kata F; comp. v. 18.  
 nayam samgaham Z. — 23. °kâyasabhâvanam AFG1Z, °kâyass.  
 BNG2, °kâyam sabbhâvato, d'Alwis. — 24. °rakkhano? — tṭhitiyâ s  
 ddhânam, d'Alwis. tṭhiti sâsanaaddhânam („it will last as long as  
 Doctrine“)? — 26. I do not know how to correct kulam. — 29. °dha  
 pâli? — 33. atthav° A Bc, athav° GZ, tathav° N, tatthavâdinam  
 Upâli vâcesi sâsanam?

caturâsîti sahasânî navaṅgaṃ satthusâsanam  
 vâcesi Upâli sabbam Dâsakam nâma paṇḍitam. | 35  
 Dâsako piṭakam sabbam Upâlitherasantike  
 uggahetvâna vâcesi upajjhâyo va sâsane. |  
 saddhivihârikam theram Dâsakam nâma paṇḍitam  
 vinayam sabbam ṭhapetvâna nibbuto so mahâgaṇî. |  
 Udayo soḷasa vassânî rajjam kâresi khattiyo,  
 chabbasse Udayabhaddamhi Upâlithero sa nibbuto. |  
 Sonako mânasampanno vâṇijo Kâsira âgato  
 Giribbaje Veluvane pabbaji satthusâsane. |  
 Dâsako gaṇapâmokkho Magadhânam Giribbaje  
 vihâsi sattatimsamhi pabbâjesi ca Sonakam. | 40  
 pañcatâlîsavasso so Dâsako nâma paṇḍito,  
 Nâgadâsadasavassam, Paṇḍurâjassa vîsati,  
 upasampanno Sonako thero Dâsakasantike. |  
 vâcesi Dâsako thero navaṅgaṃ Sonakassa pi,  
 uggahetvâna vâcesi upajjhâyassa santike. |  
 Dâsako Sonakam theram saddhivihâri anupubbakam  
 katvâ vinayapâmokkham catusatthimhi nibbuto. |  
 'ârîs' eva vasso so thero Sonakasavhaya,  
 'sokassa dasavasse adḍhamâsaṇ ca sesake, |  
 rasannam vassânam thero âsi paṇḍako,  
 antekâdasavassam chamâsaṇ cāvasesake, | 45  
 iṇ ca samaye thero Sonako gaṇapumgavo  
 avam Candavajjiṇ ca akâsi upasampadâm. |  
 kho pana samayena vassasatamhi nibbuta bhagavati  
 sâlikâ Vajjiputtakâ Vesâliyam dasa vatthûni dîpenti:  
 ppati siṅgilonakappo, kappati dvaṅgulakappo, kappati  
 mantarakappo, kappati âvâsakappo, kappati anumati-  
 ppo, kappati âciṇṇakappo, kappati amathitakappo, ka-  
 ati jalogim pâtuṃ, kappati adasakam nisîdanam, ka-  
 ati jâtarûparajatan ti. |

. vinayaṭṭhâne ṭhapetvâna? — 39. Kâsiyâgato A2, comp. Ma-  
 a, p. 29, l. 9. — 41. Dâsakatherasantike ABC2G2. Probably we  
 to adopt this reading and to expunge „thero“. — 43. saddhivihâri-  
 akam N. saddhivihârim anuppadam? comp. 5, 91. 104. —  
 hamâsaṇ F. — 45. satt° vass° coro âsi Paṇḍako? comp. 11, 2.  
 . Instead of Candavajji, °vajjim, the MSS. often have Candavajjo,  
 a.



dasadasakavassamhi sambuddhe parinibbute  
 Vesâliyam Vajjiputtâ dîpenti dasa vatthuke. |  
 tathâgatena paṭikkhittam sabbam dîpenti akappiyam.  
 Sabbakâmî ca Sâlho ca Revato Khujjasobbhito |  
 Yaso ca Sâṇasambhûto ete saddhivihârikâ  
 50 therâ Ânandatherassa dīṭṭhapubbâ tathâgatam, |  
 Sumano Vâsabhagâmi ca seyyâ saddhivihârikâ  
 dve ime Anuruddhassa dīṭṭhapubbâ tathâgatam, |  
 ete sattasatâ bhikkhû Vesâliyam samâgatâ  
 vinayam paṭigaṇhanti ṭhapitam buddhasâsane. |  
 sabbe pi visuddhacakkhû samâpattimhi kovidâ  
 pannabhârâ visamṃyuttâ sannipâte samâgatâ. |  
 dutiyasaṃgaham nīṭṭhitam. bhāṇavāram catuttham.

## V.

Parinibbânasamaye Kusinârâyam naruttame  
 satta sataṣaṭṭhassâni jinaṇṇam samâgatâ. |  
 etasmim sannipâtamhi thero Kassapasavhayo  
 satthukappo mahânâgo, paṭhavyâ n' atthi îdiso, |  
 arabantânam pañcasatam uccinitvâna Kassapo  
 varam varam gahetvâna akâsi dhammasaṃgaham.  
 pânînam anukampâya sâsanam dīghakâlikam  
 akâsi dhammasaṃgaham tiṇṇam māsânam accaye  
 sampatte catutthe mâse dutiye vassupanâyike. |  
 Sattapaṇṇaguhadvâre Mâgadhânam Giribbaje  
 5 sattamâsehi nīṭṭhâsi paṭhamo saṃgaho ayam. |  
 etasmim saṃgahe bhikkhû agganikkhittakâ bahû  
 sabbe pi pâramippattâ lokanâthassa sâsane. |  
 dhutavâdânam aggo so Kassapo jinasâsane,  
 bahussutânam Ânando, vinaye Upâlisavhayo, |  
 dibbacakkhumhi Anuruddho, Vaṅgîso paṭibhânavâ,  
 Punno ca dhammakathikânam, vicitrakathî Kumâarakas  
 vibhajjanamhi Kaccâno, Koṭṭhiko paṭisambhidâ,

48. °vassamhi Y, °vassâni FG1, °vassânam N. — 51. The Sanskrit, in which this stanza is quoted, has ñeyyâ instead of seyyâ.

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

aññe p' atthi mahâtherâ agganikkhittakâ bahû. |  
tehi c' aññehi therehi katakiccehi sâdhuhi

pañcasatehi therehi dhammavinayo ca samgîto.  
therehi katasamgahô theravâdo 'ti vuccati. |

10

Upâlim vinayam pucchitvâ dhammam Ânandapaṇḍitam  
akamsu dhammasamgaham vinayañ cāpi kevalam. |

jinassa santike gahitâ dhammavinayâ ca te ubho

Upâlithero ca Ânando saddhamme pâramîgato |

pariyâyadesitañ cāpi atho nipariyâyadesitam

nîtatthañ c' eva neyyattham dîpimsu suttakovidâ. |

aggassa santike aggam gahetvâ vâkyam tathâgatam

agganikkhittakâ therâ aggam akamsu samgaham,

tasmâ hi so theravâdo âggavâdo 'ti vuccati. |

visuddho apagatadoso theravâdânam uttamo

pavattittha cirakâlam vassânam dasadhâ dasâ 'ti. |

15

Nikkhante pathame vassasate sampatte dutiye sate  
mahâbhedo ajâyittha theravâdânam uttamo. |

Vesâlivajjiputtakâ dvâdasa saḥassâ samâgatâ

dasa vatthûni dîpesum Vesâliyam puruttame. |

lonadvāṅgulakappam gâmantarârâmaṇasānam

âcinnamathitajalogiñ cāpi rūpiyam

nam adasakam dîpimsu buddhasâsane. ✱

mmam ubbinayañ ca apagatam satthusâsane

dhammañ ca bhinditvâ vilomâni dîpayimsu te. |

niggahanatthâya bahû buddhassa sâvakâ

sa sataṣaḥassâni jinaputtâ samâgatâ. |

20

m sânnipâtasmiṃ pâmokkhâ attha bhikkhavo

kappâ mahânâgâ durâsadâ mahâganî: |

kâmî ca Sâlho ca Revato Khujjasobhito

hagâmi Sumano ca Sânavâsi ca Sambhuto |

Kâkaṇḍakaputto jinena thomito isi,

m niggahanatthâya Vesâliyam samâgatâ. |

The words „pañcasatehi therehi“ are wanting in all the MSS. ex-  
Comp. 4, 6. — 12. dhammavinayam Z. — 15. vassâni? —  
avâdânam AF. — anumati° Z. — 19 et seq. Compare d'Alwis,  
o Kaccâyana, p. 54 et seq., Catalogue, p. 142 et seq. — 19. apa-  
satthusâsanâ? apagatasatthusâsanam? Cullavagga: iti p'  
ttam uddhammam ubbinayam apagatasatthusâsanam. — vilomâyi  
'mâsi F, °mâni N, °mam Z.

Vâsabhagâmi ca Sumano Anuruddhassânuvattakâ,  
 avasesâ therânandassa diṭṭhapubbâ tathâgatam. |  
 Susunâgassa putto Asoko tadâ âsi mahîpati,  
 25 Pâṭaliputte nagaramhi rajjam, kâresi khattiyo. |  
 tañ ca pakkham labhitvâna aṭṭha therâ mahiddhikâ  
 dasa vatthûni bhinditvâ pâpe niddhamayimsu te. |  
 niddhametvâ pâpabhikkhû madditvâ vâdapâpakam  
 sakavâdasodhanatthâya aṭṭha therâ mahiddhikâ |  
 arahantânam sattasatam uccinitvâna bhikkhavo  
 varam varam gahetvâna akamsu dhammasaṅgaham. |  
 Kûṭâgârasâlây' eva Vesâliyam puruttame  
 aṭṭhamâsehi niṭṭhâsi dutiyo saṅgaho ayan ti. |

Nikkadḍhitvâ pâpabhikkhû therehi Vajjiputtakâ.  
 30 aññam pakkham labhitvâna adhammavâdî bahû janâ |  
 dasa saḥassi samâgantvâ akamsu dhammasaṅgaham,  
 tasmâyam dhammasaṅgîti Mahâsaṅgîti vuccati. |  
 Mahâsaṅgîtikâ bhikkhû vilomam akamsu sâsanam,  
 bhinditvâ mûlasaṅgaham aññam akamsu saṅgaham. |  
 aññattha saṅgahitam suttaṃ aññattha akarimsu te,  
 attham dhammañ ca bhindimsu ye nikâyesu pañcasu  
 pariyâyadesitañ câpi atho nippariyâyadesitam  
 nîtatthañ c' eva neyyattham ajânitvâna bhikkhavo |  
 aññam sandhâya bhaṇitam aññattham ṭhapayimsu te.  
 35 byañjanacchâyâya te bhikkhû bahu attham vinâsay  
 chadḍetvâ ekadesaṃ ca suttaṃ vinayañ ca gambhîra  
 paṭirûpam suttaṃ vinayaṃ tañ ca aññam karimsu te. |  
 parivâram atthuddhâram abhidhammappakaraṇam  
 paṭisambhidañ ca niddesaṃ ekadesaṃ ca jâtakam  
 ettakam vissajjetvâna aññâni akarimsu te. |  
 nâmam lîngam parikkhâram âkappakaraṇâni ca  
 pakatibhâvam vijahetvâ tañ ca aññam akamsu te. |

30—33. These stanzas are quoted in the Kathâvatthu-Atthak  
 of the Paris National Library, fonds Pâli, 229); I designate the re  
 this MS. by K. — 30. nikkadḍhitâ K, d'Alwis. — 31. saḥ  
 d'Alwis. — mahâsaṅgîti vuccati NK, d'Alwis, vuccati (omitting :  
 gîti) FG1, sattasatikâ ti v° Z, saṅgîtitî pavuccati ABG2. mahâs  
 vuccati? — 33. bh° nikâyesu ca pañcasu, d'Alwis; bh° vinay  
 yesu ca pañcasu K. — 35. bahum K, d'Alwis. — 36. Vinay  
 ram ZK, d'Alwis. — abhidhammappakaraṇam K, d'.  
 38. vijahitvâ AK.



pubbamgamâ bhinnavâdâ Mahâsamgâtikârakâ,  
 tesañ ca anukâreṇa bhinnavâdâ bahû ahû. |  
 tato aparakâlamhi tasmim bhedo ajâyatha:  
 Gokulikâ Ekabyohârâ duvidhâ bhijjittha bhikkhavo. | 40  
 Gokulikânam dve bhedâ aparakâlamhi jâyatha:  
 Bahussutakâ ca Paññatti duvidhâ bhijjittha bhikkhavo. |  
 Cetiya ca punavâdi Mahâsamgâtibhedakâ.  
 pañca vâdâ ime sabbe Mahâsamgâtimûlakâ |  
 attham dhammañ ca bhindimsu ekadesañ ca saṅgham  
 gaṇṭhiñ ca ekadesamhi chaḍḍetvâ aññaṃ akaṃsu te. |  
 nâmaṃ lîṅgaṃ parikkhâraṃ âkappakaraṇâni ca  
 pakatibhâvaṃ vijahetvâ tañ ca aññaṃ akaṃsu te. |  
 visuddhatheravâdamhi pûna bhedo ajâyatha:  
 Mahimsâsakâ Vajjiputtakâ duvidhâ bhijjittha bhikkhavo. | 45  
 Vajjiputtakavâdamhi catudhâ bhedo ajâyatha:  
 Dhammuttarikâ Bhaddayânikâ Chandagârikâ ca Sammiti. |  
 Mahimsâsakânam dve bhedâ aparakâlamhi jâyatha:  
 Sabbatthavâdâ Dhammaguttâ duvidhâ bhijjittha bhikkhavo. |  
 Sabbatthavâdâ Kassapikâ Kassapikâ Saṃkantikâ,  
 Suttavâdâ tato añña anupubbena bhijjatha. |

~~ime~~ ekâdasa vâdâ pabhinnâ theravâdato

u dhammañ ca bhindimsu ekadesañ ca saṅgham  
 iñ ca ekadesamhi chaḍḍetvâna akaṃsu te. |  
 1 lîṅgaṃ parikkhâraṃ âkappakaraṇâni ca  
 bhâvaṃ vijahetvâ tañ ca aññaṃ akaṃsu te. | 50  
 sa bhinnavâdâ eko vâdo abhinnako,  
 ' atthârasa honti 'bhinnavâdena te saha. |  
 ho va mahârukkho theravâdânam uttamo  
 n anadhikañ c' eva kevalam jinasâsanam,  
 â viya rukkhamhi nibbattâ vâdasesakâ. |  
 ie vassasate n' atthi, dutiye vassasatantare  
 sattarasa vâdâ uppannâ jinasâsane. |

ahum N. — 41. Bahussutikâ K, d'Alwis; Bâhulikâ ABG2. —  
 42. punavâdî. — 44. vijahitvâ AK. — 46. Channa-  
 ca Sammiti? — 47. 48. Sabbatthivâdâ, d'Alwis. — 48. aññe?  
 uttikânam Suttavâdi anupubbena bhijjatha. — 49. chaḍḍetvâ  
 akaṃsu te K. — 50. vijahitvâ AK.

Hemavatikâ Râjagirikâ Siddhatthâ Pubbâparaselikâ  
 aparo Râjagiriko chatthâ uppannâ aparâparâ. |  
 âcariyavâdam nitthitam.

Anâgate vassasate vassân' atthârasâni ca  
 55 uppajjissati so bhikkhu samaṇo paṭirûpako, |  
 brahmalokâ cavitvâna uppajjissati mânuse  
 jacco brâhmaṇagottena sabbamantâna pâragu, |  
 Tisso 'ti nâma nâmena Putto Moggalisavhayo.  
 Siggavo Candavajjo ca pabbâjessanti dârakam. |  
 pabbajito tadâ Tisso pariyattiṇ ca pâpûṇi  
 bhinditvâ titthiyavâdam paṭitthapessati sâsanam. |  
 Pâṭaliputte tadâ râjâ Asoko nâma-nâyako  
 anusâsati so rajjam dhammiko ratthavaḍḍhano. |  
 sabbe sattasatâ bhikkhû anusâsetvâna sâsanam  
 60 dasa vatthûni bhinditvâ therâ te parinibbutâ. |  
 brahmalokâ cavitvâna uppanno mânuse bhava,  
 jâtiyâ soḷasavasso sabbamantâna pâragu. |  
 pucchâmi samaṇam paṇham ime paṇhe viyâkara,  
 iruvedam yajuvedam sâmavedam pi nighaṇḍum itihâsaṇ ca  
 pañcamam. |  
 therena ca katokâso paṇham pucchi anantaro.  
 paripakkaṇaṇam mâṇavam Siggavo etad abravi: |  
 aham pi mâṇava paṇham pucchâmi buddhadesitam,  
 yadi pi kusâlo paṇham byâkarohi yathâtatham. |  
 bhâsitenâ saha paṇhe: na me diṭṭham na me sutam.  
 65 pariyâpuṇâmi tam mantam, pabbajjâ mama rucati.  
 sambâdhâya gharâvâsâ nikkhamitvâna mâṇavo  
 anagâriyam santibhâvam pabbaji jinasâsane. |  
 sikkhâkâmam garucittam Candavajjo bahussuto  
 anusâsittha sâmaṇeram navaṅgam satthusâsanam, |  
 Siggavo nîharitvâna pabbajâpesi dârakam,  
 susikkhitam mantadharam Candavajjo bahussuto  
 navaṅgam anusâsetvâ therâ te parinibbutâ 'ti. |

54. Apararâjagirikâ? — chadhâ N. — 57. The MSS. almost  
 stantly read Candavajjo instead of Candavajjî. — 60. anusâsitv.  
 62. samaṇa? comp. v. 65: mâṇava. — 63. anantaram A1, °ro /  
 °râ BG2F, °re Z. anuttaram? comp. 6, 28. — 65. bhâsitenâ s  
 âhena? — 66. sambâdhasmâ?

Candaguttassa dvevasse catusatthi ca Siggavo tadâ,  
 atthapaññâsa vassâni Pakuṇḍakassa rājino,  
 upasampanno Moggaliputto Siggavatherasantike. |  
 Tisso Moggaliputto ca Candavajjassa santike  
 vināyaṃ uggahetvāna vimutto upadhisamkhaye. | 70  
 Siggavo Candavajjo ca Moggaliputtam mahājutim  
 vācesum piṭakam sabbam ubhatosamgahapunṇakam. |  
 Siggavo ñāṇasampanno Moggaliputtam mahājutim  
 katvā vinayapāṃokkham nibbuto so chasattati. |  
 Candagutto rajjam kāresi vassâni catuvīsati,  
 tasmiṃ cuddasavassāsamhi Siggavo parinibbuto |  
 ārañṇako dhutavādo appiccho kânane rato  
 sabbaso so rato danto saddhamme pāramigato |  
 pantasenāsane ramme ogāhetvā mahāvanam  
 eko adutiyo sūro siho va girigabbhare. | 75  
 nibbute lokanāthassa vassâni soḷasaṃ ahū,  
 samasatthi tadâ hoti vassam Upālipaṇḍitam, |  
 Ajātasattu catuvīsam, Vijayassa soḷasaṃ ahū,  
 Dāsako upasampanno Upālitherasantike. |  
 cattālīs' eva vassâni Dāsako nāma paṇḍito,  
 gadāse dasavasse, Pakuṇḍakassa vīsati, |  
 sampanno. Sonako thero Dāsakasantike.  
 Alisavasso dhīro thero Sonakasavhayo, |  
 sokassa dasavasse, Tambapaṇṇiantarāvāse vassam ekā-  
 dasam bhavē,  
 vo upasampanno Sonakatherasantike. | 80  
 guttassa dvevasse, catusatthi Siggavo tadâ,  
 aññâsa vassâni Pakuṇḍakassa rājino,  
 mpanno Moggaliputto Siggavatherasantike. |  
 adhammassa chavasse chasatthi Moggaliputto ahū,  
 cattārīsa [vassâni] Muṭasīvassa rājino,  
 ido upasampanno Moggaliputtassa santike. |  
 esi vinayaṃ ca Upāli buddhasantike,

. ubhosamgahasuttakam? Comp. 7, 28. — 76. lokanāthasamim?  
 l, 27. — 78. Paṇḍurājassa vīsati? comp. 4, 41. — 82. Instead  
 atthi it ought to be satthi. — atthacattālisaṃ Muṭasīvassa rājino N,  
 atāfisaṃ (°sa A) ABG, omitting the following words; aṭhavattādī-  
 : atthacattārisavassāsamhi Mahindo nāma yatissaro upasampanno suvi-  
 Mogg s°.

Dâsako vinayam sabbam Upâlitherasantike  
 uggahetvâna vâcesi upajjhâyo va sâsane. |  
 vâcesi Dâsako thero vinayam Sonakassa pi,  
 pariyâpunivâ vâcesi upajjhâyassa santike. |  
 Sonako buddhisampanno dhammavinayakovido  
 85 vâcesi vinayam sabbam Siggavassa anuppadam. |  
 Siggavo Candavajjo ca Sonakasaddhivihârikâ,  
 vâcesi vinayam thero ubho saddhivihârike. |  
 Tisso Moggaliputto ca Candavajjassa santike  
 vinayam uggahetvâna vimutto upadhisamkhaye. |  
 Moggaliputto upajjhâyo Mahindam saddhivihârikam  
 vâcesi vinayam sabbam theravâdam anûnakam. |  
 parinibbute sambuddhe Upâlithero mahâjuti  
 vinayam tâva vâcesi tiṃsa vassam anûnakam. |  
 saddhivihârikam theram Dâsakam nâma paṇḍitam  
 90 vinayatthâne thapetvâna nibbuto so mahâmati. |  
 Dâsako Sonakam theram saddhivihârim anuppadam  
 katvâ vinayapâmokkham catusatthimhi nibbuto. |  
 Sonako chaḷabhinñāṇo Siggavam ariyatrajam  
 vinayatthâne thapetvâna chasatthimhi ca nibbuto. |  
 Siggavo nâṇasampanno Moggaliputtañ ca dârakam  
 katvâ vinayapâmokkham nibbuto so chasattati. |  
 Tisso Moggaliputto ca Mahindam saddhivihârikam  
 katvâ vinayapâmokkham châtivassamhi nibbuto. |  
 catusattati Upâli ca, catusatthi ca Dâsako,  
 chasatthi Sonako thero, Siggavo tu chasattati,  
 95 asîti Moggaliputto, sabbesam upasampadâ. |  
 sabbakâlamhi pâmokkho vinaye Upâlipaṇḍito,  
 paññâsam Dâsako thero, catucattârîsañ ca Sonako,  
 pañcapaññâsavassam Siggavassa, atthasatthi Moggali  
 savhayo. |  
 Udayo solasa vassâni rajjam kâresi khattiyo,  
 chavasse Udayabhaddamhi Upâlithero nibbuto. |  
 Susunâgo dasavassam rajjam kâresi issaro,  
 atthavasse Susunâgamhi Dâsako parinibbuto. |

85. dhammavinayiko muni N, °yako muni F, °sokâ muni  
 94. châtivassamhi N, atthatisamhi Y, atthatisamhi F. The correct  
 ber would be eighty.

Susunâgass' accayena honti te dasa bhâtaro,  
 sabbe bâvîsati vassam rajjam kâresu vamsato.  
 imesam chatthe vassanam Sonako parinibbuto. |  
 Candagutto rajjam kâresi vassani catuvîsati,  
 tasmiñ cuddasavassamhi Siggavo parinibbuto. | 100  
 Bindusârassa yo putto Asokadhammo mahâyaso  
 vassani sattatimsam pi rajjam kâresi khattiyo. |  
 Asokassa chavîsativasse Moggaliputtasavhaya  
 sâsanam jotayitvâna nibbuto âyusamkhaye. |  
 catusattativassamhi thero Upâlipaṇḍito  
 saddhivihârikam theram Dâsakam nâma paṇḍitam  
 vinayatthâne thapetvâna nibbuto so mahâgaṇî. |  
 Dâsako Sonakam theram saddhivihârikam anuppadam  
 katvâ vinayapâmokkham catusatthimhi nibbuto. |  
 Sonako chaḷabhiñṇâṇo Siggavam ariyatrajam  
 vinayatthâne thapetvâna chasatthimhi parinibbuto. | 105  
 Siggavo nâṇasampanno Moggaliputtañ ca dârakam  
 katvâ vinayapâmokkham nibbuto so chasattati. |  
 Tisso Moggaliputto so Mahindam saddhivihârikam  
 katvâ vinayapâmokkham asîtivassamhi nibbuto. |  
 bhânavâram pañcamam niṭṭhitam.

## VI.

ve satâni ca vassani atthârasa vassani ca  
 ddhe parinibbute abhisitto Piyadassano. |  
 râjâiddhiyo abhisitte Piyadassane,  
 puññatejañ ca uddham adho ca yojanam,  
 dîpe mahârajje balacakke pavattati. |  
 Anotatto daho Himavâpabbatamuddhani,  
 sadhena samyuttâ soḷasam pi kumbhiyo  
 levasikam niccam devâ abhiharanti te. |

Kâlâsokass' accayena? — vissuto AZ, vissutâ BG2, vamsato X.  
 châsiti N; asîti, the other MSS.

2. mahârajje ABG2, °jja CG1R, °jjam MnF. — balacakkam? —  
 Anotatto yo A, vasso Anodatto dayo G, vaso Anotatte dahe N,  
 odattadahe F, Anodattodakam yeva Z. In B these words are wanting.  
 An° daho? tassa Anotatte dahe? Samantapâs.: „devasikam eva  
 levatâ... âharanti.“ — soḷasambi k° A1, °sam pi A2, °sam pi BG,

nâgalatâdantakattham sugandham pabbateyyakam  
 mudusiniddham madhuram rasavantam manoramam  
 tadâ devasikam niccam devatâbhiharanti te. |  
 âmalakam osadhañ ca sugandham pabbateyyakam  
 mudusiniddham rasavantam mahâbhûteh' upatthitam  
 5 tadâ devasikam niccam devatâbhiharanti te. |  
 dibbapânam ambapakkañ ca rasavantam sugandhakam  
 tadâ devasikam niccam devatâbhiharanti te. |  
 Chandadahato va pañcavaṇṇam pâpuraṇanivâsanam  
 tadâ devasikam niccam devatâbhiharanti te. |  
 sîsanhânagandhacūṇam tathâ cânuvilepanam  
 mudukam pârupattâya sumanadussam asuttakam |  
 mahâraham añjanañ ca sabban tam nâgalokato  
 tadâ devasikam niccam nâgarâjâharanti te. |  
 ucchuyatthipûgamattam pîtakam hatthapuñchanam  
 10 tadâ devasikam niccam devatâbhiharanti te. |  
 nava vâhasahassâni suvâharanti sâliyo undurehi visodhitâ,  
 makkhikâ madhukam karum, acchâ kûṭamhi koṭayum, |  
 sakunâ suvaggajâtâ karavikâ madhurassarâ  
 Asokapuññatejena sadâ sâventi mânuse. |  
 kappâyuko mahânâgo catubuddhaparicârako  
 suvaṇṇasaṃkhalikâbaddho puññatejena âgato, |  
 pûjesi rattamâlehi Piyadassi mahâyaso.  
 vipâko piṇḍapâtassa paṭiladdho sudassano. |

Candaguttassâyam nattâ Bindusârassa atrajo  
 râjaputto tadâ âsi Ujjenikaramolino,  
 15 anupubbena gacchanto Vedissanagaram gato. |  
 tatrâpi ca setthidhîtâ Devî nâma 'ti vissutâ  
 tassa saṃvâsam ânvâya ajâyi puttam uttamam. |  
 Mahindo Saṃghamittâ ca pabbajjam samarocayum,

°sam ca Z, °sam pi ca N, °sa pi caca F. soḷasa ambukum  
 soḷ° pâniyakumbhiyo? Samantapâs.: „Anotattadahato ... soḷa-  
 yaghaṭe ... devatâ âharanti.“

5. °hupatthite A, °hûpatthitam B, °hupatthitam G, °su patthita:  
 patthitam N, °hi patitthitam F, mahâbhûpehi patthitam? — vv. 6-  
 wanting in all the Sinhalese MSS., vv. 6—9 in F also. — 7. Chadd  
 pañc°? — pârupanattthâya? Samantapâs.: pârupanattthâya asu  
 kam sumanapupphapaṭam. — 11. kûṭehi koṭṭayum? — 15.  
 nagara[molij]no N, Ujjenikaramolino (°yo Z) Y, UccenikaramoliCo  
 16. tassâ Y. — uttamo YF.



ubho pi pabbajitvâna bhindimsu bhavabandhanam. |  
 Asoko rajjam kâresi Pâtaliputte puruṭṭame,  
 abhisitto tîṇi vassâni pasanno buddhasâsane. |  
 yadâ ca parinibbâyi sambuddho Upavattane  
 yadâ ca Mahindo jâto Moriyakulasambhavo  
 etthantare yam gaṇitam vassam bhavati kittakam? |  
 dve vassasatâni honti catuvassam pan' uttari  
 samantaramhi so jâto Mahindo Asokatrajo. | 20  
 Mahindadasavassamhi pitâ bhâte aghâtayi,  
 Jambudîpam 'nusâsento catuvassam atikkami, |  
 hantvâ ekasate bhâte vaṃsam katvâna ekato  
 Mahindacuddasame vasse Asokam abhisinṇcayum. |  
 Asokadhammo 'bhisitto paṭiladdhâ ca iddhiyo,  
 mahâtejo puñṇavanto dîpe cakkapavattako. |  
 paripuṇṇavâsavassamhi Piyadass' âbhisinṇcayum.  
 pâsaṇḍam parigaṇhanto tîṇi vassam atikkami. |  
 dvasatṭhiditṭhigatikâ pâsaṇḍâ channavutikâ,  
 sassataucchēdamûlâ sabbe dvîhi patitṭhitâ,\* | 25  
 nigaṇṭhâcelakâ c' eva itarâ paribbâjakâ  
 itarâ brâhmaṇâ 'ti ca añṇe ca puthuladdhikâ. |  
 niyantisassatucchede sammûlhe hînaditṭhike  
 viddhâpâsaṇḍe titṭhiye nânâditṭhike  
 ram gavesanto puthuladdhî nimantayi. |  
 aṇe nimantitvâ pavesetvâ nivesanam  
 ânam padatvâna pañham pucchi anuttaram. |  
 m puṭṭhâ na sakkonti vissajjetum sakâ balâ,  
 i puṭṭham labujam vâ byâkarimsu apañṇakâ. |  
 ttam pi sabbesam alan te puna desanam.  
 tvâ sabbapâsaṇḍam haritvâ puthuladdhike | 30

. Mahindacuddasavasse Z, °dacuddasame vasso (°sse A) ABG,  
 lasamavasse F, °de cuddasame vasse N. — 24. pâsaṇḍe A. Comp.  
 — 26. itarâ brâhmaṇâ N; itarâ is wanting in the other MSS. —  
 aṇâpi ca? — 27. niyatisass°? nigaṇṭhasass°? — 28. niman-  
 A. — nivesane YF. — 29<sup>b</sup>. puṭṭho AZ, °ṭṭham BGN, sutṭham F.  
 i puṭṭho (puṭṭhâ?) labujam va? — 30. The king, as is related  
 samantapâsâdikâ, invited the ascetics to sit down on what seats they  
 due to themselves. They placed themselves on different kinds of  
 seats, whereas Nigrodha took his seat on the royal throne. I there-  
 fore propose to correct this line thus: anumattam pi sabbesam alan tesam  
 nam.

iti rājā vincintesi: aññe pi ke labhāmase  
 ye loke arahanto ca arahattamaggañ ca passanti? |  
 samvijjanti ime loke, na yimañ lokam asuññatam,  
 kadāham sappurisānam dassanam upasamkame?  
 tassa subhāsitam sutvā rajjam demi savijitam. |  
 iti rājā vicintento dakkhiṇeyye na passati,  
 niccam gavesati rājā sīlavante supesale. |  
 caṅkaman tamhi pāsāde pekkhamāno bahū jane  
 rathiyā piṇḍāya carantam Nigrodham samaṇam addasa. |  
 pāsādikam abhikkantam paṭikkantam vilokitam  
 35 ukkhittacakkhusampannam arahantam santamānasam |  
 uttamadamathappattam dantam guttam surakkhitam  
 kulagaṇe asaṃsaṭṭham nabhe candaṃ va nimmalam, |  
 kesarī va asantāsam, aggikkhandham va tejitam,  
 garuṃ durāsadam dhīram santacittam samāhitam, |  
 khīṇāsavam sabbaklesasodhitam purisuttamam  
 cāravihārasampannam sampassam samaṇuttamam |  
 sabbaguṇagatam Nigrodham pubbasahāyam vicintayi  
 pubbe suciṇṇakusalam ariyamaggaphale tṭhitam, |  
 40 rathiyā piṇḍāya carantam munim moneyyavussati. |  
 jigimsamāno sa dhīro cintayi: |  
 buddho ca loke arahā sāvako lokuttaramaggaphale tṭh  
 mokkhañ ca nibbānagato asaṃsayam aññataro esa  
 gurūnam. |  
 so pañcapītipasādam paṭilabhi ulāram pāmojjamar  
 sādito,  
 nidhim va laḍdhā adhano pamodito iddho mañice  
 va Sakkopamo.

32. apaññakam N. suññatam? Comp. the following stanza  
 Buddhavaṃsa: evaṃ nirākulaṃ āsī suññatam titthiyehi taṃ, vicitta  
 hantehi vasibhūtehi tādihi. — sajīvitam A, savijitam BG, yaṃ ji  
 savijitam N, samvājitam F. — 35. okkhittac° A. Comp. Mahāv.  
 23, 2. — 36. kulaṅgaṇe A. — 38. sampassam X, °ssa G1, °ssi  
 39. pubbasamayam? — 40. piṇḍāya is wanting in all the MS  
 cept in N. — 40. 41. sunimmonavayitam jigimsamāno virācintayi AG  
 monavassitam jīgimsamāno sa viro cintayi F, munim moneyyavussati jigi  
 sa dhīro cintayi N, passivā so vicintayi Z. These words are wanting in  
 munim moneyyavusitam ... jigimsamāno sa dhīro vicinta  
 42. buddho va? — sasāvako A. — After „tṭhito“ we ought to  
 „muni“ or a similar expression. — 43. pāmojjam manappasādi

âmantayî aññatarekamaccam: handa bhikkhan tam tara-  
mânarûpo  
nayehi pâsâdikam santavuttim nâgo va yantam rathiyâ  
kumâarakam |

asantâsam santagunâdhivâsitam. | 45  
râjâ pasâdavipulam paṭilabhi udaggahaṭṭho manasâbbhicin-  
tayî:

nissamsayam uttamadhammapatto adiṭṭhapubbo ayam puris-  
uttamo. |

vîmaṃsamâno punad evam abravî: supaññattam âsanam ...  
patthatham,

nisîdayî pabbajitattham âsane, mayâ anuññâtam tassâbhi-  
patthitam. |

âdâya rañño vacanam padakkhiṇam ... gahetvâ abhirûhi  
âsane,

nisîdi pallaṅkavare asantâso Sakko va devarâjâ Paṇḍu-  
kambale. |

vicintayî râjâ: ayam aggadârako niccalo asantayî .. atthi nu.  
tam . . . . . |

disvâ râjâ tam taruṇam kumâarakam ariyavattaparihâarakam  
varam

susikkhitam dhammavinayaḷovidam disvâ râjâ taruṇam ku-  
rakam pasannacitto punad evam abravi: | 50

dharmam tava sikkhitam mama, tvam eva satthâ,  
anusâsitam tayâ

ti tuyham vacanam mahâmuni, anusâsa mam ... su-  
noma desanam. |

a rañño vacanam sutejitam navaṅgasatthe paṭisam-  
bhidaṭṭhito

. bhikkhantam Y, °nto G1N, °nte F. bhikkhun tam? — 45. na-  
— santagunâdhivâsitam (°kam F) YF, santagunâdhivâsitam N. santa-  
hivasitam? — 46. pasâdam v°? — uttamadamâthapatto N. —  
sidâhi pabbajitagghamâsane. (Mahāvamsa, p. 25, l. 6: „anurûpe  
mayâ anuññâtam tayâbhipatthitam? — 48. ca dakkhiṇam  
a dakkhiṇam karam (see Mahāvamsa, p. 25, l. 8) gahetvâ? —  
ntâpiti (°piti BG2) tam ABG2, asantapi akatthinu tam G1, asan-  
yî N) atthi nu tam X, santapiti atthi Z. asantâso ...? — 50. va-  
cari F, dhari Y. — The repetition of „disvâ — kumâarakam“ ought  
expunged. — 51. sutopadesanam (sun° G1) ABG, which may be  
In Z, v. 52 and the last Pâda of v. 51 are wanting.

vilolayî tepitakam mahâraham, tam addasa appamâdasu-  
desanam: |

appamâdo amatapadam, pamâdo maccuno paṇam,  
appamattâ na miyanti, ye pamattâ yathâ matâ. |

Nigrodhadrânam anumodayantam râjâ vijâniya tam agga-  
hetum,

ye keci sabbaññubuddhadesitâ sabbesam dhammanam imassa  
mûlakâ. |

ajj' eva tumhe saram upemi buddhañ ca dhammam sara-  
nañ ca samgham,

55 saputtadâro sahaññatakajjano upâsakattam pativedayâmi tam. |  
saputtadâro saraṇe patitthito Nigrodhakalyânamittassa

âgamâ:

pûjemi caturo satasahassarûpiyam atthattakam niccabha-  
ttañ ca theram. |

tevijjâ iddhipattâ ca cetopariyâyakovidâ

khinâsavâ arahanto bahû buddhassa sâvakâ. |

theram avoca punad eva râjâ: icchâmi samgharatanassa  
dassanam,

samâgamam sannipatanti yâvatâ abhivâdayâmi suṇâmi dham-  
mam. |

samâgatâ satthisahassabhikkhû, dûtâ ca rañño pativeda-  
yimsu:

samgho mahâsannipâto sututtho, gacchasi tvam icchas-  
ghadassanam. |

dûtassa vacanam sutvâ Asokadhammo mahîpati

60 âmantayî ñatisamghamittâmacce ca bandhave: |

dakkhinadânam dassâma mahâsamghasamâgame,

karoma veyyâvatikam yathâsattim yathâbalam. |

maṇḍapam âsanam udakam upatthânam dânaabhojana

patiyâdentu me khippam dânarâham anucchavam. |

54. vijâniya tam agga-hetum ABG2, vijânim-su tam agga-hetum Z  
(°nî N) bahuni (°hûni N) ga-hetum (ggahetum G1) XG1. — °bu-  
desitâ ABG2. — imassa mûlakâ XG1, imam mûlakam ti (°kan t  
ti B) ABG2, imassa mulakâ Z. im(am) assu mûlakam? — 58  
patanti ABG, santi patanti Z, sannipatantu X. — 59. sannipatimsu  
(sant° A; kutthâ Z) Y, sannipâtâ sututthâ G1, sannipâto sututtho N  
pâdâtâ sudutthâ F. — gacchâhi Z. — icchâmi F. gacchâhi tvam  
tam s°? — 61. dakkhinadhammam (°dammam N) XG1. dakk-  
nam? — 62. pânabhojanam? — anucchavim ABG2.

supeyyabhattakârâ ca suciyâgusūsamkhatâ  
 paṭiyâdentu me khippam manuṇṇam bhojanam sucim. |  
 mahādānañ dassāmi bhikkhusamghe gaṇuttame,  
 nagaramhi bheriyo vajjantu, vīthi sammajjantu te,  
 vikirantu vālukam setam pupphañ ca pañcavaṇṇakam, |  
 mālagghiyam toraṇaṇ ca kadali punṇaghaṭam subham  
 utukkamaparam thūpam thapayantu tabim-tahim. | 65  
 vattiehi ca dhajam katvā bandhayantu tahim-tabim,  
 mālādāmasamāyuttā sobhayantu imam puram. |  
 khattiyā brāhmaṇā vessā suddā aññakulāsu ca  
 vattham ābharanam pupham nānālamkārabhūsitā  
 ādāya dīpañ jalamānam gacchantu saṃghadassanam. |  
 sabbañ ca tālāvacaram gandhabbā nānākulā sikkhitā  
 vajjantu vaggusavanīyā sussarā, gacchantu aggavaram saṃ-  
 ghadassanam. |

lamkāraḥkāmāmadā c' eva sotthiyanāṭanātakā  
 sabbe saṃgham upayantu hāsayantū samāgatam. |  
 pupphañ ca anekavidham punṇakañ ca anekadhā vividham  
 vaṇṇakañ c' eva karontu pūjam anekarāsiyo. | 70  
 nagarassa paṭihāram antare  
 dānam/sabbam paṭiyantu patthitam. |

—pūjam samādāya sabbam divasam ratthavāsikā  
 ca sabbam niyāme asesato karontu saṃghādhikārassa  
 ārabhi. |

tiyā accayena bhattam sakanivesane  
 asasampannam paṭiyādetvāna khattiyo |  
 sāparivāre āṇāpesi mahāyaso:

suciyâgû susamkhatâ? — 64. vīthiyam Z. vīthiyo? —  
 amaparam (°param ce F) XG1, upakkanma param ABG2, ussâ-  
 a Z. — tupum G1. — thapayantu N, pathayanta F, upayantu G1,  
 ABG2, ussâpetum Z. I prefer no to try any conjecture. —  
 ni BG2, °kulāsu AZ, °kulesu XG1. aññakulāpi ca? — 68. vā-  
 — 69. laṅkārapamāmadā ABG2. Comp. 21, 27. — 70. punṇakam  
 iṇṇaghaṭam Z, cuṇṇakam ABG2. — puṇjam? — 71. paṭiyantu  
 a FZ, °nta BG1, °tta AG2. — patthitam N, patthitam YF. —  
 daya N, °yi FG1M, °yi ARC, °yum BG2. — rattim ... ārabhi  
 anting in BG2Z. — niyāme asesato F, niyamenasesato N, niyāme  
 1. — saṃghādh° N, saṃgha adh° AFG1.

dānam sabbam asesato paṭiyādentu patthitam. |  
 sam samādāya sabbam divasam ratthavāsikā  
 tiñ ca sabbam tiyāmam karontu saṃghābhīratā. | ??



gandhamâlâpupphakûṭaṃ pupphachattadhajam bahum |  
 divâ dîpañ jalamânam abhiharantu mahâjanâ.  
 75 yâvatâ mayâ âṇattâ tâvatâ abhiharantu te. |  
 imamhi nagare sabbe negamâ ca catuddisâ  
 sabbeva râjaparisâ sayoggabalavâhanâ  
 sabbe mam anugacchantu bhikkhusamghassa dassanam. |  
 mahatâ râjânubhâvena nîyâsi râjakuñjaro  
 Sakko va Nandavanuyyânam evam sobhi mahîpati. |  
 gatvâna râjâ taramânarûpo bhikkhusamghassa santike  
 abhivâdetvâna sammodi vedajâto katañjali. |  
 ârocayi bhikkhusamgham: mam' attham anukampatu.  
 yâva bhikkhu anuppatte sabbe antonivesane, |  
 samghassa pitaram theram pattam âdâya khattiyo  
 80 pûjamâno bahupupphehi pâvisi nagaram puram. |  
 nivesanam pavesetvâ nisîdâpetvâna âsane  
 yâgum nânâvidham khajjam bhojanañ ca mahâraham  
 adâsi payatapâni yâvadattham yadicchakam. |  
 bhuttâvi bhikkhusamghassa onîtapattapânino  
 ekamekassa bhikkhuno adâsi yugasâṭakam. |  
 pâdasambhañjanam telam chattañ câpi upâhanam  
 sabbam samanaparikkhâram adâsi phañitam madhum. |  
 parivâretvâna nisîdi Asokadhammo mahîpati,  
 nisajja râjâ pavâresi bhikkhusamghassa paccayam: |  
 85 yâvatâ bhikkhû icchanti tâva demi yadicchakam. |  
 santappetvâ parikkhârena sampavâretvâna paccaye  
 tato pucchimsu gambhîram dhammakhandham sude  
 atthi bhante paricchedo desit' âdiccabandhunâ -  
 namam lîngam vibhattiñ ca koṭṭhâsañ câpi samkha  
 ettakam 'va dhammakhandham gaṇanam atthi pa  
 atthi râja gaṇitvâna desit' âdiccabandhunâ  
 suvibhattam supaññattam suniddiṭṭham sudesitam |

76. The words „sabbeva râjaparisâ“ are wanting in the Sinhâ  
 sabbe ca râjapurisâ? — 77. Nandanuyyânam Z. — 78. The  
 correct if we expunge „râjâ“. — 79. The second hemistich see  
 out of its place here; we should insert it perhaps before v. 84.  
 bhikkhû anupattâ? — 83. pâḍukam añjanam? Comp.  
 dâna (Phayre MS., fol. 10e): „pâduke . . datvâ . . osadham añjanam“  
 84. pavâretvâna? — 86. pucchi sugambhîram BCGR.

sahetum atthasampannam khalitam n' atthi subhâsitam,  
 satipatthânam sammappadhânam iddhipâdañ ca indriyam |  
 balam bojjañgam maggañgam suvibhattam sudesitam,  
 evam sattappabhedañ ca bodhipakkhiyam uttamam, | 90  
 lokuttaram dhammavaram navañgam satthusâsanam  
 vitthâritam suvibhattam desesi dipaduttamo; |  
 caturâsîtisahassâni dhammakkhandham anûnakam  
 pâṇanam anukampâya desit' âdiccabandhunâ. |  
 amatuttamam varadhammam saṁsâraparimocanam  
 sabbadukkhakkhayam maggam desesi amatosadham. |  
 sutvâna vacanam râjâ bhikkhusaṁghassa bhâsitam  
 pâmojjahâsabahulo devajâto narâsabho  
 sarâjikâparisâya imam vâkyam udâhari: |  
 caturâsîtisahassâni paripuṇṇam anûnakam  
 desitam buddhasetthassa dhammakkhandham mahâraham, | 95  
 caturâsîtisahassâni ârâmam kârayam' aham  
 ekekadhammakkhandhassa ekekârâmam pûjayam. |  
 channavutikotidhanam vissajjetvâna khattiyo  
 tam eva divasam râjâ ânâpesi ca tâvade. |  
 tasmim samaye Jambudîpe nagarañ caturâsîtiyo  
 ekekanagaratthâne paccakârâmam kârayi. |  
 tîni ca vassâni vihâram katvâna khattiyo  
 thitamhi ârâme pûjam sattâha kârayi. |  
 bhânavârañ chaṭṭham.

## VII.

âsamâgamo hoti Jambudîpasamantato,  
 asîti koṭiyo bhikkhunî channavuti sahassiyô,  
 ca bhikkhuniyo ca chaḷabhiññâ bahûtarâ. |  
 iddhânubhâvena samam katvâ mahîtalam  
 nam katvâ dassesum pûjiye mahe. |  
 me thito râjâ Jambudîpam avekkhati,  
 iddhânubhâvena Asoko sabbattha passati. |

Y the words „evam satt. ca“ are wanting. — 92. pâṇanam? —  
 to? — sarâjikâya par° Z. — 97. ca tâvade N, ca kovide  
 râjane Z. — 98. caturâsîti sahassiyô? With regard to the  
 . 7, 1.

addasa vihâram sabbam sabbattha mahiyam katam  
 dhajam ubhopiyam puppham toraṇaṇ ca mālagghiyam |  
 kadali punṇaghataṇ c' eva nânâpupphasamohitam,  
 5 addasa dīpamaṇḍalam vibhūsan tam catuddisam. |  
 pamodito haṭṭhamano pekkhanto vattate mahe  
 samāgate bhikkhusamghe bhikkhunī ca samāgate |  
 mahādānaṇ ca paññattam dīyamāne vanibbake  
 caturāsītisahassāni vihāre disvāna pūjite |  
 Asoko 'pi attamano bhikkhusamgham pavedayi:  
 ahaṇ ca bhante dāyādo satthu buddhassa sāsane. |  
 bahu mayham pariccāgo sāsane sāravādino; |  
 channavutikoṭiyo ca vissajjetvā mahādhanam  
 10 caturāsītisahassāni ārāmā kārītā mayā |  
 pūjāya dhammakhandhassa 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 bhāsitam  
 paṇḍito sutasampanno nipuṇatṭhavinicchayo |  
 samghassa tesu vihāram anuggahatthāya sāsanam  
 15 anāgate ca addhāne pavattim sutvā vicakkhaṇo |  
 byākāsi Moggaliputto Asokadhammapucchitam:  
 paccayadāyako nāma sāsane paṭibāhiro, |  
 yassa puttam vā dhītaram vā urasmiṇ jātam arva;  
 pabbājesi cajetvāna so ve dāyādo sāsane. |

VII, 4. sabbattha mahiyā katam A, s° mahiyam k° B, s° n  
 gatam G (ya is crossed), s° mahilamkatam N, sabbatthāpi mahit-  
 dhajam ussāpitam? — 5. °samāhitam A. — 6. ca samā  
 9. sāravādino ABG2, ravādino G1, gārav° Z, varav° N. gār  
 (= dinno)? — 11. pavattayim. — 12. cetiyapūjam ABG2. —  
 ghassa therō suvihāro ABG2, samghassa theram tasuvihāram G1, [  
 tesu [vihāram] N, samghassa tāni vihāram Z. samghassa phāsu  
 As to the construction, comp. vv. 55. 57. — Instead of „suvā“  
 prefer „ūatvā“, which looks very similar in Burmese characters. —  
 jeti Z. — dāyādasāsane NG1. — yo saputtam vā ... pabbāj-  
 vāna? As to the preterite tense „pabbājesi“, comp. Mahāvamsa,  
 and the Thūpavamsa: „paccayadāyako nāma tvaṃ mahārāja, yo p

sutvâna vacanam râjâ Asokadhammo mahâpati  
 Mahindakumâram puttam Saṃghamittan ca dhâtaram |  
 ubho amantayi râjâ: dâyâdo homi sâsane.  
 sutvâna pituno vâkyam ubho puttâdhivâsayum: | .  
 sutthū deva sampaticchâma karoma vacanam tava,  
 pabbâjehi ca no khippam, dâyâdo hohi sâsane. | 20  
 paripuṇṇavâsativasso Mahindo Asokatrajo  
 Saṃghamittâ ca jâtiyâ vassam atthârasam bhava. |  
 chavassamhi Asokassa ubho pabbajitâ pajâ,  
 tath' eva upasampanno Mahindo dîpajotako, |  
 Saṃghamittâ tadâ yeva sikkhâyo 'va samâdiyi.  
 ahû Moggaliputto va theravâdo mahâgaṇi. |  
 catupaṇṇâsavassamhi Asokadhammo abhisitto,  
 Asokassâbhisittato chasatthi Moggalisavhaya,  
 tato Mahindo pabbajito Moggaliputtassa santike. |  
 pabbâjesi Mahâdevo, Majjhanto upasampade.  
 ime te nâyakâ tîṇi Mahindassânukampakâ. | 25  
 Moggaliputto upajjhâyo Mahindam dîpajotakam  
 vâcesi piṭakam sabbam attham dhamman ca kevalam. |  
 Asokassa dasavassamhi Mahindo catuvassiko  
 sabbam sutapariyattim gaṇipâcariyo ahû. |  
 sudesitam suvibhattam ubhosamgahasuttakam  
 Mahindo theravâdakam uggahetvâna dhârayi. |  
 Moggaliputto Mahindam Asokaatrajam  
 iâ chalabhiṇṇa caturo paṭisambhidâ. | .  
 Moggaliputto ca Mahindam saddhivihârikam  
 akam sabbam sikkhâpesi nirantaram. | 30  
 mhi Nigrodho, catuvassamhi bhâtaro,  
 mhi pabbajito Mahindo Asokatrajo. |  
 â ubho therâ Tisso câpi Sumittako  
 amhi 'sokassa parinibbimsu mahiddhikâ. |  
 ârâ pabbajitâ ubho therâ ca nibbutâ. | \*

ticchâma Y. — 23. theravâde B. — 24. Asokâbhisitte  
 satthi M°? — 25. upasampado Z. — 27. sutapariyattim AG1,  
 im Z, sutapariyatti BG2 N. — gaṇi° BG, gaṇi° A, gani° CR,  
 aṇhi N. gaṇi âcariyo? „pâcariya“ does not mean „a pupil“,  
 says, but „the teacher's teacher“. — 28. chalabhiṇṇa M2n; the  
 omit these words. cha| abhiṇṇâ. — catasso? — 32. Côm. p. 38.

upâsakattam desimsu khattiyâ brâhmaṇâ bahû,  
mahâlâbho ca sakkâro uppajji buddhasâsane, |  
pahînalâbhasakkârâ titthiyâ puthuladdhikâ.  
35 paṇḍaraṅgâ jaṭilâ ca nigaṇṭhâcelakâdikâ |  
atṭhamṣu satta vassâni, ahosi vagguposatho.  
ariyâ pesalâ lajjî na pavisanti uposatham. |  
sampatte ca vassasate vassāṇ chattiṃsa satāni ca  
satṭhi bhikkhusahassāni Asokârāme vassimsu te. |  
ājīvaka aññaladdhikâ nānā dūsenti sâsanam,  
sabbe kâsâyavasanā dūsenti jinasâsanam. |  
bhikkhusahassaparivuto chaḷabhiñño mahiddhiko  
Moggaliputto gaṇapāmokkho akâsi dhammasaṃgaham. |  
Moggaliputto mahāpaṇño paravâdappamaddano  
40 theravâdam daḷham katvâ saṃgaham tatiyam kato. |  
madditvâ nānāvâdāni nīharitvâ alajjino bahû  
sâsanam jotayitvāna kathâvatthum pakâsayi. |  
tassa Moggaliputtassa Mahindo saddhivihâriko  
upajjhâyassa santike saddhammam pariyâpuṇi. |  
nikâye pañca vâcesi satta e' eva pakarane,  
ubhatovibhaṅgam vinayam parivâraṇ ca khandhakam  
uggahi vîro nipuṇo upajjhâyassa santike 'ti. |

Nikkhante dutiye vassasate vassāni chattiṃsati  
puna bhedo ajâyatha theravâdānam' uttamo. |  
Pâṭaliputtanagaramhi rajjam kâresi khattiyo  
45 Dhammâsoko mahârâjâ pasanno buddhasâsane. |  
mahâdānam pavattesi saṃghe gaṇavaruttame,  
cattâri sataśahassāni ekāhen' eva nissaji. |  
cetiyaṣa yajâ ekam dhammassa savanassa ca  
gilânānaṇ ca paccayam ekam saṃghassa nissaji. |  
titthiyâ lābham disvāna sakkâraṇ ca mahâraham  
satṭhimattasahassāni theyyasamvâsakâ ahû. |  
Asokârāma viharāmaḥhi pātimokkho paricchiji,  
kârāpento pātimokkham amacco ariyānam aghātay

34. desayimsu Z. — 37. ca vassasate G1NZ, dve vassasate  
vassa N, vassam Y. — chattiṃsatāni ABG2, chattiṃsa satāni  
43. dhîro N, vîro Y. — 44. vassāni ca chattiṃsati? — 47.  
N, yajâjakam G1, ca ekam ABG2, ca ekassa Z. pūjam ekam  
nassā ca N, cassa ca G1, ca tatheva ca AZ, ca tatheva ki  
48. ahum N. — 49. paricchaji A, °ccaji BZ, °cchiji N, °cchiji



titthiye niggahatthâya bahû buddhassa sâvakâ  
 satthimattasahassâni jinaputtâ samâgatâ. | 50  
 ekasmim sannipâtamhi thero Moggaliatrajo  
 satthukappo mahânâgo paṭhavyâ n' atthi îdiso. |  
 ariyânaṃ ghâtitaṃ kammaṃ rājā theram apucchatha,  
 pāṭihīraṃ karitvāna rañño kaṅkham vinodayi. |  
 therassa santike rājā uggahetvāna sāsanaṃ  
 theyyasamvāsabhikkhuno nāseti līṅganāsaṇaṃ. |  
 titthiyā sakavādena pabbajitvā anādarā  
 buddhavacanaṃ bhindimsu visuddhakaṅcanaṃ iva. |  
 sabbe pi te bhinnavādā vilomā theravādato, 55  
 tesāṃ ca niggahatthâya, sakavādavirocanaṃ, |  
 desesi thero abhidhammaṃ kathāvatthuppakaraṇaṃ.  
 niggaho îdiso n' atthi paravādappamaddanaṃ. |  
 desetvā thero abhidhammaṃ kathāvatthuppakaraṇaṃ  
 sakavādasodhanatthâya, sāsanaṃ dīghakālikaṃ, |  
 arahantānaṃ sahaṣsaṃ uccinitvāna nāyako  
 varam varam gahetvāna akāsi dhammasaṃgahaṃ. |  
 Asokārāmaṇiḥāraṃhi Dhammarājena kārīte  
 navamāsehi niṭṭhāsi tatiyo saṃgaho ayan ti. |  
 saddhammasaṃgahaṃ navamāsaṃ niṭṭhitaṃ.  
 bhāṇavāraṃ sattamaṃ.

## VIII.

ggaliputto dīghadassī sāsanaṃ anāgate  
 mhi patitthānaṃ disvā dibbena cakkhunā |  
 ikādayo there pāhesi attapañcama:  
 patitthāya paccante sattabuddhiyā |  
 ānaṃ desānaṃ anukāmpāya paṇinaṃ  
 ā balappattā desetha dhammaṃ uttamaṃ. |  
 bandhāraṇiṣayaṃ Majjhantiko mahā isi  
 nāgaṃ pasādetvā mocesi bandhanaṃ bahu. |  
 rattham Mahisaṃ Mahādevo mahiddhiko  
 nirayadukkhena mocesi bandhanaṃ bahu. | 5

asmim AB G2. — 53. °bhikkhunaṃ G2, °bhikkhūnaṃ B. —  
 i G2. — 54. °kaṅcanaṃ riva N, °kaṅcanāṃ iva Y.  
 3. pabbātakā N. sabhātukā? (comp. 15, 18). — 4. bahum AB.  
 5. codatvā? — bahum AB G2. bahū?

athâparo pi Rakkhitō vikubbanesu kovido  
 vehâsam abbhuggantvâna desesi anamataggiyam. |  
 Yonakadhammarakkhitathero nâma mahâmati  
 \*aggikkhandhopamasuttakathâya Aparantakam pasâdayi. |  
 Mahâdhammarakkhitathero Mahârattam pasâdayi  
 Nâradakassapajâtakakathâya ca mahiddhiko. |  
 Mahâraakkhitathero 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 moci si bândhanâ bahu. |  
 Laṅkâdîpavâram gantvâ Mahindo attapañcamo  
 sâsanam thâvaram katvâ moci si bandhanâ bahu. |  
 bhânavâram attamam.

## IX.

Laṅkâdîpo ayam ahû sîhena Sîhalâ iti.  
 dîpuppattim imam vamsam sunâtha vacanam mama. |  
 Vaṅgarâjassâyam dhâtâ araññe vanâgocaram  
 sîhasamvâsam anvâya bhâtaro janayî duve. |  
 Sîhabâhu ca Sîvalî kumârâ cârudassanâ  
 mâtâ ca Susimâ nâma pitâ ca Sîhasavhayo. |  
 atikkante soḷasavasse nikkhamitvâ gubantarâ  
 mâpesi nagaram tattha Sîhapuram varuttamam. |  
 Lâlaratthe tahiṃ râjâ Sîhaputto mahabbalo  
 5 anusâsi mahârajjam Sîhapuravaruttame. |

6. The country which was converted by Rakkhita, is not even in a work so full of the greatest blunders, as the *Dîpavaṃsa* scarcely be justified in changing „athâparo“ into „*Manavâse*“ conjecture: *atha thero pi R°*. — 10. *Dundubhissaro* ABG2, 1 G1, *Durabhiyâparo* N, *durâsado* Z. The *Mahāv. Tikâ* has *Durassarathero*; the *Sam. Pâsâdikâ*, *Dundubhissara* (Paris MS.) and 1 (MS. of the British Museum); the Inscription given by Cunningham *Topes*, p. 316), *Dadabhisâra*. — 12. *moci sum* A2. — 12. 13

IX, 1. *Sîhalam* ABG2, *Sîhalâ* G1Zn. — *dîpuppattim* N, d which may be the correct reading; comp. the note on „*dhâtâ* 2, *sîham* s° N, which possibly is correct. — 4. *rahantare* Y, gul

battimsa bhâtaro honti Sîhaputtassa atrajâ,  
 Vijayo ca Sumitto ca subhajeṭṭhabhâtarâ ahum. |  
 Vijayo nâma so kumâro pagabbho âsi asikkhito  
 karoti vilopakammaṃ atikiccaṃ sudâruṇaṃ. |  
 samâgatâ jânapadâ negamâ ca samâgatâ  
 upasaṃkamma râjânaṃ Vijayadosaṃ pakâsayum. |  
 tesam vacanaṃ sutvâna râjâ kupitamânaso  
 ânâpesi amaccânaṃ: kumâraṃ nîharatha imaṃ, |  
 paricârikâ ime sabbe puttadârâ ca bandhavâ  
 dâsîdâsakammakare nîharantu janappadâ. | 10  
 tato taṃ nîharitvâna visum katvâna bandhave  
 âropetvâna te nâvaṃ vuyhittha aṇṇave tadâ. |  
 pakkamantu yathâkâmaṃ honti sabbe adassanaṃ  
 ratṭhe janapade vâsaṃ mâ puna âgamicchatî. |  
 kumârânaṃ ârûḷhanâvâ gatâ dîpaṃ avassakaṃ,  
 nâmadheyyaṃ tadâ âsi Naggadîpan ti vuccati. |  
 mahilânaṃ ârûḷhanâvâ gatâ dîpaṃ avassakaṃ,  
 nâmadheyyaṃ tadâ âsi Mahilâratṭhan ti vuccati. |  
 purisânaṃ ârûḷhanâvâ apilavantâ va sâgaraṃ  
 vippanatṭhâ disâmuḷhâ gatâ Suppârapaṭṭanaṃ. | 15  
 orohetvâna Suppâraṃ sattaṣaṭṭhaṃ ca te tadâ  
 vipulaṃ sakkârasammânaṃ akamsu te Suppâraḥ. |  
 tesu sakkariyamânesu Vijayo ca saḥâyakâ  
 sabbe luddâni kammâni kurumânâ nabujjhakâ, |  
 pânaṃ adinnaṃ paradâraṃ musâvâdaṃ ca pesuṇaṃ  
 anâcâraṇ ca dussilaṃ âcaranti sudâruṇaṃ. |  
 kakkhalaṃ pharusam ghoram kammaṃ katvâ sudâruṇaṃ  
 ujjhâyetvâna mantimsu: khippaṃ ghâtema dhuttake. |  
 Ojadîpo Varadîpo Maṇḍadîpo 'ti vâ ahû  
 Laṅkâdîpo ca paṇṇatti Tambapaṇṇitî nâyati. | 20

6. subhajeṭṭhabhâtarâ ABG, subhajeṭṭhamâtarâ Z, sutajeṭṭhabhâtarâ N.  
 — 9. nihatha N. — 10. paricârike? — bandhave? — 11. vuyhatṭhum  
 ABG2, vuyhatthe G1, vuyhittha N, uyihâpetum Z. — 12. yantu sabbe  
 adassanaṃ? — adassanâ N. — ratṭhe N, vutṭhâ Y. — vasaṃ G1N. —  
 âgamicchatî N, âgamicchatu G1, âgacchantu ABG2, âgamantu yaṃ Z. âga-  
 missati? — 15. apilavantâva N, apilavanto G1, uplavantâ A, upallavantâ  
 BG2, upalavanto ca Z. pilavantâ 'va? comp. v. 27. — 16. sambhâraṃ Y,  
 Suppâraṃ N. — 17. nabujjhakâ N, na bujjhati G1, caranti te Y. nabujjhaka  
 = na-bûdbya-ka? — 19. katâ sudâruṇaṃ ujjhâyetvâna? — 20. ti  
 vâ N, ca ABG, ca tadâ Z, d'Alwis (Attanag., p. 7).

parinibbânasamaye sambuddhe dipaduttame  
 Sîhabâhussâyam putto Vijayo nâma khattiyo |  
 Laṅkâdîpam anuppatto jahetvâ Jambudîpavhayam.  
 byâkâsi buddhaseṭṭho: so rājâ hessati khattiyo. |  
 tato âmantayi satthâ Sakkaṃ devânam issaram:  
 Laṅkâdîpassa ussukkaṃ mâ pamajjatha Kosiya. |  
 sambuddhassa vaco sutvâ devarājâ Sujampati  
 Uppalavaṇṇassa âcikkhi dîpaṃ ârakkhakâraṇam. |  
 Sakkassa vacanam sutvâ devaputto mahiddhiko  
 25 Laṅkâdîpassa ârakkham sapariso paccupaṭṭhâti. |  
 tayo mâse vasitvâna Vijayo Bhârुकacchake  
 ujjhâyetvâ janakâyam tam eva nâvam âruhi. |  
 ârohitvâ sakaṃ navam pilavantâ 'va sâgaram  
 ukkhittavâtavegena nadîmûlha mahâjanâ |  
 Laṅkâdîpam upâgama orohitvâ thale tthitâ,  
 patitthitâ dharaṇîtale atijighacchitâ have  
 pipâsitâ kilantâ ca, padasâgamanam jāyati. |  
 ubhopâṇihi jannûhi yogam katvâ puthuviyam  
 majjhe vuṭṭhâya tthatvâna pâṇi passanti sobhanâ. |  
 surattam paṃsu bhûmibhâge hatthapâṇimhi makkhite,  
 30 nâmadheyyam tadâ âsi Tambapaṇṇî tam ahû. |  
 paṭhamam nagaram Tambapaṇṇi Laṅkâdîpavaruttame,  
 Vijayo tahiṃ vasanto issariyam anusâsi so. |  
 Vijayo Vijito ca so nâvam anurakkhena ca  
 Accutagâmi Upatisso paṭhamam to idh' âgato. |  
 âkinṇâ naranârîhi bahû sabbe samâgatâ  
 tahiṃ tahiṃ disâbhâge nagaram mâpesi khattiyo. |

22. jahitvâ Z. — 25. sapariso (sapârûso G1) paccupaṭṭhâti A G1, saha-  
 dayo paccubandhati N, tthapesi Vâsudevako Z; the whole stanza is wanting  
 in B G2. sapuriso paccupaṭṭhâti? — 26. ujjhâyatâni kâyam tam (kâyâ-  
 nam A, kâyam nam G2) A B G2, ujjhâyatâni kânamyam Z, ujjhâyetvâ kâyam  
 G1, ujjhâyetvâ janakâyam N. — 27. ukkhittâ vât? — disâ mûlha  
 A B G2, d'Alwis (Attanag. 8); nadîmûlha G1 n Z. Comp. v. 15. — 28. have  
 AZ, bhava B G, vade N. — padasâgamanam jāyati N, °gamanena jāyati  
 G1 Z, °gamanam na jātayam (jānayam A) A B G2; padasâgamanena ca, d'Alwis.  
 Dr. Bühler proposes to read: padasâgamanam jhâyati. — 29. yogam N,  
 viyâgam Y, viyâtan d'Alwis. — majjhe G1 Z n, d'Alwis, pacchâ A B G2. —  
 nahipassanti Y, d'Alwis. — 30. surattapaṃsu A. — makkhittam A B G,  
 makkhitam Z, d'Alwis, makkhite N. makkhito? — v. 32 is wanting in B  
 G2 Z. — nâvam anurakkhena ca A G, °kkhena ca N. Anurâdhanakkha-  
 ttena ca? comp. v. 35. — paṭhamam to idhâgato G N, °nte idhâgato A. °pa-  
 ṭhamam te idhâgatâ? — 33. bahû sattâ? comp. 12, 27; 13, 10.

Tambapaṇṇi dakkhiṇato nadâtîre varuttame  
 Vijayena mâpitaṃ nagaraṃ samantâputābhedaṇaṃ. |  
 Vijito Vijitaṃ mâpesi, so Uruvelaṃ mâpayi,  
 Nakkhattanâmakō 'macco mâpesi Anurâdhapuraṃ. | 35  
 Accutaḡami yo nâma Ujjenim tatthā mâpayi,  
 Upatisso Upatissaṃ nagaraṃ suvibhattantarâpaṇaṃ  
 iddhaṃ phîtaṃ suvitthâraṃ ramaṇîyaṃ manōramaṃ. |  
 Laṅkādîpavhaye ramme Tambapaṇṇimhi issaro  
 Vijayo nâma nâmena paṭhamam rajjaṃ akârāyi. |  
 âgate sattavassamhi âkiṇṇo janapado ahû.  
 atṭhatimsati vassâni rajjaṃ kâresi khattiyo. |  
 sambuddhe navame mâse yakkhasenaṃ vidhamitaṃ,  
 sambuddhe pañcame vasse nâgânaṃ damayî jino,  
 sambuddhe atṭhame vasse samâpatti samâpayi. |  
 imâni tîni thânaṇi idhâgami tathâgato.  
 sambuddhe pacchime vasse Vijayo idham âgato. | 40  
 manussāvâsaṃ akârāyi sambuddho dipaduttamo.  
 anupâdisesâya sambuddho nibbuto upadhisamkhaṇṇe.  
 parinibbutamhi sambuddhe dhammarâje pabhamkare  
 atṭhatimsati vassâni rajjaṃ kâresi khattiyo. |  
 dûtam pâhesi Sîhapuraṃ Sumittavhassa santike,  
 lahuṃ âgacchatu 'mheko Laṅkādîpavaruttamaṃ. |  
 n' atthi koci mama accaye imaṃ rajjânusâsako,  
 niyyâdemi imaṃ dîpaṃ mamaṃ kataparakkamaṃ. |  
 bhânavâraṃ navamaṃ.

## X.

Paṇḍusakkassâyaṃ dhîta Kaccânâ nâma khattiyâ  
 kulavaṃsânurakkhanatthâya Jambudîpâ idhâgatâ. |  
 abhisittâ khattiyâbhisekena Paṇḍuvâsamahesiyâ,  
 tassâ samvâsaṃ anvâya jâyimsu ekâdasa atrajâ, |  
 Abhayō Tisso cā Utti cā Tisso Asclapaṇcamo

35. Vijito N, Vijayo Y. — so BGN, yo AZ. — Nakkhattanâmakō N,  
 Nakkhattarâdhanâma so (°nâmo so ABG2) Y. — 39. vidhamitaṃ G1N,  
 vidhamsitaṃ ABG2, vimadditaṃ Z. — samâpatti? — 43. °tumeke BG2.  
 — 44. mamaṃ N, mama G1, mayâ ABG2Z.

X, 2. mânesiyâ ZG1n, mahesi sâ A, mahesi BG2.



Vibhâto Râmo ca Sivo ca Matto Mattakalena ca,  
 tesam kanitthadhâtâ tu Cittâ nâmâ 'ti vissutâ,  
 rañjayati jane ditthe Ummâdacittâ 'ti vuccati. |  
 sañkâbhisekavassena âgami Upatissagâmake.  
 5 paripunṇatimsavassâni rajjam kâresi khattiyo. |  
 Amitodanassa nattâ te ahesum satta Sâkiyâ,  
 Râmo Tisso Anurâdho ca Mahâli Dîghâvu Rohinî  
 Gâmanî sattamo tesam lokanâthassa vaṃsajâ. |  
 Paṇḍuvâsassa atrajo Abhayo nâma khattiyo  
 vîsati c' eva vassâni rajjam kâresi tâvade. |  
 Dîghâvuss' atrajo dhîro Gâmanîpaṇḍito ca yo  
 Paṇḍuvâsam upatthanto Cittakaññâya samvasi. |  
 tassa samvâsam anvâya ajâyi Paṇḍukasavhayo,  
 attânam anurakkhanto avasi Dovârikamaṇḍale. |  
 bhânavâram dasamam.

## XI.

Abhayassa vîsativasse Pakuṇḍassa vîsati ahû,  
 sattatimsavasso jâtiyâ abhisitto Pakuṇḍako. |  
 Abhayassa vîsativasse coro âsi Pakuṇḍako.  
 sattarasamhi vassamhi hantvâna satta mâtule  
 abhisitto râjâbhisekena nagare Anurâdhapure. |  
 atikkante dasavassamhi satthivassam anâgate  
 thapesi gâmasîmâyo abhayâni gâlham kârâyi. |  
 ubhato paribhuñjitvâ yakkhamânusakâni ca  
 anûnâni sattati vassâni Pakuṇḍo rajjam akârâyi. |  
 Pakuṇḍassa ca atrajo Muṭasîvo nâma khattiyo  
 5 issaro Tambapaṇṇimhi satthi vassam akârâyi. |  
 Muṭasîvassa atrajâ ath' aññe dasa bhâtukâ,  
 Abhayo Tisso Nâgo ca Utti Mattâbhayena ca |

4. rañjayanti AZ, °yati NG1, °yamti BG2. rañjañanti jane ditthâ?  
 — 5. sañkâbh° BGZ, Lañkâbh° N, sakâbhisekavassena A. — 6. te is  
 wanting in NG1. nattâro ahesum? — Rohano A, Rohinî BCR, Rohinî  
 GMn. Comp. Mahāvamsa, p. 57, l. 1. — 7. vîsatim Z. — 8. upattha-  
 hanto A. — 9. tassa N, vassa G1, va asso B, assâ AG2Z.

XI, 1. Pakuṇḍassa N, Paṇḍukassa (Paṇḍakassa G1) Y. — sattatimsa-  
 vasso ABG2, sattatimsativassehi Z, sattatimsavassa G1, sattatimsâya N. —  
 3. °sîmâni N, °simâni G1. °sîmâni may be correct; comp. 14, 34. 37. 74;  
 13, 6; 22, 1. — gâlha N, kulam Y.

Mitto Sivo Asele ca Tisso Kirena te dasa,  
 Anulâdevî Sîvalâ ca Muṭasîvassa dbîtarō. |  
 Ajâtasattu aṭṭhame vasse Vijayo idham âgato,  
 Udâyassa cuddasavassamhi Vijayo kâlamkato tadâ.  
 Udayassa soḷase vasse Paṇḍuvâsam abhisiṇcayi. |  
 Vijayassa Paṇḍuvâsassa ubhorâjânam antare  
 samvaccharam tadâ âsi Tambapaṇṇi aparâjikâ. |  
 ekavîsam Nâgadâso Paṇḍuvâso tadâ gato,  
 Abhayam pi Nâgadâsassa ekâbhisekam siṇcayum. | 10  
 ... sattaras' eva vassâni catuvîsati. |  
 Candagutte cuddase ca vasse gato Pakuṇḍakasavhayo,  
 Candaguttassa cuddasavasse Muṭasîvam abhisiṇcayi. |  
 Asokassâbhisittato satfarasavasso ahû Muṭasîvo tadâ gato. |  
 tamhi sattarase vasse chamâse ca anâgate  
 hemante dutiye mâse âsâlîhînakkhattamuttame  
 abhisitto Devâṇampiyo Tambapaṇṇimhi issaro. |  
 Châtapabbatapâdamhi veluyatṭhi tayo ahû:  
 setâ rajatayatṭhi ca latâ kañcanasannibhâ, | 15  
 nîlam pîtam lohitaḥ kaṇḍakam odâtâñ ca pabhassaram  
 kâlakam hoti sassirîkam pupphasaṇṭhanatâdisam, |  
 tathâpi pupphayatṭhi sâ, dijayatṭhi tathete,  
 dijâ yattha yathâvaṇṇe evam tattha catuppade. |

7. Khîrena N. — Sîvalâ A, Sivalâ BG, Sîlâ N, Sivalî Z. Comp. 17, 76. — 8. Paṇḍuvâso abhisiṇcayi A, °sam abhisiṇcayi EG, °sam bhisiṇcayi N, Vaṇḍuvâsam abhisiṇcayi Z. Comp. vv. 12. 39. It seems to me rather doubtful if we are to read „abhisiṇcayum“ in all these passages. — 9. samvaccharam Y, sabbabhûri N, sabbabhari G1. — hoti G1N, âsi Y. — arâjikâ A. — 10. Nâgadâso? — ekâbhisekam abhis° N; ekavîse 'bhisiṇcayum A2. — vv. 11—14 [anâgate] are wanting in BG2Z. — 11. sattarase vassâni Y. — 12. Muṭasîvo abhisiṇcayi (°sivâtis° G1, °sivâbhis° G2) Y, Muṭasîvam abhisiṇcayi N. Comp. v. 8. — 14. asâlîhînakkh°. — 15. veluyatṭhi? — vv. 16 [kâlakam] ... 17 [tath' eva te] are wanting in BG2. — 17. °[ya]tṭhi sâ N, yatṭhalatâ CM, °yatṭhilatâ R, °latṭhitâ AG1. — tath' eva te AG1, tathete N, tatheteti Z. — [dijâ yattha yathâ[vaṇṇe evam] tattha cat[uppade] N, dijâyatṭhi (°latṭhi BG1) latâvaṇṇa (°vaṇṇo Z, °vaṇṇe G1M2) evam yatṭhi (latṭhi G1) catuppade Y. — The Samantapâsâdikâ contains the following quotation: vuttam pi c' etam Dîpavamse:

Châtapabbatapâdamhi veluyatṭhi tayo ahû,  
 setâ rajatayatṭhi ca latâ kañcanasannibhâ,  
 nîlâdiyâdisam puppham pupphayatṭhimhi tâdisam,  
 sakunā sakunayatṭhimhi sarūpen' eva saṇṭhitâ 'ti.

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

setâ rajatayatṭhi ca, latâ kañcanasannibhâ;  
 tathâpi pupphayatṭhi sâ, [tattha atimanoramam] |

hayagajarathâ pattâ âmalakavalayamuddikâ  
 kakudhasadisâ nâma ete atthâ tadâ muttâ. |  
 uppanne Devânampiyē tassâbhisekatejasâ  
 tayo maṇi āharimsu Malayâ ca janappadâ,  
 tayo yatthi Châtapâdâ, atthâ muttâ samuddakâ. |  
 maṇiyo Malayâ jâtâ rājārahâ mahājanâ  
 20 Devânampiyapuññaena anto sattāham āharuṃ. |  
 disvāna rājā ratanaṃ mahagghaṇ ca mahārahaṃ  
 asaṃaṃ atulaṃ ratanaṃ acchariyaṃ pi dullaḃhaṃ |  
 pasannacitto giraṃ abbhudārayi: ahaṃ sujāto kulino naraggo,  
 suciṇṇakammassa me īdisaṃ phalaṃ, ratanaṃ babusataṣa-  
 hassajâtikaṃ |  
 laddhaṃ mama puññaḃkammaṣambhavaṃ.  
 ko me arahati ratanānaṃ abhihāraṃ sampaticchituṃ, |  
 mātā pitā ca bhātā vā nātimitthā sakha ca me?  
 iti rājā vicintento Asokaṃ khattiyaṃ sari. |  
 Devânampiyatisso ca Dhammāsoko narābhibhū  
 25 aditthasahāyā ubho kalyāṇā dāḥabhattikā. |  
 atthi me piyasahāyo Jambudīpassa issaro  
 Asokadhammo mahapuñño sakha paṇasamo maha, |  
 so me arahati ratanānaṃ abhihāraṃ sampaticchituṃ,  
 ahaṃ pi dātum arahāmi aggaṃ sāsanaṃ dhaṇaṃ. |  
 utthehi kattāra taramāno ādāya ratanaṃ imaṃ  
 Jambudīpavhayaṃ gantvā nagaraṃ Pupphaṇāmaḃkaṃ  
 aggaratanaṃ payacchehi Asokaṃ mama sahāyakaṃ. |

nīlaṃ pītaṃ lohitaḃkaṃ odātaṇ ca paḃhassaraṃ  
 kāḷakaṃ hoti sassirikaṃ pupphaṣaṇṭhānasādisaṃ; |  
 dijayatthi tath' eva sū, [sajivā viya dissare]  
 dijā yattha yathāvaṇṇā evaṃ tattha catuppadā. |

Comp. Mahāvamsa, p. 68.

18. kakudhāyavisā Z, kakudhasadisā N, kakudhāsavisā ABG. kakudhapākatikā? — etā atthā? — Between vv. 18 and 19 probably a description was given of the three kinds of maṇi (see Mahāvamsa, p. 69, l. 2). Possibly the words „maṇiyo Malayâ jâtâ“ (v. 20) belonged to this lost passage. — 22. balaṃ Y, phalaṃ N. — bahumekasaḥ° N, bahuchakenasaḥ° 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. laddhaṃ mama passatha puññaḃsambhavaṃ? — 26. Jambudīpassa Y, Jambumāḇḇassa G1 N. — 27. sāsanaṃ dhaṇaṃ ABG2, sāsanaḃkaṃ dhaṇaṃ Z, sāsanaodanaṃ N, sāsanaṃ odakaṃ G1. pasādhanaṃ dhaṇaṃ? — 28. utthehi kattāra N, utth° sattā G1, atthehi mutthehi Y. utthehi tāta? — payacchehi G1 N, payacchehi Y. paticchehi? — mama sahāyakaṃ° N, sahāyakaṃ mama Y.

Mahâaritt̃ho Sâlo ca brâhmaṇo Parantapabbato Putto Tisso  
ca gaṇako

... ime caturo dūte pâhesi Devânampiyō. |  
pabhassaramaṇi tayo aṭṭha muttâvarâni ca  
patodayaṭṭhittayaṇ c' etaṃ saṅkharatanam uttamam  
bahuratanam parivârena pâhesi Devânampiyō. | 30  
amaccam senâpatim Aritṭham Sâlaṇ ca Paramcapabbatam  
Puttam Tissagaṇakaṇ ca hatthe pâhesi khattiyo. |  
chattaṇ câmarasaṅkhaṇ ca veṭhanam kannabhûsanam  
Gaṅgodakaṇ ca bhiṅkâram saṅkhaṇ ca sivikena ca |  
nandiyâvaṭṭam vadḍhamânam râjâbbiseke pesitâ  
adhovimam vatthayugam aggaṇ ca hatthapuñchanam |  
haricandanam mahâaggham aruṇavaṇṇamattikam  
haritakam âmalakam imam sâsanam pi pesayi: |.  
buddho dakkhiṇeyyân' aggo, dhammo aggo virâginam,  
saṃgho ca puṇṇakkhettaggo, tîṇi aggâ sadevake. | 35  
imaṇ cāham namassāmi uttamattāya khattiyo. |  
pañca māsē vasiṭvāna te dūtā caturo janā  
ādāya te paṇṇākāram Asokadhammena pesitam |  
visâkhamāse dvâdasapakkhe Jambudîpā idhâgatā.  
abbisekam saparivāram Asokadhammena pesitam |  
dutiyaṇ abhisiṅcittha râjānam Devânampiyam.  
abbisitto dutiyâbbiseko visâkhamāse uposathe. |  
tayo māsē atikkamma jeṭṭhamāse uposathe  
Mahindo sattamo hutvā Jambudîpā idhâgato. | 40  
râjâbbisekabhaṇḍam nitṭhitam.  
bhâṇavāram ekâdasamam.

29. Comp. Mahāvamsa Tikā: dijan ti Hālipabbatam nāma brāhmaṇam,  
amaccan ti Mallānāmakaṇ ca amaccam, gaṇakan ti Gaṇakaputtatissam nāma  
gaṇakaṇ cā 'ti. — 30. °ttayam cetam ABG2, °ttayam ceva Z, sayam cā-  
tam G1, sayañjāta N. — bahuratanapar° A. — 31. Parantapabba-  
tam? — hatthe? — 32. chattaṇ ca sârapâmaṅgaṇ? comp. 12, 1.  
17, 83. — kannasivakam G1N, kannabhûsanam Y; kaṇṇabhûsanam? —  
saṅkham Y, kaṇṇam N. — 33. râjâbbisekapesitâ X. — dussayugam N, du-  
kkavhagam (corr. into dukkavagam) G1, vatthayugam ABG2Z. vatthako-  
ṭim? 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. vesâkhamāse A. —  
39. dutiyâbbisekena? comp. 17, 87. — vesâkhamāse! — 40. tato  
māsam ABG2.

## XII.

Vâlavijanim uñhisaṃ khaggañ chattañ ca pâdukam  
 vethanam sârapâmaṅgam bhiṅkâram nandivaṭṭakam |  
 sivikam saṅkham Gaṅgodakam adhovimam vatthakoṭiyam  
 suvaṇṇapâtikaṭacchum mahaggham hatthapuñchanam |  
 Anotattodakam kâjam uttamam haricandanam  
 aruṇavaṇṇamattikam añjanam nâgamâhaṭam |  
 harîtakam âmalakam mahaggham amatosadham  
 satthivâhasatam sâlim sugandham sukamâhaṭam  
 puñṇakammâbhiniḍḍattam pâhesi Asokaśavhaya. |  
 aham buddhañ ca dhammañ ca saṃghaṇ ca saraṇam gato  
 5 upâsakattam desemi Sakyaputtassa sâsane. |  
 imesu tîsu vatthusu uttame jinasâsane  
 tvam pi cittaṃ pasâdehi saraṇam upehi satthuno. |  
 imam sambhâvanam katvâ Asokadhammo mahâyaso  
 pâhesi Devânampiyassa; gatadûtena te saha |  
 Asokârâme pavare bahû therâ mahiddhikâ  
 Laṅkâtalânukampâya Mahindam etad abravum: |  
 samayo Laṅkâdîpamhi patitthâpetu sâsanam,  
 gacchatu tvam mahâpuñña pasâda dîpalañjakam. |  
 paṇḍito sutasampanno Mahindo dîpajotako  
 10 saṃghassa vacanam sutvâ sampaticchi saḥaggaṇo |  
 ekamsaṇ cîvaram katvâ paggaḥetvâna añjalim  
 abhivâdayitvâ sirasâ: gacchâmi dîpalañjakam. |  
 Mahindo nâma nâmena saṃghathero tadâ ahû,  
 Itthiyo Uttiyo thero Bhaddasâlo ca Sambalo |

XII, 1—6. Comp. 17, 83 et seq. These verses are quoted („vuttam pi c' etaṃ Dîpavamsa“) in the Samantapâsâdikâ. — 2. Instead of „Gaṅgodakam adhovimam“ the Samantap. reads „vaṭṭamsaṇ ca adhovim“. — °koṭi-kam, the Samantap. — 5. upâsakattam vedesiṃ, the Samantap. — 6. sad-dhâsaraṇam upehisi, the Samantap. — 7. samasamam N, chamaggham (cor-rected into samasamam) G1, sambhâvanam ABG2Z. — gatam dûtēna BGZ. — 9. gaccha tuvaṃ A. — pasâda (°dâ BG) dîpalamcakaṃ ABG, pasâda dîpalañjakam N, Laṅkâdîpam pasâditum Z. pasâdaya dîp°? 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 Apa-dâna (Phayre MS., fol. khai) it is said of a Buddha wo is going to cross the Gaṅgâ: âgantvâna ca sambuddho âruhi nâvalaṇcakaṃ. Prof. E. Kuhn proposes to take °lañjaka as connected with sansc. lañja which the leñico-graphers give as a synonym of kaccha.



sâmaṇero ca Sumano chaḷabhiñño mahiddhiko,  
ime pañca mahâtherâ chaḷabhiññâ mahiddhikâ  
Asokârâmamhâ nikkhantâ caramânâ sahaggaṇâ, |  
anupubbena caramânâ Vedissagiriyaṃ gatâ.  
vihâre Vedissagirimhi vasitvâ yâvadicchakaṃ |  
mâtaraṃ anusâsetvâ saraṇe sîle uposathe  
patitṭhapesi saddhamme sâsane dîpavâsinam. | 15  
sâyaṇhe paṭisallâna Mahindathero mahâgaṇi  
samayaṃ vâ asamayaṃ vâ vicintesi rahogato. |  
terasamkappaṃ aññâya Sakko devânam issaro  
pâtur ahû therasamîmukhe santike ajjhabhâsatha: |  
kâlo te hi mahâvîra Laṅkâdîpapasâdanam,  
khippaṃ gaccha varadîpaṃ anukampâya paṇinam. |  
Laṅkâdîpavaraṃ gaccha dhammaṃ desehi paṇinam,  
pakâsaya catusaccaṃ satte mocehi bandhanâ. |  
sâsanam buddhajetṭhassa Laṅkâdîpambi jotaya.  
byâkataṃ c' asi nâgassa bhikkhusaṃgho ca sammato, | 20  
ahaṃ ca veyyâvatikaṃ Laṅkâdîpassa câgame  
karomi sabbakiccâni, samayo pakkamituṃ tayâ. |  
Sakkassa vacanaṃ sutvâ Mahindo dîpajotako  
bhagavatâ subyâkato bhikkhusaṃghena sammato |  
Sakko ca maṃ samâyâci, patitṭhissâmi sâsanam.  
gacchâm' ahaṃ Tambapaṇṇim, nipuṇâ Tambapaṇṇikâ, |  
sabbadukkhakkhayaṃ maggaṃ na suṇanti subhâsitaṃ.  
tesaṃ pakâsayissâmi, gamissaṃ dîpalañjakaṃ. |  
kâlāññû samayaññû ca Mahindo Asokatrajo  
gamaṇam Laṅkâtaḷam ñatvâ âmantayi sahaggaṇe  
Mahindo gaṇapâmokkho samânupajjhâyaṃ catu, | 25  
sâmaṇero ca Sumano Bhaṇḍuko ca upâsako,  
channañ ca chaḷabhiññânaṃ pakâsesi mahiddhiko: |

14. Vedissagiriyaṃgatâ N, Vedyagirisamgatâ G1, Cetiyaḡirisamgatâ Y. Vedissagirikam gatâ? — Cetiyaḡirimhi ABG, Cetiyaḡiri Z, Vedissagirimhi N. — 16. paṭisallîno? — 17. terasamkappaṃ N, tesaṃ samk° Y, therasamkappaṃ? — 20. byâkataṃ casi (câsi N) nâgassa G1 N, byâkato Sakyaśiḡo ca (°śiḡo A) ABG2, byâkate Sakyaśiḡassa Z. byâkato c' asi nâgassa? — 23. patitṭhassâmi G1. patitṭhapesissâmi? — 25. „Laṅkâ-talaṃ“ may be the correct reading; I should prefer, however, „kâlâkâlāṃ“ (the right and the wrong time). — sahaggaṇo N, sabagaṇo BG2, sahâgaṇe AZ, samâgaṇe G1.

âyâma bahulam ajja Laṅkādīpaṃ varuttamaṃ,  
 pasādema bahū satte, paṭiṭṭhāpessāma sāsanaṃ. |  
 sādhu '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 vacanaṃ abravi: |

mārisa tvam .pi bhagavatā subhākatō: anāgatamaddhāne  
 Mahindo bhikkhu dīpaṃ pasādayissati, vitthārikaṃ kari-  
 ssati jinasāsanaṃ, anupavattissati dhammacakkaṃ, satte  
 mahādukkhā uddharitvā thale paṭiṭṭhāpessati, bahujaṇa-  
 hīyā paṭipajjissati bahujaṇasukhāya lokānukampāya atth-  
 30 āyā hitāya sukhāya devamanussānaṃ ti. |

evaṃ ca pana bhagavatā niddiṭṭho idāni etarahi therena ca  
 ānatto bhikkhūhi ca dīpapasādanāya. kālo mahāvīra dī-  
 paṃ pasādetuṃ, samayo mahāvīra dīpaṃ pasādetuṃ,  
 tuyh' eso vāro anupatto, vahassu etaṃ bhāraṃ, pasādehi  
 Tambapaṇṇiṃ, vitthārikaṃ karohi jinasāsanaṃ. ahaṃ tava  
 sisso pubbutthāyī paṭṭhacaro veyyāvaccakaro homīti. |

bhagavato satthuno vacanaṃ sampaṭicchitvā Tambapaṇṇiṃ  
 tāressāmi ālokaṃ ca dassessāmi, jīnatejaṃ sammā vadḍhi-  
 ssāmi. aññānabhavatimirapaṭalapihitapaṭikujjitā issāma-  
 ccheraparetadandhaduddhamavipallāsānuggatā kummag-  
 gapaṭipanna vipathe pakkhantā tantā kulakajātā gulāguṇ-  
 thikajātā muṇjababbajabhūtā aññānabhavatimiraavijjan-  
 dhakārā nīvaraṇakilesasakalabhūtā mahātimiraavijjandha-  
 kārena āvutaophaṭṭapihitapaṭicchannapariyonaddhā Tam-  
 bapaṇṇi. |

27. lahaṃ ABG2, balaṃ Z, bahulaṃ 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. paṭhacaro N. piṭṭhacaro? I owe this conjecture to M. Se-  
 nart. — homīti N, niddiṭṭhaṃ A, niddiṭṭhiṃ B, niṭṭhiṭṭhiṃ G, niceṃ Z. —  
 32. tāressāmi AZ, tārassāmi BG, tarissāmi N. — sambhāyissāmi N, sammā  
 vadḍhissāmi ABG2, sammā vayissāmi G1, vadḍhissāmi Z. sammā vadḍhe-  
 ssāmi? — °paretā dandha°? — °paṭipanna°? — Comp. Grimblot,  
 Sept. S., p. 245. — °kilesajālabh° A, °kilesajalabh° BG2, °kilesasalabh° G1,  
 °kilesasalilabh° Z, kilesasakalabh° N. kilesasakalābhibbhūtā? — °ophaṭṭa°  
 N, °omuka° A, °omukka° BG2, °omuta° G1Z.

avijjandhakâram bhinditvâ âlokaṃ dassayissâmi, jotayissâmi  
kevalaṃ Tambapaṇṇiṃ jinasâsanā ti. evaṃ ussâhito ca  
pana vâsavindena devarâjēna evaṃvâcasinṇena utthâya  
paṭisallānā viriyapâramippatto apalokayī bhikkhusaṃ-  
ghā ti. |

gacchāma mayā Tambapaṇṇiṃ, nipuṇā Tambapaṇṇikā,  
sabbadukkhakkhayaṃ maggaṃ na suṇanti subhâsitaṃ.  
tesaṃ santappayissāma gacchāma dīpalañjakaṃ ti. |

Vedissagiriye ramme vasitvâ timsa rattiyo:

kālaṃ ca gāmaṇaṃ dāni, gacchāma dīpaṃ uttamaṃ. | 35

paḷiṇā Jambudīpato hamsarājā va ambare,

evaṃ uppatitā therā nipatimsu naguttame. |

purato purasēṭṭhassa pabbate meghasaṇṇibhe

patitṭhahimsu Missakakūṭaṃhi hamsā va nagamuddhāni. |

Mahindo nāma nāmena saṃghatthero tadā ahū,

Itṭhiyo Uttiyo therō Bhaddasālo ca Sambalo |

sāmaṇero ca Sumano Bhaṇḍuko ca upāsako,

sabbe mahiddhikā ete Tambapaṇṇipasādakā. |

tattha uppatito therō hamsarājā va ambare

purato purasēṭṭhassa pabbate meghasaṇṇibhe | 40

patitṭhito Missakakūṭaṃhi hamsā va nagamuddhāni.

tasmiṃ ca samaye rājā Tambapaṇṇiṃhi issaro |

Devānampiyatisso so Muṭasīvassa atrajo.

Asoko abhisitto ca vassaṃ atthārasaṃ ahū, |

Tissassa ca abhisitte sattamāse anūnake

Mahindo dvādasavasso Jambudīpā idhāgato. |

gimhāne pacchime māse jetṭhamāse uposathe anurādha-

jetṭhanakkhatte

Mahindo gaṇapāmoḁkho Missakagiriṃ āgato. |

migavaṃ nikkhami rājā, Missakagiriṃ upāgami.

devo gokaṇṇarūpena rājānaṃ abhidassayī. | 45

33. jotayissāmi is wanting in Y. — âlokaṃ dassayissāmi kevalaṃ  
Tambapaṇṇiṃ, jotayissāmi jinasâsanā ti? — °vâcayitena A, °vâcā-  
vintena BG2. evaṃvâcakena? — 34. tesaṃ pakâsayissāma? (comp.  
v. 24.) — 35. Cetiyaḡiriye AZ, Cetiye g° BG, Vedissagiriye N. — Samantap.:  
kālo ca gāmaṇassa 'ti. I believe that we ought to adopt this reading in  
the Dīpavaṃsa also. — 36. patitā AG2, patinā B, patinā G1, paḷiṇā N,  
Samantap.; idam vatvā mahāvīro uggaṃchi Z. paḷiṇā? — 40. uppatitā  
therā? — 41. patitṭhitā? — 44. gimhānaṃ GN, °na B, °ne AZ. —  
°giriṃ āgato ABG2, °giriṃ uggaṭo N, °giriḡabbato G1, °giriḡabbate Z.

disvâna râjâ gokañnam tararûpo 'va pakkami,  
 pitthito anugacchanto pâvisi pabbatantaram. |  
 tatth' eva antaradhâyi yakkho therassa sammukhâ,  
 nisinnam theram adakkhi, bhîto râjâ ahû tadâ. |  
 mamam yeva passatu râjâ eko ekam, na bhâyeti,  
 samâgate balakâye atho passatu bhikkhunam. |  
 tatth' addasam khattiyabhûmipâlam paduttharûpam miga-  
 vañ carantam,  
 nâmena tam âlapi khattiyassa: âgaccha Tissâ 'ti tadâ avoca. |  
 ko 'yam kâsâvavasano munḍo samghâtipâruto  
 50 eko adutiyo vâcam bhâsati mam amânusim? |  
 samano 'ti mam manussalokeyam khattiya pucchasi bhûmi-  
 pâla.  
 samanâ mayam mahârâja dhammârâjassa sâvakâ  
 tam eva anukampâya Jambudîpâ idhâgatâ. |  
 âvudham nikkhipitvâna ekamantam upâvisi,  
 nisajja râjâ sammodi bahuṃ atthûpasamhitam. |  
 sutvâ therassa vacanam nikkhipitvâna âvudham  
 tato theram upagantvâ sammoditvâ ca pâvisi. |  
 amaccabalakâyo ca anupubbam samâgatâ  
 parivâretvâna atthamisu cattârîsa sahasiyo. |  
 disvâ nisinnatherânam balakâye samâgate:  
 55 aññe atthi bahû bhikkhû sammâsambuddhasâvakâ? |  
 tevijjâ iddhipattâ ca cetopariyakovidâ  
 khînâsavâ arahanto bahû buddhassa sâvakâ. |  
 ambopamena jânitvâ paṇḍit' âyam arindamo  
 desesi tattha suttantam hatthipadam anuttaram. |  
 sutvâna tam dhammavaram saddhâjâto va buddhimâ  
 cattârîsasahasâni saram te upâgamum. |  
 tato attamano râjâ tuṭṭhahattho pamodito  
 âmantayi bhikkhusamgham: gacchâma nagaram puram. |

46. tararûpo N, tadarûpo G1, tathârûpo Y. — 49. addasa A. — du-  
 tthar° ABG, padutthar° Zn. — 51. The first line (samano — bhûmipâla)  
 is given in AG1N only, the second (samanâ — sâvakâ) 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 Dîpavaṃsa; see the  
 Introduction, p. 6. — °lokiyam? — pucchasi N, passasi A, pacchasi G1. —  
 53. sammoditvâna Y, °tvâ ca N. — c' upâvisi! — 59. 60. Probably we  
 ought to transpose these two verses.

Devânavhaya-râjânam subbatam sabalavâhanam  
 paṇḍitam buddhisampannam khippam eva pasādayi. | 60  
 sutvâna rañño vacanam Mahindo etad abravi:  
 gacchasi tvam mahârâja, vasissâma mayam idha. |  
 uyyojetvâna râjânam Mahindo dîpajotako  
 âmantayi bhikkhusamgham: pabbâjessâma Bhaṇḍukam. |  
 therassa vacanam sutvâ sabbe turitamânasâ  
 gâmasîmam vicinitvâ pabbâjetvâna Bhaṇḍukam,  
 upasampadañ ca tatth' eva arahattañ ca pâpuṇi. |  
 girimuddhani t̥hito thero sârathim ajjhabhâsatha:  
 alam yânam na kappati paṭikkhittam tathâgatam. |  
 uyyojetvâna sârathim thero vasî mahiddhiko  
 gagane haṃsarâjâ va pâkkamimsu vehâyasâ,  
 orohetvâna gaganâ paṭhaviyam patit̥thitâ. | 65  
 nivâsanam nivâsente pârupite ca cîvaram  
 disvâna-sârathi tut̥tho râjânañ ca pavedayi. |  
 pesetvâ sârathim râjâ amacce ajjhabhâsatha:  
 maṇḍapam paṭiyâdetha antonivesane pure. |  
 kumârâ kumâriyo ca itthâgârañ ca deviyo  
 dassanam abhikaṅkhantâ there passantu âgate. |  
 sutvâna rañño vacanam amaccâ kulajâtikâ  
 antonivesanamajjhe akamsu dussamaṇḍapam. |  
 vitânañ chāditaṃ vattham suddham setam sunimmalam  
 dhajasaṅkhaparivâram setavatthehi 'laṃkatam, | 70  
 vikiṇṇavâlukâ setâ setapupphasusanthatâ  
 alaṃkatamaṇḍapâ setâ himagabbhasamûpamâ. |  
 sabbasethehi vatthehi alaṃkâretvâna maṇḍapam  
 abbhantaram samam katvâ râjânam paṭivedayum: |  
 parinit̥thitam mahârâja maṇḍapam sukatam subham,  
 âsanam deva jânâhi pabbajitânulomikam. |  
 taṃkhaṇe sârathi rañño anuppatto paveditum:

60. Devânavhaya-râjânam (°vharâj° M) Y, Devânampiyarâjânam N. —  
 61. gacchâhi? — 64. tathâgate? With regard to the grammatical con-  
 struction comp. 14, 22. 62. — 65. therâ v° mahiddhikâ? — ârohitvâna  
 Z, ârohetvâna ABG, orohetvâna N. orohitvâna? — 66. [pârupi]te N,  
 pârupitam Z, °pitam A, phârupitañ B, phârupitañ G. pârupante? —  
 69. kulapubbajâ G1, kulapabbajâ N. — antonivesane majjhe Y. — 71. alaṃ-  
 katamaṇḍapâ 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 (°yi A, yim B) ABG2.



yânam deva na kappati bhikkhusamghassa nisîditum. |  
 ayam acchariyam deva sabbe therâ mahiddhikâ  
 75 paṭhamam mam uyyojetvâ pacchâ hutvâ pur' âgatâ. |  
 uccâsayanamahâsayanam bhikkhûnam na ca kappati,  
 bhummattharāṇā jânâtha te therâ âgacchanti. |  
 sârathissa vaco sutvâ rājâpi tuṭṭhamânaso  
 paccuggantvâna therānam abhivâdetvâ sammodayi. |  
 pattam gahetvâ therānam saḥa therehi khattiyo  
 pūjento gandhamālehi rājadvāram upāgami. |  
 rañño antepuram thero pavisetvāna maṇḍapam  
 addasa santhatam bhūmim āsanam dussavāritam. |  
 nisîdimsu yathāpaññatte āsane dussavārite,  
 80 nisinne udakam datvâ yāguṃ datvāna khajjakam |  
 pañitam bhojanam rañño sahatthā sampavārayi.  
 bhuttāvibhojanam theram onītapattapañinam |  
 āmantayi Anulādevim saha antoghare jane:  
 okāsañ jânâtha devi, kâlo te payirupâsitum. |  
 therānam abhivâdetvâ pūjetvâ yāvadicchakam  
 Anulâ nāma mahesî kaññāpañcasatāvātâ |  
 upasamkamitvâ therānam abhivâdetvâ upāvisi.  
 tesam dhammam adesesi petavatthum bhayānakam |  
 vimānam saccasamyuttam pakāsesi mahāgaṇi.  
 85 sutvāna tam dhammavaram saddhājātā vibuddhimā |  
 Anulâ mahesî sahakaññāpañcasatā tadā  
 sotāpattiṭṭhale 'tṭhamasu, paṭhamābhīsamayo ahū. |  
 bhānavāram dvādasamam.

74. °samghena N, °samghe G1. — 75. aho acchariyam? — 76. âgacchanti Y (âgacchante G1), agacchante N. — 79. pavisetvāna! — āsane dussacāruke ABG2, āsanam (āsana G1) dussavāritam G1N, āsanam dussalamkatam Z. ās° dussacchādītam? — 80. yathābuddham santhate dussapiṭhake A, yathāpaññatte āsane dussavārite (dussavirite G1, dussasanthate BG2, dussapasārite Z) BGNZ. dussacchādīte? — 81. rājā sahatthā? vv. 81. 82 give a fair specimen of the grammatical incorrectness which prevails through the whole Dīpavamsa. I do not think that we ought to make any corrections, or that anything is wanting. The passage of the ancient Sinhalese Aṭṭhakathā of which this is a metrical paraphrase, has been rendered thus in the Samantap.: „rājā there pañitena khādaniyena bhojaniyena sahatthā santappetvā sampavāretvā Anulādevīpamukhāni pañca itthisatāni therānam abhivādanam pūjāsakkāraṃ ca karontū 'ti pakkosāpetvā ekamantam 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.

Aditthapubbâ gaṇâ sabbe janakâyâ samâgatâ  
 rājanīvesanadvāre mahāsadd' ānusāvayum. |  
 sutvâ rājā mahāsaddam upayuttamakampuram:  
 kimatthāya puthū sabbe mahāsenā samâgatā? |  
 ayam deva mahāsenā saṅghadassanam āgatā,  
 dassanam alabhamānā mahāsaddam akamsu te. |  
 antepuram susambādham janakâyâ patitthitum,  
 hatthisālam asambādham, theram passantu te janā. |  
 bhuttāvi anumodetvā utthahitvāna āsanā  
 rājagharā nikkhamitvā hatthisālam upāgami. | 5  
 hatthisālamhi pallaṅkam paññāpesum mahārahama,  
 nisīdi pallaṅkavare Mahindo dīpajotako. |  
 nisinna pallaṅkavare Mahindo gaṇapumgavo  
 kathesi tattha suttantaṃ devadūtaṃ varuttamaṃ. |  
 sutvāna devadūtaṃ taṃ pubbakammaṃ sudāruṇam  
 bhītā saṃvegam āpāduṃ nirayabhayatajjitā. |  
 ñatvā bhayaṭṭite satte catusaccam pakāsaya.  
 pariyosāne sahasānam dutiyābhisamayo ahū. |  
 hatthisālamhā nikkhamma mahājanapurakkhato  
 tosayanto bahū satte buddho Rājagahe yathā. | 10  
 nagaramhā dakkhiṇadvāre nikkhamitvā mahājanā  
 Mahānandavanam nāma uyyānam dakkhiṇā pure, |  
 rājuyyānamhi pallaṅkam paññāpesum mahārahama,  
 tattha therō nisīditvā kathesi dhammam uttamaṃ. |  
 kathesi tattha suttantaṃ bālapaṇḍitam uttamaṃ,  
 tattha paṇasahasānam dhammābhisamayo ahū. |  
 mahāsamāgamo āsi uyyāne Nandane tadā,  
 kulagharāṇi kumārī ca kulasuṇhā kulaputtiyo |

XIII, 1. gaṇâ N- vanâ G2, te Y. — 2. upasamkamma tepitaṃ A, upa-  
 samkamma taṃ janam Z, upasamkamma kâritaṃ B, upayamkamma kâritaṃ  
 G2, upayuttam akampuram N, upayuttanakaṃ mayam G1. I refrain from  
 offering any conjecture. — 7. nisinna AB. — 8. bhītā saṃvegam āpā-  
 duṃ N, bhītā saṃtemāpāruṃ G1, bhītiṃ sattā (satte Z) pāpunimsu Y. —  
 10. °sālāya Y, °sālāma G1, °sālāmhā N. — 11. dakkhiṇadvāro A1, °rā  
 A2 BG2, °re G1 Zn. dakkhiṇadvārā? comp. 14, 11. 55. — Mahānanda-  
 vanam BGN, °nandanavanam AZ. — dakkhiṇā pure N, dakkhine pure  
 AB G2, dakkhiṇam puram G1Z. dakkhiṇā (°gam?) purā?

samgharitâ tadâ hutvâ theram dassanam âgatâ.  
 15 tehi saddhim sammodento sâyanhasamayo ahû. |  
 idh' eva therâ vasantu uyyâne Mahânandane,  
 atisâyam gamiyantâ ito dûre giribbaje. |  
 accâsannañ ca gâmantam vippakiñnamahâjanam,  
 rattim saddo mahâ hoti, Sakkasâlûpamam imam  
 pañisallânasârupam alam gacchâma pabbatam. |  
 Mahâmeghavanam nâma uyyânam vivittam mama  
 gamanâgamanasampannam nâtidûre na santike, |  
 atthikânam manussânam abhikkamanasukhâgamam,  
 appakiñnam divâ saddena, rattim saddô na jâyati, |  
 pañisallânasârupam pabbajitânulomikam  
 20 dassanachâyâsampannam pupphaphaladharam subham |  
 vatiyâ suparikkhittam dvârattâlasugopitam,  
 râjadvâram suvibhattam uyyâne me manorame, |  
 suvibhattâ pokkharanî samchannam padumuppalam .  
 sîtûdakam supatittam sâdupupphabhigandhiyam. |  
 evam rammam mam' uyyânam sahasamghassa phâsukam,  
 âvasatu tahiṃ thero, mam' attham anukampatu. |  
 sutvâna rañño vacanam Mahindo thero sahaggaṇo  
 amaccasamghaparibbûlho agamâ Meghavanam tadâ. |  
 âyâcito narindena Mahindathero mahâgaṇî  
 Mahâmeghavanuyyânam pâvisi yuttajâtikam,  
 25 uyyâne râjayatthumhi avasi thero mahâgaṇî. |  
 dutiye puna divase râjâ therân' upâgami  
 abhivâdetvâ sirasâ râjâ therânam abravî: |  
 kacci te sukham sayittha, phâsuvâso tuyham idhîa?  
 vivittam utusampannam manussarâhaseyyakam |  
 pañisallânasârupam sappâyañ ca senâsanam.  
 tato attamano râjâ haṭṭho samviggamânaso |  
 añjalim paggahetvâna idam vacanam abravî,  
 sovaṇṇabhiñkâram gahetvâ onojesi mahîpati: |

15. samgharitâ N, samghariva (°riva M) Y. samgharitâ? — tâhi  
 saddhim sammodente? — 16. gamiyantâ BG, gamayantâ A, gamiyantâ  
 Zn. Samantap.: „akâlo bhante idâni tattha gantum.“ I conjecture „aga-  
 maniyam“. — 19. appâkiñnam BG. — 22. sâdupupphabhigandhiyam N,  
 sâdusuppagandhiyam G1, sâdhu- (sâdhuka- Z) suppagandhiyam Y. sâdu-  
 pupphâbhigandhitam? — 23. âvasatu N, âsevatu BGZ, âsavetu A. —  
 25. yuttajâtikam (suttaj° G1) Y, suddhajâtikam N. — 26. kacci vo? —  
 29. We ought to transpose the two hemistichs.

im âham bhante uyyânam Mahâmeghavanam subham  
 cātuddisassa saṃghassa dadâmi, paṭigaṇbatha. | 30  
 narindavacanam sutvâ Mahindo dîpajotako  
 paṭiggaṇhesi uyyânam saṃghârâmassa kâraṇâ. |  
 dadantam paṭigaṇhantassa Mahâmeghavanam tadâ  
 kampittha paṭhavî tattha nânâgajjitakampanam. |  
 patitṭhapesi saṃghassa narindo Tissasavhayo,  
 Mahâmeghavanuyyânam Tissârâmam akamsu tam. |  
 patitṭhapesi saṃghassa paṭhamam Devânampiyo  
 Mahâmeghavanam nâma ârâmam sâsanâraham. |  
 tatthâpi paṭhavî kâmpî abbhutam lomahamsanam.  
 lomahatṭhâ janâ sabbe there pucchittha sarâjikâ. | 35  
 imam paṭhamam vihâram Laṅkādiṭṭe varuttame,  
 sâsanârûhanatâya paṭhamam paṭhavikampanam. |  
 disvâ acchariyam sabbe abbhutam lomahamsanam  
 celukkhepam pavattimsu, n' atthi îdisakam pure. |  
 tato attamano râjâ vedajâto katañjali  
 upanâmesi bahum puppham Mahindam dîpajotakam. |  
 puppham thero gahetvâna ekokâse pamuñcayi,  
 tatthâpi paṭhavî kâmpî dutiyam paṭhavikampanam. |  
 idam pi acchariyam disvâ râjasenâ saratṭhakâ  
 ukkuṭṭhisaddam pavattimsu dutiyam paṭhavikampanam. | 40  
 bhiyyo cittam pasâdetvâ râjâpi tuṭṭhamânaso:  
 mama kaṅkham vitârehi dutiyam paṭhavikampanam. |  
 saṃghakammam karissanti akupparam sâsanâraham,  
 idh' okâse mahârâja mālakan tam bhavissati. |  
 bhiyyo attamano râjâ puppham theram abhîhari,  
 thero puppham gahetvâna aparokâse pamuñcayi.  
 tatthâpi paṭhavî kâmpî tatiyam paṭhavikampanam. |  
 kimatthâya mahāvîra tatiyam paṭhavikampanam?  
 sabbe kaṅkhâ vihârehi akkhâhi kusalo tuvam. |  
 jantâgharapokkharanî idh' okâse bhavissati,  
 bhikkhû jantâgharam ettha paripûrissanti sabbadâ. | 45

32. paṭigaṇhante (pat° A) ABG2. — 36. sâsanârûhanatâya N, sâsanar°  
 AG, sâsanârûhatâya B, sâsanârûhanâtâya Z. sâsanassârûhatâya? —  
 40. pi is wanting in Y. — 41. vihârehi ABG, vinodehi Z. — 44. AZ omit  
 sabbe - tuvam. — vitârehi? — 45. paripûrissanti N, paripûriyavanti ABG,  
 paripûrayanti Z.

ulâram pîtipâmojjam janetvâ Devânampiyô  
 upanâmesi therassa jâtipuppham suphullitam, |  
 thero ca puppham âdâya aparokâse pamuñcayi,  
 tatthâpi paṭhavî kampi catuttham paṭhavikampanam. |  
 idam acchariyam disvâ mahâjanâ samâgatâ  
 añjalim paggahetvâna namassanti mahiddhikam. |  
 tato attamano râjâ tuṭṭho pucchi anantaram:  
 kimatthâya mahâvîra catuttham paṭhavikampanam? |  
 Sakyaputto mahâvîro assatthadumasantike  
 sabbadhammam paṭibujjhi buddho âsi anuttaro,  
 50 so dumo idham okâse patitṭhissam diputtame. |  
 sutvâ attamano râjâ tuṭṭho samviggamânaso  
 upanâmesi therassa jâtipuppham varuttamam. |  
 thero ca puppham âdâya bhûmibhâge pamuñcayi,  
 tatthâpi paṭhavî kampi pañcamam paṭhavikampanam. |  
 tam pi acchariyam disvâ râjâsenâ saratṭhakâ  
 ukkuttisaddam pavattimsu, celukkhepam pavattitha. |  
 kimatthâya mahâpañña pañcamam paṭhavikampanam?  
 etam attham pavakkhâhi tava chandavasânugâ. |  
 anvaddhamâsam pâtimokkham uddisissanti te tadâ,  
 55 uposathagharam nâma idh' okâse bhavissati. |  
 aparam pi ca okâse theram pupphavaram adâ,  
 thero ca puppham âdâya tamokâse pamuñcayi.  
 tatthâpi paṭhavî kampi chaṭṭham paṭhavikampanam. |  
 idam pi acchariyam disvâ mahâjanâ samâgatâ  
 aññamaññaṃ pamodanti vihâro hissati idha. |  
 bhiyyo cittam pasâdetvâ râjâ therânam abravi:  
 kimatthâya mahâpañña chaṭṭham paṭhavikampanam? |  
 yâvatâ sanghikâ lâbham bhikkhusanghâ samâgatâ  
 idh' okâse mahârâja labhissanti anâgate. |

50. paṭibujjhi N, paṭicchi G1, paṭivijjhi Y. — "dham okâse patitṭhi-  
 ssanti (°ssanti G2) uttamo ABG2, i° o° patitṭhissam diputtame G1N, idha  
 hessati Z. i° o° patitṭhissati diputtame (comp. Mah., p. 86, l. 11)? —  
 53. râjâsenâ! — °ukkhepe pavattitha ABG, [°ukkhepani pava]ttitha N,  
 °ukkhepa (°pam M) pavattayam Z. — 54. etam attham mam' akkhâhi?  
 — °ânugam ABG2, °ânugâ G1Zn. — 57. aññamaññaṃ kamkhanti vihâre-  
 hirâjeti idha ABG2, aññamaññaṃ pamodanti vihâro hissati (hiraññati G1)  
 idha G1N; in Z the hemistich is wanting. aññamaññaṃ pamodanti  
 vihâro hessati idha? — 59. lâbhâ?



sutvâ therassa vacanam râjâpi tutthamânaso  
 upanâmesi therassa râjâ puppham varuttamam, | 60  
 thero ca puppham âdâya aparekâse pamuñcayi,  
 tatthâpi pathavî kampi sattamam pathavikampanam. |  
 disvâ acchariyam sabbe râjasenâ saratthakâ  
 celukkhepam pavattimsu kampite dharanîtale. |  
 kimatthâya mahâpañña sattamam pathavikampanam?  
 byâkarohi mahâpañña, ganam kañkhâ vitâratha. |  
 yâvatâ imasmim vihâre âvasanti supesalâ  
 bhattaggam bhojanasâlam idh' okâse bhavissati. |  
 bhânavâram terasamam.

## XIV.

Therassa vacanam sutvâ râjâ bhiyyo pasîdati,  
 aladdhâ campakam puppham therassa abhihârâyi. |  
 thero campakapupphani pamuñcitha mahîtale,  
 tatthâpi pathavî kampi atthamam pathavikampanam. |  
 imam acchariyam disvâ râjasenâ saratthakâ  
 ukkuṭṭhisaddam pavattimsu, celukkhepam pavattitha. |  
 kimatthâya mahâvîra atthamam pathavikampanam?  
 byâkarohi mahâpañña, suṇoma tava bhâsato. |  
 tathâgatassa dhâtuyo attha doṇâ sârîrikâ,  
 ekam doṇam mahârâja âharitvâ mahiddhikâ | 5  
 idh' okâse niharitvâ thûpam kâhanti sobhanam  
 samvegajananatthânam bahujanapasâdanam. |  
 samâgatâ janâ sabbe râjasenâ saratthakâ  
 ukkuṭṭhisaddam pavattimsu mahâpathavikampane. |  
 Tissârâme vasitvâna vitivattâya rattiya  
 nivâsanam nivâsetvâ pârupetvâna cîvaram |  
 tato pattam gahetvâna pâvisi nagaram puram.  
 piṇḍacâram caramâno râjadvâram upâgami. |  
 pâvisi nivesanam rañño, nisîditvâna âsane

63. gaṇi BG, gaṇi A, gaṇam N, jana° Z. — vihâratha ABG, vitâratha N, vinodatha Z.

XIV, 3. In Y the second hemistich runs thus: celukkhepe pavattittha aggarâmo bhavissati. — 6. niharitvâ BG, niharitvâ N, nidahitvâ AZ. — kârenti Y. — vv. 7. 8 are wanting in Y. — 8. pârupitvâna?

- 10 bhojanam tattha bhuñjitvâ pattam dhovitvâna pâṇinâ |  
bhuttâvi anumodetvâ nikkhamitvâ nivesanâ  
nagaramhâ dakkhiṇadvârâ uyyâne Nandane tadâ |  
kathesi tattha suttantam aggikkhandham varuttamaṃ.  
tattha pâṇasahassânam dhammâbhisamayo ahû. |  
desayitvâna saddhammam uddharitvâna pâṇinam  
utthâya âsanâ thero Tissârâme punâvasi. |  
tattha rattim vasitvâna vitivattâya rattiyâ  
nivâsanam nivâsetvâ pârupitvâna cîvaram |  
tato pattam gahetvâna pâvisi nagaram puram.
- 15 piṇḍacâram caramâno râjadvâram upâgami. |  
pâvisi nivesanam rañño, nisîditvâna âsane  
bhojanam tattha bhuñjitvâ pattam dhovitvâna pâṇinâ |  
bhuttâvi anumoditvâ nikkhami nagarâ purâ.  
divâvihâram karitvâ Nandanuyyânamuttame |  
kathesi tattha suttantam âsivisûpamam subham. . .  
pariyosâne saḥassânam pañcamâbhisamayo ahû. |  
desayitvâna saddhammam bodhayitvâna pâṇinam .  
âsanâ vuṭṭhahitvâna Tissârâmam upâgami. |  
bhiyyo râjâ pasanno 'si atthamam paṭhavikampane.
- 20 haṭṭho udaggo sumano râjâ therânam abravî: |  
patitṭhito vihâro ca saṃghârâmam mahâraham  
abhiññâpâdakam bhante mahâpaṭhavikampane. |  
nâ kho râjâ ettâvatâ saṃghârâmo patitṭhito.  
sîmâsammananam nâma anuññâtam tathâgato. |  
samânasamvâsakasîmam avippavâsam ticîvaram  
atthahi sîmânimittehi kittayitvâ samantato |  
kammavâcâya sâventi saṃghâ sabbe samâgatâ,  
evam baddhâni sîmâni ekâvâso 'ti vuccati;  
vihâram thâvaram hoti ârâmo suppatitṭhito. |

17. anumodetvâ! — karitvâ N, katvâna Y. — 18. saccâbhisamayo N. — 20. atthamam AG1, paṭhamam N, atthame BZ. atthahi paṭh°? atthapaṭh°? — 21. abhiññâpâdaka, as is seen from several passages of the Samantap., is an epithet of the fourth jhâna which an Arahât enters upon when desiring to produce a miracle, for instance an earth-quake. — 22. kho N, vo AG1, ve BG2Z. — anuññâtam AG1N, aññâtam Z, anuññâto B, anuññatâ G2. — tathâgate G1. See 12, 64. — 24. kammavâcam A. kammavâcâyo? — Between v. 24 and 25 Z inserts the following words: idam vutte ca therena râjâpi etad abruvi.

mama puttâ ca dârâ ca sâmaccâ saparijjanâ  
 sabbe upâsakâ tuyham pâṇena saraṇaṃ gatâ. | 25  
 yâcâmi taṃ mahāvîra, karohi vacanaṃ mama,  
 ântosîmamhi okâse âvasantu mahâjanâ; |  
 mettâkaruṇâparetâya sadârakkho bhavissati.  
 pariccâgaṃ ca janeti râjâ tuyham yadicchakaṃ, |  
 saṃgho katapariccâgo sîmaṃ sammannayissati.  
 Mahâpadumo Kuṇjaro ca ubho nâgâ sumāṅgalâ |  
 sovaṇṇanaṅgale yuttâ paṭhamam Kotṭhamâlake,  
 caturaṅginî mahâsenâ saha therehi khattiyo |  
 suvaṇṇanaṅgalasîtāṃ dassayanto arindamo,  
 samalaṃkataṃ puṇṇaghaṭaṃ nânârâgaṃ dhajam subham | 30  
 nânâpupphadhajâkiṇṇam toraṇaṃ ca mahâlaṃghiyâ,  
 bahucandijalamâlâ, suvaṇṇanaṅgale kasi. |  
 mahâjanapasâdâya saha therehi khattiyo  
 nagaram padakkhiṇam katvâ nadâtîram upâgami. |  
 mahâsîmapariccâgâ sîtâ suvaṇṇanaṅgale  
 yaṃ yaṃ paṭhaviyaṃ yattha agamâ Kotṭhamâlakaṃ. |  
 sîmam sîmena ghaṭite mahâjanasamâgame  
 akampî paṭhavî tattha paṭhamam paṭhavikampanam. |  
 disvâ acchariyaṃ sabbe râjasenâ saratṭhakâ  
 aññamaññaṃ pamodimsu: sîmârâmo bhavissati. | 35

27. °paretâ Z. mettâkaruṇâparittâya? — sadârakkho AG1N, °kkhâ BG2Z. — janesi C. — râja ABG2R2, râjâ 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 (pariccâga) 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 „pariccâga“ and „pariccheda“. I therefore believe that a similar confusion has taken place here also, and I propose to read: paricchedaṃ ca jânâhi râjâ tuyham yadicchakaṃ, saṃgho kate paricchede .. — 29. caturaṅginîmahâseno? (see Mahāv., p. 99, ll. 1. 2.) — 30. samalaṃkataṃ N, sumalaṃgha G1, sumâlagghi (°ggi MR) Y: — 31. mahâlaṃghiyâ BGZn, mahagghiyam A. mâlagghiyam? — bahu-candijalamâlâ BGZn, bahum ca dîpamâlâsu A. bahum ca dîpaṃ jala-mânam (comp. 6, 75)? — 32. mahâjanam pasâdâya N, mahâjana pasâdiya G1, mahâjanâpasâdâya Z. — 33. mahâsîmaparittogâ ABG2, °pariccheda Z, °pariccâgo N, °pariccâgâ G1. — sîtāṃ N, sîta G1. I propose to correct this stanza thus:

mahâsîmaparicchedaṃ sîtāṃ suvaṇṇanaṅgale  
 kasaṃ paṭhaviyaṃ tattha agamâ Kotṭhamâlakaṃ. —

34. sîmam sîmena (°me G1) G1N, sîmāya sîmam Y. — mahâjane (°nam G1, °na Z) samâgate Y, [mahâjanasamâga]mo N.

yâvatâ sîmaparicchede nimittam bandhimsu mâlake  
 paṭivedesi therânam Devânampiyaissaro. |  
 katvâ kattabbakiccâni sîmassa mâlakassa ca  
 vihâram thâvaratthâya bhikkhusamghassa phâsukam |  
 mamañ ca anukampâya thero sîmâni bandhatu.  
 sutvâna rañño vacanam Mahindo dîpajotako |  
 âmantayi bhikkhusamgham: sîmam bandhâma bhikkhavo.  
 nakkhatte uttarâsâlhe sabbe samghâ samâgatâ, |  
 patitthapetvâ mâlakam samânasamvâsakam nâma sîmam ban-  
 dhittha cakkhumâ.

40 vihâram thâvaram katvâ Tissârâmam varuttamam |  
 Tissârâme vâsitvâ vîtivattâya rattiyâ  
 nivâsanam nivâsetvâ pârupitvâna cîvaram |  
 tato pattam gahetvâna pâvisi nagaram puram.  
 piṇḍacâram caramâno râjadvâram upâgami. |  
 pavisitvâ nivesanam rañño nisîditvâna âsane  
 bhojanam tattha bhuñjitvâ pattam dhovîtvâna pâṇinâ |  
 bhuttâvi anumoditvâ nikkhami nagarâ purâ.  
 divâvihâram karitvâna uyyâne Nandane vane |  
 kathesi tattha suttantam âsivisûpamam tadâ,  
 45 anamataggiyasuttam ca cariyâpitakam anuttaram |  
 gomayapiṇḍaovâdam dhammacakkappavattanam  
 Mahânandanamhi tatth' eva pakâsesi punappunam. |  
 iminâ ca suttantena sattâhâni pakâsayi  
 attha ca samghasahassâni pañca jaṅghasatâni ca |  
 mocesi bandhanâ thero Mahindo dîpajotako.  
 ûnamâsam vasitvâna Tissârâme sahaggaṇo |  
 âsâlhiyâ puṇṇamâse upakatthe ca vassake  
 âmantayi nâgare sabbe: vassakâlo bhavissati. |  
 Mahâvihârapaṭiggahaṇam nitthitam.

Senâsanam samsâmetvâ Mahindo dîpajotako  
 50 pattacîvaram âdâya Tissârâmamhâ nikkhami. |  
 nivâsanam nivâsetvâ pârupitvâna cîvaram

36. sîmapariccâgo G1N. — 37. sîmassa G1N, sîmâya Y. — 41. vâsi-  
 tvâ N, vâsetvâ G1, vâsayitvâ ABG2Z. vasitvâna? — 44. anumodetvâ  
 BG. — 47. imâni ca suttantâni? — attha jamghas° N. — pañca sam-  
 ghasatâni ca A.

tato pattam gahetvâna pâvisi nagaram puram. |  
 piṇḍacâram caramâno râjadvâram upâgami,  
 pâvisi nivesanam rañño, nisîdîmsu yathâsane. |  
 bhôjânam tatttha bhuñjitvâ pattam dhovitvâna pâṇinâ  
 mahâsamayasuttantam ovâdatthâya desayi. |  
 ovaditvâna râjânam Mahindo dîpajotako  
 âsanâ vutṭhahitvâna anâpucchâ apakkami. |  
 nagarambâ pâcînadvârâ nikkhamitvâ mahâgaṇi  
 nivâttetvâ jane sabbe agamâ yena pabbatam. | 55  
 râjânam paṭivedesum amaccâ ubbiggamânasâ:  
 sabbe deva mahâtherâ gatâ Missakapabbatam. |  
 sutvâna râjâ ubbiggo sîgham yojetvâna sandanam  
 abhiruhitvâ ratham khiṇṇam saha devîhi khattiyo. |  
 gantvâna pabbatapâdam Mahindathero sahaggano,  
 Nagaracatukkam nâma rahadam selanimmitam,  
 tattha nahâtvâ pivitvâna tṭhito pâsânamuddhani. |  
 sîgham vegena sedâni nippâhetvâna khattiyo  
 dūrato addasa theram pabbatamuddhani tṭhitam. |  
 deviyo ca rathe tṭhatvâ rathâ oruyha khattiyo  
 upasamkamitvâ therânam vanditvâ idam abravî: | 60  
 rammam ratṭham jahetvâna mamañ c' ohâya pâṇino  
 kimatthâya mahâvîra imaṃ âgami pabbatam? |  
 idha vassam vasissâma tîṇi mâsam anûnakam  
 purimam pacchimakam nâma anuññâtam tathâgate. |  
 karomi sabbakiccâni bhikkhusamghassa phâsukam,  
 anukampam upâdâya mam' attham anusâsatu. |  
 gâmantam vâ araññaṃ vâ bhikkhuvassûpanâyiko  
 senâsane samvutadvâre vâsam buddhena anûmatam. |  
 anuññâtam etaṃ vacanam attham sabbam sahetukam,

54. anâpucchâ 'va pakkami A. — 57. yojetvâ Y. — abhiruhi? —  
 58<sup>b</sup> is wanting in BG2. — Nâṅgacatakkam A, Nagaram catukkam C1R1,  
 Nagaram catukkam C1MN. Nâgacatukkam? comp. Mahāv., p. 103, l. 2.  
 — selanippitam AG1. selanissitam? — 59. pantitvâna A, nanipatitvâna  
 BG2, nippahitvâna Z, nibbâhetvâna N, nipphamhitvâna G1. nibbatte-  
 tvânâ? — 60. The words „deviyo ca rathe tṭhatvâ“ are wanting in ABG2.  
 — kovediye G1Z, deviyo N. — rathe tṭhapetvâ? — 61. jahitvâna? —  
 agami? — 62. tathâgatâ A, °to BG2, °te G1Zn. See 12, 64. — 64. „nâ-  
 yiko GZn, °ka B, °kâ A. bhikkhuvassûpanâyikam (adj. construed  
 with vâsam)? — anumataṃ CRG1, anûmatam Mn, anuññâtam ABG2. —  
 65. anuññâtam Zn, aññâtam ABG. Comp. 15, 5.



- 65 ajj' evâham karissâmi âvâsam vasaphâsukam. |  
 gahatthasiddhim sodhetvâ oloketvâ mahâyaso  
 therânam paṭipâdesi: vasantu anukampakâ. |  
 sâdhu bhante imam lenam ârâmam paṭipajjatu,  
 vihâram thâvaratthâya sîmam bandha mahâmuni. |  
 rañño bhaginiyâ putto Mahârittho 'ti vissuto  
 pañcapanñâsa khatteca kulejâtâ mahâyasâ |  
 upasamkamitvâ rājānam abhivâdetvâ idam abravum:  
 sabbeva pabbajissâma varapaññassa santike, |  
 brahmacariyā carissâma, tam devo anumaññatu.
- 70 sabbesaṃ vacanam sutvâ rājāpi tuṭṭhamānaso |  
 therānam upasamkamma ârocesi mahîpati:  
 Mahâaritthapamukhâ pañcapanñâsa nâyakâ,  
 pabbâjehi anuññâtam mahāvîra tav' antike. |  
 sutvāna rañño vacanam Mahindo dîpajotako  
 âmantayi bhikkhusamgham: sîmam bandhâma bhikkhavo. |  
 samānasamvāsakâ c' eva avippavâsa ticivaram  
 vihâram thâvaratthâya sîmam bandhâsimâpana. |  
 sîmam ca sîmantarikam ca ṭhapetvâ Tumbamâlake  
 mahâsîmāni kittesi Mahindo dîpajotako. |  
 bandhitvâ mālakam sabbam sîmam bandhitvāna cakkhumā
- 75 vihâram thâvaram katvâ dutiyam Tissapabbate |  
 puṇṇāya puṇṇamāsiyâ âsālhamāse uposathe  
 nakkhatte uttarâsālhe sîmam bandhitvāna pabbate |  
 pabbâjesi Mahârittham paṭhamam dutiyamâlake,  
 upasampâdesi tatth' eva Tambapaṇṇikulissaro, |  
 pañcapanñâsa tatth' eva pabbajjâ upasampadâ.  
 battimsa mālakâ honti paṭhamârāme patitthitâ, |

65. vassaphâsukam? — v. 66 is wanting in BG2Z. — °siddhi AG1, °saddhim N. — sâdhetvâ? — 68. khattiyâ ca A, khatiyâ ca B, khatte ca ZGn. tatth' eva? comp. v. 78. — 71. pabbâjehi N, °jetî AG1, °jetu BG2Z. — 73. samānasamvāsakam BG2, °kâ AG1Z, samānavāsakâ N. — avippavâsa ABG2Z, °sâ G1N. samānasamvāsakam c' eva avippavâsam ticivaram? Comp. v. 23. — bandhâsimâpana G, bandhasîmam pana N, bandhâsiyâpana A, bandhâyimâpana B, bandhâma CR, bandhâma bhikkhave M: sîmam bandhimisu mālakam? — v. 74 and the first hem. of v. 75 are wanting in Z. — 74. Tumbamâlake BG2, Pattasamâlake G1, Tumbamâlake A, battimsa mālake N. Comp. Mahāv., p. 103, l. 12. — mahâsîmā ca kittesi ABG2. — Cetiypabbate BG2. Cetiypabbate? Missakapabbate? (see Mahāv., p. 106, l. 4.) — 77. °kulissaram B, °râ AG2, °ro G1Zn.

dutiyârâme battimsa vihâre Tissapabbate,  
 avasesakhuddakârâme paccek' ekekamâlake. |  
 patitthapetvâ ârâmaṃ vihâraṃ pabbatuttame  
 dvâsaṭṭhi arahantâ sabbe paṭhamam vass' upâgatâ. | 80

Cetiyapabbatapattiggaṇaṃ nitthitaṃ.  
 bhānavāraṃ cuddasaṃ.

## XV.

Gimhâne paṭhame mâse puṇṇamâse uposathe  
 âgatâ Jambudîpamhâ vasimhâ pabbatuttame. |  
 pañcamâse na vuṭṭhamhâ Tissârâme ca pabbate,  
 gacchâma Jambudîpānaṃ, anujāna rathesabha. |  
 tappema annapānena vatthasenāsanena ca,  
 saraṇaṃ gato jano sabbō, kuto vo anabhîrati? |  
 abhivâḍaṇapaccupattihānaṃ añjaligarudassanaṃ  
 ciraṃ diṭṭho mahârāja sambuddhaṃ dipaduttamaṃ. |  
 aññātaṃ vat' ahaṃ bhante, karomi thûpaṃ uttamaṃ,  
 vijānātha bhûmikammaṃ, thûpaṃ kâhâmi satthuno. | 5  
 ehi tvaṃ Sumana nâga Pâṭaliputtapuraṃ gantvâ  
 Asokaṃ dhammarājānaṃ evaṃ ca ârocayâhi tvaṃ: |  
 sahâyo te mahârāja pasanno buddhasâsane,  
 dehi dhâtuvaraṃ tassa, thûpaṃ kâhasi satthuno. |  
 bahussuto sutadharo subbaco vacanakkhamo  
 iddhiyâ pâramippatto acalo suppatitthito |  
 pattacîvaraṃ âdâya khaṇe pakkami pabbatâ.  
 Asokaṃ ūnammarājānaṃ ârocesi yathâtathaṃ: |  
 upajjhâyassa mahârāja suṇohi vacanaṃ tuvaṃ,  
 sahâyo te mahârāja pasanno buddhasâsane,  
 dehi dhâtuvaraṃ tassa, thûpaṃ kâhati satthuno. | 10

79. Tissap° G1Zn, Missakap° AB2G2, Missap° B1. See v. 75. —  
 avasese kh° BG1. °ârâmâ °mâlakâ?

XV, 2. vuṭṭhimha BG2. — Jambudîpānaṃ ABGMnR, °pantaṃ C,  
 °pānaṃ d'Alwis (Attanag., p. 134). Jambudîpavhaṃ? — 4. °paccu-  
 tthānaṃ A. — ciradiṭṭho A. — sambuddho °uttamo? — Comp. Ma-  
 hāv., p. 104, and Sam. Pās.: „ciradiṭṭho no mahârāja sammāsambuddho, abhi-  
 vâḍanapaccuṭṭhānañjalikanmasāmicikanmakaraṇattihānaṃ n'atthi.“ — 5. bhû-  
 mikampaṃ Y, bhûmikammaṃ N. bhûmibhāgaṃ? Sam. Pās.: „karomi  
 bhant' thûpaṃ, bhûmibhāgaṃ dāni vicinatha.“ — karomi Y. — 7. kâhati  
 BG2. — 8. acale Z, d'Alwis.

- sutvâna vacanam râjâ tuṭṭho samviggamânasō  
 dhātu pattam apûresi: khippam gacchâhi subbata. |  
 tato dhâtum gahetvâna subbaco vacanakkhamo  
 vehâsam abbhuggantvâna agamâ Kosiyasantike. |  
 upasamkamitvâ subbaco Kosiya etad abravî:  
 upajjhâyassa mahârâja sunohi vacanam tuvam, |  
 Devânampiyo râjâ so pasanno buddhasâsane,  
 dehi dhâtuvaram tassa, karissati thûpam uttamam. |  
 sutvâna vacanam tassa Kosiyo tuṭṭhamânasō  
 15 dakkhiṇakkhamam pâdâsi: khippam gacchâhi subbata.  
 sâmaṇero ca Sumano gantvâ Kosiyasantike  
 dakkhiṇakkhamam gahetvâna patitṭhito pabbatuttame.  
 sampannahirottappako garubhâvo ea paṇḍito  
 pesito therarâjena patitṭhito pabbatuttame. |  
 sabhâtuko mahâseno bhikkhusamghe varuttame  
 paccuggami tadâ râjâ buddhasetṭhassa dhâtuyo. |  
 cātumâsam komudiyam divasam punnarattiyâ  
 âgato ca mahâvîro ... |  
 20 .... gajakumbhe patitṭhito. |  
 akâsi so kuñcanâdam kamsathâlaggiyâhatam,  
 akampi tattha paṭhavî paccante âgate muni. |  
 saṅkhapaṇavaninnâdo bherisaddo samâhato,  
 khattiyo parivâretvâ pûjesi purisuttamam. |  
 pacchâmukho hatthinâgo pakkâmi pattisammukhâ,  
 puratthimena dvârena nagaram pâvisi tadâ. |  
 sabbagandham ca mâlam ca pûjenti paranâriyo.  
 dakkhiṇena ca dvârena nikkhamitvâ gajuttamo, †  
 Kakusandhe ca satthari Konâgamane ca Kassape  
 25 patitṭhite bhûmibhâge porâṇâ isayo pure |

11. dhâtum Z, d'Alwis. This may be correct. — 13. subbato ABG2, °te G1Z, °co N. — 16. Kosiyasantikam AN, °santike BGZ, d'Alwis. °santikâ? — 18. bhikkhusamghapurakkhato, d'Alwis. — 19. cātumâsam ABG, cāt° Zn. — komudiyam A2. D'Alwis: cātumâse komudiyâ divase punnarattiya. cātumâsikomudiyâ divasam? — 19<sup>b</sup>. 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. kamsapâtum (°tī A) va âhatam ABG2, kamsithâlaggiyâhatam G1Z, kamsamâlaggiyâhatam N. D'Alwis: kamsatâlam viyâhatam. — 22. purisuttame G1N. — 25. porâṇa ABG2Z, d'Alwis, porâṇâ G1M2n. — °issaro ABG2Z; issare G1, d'Alwis; isayo N. Comp. the Jâtaka quoted by Minayeff, Grammaire P., p. IX.

upagantvâ hatthinâgo bhûmisîsam gajuttamo  
 dhâtuyo Sakyaputtassa patitthapesi narâsabho. |  
 saha patitthite dhātu devâ tattha pamoditâ,  
 âkampi tattha paṭhavî abbhutaṃ lomahaṃsanam. |  
 sabhâtuko pasâdetvâ mahâmacce saraṭṭhake  
 thûpiṭṭhakam ca kâresi sâmaṇero Sumanavhayo. |  
 paccikapûjam akamsu khattiyâ thûpam uttamam  
 vararatanehi samchannam dhâtudîpam varuttamam. |  
 sachattam paccakachattam dvethanavekachattam  
 tathârûpam alaṃkâram vâlavîjani dassaniyam | 30  
 thûpatṭhâne catuddisâ padîpehi vibhâtakâ  
 sataramsi udente va upasobhanti samantato. |  
 pattharilâni dussâni nânâraṅgehi cittiyo  
 âkâso vigatabbho hi upari ca parisobhati, |  
 ratanamayaparikkhittam aggiyaphalikâni ca  
 kañcanavîṭṭanam chattam sovaṇṇavâlîkavicittam. |  
 ayam passati sambuddho Kakusandho vinâyako  
 cattâlîsasahashehi tâdîhi parivârîto. |  
 karuṇâcodito buddho satte passati cakkhumâ  
 Ojâdîpe 'bhayapure dukkhappatte ca mânuse | 35  
 Ojâdîpe bahû satte bodhaneyye mahâjane  
 buddharamsânubhâvena âdicce padumam yathâ. |  
 cattâlîsasahashehi bhikkhûhi parivârîto  
 abbhutṭhito suriyo va Ojâdîpe patitṭhito. |

26. hatthinâgo N, °nângo A, °nâge BGZ. — gajuttame G1Z. —  
 28. dasa bhâtuke N. — saraṭṭhake N, karamḍake A, karaṭṭhake BG, va-  
 raṭṭhake Z, ca raṭṭhake d'Alwis. — The words „sâmaṇero 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- (°mekā- A) chattam (°jattam A) AGZ, dvemanussa-  
 devāchattam N. veṭhanam anekachattakam? — vâlavîjanim? —  
 dassaneyyam AGZ, dassaniyam N. — 31. „padîpehi vibhâtakâ“ is wanting  
 in Y. — udantave A, udanteva BGZ. — 32. pattharilâni N, pakatikâni Y.  
 — vigatabbho hi N, viya abosi A, viya ahâsi G, viya abbâyi B, viya  
 abbhâsi Z. — uparûrari sobhati AZ, upari ca paris° BG, upari ca pas-  
 obhati N. — I do not pretend fully to restore this stanza, but I will try  
 at least to correct some of the blunders.

pattharitâni dussâni nânâraṅgehi cittiya (cetiye? see  
 Mah., p. 108, l. 10 et seq.),

âkâso vigatabbho va uparûpari sobhati, |

33. aggiyaphalikâni ca A, aggiyathalikâni ca (°phalikâni ca M2) BGZ, [a]gghi-  
 [yaphalikâni ca] N.

Kakusandho Mahâdevo Devakûto ca pabbato  
 Ojadîpe 'bhayapure Abhayo nâma khattiyo. |  
 nagaram Kadambakokâse nadîto âsi mâpitam  
 suvibhattam dassaneyyam ramanîyam manoramam. |  
 punṇakanarako nâma pajjaro âsi kakkhalo,  
 40 jano samsayam âpanno maccho va kuminâmukhe. |  
 buddhassa ânubhâvena pakkanto pajjaro tadâ.  
 desite amate dhamme patitṭhite jinasâsane |  
 caturâsîtisahassânam dhammâbbhisamayo ahû.  
 Patiyârâmo tadâ âsi dhammakarakacetiyaṃ. |  
 bhikkhusahassaparivuto Mahâdevo mahîddhiko,  
 pakkanto 'va jino tamhâ sayam ev' aggapuggalo 'ti. |  
 ayam passati sambuddho Konâgamano mahâmuni  
 tiṃsabhikkhusahassehi sambuddho parivârîto. |  
 dasasahassehi sambuddho karuṇâ pharati cakkhumâ,  
 45 Varadîpe mahâvîro dukkhite passati mânuse. |  
 Varadîpe bahû satte bodhaneyye mahâjane  
 buddharamsânubhâvena âdicco padumam yathâ. |  
 tiṃsabhikkhusahassehi sambuddho parivârîto  
 abbuṭṭhito suriyo va Varadîpe patitṭhito. |  
 Konâgamano Mahâsumano Sumanakûto ca pabbato,  
 Varadîpe Vaḍḍhamâne Samiddho nâma khattiyo. |  
 dubbuṭṭhiyo tadâ âsi dubbhikkhi âsi yonakâ,  
 dubbhikkhaḍukkhite satte macche vappodake yathâ |  
 âgate lokavidumhi devo sammâbhivassati,  
 50 khemo âsi janapado, assâsesi bahû jane. |  
 Tissatalâkasâmante nagare dakkhiṇâmukhe  
 vihâro Uttarârâmo kâyabandhanacetiyaṃ. |  
 caturâsîtisahassânam dhammâbbhisamayo ahû.

43. Mahâdevo patitṭhito pakkanto ca jino? comp. vv. 53. 64. —  
 44<sup>b</sup>. sambuddho AG1nZ, tâdîhi BG2. — 45. dasasahassehi AG1N, dasa-  
 sahasâ ca BG2Z. — karuṇâ passati Y. karuṇâya pharati? comp.  
 v. 56. — 49. dubbhikkham (°kkha A) setatṭhikam ABG2, dubbhikkhi âsi  
 yonakâ G1N, dubbhikkhe bhayapîlîte Z. dubbuṭṭhikâ tadâ âsi dubbhi-  
 kkham âsi châtakam? comp. Cariyâ Piṭaka: „avutṭhiko janapado dub-  
 bhikkho châtako mahâ“; Sam. Pâs.: „Varadîpe dubbuṭṭhikâ ahosi  
 dubbhikkham dussassam, sattâ châtakarogena anayavyasanam âpajjanti.“  
 — maccho N. — appodake? comp. Suttanipâta: „phandamânam pajam  
 disvâ macche appodake yathâ.“ — 50. janussavo ABG2, °ve Z, °da G1.  
 — 51. nagaradakkh° G1N.



desite amate dhamme suriyo uditto yathâ |  
 bhikkhusahassaparivuto Mahâsumano patitthito  
 pakkanto ca mahâvîro sayam ev' aggapuggalo 'ti. |  
 ayam passati sambuddho Kassapo lokanâyako  
 visatibhikkhusahassehi sambuddho parivârîto. |  
 Kassapo ca lokavidû voloketi sadevakam  
 visuddhabuddhacakkhunâ bodhaneyye ca passati. | 55  
 Kassapo ca lokavidû âhutînam patiggaho  
 pharanto mahâkaruṇâya vivâdam passati kuppitam |  
 Maṇḍadîpe bahû satte bodhaneyye ca passati  
 buddharamsânubhâvêna âdicco padumam yathâ. |  
 gacchissâmi Maṇḍadîpam jotayissâmi sâsanam  
 patitthapemi sammâbham andhakâre va candimâ. |  
 bhikkhuganehi parivuto âkâse pakkamî jino,  
 patitthito Maṇḍadîpe suriyo abbhuttito yathâ. |  
 Kassapo Sabbanando ca Subhakûto ca pabbato,  
 Visâlam nâma nagaram, Jayanto nâma khattiyo, | 60  
 Khematalâkasâmante nagare pacchime mukhe  
 vihâro Pâcînârâmo, cetiyam dakasâtîkam. |  
 assâsetvâna sambuddho samagge katvâna bhâtuke  
 desesi amatam dhammam patitthapesi sâsanam. |  
 desite amate dhamme patitthite jinasâsane  
 caturâsîtisahassanam dhammâbhisamayo ahû. |  
 bhikkhusahassaparivuto Sabbanando mahâyaso  
 patitthito Maṇḍadîpe, pakkanto lokanâyako 'ti. |  
 ayam hi loke sambuddho uppanno lokanâyako:  
 sattânam anukampâya târayissâmi pâṇinam. | 65  
 so vapassati sambuddho lokajettho narâsabho  
 nâgânam saṃgâmatthâya mahâsenâ samâgatâ. |  
 dhûmâyanti pajjalanti verâyanti caranti te

52. suriye Y. — uditte Y (except G1). — 53. ca Y, va N. — 54. sambuddho G1nZ, tâdîhi ABG2. — 58. patitthissâmi ABG2, patitthapemi GZ, [patitthape]si N. — sammâ A, sammâbhâ B, sammâbham G2, sattânam (°nam G1) G1N, yam dhâtum Z. — 59. suriye (°yo R) abbhuttite yathâ Y (except G1). — 61. pacchimâmukhe? comp. v. 83: uttarâmukho. — °sâtîkam? Comp. 17, 10. — 62. bhâtuke ABG2Z, bhâsite G1, tâsike N. Comp. Mahâv., p. 93, l. 13. — 65. târayanto (°nto ca BG2) pâṇino ABG2, târayissâmi pâṇinam G1N, desesi dhammam uttamam Z. — 66. so va° ABG — so ca Z, te so N. — 67. dhûpâyanti? see Mahâvagga, I, 15. — verâyanti Z, verayanti ABG2, verânâ ca G1N.

mahâbhayan ti vipulam dîpam nâsenti pannagâ. |  
 agamâ ekîbhûto 'va: gacchâmi dîpam uttamam  
 mâtulam bhâgineyyam ca nibbâpessâmi pannage. |  
 aham Gotamasambuddho, pabbate Cetiyânâmake,  
 Anurâdhapure ramme Tisso nâmâsi khattiyo. |  
 Kusinârâyam bhagavâ Mallânam Upavattane  
 70 anupâdisesâya sambuddho nibbuto upadhikkhaye. |  
 dve vassasatâ honti chattimsa ca vassâ tathâ,  
 Mahindo nâma nâmena jotayissati sâsanam. |  
 nagarassa dakkhîṇato bhûmibhâge manorame  
 ârâmo ca ramanîyo Thûpârâmo 'ti suyyare. |  
 Tambapannîti sutvâna dîpo abbhuggato tadâ.  
 sârîrikam mama dhâtum patitthissam diputtame. |  
 buddhe pasannâ dhamme ca sanghe ca ujuditthikâ  
 bhavê cittaṃ virâjêti Anulâ nâma khattiyâ. |  
 deviyâ vacanam sutvâ râjâ theram id' abravî:  
 75 buddhe pasannâ dhamme ca sanghe ca ujuditthikâ |  
 bhavê cittaṃ virâjêti, pabbâjehi Anûlakam.  
 akappiyâ mahârâja itthipabbajjâ bhikkhuno, |  
 âgamissati me râjâ Saṃghamittâ bhaginiyâ,  
 Anulam pabbâjetvâna mocesi sabbabandhanâ. |  
 Saṃghamittâ mahâpaññâ Uttarâ ca vicakkhaṇâ  
 Hemâ ca Mâsagallâ ca Aggimittâ mitâvadâ  
 Tappâ Pabbatachinnâ ca Mallâ ca Dhammadâsiyâ, |  
 ettakâ tâ bhikkhuniyo dhutarâgâ samâhitâ  
 odâtamanasamkappâ saddhamnavinaye ratâ |  
 khîṇâsavâ vasî pattâ tevijjâ iddhikovidâ  
 80 uttamante tthitâ tattha âgamissanti tâ idha. |  
 mahâmattaparivuto nisinno cintiye tadâ

67. mahâbhayan (bhây° A) ABG2. — vepullam Zn. pharanti  
 te mahâbhayam atvipulam? — vv. 69—76 are wanting in BG2. —  
 69. ayam? — pabbato °nâmakō? — 72. suyyate? — 73. patitthissa  
 N, patitthassam CG, patitthissam AMR. sârîrikâ m° dhâtû 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, moçeti BG2. — 78. Comp. 18, 11. 12. — Mâsâ BGZ, Mâyâ A,  
 Hemâ N. — Mâragallâ N. — Tappâ Pabbatachinnâ ca N, Sabbatâ (subb°  
 ABG2) Sinnâ va (ca M) Y. — Mâlâ Y. — Dhammatasiyâ Y, Dhammadâ-  
 piyâ N. — 80. uttamante AZ. This may be the correct reading. — 81. ni-  
 sinne BG2Z. — cintiye G1Z, cintaye N, khattiye AB, khantiye G2.

mantitukâmo nisîditvâ mattânam etad abravî. |  
 Arittho nâma khattiyo sutvâ devassa bhâsitam |  
 therassa vacanam sutvâ uggahetvâna sâsanam  
 dâyakam anusâsetvâ pakkâmi uttarâ mukho. |  
 nagarassa ekadesamhi gharam katvâna khattiyâ  
 dasa sîle samâdinnâ Anulâdevîpamukhâ |  
 sabbâ pañcasatâ kaññâ abhijâtâ jutindharâ  
 Anulam parikkarontâ sâyampâto bahû janâ. |  
 nâvâtittam upagantvâ âropetvâ mahânâvam  
 sâgaram samatikkanto thale patvâ patittihito. |  
 Viñjhâtavim atikkanto mahâmatto mahabbalo  
 Pâtaliputtam anupatto gato devassa santike. |  
 putto deva mahârâja atrâjo Piyadassano  
 Mahindo nâma so thero pesito tava santikam. |  
 Devânampiyo so râjâ sahâyo Piyadassano  
 buddhe abhippasanno so pesito tava santike. |  
 bhâtuno vacanam tuyham âmantesi mahâ isi.  
 râjakaññe Samghamitte Anulâ nâma khattiyâ |  
 sabbâ tam apalokenti pabbajjâya purakkhakâ.  
 bhâtuno sâsanam sutvâ Samghamittâ vicakkhanâ |  
 turitâ upasamkamma râjanam idam abravî:  
 anujâna mahârâja, gacchâmi dîpalañjakam. |  
 bhâtuno vacanam mayham âmantesi mahâ isi.  
 bhâgineyyo ca Sumano putto ca jetthabhâtu te |  
 gatâ tava piyo mayham gamanam vârenti dhîtuyâ.  
 bhârikam me mahârâja bhâtuno vacanam mama, |  
 râjakaññâ mahârâja Anulâ nâma khattiyâ  
 sabbâ mam apalokenti pabbajjâya purakkhakâ. |  
 bhânavâram pannarasamam.

85

90

95

81. mantitukâmo? — khattiyam Z, khattam ABG, mattânam N.  
 (a) maccânam? mantinam? — 83. dâsakam Z, dâyo ABG, dâr° N.  
 ayyakam abhivâdetvâ? Comp. Mahāv.; p. 110, l. 6. — 85. parikkha-  
 rontâ? — 86. âruhivâ? — thale patvâ N, thapetvâna N. — 88. putto  
 deva N, putto ("tte A) te ABG, putto te deva Z. — Piyadassana BG2. —  
 89. Piyadassana B. — vv. 90 and 91<sup>a</sup> are wanting in BG2Z, 90<sup>b</sup> also  
 in AG1. — 90. bh° vacanam tassâ âmantesi mahâ isi? — râjakaññâ?  
 comp. v. 95. — 91. purakkhakâ Y, purakkhikâ N (the same at v. 95). pu-  
 rekkharâ? Comp. Sam. Pâs.: „Anulâpi khattiyâ itthiṣṣahassaparivutâ pa-  
 bbajjâpurekkharâ mam paṭimâneti.“ — vv. 93<sup>b</sup> and 94<sup>a</sup> are wanting in B  
 G2Z. — 93. jetthabhâtâ te (i. e. Mahinda)? — gatâ tava piyo N, laddhâ  
 ca pitaro (pitayo F) AFG. gatâ tava piye? — vâresi AFG. — 95. pu-  
 rekkharâ? see v. 91.

## XVI.

Caturaṅginim mahāsenam sannayhitvāna khattiyo  
 tathāgatassa sambodhim ādāya pakkamī tadā. |  
 tīsu rajjesu atikkanto Vinjhāṭavīsu khattiyo  
 atikkanto brahāraṇṇam anuppatto jalasāgaram. |  
 caturaṅginī mahāsenā bhikkhunīsamghasāvīkā  
 mahāsāmuddam pakkantā ādāya bodhim uttamam. |  
 upari devānam turiyam hetthato ca manussakam  
 cātuddisāmānusaturiyam, pakkanto jalasāgare. |  
 muddhani avaloketvā khattiyo Piyadassano  
 5 abhivādayitvā tam bodhim imam attham abhāsatha: |  
 bahussuto iddhimanto silavā susamāhito  
 dassane akappiyam mayham atappaneyyam mahājanam. |  
 tattha kanditvā roditvā oloketvāna dassanam  
 khattiyo paṭinivattetvā agamā sakanīvesanam. |  
 udae ca nimmitā nāgā devatākāse ca nimmitā  
 rukke ca nimmitā devā nāgānivāsanam pi ca |  
 parivārayimsu te sabbe gacchantam bodhim uttamam.  
 amanāpā ca pisācā bhūtakumbhaṇḍarakkhasā  
 bodhim paccantam āyantam parivārimsu amānusā. |  
 tāvatimsā ca yāmā ca tusitāpi ca devatā  
 10 nimnānaratino devā ye devā vasavattino |  
 bodhim paccantam āyantam tuṭṭhahatthā pamoditā,  
 tettiṃsā ca devaputtā sabbe Indapurohitā |  
 bodhim paccantam āyantam appoṭhenti ḥasanti ca.  
 Kuvero Dhatarattho ca Virūpakkho Virūlhako |  
 cattāro te mahārājā samantā caturōdisā  
 parivārayimsu sambodhim gacchantam dīpalaṇjakam. |  
 mahāmukhapatahāro divillātataḍḍimā  
 bodhim paccantam āyantam sādhu kīlanti devatā. |  
 pāricchattakapuppham ca dībbamandāravāni ca

XVI, 3. bhikkhunīsamghapāmukhā? — 4. catuddisāmān° A B G.  
 cātuddisāmānusaturiyam? — 5. apaloketvā N, acaloketvā F, avalo-  
 ketvā Y. — 6. I do not try to correct the second hemistich. — 7. paṭi-  
 nivattitvā A. — v. 8 is wanting in BG2. — nāgā (nāmgā A) nivesanam  
 pi ca AGZ, nāgā nivāsanam pi ca F, nāgādhivāsanā pi ca N. nāganivā-  
 sane pi ca? — 9°. parivārayimsu A. — v. 14 is wanting in BG2Z. —  
 °patahā ca?

dibbacandanacupṇaṃ ca antalikkhe pavassati,  
 bodhim paccantaṃ āyantaṃ pūjayanti ca devatā. |  
 campakā sallā nimbā nāgapunnāgaketakā  
 jālasāgare mahābodhim devā pūjenti satthuno. |  
 nāgarājā nāgakaññā nāgapotā bahū janā  
 bhavanato nikkhamitvā pūjenti bodhim uttamaṃ. |  
 nānāviraḡavasānā nānāraḡavibhūsitā  
 jālasāgare mahābodhim nāḡā kīlanti sādhu no. |  
 uppalaḡadumakumudaṇīlāni satapattakaṃ  
 kallaḡāraṃ kuvalayaṃ adhimuttamaḡhugandhikaṃ |  
 takkārikaṃ kovīlāraṃ pāḡalaṃ bimbajālaḡaṃ  
 asokaṃ sālappuḡḡaṃ ca missakaṃ ca piyaṇḡukaṃ  
 nāḡā pūjenti te bodhim sobhati jālasāgare. |  
 āmoditā nāgakaññā nāgarājā pamoditā  
 bodhim paccantaṃ āyantaṃ nāḡā kīlanti sādhu no. |  
 tattha maṇimayā bhūmi muttāḡhalikasanḡatā,  
 āraṃaḡokkharāṇiyo nānāpuḡḡhehi vicittā. |  
 sattāḡakaṃ vasitvāna sadevā saḡamāṇusā  
 bhavanato nikkhamantaṃ pūjenti bodhim uttamaṃ. |  
 mālādāmaḡalāpā ca nāgakaññā ca devatā  
 āvijjhanti ca eḡlāni sambodhiparivāritā. |  
 bodhim paccantaṃ āyantaṃ sādhu kīlanti devatā.  
 paḡicḡhattakapuḡḡaṃ ca dībbamaṇḡāravāni ca  
 dibbacandanacupṇaṃ ca antalikkhe pavassati. |  
 nāḡā yakkhā ca bhūtā ca sadevā saḡamāṇusā  
 jālasāḡaraṃ āyantaṃ sambodhiparivāritā |  
 tattha nācḡanti ḡāyanti vādayanti hasanti ca  
 poḡḡenti diḡuṇaṃ bhujāṃ te bodhiparivāritā. |  
 nāḡā yakkhā ca bhūtā ca sadevā saḡamāṇusā  
 kittenti maṇḡalaṃ sotḡhiṃ nīyate bodhim uttamaṃ. |  
 nāḡā dḡajaḡaḡḡhitā nīlobḡāsā maṇoraṃā  
 kittenti bodhim uttamaṃ paḡiḡḡḡḡitaṃ dīḡalaṇḡake. |  
 Anurādḡapurā-ramaṃ nikkhamitvā bahū janā

15

20

25

16<sup>a</sup>. One syllable is wanting. We should probably for „sallā“ read „salalā“ or „sallakā“; comp. Apadāna (Phayre MS., fol. kū): „campakā salalā nimbā nāna- (sic) punnāgaketakā.“ — 18. sādhu-no Zn, sādhuo AFG, sādhuso B. — 19. atimuttam m°? — 21. sādhu no N, sādhuso BG2, sādhuo AFG1Z. — 22. tattha ABG2Z, tassa G1X. — 28. nīyate AZ, niyataṃ B, niyate F2G, niyato F1, niyāte N. nīyantaṃ? — °uttamaṃ F, °uttamaṃ Yn.



- 30 sambodhim upasamkantâ saha devehi khattiyo |  
 parivârayimsu sambodhim saha puttehi khattiyo  
 gandhamâlam ca pûjesum gandhagandhânam uttamam. |  
 vîthiyo ca susammatthâ agghiyâ ca alamkatâ.  
 saha patitthite bodhi kampittha pathavî tadâ 'ti. |  
 dâpesi râjâ atthatttha khattiyesu pan' atthasu  
 sabbajettham bodhiguttam rakkhitum bodhim uttamam. |  
 adâsi sabbaparihâram sabbâlamkâraphâsukam,  
 soḷasa lamkā mahâlekhâ dharanî bodhigâravâ. |  
 tathâ susiñcattharam cāpi mahâlekhatthâne thape.  
 35 so kulasahassakam katvâ ketuchâditta pâlanam, |  
 suvaṇṇabheriyâ ratthaabhisekâdimanṅgale.  
 ekañ janapadam datvâ Candaguttam thapesi ca |  
 Devaguttapâsâdam bhûmi cekam yathâraham,  
 kulânan tâdaññesam vâ gamabhoge pariccaji. |  
 Rañño pañcasatâ kaññâ aggajâtâ yasassinî  
 pabbajimsu ca tâ sabbâ vîtarâgâ samâhitâ. |  
 kumârikâ pañcasatâ Anulâparivâritâ  
 pabbajimsu ca tâ sabbâ vîtarâgâ samâhitâ. |  
 Ariṭṭho nâma khattiyo nikkhanto bhayaanduto  
 pañcasataparivâro pabbaji jinasâsane.  
 40 sabbeva arahattappattâ sampunṇâ jinasâsane. |  
 hemante pathame mâse supupphite dharanîruhe  
 âgato so mahâbodhi patitthito Tambapaṇṇike 'ti. |  
 bhânavâram soḷasamam.

## XVII.

Battimsa yojanam digham atthârasahi vitthatam  
 yojanasataâvaṭṭam sâgarena parikkhitam |

30. saha devîhi? — 31. gandhagandhânam N, gandho gandhânam  
 (°ram F) AF, gandho gandhâdim (°dam G1) BG, gandhodakam Z. gan-  
 dhâgandhânam? — 33. bodhiguttim? — vv. 34—37 are wanting in  
 BG2Z. — 34. sabbâlamkârupâgatâ N, sabbâlamkâram âgatam F, sabbâlam-  
 kârapâsukam AG1. — lamkā AG1N, samghâ F. — mahâlekham AFG. —  
 dharanî AF. soḷas'akâ mahâlekhâ dharanî (locative) bodhigâravâ?  
 — 35. tathâpi supiñcattharâpiñcâpi AG, tathâ susiñcattham cāpi N, tathâ  
 susañcittharâ cāpi F. tathâ sucisantharâ cāpi (comp. Mahāv., p. 118,  
 l. 4)? — kulayakam AG, kulasahassakam N, kusalassakam F. — ketum  
 châdittha (°tta G) AFG. I do not try any conjecture. — 36. °bheriyo?  
 — ratthu AG. — datvâ datvâ Cand° AG. — 37. Dev° ca bhûmiccâ-  
 gam? — dâdaññesam vâ F, tarasamvâsâ AG. tâdaññesañ ca? — 40. bha-  
 yañcuto Y, bhayaanduto N, bhayaañcuto F.

Laṅkāḍīpavaraṃ nāma sabbattha ratanākaraṃ  
 upetaṃ nadītalākehi pabbatehi vanehi ca. |  
 dīpaṃ puraṇ ca rājā ca upaddutaṇ ca dhātuyo  
 thūpaṃ dīpaṇ ca pabbataṃ uyyānaṃ bodhi bhikkhuni |  
 bhikkhu ca buddhaseṭṭho ca terasa honti te taṃ;  
 ekadesa caturonāmaṃ suṇātha mama bhāsato. |  
 Ojādīpaṃ Varādīpaṃ Maṇḍadīpaṃ ti vuccati  
 Laṅkāḍīpavaraṃ nāma Tambapaṇṇīti nāyati. |  
 Abhayapuraṃ Vaḍḍhamānaṃ Visālaṃ Anurādhapuraṃ  
 purassa caturonāmaṃ catubuddhāna sāsane. |  
 Abhayo ca Samiddho ca Jayanto ca narādhipo  
 Devānampiyatisso ca rājāno honti cāturo. |  
 rogaḍubbutthikaṇ c' evā vivādayakkhādhipāsaṇaṃ  
 cāturo upaddutā ete catubuddhavinoditā. |  
 Kakusandhassa bhagavato dhātu dhammakarako ahū,  
 Konāgaṃanassa buddhassa dhātu kāyabandhanaṃ ahū, |  
 Kassapaṃ sambuddhassa dhātu udakasāṭakaṃ,  
 Gotamaṃ sirīmato doṇadhātu sārīrikā. | 10  
 Abhayapure Paṭiyārāmo, Vaḍḍhamānaṃ Uttarā,  
 Visāle Pācīnārāmo, Thūpārāmo 'nurādhassa  
 dakkhiṇe cāturo thūpā catubuddhāna sāsane. |  
 Kadambakassa sāmāntā nagaraṃ Abhayapuraṃ,  
 Tissatalākasāmāntā nagaraṃ Vaḍḍhamānakaṃ, |  
 Khematalākasāmāntā Visālaṃ nagaraṃ ...,  
 ..... Anurādhapuraṃ,  
 .... tatth' eva cāturodīpavīcāraṇaṃ. |  
 Devakūṭo Sumanakūṭo Subhakūṭo 'ti vuccati,  
 Sīlakūṭo nāma dāni catupannaṇatti pabbate. |  
 Mahātitthaṃ nāma uyyānaṃ Mahānāmaṇ ca Sāgaraṃ  
 Mahāmeghavanaṃ nāma vasantaṃ ariyāpathaṃ  
 cāturolokanāthaṇaṃ paṭhamaṃ senāsanaṃ ahū. | 15

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  
 A1. — dakkhiṇo ABG, °ne ZFn. — 13. After the words „Visālaṃ na-  
 garaṃ“ N inserts „puraṃ“, Z: „ahu“. Evidently some words are wanting.  
 — tatth' eva cāturodisāvīcāraṇaṃ? — 14. Sīlakūṭo Z. — 15. Ma-  
 hānāmaṇ N, Mahānopaṇ F. (Comp. Mahāv., pp. 92. 93.) — pasatthaṃ?  
 — catunnaṃ lok° ABG2.

Kakusandhassa bhagavato sirīsabodhim uttamam  
 âdâya dakkhiṇam sâkham Rucânandâ mahiddhikâ  
 Ojadîpe Mahâtitthe ârâme tattha ropitâ. |  
 Konâgamanassa bhagavato udumbarabodhim uttamam  
 âdâya dakkhiṇam sâkham Kandânandâ mahiddhikâ |  
 Varadîpe Mahânomamhi ârâme tattha ropitâ.  
 Kassapassa bhagavato nigrodhabodhim uttamam |  
 âdâya dakkhiṇam sâkham Sudhammâ nâma mahiddhikâ  
 Sâgaramhi nâma ârâme ropitam dumacetiyaṃ. |  
 Gotamassa bhagavato assatthabodhim uttamam  
 20 âdâya dakkhiṇam sâkham Saṃghamittâ mahiddhikâ |  
 Mahâmeghavane ramme ropitâ dîpalañjake.  
 Rucânandâ Kanakadattâ Sudhammâ ca mahiddhikâ |  
 bahussutâ Saṃghamittâ chaḷabhiññâ vicakkhaṇâ  
 catasso tâ bhikkhuniyo sabbâ ca bodhim âharum. |  
 sirīsabodhi Mahâtitthe, Mahânâme udumbaro,  
 Mahâsâgaramhi nigrodho, assattho Meghavane tadâ |  
 acale caturârâme çatubodhi patitthitâ.  
 acale senâsanam rammam catubuddhâna sâsane. |  
 Mahâdevo chaḷabhiñño Sumano paṭisambhido  
 mahiddhiko Sabbanando Mahindo ca bahussuto  
 25 ete therâ mahâpaññâ Tambapaṇṇipasâdakâ. |  
 Kakusandho sabbalokaggo pañcacakkhûhi cakkhumâ  
 sabbalokam avekkhanto Ojadîpavar' addasa. |  
 puṇṇakanarako nâma ahû pajjarako tadâ.  
 tasmim samaye manussânam rogo pajjarako ahû. |  
 rogena phuṭṭhâ bahujaṇâ bhantamacchâ va thaḷamhi tthitâ  
 socanti dummanâ |  
 bhayaṭṭitâ na labhanti cittasukhasâtam attano.  
 disvâna dukkhite satte rogabandhena dûsite |  
 cattâlîsasahasseehi Kakusandho lokanâyako

17. Kanakadattâ A, Kandânandâ (°ntâ G1) G1N, Kanandâ BFG2,  
 Nandâ nâma Z. — 18. Mahânâmamhi A, Majamgânomamhi BG, Jano-  
 mamhi Z, Mahânomamhi X. — 19. ropitâ? — 21. Kandânandâ X, Kandâ-  
 nandâ G1. — 22. sabbâ va F. — 23. Mahânome XG1. — 24. caturorâme  
 YF. — catubodhi? — 24b. acalo Y, ajalo F. — sâsanam G1N, °ne YF.  
 — 28. bhantam° X, pantam° G1, mattam° A, pattâ m° BG2Z. — tthitâ N,  
 utthitâ Y, utthito utthito F. — 29. rogabhayena A, rogabhantena BGZ,  
 rogabandena F, rogabandhena N.

rogānam bhindanatthāya Jambudîpā idhāgato. |  
 cattālîsasahassemi chalabhiññā mahiddhikā  
 parivārayimsu sambuddham nabhe candam va tārakā. |  
 Kakūsandho lokapajjoto Devakūṭamhi pabbate  
 obhāsetvāna devo va patitṭhāsi sasāvako. |  
 Ojadîpe Devakūṭamhi obhāsetvā patitṭhitam  
 devo 'va maññanti sabbe na jānanti tathāgataṃ. |  
 udentam aruṇuggamamhi puṇṇamāse uposathe  
 ujjāletvāna tam selam jalamānam sakānanam |  
 disvāna selam jalamānam obhāsentam catuddisam  
 tuṭṭhabatṭhā janā sabbe sarājā Abhaye pure. | 35  
 passantu maṃ janā sabbe Ojadîpagatā narā  
 iti buddho adhiṭṭhāsi Kakusandho lokanāyako. |  
 isisammato Devakūṭo manusse abhipatthito.  
 upaddave pajjarake manussabalavāhanā |  
 nikkhamitvā janā sabbe sarājā nagarā purā  
 tattha gantvā namassanti Kakusandham naruttamam. |  
 abhivādetvāna sambuddham rājasenā saratṭhakā  
 devā 'ti tam maññamānā āgatā te mahājanā. |  
 anuppattā janā sabbe buddhasetṭham narāsabham.  
 adhivāsetu me bhagavā saddhim bhikkhugane saha | 40  
 ajjatanāya bhattena, gacchāma nagaram puram.  
 adhivāseti sambuddho tuṇhî rājassa bhāsitaṃ. |  
 adhivāsanam veditvāna rājasenā saratṭhakā  
 pūjāsakkārabahute tadā puram upāgamum. |  
 mahā ayaṃ bhikkhusaṃgho, janakāyo anappako,  
 nagarakê atisambādhe akatabhūmi pure mama. |  
 atthi mayham bahuyyānam Mahātittham manoramam  
 asambādham adūratṭham pabbajitānulomikaṃ |  
 paṭisallānasārappam paṭirūpam tathāgataṃ  
 tatthāham buddhapamukham saṃgham dassāmi dakkhiṇam. | 45

30. bhindanatthāya N, bandhan° BG, bandan° F, mocanatthāya AZ. —  
 31. °sahassā hi BG2. °sahassāni? — vv. 33<sup>a</sup>—35<sup>a</sup> are wanting in A.  
 — 33. devo va X, na (omitting devo) YF; devo ti (comp. v. 39)? —  
 34. udayā aruṇ° N. — 37. manusse abhipatitṭhito Y, m° abhipatthito F.  
 manusseh' abhipatthito? — upaddute N. — manussabalavāhanā N, °nam  
 FG1Z, °nā ABG2. — 39. devo 'ti? — 41. adhivāsesi AZ. — 42. pūjā-  
 sakkāram katvāna te ABG2, °kkārabahunā te Z, °kkārabahute N, °kkā bahu  
 ca °te (va te) FG1. pūjāsakkārabahulā? — 44. bahuyyānam FG1Zn,  
 brahuyyānam ABG2.

sabbo jano passeyya tam buddham saṅghaṃ ca dassanam.  
cattālīsasahashehi bhikkhusaṅghapurakkhato |  
Kakusandho lokavidū Mahātitthamhi pāpuṇi.  
patitthite Mahātitthamhi uyyāne dipaduttame |  
akālapupphehi sañchannā yaṃ kiñci ca latā dumā.  
sovaṇṇamayabhīṅkāraṃ samādāya mahāpati |  
onojetvāna Lamkattham jalam hatthe akārayi.  
im' āham bhante uyyānam dadāmi buddhapāmukhe.  
saṅghassa phāsuvihāraṃ rammaṃ senāsanaṃ ahū. |  
paṭiggahesi uyyānam Kakusandho lokanāyako,  
50 pakampi dharaṇī tattha paṭhamam senāsanaṃ tadā. |  
paṭhaviācalaṃ kampetaṃ tthito lokagganāyako:  
aho nūna Rucānandā bodhim haritvā idhāgatā. |  
Kakusandhassa bhagavato cittaṃ aññāya bhikkhunī  
gantvā sirīsamahābodhimūle tthvā mahiddhikā, |  
buddho ca icchatī bodhi Ojadīpamhi rohanaṃ,  
manusā cintayaṃ tattha bodhim āharitum gamā. |  
anumataṃ buddhasetthena anukampāya pāṇino  
mama iddhānubhāvena dakkhiṇasākhā pamuccatu. |  
Rucānandā imaṃ vākyam yācamānā katañjali  
55 muccitvā dakkhiṇasākhā patitthāsi kaṭāhake. |  
gahetvāna Rucānandā bodhim suvaṇṇakatahake  
pañcasatabhikkhunīhi parivāresi mahiddhikā. |  
tadāpi paṭhavī kampi sasamuddam sapabbataṃ  
āloko 'va mahā āsi abbhuto lomahamsano. |  
disvā attamanā sabbe rājasenā saratthakā  
añjaliṃ paggahetvāna namassanti bodhim uttamaṃ. |  
āmoditā marū sabbe devatā haṭṭhamānasā  
ukkuṭṭhisaddam pavattesuṃ disvā bodhivaruttamaṃ. |

47. patitthe N, titthite A, saha patitthite BGZ, saha patitthe F. —  
48. sañchantam kiñci ca A. — Instead of „yaṃ kiñci“ we should expect  
a preterite ending in -imsu. — 49. lamkattha R, lamtattha C, lamtattham M,  
lamkataṃ F. — ākiri A. — rammaṃ N, maṃ F, imaṃ Y. — 50. ahū A  
(instead of tadā). Perhaps we should transpose ahū (v. 49), and tadā (v. 50).  
— 51. [pa]tha[vī]jja[laṃ] N, pathaviājalaṃ F. — kampento ABG2. —  
52. Y omits gantvā. — 53. rohanaṃ (sic) BG, ropanam AZ, rūhanaṃ X. —  
manusā N, manasā F, manussā ABG, manussa Z. — cintayaṃ Zn, cintayan  
G1, cintayum ABG2, cittayan F. — manusācintiyam tattha bodhim  
āharitum gamā? — 57. sasamuddā Z. — āloko ca AGZ. — 59. marū  
ABG, maru Z, manu F, narā N.



cattâro ca mahârâjâ lokapâlâ yasassino  
 ârakkham sirîsabodhissa akamsu devatâ tadâ. | 60  
 tâvatimsâ ca ye devâ ye devâ vasavattino  
 Yamo Sakko Suyâmo ca Santusito Sunimmito  
 sabbe te parivâriṃsu sirîsabodhim uttamam. |  
 añjalim paggahevâna devasaṃghâ paṃoditâ  
 Rucânandâya sah' eva pûjenti bodhim uttamam. |  
 sirîsabodhim âdâya Rucânandâ mahiddhikâ  
 bhikkhunîsaṃghaparibbûlhâ Ojadîpavaram gami. |  
 devâ naccanti hasanti poṭhenti diguṇam bhujam  
 Ojadîpavaram yantam sirîsabodhim uttamam. |  
 devasaṃghaparibbûlhâ Rucânandâ mahiddhikâ  
 âdâya sirîsabodhim Kakusandham upâgami. | 65  
 tamhi kâle mahâvîro Kakusandho lokanâyako  
 Mahâtittthamhi uyyâne bodhitṭhâne patittṭhito. |  
 Rucânandâ sayam bodhim obhâsentam na ropayi,  
 disvâ sayam Kakusandho paggahi dakkhiṇam bhujam. |  
 bodhiyâ dakkhiṇam sâkham Rucânandâ mahiddhikâ  
 buddhassa dakkhiṇahatthe ṭhapayitvâbhivâdayi. |  
 parâmasitvâ lokaggo Kakusandho narâsabho  
 adâsi raṇṇo 'bhayassa: imam ṭhânamhi ropaya. |  
 yamhi ṭhânamhi âcikkhi Kakusandho lokanâyako  
 tamhi ṭhânamhi ropesi Abhayo ratṭhavaḍḍhano. | 70  
 patittṭhite sirîsabodhimhi bhûmibhâge manorame  
 buddho dhammam adesayi catusaccam saṃhakâraṇam. |  
 pariyosâne sataśāṣaṣam cattâlîsa saḥassayo  
 abhisamaṃyo manussāṇam, devāṇam tiṃsa koṭiyo. |  
 sirîsabodhi Kakusandhassa, Konâgamanassa udumbaro,  
 Kassapassâpi nigrodho tayobodhivihâraṇâ. |  
 Sakyaputtassa asamassa bodhi assattham uttamam  
 âharitvâna ropiṃsu Mahâmeghavane tadâ. |  
 Muṭasîvassa atrajâ ath' añṇe dasa bhâtaro  
 Abhayo Tisso Nâgo ca Utti Mattâbhayo pi ca | 75  
 Mitto Sîvo Asele ca Tisso Khîro ca bhâtaro,

71. °ccam saṃhakâraṇam G1 X, °ccappakâsanam A, °ccam sattakâra-  
 ṇam BG2, °ccappakâsato Z. — 73. tayo bodhim idh' âharum (°ram B)  
 AB<sup>2</sup>Z, tayobodhivihâraṇâ (°rakâ N, °rupâ G1) FGIN. tayobodhivicâ-  
 raṇam? comp. v. 13. — 74. bodhim? — 76. Sivo AG. — Kîro ca?

anudevî Anulâ ca Muṭasīvassa dhîtarô. |  
 tadâ ca bilayo agâ Laṅkâdîpavaruttamam,  
 yadâ abhisitto rājâ Muṭasīvassa atrajo  
 etthantare yam gaṇitam vassam bhavati kittakam? |  
 dve satâni ca vassâni chattimsa ca samvacchare  
 sambuddhe parinibbute abhisitto Devânampiyô. |  
 âgatâ rājaidhiyo abhisitte Devânampiye,  
 pharati puññatejâni Tambapaṇṇimhi issaro. |  
 ratanâkaram tadâ âsi Laṅkâdîpam varuttamam,  
 80 Tissassa puññatejena uggatâ ratanâ bahû. |  
 disvâna ratanam rājâ haṭṭho samviggamânaso  
 paṇṇâkâram karitvâna Asokadhammassa pâhîni. |  
 disvâna tam paṇṇâkâram Asoko attamano ahû,  
 abhisekam nânâratanam puna pâhesi Devânampiyassa. |  
 vâlavîjanim unḥisam chattam khaggañ ca pâdukam  
 veṭhanam sârapâmaṅgam bhîṅkâram nandivatṭakam |  
 sivikam saṅkhavatamsam adhovimam vatthakoṭikam  
 sovaṇṇapâtikaṭacchum mahaggham hatthapuñchanam |  
 Anotattodakam kâjam uttamam haricandanam  
 85 aruṇavaṇṇamattikam añjanam nâgamâhaṭam |  
 harîtakam âmalakam mahaggham amatosadham  
 satṭhivâhasatam sâlim sugandham sukamâhaṭam  
 puññakammâbhinibbattam pâhesi Asokasavhayo. |  
 Laṅkâbhisekatisso ca Asokadhammassa pesito  
 abhisitto dutiyâbhisekena Tambapaṇṇimhi issaro. |  
 dutiyâbhisittam Tissam atikkami timsa rattiyo  
 Mahindo gaṇapâmokkho Jambudîpâ idhâgato. |  
 kârâpesi vihâram so Tissârâmam varuttamam,  
 patitṭhapesi mahâbodhim Mahâmeghavane tadâ, |  
 patitṭhapesi so thûpam mahantam râmaṇeyyakam,  
 90 akâsi Devânampiyô ârâmañ Cetiyaṇabbate, |  
 Thûpârâmam akâresi vihâram Tissaârâmam,

76. anudevî G1N, adudevî F, ahudevî BG2, âhūd° Z, ahūd° A. —  
 Anulâdevî Sivalâ ca (comp. 10, 7)? — 77. pilayo N. yadâ ca Vi-  
 jayo agâ (comp. 6, 19)? — yadâ câbhisitto? — 79. °tejena G1X. —  
 87. Laṅkâbhisekatisso BG2. Laṅkâbhiseke Tisso ca .. pesite? —  
 88. atikkami Y, atiggayha N, atikkayha F. atikkamma? — 91. Tissaârâ-  
 mam N, Tissaâgamam F, Pissaârâmam ABG2, Vissaâr° G1, Missakârâmam Z.  
 The Tissârâma having been mentioned in v. 89, I propose to read vohâ-  
 ram Issarasamam, comp. Mahāv., p. 119, l. 14; p. 123, ll. 3. 9.

Vessagiriñ ca kâresi Colakatissanâmakam, |  
 tato yojaniko ârâmo Tissarâjena kârîto.  
 patitthapesi mahâdânam mahâpelavaruttamam.  
 cattârîsam pi vassâni rajjam kâresi khattiyo 'ti. |

Muṭasīvassa atrajâ ath' aññe catubhâtaro,  
 Uttiyo dasavassamhi rajjam kâresi khattiyo. |  
 atthavassâbhisittassa nibbuto dîpajotako.  
 akâsi sarîranikkhepam Tissârâme puratthime. |  
 paripunṇadvâdasavasso Mahindo ca idhâgato,  
 satthivasse paripunṇe nibbuto Cetiya-pabbate. | 95  
 samalamkaritvâna punṇaghaṭam toraṇaṇ ca mâlaggghiyam  
 padîpâ ca jalamânâ nibbuto dîpajotako |  
 râjâ kho Uttiyo nâma kûṭâgâram varuttamam  
 dassaneyyam akâresi, pûjesi dîpajotakam. |  
 ubho devâ manussâ ca nâgâ gandhabbadânavâ  
 sabbeva dukkhitâ hutvâ pûjesum dîpajotakam. |  
 sattâham pûjam katvâna Cetiye pabbatuttame  
 ekacce evam âhamsu: gacchâma nagaram puram. |  
 ath' ettha vattati saddo tumulo bheravo mahâ,  
 idh' eva jhâpayissâma Laṅkāya dîpajotakam. | 100  
 râjâ sutvâna vacanam janakâyassa bhâsato:  
 mahâthûpam karissâmi Tissârâmapuratthime. |  
 âdâya sakûṭâgâram Mahindam dîpajotakam  
 nagaram puratthimadvâram pâvisimsu sarâjikâ. |  
 majjhena nagaram gantvâ nikkhamitvâna dakkhiṇe  
 Mahâvihâre sattâham mahâpûjam akamsu te. |  
 katvâna gandhacitakam ubho devâ ca mânusâ  
 thapayimsu râjuyyâne: jhâpayissâma subbatam. |  
 sakûṭâgâram gahetvâna Mahindam dîpajotakam  
 vihâram padakkhiṇam katvâ vandâpesum thûpam uttamam. | 105  
 ârâmâ puratthimadvârâ nikkhamitvâ mahâjanâ

92. yojanikâ ârâmâ .. kârîtâ? comp. Mahāv., p. 120, l. 2. —  
 mahâmeghavaruttamam Y, mahâpelavaruttamam N, mahâpelagaruttamam F.  
 Comp. Mahāv., p. 225, l. 15; on p. 202, l. 13 we have the following remark  
 in the Tikâ: „mahâpelabhattâdi paṭhamam saṅghanavakânâ dâpayîti attho.“  
 — 93. dasavassâpi N. dasa vassâni? — 94. Tissârâmapuratthime?  
 comp. v. 101. — 96<sup>b</sup>. va X, ca Y. — nibbuto 'jotake A2 B G2. —  
 97. pûjesi N, pûjesum FZ, pûjetum A B G. — 101. Tissârâmapuratthito X G1.  
 Comp. v. 93; Mahāvamsa, p. 125, l. 5. — 103. dakkhiṇâ B, dakkhinâ A. —  
 105. kûṭâgâram Y, kûṭâkâram F.

akamsu sarîranikkhepaṃ bhûmibhâge samantato. |  
 ârûhâ citakaṃ sabbe rodamanâ katañjalî  
 abhivâdetvâna sirasâ citakaṃ dîpayimsu te. |  
 sadhâtum eva tathâsesaṃ jhâyamâno mahâgaṇî.  
 akamsu thûpavaraṃ sabbe ârâme yojanike tadâ. |  
 kataṃ sarîranikkhepaṃ Mahindaṃ dîpajotakaṃ  
 Isibhûmîti taṃ nâma samaññâ paṭhamam ahû. |  
 bhânavâraṃ sattarasamaṇi.

### XVIII.

Idâni atthi aññe pi therâ ca majjhimâ navâ  
 vibhajjavâdâ vinaye sâsane pavenîpâlakâ, |  
 bahussutâ sîlasampannâ obhâsenti mahim imam,  
 dhutaṅgâcârasampannâ sobhanti dîpalañjake. |  
 Sâkyaputtâ bahû c' ettha saddhamnavamsakovidâ.  
 bahunnam vata atthâya loke uppajji cakkhumâ,  
 andhakâraṃ vidhametvâ âlokaṃ dassesi so jino. |  
 yesaṃ tathâgate saddhâ acalâ suppatiṭṭhitâ  
 sabbaduggatiyo hitvâ sugatim upapajjare. |  
 ye ca bhâventi bojjhaṅgaṃ indriyâni balâni ca  
 5 satisammappadhâne ca iddhipâde ca kevalam |  
 ariyaṃ atṭhaṅgikaṃ maggaṃ dukkhûpasamagâminam,  
 chetvâna Maccuno senam te loke vijitâvino 'ti. |  
 Mâyâdevî ca kaniṭṭhâ saha-jâtâ ekamâtukâ  
 bhagavantam thanam pâyesi mâtâ va anukampikâ |  
 kittitâ agganikkhittâ chalabhiññâ mahiddhikâ  
 Mahâpajâpatî nâma Gotamî iti vissutâ. |  
 Khemâ Uppalavaṇṇâ ca ubbo tâ aggasâvikâ  
 Patâcârâ Dhammadinnâ Sobhitâ Isidâsikâ |  
 Visâkhâ Soṇâ Sabalâ ca Samghadâsî vicakkhaṇâ  
 Nandâ ca dhammapâlâ ca vinaye ca visâradâ  
 10 etâ Jambudîpavhaye vinayaññû maggakovidâ. |

107. dîpayimsu te Y, dîpisu teja G1, dîpimsu (dîpisu F) te janâ X. —

108. jhâpayamânâ N, jhâyyamâno F, jhâyyamâne Z.

XVIII, 1. therâ pi Y. — vibhajjavâdî A. — vv. 3—44 are wanting in BG2. — 3. Sâkyaputtâ N, Saky° YF. Sâkyaputtiyâ? (or Sâkyaputtî? see schol. Kacc., p. 186, ed. Senart.) — 10. Soṇâ X, Sokâ AG, Yokâ Z. — Sapalâ ca YF.

therikâ Samghamittâ ca Uttarâ ca vicakkhanâ  
Hema Pasâdapâlâ ca Aggimittâ ca Dâsikâ |  
Pheggu Pabbatâ Mattâ ca Mallâ ca Dhammadâsiyâ  
etâ daharabhikkhuniyo Jambudîpâ idhâgatâ. |  
vinayam vâcayimsu pitakam Anurâdhapuravhaye  
vinaye pañca vâcesum satta c' eva pakarane. |  
Saddhammanandi Somâ ca Giriddhi pi ca Dâsiyâ  
Dhammâ ca dhammapâlâ ca vinaye ca visâradâ |  
dhutavâdâ ca Mahilâ Sobhanâ ca Dhammatâpasâ  
Naramittâ mahâpaññâ vinaye ca visâradâ |  
theriyovâdakusalâ Sâtâ Kâlî ca Uttarâ,  
etâ tadâ bhikkhuniyo upasampannâ dîpalañjake. |  
abhiññâtâ ca Sumanâ saddhammavamsakovidâ,  
etâ tadâ bhikkhuniyo dhutarâgâ samâhitâ |  
sudhotamanasamkappâ saddhammavinaye ratâ  
vîsatibhikkhunîsahashehi Uttarâ sâdhusammâtâ  
sujâtâ kulaputtena Abhayena yasassinâ. |  
vinayam tâva vâcesum pitakam Anurâdhasavhaye  
nikâye pañca vâcesum satta c' eva pakarane. |  
abhiññâtâ ca Mahilâ saddhammavamsakovidâ  
Samantâ Kâkavaṇṇassa etâ rājassa dhîtarâ |  
purohitassa dhîtarâ ca Girikâlî bahussutâ  
Dâsî Kâlî tu dhuttassa dhîtaro sabbapâpikâ, |  
etâ tadâ bhikkhuniyo sabbapâli durâsadâ  
odâtamanasamkappâ saddhammavinaye ratâ |  
vîsatibhikkhunîsahashehi saha Rohanam âgatâ,  
pûjitâ naradevena Abhayena yasassinâ  
vinayam vâcayimsu pitakam Anurâdhapuravhaye. |

15

20

11. 12. Comp. 15, 77. 78. — 11. Hema AGZn, Soma F. Hemâ? —  
Pasâdapâlâ N, Pâsâdassalâ FY. — 12. Sallâ YF. — ekâdasa bhikkhuniyo?  
Comp. Mahāvamsa, p. 115, l. 10. — 13. nikâye pañca (comp. vv. 19. 33)?  
— 14. Saddhammanandi N, Saddhammanavantamga F, Saddhammacandabhâ  
(°hâ A) Y. — Naramittâ (Narâm° F) mahâpaññâ X, Nagamissâma Y. —  
18. Uttarâ sâdhusammâtâ X, Uttarâ sâmasammâtâ Z, Uttarâ sâsammatâ (sâ-  
samattâ A1) AG. We probably ought to read thus: vîsatibhikkhunîsahashehi  
saha ... âgatâ. Comp. vv. 23. 25. 32. — pûjitâ kulaputtena? (comp.  
vv. 23. 26. 37.). — 20. dhîtaro? — 21. Dâsikâlâsâguttassa Y, Dâsikâlî  
tu dhuttassa N, Dâsikâlâhu bhuttassa F. — dhîtaro sabbapâlikâ? —  
22. sabbapâli? — 23. As the Bhikkhunîs mentioned here lived in Anurâ-  
dhapura, I believe that we ought to read: Rohanamh[â] âgatâ. Probably  
these Bhikkhunîs came from Rohana to Anurâdhapura at the time when



Mahâdevî ca Padumâ Hemâsâ ca yasassinî Unnalâ Añjali  
Sumâ |

etâ tadâ bhikkhuniyo chalabhiññâ mahiddhikâ  
25 soḷasabhikkhunîsahasseehi saha Saṃghamittâgatâ, |  
pûjitâ Tissarâjena Devânampiyayasassinâ  
vinayaṃ vâcayimsu piṭakaṃ Anurâdhapuravhaye. |  
Mahâsonâ ca Dattâ ca Sîvalâ ca vicakkhaṇâ  
Rûpasobhinî appamattâ pûjitâ Devamânusâ |  
Nâgâ ca Nâgamittâ ca Dhammaguttâ ca Dâsiyâ  
cakkhubhûtâ Samuddâ ca saddhammavamsakovidâ |  
Sapattâ Channâ Upâlî ca Revatâ sâdhusammatâ  
etâ venayaggînaṃ aggâ Somanadevassa atrajâ |  
Mâlâ Khemâ ca Tissâ ca dhammākathikamuttamâ  
30 vinayaṃ tâva vâcayimsu paṭhamam apagate bhaye. |  
Sîvalâ ca Mahâruhâ saddhammavamsakovidâ  
pasâdikâ Jambudîpâ sâsanena bahû janâ |  
vîsatibhikkhunîsahasseehi saha Jambudîpâgatâ  
yâcitâ naradevena Abhayena yasassinâ. |  
vinayaṃ vâcayimsu piṭakaṃ Anurâdhapuravhaye  
nikâye pañca vâcesuṃ satta c' eva pakarane. |  
sa-Samuddanavâ devî Sîvalâ râjadbîtarō  
visâradâ Nâgapâlî Nâgamittâ ca paṇḍitâ |  
Mahilâ bhikkhunîpâlâ ca vinaye ca visâradâ  
Nâgâ ca Nâgamittâ ca saddhammavamsakovidâ,  
35 etâ tadâ bhikkhuniyo upasampannâ dîpalañjake |  
sabbâ 'va jâtisampannâ sâsane vissutâ tadâ  
soḷasannaṃ bhikkhunîsahasânāṃ uttamâ dhurasāmmatâ |  
pûjitâ Kuṭikāṇṇena Abhayena yasassinâ  
vinayaṃ vâcayimsu piṭakaṃ Anurâdhapuravhaye. |  
Cûlanâgâ ca Dhannâ ca Sonâ ca sâdhusammatâ  
abhiññâtâ ca Saṇhâ ca saddhammavamsakovidâ |

Abhaya Dutthagâmani, whose father Kâkavanna had been king of Rohana, and whose sister was the chief of these Bhikkhunîs, transferred his residence to Anurâdhapura, after the defeat of Elâra.

24. Unalâ YF. — 25. saha Saṃghamittâ idhâgatâ N. This passage is hopelessy corrupted. The names both of Saṃghamittâ and of Devânampiya (v. 26) seem to be out of place here. — 29. venayikânaṃ aggâ? — Chandâ Y. — 30. apagato Y. — 31. pāsâdikâ CM. — pasâditâ Jambudîpe sasanena bahû jane? — 34. °samuddanâvâ Z. — 38. Lhannâ ca N, Dhammâ ca F; these words are wanting in Y.

Gaṇikadhîṭṭhâ mahâpaññâ Mahâtissâ visâradâ  
 Cûlasumanâ Mahâsumanâ Mahâkâlî ca paṇḍitâ |  
 sambhâvitâ kule jâtâ Lakkhadhammâ mahâyasâ,  
 Dîpaṇayâ mahâpaññâ Rohane sâdhusammata | 40  
 abhiññâtâ ca Samuddâ saddhammavamsakovidâ  
 vibhajjavâdi vinayadharâ ubho tâ saṃghasobhaṇâ, |  
 etâ c' aññâ ca bhikkhuniyo upasampannâ dîpalañjake  
 odâtamanasamkappâ saddhammavinaye ratâ |  
 bahussutâ sutadharâ pâpabâhirakâ ca tâ  
 jalitvâ aggikkhandhâ va nibbutâ tâ mahâyasâ. |  
 idâni atthi aññâyo therikâ majjhimâ navâ  
 vibhajjavâdî vinayadharâ sâsane pavenipâlakâ  
 bahussutâ sîlasampannâ obhâsenti mahim̐ iman ti. |

Sivo ca dasa vassâni rajjam̐ kâresi khattiyo,  
 patitthapesi ârâmam̐ vihâram̐ Nagaraṇṇam̐. | 45  
 Sûratisso dasa vassâni rajjam̐ kâresi khattiyo,  
 kâresi pañcasatârâmam̐ ulâram̐ puññam̐ anappakam̐. |  
 Sûratissam̐ gahetvâna Damilâ Senaguttakâ  
 duve dvâdaṣa vassâni rajjam̐ dhammena kârayum̐. |  
 atrajo Muṭasîvassa Aselo Senaguttake  
 hantvâna dasa vassâni rajjam̐ kâresi khattiyo. |  
 Elâro nâma nâmena Aselam̐ hantvâna khattiyo  
 catutâlîsa vassâni rajjam̐ dhammena kârayi. |  
 chandâgatiṃ agantvâna na dosabhayamohâgatiṃ  
 tulâbhûto va hutvâna dhammena anusâsi so. | 50  
 hemantam̐ pi ca gimhânam̐ vassânam̐ pi na vassati,  
 satatam̐ meghe vassati sattasattâham̐ pi vassati. |  
 tîpi adhikarâṇi âsi . . vinicchi bhûpati,  
 rattim̐ 'va vassati meghe divâ pana na vassati. |  
 Kâkavaṇṇassa yo putto Abhayo nâma khattiyo  
 dasayodhaparivâro, vâraṇo Kaṇḍulo tabim̐, |  
 hanitvâ battimsa rājānam̐ vamsam̐ katvâna ekato,  
 catuvîsati vassâni rajjam̐ kâresi khattiyo. |

bhānavāram̐ atthārasamam̐ mahāvāram̐ nitthitam̐.

40. Rohane X, Rosâmano Z, Rosâmane (°ne.G) A G. — 41. vibhajja-  
 vâdî? — 44. vibhajjavâdi Y, °dâ X. — obhâsenta A, obhâseti G X, obhâ-  
 senti Z. Comp. v. 2. — 45. Sivo B F, Sivo A G Z n. — vv. 47. 48 are  
 wanting in Y F. — vv. 51—53 are wanting in B G 2 Z. — 51. vutthahi X,  
 vatthati (corrected into vassati) G 1, vassati A. — 52. ca A F G, va N.

## XIX.

Pâsâdam mâpayi rājā ubbedham navabhûmikaṃ  
 anagghikaṃ catumukhaṃ, pariccāgā tiṃsa koṭiyo. |  
 sudhâbhûmi thûlaselaṃ mattikaṃ itthakāya ca  
 visuddhabhûmikā c' eva ayojālaṃ tato marumpam |  
 îsasakkharapâsânâ aṭṭhaaṭṭhalikā silâ phalika-  
 rajatena dvâ-  
 dasa, |  
 etāni bhûmikammāni kârâpetvāna khattiyo  
 bhikkhusaṃghaṃ samodhānetvā cetiyāvattasammiti. |  
 Indagutto Dhammaseno Piyadassî mahākathî  
 5 Buddho Dhammo ca Saṃgho ca Mittanno ca visârado |  
 Anattano Mahādevo Dhammarakkhito bahussuto  
 Uttaro Cittagutto ca Indagutto ca paṇḍito |  
 Suriyagutto mahānāgo paṭibhānavisârado,  
 ete kho cuddasa sabbe Jambudîpā idhāgatā. |  
 Siddhattho Maṅgalo Sumano Padumo cāpi Sîvalî  
 Candagutto Suriyagutto Indagutto ca Sāgaro  
 Mittaseno Jayaseno Acalena ca dvâdasa, |  
 Suppatitṭhito Brahmā ca Nandisena Sumanadevî ca  
 putto mātū pitu c' eva gihibhûtā tayo janā. |  
 kârāpesi Mahāthûpaṃ mahāvihāraṃ uttamam  
 10 anagghaṃ vîsati datvā pariccāgo ... |

XIX. vv. 2—4 are wanting in BG2. — 2. mattikā A. — parup-  
 pam G, parupapam ca Z, marumpam N, badumam F, pari A. We ought  
 to read marumbam; comp. Mahāvamsa, p. 169, l. 8 (with the correction,  
 p. XXIV); Thûpavamsa (MS. Burnouf 142, fol. kho'): „tassopari ayojālaṃ,  
 tassopari khîṇāsavasāmaṇerehi Himavantato āhaṭaṃ sugandhamârumbam.“ —  
 3. °pâsâna N, °pâsâna G. — aṭṭhaaṭṭhâlikā (aṭṭha + âli) silâ? —  
 4. cetiyâcattasammiti A, °âvattasammuti Z, °âvattasammiti G, °avatthasammiti F,  
 °âvattasammiti N. cetiyâvattā[sam] sammitam? comp. Mahāv., p. 172,  
 l. 10; p. 173, l. 1. — 5. Mittako (°ke G1) Y, Mittano F, Ttunno (sic, in-  
 stead of [Mi]ttunno?) N. Mahāv. Tīkā: Mittaṇṇa. — 9. Nandiseno. — mātā  
 pitā c' eva? Comp. Mahāv. Tīkā, fol. tām: „paṭhavikampanādîhi acchari-  
 yehi vimhito rājā attano samīpe thitaṃ paribbhamanadaṇḍakagāhakaṃ amacca-  
 puttaṃ tvaṃ konāmo tātā 'ti pucchī. ahaṃ Suppatitṭhitabrahmā nāma mahā-  
 rājā 'ti āha. tava pitā ko nāma tātā 'ti vatvā mayhaṃ pitā Nandiseno nāma  
 mahārājā 'ti vutte, tava mātā kânāmā 'ti pucchī. mama mātā Sumanadevî  
 nāma mahārājā 'ti āha. tenāhu porānā:

Suppatitṭhitabrahmā ca Nandiseno Sumanadeviyā  
 putto mātā pitā c' eva gihibhûtā tayo janā 'ti.“ —

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

gamikavattam sunitvâ bhikkhusamghassa bhâsato  
 adâsi gamikabhesajjam phâsuvihâram . . . . |  
 bhikkhunînam vaco sutvâ harikâle subhâsitam  
 adâsi-c' eva bhikkhunînam yadiccham râjaissaro. |  
 silâkathûpam akâresi vihârañ Cetiypabbate  
 kâresi âsanasâlam Jalakam nâma uttamam. |  
 Girinâmaniganthassa vutthokâse tahim kato  
 Abhayagirîti paññatti vohâro samajâyatha. |  
 Âlavatto Sâbhiyo ca Panayo Palaya-Dâthikâ  
 cuddasavassam satta māsâ pañca rājāno kârayum. | 15  
 Saddhâtissassāyam putto Abhayo nâma khattiyo  
 Dâthikam Damiḷam hantvâ rajjam kâresi khattiyo. |  
 Abhayagirim patitthapeṣi silâthûpam cetiyamantare.  
 dvâdasavassam pañca māsāni rajjam kâresi khattiyo. |  
 satta yodhâ Abhayassa ârâmam pañca kârayum;  
 Uttiyo ca Sâliyo ca Mûlo Tisso ca Pabbato  
 Devo ca Uttaro c' eva ete kho satta yodhino. |  
 vihâram Dakkhinam nâma Uttiyo nâma kârayi,  
 Sâliyo Sâliyârâmam, Mûlo ca Mûlaâsayam, |  
 Pabbato Pabbatârâmam, Tisso Tissârâmam kare,  
 Devo ca Uttaro c' eva Devâgâram akamsu te. | 20  
 Kâkavaṇṇassa atrajo Mahâtisso mahîpati  
 dinne kathikam katvâna sâlikkhette mahîpati  
 adâsi Summatherassa santacittassa jhâyino. |  
 yantam kathikam katvâna tîpi vassam anûnakam  
 mahâdânam pavattesi bhikkhu koṭisahassiyo. |  
 katapuñño mahâpañño Abhayo Duṭṭhagâmani  
 kâyassa bheda sappañño tusitam kâyam upâgami. |  
 bhâṇavâram ekûnavîsatimam.

## XX.

Kâkavaṇṇassa yo putto Tisso nâmâ 'ti vissuto  
 kârâpesi mahâthûpam Tisso vihâram uttamo. |

11. gamikavattam Y, kamikavattam F, gamikavattakam N. — 12. hâni-  
 kâle N, mârikâle F. I do not understand this word. — 13. silâthûpam A,  
 comp. Mahāv., p. 202, l. 1. — vihâre A. — 14. vutthokâse N, phuttho-  
 kâse F, putthokâse BGZ, vutthokâse A. Comp. Mahāv., p. 203, l. 6. —  
 gato BFGZ, kato AN. — 15. The first two names ought to be Pula-  
 hattho and Bâhiyo. — sattamâsam? satta māsāni? — 17. Abhaya-  
 giri YF. — 22. ante? — bhikkhû kot? — 23. mahâpuñño FY.

vihāraṃ kārāpayati Kallakālena uttamam  
 aññañ ca bahu vihāraṃ Saddhātissena kāritaṃ. |  
 caturāsītisahassāni dhammakkhandaṃ mahārahaṃ,  
 ekekaḍḍhammakkhandaṃ pūjaṃ ekekaṃ akārayi. |  
 pāsādañ ca akārayi manuññaṃ sattabhūmikaṃ,  
 lohittakena chādesi Saddhātisso mahāyaso; |  
 Lohapāsādaṃ nāma samaññaṃ paṭhamam ahū.  
 5 kārāpesi kharāpiṇḍam, Mahāthūpe varuttame |  
 hatthipākāraṃ kāresi parivāraṃ manoramam,  
 caturassañ ca kāresi talākaṃ tāvakālikaṃ. |  
 atthārasāni vassāni rajjaṃ kāresi khattiyo.  
 katvā aññaṃ bahu puññaṃ datvā dānaṃ anappakaṃ  
 kāyassa bhedaṃ sappañño tusitaṃ kāyaṃ upāgami. |  
 Saddhātissassa atrajo Thūlathano 'ti vissuto  
 kārāpesi mahārāmaṃ vihāraṃ 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 Kumbhilādhimanoramam, |  
 kārāpesi Dīghathūpaṃ Thūpārāmapuratthito,  
 silākañcuke kāresi Thūpamārāmaṃ uttame. |  
 Lajjitissamhi uparate kaniṭṭho tassa kārayi  
 rajjaṃ chaḷ eva vassāni Khallāṭanāganāmaṃ. |  
 kam Mahārattako nāma hantvā Khallāṭakaṃ camūpati  
 rajjaṃ kāresi dinekaṃ paduttho akataññuko. |  
 tassa rañño kaniṭṭho tu Vattagāmanināmaṃ  
 duttham senāpatiṃ hantvā pañcamāsaṃ rajjaṃ kari. |  
 Pulahattho tu Damilo tīni vassāni kārayi.

XX, 2. Gallakālena ABG, Gallakālenam Z, Kallakālena N, Kallakālena F. Kallakālenam? comp. Mahāv., p. 200, l. 10. — aññaṃ G1X, añña Y. — bahu AB, bahu GFZn. — vihāraṃ G1XZ, vihāre ABG2. — 7. bahu ABG2. — 9. Lañcatisso FG1Z, Lañjatisso N, Lajjitisso, Lajjitisso BG2 (comp. Mah., pp. 201. 202.) — 10. Kumbhilādim° Z, Kumbhilādim m° A, Kumbhilādhim° BGX. Kumbhilāthimanoramam? See Mah., p. 201, l. 6. — 12. Lañjatissamhi N, Lañcatissamhi FG1, Lajjikat° ABG2, Lajjit° Z. — 13. Mahārantaṃ AB, Kammahārattako ZG1, Kammahārantaṃ G2, Kammahārathako F, Kammahārattako N. — Khallāṭabhūpatiṃ ABG2Z. tam Mahārattako nāma hantvā Khallāṭakaṃ camūpati? Comp. Mahāv., p. 202, l. 10; the excellent Mahāvamsa MS. of the India Off. Library (no. 91) reads Mahārattako.



duve vassâni Bâhiyo camûpati rajjam kari. | 15  
 hantvâ tam Panayamâro satta vassâni kârayi.  
 tam hantvâ Palayamâro satta mâsâni kârayi. |  
 tam hantvâ Dâthiyo nâma duve vassâni kârayi.  
 ete pañca Damilajâtâ antarikâ ca bhûpati  
 satta mâsâni cuddasa vassâni kârayum rajjam. |  
 Vattagâmani mahârâjâ âgantvâna mahâyaso  
 Dâthikam Damilam hantvâ sayam rajjam akârayi. |  
 Vattagâmani Abhayo so evam dvâdasa vassâni  
 pañcamâsesu âdito râjâ rajjam akârayi. |  
 piṭakattayapâliṇ ca tassâ aṭṭhakatham pi ca 20  
 mukhapâṭhena ânesum pubbe bhikkhu mahâmati. |  
 hânim disvâna sattânam<sup>o</sup> tadâ bhikkhu samâgatâ  
 ciratṭhitattham dhammassa potthakesu likhâpayum. |  
 tass' accaye Mahâcûli Mahâtisso akârayi  
 rajjam cuddasa vassâni dhammena ca samena ca. |  
 saddhâsampanno so râjâ katvâ puññâni nekadhâ  
 catuddasannam vassânam accayena divam agâ. |  
 Vattagâmanino putto Coranâgo 'ti vissuto  
 rajjam dvâdasa vassâni coro hutvâ akârayi. |  
 Mahâcûlissa yo putto Tisso nâmâ 'ti vissuto  
 rajjam kâresi dîpanhi tîni vassâni khattiyo. | 25  
 Sîvo nâma yo râjâ Anulâdeviyâ samvasi,  
 ekavassâṇ ca dvemâsam issariyam anusâsi so. |  
 Vatuko nâma yo râjâ Damilo aññadesiko  
 ekavassâṇ ca dvemâsam issariyam anusâsi so. |  
 Tisso nâmâsi so râjâ katṭhabhatîti vissuto,  
 ekavass' ekamâsaṇ ca rajjam kâresi tâvade. |  
 Niliyo nâma nâmena Damilarâjâ 'ti vissuto  
 kâresi rajjam temâsam issariyam anusâsi so. |  
 Anulâ nâma sâ itthi hanitvâna naruttame  
 catumâsam Tambapaṇṇimhi issariyam anusâsi sâ. | 30  
 Kutikaṇṇatisso nâma Mahâcûlissa atrajo

17. antarikâ ca bh° ABGR, antarikâ va bh° F, anantarikâ ca bh°  
 CMn. antarikâ camûpatî? — 19. °mâsesu FY, °mâsehi N. — 20. °ka-  
 tham pi ca XG, °kathâni ca M, °katâni ca CR, °kathâ pi ca AB. bhi-  
 kkhû mahâmati! — 21. bhikkhû! — 26. Sîvo AC. — S° ca (or: 'ti)  
 nân? — so Y. — 27<sup>a</sup>. so AZ. — 30<sup>a</sup>. sâ BFGZn, yâ A and the stanza  
 of the Porâṇâ, *Introd.*, p. 6.

uposathagharam kâresi vihâre Cetiyapabbate, |  
 gharassa purato kâresi silâthûpaṃ manoramam,  
 ropasi bodhim tatth' eva, mahâvatthun akârayi. |  
 bhikkhunînam dadatthâya jantâgharam akârayi,  
 Padumassare ca uyyâne pâkâraṇ ca akârayi, |  
 nagarassa gopanatthâya parikham khanâpesi so,  
 pâkâraṇ ca akâresi sattahattham anûnakam. |  
 Khemaṃ va Duggaṃ gaṇhâpesi talâkam vatikâlikam,  
 Setuppalâdi gaṇhâpesi Vaṇṇakâlam manoramam.  
 35 dvevîsati ca vassâni rajjam kâresi khattiyo. |  
 bhânavâram vîsatimam.

## XXI.

Kuṭikanassa atrajo Abhayo nâma khattiyo  
 Mahâthûpavare ramme sayam dassanam âgami. |  
 khîṇasavâ vasî pattâ vimalâ suddhamânasâ  
 sajjhâyanti dhâtugabbhamhi pûjanatthâya gaṇhati. |  
 râjâ sutvâna sajjhâyam dhâtugabbhe manorame  
 thûpaṃ padakkhiṇam katvâ catudvâresu nâddasa. |  
 samantato namassitvâ narindo sajjhâyam uttamam  
 iti râjâ vicintesi: sajjhâyam tattha gaṇhati? |  
 catudvâre na gaṇhati, bahiddhâpi na gaṇhare,  
 5 anto pi dhâtugabbhasmim sajjhâyam gaṇhanti pesalâ. |  
 aham pi datthukâmo 'mhi dhâtugabbham varuttamam

33. atthâya AZB2 G2, adatthâya B1 G1 F, dadatthâya N. taḍ(â) atth-  
 âya? — 35. setuppalâdim AB. — vaṇṇamâlam Z. — I conjecture:

Khemaṃ ca Duggaṃ khanâpesi (or: gaṇhâpesi? see 22, 64)  
 talâkam tâvakâlikam,

Setuppalavâpim khanâpesi (gaṇhâpesi?) Vaṇṇakâlim ma-  
 noramam.

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

XXI, 1. saṃgham dassanam âgami? comp. v. 6: 13, 15. —  
 2. sajjhâyam dhâtug°? — „gaṇhati“ is said here and at v. 4 *metri*  
*causa* instead of „gaṇhanti“. Comp. Therigâthâ (Phayre MS., fol. ña):

„ko nu te idam akkhâsi ajânantassa ajâ nato?“

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

„akkheyyasaññino sattâ akkheyyasmim patitthitâ,  
 akkheyyam apariññâya yogam âyanti maccuno,  
 akkheyyam ca pariññâya akkhâtâram na maññati.“ —

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

sajjhāyam pi suñissāmi bhikkhusaṃghaṃ ca dassanaṃ. |  
 rañño saṃkappam aññāya Sakko devānam issaro  
 pāturahū dhātugabbhasmim there hi ajjhabhāsatha: |  
 rājā bhante datṭhukāmo dhātugabbhassa dassanaṃ.  
 saddhānurakkhanatthāya dhātugabbhaṃ nayimsu te. |  
 āsvā dhātugharam rājā vedajāto katañjali  
 akāsi dhātusakkāram mahāpūjā ca sattāham. |  
 madhubhaṇḍapūjaṃ kāresi sattakkhattuṃ varuttamaṃ,  
 akāsi sabbapūjaṃ ca sattakkhattuṃ anagghikaṃ, | 10  
 aññam pūjaṃ ca kāresi sattakkhattuṃ yathārahaṃ,  
 sattakkhattuṃ ca kāresi dīpapūjaṃ punappunaṃ, |  
 pupphapūjaṃ akāresi sattakkhattuṃ manoramaṃ,  
 pūritajalapūjaṃ sattāham dakapūjaṃ ca sattāham. |  
 pavālamayajālāṇ ca kārāpesi anagghikaṃ  
 Mahāthūpe paṭimukka cīvaram iva pārutaṃ. |  
 dalhaṃ katvā dīpadaṇḍam thūpapādasamantato  
 sappināliṇ ca pūretvā dīpaṃ jalāpesi sattadhā. |  
 telanāliṃ pūretvā thūpapādasamantato  
 teladīpaṃ jalāpesi cuddasakkhattuṃ punappunaṃ. | 15  
 gandhodakena pūretvā kilāṇjaṃ katvāna matthake  
 pattharetvā uppalahatthe sattakkhattuṃ akārayi. |  
 thūpassa pacchimokāse talāke Khemaṇāmake  
 yojetvā yantakaṃ tattha udakapūjaṃ akārayi. |  
 samantā yojanaṃ sabbam kusumānaṃ ca ropayi,  
 akāsi pupphagumbaṃ ca Mahāthūpe varuttame. |  
 makulapupphitaṃ pupphaṃ samānetvāna khattiyo  
 akāresi pupphagumbaṃ cuddasakkhattuṃ punappunaṃ. |  
 nānāpupphaṃ samocitvā sālindaṃ sahapākāram  
 pupphathambhaṃ kāretvāna sattakkhattuṃ punappunaṃ. | 20  
 ... addasa nānārūpaṃ vicitrakaṃ

7. there hi X, there ti G, there AB, therānaṃ Z. — 8. saddhānu-  
 rakkaṇatthāya C. te XG1, taṃ Y. — 9. mahāpūjaṃ ca N, mahapū-  
 jāni Z. — 10<sup>b</sup>. sabbapūjaṃ ABG2Z, gabbhapūjaṃ G1X. sappipūjaṃ? —  
 11. aññanapūjaṃ ca kāresi? Comp. Mahāv., p. 212, l. 2. — 12. thūpa-  
 pūjaṃ G1X. — ekapūjaṃ Y, dakapūjaṃ X. — 13. paṭimukkaṃ? — pā-  
 rutaṃ N, pāruto AFG1Z, pārutā BG2. — 16. pattharivā AZ. — 17. Tissa-  
 nāmake ABG2Z. — dakapūjaṃ N. — 18. kusumāni (which may be the  
 correct reading) ABG2, kusumānaṃ FG1Z, kusumāgaṃ N. — akāresi N. —  
 19. makulap° G1X, vakulap° Y. — akāsi FY. — 20. samocinitvā Z.

... akâsi samânarûpâni khattiyo. |  
 sudhâkammaṃ akâresi Mahâthûpe varuttame.  
 abhisekaṃ karitvâna akâsi sudhâmaṅgalaṃ. |  
 Sakyaputto mahâvîro assatthadumasantike  
 sabbadhammapaṭividdho akârâyi anuttaro. |  
 thito Meghavane ramme yo rukkho dîpajotano  
 taṃ bodhim pi abhisekaṃ khattiyo akâsi sînanam. |  
 vassaṃ vutthâ pavâresuṃ bhikkhusaṃghasukhâvahâ,  
 25 pavâraṇâṇuggahâya pavâraṇadânaṃ akâsi so. |  
 adâsi candanaṃ dânaṃ bhikkhusaṃghe gaṇuttame,  
 balabheriṇ ca adâsi Mahâthûpe varuttame. |  
 laṅkâmadamadâ e' eva seṭṭhakanâṭanâtakâ  
 sabbesaṃ saṃkharitvâna Mahâthûpe adâsi so. |  
 visâkhamâse puṇṇamâyaṃ sambuddho upapajjatha,  
 taṃ mâsaṃ pûjanatthâya aṭṭhavîsati akârâyi. |  
 Mahâmeghavane ramme Thûpârâme varuttame  
 kâresi uposathâgâraṃ ubhovihamantare. |  
 akâ aññaṃ bahuṃ puññaṃ dânañ cāpi anappakaṃ,  
 30 aṭṭhavîsati vassâni rajjaṃ kâresi khattiyo. |  
 Kuṭikaṇṇassa yo putto Nâganâmo 'ti khattiyo  
 kâresi ratanamayaṃ iṭṭhakâdiṃ varuttame, |  
 dhammâsanañ ca sabbattha Aṃbatthalathûpamuttame.  
 giribhaṇḍagahaṇaṃ nâma mahâpûjaṃ akârâyi. |  
 yâvatâ Laṅkâdîpamhi bhikkhû atthi supesalâ  
 sabbesañ cîvaram datvâ bhikkhusaṃghe gaṇuttame,  
 dvâdasâni so vassâni rajjaṃ kâresi khattiyo. |  
 Mahâdâṭhikassa putto Âmaṇḍagâmani nâma Abhaya it  
 vissuto

21. samânar° X, sammâni r° G1Z, sabbâni r° G2B, sammâr° A. —  
 22. akâresi ABG2, ca kâresi Z, karissanti XG1. — vv. 22<sup>b</sup>—28 are wanting  
 in B. — subham° N, sudhâm° F, thûpam° Z, maṅgalaṃ AG. Comp. Mahâv.,  
 p. 212, l. 7. — 23. pakâsesi Z. akârâyi is corrupted; at 13, 50 we have  
 instead of it: „buddho âsi“. — 24. thite N, piṭṭhito (°te M) AFGZ.  
 — yo F, gho AGZn. — dîpajotako AZ. — sînanam N, dhinnâmanam  
 (°tam A) AFG, bhûpati Z. sînapanam? — 25. bhikkhusaṃghâ su-  
 khâvahâ? — pavâraṇâd° C. — adâsi Z. — 27. laṃkâmadamadâ Y, laṃ-  
 kâmadamasadâ F. Comp. 6, 69. V. 27<sup>b</sup> seems to be a conglomeration  
 of fragments of two different verses, the first beginning (comp. 6, 69):  
 „sabbe saṃ[ghaṃ]...“ — 28. vesâkhamâse. — 31. iṭṭhakâdiṃ N, °di  
 YF. — 32. girigaṇḍigabanan F, giribhaṇḍikan BG2, giribhaṇḍikakan Z, giri-  
 gaṇḍikakan G1, girim bhaṇḍikam A. Comp. Mahâv., p. 214, l. 2. — 34. °nâ-  
 mako Y.

khanâpesi udapânam Gâmeṇḍitalâkam pi ca, |  
 Rajatalenam kâresi, thûpassa rajatâmayam  
 chattâtichattam kâresi Thûpârâme varuttame, | 35  
 Mâhâvihâre Thûpârâme ubhopâsâdamuttame  
 bhaṇḍâgâram akâresi bhaṇḍalenam ca sabbaso, |  
 māghâtāñ ca akâresi Tambapaṇṇitale pi ca.  
 nava vass' atṭha māsāni rajjam kâresi khattiyo. |  
 tass' eva kaniṭṭhako rājā Kaṇirajānū 'ti vissuto  
 paripuṇṇatīni vassāni rajjam kâresi khattiyo. |  
 Āmaṇḍagâmaniputto Cûlâbhayo 'ti vissuto  
 patitṭhâpesi so rājā Gaggarârâmam uttamam. |  
 rajjam kâresi vass' ekam Cûlâbhayo mahîpati.  
 Sîvalî nâma sâ itthi Revatî iti vissutâ | 40  
 catumâsam rajjam kâresi rañño Āmaṇḍadhîtarō.  
 Āmaṇḍabhâgineyyo tu Sîvalim apanîya tam |  
 Ilanâgo 'ti nâmena rajjam akârāyi pure.  
 Ilanâgo nâma rājā suṇitvâ kapijâtakam |  
 Tissadûratalâke ca khanâpesi arindamo.  
 chahi vassehi so rajjam kâresi dîpalañjake. |  
 Sîvo 'ti nâma nâmena Candamukho 'ti vissuto  
 akâsi Manikârâmam vihâre Issaravhaye. |  
 tassa rañño mahesî ca Damilâdevitî vissutâ  
 tañ ñeva gâme attano vaṭṭam adâsi ârâme.  
 satta mās' atṭha vassāni rajjam kâresi khattiyo. | 45  
 Tisso ca nâma so rājā Yasalâlo 'ti vissuto  
 satta mās' atṭha vassāni rājā rajjam akârāyi. |  
 dvârapâlâssa atrajo Subharājā 'ti vissuto  
 kârâpesi Subhârâmam Villavihâram manoramam, |  
 parivenâni kâresi attanâmena samakam.  
 chamhi vassamhi so rājā issariyam anusâsi so. |  
 bhânavâram ekavîsatimam.

34. pi ca ABG2, ca kârāyi Z, iva G1, idha X. — 36. bhaṇḍaghamam  
 (instead of bhaṇḍalenaṃ) X. — 38. tasseva kaniṭṭhako N, Tisso nâma so  
 (yo C) YF. — 41. I believe that dhîtarō ought to be corrected into dhî-  
 tikâ which looks very much like it in Burmese characters. — 44. Mani-  
 kârâmam Mn, Maṇik° ABCGR, Saṇik° F. Manikârâgâmam? Comp.  
 Mahāv., p. 218, l. 9. — 45<sup>b, c</sup> is wanting in BG2. — taññeva gâme N,  
 tañecagâme F, taññekome AG1Z. — vaṭṭam F, vattam N, vannam A, vaṇ-  
 nam C1Z. — 47. Mahāv.: Vallivihâramam. — 48. samakam YF, sâmakam N.  
 — chahi AZ, chamhi BGX. — vassehi C. chahi vassehi? comp. v. 43.



## XXII.

Vasabho nâma so râjâ vihâre Cetiyapabbate  
dasa thûpâni kâresi kittiphalavaruttame. |  
Issariye nâma ârâme vihâraṃ ca manoramaṃ  
kâresi uposathagharāṃ dassaneyyaṃ manoramaṃ. |  
balabheriṃ ca kâresi Mucelaṃ vihâraṃ uttamaṃ.  
sampatte tîṇi vassâni chalâni cîvaram adâ. |  
sabbattha Laṅkādiṇīyaṃ ârâme santi jîṇṇake,  
kâresi sabbattha âvâsaṃ dhammikapûjaṃ mahârahaṃ. |  
cetiyaḥkâraṃ kâresi Thûpârâme varuttame.  
5 kâresi pûjayî râjâ catucattâlîsa anûnakaṃ. |  
Mahâvihâre Thûpârâme vihâre Cetiyapabbate  
paccekâni sahaṣṣâni teladîpaṃ jalâpayi. |  
Mayantiṃ Rājuppalavâpiṃ Vahaṃ Kolambanâmakam  
Mahânikkavattivâpiṃ Mahârâmettim eva ca |  
Kehâlaṃ Kâlîvâpiṃ ca Jambutîṃ Cāthamaṅgaṇam  
Abhivaddhamânakam ca ice ekādasa vapiyo. |  
dvādasa mâtikaṃ c' eva subhikkhattham akârāyî.  
puññaṃ nânāvidham katvâ pākāraṃ parikhāṃ pure, |  
dvāraṭṭhāṇi akârāyî, mahāvattthuṃ ca kârāyî.  
10 taḥim taḥim pokkharāṇi khaṇāpesi nagare pure, |  
ummaggena pavesayi udakam rājakuṇṇaro.  
catucattâlîsa vassâni rajjam kâresi issaro 'ti. |  
Vasabhassa atrajo putto Tisso 'ti vissuto  
ârâmaṃ Maṅgalanâmakam kârâpesi mahîpati.  
kâresi rajjam diṇasmiṃ tîṇi vassâni tāvade 'ti. |  
Tissassa atrajo putto Gajâbhukagâmani  
kârâpesi mahâthûpaṃ Abhâyârâme manorame. |

XXII, 1. kittipâlo v° BG2, kittipalav° AG1. Possibly we should correct: Cittalakûṭṭe varuttame. Comp. Mahāv., p. 221, l. 2. — 3. chalâni ABFZ, chalâni G, [chalâ]ṇam N. A chacivaram instead of the ticivara is mentioned in the Mah., p. 229, l. 6. — 4. santi Y, panti X. Samkhari? — 5. pûjâyo? — 7. Mayenti A, Mayanti BG1, Yanti ZG2, Cayanti N, Vassanti F. — Kolumbagâmakam, Mahāv. and Mahāv. Tikâ. — Mahânikkavattivâpiṃ ca A, Mahânikkavidhivâpiṃ Mahāv. — Mahârâmettim X, Mahâmettiyam Y, Mahâgâmadvîṃ Mahāv. — 8. Kâlîvâsaṃ Mahāv. — Jambûdîṃ F, Jambutîṃ G1N, Jambutîṃ Z, Jambuttham B, Jambuvîṃ A. Cambuddhiṃ Mahāv. — Vâtamaṅgaṇam Mahāv. — 9. parikhâpākâraṃ pure Y, parinâpākâraṃ pure F.

## XXII.

Vasabho nâma so râjâ vihâre Cetiyapabbate  
dasa thûpâni kâresi kittiphalavaruttame. |  
Issariye nâma ârâme vihâram ca manoramam  
kâresi uposathagharam dassaneyyam manoramam. |  
balabheriñ ca kâresi Mucelam vihâram uttaman.  
sampatte tîni vassâni chalâni cîvaram adâ. |  
sabbattha Lañkâdîpasmim ârâme santi jîṇṇake,  
kâresi sabbattha âvâsam dhammikapûjâṃ mahârahâṃ. |  
cetiyaḡharam kâresi Thûpârâme varuttame.  
5 kâresi pûjayî râjâ catucattâlîsa anûnakam. |  
Mahâvihâre Thûpârâme vihâre Cetiyapabbate  
paccekâni sahasâni teladîpañ jalâpayi. |  
Mayantiṃ Râjuppalavâpiṃ Vaham Kolambanâmakam  
Mahânikkhavattivâpiṃ Mahârâmettim eva ca | . .  
Kehâlam Kâlîvâpiṃ ca Jambutîṃ Câtamaṅganam  
Abhivadḡdhamânakañ ca ice ekâdasa vapiyo. | .  
dvâdasa mâtikañ e' eva subhikkhattham akârâyi.  
puñṇam nânâvidham katvâ pâkâram parikhâṃ pure, |  
dvârattâlam akârâyi, mahâvatthuñ ca kârâyi.  
10 tahiṃ tahiṃ pokkharanî khanâpesi nagare pure, |  
ummaggena pavesayi udakam râjakuñjaro.  
catucattâlîsa vassâni rajjam kâresi issaro 'ti. |  
Vasabhassa atrajo putto Tisso 'ti vissuto  
ârâmam Maṅgalanâmakam kârâpesi mahâpati.  
kâresi rajjam dîpasmim tîni vassâni tâvade 'ti. |  
Tissassa atrajo putto Gajâbâhukagâmani  
kârâpesi mahâthûpam Abhâyârâme manorame. |

XXII, 1. kittipâlo v° BG2, kittipalav° AG1. Possibly we should correct: Cittalakûṭe varuttame. Comp. Mahâv., p. 221, l. 2. — 3. chalâni ABFZ, chalâni G, [chalâ]nam N. A chacîvaram instead of the ticivara is mentioned in the Mah., p. 229, l. 6. — 4. santi Y, santi X. samkhari? — 5. pûjâyo? — 7. Mayenti A, Mayanti BG1, Yanti ZG2, Cayantiṃ N, Vassanti F. — Kolambagâmakam, Mahâv. and Mahâv. Tikâ. — Mahânikkavittivâpiṃ ca A, Mahânîkavidhivâpiṃ Mahâv. — Mahârâmettim X, Mahâmettiyam Y, Mahâgâmadviṃ Mahâv. — 8. Kâlîvâsam Mahâv. — Jambutîṃ F, Jambutiṃ G1N, Jambuttham Z, Jambuttham B, Jambuvim A. Cambuddhiṃ Mahâv. — Vâtamaṅganam Mahâv. — 9. parikhâpâkâram pure Y, parinâpâkâram pure F.

mâtattham Gâmaninâmaṃ talâkaṃ kâresi nâyako,  
 kârâpesi ca ârâmaṃ Rammakam nâma issaro.  
 dvevîsati vassâni dîpe rajjam akârayîti. |  
 Mahallanâgo 'ti nâmena Tambapaṇṇimhi issaro  
 Sâjilakandakârâmaṃ, dakkhiṇe Goṭapabbatam, | 15  
 Dakapâsânaârâmaṃ, vihâraṃ Sâlipabbatam  
 kârâpesi Tanavelim, Rohane Nâgapabbatam. |  
 ârâmaṃ Girihâlikam kârâpesi vinâyako.  
 chavassam rajjam kâretvâ gato so âyusamkhaye 'ti. |  
 Mahallanâgassa yo putto Bhâtutisso 'ti vissuto  
 Mahâmeghavanuyyânâmaṃ kârâpanatthâya issaro |  
 parikkhepesi parikkhepaṃ pākāraṃ dvâraṭṭâlakaṃ  
 kârâpesi ca so râjâ ârâmaṃ Varanâmakam. |  
 Gâmanim nâma talâkaṃ khanâpetvâ vinâyako  
 pādâsi bhikkhusamghassa Bhâtutisso vinâyako. | 20  
 khanâpesi talâkaṃ tam Randhakaṇḍakanâmakam,  
 kâres' uposathâgâraṃ Thûpârâme manorame. |  
 mahâdânaṃ pavattesi bhikkhusamghe vinâyako  
 catuvîsati vassâni rajjam dîpe akârayîti. |  
 tassa kaniṭṭho nâmena Tisso iti suvissuto  
 kâresi uposathâgâraṃ Abhayârâme manorame. |  
 kâresi dvâdasatthânaṃ Mahâvihâramuttame,  
 vihâraṃ kâresi so thûpaṃ Dakkhinârâmasavhaye, |  
 tato aññaṃ bahu puññaṃ kalyâṇe buddhasâsane.  
 atthârasâni vassâni issariyaṃ akârayîti. | 25  
 Tissassa atrajo putto râjârahâ dve bhâtukâ  
 rajjam kâresu dîpamhi tîni vassâni nâyakâ. |  
 Vaṇkanâsikatisso tu Anurâdhapure rajjam  
 tîni vassâni kârâyi puñnakammânurûpavâ. |  
 Vaṇkanâsikatisassa accaye kârâyi suto

14. mâtattham N, yatthâva FGZ, yatthâ ca AB. Comp. Mahāv., p. 223, l. 9. — 15. Sâjilakandakârâmaṃ N, Pajilakandak° F, Sâjilakandhak° BG. Mahāv.: Pajalaka. — Goṭapabbatam X, Golapabbatam G1, Kotip° BG2. Mahāv.: Golap° A, Holapabbate Z. — 16. Mahāv.: Naceli. — 17. Girihâlikam F. Mahāv.: Antogiririhâlikam. — 18. Âhutisso Y. — Bhavaran° F. Gavaran°? Comp. Mahāv., p. 224, l. 10. — 21. Rannakanandâkanâmakam F, Rannakandakan° B, Rattakandakan° A, Rannakapandakan° G, Rannakapandak° Z. — 24. dvâdasatthâne A, comp. Mahāv., p. 225, l. 6. — 25. bahum A. — 26. atrajâ puttâ? — vv. 27—31 are wanting in N.

rajjam dvâvîsa vassâni Gajâbâhukagâmani. |  
 Gajâbâhuss' accayena pasuro tassa rājino  
 rajjam Mahallakanāgo chabbassāni akārayi. |  
 Mahallanāgass' accayena putto Bhātikatissako  
 30 catuvīsati vassāni Laṅkārajjam akārayi. |  
 Bhātikatissaccayena tassa kaniṭṭha-Tissako  
 aṭṭhārasa samā rajjam Laṅkādiṭṭhe akārayi. |  
 Kaniṭṭhatissaccayena tassa putto akārayi  
 rajjam dve yeva vassāni Khujjanāgo 'ti vissuto. |  
 Khujjanāgakanitṭho tam rājā ghātiya bhātikam  
 ekavassam Kuṇjanāgo rajjam Laṅkāya kārayīti. |  
 Sirināgo laddhajayo Anurādhapure vare  
 Laṅkārajjam akāresi vassān' ekūnavīsati. |  
 Sirināgo nāma nāmena Mahāthūpam varuttamam  
 35 pūjesi ratanamālena, chattam thūpe akārayi. |  
 kāresi posathāgāram Lohapāsādam uttamam,  
 ūnavīsati vassāni rajjam kāresi khattiyo 'ti. |  
 Sirināgassa atrajo Abhayo nāma mahāpati  
 adāsi bhikkhusamghassa dvesatasahassarūpiyā. |  
 pāsānavedim akāsi mahābodhivaruttame.  
 dvâvîsa vassāni rājā issariyam anusāsi so 'ti. |  
 tassa kaniṭṭho rājā tu Tissako isi vissuto  
 Abhayārāme Mahāthūpe kāresi chattam uttamam, |  
 Mahāmeghavane ramme Abhayārāme manorame  
 40 akāsi suvaṇṇathūpam ubhoviḥāramuttame. |  
 sutvā gilānasuttantam Devatherassa bhāsato  
 adāsi gilānabhesajjam pañcāvāsam varuttamam. |  
 rattim acchariyam disvā āramam Dassamālinim,  
 mahābodhimanorame dīparūpe patitṭhasi. |  
 tassa rañño tu vijite dīpanti akappiyam bahum,  
 vitandavāde dīpetvā dūsesum jinasāsanam. |  
 disvāna rājā pāpabhikkhu dūsentam jinasāsanam

28. dvâvīsati BGZ. — 29. pasuro Z, payuro F, sapasuro ABG. sa-  
 suro? — 33. rājā ABG2Z, rāja G1, rājam N, bhajam F. — Kuṇjanāgo  
 G1Zn, Kuṇcanāgo F, Khujjanāngo A, Kujjanāgo BG2. — 37. rūpiyam A.  
 — vv. 42. 43 are wanting in BG2Z. — 42. rattim acch° N, rattinicch° F,  
 vārassa acch° AG. — Dīpamālinim N, Dassamālini (°ni F) AFG. — dīpa-  
 rūpe (°ruse F) X, disarūpe AG. — patitṭhayi A, patitṭhasi GX. pati-  
 tṭhapi? — 43. cipanti AG, dīpanti X. dīpenti? — 44. °bhikkhum Mn.  
 °bhikkhū? — dussente A, dūsentē BG2, dūsentam G1Zn, dūsentam F.

Kapilâmaccam âdâya akâsi pâpaniggaham. |  
 vitandavâdam madditvâ jotayitvâna sâsanam  
 • Hatthapañhihi pâsânam adâ Meghavanodanam.  
 dvevîsati tu vassâni rajjam kâresi issaro 'ti. | 45  
 Tissassa atrajo putto Sirinâgo 'ti vissuto  
 rajjam kâresi dîpamhi dve vassâni anûnakam. |  
 mahâbodhissa sâmantâ pâkârâñ câta maṇḍapam  
 akârâyi pâsâdikam Sirinâgavhaya ayam. |  
 Asaṅgatisso 'ti nâmena Mahâthûpe varuttame  
 sovaṇṇamayâni chattâni kâresi thûpamatthake. |  
 maṇimayam sikhâthûpam Mahâthûpe varuttame  
 tassa kammassa nissande pûjâ kâresi tâvade. |  
 Andhakavindasuttantam\* Devatherassa bhâsato  
 catudvâre dhuvayâgum paṭṭhapesi arindamo. | 50  
 Vijayakumârako nâma Sirinâgassa atrajo  
 pituno accaye rajjam ekavassam akârâyi. |  
 rajjam cattâri vassâni Saṃghatisso akârâyi,  
 Mahâthûpamhi chattam so hemakammañ ca kârâyi. |  
 Saṃghabodhi nâma nâmena râjâ âsi susîlavâ,  
 dve vassân' eva so râjâ rajjam kâresi khattiyo. |  
 ramme Meghavanuyyâne dhuvayâgum arindamo  
 paṭṭhapesi salâkaggam Mahâvihâramuttame. |  
 Abhayo nâma nâmena Meghavaṇṇo 'ti vissuto  
 kâresi silâmaṇḍapam Mahâvihâramuttame. | 55  
 padhânaabhûmiṃ kâresi Mahâvihârapacchato,  
 kâresi bodhiparivâram silâvedim anuttamam, |  
 silâparikâñ ca kâresi toraṇaṇ ca mahâraham,  
 kâresi silâpallaṅkam mahâbodhigharuttame. |  
 uposathagham kâresi Dakkhinârâmamantare.  
 adâsi so mahâdânam bhikkhusaṃghaṇuttame. |

45. vetullavâdam Y (except G1). This may be the correct reading (see Mahâv., p. 227, l. 6). — Hatthapañhihi N, Hatthapâñhihi F, Hatthipannîhi (°ntîhi M) Z, Hatthipañhihi (°ñhihi B) ABG. — pâsânam B, sâhanam F, bâlânam N. Hattha- (or: Satta-) paṇṇikapâsâdam? comp. Mahâv., p. 226, l. 11. — 47. câtha? — I give this stanza according to N, the reading of which is confirmed by Mahâv., p. 228, ll. 8. 9. YF (instead of the whole stanza): panakam (patakam Z; F omits this word) pâkâram ca samāṇḍapam akârâyi pâsâdakam. — 48<sup>a</sup> is wanting in N. — Asaṅgatisso BG. — Read: Saṃghatisso. — 52<sup>b</sup> is wanting in YF. — 57. mahâbodhi-varuttame ABG2Z, °garuttame G1.



katvâ rājagham rājā mahāvatthum manoramam  
 bhikkhusamghassa datvā pacchā rājā paṭiggahi. |  
 vesākhapūjam kāresi rājā Meghavane tadā.  
 60 terasāni hi vassāni issariyam akāsi so 'ti. |  
 atrajo Meghavanassa Jetthatisso mahāpati  
 rajjam kāresi dīpamhi Tambapaṇṇimhi issaro. |  
 maṇim mahaggham pūjesi Mahāthūpe varuttame.  
 katvāna lohapāsādam pūjetvā maṇim uttamam |  
 Maṇipāsādo 'ti paṇṇattim kārāpesi narāsabho.  
 kārāpetvāna āramam Pācīnatissapabbatam |  
 pādāsi bhikkhusamghassa narindo Tissasavhaya.  
 Ālambagāmatalākam gaṇhāpetvā mahāpati |  
 attha samvaccharam pūjam kārāpesi narāsabho.  
 65 rajjam kāresi so rājā dasa vassāni Tambapaṇṇike. |  
 Jetthatisaccaye tassa Mahāseno kaṇṭṭhako  
 sattavāsati vassāni rājā rajjam akārayi. |  
 tadā so rājā cintesi sāsane dvīsu bhikkhusu  
 ke dhammavādino bhikkhū ke ca adhammavādino, ke lajjī  
 ke alajjino? |  
 vicinetvā imam attham gavesanto lajjipuggale  
 addasa pāpake bhikkhū assamaṇe paṭirūpake. |  
 pūtikunapasadise vattam va nīlamakkhike  
 asante assamaṇake addasa paṭirūpake |  
 Dummittam Pāpasaṇam ca aññe ca alajjipuggale;  
 70 upento pāpake bhikkhū attham dhammañ ca puechi so. |  
 Dummitto Pāpasaṇo ca aññe ca alajjipuggalā  
 rahogatā mantayanti dūsanatthāya subbate. |  
 ubhosamaggabhāviyam anuññātam Kumārakassape  
 akappiyan ti dīpesum dussīlā mohapārutā. |  
 Chabbaggiyānam vatthusmim ananuññātam dantavattakam

64. As to „gaṇhāpetvā“ (or „khanāpetvā?“) comp. 20, 34, 35. —  
 68. vicinetvā ABG2, viriyetvā F, vicinetvā G1Zn. vicinitvā? — paṭirū-  
 papake (sic) N, [pa]pāṭidūsake [„pa“ is expunged] F, pake G1, pāpake  
 ABG2, pāpakāmike Z. — 69. vattam va Y, vattava N, cattam ca F. —  
 72. ubhosamaggabhāviyam N, ubhosamaggam bhāviyam F, ubhosamaggam  
 vibhaviyam Y. The way for correcting these words is shown by the Ma-  
 hāv. Tikā, fol. 91: „Kumārakassapavatthumhi (Mahāvagga, I, 75) anuññātam  
 gabbhamāsenā paripuṇṇavāsativassūpasampadam pi na vaṭṭatīti.“ I therefore  
 conjecture: upasampadam gabbhaviyam (or: °vise). — 73<sup>a</sup>. ananuññā-  
 tam Y. — dunnivatthakam (°ttakam BG) Y, dantavattakam X. The reading

anuññātan ti dīpesum alajjī dantaṇṇikā. |  
 imaṇ c' aññaṃ bhikkhū atthaṃ aññe baḥu akāraṇe  
 adhammo iti dīpesum alajjī lābhahetukam. |  
 asāḍbusaṃgamen' eva yāvajīvaṃ subhāsubham  
 katvā gato yathākammaṃ so Mahāsenabhūpati. |  
 tasmā asāḍhusaṃsaggam ārakā parivajjiya  
 abhiṃ vāsivisaṃ vāsi kareyy' atthahītaṃ bhava 'ti. |

75

Dīpavaṃsam niṭṭhitaṃ.  
 nibbānapaccayo hotu.

of X is confirmed by the Mañāv. Tikā, l. 1.: „Chabbaggiyānaṃ bhikkhū-  
 naṃ vatthumhi anuññātaṃ (ananuññāte?) dantamaye vijānimhi.“ As to the  
 reading of Y, compare the following passage of the Cullavagga (Paris MS.,  
 fonds Pāli 20, fol. 17r): „tena kho pana samayena Chabbaggiyā bhikkhū  
 dunnivatthā duppārutā anākaṃpasampannā bhattaggaṃ gacchanti“ etc. For  
 further details, see my note on this passage in the Translation.

73. dantaṇṇikā X. dandhagaṇikā? — 74. baḥu? — 76. vāsī?  
 Comp. Mahāvamsa, p. 238, l. 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.

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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 Mâra with the hosts of his army. 8. Having overcome the dispute of Mâra 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)<sup>1)</sup>, 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 Laṅkādīpa, — 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 Laṅkā, a fertile region, a dwelling-place

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

fit for Saints, the compassionate One who well understood the right and wrong time, thus thought: 20. „In the present time Yakkhas, Bhûtas and Rakkhasas (inhabit) Laṅkâdîpa, 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 Pisâcas and Avârûddhakas, 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 Laṅkâdîpa, 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 Parinibbâna like the setting sun. Four months after my Parinibbâna the first convocation will be held . . .; 25. a hundred and eighteen years later<sup>1)</sup> the third convocation will take place, for the sake of the propagation of the Faith. 26. Then there will be a ruler over this Jambudîpa, a highly virtuous, glorious monarch known as Dhammâsoka. 27. This king Asoka will have a son, a clever man, Mahinda, the learned converter of Laṅkâdîpa.“ 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 Ajapâla and Mucalinda trees, and seventhly near the Khîrapâla grove, the hero went to Bârâṇasî 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 koṭis of beings took place. 32. Kondaṇṇa, Bhaddiya, Vappa, Mahânâma, 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 Samana 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 Samana 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-) Kūrudīpa 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 Laṅkādīpa. 46. At that time the ground of Laṅkā 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 Pisâcas; 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 Jambudîpa. 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 Subhaṅgana Thûpa, 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 Tathâgata transported (?) the Rakkhasas, (saying:) "May all Rakkhasas dwell in Giridîpa . . ." 78. The eager Yakkhas ran to Giridîpa, 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 Pisâcas and (other) non-human beings, having established a guard and restored a lasting peace, having put down all distress in the island, the Tathâgata 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 (Anāthapiṇḍika). 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 koṭis 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 Nâgas, 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 Laṅkādîpa; the Sērpents 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 Tathâgata. 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 Nâgas fought their battle; the merciful Teacher (there) stood in the middle of both noble Nâgas. 21. Going through the air over the heads of both Nâgas, 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 Nâgas 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 Nâgas 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 Nâgas: 28. „From what cause, o great king, did this contention among the Nâgas arise? Out of compassion towards yourself I have come speedily hither.“ 29. (They replied:) „This Nâga Cûlodara and that Nâga 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 Nâgas: „Anger which arises in the mind of the fool, begins small, and grows great. 31. For what reason do you undergo, all these many Nâgas, 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 Nâgas 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 Nibbâna. 33. As the Sambuddha, the highest of men, thus preached the true doctrine, all the Nâgas, casting themselves down, propitiated the Tathâgata. 34. All the Nâgas (then) came together; the Serpents reconciled themselves to each other, and all took their refuge (in Buddha), eighty kotis of living beings. 35. (Thus they spoke:) „We might perish, all we Nâgas, on account of this throne.“ 36. The two Nâga (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 Velûriya throne which the Nâgas were longing for.“ 39. The



Nâgas 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 Nâgas had propitiated the Sambuddha, the Nâgas there served to him a meal, food and drink. 41. When he had removed his hānds from the bowl, the eighty koṭis of Nâgas, surrounding him, sat down near the supreme Buddha.

42. At the mouth of the Kalyāṇī river there lived a Nâga together with his children and with a great retinue of Nâgas; his name was Maṇiakkhika. 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 Nâgas, his faith still increased. 44. When this Nâga perceived the Buddha's power, his compassion, and the fear of the Serpents (?), he bowed to him, sat down, and thus entreated the Tathâgata: 45. „Out of compassion to this island thou hast first dispelled the Yakkhās; this kindness towards the Nâgas 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 Nâga said, Buddha, full of compassion for created beings, the blessed One, accepted (his invitation,) for showing kindness to Laṅkādîpa. 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 Brahmavihâra meditation. 50. At evening time the Jina thus spoke to the Nâgas: „Let the throne remain here; may the Khîrapâla tree<sup>1)</sup> station itself here. Worship, o Nâgas, 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 Nâgas.

<sup>1)</sup> This is the tree which the god Samiddhi had taken to the island; see v. 17 et seq.

52. Again, in the eighth year (after Buddha had reached Sambodhi), the Nâga king Maniakkhika 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 Laṅkā, to the mouth of the Kalyāṇī 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 Mahâthûpa was built, the most excellent Cetiya. 59. The Nâga king Maniakkhika distributed a great donation (to the Bhikkhus). Having accepted the donation of that Nâga, having taken food, and gladdened (the Nâgas by preaching to them,) the Sambuddha together with his pupils rose up into the air. 60. At the place of the Dîghavâpi 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 Mahâmeghavana 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

ee 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 Konâgamana, 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 Mahâsammata by name, reigned over his kingdom. 4. His son was called Roja by name; (then followed) the prince called Vararoja, Kalyâna and Varakalyâna, Uposatha, the lord of the earth; — 5. the seventh of them was Mandhâtâ who reigned over the four Dîpas. (Then followed) Cara, king Upacara, and Cetiya, the lord of the earth; — 6. Mucala, Mahâmucala, Mucâlinda, and also Sâgara, Sâgaradeva, and Bharata, the prince called Bhagîrasa, — 7. Ruci, and he who was called Mahâruci, Patâpa, and also Mahâpatâpa, Panâda, and Mahâpanâda, the king called Sudassana, — 8. he who was called Mahâsudassana, two Nerus, and Accimâ. These were twenty-eight kings by number; their age extended to an Asamkheyya (of years). 9. In Kusâvatî, in Râjagaha, in Mi-

thilâ, best of towns, these kings reigned; their age tended 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) pakoti, koṭippakoti, nahuta, and ninnahuta, abbuda, and nirabbuda, — 12. ababa, and also aṭaṭa, ahaha, and kumuda, sogandhika, uppala, puṇḍarîka, 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 Accimâ, 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 Bârâṇasî, 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 Brahmadata, 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 Kambalâvasabha; his sons and grandsons, thirty-two princes, reigned there in the town of Ekacakku. 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 Vajirâ, best of towns. 21. The last of these kings was the prince called Sâdhina. His sons and grandsons, twenty-two royal princes, reigned over their great kingdom in Madhurâ, best of towns. 22. The last of these kings was valiant Dhammagutta; his sons and grandsons, eighteen princes, reigned there in the town of Ariṭṭhapura. 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 Kosambî. 26. The last of them was the king known as Bhaddadeva; his sons and grandsons, nine royal princes, reigned there in the town of Kannaṅgoccha. 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 Campā-nagara. 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 Mithilā-nagara. 30. The last of these kings was valiant Buddha-datta; 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 Dīpaṃ-kara; his sons and grandsons, twelve royal princes, governed their great kingdom in Takkaṣilā, 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 Kusinārā, 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 (Tāmalitti?). 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 Kalârajanaka; his son was Samâmkura; (then followed) king Asoka, an inaugurated prince. 38. His sons and grandsons, eighty-four thousand by number, reigned over their great kingdom in Bârânasî, 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, Nâgasena, the (king) called Samatha, Disampati, Reṇu, Kusa, Mahâkusa, Navaratha, and also Dasaratha, — 41. Râma, the (king) called Bîlâratha, Cittadassî, Atthadassî, Sujâta, and Okkâka, Okkâmukha, and Nipura, — 42. Candimâ, and Candamukha, king Sivi, Sañjaya, Vessantara, the ruler of men, Jâlî, and Sîhavâhana, prince Sîhassara, 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 Sîhahanu. 45. The sons of that (?) Sîhahanu were five brothers, Suddhodana, and Dhota (Dhotodana), prince Sakkodana, — 46. king Suddhodana, 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 Râhulabhadda, and then left his home in order to strive for Buddhahship.

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 men<sup>1</sup>). —

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.

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

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 (Bhātiya!<sup>1</sup>). 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 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, Vaṅgīsa 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 Sattapanna 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, Paññāsakas, Saṃyuttas, and Nipātas<sup>1</sup>), 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.

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<sup>1</sup>) These are the sections into which the Dīgha-, Majjhima-, Saṃyuttaka-, and Aṅguttara-Nikāya respectively are divided.

27. Sixteen years had elapsed after the protector of the world had entered Nibbâna; it was the twenty-fourth year of Ajâtasattu's (reign), and the sixteenth of Vijaya's; — 28. learned Upâli had just completed sixty years, (then) Dâsaka received the Upasampadâ ordination from Thera Upâli. 29. The entire sacred Dhamma texts which the most excellent Buddha had set forth, the whole of the nine-fold speeches of the Jina, Upâli recited. 30. Upâli received from Buddha and (afterwards) recited the entire, complete, and whole nine-fold doctrine contained in the Suttas. 31. Buddha spoke regarding the learned Upâli in the assembly (of the Bhikkhus): „Upâli 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 Dâsaka. 33. Upâli 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 Parinibbâna, the great teacher Thera Upâli taught then the Vinaya full thirty years. 35. Upâli taught the clever Dâsaka the whole nine-fold doctrine of the Teacher, eighty-four thousand (divisions). 36. Dâsaka, having learned all the Piṭakas from Thera Upâli, taught it just as his teacher in the Faith (had done). 37. The great teacher (Upâli) entered Nibbâna, after having appointed his pupil, the clever Thera Dâsaka, (to be chief) of the Vinaya. 38. Princê Udaya reigned sixteen years; when Udayabhadda had completed six (years), Thera Upâli attained Nibbâna.

39. Sonaka, a respectable merchant who came from Kâsi, received the first ordination according to the doctrine of the Teacher at Giribbaja (Râjagaha) in the Veḷuvana (monastery). 40. Dâsaka, 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 Dâsaka had completed forty-five years, and Nâgadâsa had reigned ten years, and king Paṇḍu-(vâsa) twenty, then Sonaka received the Upasampadâ ordi-



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

44. The Thera called Sonaka had just completed forty years; Kâlâsoka had then reigned ten years and half a month in addition; — 45. Pakundaka 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 Candavajjî to the Upasampadâ ordination.

47. At that time, when Bhagavat had been dead a hundred years, the Vajjiputtas of Vesâlî proclaimed at Vesâlî 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 Parinibbâna ten times ten years, the Vajjiputtas proclaimed at Vesâlî these ten indulgences. 49. They proclaimed (the allowableness of) impermissible practices which all had been forbidden by the Tathâgata. Sabbakâmî, and Sâlha, and Revata, (and) Khujjasobhita, — 50. and Yasa, Sambhûta of Sâna, these Theras who had formerly seen the Tathâgata, the pupils of Thera Ânanda; — 51. Sumana and Vâsabha-gâmi, who had formerly seen the Tathâgata; these two most excellent pupils of Anuruddha; — 52. these (and other) Bhikkhus, seven hundred in number, came to Vesâlî

and expressed their assent to the discipline as it had been established in the doctrine of the Buddha. 3. 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 Kusinârâ, 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 Vassa<sup>1</sup>) 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, Vaṅgīsa 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, Vāsabhagāmi and Sumana, Sambhūta who resided at Sāna, — 23. Yasa, the son of Kākandaka, a sage praised by the Jina. In order to subdue those wicked men (the Vajjiputtas), they came to Vesālī. 24. Vāsabhagāmi 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 Arahats, 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 (*mahā-saṃgīti*).

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 expositions 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 Parivâra which is an abstract of the contents (of the Vinaya), the six sections of the Abhidhamma, the Paṭi-sambhidâ, the Niddesa, and some portions of the Jâtaka, 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 Ekabyohâra 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 Mahâsaṃgîtikas. All these five sects, originating from the Mahâsaṃgîtikas, 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 Mahimsâsaka and Vajjiputtaka Bhikkhus formed two sections. 46. In the school of the Vajjiputtakas four sections arose, viz.: the Dhammuttarikas, Bhaddayânikas, Channagarikas, and Sammitis. 47. In later times two divisions arose among the Mahimsâsakas: the Sabbatthivâda and Dhammagutta Bhikkhus formed two divisions. 48. The Sabbatthivâdas and Kassapikas, the Kassapikas and Saṃkantikas, and subsequently another section, the Suttavâdas, separated themselves in their turn. 49. These eleven schools which separated themselves from the Theravâda, 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 Theravâda 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, Râjagirikas, Siddhattas, Pubba- and Aparaselikas, and sixthly the Apararâjagirikas 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 events<sup>1</sup>):

55. „In the future time, after a hundred and eighteen years, a certain Bhikkhu will arise, a Samana 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 Brâhmaṇa tribe, an accomplished master of all Mantras (Vedas). 57. His name will be Tissa, his surname Moggaliputta; Siggava and Candavajjî will confer on the youth the Pabbajjâ ordination. 58. Then, having received the Pabbajjâ ordination and attained the knowledge of the sacred texts, Tissa will destroy the Tittiya doctrines and establish the (true) faith. 59. A royal chief called Asoka will govern at that time in Pâṭaliputta, 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 Parinibbâna. 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 Samana a question, answer these questions (concerning) the R̥gveda, 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 Candavajjī. 68. Siggava who had vanquished the young man, conferred on him the Pabbajjā ordination; learned Candavajjī taught the well trained (disciple), versed in the Vedas, the nine-fold (doctrine); (having done so,) these Theras attained Parinibbāna.

69.) 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 Candavajjī, reached emancipation by the destruction of the substrata (of existence). 71. Siggava and Candavajjī 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 is not clear.

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 Nibbâna after having completed seventy-six years. 73. Candagutta ruled twenty-four years; when he had completed fourteen years, Siggava attained Parinibbâna. 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 Nibbâna, learned Upâli had completed sixty years; — 77. it was the twenty-fourth year of Ajâtasattu's (reign) and the sixteenth of Vijaya's, (when) Dâsaka received the Upasampadâ ordination from Thera Upâli. 78. The learned (Thera) called Dâsaka had completed forty years; ten years of Nâgadasa's (reign) and twenty of Pakuṇḍaka's (Paṇḍuvâsa's!) had elapsed, — 79. (when) Thera Sonaka received the Upasampadâ from Dâsaka. The wise Thera called Sonaka had completed forty years; — 80. ten years of Kâlâsoka's (reign) had elapsed; it was in the eleventh year of the interregnum in Tambapaṇṇi, (when) Siggava received the Upasampadâ ordination from Thera Sonaka. 81. Two years of Candagutta's (reign) had elapsed; Siggava had completed sixty-four, and king Pakuṇḍaka fifty-eight years, (when) Moggaliputta received the Upasampadâ ordination from Thera Siggava. 82. Six years of Asokadhamma's (reign), sixty-six of Moggaliputta, forty-eight (years) of king Muṭasîva had elapsed, (when) Mahinda received the Upasampadâ ordination from Moggaliputta.

83. Upâli received the Vinaya from Buddha, Dâsaka received the whole Vinaya from Thera Upâli and taught it just as his teacher in the Faith (had done). 84. Thera Dâsaka 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 Candavajjî; the Thera taught both these pupils the Vinaya. 87. Tissa Moggaliputta, having learnt the Vinaya from Candavajjî, 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 Parinibbâna, resplendent Thera Upâli taught the Vinaya full thirty years. 90. This great Sage, after having made his pupil; the learned Thera called Dâsaka, chief of the Vinaya, attained Nibbâna. 91. Dâsaka in his turn made his pupil Thera Sonaka chief of the Vinaya, and attained Nibbâna sixty-four years (after his Upasampadâ). 92. Sonaka who possessed the six supernatural faculties, after having made Siggava, the descendant of an Arya family, chief of the Vinaya, attained Nibbâna sixty-six years (after his Upasampadâ). 93. Wise Siggava made young Moggaliputta chief of the Vinaya and attained Nibbâna seventy-six years (after his Upasampadâ). 94. Tissa Moggaliputta made his pupil Mahinda chief of the Vinaya and attained Nibbâna eighty-six years (after his Upasampadâ).

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

96. Learned Upâli was the whole time chief of the Vinaya, Thera Dâsaka 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 Upâli attained Nibbâna. 98. The ruler Susunâga reigned ten years; after eight years of Susunâga's reign Dâsaka attained Parinibbâna. 99. After Susunâga's (Kâlâsoka's!)

death the ten brothers succeeded; they reigned all jointly twenty-two years. In the sixth year of their reign Sonaka attained Parinibbâna. 100. Candagutta reigned twenty-four years; after fourteen years of his reign Siggava attained Parinibbâna. 101. The son of Bindusâra, 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 Nibbâna.

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

## VI.

1. Two hundred and eighteen years after the Parinibbâna 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 Jambudîpa. 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 Nâga 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 Nâga 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 Nâga whose age endures through a Kappa, the attendant of four Bud-dhas, wearing a golden chain, came, (attracted) by the splendour of (Asoka's) merit. 14. The glorious Piyadassi honoured him with garlands of jewels. Splendid rewards were received for alms (given to religious mendicants).

15. This grandson of Candagutta, the son of Bindu-sâra, (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 Devî, having cohabited with him, gave birth to a most noble son. 17. Mahinda and Samghamittâ chose to receive the Pabbajjâ ordination; having obtained Pabbajjâ, they both destroyed the fetter of (individual) existence.

18. Asoka ruled in Pâtaliputta, 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 Kusinârâ), 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 Jambudîpa. 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)dîpa. 24. They crowned Piyadassi after full twenty years (?); he passed three years doing honour to Pâsāṇḍa infidels. 25. (There were) adherents of the sixty-two false doctrines, ninety-six kinds of Pâsāṇḍas 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 Pâsāṇḍa and Titthiya infidels of different creeds outside the Faith, sectarian people. 28. After having invited the numbers of Titthiyas 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)<sup>1</sup>.

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 Arahatship? 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 Arahāt, 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 (?)<sup>1</sup>. (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 whichever 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.<sup>1)</sup> „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

1) Dhammapada, v. 21.

(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 Samgha; 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 Samgha; 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-



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 Samgha), 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 Saṅgha) have compassion on me.“ 80. Taking the alms-bowl of the Thera, the Saṅgha'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<sup>b</sup>. 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 Aṅgas<sup>1)</sup>. 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 koṭis 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 Jambudîpa 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 Ârâmas being finished, the prince held during seven days a festival of offerings.

## VII.

1. There was a great assemblage from all parts of Jambudîpa, eighty koṭis of Bhikkhus, ninety-six thousand Bhikkhunîs, the greater part of the Bhikkhus and Bhikkhunîs possessing the six (supernatural) faculties. 2. The Bhikkhus, by the greatness of their magical power leveling 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

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

the Asokârâma, looked\* over (the whole of) Jambudîpa; by the Bhikkhus' magical power Asoka saw everything. 4. He saw all the Vihâras 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 Bhikkhunîs and the beggars receiving rich alms which were prepared for them, seeing all the eighty-four thousand Vihâras, 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 kotîs, 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 Mahâ-gaṅgâ (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 Pabbajjâ 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 Saṃghamittā: „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 Saṃghamittā 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 Saṃghamittā 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 Upasampadā<sup>1</sup>); 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 Konti, 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 Vihāras) 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. Ājīvakas 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 Vibhaṅgas 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 Theravâda. 45. In the city of Pâtaliputta ruled prince Dhammâsoka, 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 Pâtimokkha ceremonies in the monastery of the Asokârâma were interrupted; a minister who ordered the Pâtimokkha 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 Moggalî 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 Pabbajjâ 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 Theravâda; 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 Kathâvatthu. A similar punishment, a similar destruction of an opposite doctrine never occurred. 57. 58. After having promulgated the treatise called Kathâvatthu 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 Asokârâma which had been built by king Dhammâsoka, 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 Gandhâras; there he appeased an enraged Nâga and released many people from the fetters (of sin). 5. Mahâdeva 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 discourse<sup>1)</sup>. 7. The wise Thera called Yonakadhammarakkhita converted the Aparantaka country by preaching the Aggikkhandhopama Sutta. 8. The Thera Mahâdhammarakkhita who possessed the great (magical) powers, converted Mahâratthâ by preaching the Nâradakassapajâtaka. 9. The Thera Mahâarakkhita who possessed the great magical powers, converted the Yavânâ region by preaching the Kâlakârâma Suttanta. 10. The Thera who originated from the Kassapa tribe, Majjhima, Durabhisâra, Saṇadeva, Mûlakadeva, converted the multitude of Yakkhas in the Himavat. 11. They preached there the Suttanta called Dhammacakkappavattana. 12. Sona and

<sup>1)</sup> The country converted by this Thera is called by Buddhaghosa Vanavâsa.

Uttara who possessed the great magical powers, went to Suvannabhûmi; there they conquered the multitudes of Pisâcas 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 Sîhala after the Lion (sîha); listen ye to the narration of the origin of the island which I (am going to) tell.

2. The daughter of the Vāṅga king cohabited in the forest with a lion dwelling in the wilderness, and in consequence gave birth to two children. 3. Sîhabâhu and Sîvalî were beautiful youths; the name of their mother was Susimâ, and their father was called the Lion. 4. When their sixteenth year had elapsed, (Sîhabâhu) departed from his cave, and then built a most excellent town called Sîhapura. 5. The son of the Lion, a powerful king, ruled over a great kingdom, in Lâlarattha, in the most excellent town of Sîhapura. 6. Thirty-two brothers were the sons of Sîhabâhu; 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 Naggadîpa. 14. The ship in which the wives had embarked was helplessly driven to an island, the name of which was then called Mahilârattha. 15. The ship in which the men had embarked went, sailing on the sea, losing her way and her bearings, to the port of Suppâra. 16. The people of Suppâra 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 Ojadîpa, Varadîpa, or Maṇḍadîpa, the (recent) name of which is Laṅkā-dîpa, and which is (besides) known by the name of Tambapanni. 21. 22. At the time, when Sambuddha, highest of men, attained Parinibbâna, that son of Sîhabâhu, the prince called Vijaya, having left the land called Jambudîpa, landed on Laṅkā-dîpa. 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-dîpa.“ 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 Bbârūkaccha 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-dîpa, 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-kkhatta, 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 Ujjenī, 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 Parinibbâna of the Sambuddha, the light-giving king of Truth. 43. He despatched a messenger to Sîhapura 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.<sup>1)</sup>

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

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

6. There were seven Sâkiya princes, the grand-children of Amitodana, born in the family of the Lord of the world: Râma, Tissa, and Anurâdha, Mahâli, Dîghâvu, Rohana, Gâmanî the seventh of them.

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

1) This chapter belongs to the most fragmentary parts of the whole work. First is related the marriage of Paṇḍuvâsa and Kaccânâ (vv. 1—4). After a stanza referring to the length of Paṇḍuvâsa's reign (v. 5), the names of Kaccânâ'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 Dovârikamaṇḍala.

## XI.

1. Abhaya's twentieth year having elapsed, Pakuṇḍa had completed his twentieth year. Pakuṇḍaka was crowned when the thirty-seventh year from his birth had elapsed. 2. After Abhaya's twentieth year Pakuṇḍaka 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 Anurâdhapura. 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, Pakuṇḍa reigned during full seventy years. 5. The son of Pakuṇḍa was the prince called Muṭasîva; this king reigned sixty years over Tambapaṇṇi.

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

11. . . . seventeen years<sup>1)</sup>; twenty-four . . .

12. In the fourteenth year of Candagutta the king called Pakuṇḍaka 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 Muṭasîva. 13. Seventeen years had elapsed after the coronation of Asoka, then Muṭasîva 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 Nākkhatta of Asālhā, Devānampiya was installed in the kingdom of Tambapanni. 15. At the foot of the Châta 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 (Pâkatika?) 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 Châta 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 laes 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 Jambudîpa, 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 (?)<sup>1)</sup>, quickly take these treasures, go to Jambudîpa, to the city called Puppha(pura), and present these most precious treasures to Asoka, my ally.“

29. Mahâaritttha, Sâla, the Brâhmaṇa Parantapabbata, the astrologer Puttatissa, these four men were the messengers despatched by Devâṇampiya. 30. Devâṇampiya 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 Sâla and his commander-in-chief Aritttha, Parantapabbata, and his astrologer Puttatissa, who were delighted (?) (with this service).

32. (Asoka in return sent) a royal parasol, a ... of Sâra 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 koṭi?) of clothes which are (cleansed by being passed through the fire) without being washed<sup>2)</sup>, 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 Saṃgha 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 Aritttha; 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 Pâtaliputta, departed,) taking away the presents sent by Asokadhamma, — 38. and arrived in this island from Jambudîpa on the twelfth day of the increasing moon in the month of Vesâkha. The requisites for the coronation having been sent by Asokadhamma, — 39. they celebrated a second coronation of king Devânampiya. This second coronation took place on the full moon day of the month of Vesâkha; — 40. one month after that day, on the full moon day of the month of Jetthâ, Mahinda arrived in this island from Jambudîpa together with his six companions.

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

## XII.

1. The (monarch) called Asoka sent (to Devânampiya) a chowrie, a turban, a sword, a royal parasol, slippers, a diadem, a ... of Sâra 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 Nâgas, — 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 Devânampiyatissa by) this (commission), Asoka the illustrious despatched the messengers to Devânampiya.

As soon as the messengers had departed, — 8. many Theras who possessed the great (magical) powers addressed Mahinda, in the most excellent Asokârâma, out of compassion for the country of Laṅkā, (as follows:) 9. „The time has come to establish the Faith in the island of Laṅkā; go, most virtuous one, convert the island of Laṅkā.“ 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 Laṅkā.“ 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 Asokârâma 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 Laṅkā). 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 Laṅkādīpa; go quickly to the best of islands out of compassion for created beings. 19. Go to the most excellent Laṅkādīpa, 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 Laṅkādīpa. 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 Laṅkādīpa 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 Tambapaṇṇi; subtle is the people of Tambapaṇṇi, — 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 Laṅkā.“ 25. Mahinda, the son of Asoka, who well knew the time and the season, having resolved to go to Laṅkā, 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 Laṅkā, 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) Muñja 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 Laṅkā."

35. Having resided thirty days on the delightful hill of Vēdisa, (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 (Anurâdhapura), 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, Bhaddasâla, and Sambala, — 39. the novice Sumana, and the lay-pupil Bhaṇḍuka, all these possessing the great (magical) powers, were the converters of Tambapaṇṇi. 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 Devânampiyatissa, the son of Muṭasîva, was king and ruler of Tambapaṇṇi. 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 Upasampadâ ordination), arrived in this island from Jambudîpa. 44. In the last month of summer, on the full moon day of the month Jetṭha, under the asterisms Anurâdhâ 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 Jambudîpa.“ 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 Devânam(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 Pabbajjâ 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 Pabbajjâ ordination on Bhaṇḍuka. At the same time he received the Upasampadâ ordination and attained Arahatship.

64. The Thera standing on the top of the mountain said to the charioteer<sup>1)</sup>: „Nay, a chariot is not suitable (to us); the Tathâgata 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 Mahâv., 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 Anulâ 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 Anulâ, 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 Vimâna stories, the Saccasamyutta. When they had heard that most excellent (portion of the) Doctrine, princess Anulâ and her five hundred attendants, like a wise man (?) in whose mind faith has arisen, attained the reward of Sotâpatti; 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 Devadûta Sutta. 8. Having heard that Devadûta 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 Lañkā).

10. Leaving the elephant stables (he went forth), followed by a great crowd, delighting many people, as Buddha 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 Mahâmeghavana 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 Mahâmeghavana 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 Mahâmeghavana garden into (a monastery called) the Tissârâma. 34. The Mahâmeghavana was the first Ârâma, worthy of the Religion, which Devânampiya 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 Laṅkā; 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. Devânampiyā, 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 Pâtimokkha; on this very spot the Uposatha 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 Vihâra 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 Tathâgata'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 Thûpa 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 Tissârâma, 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) Abhiññâpâdaka 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 robes<sup>1</sup>), 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 Kotthamâlaka. 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 Kotthamâlaka. 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 Devânapiya 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 Vihâra 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 Uttarâsâlhâ 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 Tissârâma monastery, — 41. he resided (during the next night) in the Tissârâma, 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 Âsivisûpama Suttanta, the Anamataggiya Sutta, and the incomparable Cariya Piṭaka; — 46. he also repeatedly propounded the Gomayapiṇḍaovâda and the Dhammacakkappavattana in that same place, in the Mahânan-dana 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 Tissârâma together with his companions something less than a month, — 49. he thus addressed all the townsmen on the full-moon day of Âsâlha, when the time of Vassa haû approached: „The time of Vassa is near.“

Here ends the acceptance of the Mahâvihâra.

50. Having arranged his sleeping-place, Mahinda, the enlightener of the island, took his alms-bowl and his robe, and left the Tissârâma. 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 Mahâsamaya 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 Nâgacatukka, 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 Tathâgata has allowed to begin earlier or later“<sup>1</sup>). 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) Ârâma. In order to establish firmly the Vihâra, fix the boundary, great Sage.“

68. 69. The son of the king's sister, renowned by the name of Mahârîttha, and also fifty-five illustrious noblemen approached the king, saluted him, and said: „We all desire to receive the Pabbajjâ 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 Mahârîttha at their head; confer on them personally the Pabbajjâ 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 Vihâra, 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 Mahâvagga, III, 2, 2.

inner 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 Âsâḥa, on the Uposatha day, under the constellation of Uttarâsâḥâ, — 77. he conferred the Pabbajjâ ordination on Mahâritṭha who was the first person (who received it) in this second enclosure; at the same time he conferred the Upasampadâ ordination on this prince who belonged to the royal family of Tambapaṇṇi. 78. At the same time (those) fifty-five (other noblemen received) the Pabbajjâ and Upasampadâ ordinations.

In the first Ârâma thirty-two consecrated enclosures were established; — 79. thirty-two in the second Ârâma, in the monastery of the Tissa mountain. The other small Ârâmas contained one enclosure each. 80. The Ârâma 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 Jambudîpa; we have dwelt on this most excellent mountain. 2. During five months we have not left the Tissârâma nor the mountain; now we will go to Jambudîpa; 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 Pâtaliputta, 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 Dhammâsoka: 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 Devânampiya 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 Câtumâsa 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, Konâgamana 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 Ojadîpa, Abhayapura. 36. In Ojadîpa (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 Ojadîpa, resembling the rising sun. 38. (The Buddha's name was) Kakusandha, (that of the chief Thera) Mahâdeva, the mountain (was called) Devakûta; (there reigned in the island of) Ojadîpa, (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 Punṇakanaraka; 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 Paṭiyârâma, and (the Cetiya was) the Dhammakarakacetiya (Cetiya where the drinking vessel of the Buddha is preserved). 43. Mahâdeva accompanied by one thousand Bhikkhus, remained (there), and the Jina, the highest being, himself departed from that place.

44. Here Sambuddha Konâgamana, 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 Varadîpa. 46. In Varadîpa (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 Varadîpa, resembling the rising sun. 48. (The Buddha's name was) Konâgamana, (that of the chief Thera) Mahâsumana, the mountain (was called) Sumanakûta; (there reigned in the island of) Varadîpa, (in the town of) Vaddhamâna, 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 Tissatalâka, there was the Uttarârâma monastery; (the Cetiya at that time was) the Kâyabandhanacetiya (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. Mahâsumana, 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 Maṇḍadîpa who were to attain (supreme) knowledge. 58. „I shall go to Maṇḍadîpa 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 Maṇḍadîpa. 60. (The Buddha's name was) Kassapa, (that of the chief Thera) Sabbananda, the mountain (was called) Subhakûṭa, the name of the town was Visâla, that of the prince was Jayanta. 61. To the east of the town which was situated near the Khema tank, there was the Pâcînârâma monastery; (the Cetiya at that time was) the Dakasâṭika 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 Sabbananda, surrounded by one thousand Bhikkhus, remained in Maṇḍadîpa; 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 Nâgas 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 Anurâdhapura a prince named Tissa. 70. In Kusinârâ, in the Upavattana of the Mallas, the holy Sam-

buddha reached complete Nibbâna 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 Mahinda by name will cause the splendour of the Religion to shine (in Laṅkā). 72. In the south of the town, at a delightful place (will be) a beautiful Ârâma called the Thûpârâma. 73. At that time the island (will be known) by the name of Tambapanni; they will deposit a relic of my body in that most excellent island.“

74. The queen called Anulâ 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 Anulâ) believes in the Buddha, the Dhamma, and the Fraternity; she confesses the true doctrine, — 76. and puts away the desire of existence. Confer the Pabbajjâ ordination on Anulâ.“ (Mahinda replied:) „It is not permitted to Bhikkhus, o great king, to confer the Pabbajjâ ordination on women; — 77. my sister Saṃghamittâ, o king, shall come hither. She will confer the Pabbajjâ ordination on Anulâ and will release her from all fetters. 78. Wise Saṃghamittâ and clever Uttarâ, Hemâ and Mâsagallâ, Aggimittâ, chary of speech, Tappâ and Pabbatacchinnâ, Mallâ and Dhammadâsiyâ, — 79. these Bhikkhunîs 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. (Devânampiya) sat down, surrounded by his ministers, and deliberated (about inviting princess Saṃghamittâ). Having sat down in order to hold a council (about



this matter), he thus addressed the ministers. . . . 82. Prince Aritṭha, 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 Anulâ at their head, all high-born and illustrious, having undertaken to observe the ten moral precepts, all this multitude late and early surrounded Anulâ.

86. (Aritṭha) 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. (Aritṭha 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 Saṃghamittâ and) communicated to her the message of her brother: „The royal virgins, o Saṃghamittâ, and princess Anulâ, — 91. all look to you for the Pabbajjâ ordination.“ Wise Saṃghamittâ, 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 Laṅkā; — 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.“ (Saṃghamittâ replied:) „Weighty, o great king, is my brother's command. 95. The royal virgins, o great king, and princess Anulâ, they all look to me for their Pabbajjâ 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 Tathâgata. 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 Bhikkhunî 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 Piya-dassana 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 Nâgas in the water, the Nimmita Devas in the heavens, the Nimmita Devas in the tree (itself), and (the Nâgas) of the Nâga world, — 9. they all surrounded the most excellent branch of the Bo tree which was carried away. The wild Pisâcas, the Bhûtas, Kumbhandas, and Rakkhasas, these non-human beings surrounded the branch of the Bo tree as it approached. 10. The Tâvatimsas and Yâmas and also the Tusita gods, the Nimmânarati 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) Mahârâjas of the four quarters (of the horizon), Kuvera and Dhatarattha, Virûpakkha and Virûlhaka, surrounded the Sambodhi-tree which was carried to the island of Laṅkā. 14. Mahâmukhas and kettle-drums, Divillas (?), leather-covered drums, and tabors (resounded); the gods joyfully shouted „Sâdhu“ when the Bo branch approached. 15. Pâricchattaka flowers, celestial Mandârava 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

Cāmpaka flowers, Salla, Nimba, Nāga, Punnāga, Ketaka flowers. 17. The Nāga kings, the Nāga princesses, the young Nāgās, 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 Kōvilāra flowers, trumpet flowers, and quantities of Bimbajāla flowers, Asoka and Sāla flowers mixed with Piyaṅgu. 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 Lāṅkā.

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 Bedhi 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 (?)<sup>1</sup>). 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 Pabbajjâ ordination. 39. The five hundred virgins who surrounded Anulâ, who were free from passion and steadfast, all received the Pabbajjâ ordination. 40: Prince Aritṭha, released from the chain of fear, received the Pabbajjâ ordination according to the doctrine of the Jina, together with five hundred companions. All these persons attained Arahatsip 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 Mâra near the Bo tree at Uruvela (Jâtaka, 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 Thūpa, the lake, the mountain, the garden, the Bodhi tree, the (chief) Bhikkhunī, — 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 Ojaḍḍīpa, Varadīpa, Maṇḍadīpa, and the excellent Laṅkāḍīpa or Tambapaṇṇī. 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 Koṇāgamana the girdle, — 10. the relic of Sambuddha Kassapa the rain-cloak; of glorious Gotama there is a Dona of corporeal relics. 11. In Abhayapura was the Paṭiyārāma, in Vaddhamānapura the Uttarārāma, in Visāla the Pācīnārāma, in Anurādhapura the Thāpārāma which is situated in the southern direction: (there) the four Thūpas 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 Viśālapura near the Khema lake; Anurādhapura . . . ; the indication of the four directions (?) is as above. 14. The four names of the mountain are Devakūṭa, Sumanakūṭa, and Subhakūṭa; now it is called Silākūṭa. 15. The fam-



ous (?) garden (which was called in the four periods respectively) Mahâtitttha, Mahânâma, Sâgara, and Mahâmeghavana, a path worthy of Saints, was the first resting place of the four chiefs of the world. 16. The Bodhi tree of holy Kākusandha was the most excellent Sirīsa; Rucânandâ 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 Konâgamana was the most excellent Udumbara; Kanakadattâ who possessed the great (magical) faculties, took its southern branch — 18. and planted it in Varadîpa, in the Mahânâma garden. The Bodhi tree of holy Kassapa was the most excellent Nigrodha; — 19. (the Therî) called Sudhammâ who possessed the great (magical) faculties, took its southern branch and planted the sacred tree in the garden called Sâgara. 20. The Bodhi tree of holy Gotama was the most excellent Assattha; Samghamittâ who possessed the great (magical) faculties, took its southern branch — 21. and planted it in the island of Laṅkā, in the delightful Mahâmeghavana. Rucânandâ, Kanakadattâ, Sudhammâ who possessed the great (magical) powers, — 22. and learned, wise Samghamittâ who was endowed with the six (supernatural) faculties, these were the four Bhikkhunīs who brought each a Bo branch (to this island). 23. The Sirīsa Bo tree (was planted) in the Mahâtitttha garden, the Udumbara in the Mahânâma, the Nigrodha in the Mahâsâgara garden; so the Assattha was planted in the Mahâmeghavana. 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. Mahâdeva 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 Jambudîpa 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 Devakûṭa mountain, shining in splendour like a god. 33. When he stood resplendent in Ojadîpa on the Devakûṭa mountain, all people believed him to be a god. They did not understand that he was the Tathâgata. 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 Ojadîpa, see me.“ 37. 38. The Devakûṭa 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 Mahâtitttha 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 Tathâgata. 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 Mahâtitttha garden. When the highest among men had entered the Mahâtitttha 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 Laṅkā, 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 Laṅkā). 51. The highest leader of the world stood there, causing the immovable earth to quake. (He then formed the following wish:) „Oh that Rucânandâ might take the Bo branch and come hither." 52. The Bhikkhunî who possessed the high (magical) powers, understanding the thought of holy Kakusandha, went to the great Sirîsa Bodhi, and standing at its foot (she thought:) 53. „The Buddha desires that the Bodhi tree shall grow in Ojadîpa." 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 Bhikkhunis 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 Sirîsa Bodhi branch. 61. The Tâvatîmsa 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 Sirîsa Bo branch, went to the excellent Ojadîpa, accompanied by the sisterhood of Bhikkhunis. 64. The gods danced, laughed, and snapped the fingers of both hands, when the most excellent Sirîsa 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 Sirîsa Bo branch. 66. At that moment the great hero Kakusandha, the ruler of the world, repaired to the spot in the Mahâtîthha 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. Añhaya, the increaser of the kingdom, planted it on the spot which Kakusandha, the leader of the world, had indicated. 71. When the Sirīsa 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 kotīs of gods attained (sanctification).

73. The Bo tree of Kakusandha was a Sirīsa, that of Konāgamana 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 Muṭasīva were ten [other] brothers, Abhaya, Tissa, and Nāga, Utti and also Mattābhaya, Mitta, Sīva, and Asela, Tissa, and Kira; these were the brothers. Princess Anulā and Sīvalī were the daughters of Muṭasīva.

77. How great is the number of years which elapsed between the time when Vijaya came over to the most excellent Lañkādīpa, and the royal coronation of the son of Muṭasīva? 78. Devānampiya was crowned two hundred years and thirty-six years more after the Sambuddha attained Parinibbāna. 79. When Devānampiya was crowned, the royal (magical) powers came over him; the lord of Tambapañṇī diffused rays of pure splendour. 80. At that time the most excellent Lañkādīpa 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 Devānampiya 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 Laṅkā having been sent by Asokadhamma, Tissa, the lord of Tambapaṇṇi, 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 Mûtasîva. 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 Laṅkā.“ 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.<sup>1)</sup> 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) Pātācārā, Dhammadinnā, Sobhitā, Isidāsikā, — 10. Visākhā, Soṇā, and Sabalā, wise Saṃghadāsī, and Nandā, a guardian of the Dhamma and well versed in the Vinaya. These (Bhikkhunis) 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 Dipavaṃsa or at least in the MSS. we possess. Vv. 1. 2 exactly correspond to y. 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 Forāpā (comp. Introd., pp. 2—5). This list presents a close resemblance to the list of Theris contained in this chapter.

11. The Therî Samghamittâ, and wise Uttarâ, Hemâ, and Pasâdapâlâ, and Aggimittâ, Dâsikâ, — 12. Pheggu, Pabbatâ, and Mattâ, Mallâ, and Dhammadâsiyâ, these young Bhikkhunîs (these eleven Bhikkhunîs?) came hither from Jambudîpa. 13. They taught the Vinaya Piṭaka in Anurâdhapura. They (also) taught the five Collections (of the Sutta Piṭaka) and the seven Treatises (of the Abhidhamma).

14. Saddhammanandî, and Somâ, and also Giriddhi, Dâsiyâ, and Dhammâ, a guardian of the Dhamma and well versed in the Vinaya, — 15. and Mahilâ who kept the Dhutaṅga precepts, and Sobhaṇâ, Dhammatâpasâ, highly wise Naramittâ who was well versed in the Vinaya, — 16. Sâtâ, versed in the exhortations of Therîs, Kâlî and Uttarâ, these Bhikkhunîs received the Upasampadâ ordination in the island of Laṅkā.

17. 18. ... and renowned Sumanâ who well understood the true religion and (its) history, these Bhikkhunîs 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 Bhikkhunîs ..., honoured by illustrious, noble Abhaya. 19. They taught the Vinayapiṭaka in Anurâdhapura; they (also) taught the five Collections (of the Sutta Piṭaka) and the seven Treatises (of the Abhidhamma).

20. Renowned Mahilâ who well understood the true religion and (its) history, and Samantâ, the daughters of king Kâkavanna, — 21. and learned Girikâlî, the daughter of his Purohita, Dâsî and Kâlî, the daughters of a rogue, well versed in the whole of the sacred Scriptures (?), — 22. these Bhikkhunîs, 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 Bhikkhunîs, honoured by illustrious king Abhaya. They taught the Vinayapiṭaka in Anurâdhapura.

24. Mahâdevî and Padumâ, illustrious Hemâsâ, Un-

nalâ, Añjalî, Sumâ, — 25. these Bhikkhunîs who possessed the six (supernatural) faculties and the great (magical) powers, came . . . together with sixteen thousand Bhikkhunîs. 26. Honoured by illustrious king Tissa Devânampiya (?), they taught the Vinayapitaka in Anurâdhapura.

27. Mahâsonâ and Dattâ, wise Sîvalâ, zealous Rûpasobhinî, venerated Devamâpusâ, — 28. Nâgâ and Nâgamittâ, Dhammaguttâ, and Dâsiyâ, and Samuddâ gifted with (supernatural) vision, who well understood the true Religion and (its) history, — 29. Sapattâ, Channâ, and Upâlî, excellent Revatâ, these were the highest among the Vinaya-studying Bhikkhunîs, the daughters of Somanadeva, — 30. Mâlâ and Khemâ and Tissâ, 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. Sîvalâ and Mahâruhâ who well understood the true Religion and (its) history, and had converted to the Faith many people in Jambudîpa, came hither from Jambudîpa together with twenty thousand Bhikkhunîs, invited by illustrious king Abhaya. 33. They taught the Vinayapitaka in Anurâdhapura; they (also) taught the five Collections (of the Suttapitaka) and the seven Treatises (of the Abhidhamma).

34. Sîvalâ together with queen Samuddanavâ, daughters of a king, wise Nâgapâlî, and clever Nâgamittâ, — 35. Mahîlâ, a guardian of the Bhikkhunîs and well versed in the Vinaya, Nâgâ, and Nâgamittâ who well knew the true Religion and (its) history, these Bhikkhunîs then received the Upasampadâ ordination in the island of Laṅkā. 36. All these were high-born and renowned in the Doctrine, the most excellent ones among sixteen thousand Bhikkhunîs, acknowledged to be the leaders. 37. Honoured by Kuṭikanṇa (and by his son,) illustrious Abhaya, they taught the Vinayapitaka in Anurâdhapura.

38. Cûlanâgâ and Dhannâ, venerated Sonâ, and renowned Saṅghâ who well knew the true Religion and (its) history, — 39. highly learned and wise Mahâtissâ, the



daughter of Gamika, Cûlasumanâ, Mahâsumanâ, and clever Mahâkâlî, — 40. illustrious Lakkhadhammâ, honoured and high-born, wise Dîpanayâ who was venerated in Rohana, — 41. renowned Samuddâ 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 Bhikkhunîs received the Upasampadâ ordination in the island of Laṅkā. (These Bhikkhunîs,) 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 Nibbâna) after having spread radiance, like fire-brands.

44. At the present time there are other aged, middle-aged, and young (Bhikkhunîs), 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 Sîva reigned ten years; he established the Ârâma and the Vihâra of Nagaraṅgaṇa. 46. Prince Sûratissa reigned ten years; he constructed five hundred monasteries, a liberal, great, and meritorious deed. 47. Having conquered Sûratissa, the two Dânila princes Sena and Gutta righteously reigned during twelve (twenty-two?) years. 48. Prince Asela, a son of Muṭasîva, put Sena and Gutta to death, and reigned ten years. 49. A prince, Elâra 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 decided<sup>1)</sup>; (after that) rain fell only during the night and not in daytime. 53. A prince, Abhaya by name, the son of Kâkavanna, whom the ten warriors surrounded, whose elephant

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

was Kandula, — 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.<sup>1)</sup> The king (Dutthagāmani) built an exceedingly costly, quadrangular palace (the Lohapāsāda) of nine stories in height, at an expense of thirty kotis. 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 marumba<sup>2)</sup>, — 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 Piyadassī, 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 Dutthagāmani (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 Vatthagāmani (Mah., p. 206). — Vv. 21—22 refer to Mahācūli Mahātissa, the successor of Vatthagāmani (Mah., p. 208). The last verse relates to the death of Dutthagāmani.

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 appapāsāṇā appasakkharā appakathalā appamarumpā appavālikā ...; ajātā nāma pathavi suddhapāsāṇā suddhasakkharā suddhakathalā suddhamarumpā suddhavālikā“, etc.

6. Anattana, Mahâdeva, learned Dhammarakkhita, Uttara, and Cittagutta, and clever Indagutta, — 7. the great chief Suriyagutta of prompt wisdom, all these fourteen (Theras) came from Jambudîpa to this country (when the foundation of the Mañâthûpa was laid). 8. (Besides these there were present) Siddhattha, Maṅgala, Sumana, Paduma, and also Sîvalî, Candagutta, and Suriyagutta, Indagutta, and Sâgara, Mittasena, Jayasena, and Acala, the twelfth of them. 9. (The person that held the circle by which the base of the Thûpa was described, and his parents, had the following auspicious names, viz.:) Suppatitthitabrahmâ, the son, Nandisena, the father, Sumanadevî, the mother, these three lay persons. 10. (The king constructed) the Mahâthûpa, the most excellent Mahâvihâra, 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 Bhikkhunîs, which had been delivered at the ... time (at Harikâla?), the royal lord gave to the Bhikkhunîs whatever they desired. 13. He constructed the Silâthûpa, a Vihâra on the Cetiya mountain, and the most excellent assembly hall which is called Jalaka.

14. (By the next king, Vaṭṭagâmani, 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 Âlavatta (Pulahaṭṭha!), and Sâbhiya (Bâhiya!), Panaya, Palaya, and Dâṭhika reigned fourteen years and seven months. 16. Prince Abhaya (Vaṭṭagâmani), the son of Saddhâtissa, put the Damila Dâṭhika to death and became king. 17. He erected the Abhayagiri (monastery) between the Silâthûpa and the Cetiya. This prince reigned twelve years and five months. 18. The seven champions of Abhaya constructed five Ârâmas. Uttiya and Sâliya, Mûla, Tissa, and Pabbata, Deva, and Uttara, these were the seven

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

21. The son of Kākavaṇṇa, Mahâtissa, 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 koṭis 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 Kākavaṇṇa, known by the name of Tissa, built the Mahâthûpa (and) a Vihāra. 2. He ordered the most excellent Kallakâlana monastery to be constructed; and many other Vihāras have been erected by Saddhâtissa. 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 Saddhâtissa constructed a beautiful palace with seven stories, and ordered it to be roofed with iron plates; — 5. 6. (hence) it first received the name Lohapāsâda (iron palace). He made a lump of glass (?). Around the most excellent Mahâthûpa 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 Saddhâtissa, known by the name of Thûlathâṇa, constructed a great Ârāma, the Alakandara monastery. This prince reigned one month and ten days.



9. The son of Saddhâtissa, known by the name of Lajjitissa, governed nine years and six months. 10. He constructed a . . . .<sup>1)</sup> at the most excellent Mahâthûpa and established the most delightful Kumbhila Ârâma. 11. He built the Dîghathûpa to the east of the Thûpârâma; in the most excellent Thûpârâma he constructed receptacles cased in stone.

12. After the death of Lajjitissa his younger brother named Khallâtanâga reigned six years. 13. His commander-in-chief, Mahârattaka by name, put this Khallâtaka to death and reigned one day, a wicked, ungrateful person. 14. The younger brother of the king, called Vattagâmani, killed that wicked general and reigned five months. 15. (After that time) the Damila Pulahattha reigned three years, and the general Bâhiya two years. 16. Having killed this (king), Panayamâra reigned seven years. Having killed this (king), Palayamâra reigned seven months. 17. Having killed this (king), a person Dâthiya 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 Vattagâmani's reign). 18. Then the glorious, great king Vattagâmani came back and having put to death the Damila Dâthika, gained the sovereignty himself. 19. This king Abhaya Vattagâmani 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 Atthakathâ. 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 (Vattagâmani's) death Mahâcûli Mahâtissa 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 „pupphayâna“ mentioned in the Mahâvaṃsa (p. 201, l. 14), though I do not know how to explain or to correct the word used here (tilaṇcanam).



went to heaven after fourteen years. 24. The son of Yatta-gâmani, known by the name of Coranâga, reigned twelve years living like a robber. 25. The son of Mahâcûli, the prince known by the name of Tissa, reigned three years over the Island. 26. King Sîva cohabited with queen Anulâ; he ruled one year and two months. 27. A king from a foreign country, Vatuka 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, Anulâ, killed these excellent persons and governed four months over Tambapanni.

31. The son of Mahâcûli, called Kutikannatissa, constructed an Uposatha hall near the Cetiya-pabbata monastery. 32. In front of the building he erected a beautiful stone Thûpa; 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 Kutikanna, went to visit the Fraternity (?) in the beautiful Mahâthûpa. 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 Thûpa; 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 Mahâthûpa as if it were dressed in a garment. 14. He made strong pillars for placing lamps around the foot of the Thûpa, 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 Thûpa 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 Thûpa); (on these) he caused handsfull of blue lotuses to be scattered; this offering was made seven times. 17. Having dug a channel (from the Thûpa) to the Khema pond (which was situated) to the west of the Thûpa, he made there a water offering. 18. An entire Yojana around (the Thûpa) he caused flowers to be planted, and made a flower thicket at the most excellent Mahâthûpa. 19. The prince, having collected flowers covered with opening buds,

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 Meghavana 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 Pavâranâ ceremony; (the king) bestowed on them a Pavâranâ donation in order to show his liking for the Pavâranâ 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 Vesâkha 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-bhaṇḍagabhaṇa. 33. As many wise Bhikkhus were in Laṇ-kâdîpa, he gave a robe to each one of the Bhikkhu con-

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

34. Āmaṇḍagāmani, the son of Mahādāthika, known by the surname Abhaya, caused a well and also the Gāmeṇḍitalāka to be dug. 35. He constructed the Rajatalena (Vihāra). Over the Thūpa, in the most excellent Thūpārāma, he constructed a double canopy made of silver. 36. In the two most excellent palaces of the Mahāvihāra and of the Thūpārāma, 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 Kaṇirajānu, reigned full three years. 39. The royal son of Āmaṇḍagāmani, known as Cūlābhaya, constructed the most excellent Gaggarārāma. 40. King Cūlābhaya reigned one year. A woman called Sīvalī, known by the surname Revatī, — 41—43. the daughter of king Āmaṇḍa, reigned four months. The son of Āmaṇḍa's sister, Ilanāga by name, removed this Sīvalī and reigned in the town. King Ilanāga, the destroyer of his enemies, having heard the Kapi-Jātaka, ordered the Tissa and Dūra ponds to be dug. This king reigned six years in the island of Laṅkā. 44. The king called Sīva, known by the surname Candamukha, constructed the Manikārāma (Manikārāgāma tank?) near the monastery called Issara. 45. The queen-consort of that king, known by the name of Damilādevī, bestowed her own revenues from that very village on that Ārāma. This king reigned eight years and seven months.

46. King Tissa, known by the surname of Yaśalāla, governed eight years and seven months<sup>1</sup>). 47. King Subha, the son of a doorkeeper, constructed the Subhārāma and the delightful Villavihāra. 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 Thûpârâma he constructed a relic-chamber; full forty-four times the king held (Vesākha) festivals. 6. In the Mahāvihâra, in the Thûpârâma, 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 Râjupala tank, the Vaha, Kolamba, Mahānikkhavattī tank and also the Mahārametti, the Kehāla and Kālī tanks, the Jambutī, Cāthamaṅgana, and Abhivaddhamānaka 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, Gajābāhukagāmaṇi, caused a great Thûpa to be built in the delightful Abhayârâma. 14. This royal chief constructed the pond called Gāmaṇi, according to the wishes of his mother; this lord (also) ordered the Ârâma called Rammaka to be built. He ruled twenty-two years over the Island.



15—17. The ruler of Tambapañni called king Mahallanâga caused the Sajjalakandakârâma, the Gotapabbata in the south, the Dakapâsâna Ârâma, the Sâlipabbata Vihâra, the Tanâveli (Vihâra), and in Rohana the Nâgapabbata (Vihâra) and the Girisâlika Ârâma to be constructed. Having reigned six years he reached the end of his life and died.

18. 19. The son of Mahallanâga, known by the name of Bhâtutissa, caused for the sake of (re-)establishing the Mahâmeghavana 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 Gâmani to be dug, Bhâtutissa, the lord (of the Island), gave it to the Bhikkhu fraternity. 21. He (also) ordered the pond called Randhakaṇḍaka to be dug. In the delightful Thûpârâma 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 Abhayârâma. 24. He constructed twelve edifices within (the limits of) the most excellent Mahâvihâra. In the Dakkhinârâma he built a Vihâra and a Thûpâ. 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. Vaṅkanâsikatissa reigned three years in Anurâdha-para, a king of proper and meritorious conduct. 28. After the death of Vaṅkanâsikatissa his son Gajâbâhukagâmani reigned twenty-two years. 29. After Gajâbâhu's death the father-in-law of that king, Mahallakanâga, reigned six years. 30. After the death of Mahallanâga his son Bhâtikatissa reigned twenty-four years over Laṅkā. 31. After Bhâtikatissa's death his younger brother Kaniṭṭhatissa reigned eighteen years over Laṅkādîpa. 32. After the death of Kaniṭṭhatissa his son, known by the name of Khujjanâga, reigned two years. 33. Kuṇjanâga, the younger

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

34. Having gained the victory (over Khujjanâga), Sirinâga reigned nineteen years in the most excellent Anurâdhapura over Laṅkā. 35. The king called Sirinâga by name made an offering of a garland of costly substances to the Mahâthûpa and erected a parasol over the Thûpa. 36. He constructed an Uposatha hall; the most excellent Lohapâsâda. This prince reigned nineteen years.

37. The son of Sirinâga, 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 Abhayârâma and over the Mahâthûpa. 40. In the delightful Mahâmeghavana and in the beautiful Abhayârâma, at both most excellent Vihâras, he constructed a golden Thûpa. 41. Having heard the Gilâna 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 Dassamâlinî Ârâma; 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 Sirinâga, reigned full two years over the Island. 47. This Sirinâga constructed an enclosure around the great Bo tree and also a beautiful pavilion.

48. (The king) called Asaṅgatisa (Saṃghatissa) fixed golden parasols over the most excellent Mahâthûpa, on the top of the Thûpa. 49. (He also constructed) of jewels a Thûpa of the shape of a flame at the most excellent Mahâthûpa, and in connection (?) with that work he also brought offerings. 50. (Having heard) the Andhakavinda Suttanta<sup>1</sup>), which was preached by Thera Deva, this victorious king ordered rice-milk continually to be distributed at the four gates (of the town).

51. Vijayakumâra<sup>2</sup>), the son of Sirinâga, reigned after his father's death one year.

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

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 Mahâvihâra 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 Mahâvihâra. 56. 57. To the west of the Mahâvihâra 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 Dakkhinârâma 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 Mahâvagga of the Vinaya-Piṭaka, VI, 24.

2) The stanza treating of Vijaya is interposed between two sections which refer to king Saṃghatissa'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 Vesâkha festival. He reigned thirteen years.

61. The son of Meghavanna was king Jetthatisa; this royal lord reigned over the island of Tamâpanni. 62—65. In the most excellent Mahâthûpa 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 „Manipâsâda“ („palace of the gem“). Having constructed the Pâcînâtissa-pabbata Ârâma, the ruler of men called Tissa gave it to fraternity of Bhikkhus. The ruler of the earth, the chief of men, having ordered the Âlambâgâma pond to be dug, held festivals (there) during eight years. This king reigned ten years over Tambapanni.

66. After Jetthatisa's death his younger brother, king Mahâsena, 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) Samanas and (only) looked like (Samanas). 69. He saw people who were like stinking corpses, and in behaviour like blue flies, wicked persons, who were no (true) Samanas and (only) looked like (Samanas), — 70. Dummitta and Pâpasona and other shameless men. He went to those wicked Bhikkhus and asked them about the sense (of the Religion) and the doctrine. 71. Dummitta and Pâpasona 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 Upasampadâ ordination from the conception, which has been admitted (by Buddha) in (the story about) Kumârakassapa<sup>1</sup>), is not allowable. 73. The practice of (wearing) ivory (fans)<sup>2</sup>)

1) Mahâvagga, I, 75.

2) I have translated this passage according to the indications given in the Mahâvamsa Tîkâ (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 Mahâsena 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.

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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 Khuddakavāṭṭhukhandha (Cullavagga, V, 23, 1) a precept which implicitly excludes the use of fans made of ivory („*anujānāmi bhikkhave tisso vijāniyo vākamayaṃ usīramayaṃ 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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## TABLE OF THE CEYLONese KINGS ACCORDING TO THE DĪPAVAMSA.

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Interregnum (17 y.) . . . . .	11, 1—2.
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Muṭasîva (60 y.) . . . . .	11, 5. 13.
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Siva (10 y.) . . . . .	18, 45.
Sûratissa (10 y.) . . . . .	18, 46.
Sena and Gutta (12 y. <sup>1</sup> ) . . . . .	18, 47.
Asela (10 y.) . . . . .	18, 48.
Elâra (44 y.) . . . . .	18, 49—52.
Abhaya D. thagâmani (24 y.) . . . . .	18, 53 — 19, 10. 23.
Saddhâtisa (18 y.) . . . . .	20, 1—7.
Thûlathâna (1 month and 10 days) . . . . .	20, 8.

<sup>1</sup>) 22 years according to the Mahâvamsa.



Lajjitissa (9 y. 6 m. <sup>1</sup> )	19, 11—13; 20, 9—11.
Kñallāṭanāga (6 y.)	20, 12.
Mahārattaka (one day)	20, 13.
Abhay Vattagāmani (5 months)	20, 14.
Pulastya (Alavatta) (8 y.)	19, 15; 20, 15—17.
Bāhiya (Abhiya) (2 y.)	
Panayamāra (7 y.)	
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Dāthika (2 y.)	19, 14, 16—20; 20, 18—21
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Mahācūli Mahātissa (14 y.)	19, 21—22; 20, 22—23.
Coranāga (12 y.)	20, 24.
Tissa (3 y.)	20, 25.
Siva (1 y. 2 m.)	20, 26.
Vatuka (1 y. 2 m.)	20, 27.
Tissa (1 y. 1 m.)	20, 28.
Niliya (3 m. <sup>2</sup> )	20, 29.
Anulā (4 m.)	20, 30.
Kuṭikanatissa (22 y.)	20, 31—35.
Abhaya (28 y.)	21, 1—30.
Mahādāthika Nāga (12 y.)	21, 31—33.
Abhaya Amandagāmani (9 y. 8 m.)	21, 34—37.
Kapir-jānu (3 y.)	21, 38.
Cūlābhaya (1 y.)	21, 39—40.
Sivali Revatī (4 months)	21, 40—41.
Ilanāga (6 y.)	21, 41—43.
Siva Candamukha (8 y. 7 m.)	21, 44—45.
Tissa Yasalāla (8 y. 7 m. <sup>3</sup> )	21, 46.
Subha (6 y.)	21, 47—48.
Vasabha (44 y.)	22, 1—11.
Vaṇkanāsikatissa (3 y.)	22, 12, 27.
Gajābhukagāmani (22 y.)	22, 13—14, 28.
Mahallanāga (6 y.)	22, 15—17, 29.
Bhātutissa (24 y.)	22, 18—22, 30.
Kanitttha-Tissa (18 y.)	22, 23—25, 31.
Khujjanāga (2 y.)	22, 26, 32, 33.
Kuṇjanāga (1 y.)	
Sirināga (19 y.)	22, 34—36.
Abhaya <sup>4</sup> (22 y.)	22, 37—38.
Tissa <sup>4</sup> (22 y.)	22, 39—45.
Sirināga (2 y.)	22, 46—47.
Vijaya (1 y.)	22, 51.
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Abhaya Meghavanṇa (13 y.)	22, 55—60.
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<sup>1</sup> According to the Mahāvamsa: 9 years and 8 months.

<sup>2</sup> 6 months according to the Mahāvamsa.

<sup>3</sup> According to the Mahāvamsa: 7 years and 8 months.

<sup>4</sup> In the Mahāvamsa, Tissa and Abhaya are transposed, and to Abhaya only eight years are given.

