THE

DĪPAVAṂSA.
THE

DĪPĀVAṂSA:

AN ANCIENT BUDDHIST HISTORICAL RECORD.

EDITED AND TRANSLATED BY

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WILLIAMS AND NORGATE.

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INTRODUCTION.

The DĪPĀVAMSA, 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 Dīpāvamsa, declared it to be identical with a version of the Mahāvaṃsa to which the Mahāvaṃsa Tīkā occasionally alludes, the version preserved in the Uttaravihāra monastery. This is certainly wrong. We must undertake, therefore, a research of our own as to the origin of the Dīpāvamsa and its position in the ancient literature of the Ceylonese.

The Mahāvaṃsa Tīkā, when commenting on the title


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 Dīpāvamsa are quoted in that Tīkā as contained in the Uttaravihāra-Mahāvaṃsa. The Tīkā quotes those lines indeed (India Office MS. of the Mahāv. Tīkā fol. ko’), but without the slightest reference to the Utt. Mahāvaṃsa. The only passage referring to the Mahāvaṃsa of the Uttaravihāra which I know, is quite sufficient to show that this work was different from the Dīpāvamsa. In the Mahāvaṃsa Tīkā (India Off. MS. fol. gha’) we are told, that the Uttaravihāra-Mahāvaṃsa contained a statement somewhat different from the usual one, with regard to the descendants of king Sihassara: “Uttaravihāravāsinaḥ pana Mahāvaṃse Sihassārasa raṇuḥ puttapaputto dvarāsisahassāni rājāno athēsam, tesaṁ kaniṭṭhako Bhagusakko (corrected to Bhagusakko) nāma rāja. Tassa puttapaputto dvārāsisahassāni rājāno athēsam, tesaṁ kaniṭṭhako Jayaseno ‘ti vuttāna.” The Dīpāvamsa (3, 43, 44) in the contrary agrees with the statements of our Mahāvaṃsa (p. 9) which are in contradiction to the Mahāvaṃsa of the Uttaravihāra.
of the Mahāvaṃsa, contains the following important remarks 1):

"Mahāvaṃsaṃ pavakkhami tī mahāantānaṃ vāṃso tantipavenniparamparā 'ti pi sayam eva vā mahāantattā ubhaya-yattha paridvipitattā vā Mahāvaṃso, tam Mahāvaṃsaṃ, tesam pi buddhabuddhasāvakādīnāṃ pi guṇamahātānaṃ Mahāsammattādīnāṃ pi vā rājamaḥāmattānaṃ (rājamaḥān-
tānaṃ?) pavenidhipitattā ca buddhāgamanādīpakārehi mahā-
dhikārattā sayam eva mahāantattā veditabbaṃ.

anupamavaṃsaanuggahādīnāṃ (°dīnāṃ Paris MS.)
sabbaṃ aṇṇataṃ (aṇṇatām Par. MS.) katam suppakā-
sitāṃ
apariyāgataṃ (ariyābhatām Par. MS.) uttamasabhī vaṇ-
ṇitaṃ
sūnantu dipaththiyā sādhusakkatan ti (comp. Dipav. 1, 5)
iminā Aṭṭhakathānayen’ ev’ assa mahāantattā paridhipi-
taṃ (paridhipitattām?) ca veditabbaṃ. — tenāhu porāṇā:

dipāgamanāṃ buddhassa dhātuṇī ca bodhīgamaṃ (bodhi-
yāgamaṃ Par. MS.)
samgahattheravādāṃ ca dipamhi sāsanāgamaṃ
narināgamanāṃ vaṃsaṃ kittayissāṃ sūṇatha me ’ti
(comp. Dipav. 1, 1). imāya pana gāthāya nayena (gāthā-
nayena Par. MS.) pi assa sakhyā (samkhyā Par. MS.) ma-
hantattāparidhipitattām ēyyaṃ. evaṃ Mahāvaṃsaṃ ti ladd-
hanāmaṃ Mahāvihārvāsinaṃ vācanamaggam porāṇ-
atṭhakathām ettha Sīhalabhāsaṃ hitvā Māgadhikabhāsāya
pavakkhami ti adhippāyo."

As two stanzas are quoted here, the first of which is said to be taken from an Aṭṭhakathā, the second from a work of the „Porāṇā“, and as immediately afterwards mention is made of the Sinhalese „Porāṇatṭhakathā“, the contents of which are expressed in the Mahāvaṃsa in Pāli, there can be very little doubt that this Aṭṭhakathā 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 Mahā-
vaṃsa, p. XXXI.
that work of the Porāṇā are identical with each other and with the Porāṇaṭṭhakathā 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 Āṭṭhakathā 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 Āṭṭhakathā, and these stanzas are almost identical with the opening lines of the Dīpavāṃsa. There must, therefore, most probably be some relation between this Āṭṭhakathā and the Dīpavāṃsa 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 Āṭṭhakathā and as to its literary form? Let us ask particularly in what way the Pāli stanzas quoted from this Āṭṭhakathā were connected with its main substance which was composed in Sinhalese?

The Mahāvāṃsa Ṭīkā, after the passage quoted above, goes on to give some details about the way in which the author of the Mahāvāṃsa made use of this Sinhalese Āṭṭhakathā on which his own work is based. It is said in the Ṭīkā: "ayaṃ hi ācariyo porāṇamhi Sīhala[ṭṭha]-kathā-Mahāvamsa ativitthāra punaruttidosabhāvaṃ pahāya tam sukhaggraṇṇadippayojanasaṅhitam katvā 'va kathesi". 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 (Āṭṭhakathā) and of an extensive historical narrative (Mahāvāṃsa) are combined together. If we look at Buddhaghosa's Āṭṭhakathā 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 Tipīṭaka, its redaction in the three Councils, and its propagation to Ceylon by Mahinda and his companions. Buddhaghosa's commentary is based, as is well
known, on that very Sinhalese Aṭṭhakathā of the Mahāvihāra, which we are now discussing, and we may assume almost with certainty, that to this Aṭṭhakathā 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 „Sihalatthakathā-Mahāvamsa“ could apply most properly to this work: it is a historical account (Mahāvamsa) which forms a constituent part of a theological commentary (Aṭṭhakathā), and which is composed in order to give to the dogmatical contents of the latter the indispensable historical foundation 1).

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

1) In order to show how an Aṭṭhakathā could contain extensive and detailed historical statements, we may refer also to the quotations which the Mahāvamsa Tīkā gives from the Aṭṭhakathā of the Uttaravihāra, concerning the history of Susunāga (Turnour’s Introduction, p. XXXVII), of the nine Nanda kings (1. 1. p. XXXVIII), of Candagutta (1. 1. p. XLII), of the descendants of Mahāsammta (1. 1. p. XXXV). If we compare the last passage with the statements about the same subject given above (p. 1, n. 2) from the Mahāvamsa of the Uttaravihāra, we are lead to believe, that the Mahāvamsa also of the Uttaravihāra formed a part of the Aṭṭhakathā of that monastery in the same way as was the case in the Mahāvihāra.
pose the language of the sacred texts which contained so abundant a stock of models for metrical composition, appeared much more appropriate than the popular dialect of the Sinhalese.

A considerable number of verses ascribed to the "Porâṇā", i.e. taken from the ancient Sinhalese Aṭṭha-kathâ, and quoted by Buddhaghosa or in the Mahâvaṃsa Ţikâ, present the same close resemblance and almost identity with passages of the Dîpavaṃsa, which we have observed in the two verses given above. In proof of this I give the following examples:

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

Vedisagirimhi Râjagahe vasîtvâ tiṃsa rattiyo kâlo 'va gamanassâ 'ti gacchâma dîpam uttamaṃ. | paḷînâ Jambudîpâto hâṃsarâjâ va ambare evam uppaṭîtā therâ nîpatîṃsu naguttame. | purato puraseṭṭhassa pabbate meghasannibhe patiṭṭhahîṃsu kûṭamhi hâṃsâ va nagamuddhanîti.

Comp. Dîpav. 12, 35—37.

Samanta-Pâs. fol. kâh' — kha: sâ pânâyaṃ (i.e. the second Council)

yehi therehi samgîtā samgîtesu ca vissutâ Sabbâkâmi ca Ŝâlho ca Revato Khuddhasobhîto | Yaso ca Sânasambhûto, ete saddhivihârikâ therâ Ānandatherassa diṭṭhahubbâ tathâgataṃ, | Sumano Vâsabhagâmi ca śeyyâ saddhivihârikâ dve ime Anuruddhassa diṭṭhahubbâ tathâgataṃ. | dutiyo pana samgîto yehi therehi samgâho sabbe pi pannabhârâ te katakiiccâ anâsavâ 'ti.

Comp. Dîpav. 4, 50—51.

Mahâv. Ţikâ fol. khanu: tenâhu porâṇā:
yakkhânaṃ buddho bhayajanaṃ akâsi, te tajjitâ tam saraṇaṃ akâmsu buddhaṃ, lokânukampo lokahite sadâ rato so cintai attasukhaṃ acintamaṇaṃ. | imaṇ ca Lâûkâthala mànusânaṃ
Introduction.

poranakappathitaṃ vutt[h]avasaṃ
vasanti Lankathala manusā bahu
pubbe va Ojamaṇḍavaradīpe 'ti.
Comp. Dipav. 1, 66. 73.

Mahāv. Tikā fol. 7am: tenāhu porāṇa:
Suppatīthitabrahmā ca Nandiseno Sumaṇadeviyā
putto mātā pitā c' eva gihibhūtā tayo janā 'ti.
Comp. Dipav. 19, 9.

Mahāv. Tikā fol. dhri': tenahu porana:
Anulā nāma yā itthi sā hantvāna naruttame
catumāsaṃ Tambapāṇṇimhi issariyaṃ anuṣāsita 'ti.
Comp. Dipav. 20, 30.

These passages which we may almost with certainty
pronounce to belong to the ancient Āṭṭhakathā-Mahāvaṃsa
of the Mahāvihāra, will suffice to show, to what extent
the author of the Dipavamsa borrowed not only the materials
of his own work, but also the mode of expression and even whole lines, word for word, from that Āṭṭhakkathā.
In fact, a great part of the Dipavamsa has the appearance not of an independent, continual work, but of a composition of such single stanzas extracted from a work or works like that Āṭṭhakathā; many of the repetitions and omissions 1) 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 manusalokeyam khattiya puechasi bhūmipala,
samaṇa mayaṃ mahārāja dhammarājassa sāvakā
tam eva anukampāya Jambudīpa idhāgatā: 
āvudhaṃ nikkhipitvāna ekamantaṃ upāvīsī,
nisajja rājā sammodi bahum atthūpasaṃhitam. 

suvā therassa vacanaṃ nikkhipitvāna āvudhaṃ
tato theram upagantvā sammoditvā c' upāvīsī.

(17, 27):

puṇḍakaṇarako nāma ahū pajjarako tadā
tasmīṃ samaye manussānaṃ rogo pajjarako ahū.

An instructive example of the abrupt and fragmentary character of some parts of the Dipavamsa is contained in the account of the conversion of young Moggallāna (5, 55—68), which would be almost unintelligible if we did not possess some material in the Mahāvaṃsa (pp. 28—33).
Dipavamsa almost illegible, we may account for not by the inadvertence of copyists, but by this peculiar method of compilation.

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

A careful consideration, however, of this passage shows that the boundary-line between what is said and what is omitted does not present those signs of capricious irregularity which inevitably characterize gaps caused by a copyist's carelessness. The omissions are governed by a certain principle. The important and interesting parts of the story are fully told; the less prominent events which form only the connecting links between the chief points of the narrative, are altogether omitted. I think that both these omissions and those repetitions are to be accounted for, in the main, by the extremely awkward method in which the author compiled his work, though I do not deny, of course, that many of the gaps which are found throughout the whole work, are to be referred to a different origin, viz. to the misfortunes to which the tradition of the Dipavamsa has, from then till now, been exposed.
point between the ancient and the modern epoch of Pāli literature in Ceylon, is marked, no doubt, by the great works of Buddhaghosa, which were not less important from a literary than from a theological point of view.

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

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

1) The Dipavamsa cannot have been written before A. D. 302, because its narrative extends till that year.
2) Buddhaghosa was acquainted with a version of the Dipavamsa which, however, differed in some details from that which we possess 1).

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

4) These data being given, it is only of a secondary importance, that the Mahāvamsa Tīkā, which was composed in much later times, mentions an Atṭhakathā on the Dipavamsa 2).

The result is, that the Dipavamsa — be it in that very version which we possess or in a similar one — was written between the beginning of the fourth and the first third of the fifth century. We do not know as yet the exact date of the composition of the Mahāvamsa 3), but if we compare the language and the style in which the two works are written, there will scarcely be any doubt as to the priority of the Dipavamsa. The words, besides, by which Mahānāma characterizes the works of his predecessors:

porāṇehi kato p' eso ativithārīto kvaci 
avitya kvaci saṃkhitto anekapunaruttako,
apply so extremely well to those peculiarities of the Dipavamsa of which we have spoken above, that they appear to have been written most probably with reference to this very work.

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

2) fol. 7e (with reference to the ecclesiastical quarrels in Mahāsena's reign): ye keci bhikkhu vā ussāpitanikāyantarādādhiphikā vā tath' eva amhā kan ācāryā akāmū 'ti vadeyyum, tesam pi taṃ paripitavipphanditam eva, tesam abhilāparītattam vā 'ti Dipavamsa atṭhakathāya vuttam.

3) The arguments of Turnour who brings it under the reign of Dhātusena (Introd. p. LIV), are extremely weak.
I have made use in editing the text of the Dipavamsa, 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 Dipavamsa (6, 87 — 15, 91) is wanting; instead of this the MS. contains a fragment of the Thūpa-vamsa. The MS. has been written Sakkaraj 1190 = A. D. 1828.

2) N: A Collation of the MS. presented by the late king of Burmah to the Colonial Library in Colombo. This MS. was collated by Gombadde Watte Dewa Aranolis with the MS. M (see below), for the use of Mr. Rhys Davids; its readings are indicated, for the most part in English characters, sometimes in Sinhalese writing, at the margin of M. If the reading of N is not expressly indicated by Dewa Aranolis, but if we are, from the silence of the collation, to draw the conclusion, that N agrees with M — a conclusion which is, of course, by no means always a safe one —, I designate such readings by n. If only a part of the single words is indicated, I include in brackets those parts which we are to supply from M.

II. MSS. written in Sinhalese characters.

3) G: MS. of the Paris National Library (collection Grimblot; fonds Pāli 365). Although this MS. is written in Sinhalese characters, its readings agree at a good many passages with the Burmese MSS. The text of G has been corrected from a MS. very similar to B.

4) A: MS. of the India Office (Pāli Collection no. 95).

5. 6) B, C: Copies of two MSS. of the Dadalle Wihāre, made for Mr. Rhys Davids, now in the Cambridge University Library (Add. 945. 946). In the five first Bhāṇavāras there are frequent corrections in C made from another MS. than that from which C has been copied. I designate these corrections by c.
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.
11) S: A copy written on paper, which the priest Subhûti of Vaskaçuve was kind enough to send me. There are some good corrections, written with pencil, on the first leaves, which I designate by s.

I have used, besides, the following abbreviations:

- **X** = all Burmese MSS.
- **Y** = all Sinhalese MSS.
- **Z** = the class of MSS. represented by CDEMRS.

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

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

<table>
<thead>
<tr>
<th>Burmese Archetype</th>
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<tbody>
<tr>
<td>X</td>
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<tr>
<td>Y</td>
</tr>
<tr>
<td>NF's G</td>
</tr>
<tr>
<td>two elements</td>
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<td>combined.</td>
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<tr>
<td>G1</td>
</tr>
<tr>
<td>W</td>
</tr>
<tr>
<td>A B c G2</td>
</tr>
<tr>
<td>CDEMRS.</td>
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As to their critical value, the Burmese MSS. (X) deserve to be classed first; least is the value of Z, the

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¹) See, for instance, 1, 6, 55; 4, 45; 11, 3; 22, 18.
apparent correctness of which is owing not to real an-
cient 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 blun-
ders, errors in numbers of years etc., because I was
afraid of correcting not the copyist but the author him-
self. Many passages also appeared to me too hopelessly
corrupt for me to try to correct them. Of the various
readings I could give, of course, only a selection, or the
work would have increased to its threefold extent.

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

Berlin, September 1879.

The Editor.
Namo tassa bhagavato arahato sammāsambuddhassa.

Dīpāgamanam buddhassa dhātu ca bodhiyāgamanām samghācariyavādaṇ ca dīpamhi sāsanāgamanām narindāgamanam vaṃsaṃ kītayissam, suṇātha me. | pītipāmojjanaṇanam pasādeyyam manoramaṇaṃ anekākārasampannam cīttikatvā suṇātha me. | udaggacittā sumanā pahaṭṭhā tuṭṭhamānasā niddosam bhadravacanaṃ sakkaccam sampātīcchatha. | suṇātha sabbe paṇidhāya mānasam, vaṃsaṃ pavakkhāmi paramparāgataṃ thutippasattham bahunābhivāṇṇitaṃ etamhi nānākusumam va gantitam, | anūpamaṃ vaṃsavaraggavāsinam apubbaṃ anānīnaṃ tatha suppakāsitaṃ ariyāgataṃ uttamasabbhi vaṇṇitaṃ suṇātha dīpaththuti sādhussakkataṃ. | 5

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

I, 1. This verse is quoted in the Mahāvaṃsa Tīkā (Turnour’s MS.). dhātu ca ABGX, dhātu ca Z, Mahāv. T. dhātu may be the genitive; compare some examples of similar genitives and locatives at 15, 21, 27; 16, 32; 17, 53. — 4. ābhatam ABcG2, Mahāv. T., ābhāhatam F, āgatam NG1Z. — nānākusumavaraḥbhūtagaṇṭhtan N, nānākusumam varabhūtagaṇṭhitam F, nānākusumavardhavadaṣṭapāṇḍitaṃ G1, etamhi nānākusumam va gantitham Y, Mahāv. T. — 5. This Čloka which is quoted in the Mahāvaṃsa Tīkā, runs there thus: anupamavaṃsaanuggahādinaṃ sabbam aṇṇataṃ katan suppakāsitaṃ aparīyāgataṃ uttamasabbhi vaṇṇitaṃ suṇantu dīpaththutiya sādhusakkataṃ ti.
Asabhan thānapallaṅkaṁ acalaṁ dālham akampitaṁ caturāṅge patiṭṭhāya nisidi purisuttamo. | nisajja pallaṅkavare narāsabho dumindamūle dipadānam ut-
tamo na chambhati vitabhayo va kesarī disvāna Māraṁ saha-

Māravādaṁ bhinditvāna vitrāsetvā sasenakaṁ jayo attamano dhīro santacitto samāhito | vipassanākammaṭṭhānam manasikāraṇa ca yoniso sammasi bahuvidham dhammaṁ anekākāranissitaṁ. | pubbenivāsaṅaṇañ ca dibbacakkhuṁ ca cakkhumā sammassanto mahānāṁ yāme tayo atikkami. | tato pacchimayāmamhi paccayākāraṁ vivattaṇy anulomaṁ paṭiḷomaṁ ca manas’ ākā sirighaṇo. | ūnatvā dhammaṁ pariṁnāya pahānaṁ maggabhāvanaṁ anusāsi mahānāṁ viṁutto upadhisamkhaye. | sabbaññutaṅnaṇavarami abhisambuddho mahāmuni buddho buddho ‘ti tam nāmaṁ samaṁṇā paṭhamaṁ ahū. | bujjhītvā sabbadhammānaṁ udānaṁ katvā pabhāṅkaro tado eva pallaṅkavare sattāhaṁ vitināmayi. | samitasabbasatāso katakicco anāsavo udaggo sumano haṭṭho vicintesi bahuṁ hitaṁ. | khaṇe khaṇe laye buddho sabbalokam avekkhati, paṅcacakkuṁ vivaritvā olokesi bahū jane. | anāvaraṇaṅaṇan tam pesesi dipaduttamo, addasa viraja satthā Lankādīpaṁ varuttamaṁ | sudesam utusampannaṁ subhikkhaṁ rataṇākaraṁ pubbabuddhamanicṣṭaṁ arīyaṅganāsevitam. | Lankādīpavarami disvā sukhettaṁ arīyaḷayaṅ | ūnatvā kāḷaṁ akāḷaṁ ca vicintesi anugghaho: | Lankādīpe imaṁ kāḷaṁ yakkhabhūtā ca rakkhasā sabbe buddhapaṭiṅkaṭṭhā, sakkā uddharitum balaṁ. | 15 udaggo sumano haṭṭho vicintesi bahuṁ hitaṁ. | 20 sabbe buddhapaṭiṅkaṭṭhā, sakkā uddharitum balaṁ.
niharitva yakkhagane pisāce avaruddhake
khemaṃ katvāna tam dipañ vasāpessāmi mānuse. |
tīṭṭhantesu ca ime pāpe yāvatāyum asesato, |
sāsanantarāṃ bhavissati Lāṅkādīpavare tahiṃ. |
uddharitvān’ ahaṃ satte pasādetvā bahū jāne |
ācikkhitvāna tam maggaṃ aṁjaśam ariyāpatham |
anupādā parinibbāyī surīyo atthaṅgato yathā. |
parinibbute catumāse hessati paṭhamaṃñāgho, |
tato paraṃ vassasate vassān’ āṭṭhārasāni ca |
tatiyo sangaho hoti pavattathāya sāsanam. |
imaṃ sīm Jambudīpamhi bhavissati mahāpati |
mahāpuṇṇo tejavanto Asokadhammo ’ti vissuto. |
tassa raṅno Asokassa putto hessati paṇḍito |
Mahindo sutasampanno Lāṅkādīpaṃ pasādayaṃ. |
buddho āṭṭhā ti manā haṃ bahuṃ atthaṅpasamhitam |
kālākālaṃ imaṃ dipañ āraṅkham sugato kari. |
pallaṅkaṃ animisañ ca caṅkamaṃ ratanāgharaṃ |
ajaṇapalamucalindo khūrapālena sattamān. |
sattasattāhakaranīyam katvāna vividhaṃ jino |
Bārāṇasiṃ gato vīro dhāmmacakkam paṇvattim. |
dhāmmacakkam paṇvattento pakāsento dhāmmam uttamāṇ |
āṭṭhārasannam koṭīnaṃ dhāmmabhīsamayo ahū. |
Koṇḍaṇṇo Bhaddiyo Vappo Mahānāmo ca Assaji |
ete paṅca mahātherā vimutta anattalakkhaṇe. |
Yasasahāyā cattāri, pūna paṇiṣada dārake |
Bārāṇasi Isipatane vasanto uddhāri jino. |

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

"pisāce pavesessāmi Giridīpam manoramāṃ, |
tīṭṭhantu ca ime pāpa yāvatāyum asesato."

24. parinibbāyī G1XZ, parinibbeyyaṃ ABG2. parinibbeyyaṃ? —
25. vassasate vassānatṭhū XZG1, dve vassasatānatṭhū A2BG2, vassasatānatṭhū |
A1. I think that the reading of XZG1 is correct, and that a Čloka which |
contained a mention of the second Council has been omitted in our MSS. —
27. pasādaye Y (‘yum G1), ‘yam Xs. — 31. paṇvattento all the MSS.; pa-
ṇvattente? — pakāsente AB. — 33. Yasasahāye cattāro? — Bārā-
ṇasi may be a locative; compare the note on dhātu 1, 1, and the expression |
"jāti vijjante" in the Buddhavaṃsa (Jāt. vol. I, p. 4). But perhaps we |
should write Bārāṇasiṃ, comp. v. 34 and the comment on Kaccāyana’s |
Grammar, 2, 18.
Bărāṇasīṁ vasitvāna vutthavasso tathāgato
Kappāsike vanasaṇḍhe uddhari Bhaddavaggiye. | anupubbāni caramāno Uruvelam avasari,
35 addasa virajo satthā Uruvelakassapañña jaṭīṁ. | agyāgāre alighāgam damesi purissuttamo,
disvā acchariyaṁ sabbe nimantimśu tathāgataṁ: | hemantaṁ cātumāsamhi idha vihara Gotama,
maṇī ṛṇaṁ taṁ niccabhattena sadā upatṭhahāmase. | Uruvelāyaṁ hemante vasamāṇo tathāgato jaṭīle sapārisajjhe vinesi purissabho. |
| mahāyaṁnaṁ pakappimśu Aṅgā ca Magadhā ubho,
disvā yaṁue mahālābhaṁ vicintesi ayoniso: | mahiddhiko mahāsamaṇo ānubhāvāṁ ca taṁ mahā,
sace mahājanakāye vikubbeyya kathayeva vā, | parihāyissati me labho Gotamassa bhavissati,
parihāyissati me labho Gotamassa bhavissati, | aho nūna mahāsamaṇo nāgaccheyya samāgaṇaṁ. |
aho nūna mahāsamaṇo nāgaccheyya samāgaṇaṁ. | caritam adhimutiṁ ca āsayaṁ ca anūsayaṁ
crittassa ṣoḷasākāre vijānati tathāgato. | pratīḷahassu me labho Gotamassa bhavissati,
jaṭilassa cintitaṁ ūtvā paracittavido muni | parihāyissati me labho Gotamassa bhavissati,
piṇḍapātaṁ Kurudīpe gantvāna mahāiddhiyā | parihāyissati me labho Gotamassa bhavissati,
Anotattadāhe buddho paribhuṇjītvāna bhojananāṁ | parihāyissati me labho Gotamassa bhavissati,
tatthā jhānasamāpattiṁ samāpaṭji bahuṁ hitaṁ. | parihāyissati me labho Gotamassa bhavissati,
| buddhacakkhūhi lokaggo sabbalokāṁ vilokayi, | buddhacakkhūhi lokaggo sabbalokāṁ vilokayi,
addasa virajo satthā Laṅkādipavarouttaṁ. | addasa virajo satthā Laṅkādipavarouttaṁ.
| mahāvannāṁ mahābhīmaṁ āhu Laṅkātalaṁ tadā, | mahāvannāṁ mahābhīmaṁ āhu Laṅkātalaṁ tadā,
nānāyakkhā mahāghorā lūḍḍa lohitabhakkhasā | nānāyakkhā mahāghorā lūḍḍa lohitabhakkhasā |
candā ruddā ca pisācā nānārūpavihesikā | candā ruddā ca pisācā nānārūpavihesikā
nānādhumuttikā sabbe sannipāte samāgataṁ. | nānādhumuttikā sabbe sannipāte samāgataṁ. |
tatthā gantvāna taṁmajjhe vimaṁsetvāna rakkhase | tatthā gantvāna taṁmajjhe vimaṁsetvāna rakkhase
niharitvā pisācānaṁ manussā hontu issarā. | niharitvā pisācānaṁ manussā hontu issarā. |
imāṁ atthaṁ mahāvīro cintayitvā bahuṁ hitaṁ

37. catumāsamhi? — 40. ca ("ca" is wanting in BG) mahā sace
mahājanakāye ABG, ca taṁ mahā s° m° Xs, ca mahā sace mahante jana-
kāye ca Z. If we take the reading of X as correct, ānubhāvāṁ instead of ṣaṁbhīvāṁ
is well in keeping with the style of the Dipavamsa, and perhaps we
could accept mahā (or mahaṁ?) as a neuter nominative. —
46. ahā? — 47. nānārūpā vihesakā? — 48. gantvāna taṁmajjhe FG1,
gantvānābhaṁ majjhe N, gantvāṁ ahaṁ majjhe s, gantvāna te majjhe Y. —
48. vibhimsetvāna (vibh° G2) ABcG2, vimaṁsetvāna (vim° X) XG1 Z.
viddhamsetvāna?
nabham abhuggamitvāna Jambudīpā idhāgato. | yakhasamāgamamajjhe upari siramathanak
nisidanāna gahevāna dissamanā nabhe āhito. | Ērī

| Šītām passanti sambuddho yakhasenā samāgata
buddho 'ti tām na maññanti yakkho aññataro iti. | gaṅgātīre Mahiyāsū pokkhalesu patīṭhite thūpāṭhāne Su-
bhaṅgaṇe
tasmiṃ padesasmi āhito naruttamo samappito jhānasamā-
daṁ dham uttamaṁ. | jhānaṁ lahuṃ khippanisantikāro muni samāpajjati citta-

| khanāya eva meghasahassadhārā pavassati sitalavāta-
duddini. | ahaṃ karomi te upham, mama detha nisiditum, attiḥ
tējalaṃ mayham parissayavinodanāṃ. | sace vinoditum sakkā nisidāhi yathicchitaṃ,

52. Gaṅgātīre — Subhaṅgāne is wanting in BG2Z. — Mahiyāpū A G1, Mahissāsū X. I have written Mahiyāsū, this being the site of the Mahi-
yāngānuṭhūpa, as is said in the Mahāvaṃsa (p. 3), or of the “Mahi nāma uyyānam” (Mahāv. Ṭikā). — Sutamkhaṇe AG1, Subhaṅgāne N, Sutaṅgāne F (which may be correct). — 53. khippanisantikāro NG1, o kāro BG2, o kā A, khippanippantikaro F, khippati santikāro Z. In several passages of the Aṅg-
uttara-Nikāya, a man who is endowed with promptitude of attention, is called “khippanisanti kusalesu dhammesu”. — cittaṅkhaṇe F, cittaṅkhaṇe N, citane A, cittaṅe G1, cintaṅe BG2. Z has the following reading: muni samāpajjī sacīntane tad. There is in the Kathavatthu (Phayre MS. fol. yāh) a chapter called “khanikakathā”, in which the proposition is discussed: “ekacittakkhāpi sabbe dhamma ’ti.” This means, I believe: “all qualities may be considered in a moment by one thought”. Perhaps we may compare also Lal. Vist. p. 447: “sarvam tad ekacittekshaṇapamāyuktaṃ”. I feel incli-
ned, therefore, to correct: muni samāpajjat’ ekacittakkhaṇe, and to translate: “he entered upon meditation (by revolving) in a moment by one thought (the whole system of Dhamma’s).” — The following hemistich may be corrected thus: sahasa tām uṭṭhāti, jhānaṁ khaṇe viya samāpayi saccittaparamigato. — 54. naro AG1X, nabhe Z, which may be correct. — idāhi AG1FZ, iddiṁ N. — khanīyaṁ ghanā meghasa-

| ēsaṁ (karom) dhāro Z. ghāṭyan (ganthaṃyān?) ghāmo? — sitalavātadduddini AFG, o dundubhi ZN. Compare Mahāvagga I, 3, 2. | 55. karomi vo uphaṃ?
sabbehi samanuṇṇātaṁ, tava tejabalaṁ kara. | unhaṁ yācatha maṁ sabbe, bhiyyo tejaṁ mahātapaṁ khippaṁ karoma accunhaṁ tumhehi abhipathitam. | thite mahājantike kāle gīmānaṁ surīyo yathā evāṁ yakkhānaṁ ātāpo kāye ṯhapita dāruṇaṁ. | yathā kappaparivaṭṭe catusuriyāatapo evāṁ nisīdanaṁ satthu tejo hoti tatuttari. | yathā surīyaṁ udentaṁ na sakka āvaritaṁ nabhe evāṁ nisīdanaṁ cammaṁ n' atthi āvaraṇaṁ nabhe. | nisīdanaṁ kappajālaṁ va tejaṁ surīyaṁ va pathāvi mahātapaṁ vikirati aggijālaṁ v' anappakaṁ. | aṅgārāsijalitātaṇam tahiṁ nisīdanaṁ abbhāsamaṁ paṁ punaṁ pakkaṁ va ayomayaṭṭapattāpam. | dipesu unhaṁ nidasseti dussaṁaṁ, yakkhāsu paṭisaraṇaṁ gavesayum puratthimāṁ pacchimadakkhiṇuttāram uddhanu adho dasa disā imaṁyo. | kathāṁ gamīssāma sukhi arogaśa kadā pamūṁcāma imaṁ subheravaṇaṁ. | sace ayaṁ yakkho mahānubhāvo tejo samāpajjati pajjalāyati sabbeva yakkhā vilayā bhavissare bhusaṁ va muṭṭhi raṇaṁ vātakkhaṁ. | buddho ca kho isinīsabho sukhaṁvavo disvāna yakkhe dukkhaṁ bhavaṭṭite anukampa kāruṇiko mahesi vicintayi attasukhaṁ amāne. |
1, 67—74.

ath' aṇṇādīpaṁ paṭirūpakaṁ imaṁ nīnaṁ thalam sabba-
thānekasādisaṁ
nadipabbatatatalākāsūnimmalāṁ dīpaṁ Giriṁ Lāṅkātālasamū-
pamaṁ | sunibbhayaṁ gopitasāgarantakaṁ pahūtabhawkham bahu-
dhaññamākulaṁ
utusamatthaṁ harisaddalāṁ mahīṁ varaṁ Giriḍīpam imassa
uttariṁ | rammaṁ manuññaṁ haritaṁ susītaṁ ūram ariyanaṁ yakaṁ varaṁ,
santidha phullaphaladhārino đunaṁ, suññaṁ vivittaṁ, na ca
coci issaro, | mahaññave sāgaravārimajjhe sugambhīre ëmi sadā pabhij-
jare,
suduggame pabbatajālalamussite sudukkaram atta anūthham-
antaram. | paravānarosā parapiṭṭhimāmsikā akārūnikā paraheṭhane ratā
cañḍā ca ruddhā rabhasā ca niddaya vidappanikā sapathe
idha ime. | atha rakkhasa yakhhagaṇa ca duṭṭhā dīpaṁ imaṁ Lāṅkā-
ciranivāsitaṁ
dadāmi sabbaṁ Giriḍīpaporṇaṁ, vasantu sabbe supajā
anūghā. | imaṇ ca Lāṅkātalaṁ māṇusānaṁ porāṇakappāṭṭhitavutta-
vāsam,
vasantu Lāṅkātale māṇusā bahū pubbe va Ojavaramaṇḍa-
sādisaṁ. | etehi aṇṇehi guṇeh' upeto manussavāso anekabhadda


dipesu dipissati sāsan' āgata supuṇṇacando va nabhe upo-
sathe. |

tato padakkhiyaṁ katvā bodhimaṇḍaṁ naruttamo aparājitaṁsabhaṭṭhāne bod-
dhipallaṅkanuttame pallaṅkena nisidvitva bujjhissati mahāyasā.

68. gopitasā N, gopikasā F, sobhitasā Y, gobhitasā G1. gopitam s°?
— uttari XG1. uttaraṁ? — 71. ca ruddā (comp. v. 47) AB, va ruddā
BG2, ca ruddhā ZN, varuddhā F. I cannot correct the last words. —
72. °nivāsitaṁ XG1, °nivāsinaṁ Y. — v. 73 is quoted in the Mahāvamsa Tīkā,
fol. khau ("tenahu poraññā"). Lāṅkāthalamāṇusānaṁ, "ṭṭhitam, vasanti Lāṅkā-
thalamānusā, Ojamaṇḍavaradipe Mahāv. T. *maṇḍapādiya F. Ojava-
maṇḍadipe? — 74. anekā AFG1, va anekā N, api neka BG2Z. — dipesu
dipissati sāsanāgata ABG2, dipassa dipā sadiṣā anāgata Z, dipissati (dis-
sissati F) sāsanāgata FG1, dipissati sāsanam etthanāgata N.
dīpaṃ ubho mānusā rakkhasā ca ubho ubhinnanā tulayaṃ sukham muni
bhiyo sukham lokavidū ubhinnanā parivattayi goṇayugam
va phāsukam. | sanākaḍdāhayi Gotamo dipam iddhiyā bandham va goṇam
dalharajjukadādhitam, dipena dipam upanāmayī muni yugam va nāvaṃ dalha-
dhamaṃveditam. |
dipena dipam yugalam tathāgato katvāni uḷāraṇi viparī ca rakkhase,
vasantu sabbe Giridīpa rakkhasā sapakkamāsā vasanaṃ va
vatthitam. | gaṅgaṃ gīmhamhi yathā pipāsitā dhāvanti yakkhā Giridī-
pam attihākā, paviṭṭhā sabbe anivattane puna, pammuṇca dipam yathābhū-
miyaṃ muni. |
yakkhā sutuṭṭhā supahaṭṭharakkhasā laddhā sudīpaṃ ma-
nasābhīpatthitam abhāyiṃsu sabbe atippamoditā, otariṃsu sabbe chaṇe na-
khattamahām. |
ṇātvāna buddho sukhide amānuse katvāna mettam parittam
bhaṇi jino.
katvāna dipam tividham padakkhiṇaṃ saddā rakkhāṃ ya-
kkhagāṇavinodanam, | santappayitvā pisāce amānuse rakkhāṇ ca katvā dalhaṃ
mettabhāvānam
upaddavaṃ dipe viuodetvā gato Uruvelāṃ puna tathāgato 'ti. |
bhāṇavaṇaḥ paṭhamanya, yakkhadamanam utṭhitaṃ.

75. mānuse rakkhaṃ ca? — 76. dalbadamavēṭhitam? —
77. viparīva ANG1, 9rīca BMG2, 9rīca CRF. — Giridīpe? — sapakkamāsā
vasanaṃ va vatthitaṃ Y, sapakkasā ca panaṃ paṭavattitaṃ F, disaṃ paṃka-
māna mānasā va vatthitaṃ X. I do not try any correction. — 78. Gaṅ-
ganaṃ ca gīṃhaṃ? — Giridipavattikā X, Giripavattita F. — pammuṇce AB
G2. — 79. Compare Mahāv. 7īkā fol. khaṇ: “atha te (rakkhasā) amhīkanam
ichīṭhitaṃ paṭṭhitaṃ nippannam ti māhāsitaṃ nāma hasitvā nakkhaṭṭhāna-
kīlam kīlīṃsu. I propose to read, therefore: ahasīṃsu sabbe; chaṇam
nakkaṃ. — 81. [dal]ha[mettabhāva]nām N. — Z, apparently for the sake
of metrical correctness, reads thus: “upo dipa vinodayitvā gatoruvelāṃ puna
pi tatho.”

lokkassa cāri sugato bahum hitaṁ vicintayi aggasukham sadevake. |
sace na gaccheyyaṁ na pannagā sukhī, dipaṁ vināsaṁ na ca sādhu 'nāgate, |
 naïge anukampamāno sukhathiko gacchāṁ' ahaṁ dipasu-kham samicchitum. |

Lankādipe guṇāṁ disvā pubbe yakkhavinoditāna māṁ sādhukatāna dipaṁ mā vināsentu pannagā. |
 idaṁ vatvāna sambuddho uṭṭhahitvāna āsanā |
15 gandhakuṇīto nikkhamma dvāre atṭhāsi cakkhumā. |
 yāvatā Jetavana ca ārāme vanadevattā sabbe 'va upaṭṭhahinṣu mayaṁ gacchāma cakkhumā. |
 alaṁ sabbe pi tiṭṭhantu Samiddhi yeko 'vagacchatu, |
 avagacchā saharukkho dhārayitvāna piṭṭhitto. |
 buddhassa vacanaṁ sutvā Samiddhi sumano ahū |
 samūlaṁ rukkham ādāya saha gacchi tathāgataṁ. |
 naruttaman taṁ sambuddhām devarājā mahiddhiko |
 chāyaṁ katvāna dhāresi buddha-seṭṭhasa piṭṭhitto. |
 yattha nāgānaṁ saṅgāmaṁ tattha gantvā naruttamo |
20 ubhonāgavaramajjhe tiṁto satṭhanukampano. |
 nabhe gantvāna sambuddho ubhonāgānam upari |
 tībbandhakāratamānaṁ ghoraṁ akāsi lokanāyako. |
 andhaṁ tamaṁ tada hoti kesaramayaiddhiyā, |
 andhakārena onaddho sihiṭā yarukkho ahū. |
 aūṇaṁaṇṇaṁ na passanti tasitaṁ nāgā bhayaṭṭita |
 jītan pi na passanti kuto saṅgāma kāritum. |
 sabbe saṅgāmaṁ bhinditvā pamaṇeṣitvāna āvudhaṁ |
 namassamānaṁ sambuddham sabbe thiṁtā kataṁjali. |
 salomahāṭṭhe nātvāna disvā naïge bhayaṭṭite |
25 metṭacittena pharitvāna uṭṭharamsiṁ paṇuṇcaiyi. |

11. attasukham? comp. 1, 66. In the Mahāv. Ṭikā (fol. khau) a |
 stanza of the Porāṇa which contains the words "so cintayi atta- |
 sukham acintamassa (sic)." — 13. disapamukham icchitum ABG, dipavuddhīm samicchitum Z, dipasamukham icchitum F, dipasukham samijjhitum N. |
 samicchitum = sk. sam-irte? dipasukham samijjhatu? — 17. avagacchā FG1N, āgacchā ABcG2, āgacchā Z. avagacchī? — 20. sattanukam- |
 F, yadukkā ahūn N. on o. piḥito sarukkho ahū? — 23. jītan pi BG, |
 jīnam pi A, jīyam pi te Z, jīvitarpi F, jīvitaṁ pi N. jinam pi te?
åloko ’va mahā āsi abhutto lomahamsano sabbe passanti sambuddham nabe candaṁ va nimmaṁaṁ | chahi vaṁhehi upeto jalanto nabhaṅkantare 

saddho saraṇasampanno sammādiṭṭhi ca silavā. nāgasamāgamaṁ gantvā bhiyyo abhipasidati. | disvā buddhabalam nāgo anukampam phaṭhimayaṁ abhivādetvā nisīdi āyācesi tatthāgatam; | idam dipānukampāya pathamaṁ yakkhavinoditaṁ, | nāgassa bhāsitaṁ sutvā buddho sattānukampako Laṅkādipahitattāyā adhivāsceti sugato. | pariṁhunijitvā pallaṅkaṁ vuttaḥhitvā pabhaṅkarō divāvihāraṁ akāsi tattha dipantare muni. | dipantare dipān' aggo divasaṁ vitināmayi samāpatti samāpajji brahmavihārena cakkhumā. | sāyaṇhakālasamaye nāge āmantayī jino: idh' eva hotu pallaṅko, khirapālo idhāgacchatu, | nāgā sabbe imaṁ rukkhaṁ pallaṅkaṁ ca namassatha. | idam vatvāna sambuddho anuśāsetvāna pannage pariṁhogacetiyaṁ datvā puna Jetavanāṁ gato. | nāgadamanam niṭṭhitaṁ.

nissiditvāna sambuddho pañcabhikkhusate saha samāpatti samāpajjī mettaṁ sabbadisaṁ phari. | sattakkhattuṁ samāpajjī buddho jhānaṁ sasāvako tasmiṁ thāne mahāthūpo patiṭṭhāsi cetiyaṁ uttamaṁ. | mahādānaṁ pavattesi nāgarājā Manikkhiko, | pattiṅghahetvā sambuddho nāgadānaṁ sasāvako bhutvāna anumoditvā nabh' uggacchi sasāvako. | oroḥittvā nabhe buddho thāne Dīghāvāpicetiye samāpajjī samāpattīṁ jhānaṁ lokānukampako. | vuttoḥaṭhitvā samāpatti tamhi thāne pahāṁkarārvo vevāyasam kamanāno dhammarājā sasāvako Mahāmeghavane tattha bodhiṭṭhānaṁ upāgami. | purimā tinī mahābodhi pattiṭṭhīṁsu mahītale ṭam thānaṁ upagantvāna tattha jhānaṁ samāpayi. | tisso bodhi imaṁ thāne tayo buddhāna sāsane, mamaṁ ca bodhi idh' eva pattiṭṭhissat' anāgate. | sasāvako samāpatti vuttoḥaṭhitvā naruttamo yattha Meghavanārammaṁ agamāsi narāsabho. | tatṭhāpi so samāpattīṁ samāpajjī sasāvako. vuttoḥaṭhitvā samāpatti byākarosi pahāṁkarārvo: | imaṁ padesaṁ pāthamaṁ Kakusandho lokanāyako imaṁ pallaṅkaṭhānaṁhi nissiditvā pattiṅghahi. | imaṁ padesaṁ dutiyaṁ Konāgamano narāsabho imaṁ pallaṅkaṭhānaṁhi nissiditvā pattiṅghahi. | imaṁ padesaṁ tatiyaṁ Kassapo lokanāyako imaṁ pallaṅkaṭhānaṁhi nissiditvā pattiṅghahi. | ahāṁ Gotamasambuddho Sakyaputto narāsabho imaṁ pallaṅkaṭhānaṁhi nissiditvā samappito 'ti. | bhāṇavāraṁ dutiyaṁ.

III.

Atitakappe rājāno ṭhapetvāna bhavābhave imaṁhi kappe rājāno pakāsissāmi sabbaso, |
jātiṁ ca nāmagottaṁ ca āyuṁ ca anupālanam
sabban taṁ kittyayissāmi, taṁ suṁātha yathākathan.  |
paṭhamābhisitto rājā bhūmīpālo jutindharo
Mahāsammato nāma nāmena rajjaṁ kāresi khattiyo.  |
tassa putto Rojo nāma, Vararojo nāma khattiyo,
Kalyāṇavarakalyāṇā, Uposatho mahissaro,  |
Mandhātā sattamo tesāṁ catudipamhi issaro,

Caro, Upacaro rājā, Cetiyo ca mahissaro,  |
Mucalo, Mahāmucalo, Mucalindo, Sāgaro pi ca,
Sāgaradevo, Bharato ca, Āṅgīso nāma khattiyo,  |
Ruci, Mahāruci nāma, Patāpo, Mahāpatāpo pi ca,
Panādo, Mahāpanādo ca, Sudassano nāma khattiyo,  |
Mahāsudassano nāma, duve Nerū ca, Accimā,
aṭṭhavisati rājāno, āyu tesāṁ asaṃkhhayā.  |
Kusāvatī, Rājagahe, Mithilayaṁ puruttame
rajjaṁ kārīṁsu rājāno, tesāṁ āyu asaṃkhayā.  |

dasa dasa sataṁ c' eva, sataṁ dasa sahassiyō,
sahassāṁ dasa dasasahassaṁ ca, dasa dasasahassaṁ satasa- 
hassiyo,  |
dasa satasahassaṁ ca koṭi, dasakoṭi, koṭippakotiyo,
nahutaṁ ca, nimnahutaṁ ca, abbudo ca, nirabbudo,  |
ababam, aṭṭaṁ ca' eva, ahabam, kumudāni ca,
sogandhiya, uppalako, puṇḍarikapadumako,  |
ettakā ganitā samkhēpā gaṇaṇaṅgaṇikā tahiṁ,
tato uparimabhūmi asaṃkhēyyā 'ti vuccati.  |

ekasataṁ ca rājāno Accimassāpi atra jā
mahārajjam akāresuṁ nagare Pakulasavhaye.  |
tesāṁ pacchimako rājā Arindamo nāma khattiyo,
puttā paputtakā tassa chaṇaṅnāsaṁ ca khattiya
mahārajjam akāresuṁ Ayujjhanagare pure.  |
tesāṁ pacchimako rājā Duppasahoro mahissaro,

ABCg2, — 9. kāresuṁ? — 11. dasa satasahassaṁ ca koṭi, pakoti,
koṭippakotiyo? compare Burnouf, Lotus, p. 854; Sp. Hardy, Manual,
ganita samkhēyyā gaṇaṇaṅgaṇiyyā tahiṁ? — uparimā XGlZ, qmam
ABCg2. — bhūmi XCI G1 B, qmip ABCg2M. — 14. Sakulasavhaye ABG,
Bakulasavhaye N, Pagulavhaye F, Kapilavhaye Z. Sāgalasavhaye?
puttā paputtakā tassa saṭṭhi te bhūmipālakā mahārajaṁ akāresuṁ Bārāṇasipuruttāme. |
tesaṁ pacchimako rājā Abhitatto nāma khattiyo, caturāsīti sahassāni tassa puttapaputtakā mahārajaṁ akāresuṁ Kapilanagare pure. |
tesaṁ pacchimako rājā Brahmadatto mahissaro, puttā paputtakā tassa chattimśāpi ca khattiya mahārajaṁ akāresuṁ Hatthipuravaruttāme. |
tesaṁ pacchimako rājā Kambalavasabho ahū, puttā paputtakā tassa baltimśāpi ca khattiya nagare Ekacakkhumhi rajjaṁ kāresuṁ te idha. |
tesaṁ pacchimako rājā Purindado Devapūjito puttā paputtakā tassa āṭṭhavisati khattiya mahārajaṁ akāresuṁ Vajirāyaṁ puruttāme. |
tesaṁ pacchimako rājā Sādhīno nāma khattiyo, puttā paputtakā tassa dvāvīsa rājakhattiyā mahārajaṁ akāresuṁ Madhurāyaṁ puruttāme. |
tesaṁ pacchimako rājā Dhammagutto mahabbalo, puttā paputtakā tassa āṭṭhārasa ca khattiya nagare Ariṭṭhapure rajjaṁ kāresuṁ te idha. |
tesaṁ pacchimako rājā narindo Siṭṭhināmako, puttā paputtakā tassa sattarasa ca khattiya nagare Indapattamhi rajjaṁ kāresuṁ te idha. |
tesaṁ pacchimako rājā Dhammahatto mahāpati, puttā paputtakā tassa pannarasa ca khattiya nagare Ekacakkhumhi rajjaṁ kāresuṁ te idha. |
tesaṁ pacchimako rājā Baladatto mahāpati, puttā paputtakā tassa cuddasa rājakhattiyā mahārajaṁ akāresuṁ Kosambimhi nagare pure. |
tesaṁ pacchimako rājā Bhaddadevo ’ti vissuto, puttā paputtakā tassa nava rājā ca khattiya nagare Kaṇṇagocchhamhi rajjaṁ kāresuṁ te idha. |
tesaṁ pacchimako rājā Naradevo ’ti vissuto, puttā paputtakā tassa satta ca rājakhattiya

mahārājjaṁ akāresuṁ Rojānanagare pure. |
tesaṁ pacchimako rājā Mahindo nāma khattiyo, puttā paputtakā tassa dvādasa rājakhattiyaṁ mahārājjaṁ akāresuṁ Campākanagare pure. |
tesaṁ pacchimako rājā Nāgadevo mahāpatis, puttā paputtakā tassa pañcavīsa ca khattiyyā mahārājjaṁ kārayiṁsu Mithilānagare pure. |
tesaṁ pacchimako rājā Buddhadatto mahābbalo, puttā paputtakā tassa pañcavīsa ca khattiyyā mahārājjaṁ kārayiṁsu Rājagahapuruttame. |
tesaṁ pacchimako rājā Dipaṁkaro nāma khattiyo, puttā paputtakā tassa dvādasa rājakhattiyaṁ mahārājjaṁ kārayiṁsu Takkasilāpuruttame. |
tesaṁ pacchimako rājā Tālissaro nāma khattiyo, puttā paputtakā tassa dvādasa rājakhattiyaṁ mahārājjaṁ kārayiṁsu Kusinārāpuruttame. |
tesaṁ pacchimako rājā Purindo nāma khattiyo, puttā paputtakā tassa nava rājā ca khattiyyā mahārājjaṁ kārayiṁsu nagare Malitthiyyake. |
tesaṁ pacchimako rājā Sāgaradevo mahāssaro, tassa putto Makhādevo mahādānapati abhū. |
caturāsīti sahassāni tassa puttapaputtakā mahārājjaṁ kārayiṁsu Mithilānagare pure. |
tesaṁ pacchimako rājā Nemiyo Devapūjito balacakkavatti rājā sāgarantamahāpati. |
Nemiya putto Kalārajanako, tassa putto Samaṁkaro, Asoko nāma so rājā muddhāvasittakhattiyo. |
caturāsīti sahassāni tassa puttapaputtakā mahārājjaṁ kārayiṁsu Bārānasipuruttame. |
tesaṁ pacchimako rājā Vijayo nāma mahāssaro, tassa putto Vijitaseno abhijātajutindharo. |
Dhammaseno, Nāgaseno, Samatho nāma, Disampati, Reṇu, Kuso, Mahākuso, Navaratho, Dasaratho pi ca, |
Rāmo, Bilārafto nāma, Cittadassi, Atthadassi, Sujāto, Okkāko e' eva, Okkāmukho ca, Nipuro, | Candimā, Candamukho ca, Sivi rājā ca, Saṅjayo, Vessantarо janapati, Jāli ca, Sihāvāhano, Sihassaro ca yo dhīro pavenipālo ca khattiyo, | dveasiti sahassāṇi tassa puttapaputtakā rajjam kāresūn rājāno nagare Kapilasavhaye. |

tesām pacchimako rājā Jayaseno mahipati, tassa putto Sihahanu abhijātajutindhara. |

Sihahanussa ye puttā yassa te pańca bhātaro Suddhodano ca Dhotro ca Sakkodano ca khattiyo | Sukkodano ca so rājā rājā ca Amitodano, ete pańca pi rājāno sabbe Odananāmakā. |

Suddhanassāyam putto Siddhattho lokanāyako janetvā Rāhulabhaddam bodhāya abhinikkhami. |
sabbe te satasahassāṇi cattāri nahutāni ca apare tīṇi satarājāno mahesakkhā siyāyaca. |
ettakā paṭhavipāḷa bodhisattakule vuttā. |

anjiccā vata samkhārā uppādavayadhhamino, uppajjivā nirujjhanti, tesām vūpasamo sukho 'ti. |

Mahārajavenma so niṭṭhito.

Suddhodano nāma rājā nagare Kapilasavhaye Sihahanussāyam putto rajjam kāresi khattiyo. | pańcannam pabbatamajjhe Rājagaha puruttame Bodhisro nāma so rājā rajjam kāresi khattiyo. |
sahāyā aṁṇamañṇā te Suddhodano ca Bhātiyo. [imamhi paṭhame kappe pavenipā janādhipā.] 
jātiyā athavassamhi uppannā pańca āsaya: |

pità mañ anusâseyya attho rajjena khattiyo, 
yo mayhaṁ vijie buddho uppajjeyya narâsabhō, |
dassanaṁ paṭhamamā mayhaṁ upasamkame tathāgato,
55 deseyya amatam dhhammaṁ, paṭivjihheyyam uttaman. |
uppannā Bimbisârassa pañca āsayaṅkā ime.
jātiyā pannarase vasse 'bhisitto pitu accaye, |
so tassa vijie ramme uppanno lokanāyako,
dassanaṁ paṭhamamā tassa upasamkami tathāgato,
desitaṁ amatam dhhammaṁ abbaṁñāsi mahiṁpati. |
jātivassaṁ mahâvīraṁ paṅcatiṁsa anûnakaṁ,
Bimbisāra samā tiṁsa jātavasso mahiṁpati.
viseso paṅcahi vasshe Bimbisārassa Gotamo. |
paṅñasai ca dve vassāni rajjaṁ kâresi khattiyo,
sattatipsam pi vassāni saha buddhehi kārayi. |
Ajātasattu battiṁsa rajjam kâresi khattiyo,
60 att'havassābhisittassa sambuddho parinimbuto. |
parinibbute ca sambuddhe lokajētthe narâsabhē
catuvâsativassâni rajjaṁ kâresi khattiyo. |
bhânavâraṁ tatiyāṁ.

IV.

Satt' eva satasahassâni bhikkhusamghâ samâgâta 
arâhâ klûnasavâ suddhâ sabbe guṇaggatâṁ gatâ. |
te sabbe vicintivâna ucintivâ varaṁ varaṁ 
pânicasatânaṁ therânaṁ akânsu samghasammataṁ. |
dhutavâdânaṁ aggo so Kassapo jinasâsane,
bhâussutânaṁ Ānando, vinaye Upâlipañôto, |
dibbacakkhumhi Anuruddho, Vaṅgûso paṭibhânavâ, 
Pûṇo ca dhammakathikânaṁ, vicitrakahî Kumârakassapo, 
vibhajjanamhi Kaccâno, Koṭṭhîto paṭisambhiîdâ. 
5 ànne p' atthi mahâtherâ agganikkhittakâ bahû. |
Upalîn vinayâm pucechitvâ dhammam Ânandasavhyayaṁ akâmsu dhammasangaham vinayàcapî bhikkhavo. | Mahâkassapathero ca Anuruddho mahâgâni
Upalîthero satimâ Ânando ca bahussuto | aûne bhuâbhiîññâtâ sâvakà satthuvaññitâ
pattapaṭâsambhidâ dhûrâ chañlabhiîññâ mahiddhikâ
samâdhijhânam anuciînâ saddhamme pâramîgata, | sabbe pañcasatâ therâ navaṅgâm jinasâsanaṁ
ugghahetvàna dhâresuṁ buddhaseṭṭhassa santike. | bhâgavato sammukhâ sûtâ paṭîgghahitâ ca sammukhâ
dhammân ca vinayaîcapî kevalam buddhadesitaṁ, | dhammadharâ vinayadharâ sabbe pi âgatâgamâ
asamîrâ asâmîkuppen satthukappâ sadâ garû, | aggasantike gaheṭvâ âggaḥhammâ tathâgata
agganikkhitakâ therâ aggam âkaṁsu sangâhaṁ.
sabbo pi so theravâdo aggavâdo 'ti vuccati. | Sattapanânuhe ramme therâ pañcasatâ gaû
nisînâ pavibhajjîniṣu navaṅgâm satthuṣâsanaṁ. | suttâṁ geyyaṁ veyyâkarânaṁ gâthudânitivuttakâm
jâtakabhûtavedallaṁ navaṅgâm satthuṣâsanaṁ. | pavibhâttât imam therâ saddhammaṁ avinâsanaṁ
vaggapâññâsakan nâma samyuttaṁ ca nipâtakâm
âgamaṭipakakâm nâma âkaṁsu suttasammatanâ. | yâva tiṭṭhatti saddhhammaṁ sangâhaṁ na vinassati
tâvatâ sâsan' addhânàm ciraṁ tiṭṭhati satthuno. | katadhhammaṁ ca vinayaîm sangâhaṁ sâsanârahaṁ
asâmâkampi acalam bhûmi dalham appâṭivattiyaṁ. | yo koci samaṇo vâpi brahmaṇo ca bahussuto
parappavâdakûsalo vâlavedhi samâgato
na sakka paṭîvattetuṁ, Sineru va suppatiṭṭhito. |

devo Māro vā Brahmā ca ye keci paṭhaviṭṭhitā
da passanti anumattāṁ kiṃci dukkhasītāṁ padaṁ.

20 | evam sabbaṅgasampānaṁ dhammavinayasamgahaṁ
suṇibhattam supaṭiechhamanāṁ satthu sabbaṅnutāya ca |
Mahākassapaṁapāmokkha thera pañcasatā ca te
kataṁ dhamaṁ ca vinayasaṁgahaṁ avināsanaṁ |
sāmāsambuddhasadisāṁ dhammakāyasabbaṅvānaṁ
ūtva janassa saudham aksamu dhammasamgahaṁ.

anāṅnavādo sārattho saddhammamanurakkhano
thiti sāsanaaddhānaṁ theravādo sahetuko.
| yāvatā ariyā atthi sāsane buddhasāvakā
devo Mahākassapasamgahaṁ niṭṭhitam.

Nibbute lokanāthasmiṁ vassāni sōlasam tadā,
Ajātasattu catuvisañ, Vijayassa sōlasam ahū, |
samaśaṭṭhi tadā hoti vassam Upālipanḍitaṁ, |
Dāsako upasampanno Upālitherasantike. | yavatā buddhaṣeṭṭhassa dhammappatti pakāsitā
sabbaṁ Upāli vācesi navāṅgaṁ jinabhāsitāṁ |
paripuṇṇaṁ kevalaṁ sabbaṁ navāṅgaṁ suttamāgataṁ
sabbe pi samanuññanti paṭhamaṁ dhammasamgahaṁ. |
mūlanidānaṁ paṭhamañ ādipuṅgaṅgaṁ dhuraṁ
therā pañcasatā katā agga ājāniya kulan ti. |

Mahākassapasamgahaṁ niṭṭhitam.

Nibbuta lokanāthasmiṁ vassāni sōlasam tadā,
Ajātasattu catuvisañ, Vijayassa sōlasam ahū, |
samaśaṭṭhi tadā hoti vassam Upālipanḍitaṁ, |
Dāsako upasampanno Upālitherasantike. | yavatā buddhaṣeṭṭhassa dhammappatti pakāsitā
sabbaṁ Upāli vācesi navāṅgaṁ jinabhāsitāṁ |
paripuṇṇaṁ kevalaṁ sabbaṁ navāṅgaṁ suttamāgataṁ
sabbe pi samanuññanti paṭhamaṁ dhammasamgahaṁ. |
mūlanidānaṁ paṭhamañ ādipuṅgaṅgaṁ dhuraṁ
therā pañcasatā katā agga ājāniya kulan ti. |

Mahākassapasamgahaṁ niṭṭhitam.

| 21. suparicch̄ N. — 22. katā Y, katam N, kata F; comp. v. 18. — vi-
nayaṁ saṁgahaṁ Z. — 23. kāyasabhāvanaṁ AFG1Z, kāyasā bh̄
BG2, kāyaṁ sabbaṅvato, d’Alwis. — 24. raṅkaṅgo? — ṭhitīyā sāsana-
ddhānaṁ, d’Alwis. ṭhāti sāsanaaddhānaṁ (”it will last as long as the
Doctrine”)? — 26. I do not know how to correct kulam. — 29. dhamma-
pāli? — 33. athavā ABC, athavā GZ, tathāvā N, tatthāvānām F. —
Upāli vācesi sāsanaṁ?
caturāsīti sahassāni navaṅgāṃ satthusāsanāṃ vācesi Upāli sabbāṃ Dāsakaṃ nāma pañḍitaṃ. | Dāsako piṭakaṃ sabbāṃ Upālitherasantike uggahetvāna vācesi upajjhāyo va sāsane. |

saddhivihārikāṃ therāṃ Dāsakaṃ nāma pañḍitaṃ vinayaṃ sabbāṃ ṭhapetvāna nibbuto so mahāgaṇi. | Udayo solasa vassāni rajjaṃ kāresi khattīyo, chabbasse Udayabhaddamhi Upālithero sa nibbuto. |

Sonako mānasampanno vānijo Kāsim āgato Giribbaje Veluvane pabbaji satthusāsane. |

Dāsako gaṇapāmokkho Magadhānaṃ Giribbaje vihāsi sattatimsamhi pabbājesi ca Sonakam. |

pañcatālīsavasso so Dāsako nāma pañḍito, Nāgadāsadasavassāṃ, Paṇḍurājassa visati, upasampanno Sonako thero Dāsakasantike. |

vācesi Dāsako thero navaṅgāṃ Sonakassa pi, uggahetvāna vācesi upajjhāyassa santike. |

Dāsako Sonakaṃ theram saddhivihāri anupubbakam katvā vinayapāmokkham catusaatthhimhi nibbuto. |

Vattam cattāris' eva vasso so thero Sonakasavhayo, Kālāsokassa dasavasse adįhamāsān ca sesake, |

sattarasannāṃ vassānāṃ thero āsi pagunako, atikkantekādasavassāṃ chamāsān cāvasesake, |

tasmiṇ ca samaye thero Sonako gaṇapumgavo Siggavāṃ Candavajjiṇ ca akāsi upasampadam. |

tena kho pana samayena vassasatamhi nibbute bhagavati Vesālikā Vajjiputtakā Vesāliyāṃ dara vatthūni dipenti: kappati singilonakappo, kappati dvaṅgulakappo, kappati gāmantarakappo, kappati āvāsakappo, kappati anumati-kappo, kappati ācinnakappo, kappati amathitakappo, kappati jalogim pātum, kappati adasakaṃ nisidanaṃ, kappati jātarūparajatan ti. |

V.

Parinibbānasamayāye Kusinārāyam naruttame satta satasahassāni jinaputtā samāgatā. | etasmin ṣannipātamhi thero Kassapasavahayo satthukappo mahānāgo, paṭhavyā n' athth iḍiso, | arahantānaṃ pañcasatamā uccinītvāna Kassapo varaṃ varaṃ gaheitvāna akāsi dhammasaṅgahām. | pāñīnanaṃ anukampāya sāsananaṃ dīghakālikaṃ akāsi dhammasaṅgahāṃ tiṇṇhaṃ māsānam accaye sampatte catutthe māse dutiya vassupanāyike. | Sattapaṇṇaguhadvāre Māghañānaṃ Giribbaje sattamaśehi niṭṭhāsi paṭhama saṅgahō ayaṃ. | etasmin samgāhe bhikkhū aggani kkhittakā bahū sabbe pi pāramippattā lokanāthassa sāsane. | dhutavaḍānam aggo so Kassapo jinasāsane, bahussutānam Ānando, vinaye Uppāsavo, | dibbacakkhumhi Anuruddho, Vaṅgiso paṭibhāṇavā, Puñño ca dhammakathikānaṃ, vicitrakathī Kumārakassapo, | vibhajjanamhi Kaccāno, Koṭṭhiko paṭisambhidā,
aaññe p' atthi mahâtherâ agganikkhitakâ bahû. | tehi c' aaññehi therehi katakiecchehi sâdhuhû pañcasatehi therehi dhammavinayo ca sângîto. | therehi katasaṁgahô theravâdo 'ti vuccati. | 10

Upâliṁ vinayâm pucchetvâ dhammaṁ Ānandapaṇḍitaṁ akiṁsu dhammasaṁgahâṁ vinayaṁ câpi kevalaṁ. | jinassa santike gahitâ dhammavinayâ ca te ubho Upâlithero ca Ānando saddhamme páranîgato | pariyâdesitaṁ câpi atho nippiyâyadesitaṁ nîtattthaṁ c' eva neyyatthamâ dipiṁsu suttakovidâ. | aggassa santike aggam ghatetva vákyam tathâgataṁ agganikkhitakâ therâ aggam akiṁsu saṁgaham, tasmâ hi so theravâdo aggavâdo 'ti vuccati. | visuddho apagatadoso theravâdânam uttamo pavattittha cikâlâm vassânâm dasadhâ dasâ 'ti. | 15

Nikkhante paṭhame vassasate sampatte dutiye sate mahâbhêdo ajâyittha theravâdanam uttamo. | Vesâlivajjiputtakâ dvâdasa sahassâ samâgata dasa vathûni dipesuṁ Vesâliyaṁ puruttame. | singilonaṅgulakappam gâmantarârâmavâsanaṁ numatîciṇhotapathitaṅglugâ câpi rûpiyâm nisidanaṁ adasakam dipiṁsu buddhasâsane. | uddhammaṁ ubbinayaṁ ca apagataṁ satthusâsane attâm dhammaṁ ca bhûdîtvâ vilomâni dipayiṁsu te. | tesam nigghanatthâya bahû buddhassa svavâkâ dvâdasa satasaṅhassânî jinaṁputtâ samâgata. | 20

etasmîṁ snipatasmîṁ pâmokkhā aṭṭha bhikkhavo satthukappâ mahânâga durâsadâ mahâgaṇi: | Sabbakâmî ca Sâlho ca Revato Khujjasobhito Vâsabhagâmî Sumano ca Sânavâsi ca Sambhûto | Yaso Kânaṅdakaputto jinena thômto isi, pâpânâma nigghahâtthâya Vesâliyaṁ samâgata. |
Vasabhagami ca Sumano Anuruddhassanuvattakā, avasesā therānakandassa diṭṭhapubbā tathāgatam. |
Susunāgassa putto Asoko tadā āsi mahīpati,

Pātaliputte nagaramhi rajaṃ kāresi khattiya. |
taṃ ca pakkhaṃ labhitvāna atṭha therā mahiddhikā |
dasa vatthūni bhinditvā pāpe niddhamayīmsu te. |
niddhametvā pāpabhikkhū madditvā vādapāpakaṃ |
sakavadasodhanatthāya atṭha therā mahiddhikā |
arahantānaṃ sattasatam uccinītvāna bhikkhavo |
varaṃ varaṃ gahetvāna ākaṃsu dhammaṃsagaham. |
Kūṭāgārasālāy’’ eva Vesāliyam puruttame |
āṭṭhamāsehi niṭṭhāsi dutiya sangaha ayaṇ ti. |

Nikkaḍḍhitvā pāpabhikkhū therehi Vajjiputtakā |
aṅgāṇaṃ pakkhāṃ labhitvāna adhammavādī bahū janā |
dasa sahassi samāgantvā ākaṃsu dhammaṃsagaham, |
tasmāyaṃ dhammaṃsagāṃti Mahāsāṃgāti vuccati. |
Mahāsāṃgātiḥ bhikkhū vilomaṃ ākaṃsu sāsanaṃ, |
bhinditvā mūlaṃsagaham aṅgāṇaṃ ākaṃsu saṅgaham. |
aṅgattha saṃgahitaṃ suttaṃ aṅgattha ākārimsu te, |
atthaṃ dhammaṃ ca bhindiṃsu ye nikāyesu pañcasu. |
pariyāyadesitaṃ cāpi atho nippariyāyadesitaṃ |
nitattaḥāci e’ eva neyyatthāṃ ājānītvāna bhikkhavo |
aṅgāṇaṃ sandhāya bhaṇitaṃ aṅgatthaṃ ṭhapayīmsu te,

byañjanaacchāraya te bhikkhū bahu atthaṃ vināsayum. |
chaḍḍetvā ekadesaṃ ca suttaṃ vinayaṃ ca gambhiraṃ |
patirūpaṃ suttavinayaṃ taṃ ca aṅgāṇaṃ kariṇsu te. |
parivāraṃ atthuddhāraṃ abhidhammappakaraṇaṃ |
patisambhidāṃ ca niddesam ekadesaṃ ca jātakaṃ |
ettakaṃ vissajjētvāna aṅgāṇi akārimsu te. |
nāmaṃ līṅgāṃ parikkhāraṃ akappakaraṇāni ca |
pakatiḍhavaṃ vijahetvā taṃ ca aṅgāṇaṃ ākaṃsu te. |

pubbāṅgāma bhinnavādā Mahāsaṃgītikārakā, 

tesaṅ ca anukāreṇa bhinnavādā bahū ahū. | 
tato aparākālamhi tassim bhedo ajāyatha: 
Gokulikā Ekabyohārā duvidhā bhijjīṭṭha bhikkhavo. | 
Gokulikānaṃ dve bhedā aparākālamhi jāyatha: 
Bhannusutakā ca Paññatti duvidhā bhijjīṭṭha bhikkhavo. | 
Cetiyā ca punavādi Mahāsaṃgītibhedakā. 

pañca vādā ime sabbe Mahāsaṃgīṭtimulakā | 
atthām dhammaṅ ca bhindiṃsu ekadesaṅ ca saṃgahaṃ 
ganṭhiṅ ca ekadesamhi chaṭṭetvā aṇṇam acaṃsu te. | 
nāmaṅ liṅgāṃ parikkhāraṃ ākappakaraṇāni ca 
pakatibhāvaṃ vijahetvā taṅ ca aṇṇam acaṃsu te. | 
visuddhatheravādamhi puna bhedo ajāyatha: 
Mahiṃsāsakā Vajjiputtakā duvidhā bhijjīṭṭha bhikkhavo. | 
Vajjiputtakavādamhi catudhā bhedo ajāyatha: 
Dhammuttarikā Bhaddayānikā Chandagarikā ca Sammiti. | 
Mahiṃsāsakānaṃ dve bhedā aparākālamhi jāyatha: 
Sabbatthavādā Dhammaguttā duvidhā bhijjīṭṭha bhikkhavo. | 
Sabbatthavādā Kassapikā Kassapikā Saṃkantikā, 
Suttavādā tato aṇṇa anupubbena bhijjatha. | 
ime ekādasa vādā pabhinnā theravādato 
atthām dhammaṅ ca bhindiṃsu ekadesaṅ ca saṃgahaṃ 
ganṭhiṅ ca ekadesamhi chaṭṭetvāna akamśu te. | 
nāmaṅ liṅgāṃ parikkhāraṃ ākappakaraṇāni ca 
pakatibhāvaṃ vijahetvā taṅ ca aṇṇam acaṃsu te. | 
sattaraṃ bhinnavādā eko vādo abhinnako, 
sabbev' aṭṭhārasa honti 'bhinnavādena te saha. | 
nigrodho va mahārakkho theravādānām uttamo 
anūnām anadhikāṅ c' eva kevalaṃ jinasāsanaṃ, 
kaṇṭakā viya rukkhamhi nibbattā vādasesaka. | 
pāṭhame vassasate n' atthi, dutiye vassasatantare 
abhinnā sattaraṃ vādā uppannā jinasāsane. |
Hemavatikā Rājagirikā Siddhatthā Pubbāparaselikā aparā Rājagiriko chaṭṭhā uppanā aparāparā. | acariyavādaṃ niṭṭhitam.

Anāgate vassasate vassān' aṭṭhārasāni ca
uppajjissati so bhikkhu sāmaṇo paṭirūpako, | brahmalokā cavivāna uppajjissati mānuse jacco brāhmaṇagottenā sabbamantāna pāragu, | Tisso 'ti nāma nāmena Putto Moggalisaṃvayo.
Siggavo Candavajjo ca pabbaṃessati dārakaṃ. | pabbajito tadā Tisso pariyattiṃ ca pāpuṇi bhinditvā tittihiyavādaṃ patitṭhappessati sāsanaṃ. | Pāṭaliputte tadā rājā Asoko nāma nāyako anusāsatī so rajjāṃ dhammiko raṭṭhavaḍḍhano. | sabbe sattasatā bhikkhū anusāsetvāna sāsanaṃ
daśa vatthūni bhinditvā therā te parinibbutā. | brahmalokā cavivāna uppauno mānuse bhave, jātiyā solasavasso sabbamantāna pāragu. | pucchāmi sāmaṇaṃ pañhaṃ ime pañhe viyākara, iruvedāṃ yajuvedaṃ sāmavedāṃ pi nighaṇḍuṃ itihāsaṅ ca pañcamaṃ. | therena ca katokāso pañhaṃ pucchi anantarō.
paripakkaṇānaṃ māṇavaṃ Siggavo etad abravi: | aham pi māṇava pañhaṃ pucchāmi buddhadesitaṃ, yadi pi kusalo pañhaṃ byākarobhi yathātathām. | bhāsītena saha pañhe: na me dīthham na me sutāṃ,
pariyāpunaṃ tam mantāṃ, pabbajjā mama rucatti. | sambādhāya gharavāsā nikkhāmivāna māṇavo anagāriyāṃ santibhāvāṃ pabbajī jinasāsane. | sikkhākāmaṃ garucittam Candavajjo bahussuto anusāsitthā sāmaṇeraṃ navāgaṇaṃ satthusāsanaṃ, | Siggavo niharatvāna pabbaṃjāpesi dārakaṃ,
susikkhitaṃ mantadharam Candavajjo bahussuto navāgaṇaṃ anusāsetvā therā te parinibbutā 'ti. |
Candaguttassa dvevasse catusatthi ca Siggavo tadā, atṭhapaṇānāsa vassāni Pakuṇḍakassa rājino,
upasampanno Moggaliputto Siggavatherasantike. 
| Tissu Moggaliputto ca Candavajjassa santike
vinayam uggahetvāna vimutto upadhisamkhaye. | 70
Siggavo Candavajjo ca Moggaliputtaṁ mahājutim
cācesuṁ piṭakaṁ sabbaṁ ubhatosamghahapūnakām. |
Siggavo ānāsampanno Moggaliputtaṁ mahājutim
katvā vinayapāmokkhāṁ nibbuto so chasattati. |
Candagutto rajjam kāresi vassāni catuvīsati,
tasmiṁ cuddasavassamhi Siggavo parinibbuto |
araṁnakha dhutavādo appiccho kānane rato
sabbaso so rato danto sādhāmme pāramīgato |
pantasāsane ramme ogāhetvā mahāvanaṁ
eo adutiyō sūro sīho va girigabhare. |
nibbute lokanāthassa vassāni solasaṁ āhū, 
samasaṭṭhi tadā hoti vassāṁ Upālipaṇḍitam, |
Ajātasattu catuvīsāṁ, Vijayassa solasaṁ āhū, 
Dāsako upasampanno Upālitherasantike. |
cattālis' eva vassāni Dāsako nāma paṇḍito, 
Nāgadāse dasavasse, Pakuṇḍakassa visati, |
upasampanno Sonako therō Dāsakasantisate. 
cattālīsavasso dhīro therō Sonakasavhayo, |
Kālāsokassa dasavasse, Tambapaṃṇi antarāvāse vassāṁ ekā-
dasaṁ bhave,
Siggavo upasampanno Sonakatherasantike. |
Candaguttassa dvevasse, catusaṭṭhi Siggavo tadā, 
atṭhapaṇānāsa vassāni Pakuṇḍakassa rājino, 
upasampanno Moggaliputto Siggavatherasantike. |
Asokadhammassa chavasse chasaṭṭhi Moggaliputto āhū,
atṭhacattārīsa [vassāni] Mutasivassa rājino, 
Mahindo upasampanno Moggaliputtassa santike, 
uggahesi vinayaṁ ca Upāli buddhasantike,

71. ubhosamāghahassuttakam? Comp. 7, 28. — 76. lokanāṭhasmim? 
comp. 4, 27. — 78. Pāṇḍurājassa visāti? comp. 4, 41. — 82. Instead 
of chasatiḥ it ought to be satthi. — aṭṭhacattālīsam Mutasivassa rājino N, 
aṭṭhacattārīsam (9sa A) ABG, omitting the following words; aṭṭhavattādi-
pam F. Z: aṭṭhacattārīsavassamhi Mahindo nāma yatissaro upasampanno suvi-
suddho Mogg9 s°.

VI.

Dve satāni ca vassāni aṭṭhārasa vassāni ca sambuddhe parinibbute abhisitto Piyaḍassano. | āgātā rājaiddhiyo abhisitte Piyaḍassane, pharati puṇṇatejaṁ ca uddham adho ca yojanam, Jambudīpe mahārajje balacakke pavattati. | vaso Anotatto daho Himavapabbatamuddhani, sabbosadhena samyuttā solasam pi kumbhiyo tādā devasikanu niccaṁ devā abhiharanti te. |
nāgalatādantakaṭṭhatā sugandham pabbateyyakaṃ mudusinidham madhuram rasavantaṃ manoramaṃ tadā devasikam niccam devatābhiharanti te. | āmalakāṃ osadhaṃ ca sugandham pabbateyyakaṃ mudusinidham rasavantaṃ mahābhūteḥ upaṭṭhitaṃ 

tadā devasikam niccam devatābhiharanti te. | dibbapānaṃ ambapakkaṃ ca rasavantaṃ sugandhakam tadā devasikam niccam devatābhiharanti te. | Chandadahato va pañcavaṇṇaṃ pāpuraṇanivāsanaṃ tadā devasikam niccam devatābhiharanti te. | sisahānagandhacunnaṃ tathā cāuuvilepanaṃ mudukaṃ pārupattāya suvanadussam asuttakaṃ | mahārahānaḥ ajananaṃ ca sabban taṃ nāgalokato 
tadā devasikam niccam nāgarājāharanti te. | ucchuyatṭhipūgamattam pītakaṃ hatthapūchanaṃ 

tadā devasikam niccam devatābhiharanti te. | nava vāhasahassāni suvāharanti sāliyo undurehi visodhita, 
makkhikā madhukaṃ karum, acchā kūṭamhi koṭayum, | sakunā suvaggajātā karavikā madhurassāra 

Asokapuññatejena sadā sāventi mūnuse. | kappayuko mahānāgo catubuddharicarako suvannasamkhalikābaddho puññatejena āgato, | pūjesi rattamālehi Piyadassi mahāyaso. 
vipāko pīṇḍapātassa paṭiladdho sudassano. | Chandaguttassayaṃ nattā Bindusārassa atrajo rājaputto tadā āsi Ujjenikaramolino, 

15 anupubbena gacchanto Vedissanagaram gato. | tatrāpi ca seatthidhitā Devī nāmā 'ti vissutā 
tassa saṃvāsam anvāya ajāyi puttam uttamaṃ. | Mahindo Saṃghamittā ca pabbajjāni samarocayum, 

°saṃ ca Z, °saṃ pi ca N, °saṃ pi ca ca F. soḷasa ambukumbhiyo? soḷ° pāniyakumbhiyo? Samantapās.: "Anotattada hato ... soḷasa pāniyagha... devatā āharanti." 

ubho pi pabbajitvāna bhindīṁsu bhavabandhanam. |  
Asoko rajjam kāresi Pāṭaliputte puruttame,  
abhisitto tiṇi vassāṇī pasanno buddhasāsane. |  
yadā ca parinībbāyi sambuddho Upavattane  
yadā ca Mahindo jāto Moriyakulasambhavo  
etthantare yam gaṇitaṁ vassam bhavati kittakaṁ? |  
dve vassasatāni honti catuvassam pan' uttari  
samantaramhi so jāto Mahindo Asokatrajō. |  
Mahindadasavassamhi pitā bhāte aghātayi,  
Jambudīpam 'nusāsento catuvassam atikkami, |  
hantvā ekasate bhāte vāṁsaṁ katvāna ekato  
Mahindacuddasame vasse Asokaṁ abbiśiṅcayum. |  
Asokadhammo 'bhisitto paṭīladdhā ca iddhiyo,  
mahātejo puṇṇavanto dīpe cakkapavattako. |  
paripuṇṇavisavassamhi Piyaddass' abbiśiṅcayum.  
pāsaṇḍaṁ parigaṇhanto tiṇi vassāṁ atikkami. |  
dvaṣaṭṭhiditthigatikā pāsaṇḍā channavutikā,  
sassataucchedamūla sabbe dvihi paṭīṭhihī, |  
ниғаṇṭḥаcelakā c' evа itаrа paribbājakā  
itārā brāhmaṇā 'ti ca aṁne ca puthuladdhikā. |  
niyantisassatuccchede sammūlhe hinidīṭhihe  
itobahiddhāpāsaṇḍe tīṭhiye nāṇādīṭhihe  
sārāsāraṁ gavesanto puthuladdhi nimantayi. |  
tīṭhiyane nimantītvā pavesetvā nivesanām  
mahādānāṁ padatvāna paṇhām pucchī anuttaram. |  
paṇhām puṭṭhā na sakkonti vissajjetum sakā balā,  
ambaṁ puṭṭham labuṣam vā byākārīṁsu apaṇṇakā. |  
amumattam pi sabbesāṁ alan te puna desanām.  
bhinditvā sabbapāsaṇḍaṁ harītvā puthuladdhike |  

22. Mahindacuddasasasse Z, °dacuddasame vasso (°sse A) A BG,  
dacuddasamavasse F, °de cuddasame vasse N. — 24. pāsaṇḍe A. Comp.  
v. 30. — 26. itarā brāhmaṇā N; itarā is wanting in the other MSS. —  
brahmanāpi ca? — 27. niyatisass°? nigaṇṭhasass°? — 28. niman-  
tetvā A. — nivesane YF. — 29p. puṭṭho AZ, °ṭham BGN, suṭṭham F.  
ambam puṭṭho (puṭṭhā?) labuṣam va? — 30. The king, as is related  
in the Samantapāsādikā, invited the ascetics to sit down on what seats they  
judged due to themselves. They placed themselves on different kinds of  
low seats, whereas Nigrodha took his seat on the royal throne. I there-  
fore propose to correct this line thus: anumattam pi sabbesāṁ alan te pana  
nisidanām.
iti rājā vincintesi: aṁñe pi ke labhāmase
ye loke arahanto ca arahattamaggañ ca passanti? | saṁvijjanti ime loke, na ymina lokam asuṁñātamaṁ,
kadāhaṁ sappurisānaṁ dassanam upasamkame? | tassa subhāsitaṁ sutvā rajjam demi savijitaṁ. |
iti rājā vicintento dakkhiṇeyye na passati, 
niccaṁ gavesati rājā sīlavante supesaḷe. |
caṅkaman tamhi pāsāde pekkhamāno bahū jane 
rathiyā pindāya caranatam Nigrodhām samaṇaṁ addasa. |
pāsādikam abhikkantaṁ paṭikkantam vilokitaṁ

35 ukkhittacakkhussampannaṁ arahantaṁ santamānasam |
uttamadamonathappattamaṁ dantam guttamaṁ surakkhetam 
kulagaṇe asaṁsaṭṭham nabhhe candam va nimmalaṁ, |
kesaraṁ va asantasaṁ, aggikkhandham va tejitam, 
garuṁ durāsadam dhīraṁ santacittaṁ samāhitaṁ, |
khīṇasavaṁ sabbaklesadoshitam purisuttamaṁ 
cāravihārasampannaṁ sampassamaṁ samaputtamaṁ |
sabbagunagaṇataṁ Nigrodhaṁ pubbasahāyaṁ vicintayi 
pubbe suciṇṇakusalaṁ ariyamaggaphale ṭhitam, |
rathiyā pindāya caranatam muniṁ moneyyavussati. |
jigīṁsaṁāno sa dhīro cintayi: |
buddho ca loke arahā sāvako lokuttaramaggaphale ṭhito 
mokkhaṁ ca nibbānagato asaṁsayaṁ aṁñataro esa therō 
gurūṁaṁ. |
so paṁcapitipādāṁ paṭilabhi ulāraṁ pāmojjamanappā- 
śadito, 
nidhiṁ va laddhā adhano pamoḍito iddho manoicchitaṁ 
va Sakkopamo. |

32. apaṇṇakaṁ N. suññataṁ? Comp. the following stanza of the 
Buddhavamsa: evaṁ nirākulaṁ āsi suññataṁ tittīyēhi tam, vicittam araḥ-
hanthevi vasibhūtehi tādhi. — sajīvitam A, savijitam BG, yaṁ jītaṁ Z, 
savijitaṁ N, saṁvijitaṁ F. — 35. okkhittaṁa* A. Comp. Mahāvagga I, 
39. pubbasamayaṁ? — 40. pindāya is wanting in all the MSS., ex-
cept in N. — 40. 41. sunimmonavayitaṁ jigīṁsamaṇo virācintayi AG1, suni-
monavassitaṁ jīgisāmāno sa viro cintayi F, muniṁ moneyyavussati jīgisāmāno 
sa dhīro cintayi N, passitvā so vicintayi Z. These words are wanting in BG2. 
muniṁ moneyyavussitaṁ ... jīgisāmāno sa dhīro vicintayi? — 
42. buddho va? — ssāvako A. — After *ṭhito* we ought to insert 
"muni" or a similar expression. — 43. pāmojjāṁ manappasādito?
āmantāyi aṇṇatarekaṃmaṃ: handa bhikkhan tam tara-
mānañāpo
nayehi pāsādkām santavuttīṃ nāgo va yantaṃ rathiyā
kumārañāṃ
| asantāsanaṃ santagunādhivāsitaṃ.
| rājā pāsādavipulaṃ paṭilabhi udaggahaṭṭho manasābhadicin-
tayi:
nissāṃsayaṃ uttamadhhammapatto adiṭṭhapubbo ayam puris-
uttamo.
| vimāṃsāmāno punad evam abravi: supaṇṇattaṃ āsanaṃ ...
paththaṇāni,
nisīdayi pabbajitattham āsane, mayā anuṇātaṃ tassābhī-
patthitaṃ.
| ādāya rañño vacanaṃ padakkhiṇāṃ ... gahetvā abhirūhi
āsane,
nisīdi pallaṅkavare asantāso Sakko va devarājā Panḍu-
kambale.
| vicintāyi rājā: ayaṃ aggadarako niccalo asantayi .. atthi nu
tam.........
| disvā rājā tam tāruṇāṃ kumāraṇāṃ ariyavattaparihāraṇāṃ
varāṃ
susikkhatām dhammavinayakovidām disvā rājā tāruṇāṃ ku-
māraṇāṃ pasannacitto punad evam abravi:
| desehi dhammaṇā tava sikkhatām mama, tvam eva satthā,
anusāsitaṃ tayā
karomi tuyhaṃ vacanaṃ mahāmuni, anusāsa maṃ ... su-
ño desanāṃ.
| sutvāna rañño vacanaṃ sutejitaṃ navaṅgasatthe paṭisam-
bhiddatthīto

44. bhikkhantam Y, "nte G1 N, "nte F. bhikkhun tam? — 45. na-
yeha? — santagunāvāsitaṃ ("kaṃ F) YF, santagunādhivāsitaṃ N. santag-
unādhivāsitaṃ? — 46. pāsaḍaṃ və? — uttamadamaṭṭhapano N. —
47. nissīdāhi pabbajitaṭṭham āsane (Mahāvamsa, p. 25, l. 6: "anurūpe
āsane") mayā anuṇātaṃ tayābhipatthitaṃ? — 48. ca dakkhiṇāṃ
AB sa dakkhiṇāṃ karaṃ (see Mahāvamsa, p. 25, l. 8) gahetvā? —
49. asantāpi ("piti B G2) tam ABG2, asantāpi akathinu tam G1, asan-
tāpi ("ya N) atthi nu tam X, santāpi atthi Z. asantāso ...? — 50. va-
raṃ N, carī F, dhari Y. — The repetition of "disvā — kumāraṇāṃ" ought
to be expunged. — 51. sutopadesanāṃ (sun° G1) ABG, which may be
correct. In Z, v. 52 and the last Pāda of v. 51 are wanting.
vilolayi tepiṭakam mahārahaṇ, tam addasa appamādasu-
appamādo amatapadaṇ, pamādo maccuno padaṇ, 
appamattā na miyanti, ye pamattā yathā matā. | 
Nigrodhadhiram anumodayantaṇ rājā vijāniya tam agga-
hetum, 
ye keci sabbaṅṅubuddhadesitā sabbesaṃ dhammānam imassa 
mūlakā. | 
ajj' eva tuṇhe saraṇam upemi buddhāṇ ca dhammaṃ sara-
ṇaṃ ca saṁghaṃ, 
saputtadāro sahaṅṅatakajjano upāsakattan paṭīvedayāmi tam. | 
saputtadāro saraṇe paṭiṭṭhitto Nigrodhakalyāṇamittassa 
āgamā: 
pūjemi caturo satasahassarūpiyaṃ atṭhaṭṭhaṅkaṃ niccabha-
ttaṅ ca theran. | 
tevijjā iddhippattā ca cetopariyāyakovidā 
khīṇasavā arahanto bahū buddhassā sāvakā. | 
theran avoca punad eva rājā: icchāmi saṁgharatanassa 
dassanaṃ, samāgamaṃ sanippatanti yāvatā abhivādayāmi suṇāmi dham-
maṃ. | 
samāgata saṭṭhisahassabhikkhu, dūtā ca raṅṇo paṭīveda-
yimṣu: 
saṅgho mahāsaṁnipāto sutuṭṭho, gacchasi tvam icchasi saṁ-
ghadassanaṃ. | 
dūtassa vacanaṃ sutvā Asokadhammo mahīpati 
ānantayi ātisaṁghamittāmacce ca bandhave: | 
dakkhiṇapadānaṃ dassāma mahāsaṁghasamāgame, 
karoma veyyāvatikaṃ yathāsattim yathābalaṃ. | 
maṇḍapaṇi āsanaṃ udakaṇi upaṭṭhaṅhām dānabhajanāṃ 
patiyādentu me khiṇapaṇ dānārahaṇaṃ anucchavā. |  

54. vijāniya tam aggahetum ABG2, vijāniṇisu tam aggahetum Z, vijāni 
(°ni N) bahuni (°huni N) gahetum (aggahetum G1) XG1. — ⁰buddhaṇa 
desitā ABG2. — imassa mūlakā XG1, imañ mūlakaṃ ti (°kan ti A, °kā 
ti b) ABG2, imassa mūlakā Z. imañ assu mūlakaṃ? — 58. sanii-
patanti ABG, santi patanti Z, sanippatantu X. — 59. sanippatiṃsu sutthā 
(san° A; kutṭhā Z) Y, sanippatā sutuṭṭhā G1, sanippāto sutuṭṭho N, sanii-
pāḍāta suduṭṭhā F. — gacchāhi Z. — icchāmi F. gacchāhi tvam icchi-
taṃ s°? — 61. dakkhinadhammaṇ (°damaṇ N) XG1. dakkhipāda-
63. suciyāgū sasamkhatā | paṭiyādentu me khippaṁ manuññaṁ bhojanam sucīṁ. | mahādānaṁ ca dassāmi bhikkhu samge gañuttame, nagaramhi bheriyo vajjantu, vīthi sammajjantu te, vikirantu vālukaṁ setaṁ pupphaṁ ca pañcavaṇṇakam, | māлагhiyaṁ toranaṁ ca kadalfi puṇṇaghettiṁ subhaṁ utukkamaparam thūpaṁ thapayantu taṁhi-taṁhi. | vattthehi ca dhajaṁ katvā bandhayantu taṁhi-taṁhi, mālādāmasamayeṭta sobhayantu imaṁ puraṁ. | khattiya brāhmaṇaṁ vessa suddā aññakulāsu ca vatthaṁ ābharaṇaṁ pupphaṁ nāṇālakārabhūṣita ādāya dīpaṁ jalamanam gacchantu saṁghadassanam. | sabbāṁ ca tālavacaraṁ gandhabbā nāṇākulā sikkhitā vajjantu vaggusavaniyā sussarā, gacchantu aggavaraṁ saṁghadassanam. | laṁkārakāmadā c' eva sotthiyaṇaṭanātakā sabbe saṁgham upayantu hāsayantu saṁgataṁ. | pupphaṁ ca anekavidhaṁ puṇṇakaṁ ca anekadhā vividhaṁ vanṇakaṁ c' eva karontu pūjaṁ anekarāsiyo. | saṁghadassanam. | Nagarassa paṭṭhāratt antare dānaṁ sabbāṁ paṭiyantu patthitaṁ. | pūjaṁ saṁādaya sabbāṁ divasaṁ rāṭṭhavāsīkā rattīṇ ca sabbam niyāme asesto karontu saṁghādhiḥkārassa ārabhi. | taṁ rattiyā accayena bhattam sakanivesane pañṭarasasampannam paṭiyādetvāna khattiyo | sāmace saparivāre aṅāpesi mahāyaso: ———


... dānaṁ sabbāṁ asesto paṭṭiyādentu patthitaṁ. | pūjaṁ saṁādaya sabbāṁ divasaṁ rāṭṭhavāsīkā rattīṇ ca sabbam tiyāmaṁ karontu saṁghābhīrataḥ. | ??
gandhamālāpupphakūṭam pupphachattadhajām bahuṇ | divā dīpaṇ jalamānaṃ abhiharantu mahājanā.

75 yāvatā mayā āṇattā tāvatā abhiharantu te. | inamhi nagare sabbe negamā ca catuddisā sabbeva rājaparisā sayoggabalavāhanā sabbe maṃ anugacchantu bhikkhusaṃghassa dassanaṃ. | mahatā rājānubhāvena niyāsi rājakumāro Sakko va Nandavanuyānām evaṃ sobhi mahāpati. | gatvāna rāja taramānarūpo bhikkhusaṃghassa santike abhivādetvāna sammodi vedajāto kacānjali. | ārocayi bhikkhusaṃghaṃ: maṃ atthāmaṃ anukampatu. yāva bhikkhu anuppatte sabbe antonivesane, | samghassa pitaram theram pattam ādāya khattiyo

76. The words „sabbeva rājaparisā“ are wanting in the Sinhalese MSS. sabbe ca rājapirisā? — 77. Nandavanuyānām Z. — 78. The metre is correct if we expunge „rāja“. — 79. The second hemistich seems to be out of its place here; we should insert it perhaps before v. 84. — yāva bhikkhu anuppattā? — 83. pādukaṃ aṭṭhaṃ? Comp. the Apa-
dāna (Phayre MS., fol. 160) : „pāduke . . . datvā . . . osadham aṭṭhām datvā“. — 84. pavāretvāna? — 86. pucchi sugambhīram BCG2R.

pūjāmāno bahupupphēhi pāviśi nagaraṃ puraṃ. | nivesanaṃ pavesetvā nisidāpetvāna āsane yāguṇ nāṇāvidham khaḷjam bhojanaṃ ca mahārāham adāsi payatapāṇi yāvadatthāmaṃ yadicechakām. | bhuttāvi bhikkhusaṃghassa onitapattapāṇino ekamekassa bhikkhuno adāsi yugasātakaṃ. | pādasambhaṇjanāṃ telam chattaṃ cāpi upāhamaṃ sabbaṃ samaṇaparikdhāraṃ adāsi phāṇiti madhum. | parivāretvāna nisīdi Asokadhanno mahāpati, nisajja rāja pavāresi bhikkhusaṃghassa paccayaṃ: | 76. The words „sabbeva rājaparisā“ are wanting in the Sinhalese MSS. sabbe ca rājapirisā? — 77. Nandavanuyānām Z. — 78. The metre is correct if we expunge „rāja“. — 79. The second hemistich seems to be out of its place here; we should insert it perhaps before v. 84. — yāva bhikkhu anuppattā? — 83. pādukaṃ aṭṭhaṃ? Comp. the Apa-
dāna (Phayre MS., fol. 160) : „pāduke . . . datvā . . . osadham aṭṭhām datvā“. — 84. pavāretvāna? — 86. pucchi sugambhīram BCG2R.

77. Nandavanuyānām Z. — 78. The metre is correct if we expunge „rāja“. — 79. The second hemistich seems to be out of its place here; we should insert it perhaps before v. 84. — yāva bhikkhu anuppattā? — 83. pādukaṃ aṭṭhaṃ? Comp. the Apa-
dāna (Phayre MS., fol. 160) : „pāduke . . . datvā . . . osadham aṭṭhām datvā“. — 84. pavāretvāna? — 86. pucchi sugambhīram BCG2R.
sahetum atthasampannaṁ khalitaṁ u' athi subhāsitam, satipaṭṭhānaṁ sammappadhaṇaṁ iddhipādaṁ ca indriyaṁ | balaṁ bojjaṅgaṁ maggaṅgaṁ suvbhattam sudesitaṁ, evaṁ sattappabhedaṁ ca bodhipakkhiyaṁ uttamaṁ, | lokuttaraṁ dhammavaraṁ navaṅgaṁ satthusāsanaṁ vitthāritaṁ suvbhattam desesi dipaduttamo; | caturāsītīsaḥassāni dhammadakkhandhaṁ anūnakaṁ pāṇānaṁ anukampāya desit' ādicecabandhunā. | amatuttamaṁ varadhamaṁ saṁsāraparimocanaṁ sabbadukkhaṁ khalituvaṁ maggaṁ desesi amatosadham. | sutvāna vacanaṁ rājā bhikkhusaṁghaṁ bhāṣitaṁ pāmojjahāsabahulo devajāto narāsabho sarājīkaṁ parisāya imaṁ vākyam udāhari: | caturāsītīsahassāni paripūṇāṁ anūnakaṁ desitaṁ buddhaśeṭṭhaṁ dhammadakkhandhaṁ mahārahaṁ, | caturāsītīsaḥassāni ārāmaṁ kārayaṁ' aham ekekādhammakhandhaṁ ekekāraṁ pūjayaṁ. | channavutikotiḥdanaṁ vissajjetvāna khattiyo tam eva divasaṁ rājā ānāpesi ca tāvade. | tasmīṁ samaye Jambudīpe nagaraṁ caturāsītiyo ekekanagaraṭṭhāne paccēkāraṁ kārayi. | anto tīṇi ca vassāni vihāraṁ katvāna khattiyo parinīṭṭhitamhi ārāme pūjāṁ sattāha kārayi. | bhāṇavāraṁ chaṭṭham.

VII.

Mahāsamāgamo hoti Jambudīpasamantato, bhikkhū asti koṭiyo bhikkhuṁ channavuti sahassiyo, bhikkhū ca bhikkhunīya ca chaḷabhiṅṅā bahūtarā. | bhikkhū iddhanubhāvena samaṁ katvā mahītaṁ lokavivaranam katvā dassesum pūjiye mahe. | Asokārāme thito rājā Jambudīpaṁ avekkhati, bhikkhuiddhānubhāvena Asoko sabbattha passati. |

addasa vihāraṃ sabbam sabbattha mahiyam katam dhajam ubhopiyaṃ puppham toranaṃ ca mālagghiyaṃ | kadali punṇaghatañ ca eva nanāpupphasamohitaṃ,
5 addasa dipampaṃdalam vibhūsan taṃ catuddisaṃ. | pamodito hāṭṭhamano pekkhanto vattate mahe samāgata bhikkhusaṃghge bhikkhuni ca samāgata | mahādānañ ca paññattanā diyaṃāne vanibbake caturāsītisahassāni vihāre disvāna pūjite |
Asoko 'pi attamano bhikkhusaṃghaṃ pavedayi: ahañ ca bhante dāyādo satthu buddhassa sāsane. | balu mayham pariccāgo sāsane sāravādino; |
10 caturāsītisahassāni ārāmā kārīta mayaṃ | pūjāya dhammakkhandhassa buddhaṃsetṭṭhassa desite; cattāri satasahassāni devasikaṃ pavattayi, | ekañ ca cetiyaṃ pūjan ekam Nigrodhasavhayaṃ ekañ ca dhammakathikamaṃ ekam gilanapaccayam; diyatī devasikaṃ nīcamaṃ Mahāgaṅgā va odanaṃ. | añño koci pariccāgo bhīyyo mayham na vijjati, saddhā mayham dalhatara, tasmā dāyādo sāsane. |
sutvāna vacanaṃ rañño Asokadhammassa bhāṣitaṃ paṇḍito sutasampanno nipupatthativiniccayo |
15 sanīghassa tesu vihāraṃ anuggahathṭhya sāsanānaṃ anāgata ca addhāne pavattim sutvā vicakkaḥo |
byākāsi Moggaliputto Asokadhammapucchitaṃ: paccayadāyako nāma sāsane paṭibāhīro, | yassa puttaṃ va dhītaraṃ va uraṃmi jātam anvayaṃ pabbājesi cajetvāna so dvāyādo sāsane. |

suvāna vacanām rājā Asokadhammu mahipati
Mahindakūrām puttaṁ Saṃghamittān ca dhītaraṇaḥ |
ubho anantayi rājā: dāyado homi sāsane.
suvāna pituno vākyaṁ ubho putṭadhivāsayuṁ: |
suṭṭha deva sampāṭicchāma karoma vacanāṁ tava,
pabbajhehi ca no khippaṁ, dāyado hohi sāsane. |
paripuṇṇavatisattvassu Mahindo Asokatrajo
Saṃghamittā ca jātiyā vassaṁ atṭhārasaṁ bhave. |
chavassamhi Asokassa ubho pabbajitā paṭaṁ, 
tath' eva upasampanno Mahindo ṃīpajotako, |
Saṃghamittā tadā yeva sikkhāyo 'va samādiyi. 
ahū Moggaliputto va theravādo mahāgaṇī. |
catupaṇṇasavassamhi Asokadhammu abhisittto, 
Asokassabhīsitattato chasāṭṭhi Moggalisavhāyo, 
tato Mahindo pabbajito Moggaliputtassa santike. |
pabbājesi Mahādevo, Majjhanto upasampade. 
ime te nāyakā tīni Mahindassānukkampakā. |
Moggaliputto upajjhāyo Mahindaṁ ṃīpajotakam 
vācesi piṭakaṁ sabbaṁ atthaṁ dhammaṁ ca kevalam. |
Asokassa dasavassamhi Mahindo catuvasiko 
sabbaṁ sutapariyattim gaṇipācariyo ahū. |
sudesītaṁ suvihatam ubhosamgahasuttakam 
Mahindo theravādakam uggahetvāna dhārayī. |
vinnīto Moggaliputto Mahindaṁ Asokaatrajaṁ 
tīsso vijjā chalabhīṇā caturu paṭisambhidā. |
Tisso Moggaliputto ca Mahindaṁ saddhivihārikaṁ 
āgamapiṭakam sabbaṁ sikkhāpesi nirantarām. |
tīni vassamhi Nigrodho, catuvasamhi bhataro, 
chavassamhi pabbajito Mahindo Asokatrajo. |
Kontiputta ubho therā Tisso cāpi Sumittako 
atṭhavassamhi 'sokassa parinibbīṁsu mahiddhikā. |
ime kumārā pabbajitā ubho therā ca nibbutā. |

chavasse saṣṭhi M°? — 25. upasampado Z. — 27. sutapariyattim AG1, 
sutapariyattim Z, sutapariyattī B GU N. — gani° BG, gani° A, gani° CR, 
gani M, ganni N. gani acariyo? "pācariya" does not mean "a pupil", 
as Childers says, but "the teacher's teacher". — 28. chalabhīṇā M2a; the 
other MSS. omit these words. chaḷ abhīnā. — catasso? — 32. Comp. 
Mahāvamsa, p. 38.
upāsakattam desīmsu khattiyā brāhmaṇā bahū, mahālābhō ca sakkāro uppaṭṭi buddhasāsane, 
pahinālabhasakkāra tittthiyā puthuladdhikā.

35 paṇḍarāṇgā jaṭilā ca niṇaṭhācelakādikā | 
aṭṭhamsu satta vassāni, ahosi vagguposatho, 
ariyā pesalā lajjī na pavisanti uposathaṃ. |
sampatte ca vassasate vassaṅhattaṃnā satāni ca 
sat̐thī bhikkhusahassāni Asokārāme vasisms te. |
ājīvakā aññaladdhikā nānā dūsenti sāsanām, 
sabbe kāsāyavasanā dūsenti jinasāsanaṃ. |
bhikkhusahassaparivuto cha labhīṇno mahiddhikō

Moggaliṃputto gaṇapāmokkko akāsi dhammasaṅgahāṃ. |
Moggaliṃputtto mahāpaṇno paravādappamaddanno

40 theravādāṃ dalhaṃ katvā saṅgahāṃ tatiyaṃ kato. |
madditvā nānāvādāni nīharitvā alajjino bahū 
sāsanam jotayītvāna kathāvatthunā pakāsayī. |
tassa Moggaliṃputtassa Mahindo sādhivreṇikō 
upajjhāyassa santike saddhammaṃ pariyāpuṇī. |
nikāye paṃca vācesi satta c‘ eva pakaranė, 
ubhatovibhaṅgaṃ vinayaṃ parivāraṇaṃ ca khandhakaṃ 
ugghāi vīro nipuṇo upajjhāyassa santike ’ti. |

Nikkhante duṭiye vassasate vassāni chatthimṣati 
puna bhedo ajāyatha theravādānam uttamū. |
Pātaliputtanagaramhi rajjān kāresi khattiyō

45 Dhammasoko mahāraja’ pasanno buddhasāsane. |
mahādānāṃ pavattesi samghe gaṇavaruttaṃe, 
cattāri satasaḥassāni ekāhe‘ eva nissajī. |
cetiyaṃsa yajā ekāṃ dhammassa savanassā ca 
gilānānaṃ ca paiceyaṃ ekāṃ samghassā nissajī. |
tittthiyā lābhāṃ disvāna sakkāraṇa mahārahaṃ 
sat̐thimettasahassāni theyyasaṃvāsakā ahū. |
Asokārānaṇaḥvāramhi pāṭimokkko paricchiji, 
kārāpento pāṭimokkkoṃ amacco ariyānaṃ aghātayi. |

34. desaṃsū Z. — 37. ca vassasate G1NZ, dve vassasate ABG2. |
vassa N, vassāni Y. — chatthimṣatāni ABG2, chatthimṣa satāni G1NZ. —
43. dhiro N, vīro Y. — 44. vassāni ca chatthimṣati? — 47. yajā ekāṃ |
N, yajākaṃ G1, ca ekāṃ ABG2, ca ekāsa Z. pūjan ekāṃ? — savanasa ca N, 
cassa ca G1, ca tattheva ca AZ, ca tattheva kā BG2. —
titthiyē nigghahatthāya bahu Buddhassa savākā saṭṭhimattasaḥassānī jinaṃ puttā samāgatā. | ekasmīṃ sannipātamhi therō Moggaliatrajo satthukappo mahānāgo paṭhavāyā n' athī idiso. | ariyānaṃ ghātiṭāṃ kammaṃ rājā therāṃ apucchatha, pāṭihīraṃ karītvāna rañño kaṅkhāṃ vinodayi. | therassā santike rājā uggahetvāna sāsanaṃ theyyasaṃvāsabhikkhuno nāseti linganāsanaṃ. | titthiyā sakavādena pabbajitvā anādarā buddhavacanāṃ bhindiṃsu visuddhakaṇḍanaṃ iva. | sabbe pi te bhinnavādā vilonā theravādato, tesaṅ ca nigghahatthāya, sakavādavirocanāṃ, | desesi therō abhidhammāṃ kathāvatthuppakaraṇāṃ nigghahō idiso n' athī paravādappamaddanāṃ. | desetvā therō abhidhammāṃ kathāvatthuppakaraṇāṃ sakavādasodhanatthāya, sāsanaṃ dīghakālikāṃ, | arahantānaṃ sahassāṃ uccinītvāna nāyako varaṃ varaṃ gahetvāna akāsi dhammasaṃghaṃ. | Asokārāmavihāramhi Dhammarājena kārite navamāsehi niṭṭhāsi tatiyo saṅghaḥ ayaṃ ti. | saddhammasaṃghaṃ navamāsaṃ niṭṭhitāṃ. bhāṇavāraṃ sattamaṃ.

VIII.

Moggaliputto dīghadassī sāsanassa anāgatī paccantamhi paṭīṭhānaṃ disvā dibbena cakkhuṃ | Majjhantikādayo there pāhesi attapāṇcame: sāsanassa paṭīṭhāya paccante sattabuddhiyā | paccantakānaṃ desānaṃ anukampāya pānīnaṃ pabhāṭukā balappattā desetha dhammaṃ uttamaṃ. | gantvā Gandhāravisayāṃ Majjhantiko mahā isi kupitaṃ nāgaṃ pasādetvā mociṣi bandhanā bahu. | gantvāna raṭṭham Mahisāṃ Mahādevo mahiddhiko coditvā nirayadukkhena mociṣi bandhanā bahun. |
athāparo pi Rakkhito vikubbanesu kovido
vehāsaṁ abbhuggantvāna desesi anamataggioyaṁ. |
Yonakadhammarakkhitathero nāma mahāmati
aggikkhandhopamasuttakathāya Aparantakaṁ pasādayi. |
Mahādhammarakkhitathero Mahārāṭṭham pasādayi
Nāradakassapajātakakathāya ca mahiddhiko. |
Mahārakkhitathero pi Yonakalokaṁ pasādayi
dākakārāmasuttantakathāya ca mahiddhiko. |
Kassapagotto ca yo therō Majjhimho Durabhisaro

IX.

Lankādīpō ayām ahū sīhena Sihalā iti.
dīpuppattim imaṁ vamasaṁ suṇātha vacanaṁ mama. |
Vaṅgarājassāyaṁ dhītā araṇāne vanagogaraṁ
sīhasanaṁvasaṁ anvāya bhātaro janayī duve. |
Sihabālu ca Sivalī kumārā ēkarudassanā
māta ca Susimā nāma pitā ca Sihasaśrayo. |
atikkante solaṁvasasse nikhamimitvā guhantarā
māpesi nagaraṁ tattha Sihapuraṁ varuttamaṁ. |
Lāḷaraṭṭhe talim rājā Sihaputpo mahabhālo
5 anusāsi mahārajjamañ Sihapuravaruttame. |

6. The country which was converted by Rakkhita, is not named; and
even in a work so full of the greatest blunders, as the Dipavamsa, we should
scarcely be justified in changing „athāparo“ into „Vanavāse“.
1 rather
conjecture: atha therō pi Rº. — 10. Dundubhiśarā ABG2, Durabhiśaro
G1, Durabhiyāpāro N, durāsado Z. The Mahāv. Ītikā has Dundhabhinna-
saratherō; the Sam. Pāśadikā, Dundubhiśara (Paris MS.) and Duddabhiya (MS. of the British Museum); the Inscription given by Cunningham (the Bhilsa Topes, p. 316), Dadabhisāra. — 12. mokesum A2. — 12. 13. bahu?

IX, 1. Sihalaṁ ABG2, Sihalā G1Zn. — dīpuppattim N, dīpuppatti Y,
which may be the correct reading; comp. the note on „dhātu“ I, 1. —
2. sīhaṁ s° N, which possibly is correct. — 4. rahantare Y, guhantarā N.
battīṃsa bhātaro honṭi Sīhaputtassa atrajā, Vijayo ca Sumitto ca subhajeṭṭhabhātārā ahum. Vijayo nāmo so kumāro pagabbho āsi asikkhito karoti vilopakammanā atikiccam sudārunāṃ. samāgatā jānapadā negamā ca samāgatā upasanaṃkamā rājānaṃ Vijayadosannāṃ pakāsayāṃ. tesāṃ vacanāṃ sutvāna rājā kupitamānāso ānāpesi amaccānaṃ: kumāraṃ niharathā imaṃ, paricārikā ime sabbe puttadārā ca bandhavā dāsidāsakammakare niharantu janappadā. tato taṃ niharitvāna visuṇa katvāna bandhave āropetvāna te naïvaṃ vuybittha anṇave tadā. pakkamantu yathākāmaṃ honṭi sabbe adassanaṃ rāṭṭhe janapade vāsaṃ mā puna āgamicchati. kumārānaṃ ārūḷhanāva gataṃ dipaṃ avassakaṃ, nāmadheyyaṃ tadā āsi Naggadipan ti vuccati. mahilānaṃ ārūḷhanāva gataṃ dipaṃ avassakaṃ, nāmadheyyaṃ tadā āsi Mahilāraṭṭhan ti vuccati. purisānaṃ ārūḷhanāvā apilavantā va sāgaram vippanaṭṭhā disāmūlhā gata Suppārapaćṭṭhanām. orohetvāna Suppāraṃ sattasaṭṭhā ca te tadā vipulamā sakkārasammanāṃ akamṣu ca Suppārakā. tesu sakkariyamāṇesu Vijayo ca sahāyakā sabbe luddāni kammāni kurumāna nabujjhakā, pānaṃ adinnāṃ paraḍāraṃ musāvādaṇ ca pesuṇaṃ anācāraṇa ca dussilaṃ ācaranti sudārunaṃ. kakkhalam pharusaṃ ghoram kammaṃ katvā sudārunaṃ ujjhāyevāna mantimsu: khippaṃ ghātema dhutake.

Ojadipo Varadipo Manḍadipo 'ti vā ahū Laṅkādipo ca paṇṇatti Tambapāṇṇiti nāyati.
parinibbânasamaye sambuddhe dipaduttame
Sihabâhussâyaṁ putto Vijayo nâmâ khattiyo |
Laṅkâdipaṁ anuppatto jahetvâ Jambudipavhayaṁ.
byâkâsi buddhasëtilï: so rájâ hessati khattiyo. |
tato âmantayi satthâ Sakkaṁ devânâm issaraṁ:
Laṅkâdipassa ussinkaṁ mā patamjatha Kosiya.
sambuddhassa vaco sutvâ devarâjâ Sujampati
Uppalavanâpassa âcikkhi dipaṁ ârakkhabâranâṁ:
Sakkassa vacanaṁ sutvâ devaputto mahiddhiko
25 Laṅkâdipassa ârakkham sapariso pacecupâṭṭhâti.
tayo mâse vasitvâna Vijayo Bhârûkacakhake
ujjhâyetvâ janakâyaṁ tam eva nâvam ârûhi. |
ârohitvâ sakam navam pilavantâ 'va sägaraṁ
ukkhittavâtavegena nadimûlha mahâjana. |
Laṅkâdipam upâgama orohitvâ thale thitâ, paṭiṭṭhitâ
dharanâtàte atijighacchitâ have
pipâsitâ kilantâ ca, padasâgamanâṁ jâyati. |
ubhopâñhi jannûhi yogam katvâ puthûvîyam
majjhe vutṭhâya ðhatvâna pâñi passanti sobhanâ. |
surattam paṁsu bhûmibhâge hatthapâñinhî makkhite,
30 nâmadheyyaṁ tadâ âsi Tambapaññiti taṁ ahû. |
pâṭhamanâm nagaraṁ Tambapaññi Laṅkâdipavaruttamame,
Vijayo tâhim vasanto issariyam annasâi so. |
Vijayo Vijito ca so nâvam anurakkhena ca
Accutagâmi Upatisso pâṭhaman to ñdh' âgato. |
âkiññâ naranârihi babû sabbe samâgâtâ
tâhim tâhim disâbhâge nagaraṁ mâpesi khattiyo. |

22. jahitvâ Z. — 25. sapariso (sapûrûso G1) pacecupâṭṭhâti A G1, saha-
dayo paceebandhâti N, ðhapesi Vâsudevako Z; the whole stanza is wanting
in BG2. sapariso pacecupâṭṭhâti? — 26. ujjhâyatâni käyaṁ taṁ (kâya-
naṁ A, käyaṁ naṁ G2) AB G2, ujjhâyatâni känaṁyayaṁ Z, ujjhâyetvâ käyaṁ
G1, ujjhâyetvâ janakâyaṁ N. — 27. ukkhittâ vâtâ? — disâmûlha
AB G2, d'Alwis (Attanâg. 8); nadimûlha N G1Z. Comp. v. 15. — 28. have
AZ, bhave BG, vade N. — padasâgamanânâ jâyati N, gamanena jâyati
G1 Z, gamanânâ na jâtyayûm (jânyayûm A) AB G2; padasâgamanena ca, d'Alwis.
Dr. Bûhler proposes to read: padasâgamanânâ jhâyati. — 29. yogam N, viyâgam Y, viyâtan d'Alwis. — majjhe G1 Z, d'Alwis, pachhâ AB G2. —
nahippassantî Y, d'Alwis. — 30. surattapâṁsu A. — makkhitaṁ AB G2, makkhitaṁ Z, d'Alwis, makkhi ne makkhita? — v. 32 is wanting in B
G2 Z. — nâmâ anurakkhena ca AG, kkhe na ca N. Anurâdhânakkahta-
tena ca? comp. v. 35. — pâṭhamante ñdhâgato GN, ñte ñdhâgato A. pâ-
thaṁan te ñdhâgata? — 33. babû sattâ? comp. 12, 27; 13, 10.
Tambapanni dakkhīnato nadītīre varuttame
Vijayena māpitaṇ nagaraṇ samantāpuṭabhedanaṃ. |
Vijito Vijitaṃ māpesi, so Uruvelaṃ māpayi,
Nakkhattanāmako 'maeco māpesi Anurādhapuraṃ. |
Acēutagāmi yo nāma Ujjēnīṇ tattha māpayi,
Upatīsso Upatissaṇ nagaraṇ suvibhattantarāpanaṃ
iddhaṃ phitaṇ suvitthāraṃ ramaṇīyaṃ manoraṇaaṃ. |
Laṅkādīpavhaye ramme Tambapanniṃhi issaro
Vijayo nāma nāmena paṭhamanaṃ rajjaṃ akārayi. |
āgate sattavassamhi ākinṇa janapado ahu.
āṭṭhatīṃsati vassāṇi rajjaṃ kāresī khattiyo. |
sambuddhe navame māse yakkasenaṃ vidhamitaṃ,
sambuddhe paṇcama vasse nāganaṃ damaya jino,
sambuddhe āṭṭhame vasse samāpatti samāpayi. |
imāni tīṇī ṭhānāṇi idhāgami tathāgato.
sambuddhe paṭchime vasse Vijayo idham āgato. |
manussāvāsaṃ akārayi sambuddho dipaduttamo,
anupādisesa ya sambuddho nibbuto upadhīsāmkhaye. |
parinibbutamhi sambuddhe dhammarāje pabhaṃkare
āṭṭhatīṃsati vassāṇi rajjaṃ kāresī khattiyo. |
dūtaṃ pāhesi Sīhapuraṇaṃ Sumittavhassa santike,
laumā āgacchatu 'mheko Laṅkādīpavaruttamaṃ. |
n' athi koci mam' accaye imaṃ rajjanusāsako,
niyāyāmeda imaṃ dipaṃ mamaṃ kataparakkamaṃ. |
bhāṇaṇaraṇaṃ navamaṇaṃ.

X.

Paṇḍusakkassayaṇaṃ dhītā Kaccāna nāma khattiyaṃ
kulavaṃṣānurakkhaṇatthāya Jambudīpā idhāgata. |
abhissita khattiyaṃbhheṣekena Paṇḍuvāsamahesiyaṃ,
tassā samvāsaṃ anvaya jāyinsi ekādana atrāja, |
Abhayo Tisso ca Utti ca Tisso Aselapaṇcamo

35. Vijito N, Vijayo Y. — so BGN, yo AZ. — Nakkhattanāmako N,
Nakkhattarādhahanāma so (°nāma so ABG2) Y. — 39. vidhamitiṃ G1N,
— 44. mamaṃ N, mama G1, mayā ABG2Z.
X, 2. mahesiya ZG1n, māhesi sā A, mahesi B G2.
Vibhâto Râmo ca Sivo ca Matto Mattakalena ca, tesam kaniṭṭhadhitâ tu Cittâ nâmâ 'ti vissutâ, raṇjayati jane diṭṭhe Ummâdacittâ 'ti vuecati. | sinkâbhisekavassena âgami Upatissagâmake.  


XI.


Chāṭapabbatapadāmhi veluyāṭṭhi tayo ahū, setā rajayaṭṭhi ca latā kaṃcanaśannibhā, nilādiyādīsaṃ pupphaṃ pupphayaṭṭhimhi tādīsaṃ, sakunā sakunayaṭṭhimhi sarupēn' eva sāṣṭhitā 'tī. We may try to correct vv. 15—17 in some such manner: setā rajayaṭṭhi ca, latā kaṃcanaśannibhā; tathāpi pupphayaṭṭhi sā, [yattha atimanorāmaṃ]
hayagajarathā pattā āmalakavalayamuddikā
kakudhasadisā nāma ēte aṭṭha tāda muttā. |
uppanne Devānampiyē tassabhisekatejasā
tayo maṇī āharimṣu Malayā ca janappadā, |
tayo yāṭṭhi Chāṭapāḍā, aṭṭha muttā samuddakā. |
maṇīyo Malayā jāta rājāraha mahājanā

20 Devānampiyapuññena anto sattāham āharum. |
dīsvāna rājā ratanamā mahagghān ca mahārahaṁ |
asamam atulaṁ ratanam acchariyam pi dullabham |
apassannacitto giram abbhudirayi: aham susāto kulino naraggo, |
suciṇṇakammassa ēti idisaṁ phalaṁ, ratanam bahusatasa-
hassajātikaṁ |

laddham mama puṁnakammamasambhavam.
kō me arahati ratanānaṁ abhihāram sampaṭicchitum, |
mētā pitā ca bhātā vā nātimitā sakā ēc me? |
iti rājā veśenteto Asokaṁ khatṭiyam sari. |
Devānampiyatisso ca Dhammāsoko naraṁbhīhū

25 adīṭṭhasahāya ubho kalyāṇā daṁhabhattikā. |
atthi me piyasahāyo Jambudīpassa ēssaro |
Asokadhammo mahapūṇṇo sakā pānasamo mama, |
so me arahati ratanānaṁ abhihāram sampaṭicchitum, |
aham pi datum arahāmi aggama sāsanaṁ dhanam. |
uṭṭhehi kattāra taramāno ādāya ratanam īmaṁ |
Jambudīpavhayaṁ gantvā nagaraṁ Pupphaṁakamaṁ |
aggaratanaṁ payacechhehi Asokaṁ mama sahaẏakaṁ. |
inām pītaṁ lohitakaṁ odātaṁ ca pabhassaram |
kālaṁ hōti sassirikāṁ pupphasaṅghānasādisam; |
dijayaṭṭhi tath’ eva sā, [saوية viya disare] |
dijā yattha yathāvāṇaṁ evam tattha catuppadda. |

Comp. Mahāvamsa, p. 68.
18. kakudhāyavisā Z, kakudhasadisā N, kakudhāsavisā ABG. kaku-
dhāpakatikā? — etā aṭṭha? — Between vv. 18 and 19 probably a de-
scription was given of the three kinds of maṇī (see Mahāvamsa, p. 69, l.2). |
Possibly the words „maṇīyo Malayā jāta” (v. 20) belonged to this lost pas-
sage. — 22. balaṁ Y, phalāṁ N. — bahunekasah” N, bahuchakenasah” Gl. — 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. |
vacchhehi Gl, payacechhe Y. paṭicchehi? — mama sahaẏakaṁ N, saha-
yāṁ mama Y.
Mahārīṭhō Sālo ca brāhmaṇo Parantapabhato Putto Tisso ca gaṇako

... ime caturō dūte pāhesi Devānampiyo. |

pabhassaramañi tayo aṭṭha muttāvarāni ca
patodayāṭṭhittaya c' etāṃ saṅkharaṇam uttamaṃ
bhurahutamaṃ parivārena pāhesi Devānampiyo. |

amaccam senāpatim Ariṇṭham Śālaṅ ca Paramcaphabbaṃ
Puttaṃ Tissaganaṅkaṇa ca ḫatthe pāhesi ḫattiyo. |

chattuṇ cāmarasaṅkhaṇaḥ ca veṭhanaṃ kannabhūsanam
Gaṅgodakaṅa ca bhīṅkāraṃ saṅkhaṇa ca sivikaṇa ca |

nandiyāvaṭṭaṃ vaḍḍhamānaṃ rājābhiseke pesitā
adhośīmaṃ vatthuyagaṃ aggaṇa ca hatṭhapuṇchanaṃ |

haricandanaṃ mahāgagghaṃ aruṇavaṇṇamattikaṃ
harītakaṃ āmalakaṃ imaṃ sāsanam pi pesaiyː |

buddho dakkhiṇeyyaṃ' aggo, dhanno aggo virāgīnāṃ,
saṅggo ca puṁsakkhettaggo, tūṇi aggā sadevake. |

imaṇ caḥaṃ namassāmi uttamathāya ḫattiyo. |

pañca māse vasitvāna te dūtā caturō janā
adhāya te paṇḍākāraṃ Asokadhammaṃ pesitaṃ |

visākhamāse dvādasapakkhe Jambudipā idhāgata. |

abhisekaṃ saparivāraṃ Asokadhammaṃ pesitaṃ |

dutiyaṃ abhiṣiṇicīthha rājanaṃ Devānampiyo. |

abhissitto dutiyābhiseko visākhamāse uposathe. |

tayo māse atikamma jeṭṭhamāse uposathe
Mahīndo sattamo hutvā Jambudipā idhāgato. |

rājābhisekabhaṇḍaṃ niṭṭhitaṃ. |

bhāṇavāram ekādasamaṃ.

XII.

Vālāvijānīṁ uṇhisāṁ khaggaṁ chattāṁ ca pādukaṁ veṭhānaṁ sārapāmaṅgaṁ bhūṅkāraṁ nandivaṭṭakaṁ | sivikaṁ saṅkhāṁ Gaṅgodakaṁ adhovimaṁ vattthakoṭīyaṁ suvaṇṇapātikācchum maḥaggaṁ haṭṭhapūñchaṇaṁ | Anotattodakaṁ kājaṁ uttamaṁ haricandanaṁ arupavaṇṇamattikaṁ aṁjanam nāgamāhaṭāṁ | harītakaṁ ñamalaṁ maḥaggaṁ amatosadhaṁ saṭṭhivāhasataṁ sāliṁ sugandhaṁ sukaṁhaṭāṁ puṇṇakammabhinnibattiṁ paṁhesi Asokasavhaya. | ahaṁ buddhā ca dhammaṁ ca saṁghaṁ ca saraṇaṁ gato ।

5 upāsakattaṁ desemi Sakyaputtassa sāsane. | imesu tisu vattthusu uttame jinasāsane tvam pi cittaṁ pasādehi saraṇaṁ upehi satthuno. | imaṁ sambhāvanaṁ katvā Asokadhāmino mahāyaso paṁhesi Devānampiyassa; gatadūtena te saha | Asokārāme pavare bahū therā mahiddhikā Laṅkātalānuṅkampāya Mahindaṁ etad abravum: | samayo Laṅkādipamhi patiṭṭhāpetu sāsanāṁ, gacchatu tvam mahāpuṁṇa paśāda dipalaṇjakam. | paṇḍīto sutasampanno Mahindo dipajotako ।

10 saṁghassa vacanaṁ sutvā sampatiṭchi sahaṅgaṇo | ekaṁsaṇaṁ civaraṁ katvā paggahetvāna anjaliṁ abhivādayitvā sīrasā: gacchāmi dipalaṇjakam. | Mahindo nāma nāmema saṁghathero tadā ahū, Iṭṭhiyo Uṭṭiya therō Bhaddasālo ca Sambalo |
sāmanero ca Sumano chaḷabhiṁṇo mahiddhiko, ime pañca mahātherā chaḷabhiṁṇā mahiddhikā. Asokārāmamhā nikkhantā caramāṇā sahaggaṇā, anupubbena caramāṇā Vedissagiriyaṁ gataṁ. vihare Vedissagirimhi vasitvā yāvadicekaṁ mātaram anuśāsetvā saranē sile uposathe patiṭṭhapesi saddhamme sāsane dīpavāsīnaṁ. sāyaṁhe paṭisallāna Mahindathero mahāgaṇi samayaṁ vā asamayaṁ vā vicintesi rahogato. terasaṅkappam aṁnāya Sakko devānam issaro pātur ahū therasammukhe santike ajjhabhāsatha: kālo te hi mahāvīra Lankaḍīpapasādanam, khippam gaccha varadipaṁ anukampāya pāṇīnaṁ. Lankaḍīpavaram gaccha dhammaṁ desehi pāṇīnaṁ, pakāsaya catusacaṁ satte moechi bandhanā. sāsanaṁ buddhajēṭṭhasa Lankaḍīpamhi jotaṁ, byākataṁ c' asi nāgassa bhikkhusaṁgho ca sammato, ahaṁ ca veyyāvatikam Lankaḍīpasa cāgame karomi sabbakiccāni, samayo pakkamituṁ tayaṁ. Sakkassa vacaṁ samvaṭ Mahinda dīpaṭotako bhagavatā subyākato bhikkhusaṁghena sammato Sakko ca maṁ samāyaci, patiṭṭhissāmi sāsanaṁ. gacchām' ahaṁ Tambapaṇṭhiṁ, nipunā Tambapaṇṭhikā, sabbadukkhakhkhyāmay maggam na suṇanti subhāsitaṁ. tesāṁ pakāsayaissāmi, gamissām dīpalaṅjakam. kālaṁu samayaṁu ca Mahindo Asokatrajo gamānman Lankaṭalamā ṣatvā āmantaṁy sahaggaṇe Mahindo ganapāmokkho samānupajjhāyake catu, sāmanero ca Sumano Bhaṇḍuko ca upāsako, channaṁ ca chaḷabhiṁṇānaṁ pakāsesi mahiddhiko: 


avijandhakāraṃ bhinditvā ālokaṃ dassayissāmi, jotayissāmi kevalam Tambapāṇñīṁ jinasāsanan ti. evam ussāhito ca pana vāsavinā devarājena evaṃvācasiṃkena utthāya paṭisallānā viṣiyāparāmipatato apalokayi bhikkhusam-ghan ti. | gacchāma mayanī Tambapāṇñīṁ, nipūṇā Tambapāṇñīkā, sabbadukkhaḥkhyām maggaṃ na suṇanti subhāsitaṃ. tesāṃ santappayissāma gacchāma dīpalaṅjakan ti. | Vedissagiriye ramme vasitvā tīṃsa rattiyō: kāḷāṅ ca gamanaṃ dāṇi, gacchāma dīpam uttamaṃ. | 35 palinā Jambudipato hamsarājā va ambarc, evam uppatīṭa therā nipatiṃsu naguttame. | purato puraseṭṭhassa pabbate meghasannibhe paṭiṭṭhaṁiṇsu Missakakūṭamhi hamsā va nagamuddhani. | Mahindo nāma nāmema saṃghatthero tadā ahū, Iṭṭhiyo Uttiyō therō Bhaddasālo ca Sambalo | sămaṅero ca Sumano Bhānduko ca upāsako, sabbe mahiddhikā ete Tambapāṇīṇip Saddakā. | tattha uppatito therō hamsarājā va ambare purato puraseṭṭhassa pabbate meghasannibhe | paṭiṭṭhito Missakakūṭamhi hamsā va nagamuddhani. | tasmiṇ ca samaye rājā Tambapāṇīnimhi issaro | Devānampiyatisso so Muṭasivassa atrajo. | Aṣoko abhūsitto ca vassāṃ atṭhārasaṃ ahū, | Tissassa ca abhūsitte sattamāse anūnake Mahindo dvādasavasso Jambudipā idhāgato. | gimhāne pacchime māse jeṭṭhamāse uposatthc anurādha-jeṭṭhanakkhatte Mahindo gaṇapāmokkho Missakagirīm āgato. | migavaṇi nikkhami rājā, Missakagirīm upāgami. | devo gokānārūpena rājānaṃ abhidassayī. | 45
disvāna rājā gokaṇṇām tararūpō 'va pakkami, piṭṭhito anugacchanto pāvīsi pabbatantarāṃ. | tatth' eva antaradāhyi yakkho therassa sammukhā, nisinnāṃ therāṃ adakkhi, bhīto rājā ahū tadā. | mamāṃ yeva passatu rājā eko ekaṃ, na bhāyati, samāgata balakāye atho passatu bhikkhunāṃ. | tatth' addasaṃ khattiyabhūmīpālāṃ padūṭṭharūpāṃ migavaṅ carantaṃ,

nāmena taṃ ālapi khattiyassa: āgaccha Tissā 'ti tadā avoca. | ko 'yaṃ kāsāvavasano muṇḍo sānghāṭipāruto eko adutiyō vācaṃ bhāsati maṃ amānusim? | samaṇo 'ti maṃ maṇuṇasalokeyaṃ khattiya pucchasi bhūmipāla.

samaṇā nayaṇ mahārāja dhammarājassā savakā tam eva anukampāya Jambudīpā idhāgatā. | āvudhaṃ nikkhipītvāna ekamantaṃ pāvīsi, nisajja rājā sammodi bahuṃ atthūpasamhitam. | sutvā therassa vacanaṃ nikkhipītvāna āvudhaṃ tato therāṃ upagnetvā sammoditvā ca pāvīsi. | amaccabalakāyo ca anupubbaṃ samāgata parivāretvāna atṭhaṃsu cattārīsa sahassiyō. | disvā nisinnatherānaṃ balakāye samāgata:

aṅṅe atthi bahū bhikkhū sammāsambuddhasāvakā? | tevijjā iddhīpattā ca cetopariyakovidā khināsavā arahanto bahū buddhassa savakā. | ambopamena jānītvā paṇḍit' āyaṃ arindamo desesi tattha suttantaṃ hathipadam anuttaraṃ. | sutvāna taṃ dhammavaṃ saṃdēhājato va buddhīma cattārīsasaḥassāni saraṇāṃ te upāgamuṃ. | tato attamano rājā tuṭṭhahattho pamodito āmantayi bhikkhusamghāṃ: gacchāma nagaraṃ puraṇā. |

46. tararūpō N, tadarūpō G1, tathārūpō Y. — 49. addasa A. — duṭṭhar ABG, padūṭṭhar Zn. — 51. The first line (samaṇo — bhūmīpāla) is given in AG1N only, the second (samaṇā — sāvakā) in ABG2Z; in A in which both lines are given mana prima, the first is included in brackets. I believe, that both are written by the author of the Dipavamsa; see the Introduction, p. 6. — 52. kiyaṃ? — pucchasi N, passasi A, pucchasi G1. — 53. sammoditvāna Y, tvā ca N. — e' upāvīsi! — 59. 60. Probably we ought to transpose these two verses.
Devānavhayarājānanāṃ subbataṃ sabalavāhanaṃ paṇḍitaṃ buddhisampannanāṃ khippam eva pasādayi. 

suvāna raṅṇo vacanaṃ Mahindo etad abravi: 
gacchasi tvam mahārāja, vasissāma mayaṃ idha. 
uyyojetvāna rājānaṃ Mahindo dipajotako 
āmantayi bhikkhusaṃgham: pabbājessāma Bhaṇḍukam. 
therassa vacanaṃ suvā sabbe turitamānasā 
gāmasimaṃ vicinītvā pabbājetvāna Bhaṇḍukam, 
upasampadañ ca tattē eva arahattañ ca pāpuṇi. 
girimuddhāni ṭhito therō sārathīṃ ajjhabhāsatha: 
alāṃ vānaṃ na kappati paṭikkhittam tathāgataṃ. 
uyyojetvāna sārathīṃ therō vasi mahiddhiko 
gagane haṃsaraṇā va pakkamiṃsu velāyasā, 
orohetvāna gaganaṃ paṭhaviyam paṭiṭṭhitā. 
nivāsanam nivāseute pārputite ca cīvaram 
dīsvāna sārathi tuṭṭho rājanañ ca pavedaya. 
pesetvā sārathīṃ rājā amacce ajjhabhāsatha: 
manḍapam paṭiyādetha antonivesane pure. 
kumārā kumāriyo ca itthāgarañ ca devīyo 
dassanaṃ abhikāṅkhantā there passantu āgate. 
suvāna raṅṇo vacanaṃ amaccā kulajātikā 
tonivesanamajjhē akāṃsu dussaṃmanḍapaṃ. 

vitānaḥ chāditam vattham suddham setam sunimmaññ 
dhajasankhaparivāram setavatthehi 'lāmkataṃ, 
vīkipavālukā setā setapupphasusanthatā 
alāmkatamanḍapaṃ setā himagabbhasamūpamā. 
sabbasethehi vatthehi alāmkāretvāna manḍapam 
abhantaram saṃsaṃ katvā rājanaṃ paṭivedayum: 
parinīṭṭhitam mahārāja manḍapam suktam subhaṃ, 
āsanaṃ deva jānāhi pabbajitānulomikam. 

5

60. Devānavhayarājānaṃ ("vharaj M) Y, Devānampiyarājānaṃ N. — 
61. gacehãhi? — 64. tathã gate? With regard to the grammatical 
construction comp. 14, 22. 62. — 65. therā vā mahiddhikā? — ārohitvāna 
Z, ārohetvāna ABG, orohetvāna N. orohitvāna? — 66. [pārputite N, 
pārputitaṃ Z, "pitam A, phārputitañ B, phārputitañ G. pārputante? — 
69. kulapubbajā Gl, kulapabbajā N. — antonivesane majjhe Y. — 71. alām- 
katamanḍapaṃ seems to be corrupted; only one manḍapa was constructed (see 
also Mahāvamsa, p. 82, l. 2). "manḍapaṃ setam "maṃ? — 72. abhutta- 
raṃ N, abbhunata G1. — 74. pavedayi ("yi A, yim B) ABG2.
yanam deva na kappati bhikkha
am mam uuyojetvā pacchā huvā purī āgata. |
uccāsayanamahāsayanan bhikkhūnam na ca kappati, bhummattharaṇān jānātha te therā āgacchanti. |
sārathissā vaco sutvā rājāpi tuṭṭhamānaso paccuggantvāna therānaṁ abhirāhātva sammodayi. |
pattaṁ gahetvā therānaṁ saha theruhi khattiyu pūjento gandhamālehi rājadhāram upāgami. |
raño antepūram theru pawisetvāna maṇḍapam addassa saṅhataṁ bhūmiṁ śaṇanam duṣsavārito. |
nisidıṁsu yathāpāññatte āsane duṣsavaṇe, 80
nisinne ndakaṇṭ datvā yāgum datvāna khaṭjakam |
puṇitaṁ bhohanaṁ raño sahaṭṭhā saṃpāvārayī. |
bhuttaviḥbojananāma theraṁ onīṭapattappāṇaṁ |
āmaṇṭayā Anulādeviṁ saha antoghare jan'e:
okāsān jānātha devi, kālo te payirupāsitum. |
therānaṁ abhirāhātva pūjētvā yāvadicchaṇaṁ |
Anulā nāmaMahēśe kaṇñāpaṇaśatāvatā |
upasaṃkamitvā therānaṁ abhirāhātva upāvīsi. |
tesāṁ dhammaṁ adesēsi petavatthuṁ bhayaṅkaraṁ |
vimānaṁ saccasaṃyuttaṁ pakāsesi mahāgaṇi. |
sutvāna taṁ dhammavaraṁ saddhājātā vibuddhimmā | 85
Anulā mahēśe sahaṅkaṇñāpaṇasatā tāda |
sotāpattiphalhe 'ṭṭhamuṁ, paṭhamaṁbl'amayō ahun. |
bhāṇavaram dvādasamaṁ. 74—76.  aho acchariyam — 76. āgacchanti Y (āgacchante G1), agacchante N. — 79. pavisitvāna! — āsane duṣsacārūke ABG2, āsanaṁ (āsana G1) duṣsavārito G1N, āsanaṁ duṣsalamkataṁ Z. ās dussacchādītām? — 80. yathābuddhāṃ saṅhata duṣsapītha A, yathāpāññaṭte āsane duṣsavārito (duṣsavirite G1, duṣsaṇasante BG2, duṣsapāraṇe Z) BGNZ. dussacchādite? — 81. rājā sahaṭṭhā? vv. 81. 82 give a fair specimen of the grammatical incorrectness which prevails through the whole Dipavaṇṣa. 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 Sanmatēp: „rājā therc puṇitena khaḍaniyena bhōjaniyena sahaṭṭhā santappetvā sam āvāṣetva Anulādeviṁ ukkaṁhaṁ pāca itthasatāni therānaṁ abhirāhānaṁ pujaśaṅkāraṁ ca kārontu 'ti pakkośeṭvā ekamantaṁ nisil.“ — 83. This stanza is wanting in BG2. — evata AG1, ca ta Zn. — 84. tasaṁ? — 85. vibuddhimmā N, bhuddhimmā Y. saddhājāto va bu ddhimā (comp. v. 58)
XIII.

im āhaṁ bhante uyyānaṁ Mahāmeghavanaṁ subhaṁ
câtuddissassa saṃghassa dadāmi, paṭigaṁhatha. | 30
narindavacanam sutvā Mahindo dipajotakā
paṭiggaheṣi uyyānaṁ saṃghārāmāsā kāraṇā. |
dadaṇtām paṭigaṁhantassa Mahāmeghavanaṁ tadā
campīthā paṭhāvi tattha nānāgajjitakampanaṁ. |
patiṭṭhapesi saṃghassa narindo Tissasavhoyo,
Mahāmeghavanuyyānaṁ Tissārāmaṁ akāsau taṁ. |
patiṭṭhapesi saṃghassa paṭhamaṁ Devānampiyo
Mahāmeghavanāṁ nāma ārāmaṁ sāsanārahaṁ. |
tatthāpi paṭhāvi kampi abhutam lomahaṁsanaṁ.
lomahaṭṭhā jana sabbe there pucchipītha sarājikā. |
imaṁ paṭhamaṁ vihāraṁ Laṅkādipe varuttame,
sāsanaruṇānatāya paṭhamaṁ paṭhavikampanaṁ. |
disvā acchariyam sabbe abhutam lomahaṁsanaṁ
celukkhepaṁ pavatthuṁ, n' atthi idisakaṁ pure. |
tato attamano rājā vedajāto kathaṁ jali
upanāmesi bahūṁ puffaṁ Mahindaṁ dipajotakā. |
puffaṁ thero gahetvāna ekoṁkāse pamaṁcayi,
tatthāpi paṭhāvi kampi dutiyaṁ paṭhavikampanaṁ. |
idam pi acchariyam disvā rājasenā sarāṭṭhaka
ukkuṭṭhisaddam pavattisum dutiyaṁ paṭhavikampanaṁ. |
[35]
bhiyyo cittaṁ pasādetvā rājāpi tuṭṭhamānaśo:
mama kaṅkhaṁ viṭārehi dutiyaṁ paṭhavikampanaṁ. |
saṃghakammaṁ karissanti akuppaṁ sāsanārahaṁ,
idh' okāse mahārāja mālakaṁ taṁ bhavissati. |
bhiyyo attamano rājā puffaṁ therāṁ abhīhari,
thero puffaṁ gahetvāna aparokāse pamaṁcayi.
tatthāpi paṭhāvi kampi tatiyaṁ paṭhavikampanaṁ. |
kimattāya mahāvīra tatiyaṁ paṭhavikampanaṁ?
sabbe kaṅkhā vihārehi akkhāhi kusalo tuvaṁ. |
jantaṭhekapokkharani idh' okāse bhavissati,
bhikkhū jantaṭheharaṁ ettha paripūrissanti sabbadā. | 40

32. paṭigaṁhante (patv A) ABG 2. — 36. sāsanaruṇānatāya N, sāsanarā
g, sāsanaruṇāhatāya B, sāsanaruṇāhanātāya Z. sāsanassāṛūḥatāya? —
40. pi is wanting in Y.—41. vihārehi ABG, vinodehi Z.—44. AZ omit
tsabbe-tuvaṁ. — vitārehi? — 45. paripūrissanti N, paripūryanvanti ABG,
paripūrayanti Z.
 ulăraṇ pitipāmojjāṇa janetvā Devānampiyo upanāmesi therassa jātipupphaṃ suphullitaṃ, thero ca pupphaṃ ādāya aparokāse pамuṇcaiy, tatthāpi paṭhavi kampi catutthaṃ paṭhavikamanpaṇaṃ. idaṃ acchariyaṃ disvā mahājanā samāgata anjalīm paggahetvāna namassanti mahiddhiṇaṃ. tato attamano rājā tutṭho pucchi anantarāṇ: kimatthāya mahāvīra catutthaṃ paṭhavikamanpaṇaṃ? Sakyaputto mahāvīro assattadumasaṇtike sabbadhammaṃ paṭibujjhi buddho āsi anuttaro,

so dumo idham okase paṭiṭṭhissam diputtame. sutvā attamano rājā tutṭho saṃviggamānasā upanāmesi therassa jātipupphaṃ varuttamaṃ. thero ca pupphaṃ ādāya bhūmibhāge pamuṇcaiy, tatthāpi paṭhavi kampi pāncamaṇ paṭhavikamanpaṇaṃ. tam pi acchariyaṃ disvā rājasena saraṭṭhakā ukkuttithissaddaṃ pavattīpama, celukkhepaṃ pavattītha. kimatthāya mahāpaṇīna pāncamaṇ paṭhavikamanpaṇaṃ? etam atthaṃ pavakkhāhi tava chandavasanugā. anvaddhamāsaṃ pātimokkhaṃ uddissanti te tada, uposathagharaṃ nāma idh’ okase bhavissati.

aparam pi ca okase therāṇi pupphavaṇaṃ adā, thero ca pupphaṃ ādāya tamokāse pamuṇcaiy. tatthāpi paṭhavi kampi chaṭṭhaṃ paṭhavikamanpaṇaṃ. idam pi acchariyaṃ disvā mahājanā samāgata aṇnamaṇṇaṃ pamoḍanti vihāro hissati idha. bhiyyo cittaṃ pasādetvā rājā therānam abravi: kimatthāya mahāpaṇīna chaṭṭhaṃ paṭhavikamanpaṇaṃ? yāvatā saṃghikā labhaṃ bhikkhusaṅgha samāgata idh’ okase mahārāja labhisissantī anāgata.
sutvā therassa vacanaṁ rājā puṇṇhaṁ varuttamaṁ, | 60 
thero ca puṇṇhaṁ ādāya aparokāse pamūṇcayi,
tatthāpi paṭhāvī kampi sattamaṁ paṭhavikampanaṁ. |
dīsva acchariyam sabbe rājasenā saraṭṭhakā 
celukkhepaṁ pavattīṁsu kampite dharaṇītaile. |
kimattthāya mahāpāṇña sattamaṁ paṭhavikampanaṁ?
byākarohī mahāpāṇa, gaṇāṁ kaṅkhā vitāratha. |
| yāvata imasmiṁ vihāre āvasanti supesalā 
bhattaggam bhojanasālaṁ idh' okāse bhavissati. |
bhāṇavāraṁ terasamaṁ. 

XIV.

Therassa vacanaṁ sutvā rājā bhiyyo pasīḍati, | aladdhā campakaṁ puṇṇhaṁ therassa abhihārayi. | 5 
thero campakapupphāni pamūṇcitha mahātale, 
tatthāpi paṭhāvī kampi atṭhamāṇaṁ paṭhavikampanaṁ. |
imaṁ acchariyam disvā rājasena saraṭṭhakā 
ukkuṭṭhisaddāṁ pavattīṁsu, celukkhepaṁ pavattītha. |
kimattthāya mahāvīra atṭhamāṇaṁ paṭhavikampanaṁ? 
byākarohī mahāpāṇa, suṇoma tava bhāsato. | tathāgatassa dhātuyo atṭha dōṇa sārīrikā, 
ekaṁ dōṇaṁ mahāraja āharitvā mahiddhikā | 
| idh' okāse nihariṭvā thūpaṁ kāhanti sobhanam | samvegajannaṭṭhānaṁ bahujanapasādanaṁ. |
samāgataṁ janaṁ sabbe rājasenā saraṭṭhakā 
ukkuṭṭthisaddāṁ pavattīṁsu mahāpaṭhavikampane. |
Tissarame vasiṁvāna vitiṁvattāya rattīyā 
nivāsanāṁ nivāsetvā pāruperṭvāna cīvaram | tato pattam gahetvāna pāvisi nagaraṁ puraṁ. 
pindacāraṁ caramāno rājadvāraṁ upāgami. |
pāvisi nivēsanāṁ raṇño, nisīdītvāna āsane 

63. gaṇi BG, gaṇi A, gaṇaṁ N, janao Z. — vihāratha ABG, vitāratha N, vinodatha Z. 
XIV, 3. In Y the second hemistich runs thus: celukkkehe pavattītha 
aggrāmo bhavissati. — 6. nihariṭvā BG, nihariṭvā N, nidahītvā AZ. — 
kārenti Y. — vv. 7. 8 are wanting in Y. — 8. pāruperṭvāna?
bhojanam tattha bhunjivat pattaṃ dhovitvāna pāninā | bhuttāvī anumodetvā nivesanā nagaramhā dakkhiṇadvārā uyyāne Nandane tadā | kathesi tattha suttantaṃ aggikkhandhaṃ varuttamaṃ. tattha pānasahassānaṃ dhammabhīṣamayo ahū. | desayitvāna saddhammaṃ uddharitvāna pānināṃ uṭṭhāya āsanā therō Tissārāme punāvasi. | tattha rattīṃ vāsitvāna vītivattāya rattiyā nivāsanāṃ nivāsetvā pāruṣitvāna āvaram | tato pattaṃ gahetvāna pāvisi nagaraṃ puraṃ.

pañcāraṇaṃ caramāṇo rājadvāraṃ upāgami. | pāvisi nivesanam raño, nisidtvāna āsane bhojananā tattha bhunjivat pattaṃ dhovitvāna pāninā | bhuttāvī anumoditvā nikkhami nagara purā.

dīvāviḥāraṃ karitvā Nandanuyyānamuttame | kathesi tattha suttantaṃ āsivisūpamaṃ subham. pariyośāne sahasānaṃ paṇcamābhīṣamayo ahū. | desayitvāna saddhammaṃ bodhayitvāna pānināṃ āsanā vūṭṭhahitvāna Tissārāmaṃ upāgami. | bhūyyo rājā pasanno 'si ațṭhamanā paṭṭhavikampane.

haṭṭho udaggo sumano rājā therānam abravi: | patiṭṭhito vihāro ca saṃghārāmaṃ mahārahaṃ abhiṇāpādakāṃ bhante mahāpaṭṭhavikampane. | na kho rāja ettāvatā saṃghārāmo patiṭṭhito. sīmāsammananamaṃ nāma anuṇātaṃ tathāgato. | samānasamvāsakasīsamāṃ avippavāsam ticīvaram aṭṭhali simānimitttehi kīttaṭṭhavā samantato | kammavācāya sāventi saṃghā sabbe samāgata, evam baddhāni simāni ekāvāso 'ti vuccati; vihāraṃ thāvaram hoti ārāmo suppatiṭṭhito.

17. anumodetvā! — karitvā N, katvāna Y. — 18. saṃcābhīṣamayo N. — 20. aṭṭhamanā AG1, paṭṭhamaṃ N, aṭṭhame BZ. aṭṭhaṃ paṭṭhā? aṭṭhaṃ paṭṭhā? — 21. abhiṇāpādaka, as is seen from several passages of the Samantap., is an epithet of the fourth jhāna which an Arahat enters upon when desiring to produce a miracle, for instance an earth-quake. — 22. kho N, vo AG1, ve BG2Z. — anuṇātaṃ AG1N, anuṇātaṃ Z, anuṇāta B, anuṇātā G2. — tathāgato G1. See 12, 64. — 24. kammavācāyā ca你以为 evaṃ baddhāni simāni ekāvāso 'ti vuccati; vihāraṃ thāvaram hoti ārāmo suppatiṭṭhito.
mama puttā ca dārā ca sāmaṅcā saparijjanā sabbe upāsakā tuyhamāṃ pāṇena saraṇaṃ gatā. | 25
yācāmi taṃ mahāvīra, karohi vacanaṃ mama, antosimamhi okāse āvasantu mahājanā; | mettākarunāpāretāya sadārakkho bhavissati, pariccāgaṇī ca janeti rājā tuyham yadicchakaṃ, | samgho kataparicecāgo sīmaṃ sammannayissati. Mahāpadumo Kuṇjaro ca ubho nāgā sumaṅgalā | sovaṇṇanaṅgale yuttā paṭhamamaṃ Koṭṭhamālakaṃ, caturaṅgini mahāsena saha therehi khattiya | suvaṇṇanaṅgalasitaṃ dassayanto arindamo, samalāṃkataṃ puṇṇaghaṭaṃ nānārāgam dhajaṃ subhaṃ | nāṇāpupphadhajākīnnaṃ toraṇaṃ ca mahālaṅghiyā, bahucandijalamalā, suvaṇṇanaṅgale kasi. | mahājanapāsādāya saha therehi khattiya nagaram padakkhiṇaṃ katvā naditiraṃ upāgami. | mahāśimaparicecāgaṃ sitā suvaṇṇanaṅgale yam yaṃ paṭhaviyaṃ yattha agamā Koṭṭhamālakaṃ. | simāṃ sīmena ghaṭīte mahājanasamagame akampī paṭhavi tattha paṭhamamaṃ paṭhavikampamaṃ. | disvā acchariyaṃ sabbe rājasena sarāṭṭhakā aññamaṇṇaṃ pamodiṃsu: simārāmo bhavissati. | 35
yāvatā simaparicchede nimittaṁ bandhimsu mālake pāṭivedesi therānaṁ Devānampiyaissaro. |
katvā kattabbakiccāni simassa mālakassa ca vihāraṁ thāvaratthāya bhikkhusamghassa phāsukaṁ |
mamaṁ ca anukampāya thero simāni bandhatu. |
sutvāna raṁṇo vacanaṁ Mahindo dipajotako |
āmantayi bhikkhusamgham: simaṁ bandhāma bhikkhavo. |
nakkhatte uttarāsālhe sabbe samghā samāgatā, |
patiṭṭhapetvā mālakaṁ samānasamvāsakaṁ nāma simaṁ bandhitha cakkhumā. |

40 vihāraṁ thāvaram katvā Tissārāmaṁ varuttamaṁ |
Tissārāme vāsitvā vītivattāya rattiyā |
nivāsanaṁ nivāsetvā pārūpītvāna cīvaram |
tato pattāṁ gahetvāna pāvīsi nagaraṁ puraṁ. |
piṇḍacāraṁ caramaṅo rājadvāraṁ upāgami. |

\[ \text{pavisitvā nivesanaṁ raṅṇo nisīditvāna āsane} \]
bhojanaṁ tattha bhunjitvā pattāṁ dhovitvāna pāpīna |
bluttāvi anumodītvā nikkhami nagaraṁ purā. |
divāvihāraṁ karitvāna uyyāne Nandane vane |
kathesi tattha suttantāṁ āsīvisūpamaṁ tadā, |
amamataggiyasuttaṁ ca cariyāpiṭakam anuttaram |
gomayapiṇḍaoḍaṁ dhammacakkappavattanaṁ |
Mahānandanamhi tatth’ eva pakāsesi punappunaṁ. |
iminā ca suttantena sattāhāni pakāsayi |
\[ \text{āṭṭha ca saṁghasahasassāni paṁca jaṅghasatāni ca} \]
moceśi bandhanā therō Mahindo dipajotako. |
ānamasaṁ vāsitvāna Tissārāme sahaggano |
āsālhiyā vānamāse upakāṭṭhe ca vassake |
āmantaya nāgare sabbe: vassakālo bhavissati. |

Mahāvihārapatīggahanāṁ niṭṭhitam. |

Senāsanaṁ saṁsāmetvā Mahindo dipajotako |
pattacīvaram ādāya Tissārāmamhā nikkhami. |
nivāsanaṁ nivāsetvā pārūpītvāna cīvaram

36. simapariccāgo G1N. — 37. simassa G1N, simāya Y. — 41. vāsi-
tvā N, vāsetvā G1, vāsayivā ABG2Z. vāsitvāna? — 44. anumodetvā |
BG. — 47. iminā ca suttantāni? — aṭṭha jaṅghas N. — paṁca saṁ-
ghasatāni ca A.
tato pattam gahetvā na pāvisi nagaram puraṃ.
piṇḍacārāṃ caramāṇo rājadvāraṃ upāgami,
pāvisi nivesanāṃ raṇī, nisiddhāṃ yathāsane.
bhojanāṃ taptha bhuvijivā pattam dhovitvā na pāṇī
dhāsamanayasuttantam ovadatthāya desayi.

55

ovadītvāna rājānaṃ Mahindo dipajotako
āsanā vuṭṭhahītvāna anāpucchā apakkamī.
nagaramaḥ pācīnadvāra nikkhamitvā mahāgaṇi
nivattetvā jane sabbe agamā yena pabbataṃ.

rājānaṃ paṭīvedesuṃ amaccā ubbiggamānasā:
sabbe deva mahātherā gata Missakapabbataṃ.
sutvāna rājā ubbiggo sīgham yojetvāna sandanaṃ
ahirihuvāratham khippam saha devihi khattiyo.

56

gautvāna pabbatapādaṃ Mahindathero sahaggaṇo,
Nagaramacaturkam nāma rahadāṃ selanimmitaṃ,
tattha nāhātva pīvitvāna ṭhito pāsānamuddhāni.
sīgham vegaṇa sedāni nippahītvāna khattiyo
dūrato addasa theraṃ pabbatamuddhāni ṭhitam.
deviyo ca rathe ṭhatvā rathā oruhyā khattiyo
upaśanākamitvā therānaṃ vanditvā idam abravi:

57

rammaṃ ratṭham jahetvāna mamaṃ c' ohāya pāṇino
kimatthāya mahāvira imaṃ āgami pabbataṃ?
idha vassam vasissāma tiṇi māsaṃ anūnakam
purimaṃ pacehimakam nāma anūnātaṃ tathāgate.
karomi sabbakiccāni bhikkhusamghassa phāsukaṃ,
anukamaṃ upādāya mam' atham anuvāsatu.
gamantam vā araṇṇāṃ vā bhikkhuvasupanāyiko
senāsane saṃvutadvāre vasaṃ buddhena anūmatanam.

58

anūnātaṃ etam vacanaṃ atham sabbaṃ sahetukam,

54. anāpucchā 'va pakkami A. — 57. yojetvā Y. — abhiruhi? —
58 is wanting in BG2. — Nāgagacautakām A, Nagaraṃ catukkaṃ CR1,
— selanippitam AG1. selanissitaṃ? — 59. pantitvāna A, nanapititvāna
B2, nippahītvāna Z, nippahītvāna G1. nibbatte-
tvāna? — 60. The words "deviyo ca rathe ṭhatvā" are wanting in ABG2.
— kovediye G1Z, deviyo N. — rathe ṭhapetvā? — 61. jahitvāna?
— agami? — 62. tathāgata A, "to BG2, "te G1Zn. See 12, 64. — 64. "nā-
yiko GZn, "ka B, "ka A. bhikkhuvasupanāyikaṃ (adj. construed
with vasaṃ)? — anumataṃ CRG1, anumataṃ Mn, anūnātaṃ ABG2.
— 65. anūnātaṃ Zn, anūnātaṃ ABG. Comp. 15, 5.
ajj' evāhāṃ karissāmi āvāsāṃ vasaphāsukaṃ. |
gahaṭṭhasiddhiṃ sodhetvā oloketvā mahāyaso
therānaṃ paṭipādesi: vasantu anukampaka. |
sādhū bhante imaṃ lenaṃ āramaṃ paṭipajjatu,
vihāraṃ thāvaratthāya sīnaṃ bandha mahāmuni. |
raṇo bhaginīyā putto Mahārīṭṭho 'tī vissuto
paṇcapannāsa khattaca kulejātā mahāyasā |
upasaṅkamitvā rājanaṃ abhivādetvā idāṃ abraṃvū:
sabbeva pabbajissāma varapannāsa santike, |
brahmaacariyaḥ carissāma, taṃ devo annaṃñātu.

sabbesāṃ vacanaṃ sutvā rājāpi tutṭhamānaso |
therānaṃ upasamkamma ārocesi mahīpati: |
Mahārīṭṭhapamukhā paṇcapannāsa nāyakā, |
pabbajēhi anuṇūtaṃ mahāvira tāv' antike. |
sutvāna raṇo vacanaṃ Mahindo dīpaṭjatoko |
āmantayi bhikkhusaṃgham: sīnaṃ bandhāma bhikkhavo. |
samānaṃsāvāsaṃ kē eva avippavāsa tīcivaraṃ |
vihāraṃ thāvaratthāya sīnaṃ bandhāsimāpana. |
sīnaṃ ca sīnantarikam ca ṭhapetvā Tumbamālaka |
mahāsīmāni kittesi Mahindo dīpaṭjatoko. |
bandhitvā mālakaṃ sabaṃ sīnaṃ bandhitvāna cakkhumā |
vihāraṃ thāvaram katvā dutiyam Tissapabbate |
puṇṇāya puṇṇamāsiyā āsāḷhamāse uposathe |
nakkhatte uttarasālhe sīnaṃ bandhitvāna pabbate |
pabbajēsi Mahārīṭṭham paṭhamaṃ dutiyamālaka, |
upasampādesi tatth' eva Tambapaṇṇikulissaro. |
pāṇcapannāsa tatth' eva pabbajjā upasampadā. |
battīṃsa mālakaḥ honti paṭhāmarāme patiṭṭhitā, |

dutiyaṁraṁ batthiṁsa vihāre Tissapabbate, avasesakhuddakārāme pacek' ekekaṁlāke. | pātiṭṭhapetvā āramaṁ vihāraṁ pabbatuttame dvāsaṭṭhi arahantā sabbe paṭhamam vass' upāgatā. | 80
Cetiyapubbatapaṭiggāhānaṁ niṭṭhitam. bhāṇavāraṁ cuddasamaṁ.

XV.

Gimhāne paṭhamā māse puṇṇamāse uposathe āgatā Jambudīpamhā vasimhā pabbatuttame. | paṇcamāse na vuṭṭhamhā Tissārāme ca pabbate, gacchāma Jambudīpānaṁ, anujāna rathesabha. | tappena annapānena vathaṁivasanena ca, saranām gato jano sabbo, kuto vo anabhīrati? | abhivādanapacecupaṭṭhānām aṇjalgurudassanaman ciraṁ diṭṭho mahārāja sambuddham dipaduttamaṁ. | aṇātaṁ vat' ahaṁ bhante, karomi thūpaṁ uttamam, vijānātha bhūmikamman, thūpaṁ kāhāṁ satthuno. | 5
ehi tvān Sumana nāga Pāṭaliputta puruṣam gantvā Asokaṁ dhammarājānaṁ evaṁ ca ārocayāhi tvāṁ: | sabhāyo te mahārāja pasanno buddhasāsane, dehi dhātuvarāṁ tassa, thūpaṁ kāhāṁ satthuno. | bahussuto sutadharo subbaco vacanakkhamo iddhiyā pāramippatto acalo suppatiṭṭhito | pattaevarama ṣādyā khaṇe pakkami pabbatā. Asokaṁ dhammarājānaṁ ārocetti yathātathāṁ: | upajjhāyassa mahārāja suṇohi vacanam tuvaṁ, sabhāyo te mahārāja pasanno buddhasāsane, dehi dhātuvarāṁ tassa, thūpaṁ kāhāṁ satthuno. | 10

sūtvāna vacanaṃ rājā tuṭṭho samviggamānaso
dhātu pattaṃ apūresi: khippan gacchāhi subbata. 
tato dhātum gaheṭvāna subbacō vacanaṅkhamo 
vehāsāṃ abhuggantvāna agamā Kosiyaṃtantike. 
upasamkamitvā subbaco Kosiyaṃ etad abravi:
upajjhāyassaa mahārāja sūnoli vacanaṃ tuvaṃ,
Devānampiyō rājā so pasanno buddhasāsane,
dehi dhātuvaraṃ tassa, karissati thūpam uttaṇaṃ. 
sūtvāna vacanaṃ tassa Kosiyo tuṭṭhamānaso

15 dakkhinakkhaṃ pādāsi: khippan gacchāhi subbata. 
sāmaṇero ca Sumano gantvā Kosiyaṃkamitkhe 
dakkhinakkhaṃ gaheṭvāna patiṭṭhito pabbatuttame. 
sampannahirottappako garubbhāvo ca pāṇḍito 
pesito therarājena patiṭṭhito pabbatuttame. 
sabhātuko mahāseno bhikkhusaṅge varaṭtame 
paccuggani tadā rājā buddhaseṭṭhassa dhātuyo. 
catūmāsan kumudiyaṃ divasaṃ punṇarattiyā 
āgato ca mahāviro . . .

20 . . . gajakumbhe patiṭṭhito. 
akāsi so kuṇceanādāṃ kaṃsathālāggiyāhaṭam, 
akampi tattha paṭhavi paccante āgata muni. 
saṅkhapaṇavaṇanādā bherisaddo samāhato, 
khattiyo parivāretvā pūjesi purisuttamaṃ. 
pacchānuqu ho haṭthināgo pakkāmi pattisammmukhā, 
purattthimena dvārena nagaram pāvisi tadā. 
sabbagandhaṃ ca mālam ca pūjenti naranāriyo. 
dakkhinena ca dvārena nikkhamitvā gajuttamo. 
Kakusandhe ca satthari Konāgamane ca Kassape
25 patiṭṭhite bhūmibhāge porāṇa isayo pure |

11. dhātum Z, d’Alwis. This may be corret. — 13. subbato ABG2, 8te 
G1Z, 8co N. — 16. Kosiyaṃtantike AN, 8tantike BGZ, d’Alwis. 8santikā? 
— kumudiyaṃ A2. D’Alwis: cātumāse kumudiya divasā purisattamaṃ. cātu- 
māsikomudiya divasaṃ? — 19b. 20. These fragments do not form one 
hemistich, for “patiṭṭhita” does not refer to Sumana, but to the relic dish, 
see Mahāv., p. 106, l. 8. — 21. kaṃsapatiṃ (*ti A) va āhataṃ ABG2, 
kaṃsathālāggiyāhaṭam G1Z, kaṃsāmālāggiyāhaṭam N. D’Alwis: kaṃsata- 
lam viyāhaṭam. — 22. purisuttame G1N. — 25. porāṇa ABG2Z, d’Alwis, 
porāṇa G1M2n. — 8issaro ABG2Z; issare G1, d’Alwis; isayo N. Comp. 
the Jātaka quoted by Minayeff, Grammaire P., p. IX.
upagantvā hatthināgo bhūmīsīṣaṃ gajuttamo dhātuyo Sakyaputtassa patiṭṭhapesi naraśabho. | saha patiṭṭhīte dhātuvā devā tattha pamoditā, akampī tattha paṭṭhavi abbhutaṃ lomahaṃsanaṃ. | sabhātuko pasādetvā mahāmacece saratṭhake thūpiṭṭhakaṃ ca kāresi sāmanero Sumanavhayo. | paceekapūjāṃ akamsu khatthyā thūpam uttamaṃ vararatanīhe samchannaṃ dhātudīpaṃ varuttamaṃ. | saccattāṃ paceekachattāṃ dvethanavekachattāṃ tathārūpam alāṃkāram vālavijani dassaniyaṃ | thūpaṭṭhāne catuddissā padīpehi vibhātakā sataramsī udente va upasobhantī samantato. | pattharilāni dussāni nānārānghehi cittiyo ākāso vigatabbho hi upari ca parisobhati, | ratanamayaparikkhittam aggiyaphalikāni ca kaūcanavitānaṃ chattam sovaṅnavālikavicittam. | ayaṃ passati sambuddho Kakusandho vināyako cattālīsasahassehi tāḍilī parivārito. | karunacodito buddho satte passati cakkhumā Ojadīpe 'bhayapure dukkhappatte ca mānuse | Ojadīpe bahu satte bodhaneyye mahājane buddharaṃsānuṃbhāvena ādīcco padumāṃ yathā. | cattālīsasahassehi bhikkhūhi parivārito abhūṭṭhito sūriyo va Ojadīpe paṭṭhīhito. |


pattharitāni dussāni nānārānghehi cittiyo (cetiyye? see Mah., p. 108, l. 10 et seq.), ākāso vigatabbho va uparūpari sobhati, | 33. aggiyaphalikāni ca A, aggiyathalikāni ca ("phalikāni ca M2) BGZ, [aggiyaphalikāni ca] N.
Kakusandho Mahâdevo Devakûto ca pabbato Ojadîpe ’bhayapure Abhayo nàma khattiyo.|

nagaram Kadambakokâse nadito âsi mûpitam

suvibhattam dassaneyya ramanîyam manoramam.|

puññakanarako nàma pajjaro âsi kakkhalo,

jano samûtayam âpanno maccho va kuminâmukhe.|

buddhassa ânubhâvena pakkanto pajjaro tadâ.|

desite amate dhamme patiîthite jinasâsane |
caturâtisahassânanâ dhammadbhismayo ahû.|

Patiyârâmo tadâ âsi dhammakarakacettyam.|

bhikkhusahassaporivuto Mahâdevo mahiddhiko,
pakkanto ’va jino tamhâ sayam ev’ aggapuggalo ’ti.|

ayañ passati sambuddho Konâgamano mahâmuni |

tiûsabhikkhusahashehi sambuddho parivârito.|

dasahashehi sambuddho karûnà pharati cakkhumâ,|

Varadîpe mahâviro dukkhite passati mànuse.|

Varadîpe bahû satte bodhaneyye mahâjane |
buddharamsûnubhâvena âdico padumañ yathâ.|

tiûsabhikkhusahashehi sambuddho parivârito |

abbu îthito suriyo va Varadîpe patiîthito.|

Konâgamano Mahâsumano Sumanakûto ca pabbato,

Varadîpe Vaûîhamâne Samiddho nàma khattiyo.|

dubbu îthiyo tadâ âsi dubbhikkhi âsi yonakâ,|
dubbhikkhadukkhite satte macche vappodake yathâ |

âgate lokavidumbhi devo sammabhivassati,|

khemö âsi janapado, assâsesi bahû jane.|

Tissatalâkasâmante nagare dakkhipânâmukhe |

vihâro Uttarârâmo kàyabhandhanacettyani.|

caturâtisahassânanâ dhammadbhismayo ahû.

43. Mahâdevo patiîthito pakkanto ca jino? comp. vv. 53, 64. — |

44b. sambuddho AG1N z, tàdhih BG2. — 45. dasahashehi AG1N, dasa- |

sahasî ca BG2Z. — karûnà passati Y. karûnàya pharati? comp. |

v. 56. — 49. dubbhikkham (°kkha A) setaîthikañ ABG2, dubbhikkhi âsi |
yonakâ G1N, dubbhikkhe bhayapiîte Z. dubbu îthikâ tadâ âsi dubbi- |

kkham âsi châtakam? comp. Carîyà Pitâka: “avuîthiko janapado dub- |

bhikkho châtako mahà”; Sam. Pàs.: „Varadîpe dubbu îthikâ ahosi |
dubbhikkham dusassam, sàttâ châtakarogena anayavasanam âpajjanti.” |

— maccho N. — appodake? comp. Suttanipàta: „phandamànañ pajam |

— 51. nagaradakkh° G1N.
desite amate dhamme suriyo udito yathā | bhikkhusahassaparivuto Mahāsumano patiṭṭhito pakkanto ca mahāviro sayam ev' aṭṭapuggalo 'ti. | ayam passati sambuddho Kassapo lokanāyako visatibhikkhusahassehi sambuddho parivārito. | Kassapo ca lokavidū voloketi sadevakaṁ visuddhabuddhacakkunā bodhaneyye ca passati. | Kassapo ca lokavidū ahutinaṁ patiggaho pharanto mahākarunāya vivādaṁ passati kuppitaṁ | Maṇḍādiпе bahū satte bodhaneyye ca passati buddharaṁsānubhāvena ādicco padumam yathā. | gacchissāmi Maṇḍādiպāṁ jotayissāmi sāsanaṁ patiṭṭhapemi samābham andhakāre va candimā. | bhikkhuganehi parivuto ākāse pakkamī jino, patiṭṭhito Maṇḍādiпе suriyo abbhutṭhito yathā. | Kassapo Sabbanando ca Subhakūto ca pabhato, Visālaṁ nāma nagaraṁ, Jayanto nāma klattiyō, | Khematalākasāmantere nagare pacchime mukhe vihāro Pācīnārāmo, cetiyam dakasāṭikam. | assāsetvāna sambuddho samagge katvāna bhātuke desesi amataṁ dhamaṁ patiṭṭhapesi sāsanaṁ. | desite amate dhamme patiṭṭhite jinasāsane catuṛsāṭitahassānanē dhammābhisamayo ahū. | bhikkhusahassaparivuto Sabbanando mahāyaso patiṭṭhito Maṇḍādiпе, pakkanto lokanāyako 'ti. | ayaṁ hi loke sambuddho uppanno lokanāyako: sattānaṁ anukampāya tārayissāmi pāṇīnam. | so 'vapassati sambuddho lokajettiḥo narāsabho nāgānaṁ samgāmatthāya mahāsenā samāgata. | dhūmāyanti pajjaliṣṭa verāyanti caranti te


6*
mahābhayan ti vipulam dipam nāsentī pannagā. |
agamā ekibhūto 'va: gacehāmi dipam uttamaṃ
mātulam bhāgineyyam ca nibbāpessāmi pannage. |
aḥan Gotamasambuddho, pabbate Cetiyanāmake,
Anurādhapure ramme Tisso nāmāsi khattiyo. |
Kusinārāyam bhagavā Mallānām Upavattane |

anupādisēsāya sambuddho nibbuto upadhikkhayē. |
dve vassasatā honti chattimṣa ca vassā tathā,
Mahindo nāma nāmena jotayissati sāsanam. |
nagarassa dakkhiṇato bhūmibhāge manorame
rāmo ca ramanīyo Thūpārāmo 'ti suyyare. |
Tambapanṇīti sutvāna dipō abhllumgato tadā. |
sārīrikam mama dhātum patiṭhiṣsam diputtame. |
buddhe pasannā dhamme ca saṃghē ca ujudiṭṭhiķā 
bhave cittaṃ virājeti Anulā nāma khattiya. |
deviyā vacanaṃ sutvā rājā theram id' abravī: |
buddhe pasannā dhamme ca saṃghē ca ujudiṭṭhiķā |
bhave cittaṃ virājeti, pabbājehi Anulakam. |
akappiyā mahārāja ithipabbajā bhikkhuno, |
āgamissati me rājā Saṃghamāttā bhaginiyā, |
Anulaṃ pabbājetvana mocesi sabbabandhanā. |
Saṃghamāttā mahāpaṇīnā Uttarā ca vicakkhaṇā 
Hemā ca Māsagallā ca Aggimittā mitāvadā 
Tappā Pabbatachinnā ca Mallā ca Dhammadāsiyā, |
ettakā tā bhikkhuṇio dhuṭarāgā samāhītā 
odātamanasaṃkappā saddhammavinaye ratā |
khīṇasavā vasi pattā tevijja iddhikoṇīdā |
uttamanте ṭhitā tattha āgamissanti tā idha. |
mahāmattaparivuto nisinnō cintiye tadā

67. muddhām bhayanti (bhāy° A) ABG2. — vepullām Zn. pharanti 
te mahābhayaṃ ativiṃ pulam? — vv. 69—76 are wanting in BG2. —
69. ayaṃ? — pabbato "nāmakō? — 72. suyyate? — 73. patiṭhisā 
N, patiṭhiṣsam CG, patiṭhiṣsam AMR. sārīriķā m° dhātū patiṭhiṣ-
ssanti? — vv. 74—77 are given in the MSS. with a number of omissions 
and transpositions which it is superfluous here to indicate. — 77. mocesi 
AG1Zn, moceti BG2. — 78. Comp. 18, 11. 12. — Māsā BGZ, Māyā A, 
Hemā N. — Māragallā N. — Tappā Pabbatachinnā ca N, Sabbatā (subb° 
ABG2) Sinā va (ca M) Y. — Mālā Y. — Dhammadasiyā Y, Dhammadā-
piyā N. — 80. uttamante AZ. This may be the correct reading. — 81. ni-
mantitukâmo nisïditvâ mattânâm etad abravi. | Ariïtho nâma khattiyo sutvâ devassa bhâsitam | therassa vacanañañ sutvâ uggahetvâna sâsanañm | dayakañañ anusåsetvâ pakkåmi uttaråmukho. | nagarassa ekadesamhi gharam katvâna khattiya | dasa sile samâdinñâ Anulâdevipamukhâ | sabbå pañcasatâ kaññâ abhijâtå jutindharâ | Anulâ parikkarontâ sâyampâto bahû janâ. |

nâvâtitham upagantvâ âropetvâ mahânâvâm | sâgaram samatikkânto thale patvâ patiïthito. | Vinjhatâvim atikkânto mahâmattâ mahabbalo |
Pâtaliputtañ anuppatto gato devassa santike. |

putto deva mahârâjå atrajo Piyaâdssano | Mahindo nåmo sâro thereso tavo santikañ. |

Devânampiyo so råjå sahåyo Piyaâdssano | buddhe abhippåsanno so pesito tavo santike. |

bhâtuno vacanañm tuyham âmantesi mahâ isî. | râjakauññë Sañghamîtte Anulâ nâmâ khattiya |

sabbå tam apalokenti pabbajjâya purakkhâkå. | bhâtuno sâsanañm sutvâ Sañghamittâ vicakkhaññå |

turitâ upasåñkamma râjànañm idam abrivi: | anujâna mahârâjå, gacchåmi dîpalañjakåm. |

bhâtuno vacanañm mayham âmantesi mahâ isî. | bhâgineyyo ca Sumano putto ca jetthabhåtå tu te |

gâtå tavo piyo mayham gamanañm vårenti dhîtuyå. | bhârikåm me mahârâjå bhâtuno vacanañm mama, |

râjakauññâ mahârâjå Anulâ nâmâ khattiya | sabbå maññ apalokenti pabbajjâya purakkhâkå. |

bhâñavarâm pannañsamaññ. |

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Caturāṅginiṁ mahāsenanī sannayhitvāna khattiyō
tathāgatassā sambodhiṁ ādāya pakkami tadā. |
tisu rajjesu atikkanto Vinjhātavīsu khattiyō
atikkanto brahāraṇāṁ anupatto jalaśāgaraṇī. |
caturāṅginiṁ mahāsenanī bhikkhumisāṁghasāvikā
mahāsānuddanī pakkantā ādāya bodhiṁ uttamaṇī. |
upari devānaṁ turiyaṁ heṭṭhato ca manussakam cātudisāmanusāturyāṁ, pakkanto jalaśāgare. |
muddhāni avaloketvā khattiyō Piyaḍassano
5 abhivādayitvā taṁ bodhiṁ āmaṁ atthaṁ abhāsatha: |
bahussuto iddhamantō silavā susamāhito
dassane akappiyam mayhaṁ atappaneyyaṁ mahājaṇanaṁ. |
tattha kanditvā rodītvā oloketvānā dassanaṁ
dhattiyō paṭinivattetvā agamā sakanivesanāṁ. |
udake ca nimmitā nāgā devatākāse ca nimmitā
rukkhe ca nimmitā devā nāgānivāsanāṁ pi ca |
parivārayīṁsu te sabbe gacchantaṁ bodhiṁ uttamaṇā. |
amanāpā ca pisācā bhūtakumbhanḍarakkhasā |
bodhiṁ paccantānā āyantaṁ parivārīṁsu amānusā. |
tāvatīṁsa ca yāmā ca tusitāpi ca devatā |
nimmanaratino devā ye devā vasavatīno |
bodhiṁ paccantānā āyantaṁ tutṭhahaṭṭhā pamoḍitā, |
tetāṁsa ca devaputtā sabbe Ṇḍapurohitā |
bodhiṁ paccantānā āyantaṁ appoṭhenti hasanti ca. |
Kuvero Dhataraṭṭho ca Virūpakkho Virūḷhako |
cattāro te mahārajā samantā caturodisā |
parivārayīṁsu sambodhiṁ gacchantaṁ dipalānjaṅkaṁ. |
mahāmukhapataḥahāro divillatadindimā |
bodhiṁ paccantānā āyantaṁ sadhu kilanti devatā. |
pāricehattakapupphāṁ ca dibbamandāravāni ca

XVI, 3. bhikkhumisāṁghapamukha? — 4. caturdisāmān ABG. cātudisāmanusāturyāṁ? — 5. apaloketvā N, acaloketvā F, avalo-
ketvā Y. — 6. I do not try to correct the second hemistich. — 7. paṭinivattitvā A. — v. 8 is wanting in BG2. — nāgā (nāṅgā A) nivesaṇām |
pi ca AGZ, nāgā nivāsanāṁ pi ca F, nāgādhivāsanā pi ca N. nāgānivā-
sane pi ca? — 9. parivārayīṁsu A. — v. 14 is wanting in BG2Z. — |
paṭahā ca?
dibbacandanacunnaṃ ca antalikkke pavassati, bodhiṃ paccantam āyantaṃ pūjayanti ca devatā. | 15

campakā sallā nimbā nāgapunnāgaketakā jalaśāgare mahābodhiṃ devā pūjenti satthuno. |

nāgarājā nāgakaññā nāgapotā bahū janā bhavanato nikkhamitvā pūjenti bodhiṃ uttamam. |

nānāvīrāgavanānā nānāvīrāgavibhūsītā jalaśāgare mahābodhiṃ nāgā kilanti sādhu no. |

uppalapadumakumudanilāni satappattakaṃ kallahāraṃ kuvalayaṃ adhimuttamadhugandhiṃ |

takkārikaṃ kovilāraṃ pāṭaliṃ bimbajalakaṃ asokaṃ sālapupphaṃ ca missakaṃ ca piyaṅgukaṃ nāgā pūjenti te bodhiṃ sobhati jalaśāgare. |

āmoditā nāgakaññā nāgarājā pamoditā bodhiṃ paccantam āyantaṃ nāgā kilanti sādhu no. |

tattha maṇiṃaya bhūmi muttāphalikasanthatā, ārāmapokkharaniyo nānāpuppehi vicittā. |

sattahaṅkāram vasitvāna sadeva sahamānusā bhavanato nikkhamantāṃ pūjenti bodhiṃ uttamam. |

mālādāmakalāpā ca nāgakaññā ca devatā āvijjhantī ca celāni sambo dhiparivāritā. |

bodhiṃ paccantam āyantaṃ sādhu kilanti devatā. | 20

pāricchattakaṇṇapupphaṃ ca dibbamandaravāni ca dibbacandanacunnaṃ ca antalikkke pavassati. |

nāgā yakkhā ca bhūtā ca sadeva sahamānusā jalaśāgaram āyantaṃ sambo dhiparivāritā |

tattha naccantī gāyanti vādayanti hasanti ca poṭhenti dīguṇaṃ bhujante te bodhiparivāritā. |

nāgā yakkhā ca bhūtā ca sadeva sahamānusā kittiṃ maṅgalaṃ sotthihī niyate bodhiṃ uttamaṃ. |

nāgā dhajapaggahita-nilobhāsa manoraṃ kittiṃ bodhiṃ uttamaṃ paṭṭhitam dipalaṅjake. |

Anurādhapurā rammā nikkhamitvā bahū janā

sambodhīṃ upasaṃkantā saha devehi khattiyo 
parivārayīṃsu sambodhīṃ saha puttehi khattiyo 
gandhamālam ca pujesuṃ gandhagandhānam uttamaṃ. 
vittiyo ca susammaṭṭhā agghiyā ca alaṃkātā. 
saha patiṭṭhite bodhi kampittha paṭhavi tada 'ti. 
dāpesi rājā aṭṭhāṭṭha khattiyesu puṃ' aṭṭhasu 
sabbajeṭṭham bodhibhuttaṃ rakkhitaṃ bodhim uttamaṃ. 
addāi sabbapariharām sabbālaṃkārāphāsukaṃ, 
soḷasa laṃkā mahālekha dharaṇī bodhigārava. 
tathā susiṅcaṭṭharaṃ cāpi mahālekhaṭṭhāne ṭhape. 
so kulasaḥassakaṃ katvā ketuchāditta pālanaṃ, 
suvaṇṇapabheriyā raṭṭhaabhiskekādimaṅgale. 
ekaṅ janapaḍaṃ datvā Candaguttaṃ ṭhapesi ca 
Devaguttapāsādanaṃ bhūmi cekam yathāraham, 
kulānan tādaṇṇesaṃ vā gānabhoge pariccajī. 
Raṅño paṅcasata kaṇṇā aggajātā yasassini 
pabbajīmsu ca tā sabbā vitarāgā samāḥitā. 
kumārikā paṅcasatā Anulāparivāritā 
pabbajīmsu ca tā sabbā vitarāgā samāḥitā. 
Ariṭṭho nāma khattiyo nikkhanto bhayaṇduto 
paṅcasataparivāro pabbajī jinasāsane. 
sabbeva araḥattappattā sampūṃṇā jinasāsane. 
hemante paṭhame māse supupphite dharaṇīruhe 
āgato so mahābodhi patiṭṭhito Tambapaṇṇike 'ti. 
bhāṇavāraṃ soḷasamaṃ.

XVII.

Battimsa yojanam dīgham aṭṭhārasahi vitthataṃ 
yojanasataavattāṃ sāgarena parikkhitaṃ |

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 rogānam bhīdanatthāya Jambudīpā idhāgato. | 30
 cattārīsahasasesshi chaḷabhīṣṇā mahiddhikā
 parivārayiṇsu sambuddham nabhe candam va tārakā. |
 Kakusandho lokapajjoto Devakūtamhi pabbate
 obhāsetvāna devo va paṭīṭhāsi sasāvako. |
 Ojadīpe Devakūtamhi obhāsetvā paṭīṭhitaṃ
devo 'va maṇḍanti sabbe na jānanti tathāgataṃ. |
 udentaṃ arūṇugggamamhi puṇṇamāse uposathe
 ujjāletvāna taṃ selam jalamānaṃ sakānanam |
dīsvāna selam jalamānaṃ obhāsentaṃ catuddisaṃ
 tuṭṭhahāṭṭhā janā sabbe sarājā Abhayē pure. |
 passantu maṃ janā sabbe Ojadīpagatā narā
tī buddho adhiṭṭhāsi Kakusandho lokanāyako. |
isissamato Devakūto manussa abhipattthito.
upaddave pajjarake manussabalavāhanā |
nikkhamitvā janā sabbe sarājā nagarā purā. |
tattha gantvā namassantī Kakusandham naruttamaṃ. |
abhivādetvāna sambuddhaṃ rājaseṇa saraṭṭhakā
devā 'ti taṃ maṇḍamāṇā āgatā te mahājanā. |
anupattā janā sabbe buddhaseṭṭhasa narāsabhām. 
adhiṃvāsetu me bhagavā saddhiṃ bhikkhuṅge saha |
ajjatanāya bhattena, gacchāma nagaram puraṃ. |
adhiṃvāseti sambuddho tuṇḍhi rājassa bhāsitaṃ. |
adhiṃvāsanaṃ viditvāna rājaseṇa saraṭṭhakā
pūjāsakkarabahute tadā puraṃ upāgamūṃ. |
mahā ayaṃ bhikkhusamgho, janakāyo anappako, 
nagarake atisambāḍhe akatabhūmi pure mama. |
atthi mayhaṃ bahuyānaṃ Mahātīttham manoramāṃ 
asambāḍhaṃ adūrattathām pabbajitānulomikaṃ |
patisallanasaṟṟupam paṭīṟṟupam tathāgataṃ 
tatthāhaṃ buddhapamukham samgham dassāmi dakkhiṇaṃ. | 45
cattāro ca mahārājā lokapālā yassassinō ṛaṅkkhaṁ sirisabodhissā akāṃsu devatā tadā.  

tāvatimśā ca ye devā ye devā vasavattino

Yamo Sakko Suyāmo ca Santusito Sunimmīto sabbe te parivāriṃsu sirisabodhim uttamam.  
aṅjaliṃ paggahetvāna devasamghā pamoditā

Rucānandāya saḥ' eva pūjenti bodhim uttamam.  
sirisabodhīṁ ādāya Rucānandā mahiddhiṅkā bhikkhumisamghaparitibbūḷhā Ojadīpavaram gamī.  
devā naccanti hasanti poṭhenti diguṇaṁ bhujan Ojadīpavaram yantaṁ sirisabodhīṁ uttamam.  
devasamghaparitibbūḷhā Rucānandā mahiddhiṅkā ādāya sirisabodhīṁ Kukusandhaṁ upāgami.  
tamhi kāle mahāvīro Kukusandho lokanāyako Mahātitthhamhi uyyāne bodhiṭṭhāne patiṭṭhito.  
Rucānandā sayaṁ bodhīṁ obhāsentaṁ na ropayi,  
dīśva sayaṁ Kukusandho paggahi dakkhiṇaṁ bhujam.  
bodhiyā dakkhiṇaṁ sākham Rucānandā mahiddhiṅkā buddhassa dakkhiṇahatthe ṭhāpayitvābhivādayi.  
parīmasītvā lokaggo Kukusandho narāsabho adāsi raṅṇo 'bhayaṁ: imaṁ tḥānamhi ropayā.  
yamhi tḥānamhi ācikkhi Kukusandho lokanāyako tamhi tḥānamhiropesi Abhaya raṭṭhavaḍḍhano.  
patiṭṭhite sirisabodhimhi bhūmibhāge manoraneuddho dhammaṁ adesayi catusaccaṁ sanhakāraṇaṁ.  
parīyosāne satasahassanaṁ cattālisa sahasiyo abhisamayo manussānaṁ, devānaṁ tiṁsa koṭiyo.  
sirisabodhi Kukusandhassa, Konāgamanassā udumbaro,  
Kassapassāpi nigrodho tayobodhivīraṇā.  
Sakyaputtassa asamassa 'bodhi assattham uttamaṇ āharitvāna ropīṇsu Mahāmeghavane tadā.  
Mutāsivassa atrajā ath' aṅñe dasa bhātaro Abhaya Tisso. Nāgo ca Uti Mattābhayo pi ca  
Mitto Sivo Aselo ca Tisso Khiro ca bhātaro,

anudevi Anulā ca Muṭasivassa dhītaro. |

tadā ca bilayo agā Laṅkādipavaruttamaṃ
yadā abhisitto rāja Muṭasivassa atrajo
etthantare yaṃ gaṇitaṃ vassam bhavati kittakaṃ?
| 
dve satāni ca vassāni chattimśa ca saṃvacehare
sambuddhe parinibbute abhisitto Devānampiyo. |
āgatā rajaiddhiyo abhisitte Devānampiye,
pharati puññatejāni Tambapaṇṇimhi issaro. |
ratankaraṃ tadā āsi Laṅkādiṃpaṃ varuttamaṃ,

Tissassa puññatejena uggatā ratanā bahū. |
divāna ratananaṃ rāja haṭṭho saṃviggamānaśo
paṇḍākaraṃ karitvāna Asokadhammassa pāhiṇī. |
divāna tam paṇḍākaraṃ Asoko attamano āhu,
abhisekaṃ nānāratananaṃ pūna pāhesi Devānampiyassa. |
vālavijānīṃ uñhīsaṃ chattasā kaṭhaṅgaḥ ca pādukaṃ
vethananaṃ sārapāmanagaṃ bhīṅkāraṃ nandivattakaṃ |
sivikāṃ saṁkhavatāmasaṃ adhovimaṃ vatthakottikaṃ
soṇaṇapātikaṭacchunāṃ mahaggāḥ haṭṭhapuṇčhānaṃ |
Anottadodakaṃ kājaṃ uttamaṃ haricandanaṃ

aruṇaṇaṇamattikaṃ aṇjanaṃ nāgamāhaṭaṃ |
haritaṃ āmalakaṃ mahaggāḥ amatosadham
saṭṭhivālasatanaṃ sāliṃ sugandhaṃ sukamāhaṭaṃ
puṇṇakammabhinnibbattaṃ pāhesi Asokasavhayo. |
Laṅkābhisekatisso ca Asokadhammassa pesito
abhisitto dutiyābhisekena Tambapaṇṇimhi issaro. |
dutiyābhīsortaṃ Tissaṃ atikkanī tiṃsa rattiyo
Mahindo gaṇapāmokkho Jambudipā idhāgato. |
kārāpesi vihāraṃ so Tissarāman varuttamaṃ,
pattīthapesi mahābodhiṃ Mahāmeghavane tadā, |
pattīthapesi so thūpaṃ mahantaṃ rāmaṇeyyakaṃ,

akāśi Devānampiyo ārāmaṇ Cetiyaṇapabbate, |
Thūpārāmaṃ akāresi vihāraṃ Tissarāmaṃ,

76. anudevi G1N, adudevi F, ahudevi BG2, āhūdā Z, ahudō A. —
Anulādevi Sivalā ca (comp. 10, 7) — 77. pilayo N. yadā ca Vi-
javoy agā (comp. 6, 19)? — yadā ca Vi-
javoy abhisitto? — 79. "tejena G1X. —
87. Laṅkābhisekatissasa BG2. Laṅkābhiseke Tisso ca . pesite? —
88. atikkami Y, atiggayha N, atikkhaya F, atikkamma? — 91. Tissarā-
maṃ N, Tissagamaṃ F, Pissarakamaṃ A BG2, Vissaraṃ" G1, Missakāraṃ Z.
The Tissarāma having been mentioned in v. 89, I propose to read vihā-
raṃ Issarasamaṃ, comp. Mahāv., p. 119, l. 14; p. 123, ll. 3. 9.
Vessagiriṇa ca kāresi Colakatissanāmakaṁ, |
tato yojaniko ārāmo Tissarakṣena kārito.
pātiṭṭhapesi mahādānaṁ mahāpelavaruttamaṁ.
cattārisam pi vassāni rajjāṁ kāresi khattiyo 'ti. |
Muṭasivassa atrajā ath’ aṁne catubhātaro,
Utiyo dasavassamhi rajjam kāresi khattiyo. |
āṭṭhavassābhissittassa nibbuto dipajotako.
akāsi sarirakkhepaṁ Tissārāme puratthime. |
paripuṇṇadvādasavasso Mahindo ca idhāgato,
saṭṭhivasse paripunṭe nibbuto Cetiya pabbate. |
samalaṁkaritvāna puṇṇaghatam toraṇāṁ ca mālagghiyaṁ |
padipa ca jalamanā nibbuto dipajotako |
rājā kho Utiyo nāma kūṭṭagāraṁ varuttamaṁ |
dassaneyyaṁ akāresi, pūjesi dipajotakaṁ. |
ubho devā manussā ca nāgā gandhabbadānaṁ |
sabbeva dukkhitā hutvā pūjesuṁ dipajotakaṁ. |
sattāhaṁ pūjaṁ katvāna Cetiye pabbatuttame |
Ekace evam āḥamsu: gacchāma nagaram puraṁ. |
ath’ etha vattati saddo tumbolo bheravo mahā, |
idh’ eva jhāpayissāma Laṅkāya dipajotakaṁ. |
rājā sutvāna vacanam janakayassa bhāsato:
mahāthūpaṁ karissāmi Tissārāmapuratthime. |
ādāya sakūṭṭagarāṁ Mahindam dipajotakaṁ |
nagaraṁ puratthimadvāraṁ pāvisimśu sarājikā. |
majjhena nagaram gantvā nikkhāmitvāna dakkhiṇe |
Mahāvihāre sattāhaṁ mahāpūjaṁ akaṁsu te. |
kavāna gandhacitaṁ ubho devā ca manuspā |
ṭhāpayimśu rājuyyāne: jhāpayissāma subbatam. |
sakūṭṭagarāṁ gahetvāna Mahindam dipajotakaṁ |
vihāraṁ padakkhiṇaṁ katvā vandāpesuṁ thūpaṁ uttamāṁ. | 105 |
ārāma puratthimadvāraṁ nikkhāmitvā mahājanā |

927 yojanikā ārāmā .. kāritā? comp. Mahāv., p. 120, l. 2. —
mahāmeghavaruttamaṁ Y, mahāpelavaruttamaṁ N, mahāpelagaruttamaṁ F. |
Comp. Mahāv., p. 225, l. 15; on p. 202, l. 13 we have the following remark |
in the Tīkā: "mahāpelabhattādi pathamaṁ samghanavakānaṁ dāpayīti attho.” |
— 93. dasavassāpi N, dasa vassāni? — 94. Tissārāmapuratthime? |
Comp. v. 93; Mahāvamsa, p. 125, l. 5. — 103. dakkhiṇā B, dakkhiṇā A. — |
105. kūṭṭagarāṁ Y, kūṭṭakāraṁ F.
akamsu sariranikkhepaṁ bhûmibhâge samantato. | 
ärûlhâ citakaṁ sabbe rodamâna kataujali | 
abhivâdetvâna sîrasî citakaṁ dipayîmsu te. | 
sadhâtum eva tathâsesam jhâyamâno mahâgaṇî. | 
akamsu thûpavaram sabbe ârâme yojanike tadâ. | 
kataṁ sariranikkhepaṁ Mahindaṁ dipajotakaṁ Isibhûmîti taṁ nâmam samaññâ paṭhamaṁ ahû. | 
bhûnavâraṁ sattarasaṁma. | 

XVIII. 

Idâni atti ânî pi therâ ca majjhîma navâ vibhajjavâda vinaye sâsane pavenipâlakâ, | 
bahussutâ silasampannâ obhâsenti mahîṁ imaṁ, | 
dhutaṅgâcârasampannâ sobhanti dipalaṅjake. | 
Sâkyaputtâ bahû c' ettha saddhammavaṁsakovida. | 
bahunnaṁ vata atthâya loke uppajji cakkhumâ, | 
andhakâraṁ vidhametvâ álokaṁ dassesi so jino. | 
yesaṁ tathâgata saddhâ acalâ suppatiṭṭhitâ | 
sabbuduggatiyo hitva sugatîṁ upapajjare. | 
ye ca bhâventi bojjhaṅgaṁ indriyâni balânâ ca | 
5 satisamnappadhâne ca iddhipâde ca kevalaṁ | 
ariyaṁ atthaṅgikaṁ maggam dukkhumasamagâminam, | 
chetvâna Maccuno senaṁ te loke vijîtâvino 'ti. | 

Mâyâdevi ca kaniṭṭhâ sahajâtâ ekamâtuṅka | 
bhagavantaṁ thanaṁ pâyesi mâtâ va anukampika | 
kittita aggânikkhitâ chaḷabhîníṇâ mahiddhikâ | 
Mahâpajâpati nāma Gotamî iti vissutā. | 
Khêmâ Uppalavânâ ca ubho tâ aggasâvikâ | 
Paṭâcârâ Dhammaṇînna Sobbhita Isidâsîkâ | 
Visâkhâ Soṇâ Sabalâ ca Samghadâsi vicakkhaṇâ | 
Nandâ ca dhammapâla ca vinaye ca visâradâ | 
10 etâ Jambudipavâhaye vinayaiñû maggaṅkovidâ. | 

107. dipayîmsu te Y, dipisu teja G1, dipîmsu (dipisu F) te janâ X. — 
108. jhūpayamânâ N, jhâyamâno F, jhâyamâne Z. 

Sopolâ ca YF.
therikā Saṃghamittā ca Uttarā ca vicakkhaṇā
Hema Pasādağāla ca Aggimittā ca Dāsikā |
Pheggu Pabbatā Mattā ca Mallā ca Dhammadāsiyā
etā daharabhikkhuṇīyo Jambudīpā idhāgatā. |
vinayaṁ vācayimṣu piṭakaṁ Anurādhapuravhayeva
vinayena vācesaṁ satta c' eva pakaranē. |
Saddhammanandi Somā ca Giriddhi pi ca Dāsiyā
Dhamma ca dhampappāla ca vinayena ca dhutāvādā ca Mahilā Sobhaṇā ca Dhammatāpasā
Naramittā mahāpaṇāṇā vinayena ca visāradā |
theriyovādakusalā Satā Kālī ca Uttarā, |
etā tadā bhikkhuṇīyo upasampannā dipalaṅjake. |
abhiṇnātā ca Sumanā saddhammavamsāskovida, |
etā tadā bhikkhuṇīyo dhutarāgā samāḥītā |
sudhotamanasāmkkappā saddhammavinaye ratā |
visatibhikkhuṇisahashehi Uttarā sādhusammatā |
sujātā kulaputtena Abhayena yassassīnā. |
vinayaṁ tāva vācesaṁ piṭakaṁ Anurādhasavhayena
nikāye paṇca vācesaṁ satta c' eva pakarane. |
abhiṇnātā ca Mahilā saddhammavamsāskovida |
Samantā Kākavāṇṇassā etā rājassa dhītarā |
purohitassa dhīta ca Girikālī bahussutā |
Dāsi Kālī tu dhuttassa dhītaro sabbapāpikā, |
etā tadā bhikkhuṇīyo sabbapāli durāsadalā |
odātamanamasāmkappā saddhammavinaye ratā |
visatibhikkhuṇisahashehi saha Rohanam āgata, |
pūjitā naraṇevasa Abhayena yassassīnā |
vinayaṁ vācayimṣu piṭakaṁ Anurādhapuravhayeva. |

Pasādagāla N, Pāsādassalā FY. — 12. Sallā YF. — ekādaśa bhikkhuṇīyo?
Comp. Mahāvamsa, p. 115, l. 10. — 13. nīkāye paṇcā (comp. vv. 19. 33)? |
14. Saddhammanandi N, Saddhammanavantaṁga F, Saddhammaçandabha ha A) Y. —
Naramittā (Naram) F mahāpaṇāṇā X, Nagamissama Y. —
18. Uttarā sādhusammatatā X, Uttarā sādammatatā Z, Uttarā sādammatatā (sā-
samattatā A) AG. We probably ought to read thus: visatibhikkhuṇisahashehi
tu dhuttassa N, Dāsiṅklāhu bhuttassa F. — dhītaro sabbapālikā? —
22. sabbapāli? — 23. As the Bhikkhuṇis mentioned here lived in Anurā-
adhapura, I believe that we ought to read: Rohanam h[ā] āgata. Probably
these Bhikkhuṇis came from Rohana to Anurādhapura at the time when
Mahādevī ca Padumā Hemāsā ca yassassī Unnalā Ajāli
Sumā |
etā tadā bhikkhuniyo chaḷabhīṇā mahiddhikā
25 solasabhikkhunisahassehi saha Saṃghamittāgatā, |
pūjitā Tissarājena Devānampiyasaṇsasassīnā
vinayam vācayimṣu piṭakaṃ Anurādhapuravahaye. |
Mahāsoṇā ca Dattā ca Sivalā ca vicakkhaṇā
Rūpasobhīṇī appamattā pūjitā Devamānūsā |
Nāgā ca Nāgamittā ca Dhammaguttā ca Dāsiyā
cakkhubhūtā Samuddā ca saddhammavaṃsaksokīdā |
Sapattā Channā Upāli ca Revatā sādhusammatā
etā venayaggināṃ aggā Somanadevassa atrajā |
Mālā Khemā ca Tissā ca dhammakathikamuttamā
30 vinayam tāva vācayimṣu paṭhamam apagate bhaye. |
Sivalā ca Mahāruhā saddhammavaṃsaksokīdā
pasādikā Jambudīpa sāsanena bahū janā |
visatibhikkhunisahassehi saha Jambudīpaṅgatā
yācitā naradevena Abhayena yassassīnā. |
vinayam vācayimṣu piṭakaṃ Anurādhapuravahaye
nikāye paṇca vācesun satta c' eva pakaraṇe. |
sa-Samuddanavā devī Sivalā rājadhitāro
visāradā Nāgapāli Nāgamittā ca paṇḍitā |
Mahālā bhikkhunipālā ca vinaye ca visāradā
Nāgā ca Nāgamittā ca saddhammavaṃsaksokīdā,
etā tadā bhikkhuniyo upasampannā dipalaṇjake |
sabbā 'va jātisampannā sāsane vissutā tadā
solasannam bhikkhuṇisahassānāṃ uttamā dhurasammatā |
pūjitā Kuṭikāṇṇena Abhayena yassassīnā
vinayam vācayimṣu piṭakaṃ Anurādhapuravahaye. |
Cūlanāgā ca Dhannā ca Soṇā ca sādhusammatā
abhiṇṇātā ca Saṅhā ca saddhammavaṃsaksokīdā |

Abhaya Duṭṭhagāmaṇī, whose father Kākavaṇṇa had been king of Rohana,
and whose sister was the chief of these Bhikkhuṇīs, transferred his resi-
dence to Anurādhapura, after the defeat of Elāra.

24. Unalā YF. — 25. saha Saṃghamittā idhāgatā N. This passage is
hopelessly corrupted. The names both of Saṃghamittā and of Devānampiya
(v. 26) seem to be out of place here. — 29. venaṭikānaṃ aggā? —
Chandā Y. — 30. apagato Y. — 31. pasādikā CM. — pasāditā Jambu-
dīpe sasanena bahū jane? — 34. "samuddanāvā Z. — 38. Dhannā
car N, Dhammā ca F; these words are wanting in Y.
Gamikadhítá mahâpaññâ Mahâtissá visâradá
Culasumanâ Mahâsumanâ Mahâkâlî ca paññítà | sambhâvitá kule jàtà Lakkhadhammâ mahâyasà,
Dipanyà mahâpaññà Rohane sàdhusammatà | abhiññâtà ca Samuddà saddhammavaññakovidà
vibhajjavâdî vinayadharà ubho tâ sañghasobhana, | età c’ aññà ca bhikkhuniyo upasampannà dipalañjake
ôdâtamanasanâkappà saddhammavinaye ratà | bahussutà sutadhârâ pàpàbhâhiràkà ca tâ
jalitvà aggikkhandhà va nibbutà tâ mahâyasà. | idâni athi aññayo therikà mahjhimà navà
vibhajjavâdî vinayadharà sàsane pavenipâlakà | bahussutà silasampannà obhâsenti mahim iman ti. |
Sivo ca dasa vassâni rajjam kàresi khattiyo,
pattiphapesi âràmama vihârama Nagarânganàm. | Sûratissà dasa vassâni rajjam kàresi khattiyo,
kàresi pañcasatârâmanà ulàrama puññàm anappakàm. | Sûratissama gahetvàna Damilà Senaguttakà
duve dvàdasa vassâni rajjam dhammena kàrayùm. | atrajo Mutjasivassa Aselo Senaguttake
hantvàna dasa vassâni rajjam kàresi khattiyo. | Elâro nâma nàmena Aselàm hantvàna khattiyo
catutâlsa vassâni rajjam dhammena kàrayi. | Chandâgatim agantvàna na dosabhâyamohagatiñ
tulabhùto va hutvàna dhammena anusâsi so. | hemantam pi ca gîmhânàm vassànam pi na vassati,
satatañ megho vassati sattasattãham pi vassati. | tini adhikaranàni âsi . . . vinicchì bhûpati,
rattï 'va vassati megho divà pana na vassati. | Kâkavannàsa yo putto Abhayo nâma khattiyo
dasayodhaparivâro, vàrañño Kanduló tahim, | hanitvà battiñsa rájânam vamsam katvàna ekato,
catuvisati vassâni rajjam kàresi khattiyo. | bhànavàram aṭṭhârasamicà. mahàvàram niṭṭhitam.

40. Rohane X, Rosàmano Z, Rosàmane (~ne G) A.G. — 41. vibhajjavâdî? — 44. vibhajjavâdî Y, òdà X. — obhâsenta A, obhâsenti GX, obhâsenti Z. Comp. v. 2. — 45. Sivo BF, Sivo AGZn. — vv. 47. 48 are wanting in YF. — vv. 51—53 are wanting in BGZ. — 51. vûtthahi X, vaṭṭhâti (corrected into vassati) G1, vassati A. — 52. ca AFG, va N.
XIX.

Pāsādaṃ māpayī rājā ubbedhaṃ navabhūmikaṃ anagghikaṃ catumukhaṃ, pariccāgā tiṃsa koṭiyo. | sudhābhūmi thūlaselaṃ mattikaṃ iṭṭhakāya ca visuddhabhūmikā c' eva ayojālaṃ tato marumpaṃ | īsasakkharapāsāṇa āṭṭhaṭṭhalikā silā phalikarajatena dvādasa, |
etāni bhūmikammanī kārāpetvāna khattiyo bhikkhusaṅghaṃ samodhānetvā cetiyāvattasammiti. |
Indagutto Dhammasena Piyadassi mahākathī

5 Buddho Dhammo ca Samgho ca Mittanno ca visārdo |
Anattano Mahādevo Dhammarakkhito bahussuto
Uttero Cittagutto ca Indagutto ca paṇḍito |
Suriyagutto mahānāgo paṭibhānavisārada, 
ete kho cuddasa sabbe Jambudīpā idhāgatā. |
Siddhattho Maṅgalo Sumano Padumo cāpi Sivali
Candagutto Suriyagutto Indagutto ca Sāgaro
Mittaseno Jayaseno Acalena ca dvādasa, |
Suppatiṭṭhito Brahmapa ca Nandisena Sumanadevi ca putto mātu pitu c' eva ghībhūtā tayo janā, |
kārāpesi Mahāthūpamahāvihāramuttamaṃ

10 anagghaṃ visati datvā pariccāgo ... |


Suppatiṭṭhitabrāhmaṃ ca Nandiseno Sumaṇadeviyā
putto mātā pitā c' eva ghībhūtā tayo janā 'ti." — 10. The end of the verse may be written thus: pariccāganā cattāri ca; see Mahāv., p. 195, l. 8.
gamikavattaṃ sūnitvā bhikkhusaṃghassa bhāsato 
adāsi gamikabhessesjjam phāsuvihāram... | 
bhikkhuṇīnaṃ vacco sutvā harikāle subhāsitaṃ 
adāsi c’ eva bhikkhuṇīnaṃ yadicaḥāṃ rājaissaro. | 
āḷavattra Sābhīyo ca Panayo Palaya-Dāṭhkā 
cuddassavassaṃ satta māsā pañca rājāno kārayuṃ. | 
saddhātissassāyaṃ putto Abhayo nāma khattiyo 
Dāṭhiṃ Damilaṃ hantvā rajjaṃ kāresi khattiyo. | 
Abhayagiriṃ patiṭhapesi silāṭhūpanaṃ cetiyamantare. 
dvādasavassaṃ pañca māsāni rajjaṃ kāresi khattiyo. | 
satta yodhā Abhayassyārāmaṃ pañca kārayuṃ; 
Uttiy ca Sāliyo ca Mūlo Tisso ca Pabbato 
Devo ca Uttaro c’ eva eτe kho satta yodhino. | 
vihāraṃ Dakkhiṇaṃ nāma Uttiy o nāma kārayi, 
Sāliyo Sāliyārāmaṃ, Mūlo ca Mūlaāsayaṃ, | 
Pabbato P Sabbatārāmaṃ, Tisso Tissāraṃ kare, 
Devo ca Uttaro c’ eva Devagāraṃ acaṃsu te. | 
kākavaṇṇassa atrajo Mahātisso mahīpati 
dinne kathikāṃ katvāna sālikkhette mahīpati 
adāsi Summatherassa santacittassa jhāyino. | 
yantam kathikāṃ katvāna tīni vassaṃ anūnakaṃ 
mahādānaṃ pavattesi bhikkhu koṭisahassiyo. | 
katapuṇṇo mahāpaṇño Abhayo Duṭṭhagāmanī 
kāyassa bhedā sappauṇño tusitaṃ kāyaṃ upāgami. | 
bhāṇavāraṃ ekūnavisatimān. |

XX.
kākavaṇṇassa yo putto Tisso nāmā ’ti vissuto 
kārāpesi mahāthūpaṃ Tisso vihāram uttamo. |

20, 15—31.

duve vassani Bâhiyo camûpati rajjam kari. | 15
hantvā taṁ Panayamâro satta vassani kârayi. 

taṁ hantvâ Palayamâro satta mâsâni kârayi. | 20
taṁ hantvâ Dâthiyo nâma duve vassani kârayi. 

ete pañca Damilajâtâ antarikâ ca bhûpati 
satta mâsâni cuDDasa vassani kârayum rajjam. | 
Vaṭṭagâmanî mahârâjâ āgantvâna mahâyaso 
Dâthikan Damilaṁ hantvâ sayam rajjam akârayi. | 
Vaṭṭagâmanî Abhayo so evam dvâdasa vassâni 
pañcamâsesu âdito râjâ rajjam akârayi. | 
piṭkattayapâliṅ ca tassâ aṭṭhakatham pi ca 
mukhapâñhana ânesuṁ pubbe bhikkhu mahâmati. |

hâniṁ disvâna sattânaṁ tadâ bhikkhu samâgatâ 
ciraṭṭhitattham dhammadha potthakesu likhâpayum. |
tass’ accaye Mahâcûli Mahâtisso akârayi 
rajjam cuDDasa vassâni dhammadha samena ca. |
saddhâsampanno so râjâ katvâ puûnâni nekadhâ 
catuddasannaṁ vassânaṁ accayena divaṁ agâ. |
Vaṭṭagâmanino putto Coranâgo ’ti vissuto 
rajjam dvâdasa vassâni coro hutvâ akârayi. |

Mahâcûlissâ yo putto Tisso nâmâ ’ti vissuto 
rajjam kâresî dipamhi tîni vassâni khattiyo. |
Sivo nâmâ yo râjâ Anulâdeviyâ samvasi, 
ekavassâni ca dvemâsâm issariyâm anusâsi so. |

Vaṭuko nâmâ yo râjâ Damilo ânādesiko 
ekavassâni ca dvemâsâm issariyâm anusâsi so. |
Tisso nâmâsi so râjâ kaṭṭhabhatiti vissuto, 
ekavass’ ekamâsaṅi ca rajjam kâresi tâvade. |

Niliyo nâmâ nâmena Damilaratâ ’ti vissuto 
kâresi rajjam temâsâm issariyâm anusâsi so. |

Anulâ nâmâ sa itthi haniţvâna naruttame 
catumâsâm Tambapanñîmhi issariyâm anusâsi sã. |

Kuṭikaṇṇatisso nâmâ Mahâcûlissâ atrajo

uposathagharam kāresi vihāre Cetiyapabbate, gharassa purato kāresi silāthūpana manoramana, ropesi bodhiṃ tattth' eva, mahāvatthum akārayi. bhikkhunīnaṃ dadatthāya jantāgharaṃ akārayi, Padumassare ca uyyāne pākāraṇ ca akārayi, nagarassa gopanatthāya parikhāṃ khanāpesi so, pākāraṇ ca akāresi sattahatthaṃ anūnakaṃ. Khemam va Duggam gaṇhāpesi talakāṃ vatikālikam, Setuppalādi gaṇhāpesi Vaṭṭakālaṃ manoramana. 35 dvevisati ca vassāni rajjaṃ kāresi khattiya. bhāṇavāram visatimāṃ.

XXI.

Kuṭikaṇṇassa atrajo Abhayo nāma khattiya Mahāṭhūpavare ramme sayāṃ dassanaṃ āgami. khipāsavā vasi pattā vimalā suddhamānasā sajjhāyanti dhātugabbhambhi pūjanatthāya gaṇhati. rājā sutvāna sajjhāyaṃ dhātugabbhe manorame thūpaṃ padakkhinām katvā catudvāresu naddasa. samantato namassitvā narindo sajjhāyam uttamaṃ iti rājā vicintesi: sajjhāyaṃ tattha gaṇhati? catudvāre na gaṇhati, bahiddhāpi na gaṇhare, anto pi dhātugabbhasmiṃ sajjhāyaṃ gaṇhanti pesala. aham pi daṭṭhukāmo 'mhi dhātugabbhāṃ varuttamaṃ


21, 6—21.

sajhāyaṃ pi sunissāmi bhikkhuṣaṅghaṇ ca dassanaṃ. 
raṃno saṃkappam aññāya Sakko devānaṃ issaro
patturahū dhātugabbhasmiṃ there hi ajjhabhāsaṭha: 
rajā bhante dattāhukāmo dhātugabbhassa dassanaṃ.
Sadhhānurakkhanatthāya dhātugabhām naṃṣ āte. 
disvā dhātugharam rāja vedajāto karaṇjali
akāsi dhātusakkaṇāraṃ mahāpūjā ca sattāhaṃ. 
madhubaṇḍapūjaṃ kāresi sattakkhattuṃ varuttamaṃ, 
akāsi sabbpūjaṇaṃ ca sattakkhattuṃ anagghikan, 
aññam pūjaṇ ca kāresi sattakkhattuṃ yathārahaṃ, 
sattakkhattuṃ ca kāresi dipapūjaṃ punappuṇaṃ, 
pupphapūjaṃ akāresi sattakkhattuṃ manoramaṃ, 
pūritaṭalapūjaṃ sattāhaṃ dakaṇpūjaṇ ca sattāhaṃ. 
pavālamayajālaṇ ca karāpesi anagghikan 
Mahāthūpe patimukka cīvaram īva pārtaṃ. 
dalhaṃ katvā dipadaṇḍan thūpapādasamantato 
sappinālaṇ ca pūretvā dipaṇ jalāpesi sattadhā. 
telanālim pūretvā thūpapādasamantato 
teladipau jalāpesi cuddasakkhattuṃ punapppuṇaṃ. 
gandhodakena pūretvā kilaṇjaṃ katvāna matthake 
pattharetvā uppalahattthe sattakkhattuṃ akārayi. 
sthūpapāda paccimokkase talāke Khemanāmake 
yojetvā yantakāṃ tattaṭha udakapūjaṃ akārayi. 
samanta yojanaṃ sabbaṃ kusumanāṇi ca ropayi, 
akāsi pupphagumban ca Mahāthūpe varuttame. 
makulapupphitaṃ pupphāṃ samānetvāna khattiyō 
akāresi pupphagumbarcuddasakkhattuṃ punapppuṇaṃ. 
nāṇapuppham samocītvā sālindistributed sahāpākaraṃ 
pupphathambham kāretvāna sattakkhattuṃ punapppuṇaṃ. 
... addasa nāṇārupaṃ vicitrakaṃ

... akāsi samānarūpāni khattiyo. | sudhākammapaṃ akāresi Mahāthūpe varuttame. | abhisekaṃ karitvāna akāsi sudhāmaṅgalam. | Sakyaputto mahāvīro assathadumasantike sabbadhammapatiyuddho akārayi anuttaro. | 

giribhaṅḍagahaṇam nāma mahāptuṇā akārayi. | yāvatā Lankādipamhi bhikkhū aththi supesalā sabbesaṅ civaraṃ datvā bhikkhusamghē gaṇuttame, dvādasāni so vassāni rajjaṃ kāresi khattiyo. | 

Mahādāṭṭhikassato putto Āmaṇḍagāmanī nāma Abhayo iti vissuto

khanâpesi udapânaṃ Gâmeṇḍitalâkaṃ pi ca, | Rajatalenaṃ kâresi, thûpassa rajatâmayaṃ 
chattâtichattaṃ kâresi Thûpârâme varuttame, | 35
Mahâvihâre Thûpârâme ubhopâsâdamuttame 
bhanḍâlanaṃ akâresi bhanḍâlanaṃ ca sabbaso, | maghâtaṃ ca akâresi Tambapanítale pi ca, 
navo vass' aṭṭha māsâni rajjam kâresi khattiyo. | ter' eva kaniṭṭhako râjâ Kanirajânuṅ 'ti vissuto 
paripunnatini vassâni rajjam kâresi khattiyo. | Āmândâgâmaniputto Cûlâbhayo 'ti vissuto 
patiṭṭhâpesi so râjâ Gaggarârâman uttamaṃ. | rajjam kâresi vass' ekâṃ Cûlâbhayo mahipati. 
Sivali nâma sā itthi Revatī iti vissutâ | catumâsaṃ rajjam kâresi rañño Āmândadhîtaro. 
Āmândabhâgineyyo tu Sivalim apanîya tam | Ilanâgo 'ti nâmena rajjam akârayi pure. 
Ilanâgo nâma râjâ suñitvâ kapijâtakan | Tissadûratalâke ca khanâpesi arindamo. 
chahi vassâhi so rajjam kâresi dîpalanjake. | Sivo 'ti nâmena Candamukho 'ti vissuto 
akkâsi Manikârâman vihâre Issaravhaye. | tassa rañño mahesi ca Damilâdevîti vissutâ 
tañ ñeva gâme attano vattañ adâsi ârâme. 
satta mās’ aṭṭha vassâni rajjam kâresi khattiyo. | 40
Tisso ca nâma so râjâ Yasalâlo 'ti vissuto 
satta mās’ aṭṭha vassâni râjâ rajjam akârayi. | dvârapâlassa atrajo Subharâjâ 'ti vissuto 
kârâpesi Subhârâman Villâvihâram manorâman, | parivenâni kâresi attanâmena samakaṃ. 
chamhi vassamhi so râjâ issariyam anusâsi so. | bhânavârâm ekavisatimam.

34. pi ca ABG2, ca kârayi Z, iva G1, idha X. — 36. bhanḍâgharaham (instead of bhanḍâlenam) X. — 38. tasseva kaniṭṭhako N, Tisso nâma so (yo C) YF. — 41. I believe that dhitaro ought to be corrected into dhi- 
tikhâ which looks very much like it in Burmese characters. — 44. Mani- 
kârâman M, Mañikâ ABCGR, Sañikâ F. Mañikârâgaṇâma? Comp. 
Mahâv., p. 218, l. 9. — 45b. c is wanting in BG2. — taññeva gâme N, 
tarâcâgâme F, taññekome A G1Z. — vaṭṭañ F, vattaṃ N, vannañ A, vañ- 
ñañ G1Z. — 47. Mahâv.: Vallivihârakaṃ. — 48. samakaṃ YF, sâmakaṃ N. 
— chahi AZ, chamhi BGX. — vassâhi C. chahi vassâhi? comp. v. 43.
XXII.

Vasabho nāma so rājā vihāre Cetiya-pabbate dasa thūpānī kāresi kitti-phālavarauttame. | 
Issariye nāma ārame vihāraṃ ca manoranaṃ kāresi uposathaghabharaṇa dassaneyyaṃ manoranaṃ. | 
balabheriinn ca kāresi Mucelam vihāram uttamaṃ. | 
sampatte tiṇi vassāni chaḷāṇi civaraṃ adā. | 
sabbaththā Laṅkâdipasmiṃ ārame santi jiṇnakake, | 
kāresi sabbaththā avāsanī dhammikāpiṇaṃ mahārahaṃ. | 
cetiya-gharaṃ kāresi Thūpārāme varuttaṃ. 5 | 
kāresi pūjayaḥ rājā catucattālīsa anūnakaṃ. | 
Mahāvihāre Thūpārāme vihāre Cetiya-pabbate | 
paceekāni sahassāni teladīpaṇi jalāpayi. | 
Mayantiṃ Rājuppalavāpiṃ Vaḥaṇi Kolambaṇāmakaṃ | 
Mahānikkhavattīvāpiṃ Mahārāmettim eva ca | 
Kehālaṃ Kālivāpiṇi ca Jambuṭṭiṇī Cāthamaṅganaṃ | 
Abhivaḍḍhamānaṇaṅi ca icc ekādasa vapiyo. | 
dvādasa mātikaṃ c' eva subhikkhatthaṃ akārayi. | 
puṇṇaṃ nānāvidhaṃ katvā pākaraṇa pariḥkṣaṃ pure, | 
dvārattālaṃ akārayi, mahāvatthūni ca kārayi.

10 tabhit tabhiṃ pokkharani khanāpesi nagare pure, | 
unmaggena pavesayi udakaṃ rājakunja-ro. | 
catucattālīsa vassāni rajjaṃ kāresi issaro 'ti. | 
Vasabhassā atrayo putto Tisso 'ti vissuto | 
ārāmaṇaṅ Mangalanāmakaṃ kāraṇesī mahipati. | 
kāresi rajjaṃ dipasmiṇi tiṇī vassāni tāvade 'ti. | 
Tissassā atrayo putto Gajābāhu-Kagāmani | 
kāraṇesī mahāthūpaṃ Abhāyārāme manorame. |
mātattvam Gāmanināmaṃ talākaṃ kāresi nāyako, kārāpesi ca ārāmaṃ Rammakaṃ nāma issaro.


Kapilāmaccam ādāya akāsi pāpaniggahān. | vitaṇḍavādaṇa madditvā jotayitvāna sāsanaṁ Hatthapāṇhihi pāsānaṁ ādā Meghavanodanā. dvevisati tu vassāni rajjaṁ kāresi issaro 'ti. |

Tissassa atrajo putto Sirināgo 'ti vissuto rajjaṁ kāresi dipamhi dhe vassāni anūnakaṁ. | mahābodhissa sāmantaṁ pākāraṁ cāta maṇḍapam akārayi pāsādikaṁ Sirināgavhayo ayam. |

Asaṅgatisso 'ti nāmena Mahāthūpe varuttame sovāṇamayāṇī chatṭāni kāresi thūpamaththake. | manimayam sikhāthūpaṁ Mahāthūpe varuttame tassa kammassā nissande pūjā kāresi tāvade. |

Andhakavindaṣuttantaṁ Devatherassa bhāsato catudvāre dhuvayāgūm paṭṭhapesi arindamo. |

Vijayakumārako nāma Sirināgassa atrajo pituno accaye rajjaṁ ekavassam akārayi. | rajjaṁ cattāri vassāni Saṁghatīsso akārayi, Mahāthūpamhi chatthaṁ so hemakammaṁ ca kārayi. |

Saṁghabodhi nāma nāmena rājā āsi susilavā, dhe vassān’ eva so rājā rajjaṁ kāresi khattiyo. | ramme Meghavanuyyāne dhuvayāgūm arindamo paṭṭhapesi salākaggaṁ Mahāvihāramuttame. |

Abhayo nāma nāmena Meghavanṇo 'ti vissuto kāresi silāmaṇḍapamaḥ Mahāvihāramuttame. |

padhānakbhūmiṁ kāresi Mahāvihārapacchato, kāresi bodhiparivāram silāvedīṁ anuttamaṁ, | silāparikhaṇ ca kāresi toraṇaṁ ca mahārahaṁ, kāresi silāpallānkaṁ mahābodhīhigharuttame. |

uposathanāharaṁ kāresi Dakkhiṇāramamantare. adāsi so mahādānaṁ bhikkhusaṁghagahaṇuttame. |

45. vetullavādām Y (except G1). This may be the correct reading (see Mahāv., p. 227, l. 6). — Hatthapāṇhihi N, Hatthapāṇhihi F, Hatthipannhi (‘ntihi M) Z, Hatthipannhihi (‘ntihihi B) ABG. — pāsāmaṁ B, sāhānaṁ F, bālanaṁ N. Hattha- (or: Satta-) paṇṇikapaṇḍaṁ? comp. Mahāv., p. 226, l. 11. — 47. cātha? — I give this stanza according to N, the reading of which is confirmed by Mahāv., p. 228, ll. 8. 9. YF (instead of the whole stanza): panakam (patakam Z; F omits this word) pākaraṁ ca sanaṇḍapam akārayi pāsādakam. — 48a is wanting in N. — Saṁghatīsso BG. Read: Saṁghatīsso. — 52b is wanting in YF. — 57. mahābodhi- varuttame ABG2Z, ‘garuttame G1.
katvā rājagharāṃ rājā mahāvatthūṃ manoramāṃ bhikkhusaṅghhassā datvāna pacchā rājā paṭīggaḥi. | vesākhapūjāṃ kāresi rājā Meghavane tadā.

terasāṣi li vassāṇī issariyaṃ akāśi so ’ti. | atrajo Meghavaṇṇassā Jeṭṭhatissos mahīpati rajjam kāresi dīpanhi Tambapāṇṇimhi issaro. | manīṁ mahaggham pūjesi Mahāthūpe varuttame. | katvāna lohapāsādam pūjetvā manīṁ uttamaṃ | Maṇipāsādo ’ti paṇṇattiṃ kārāpesi narāsavaho. | kārāpetvāna ārāmaṃ Pācinatissapabbatam | pādāsi bhikkhusaṅghhassā narindo Tissasavhayo. | Ālambagāmatalākaṃ gaṅhāpetvā mahīpati | aṭṭha saṃvaccharam pūjam kārāpesi narāsavaho. |

rajjaṃ kāresi so rājā dasa vassāṇī Tambapāṇṇike. | Jetṭhatissaccaye tassa Mahāseno kaniṭṭhako sattavīsatī vassāṇī rājā rajjam akārayi. | tadā so rājā cintesi sāsane dīvus bhikkhusu ke dhammavaḍino bhikkhu ke ca adhammavaḍino, ke lajji ke alajjino? |

vicinetvā imaṁ attham gavesanto lajjipuggale addasa pāpake bhikkhu assamaṇe paṭīrūpake. | pūtikunapasadise vattaṃ va nilamakkiho asante assamaṇake addasa paṭīrūpake | Dummittāṃ Pāpasonaṃ ca aṇṇī ca alajjipuggale; | upento pāpake bhikkhu atthaṃ dhammaṅ ca pacchī so. | Dummitto Pāpasono ca aṇṇī ca alajjipuggalā rahogatā mantayanti dūsanatthāya subbate. | ubhosamaggaṅbhavīsāṃ anunānātaṃ Kumārakassape akappīyaṃ ti dīpesuṃ dussilā mohapārutā. | Chabbixgīyāṇam vatthusmiṁ anunānātaṃ dantavattakāṃ |
of X is confirmed by the Mahāv. Tīkā, 1. 1.: „Chabbaggyānaṁ bhikkhu-
naṁ vatthumhi anuṇātām (anunuṅāte?) dantamaye vijanunhi,“ As to the
reading of Y, compare the following passage of the Cullavagga (Paris MS.,
fonds Pāli 20, fol. [section]): „tena kho pana samayena Chabbaggyā bhikkhu-
dunnivatthā duppārattā anākappasampannā bhattaggam gacchanti“ etc. For
further details, see my note on this passage in the Translation.

73. dantagañkā X. dandhagañkā? — 74. bahū? — 76. vasi?
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.

6. On the immovable, firm, unshaken throne, a place worthy of the eminent one, the highest of men sat down, establishing himself in the four branches (of fortitude).

7. Seated on this most excellent throne, at the foot of
the king of trees, the chief of men, the highest among human beings, like a fearless lion, did not tremble, when he saw Māra with the hosts of his army. 8. Having overcome the dispute of Māra and put him to flight together with his army, the Conqueror, full of joy, wise, tranquil, and steadfast, — 9. mastered the state of meditation which consists in spiritual insight, and the thorough perfection of attention, (and also the knowledge of) many various qualities, distinguished by manifold attributes. 10. Mastering the knowledge of former existences and the gift of supernatural vision, the enlightened great Sage spent three watches of the night. 11. Thereafter, in the last watch, he revolved (in his mind) the causes of existence; the glorious One fixed the mind on them in direct and reverse order. 12. Having thoroughly understood the Dhamma, the highly wise One, who had reached emancipation by the destruction of human passions, taught (created beings) the abandonment (of temporal obstacles) and the attainment of the path (to sanctification). 13. The great Sage obtained ("abhisambuddha") the most excellent knowledge of omniscience. Thus first arose the title "Buddha, Buddha". 14. Having penetrated all qualities and uttered his proclamation (of triumph)¹), the light-giver then spent seven days on that most excellent throne. 15. He in whom all fear had ceased, who had performed his duties and was free from sin, delighted, glad, and joyful, thought many kind thoughts. 16. In one moment, in one instant a Buddha surveys the whole world; he unveiled his fivefold 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 Lankadīpa, — 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

¹) This proclamation of triumph is the famous stanza, Dhp., v. 153.
fit for Saints, the compassionate One who well understood the right and wrong time, thus thought: 20. "In the present time Yakkhas, Bhūtas and Rakkhasas (inhabit) Lankādīpa, who are all too low for (adopting the doctrine of) the Buddhas; their power I can outroot. 21. Having driven out the hosts of Yakkhas, the Pisācas and Avaruddhakas, I will establish peace in the island and cause it to be inhabited by men. 22. ... Let those wicked beings fully live out their span of life; (afterwards) there, in the most excellent Lankādīpa, an opportunity will arise for (the propagation of) the Faith. 23. Having removed (those) beings, having comforted many people and taught them the way, the road, the path of Saints,—24. I shall reach complete Parinibbāna like the setting sun. Four months after my Parinibbāna the first convocation will be held...; 25. a hundred and eighteen years later 1) the third convocation will take place, for the sake of the propagation of the Faith. 26. Then there will be a ruler over this Jambudīpa, a highly virtuous, glorious monarch known as Dhammasoka. 27. This king Asoka will have a son, a clever man, Mahinda, the learned converter of Lankādīpa. 28. Having foreseen these circumstances which were full of importance, (and understanding) the right and wrong time, the blessed Buddha placed a (divine) guard over this island. 29. 30. The Jina, having performed his various duties during the seven-times seven days (at the following places, that is) the throne, the Animisa (Cetiya) the cloister, the jewel-house, the Aja-pāla and Mucalinda trees, and seventhly near the Khirapāla grove, the hero went to Bārānāsī 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, Mahānāma, and Assaji, these five great Theras attained emancipation when

1) A mention of the second convocation, which was held a hundred years after Buddha's death, is wanting in the MSS.; the third is said to have been held 118 years after the second.
he had preached the Anattalakkhana 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 Kappāśika grove the Bhaddavaggiyas. 35. Wandering thence from place to place, he came to Uruvelā; there the stainless Teacher saw Uruvelakassapa, an ascetic of the Jatila 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 Jatilas together with their followers. 39. (Once, during that period,) both Āṅgas and Magadhas prepared a great sacrifice. (Kassapa), seeing that great gains (could be obtained) at this sacrifice, conceived the following ignoble thought: 40. 41. „The great Samāṇa possesses high (magical) powers and great faculties; if he shall perform miracles or preach in the great assembly, the fee will escape me and go to Gotama. Well, the great Samāṇa should not appear in the assembly.“ 42. The Tathāgata understands action and resolution, intention and desire, the sixteen constituent parts of thought. 43. Having understood the thought of the Jatila, the Sage, who looks through the minds of other men, went by his high (magical) power to (Uttara-) Kurudipa 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 Lankadīpa. 46. At that time the ground of Lankā was covered with great forests and full of horrors; frightful, cruel, blood-thirsty Yakkhas of various kinds, — 47. and savage, furious, pernicious Piśācas 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 Pīsācas; men shall be masters (of the island)."

49. Having considered this matter full of compassion, the great hero rose into the air and came hither from Jambudīpa. 50. In the midst of the assembly of Yakkhas, above their heads, he was seen, standing in the air, holding his seat (in his hands). 51. The assembled hosts of Yakkhas saw the Sambuddha standing there, but they did not think that he was the Buddha; they supposed him to be another Yakkha. 52. On the bank of the river, near Mahiya Pokkhala, on the site of the Subhaṅgana Thūpa, there the highest of men stood, and entered upon the highest ecstatic meditation. 53. The Sage, the awakener of quick attention, speedily entered upon that meditation (by revolving) in a moment by one thought (the whole system of qualities). Suddenly he thence rose; he who had reached (all) perfections by his virtuous resolutions, ... finished his meditation. 54. There the hero stood, performing miracles by his (magical) power, like a Yakkha of high (magical) power and great (supernatural) faculties; gathering (?) thick clouds, containing thousands of rain drops, he sent rain, cold winds, and darkness. 55. (He then spoke to the Yakkhas:) "I will send you heat; give unto me a place where I may sit down. I possess such power over the fire as will dispel these dangers." 56. (The Yakkhas replied: ) "If thou art able to dispel them, sit down whereever 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 Rakṣhasas and ye wicked hosts of Yakkhas, I give unto you this island which is not far from Laṅkā, the whole old island of Giri; may they all inhabit it and multiply undisturbed. 73. This country of Laṅkā is a residence inhabited by men since remote Kappas;
may many men dwell in the country of Laṅkā, as they did in former times in the Oja, Vara, and Manda island. 74. Adorned with these and other good qualities, a residence fit for men, auspicious in many ways, it will shine among the islands, when the Doctrine will have been brought there, like the full moon in the sky at the time of Uposatha. 75. Weighing the prosperity and the high happiness of the two, the Sage who knew all worlds, interchanged the two islands and the two (kinds of beings), men and Rakkhasas, (as a peasant) easily (interchanges) his pairs of bullocks. 76. Gotama by his (magical) power drew the island towards himself, like the headstalls of bullocks which are drawn (towards the driver) with a strong rope. The Sage drew together one island towards the other, like two ships which are surrounded by stout ropes. 77. Having joined the beautiful island to the other, the Tathāgata transported (?) the Rakkhasas, (saying:) „May all Rakkhasas dwell in Giridīpa ...“ 78. The eager Yakkhas ran to Giridīpa, like thirsty people in summer to a river; they all entered it never to return; the Sage (then) restored the island to its former place. 79. The highly satisfied Yakkhas and the highly pleased Rakkhasas, having received this excellent island which they desired, all began to laugh with great joy, and all went to celebrate the festival called Nakkhattamaha. 80. When Buddha saw that joy had been restored to these non-human beings, he the Jina, having exerted his benevolence towards them, pronounced the spell of protection. Having walked three times round the island, for the sake of its ever-lasting protection and the expulsion of the Yakkha hosts, — 81. having comforted the Pisācas and (other) non-human beings, having established a guard and restored a lasting peace, having put down all distress in the island, the Tathāgata returned to Uruvela.

Here ends (Buddha’s) subjection of the Yakkhas.
II.

1. Again, the holy, glorious Sambuddha (once) dwelt near the most excellent capital of Kosala, in the garden of Sudatta (Anāthapīṇḍika). 2. In this Jetavana garden Buddha, the light-giving king of the Truth, looking all over the world, saw beautiful Tambapanni. 3. When five years had elapsed (after he had attained Buddhahood), he went to the country of Tambapanni. 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 Lānкā), the Serpents will not
become happy; the island will be destroyed, and there will be no welfare in future time. 13. Out of compassion for the Nāgas, for the sake of happiness (of men) I shall go there; may the happiness of the island prosper (?). 14. I perceive the excellent qualities of Laṅkādīpā; the Serpents shall not destroy the island from which I formerly have driven out the Yakkhas, and to which I have done good. 15. Speaking thus the Sambuddha rose from his seat; he who possessed the gift of (supernatural) vision, left the Gandhākuṭi, and stood in the door (of the Jetavana garden). 16. All the gods who resided in the trees of the Jetavana garden, offered their services to him: "Let us go (with thee, o Sage who art) possessed of (supernatural) vision." 17. (Buddha replied:) "Nay, remain ye all, Samiddhi alone may go (with me)." (Samiddhi) went, taking up the tree (where his residence was,) and holding it from behind (over Buddha's head). 18. Samiddhi, when he heard what Buddha had said, was delighted; he took up the tree, roots and all, and followed the Tathāgata. 19. The highly powerful king of gods gave shade to the Sambuddha, the highest among men, and held (the tree) from behind over the most excellent Buddha. 20. The highest of men went to the place where the Nāgas fought their battle; the merciful Teacher (there) stood in the middle of both noble Nāgas. 21. Going through the air over the heads of both Nāgas, the Sam-buddha, the chief of the world, produced a deep, terrifying darkness. 22. There arose a thick darkness, caused by the great (magical) power of the lion (among men); he was covered and veiled (?) by the darkness, and the tree too (?). 23. The frightened, terrified Nāgas did not see each other, nor did they see the Jina (?), (or) to what side they should direct their attacks. 24. They all forsook the battle, threw down their weapons, and stood all with clasped hands, paying reverence to the Sam-buddha. 25. When (Buddha) perceived that they were struck with horror, when he saw that the Nāgas were terrified, he sent forth his thoughts of kindness towards
them, and emitted a warm ray of light. 26. A great sight it was, astonishing and terrifying; they all saw the Sambuddha like the bright moon in the sky. 27. Standing there, resplendent with all the six colours, shining in the air, illuminating the ten regions (of the world), he thus addressed the Nāgas: 28. „From what cause, o great king, did this contention among the Nāgas arise? Out of compassion towards yourself I have come speedily hither.“ 29. (They replied:) „This Nāga Cūlodara and that Nāga Mahodara, the maternal uncle and the nephew, are quarrelling with each other, desirous of treasure.“ 30. The Sambuddha addressed a speech full of compassion to the savage Nāgas: „Anger which arises in the mind of the fool, begins small, and grows great. 31. For what reason do you undergo, all these many Nāgas, great suffering? Destroy that small throne, but do not destroy each other. Destroying one the other you are going to cause an unheard of destruction of life.‖ 32. Then he who possessed the gift of (supernatural) vision, agitated the Nāgas by (the description of) the sufferings in hell; he unfolded to them the (laws of) birth in the worlds of men and devas, and the nature of Nibbāna. 33. As the Sambuddha, the highest of men; thus preached the true doctrine, all the Nāgas, casting themselves down, propitiated the Tathāgata. 34. All the Nāgas (then) came together, the Serpents reconciled themselves to each other, and all took their refuge (in Buddha), eighty kotis of living beings. 35. (Thus they spoke:) „We might perish, all we Nāgas, on account of this throne.‖ 36. The two Nāga (kings), for the sake of restoring peace, took that most excellent throne (and thus spoke to Buddha:) „Accept this throne out of compassion, (o Sage who art) gifted with (supernatural) vision.‖ 37. The Sambuddha who possessed the gift of (supernatural) vision, accepted it by remaining silent. When they understood that he had accepted it, the two great Serpents were delighted. 38. (They thus addressed Buddha:) „May the blessed One sit down on this splendid, noble Veluriya throne which the Nāgas were longing for.‖ 39. The
Nāgas placed that throne in the midst of the two islands. There, on that throne, the light-giving king of the Truth sat down. 40. When those eighty koṭis of Nāgas had propitiated the Sambuddha, the Nāgas there served to him a meal, food and drink. 41. When he had removed his hands from the bowl, the eighty koṭis of Nāgas, surrounding him, sat down near the supreme Buddha.

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

Here ends the conquering of the Nāgas.

¹) This is the tree which the god Samiddhi had taken to the island; see v. 17 et seq.
52. Again, in the eighth year (after Buddha had reached Sambodhi), the Nāga 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 Mahā-thîpa was built, the most excellent Cetiya. 59. The Nāga king Maniakkhika distributed a great donation (to the Bhikkhus). Having accepted the donation of that Nāga, having taken food, and gladdened (the Nāgas by preaching to them,) the Sambuddha together with his pupils rose up into the air. 60. At the place of the Dīghavāpi Cetiya, Buddha, he who was full of compassion to the world, descended from the air and again entered upon mystical meditation. 61. Having arisen from the trance at that place, the light-giving king of the Truth together with his pupils, wandering through the air, then proceeded to the place where the Bo tree was to be stationed in the Mahāmeghavana garden. 62. The Bo trees of three former Buddhas (there also) had been established on the ground; to that place he went, and there he entered upon meditation. 63. (He thus prophesied:) „Three Bo trees (have stood) at this place at (the time of) the teaching of
three Buddhas; my Bo tree also will stand on this very spot in future time.⁴ 64. The highest being, the chief of men, having arisen from that meditation together with his pupils, went to the delightful Meghavana garden. 65. There also he plunged himself in meditation together with his pupils. Having arisen from that meditation, the light-giver proclaimed: 66. "This place first Kakusandha, the chief of the world, has accepted, sitting down on this spot where a throne has been erected. 67. This place secondly Konāgamana, the chief of men, has ... 68. This place thirdly Kassapa, the chief of the world, has ... 69. Myself, Sambuddha Gotama, the descendant of the Sakya tribe, the chief of men, have attained (trance), seated on this spot, where a throne is to be erected."

III.

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

3. The first inaugurated king, a ruler of the earth, full of brilliancy, prince Mahāsammata by name, reigned over his kingdom. 4. His son was called Roja by name; (then followed) the prince called Vararoja, Kalyāṇa and Varakalyāṇa, Uposatha, the lord of the earth; — 5. the seventh of them was Mandhātā who reigned over the four Dipas. (Then followed) Cara, king Upacara, and Cetiya, the lord of the earth; — 6. Mucala, Mahāmucala, Mucalinda, and also Sāgara, Sāgaradeva, and Bharata, the prince called Bhagirasa, — 7. Ruci, and he who was called Mahāruci, Patāpa, and also Mahāpatāpa, Panāda, and Mahāpanāda, the king called Sudassana, — 8. he who was called Mahāsudassana, two Nerus, and Accimā. These were twenty-eight kings by number; their age extended to an Asamkheyya (of years). 9. In Kusāvati, in Rājagaha, in Mi-
thilà, best of towns, these kings reigned; their age extended to an Asamkhheyya (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, koṭippakoṭi, nahuta, and niunahuta, abbuda, and nirabbuda, — 12. ababa, and also aṭaṭa, ahaha, and kumuda, sogandhika, uppala, puṇḍarika, paduma. 13. All these numbers are numerable and calculable by the means of calculation; the stage (of numbers) beyond these is called asamkhheyya (not calculable).

14. One hundred kings, sons of Accimā, governed their great kingdom in the town called Pakula (?). 15. The last of these kings was the prince called Arindama; his sons and grandsons, fifty-six princes, governed their great kingdom in the town of Ayujjhanagara. 16. The last of these kings was Duppasaha, the lord of the earth; his sons and grandsons, sixty rulers of the earth, reigned over their great kingdom in Bārāṇasī, best of towns. 17. The last of these kings was the prince called Ajitajana; his sons and grandsons, eighty-four thousand by number, reigned over their great kingdom in the town of Kapilanagara. 18. The last of these kings was Brahmadatta, the lord of the earth; his sons and grandsons, thirty-six princes, reigned over their great kingdom in Hathhipura, best of towns. 19. The last of these kings was Kambalavasabha; his sons and grandsons, thirty-two princes, reigned there in the town of Ekacakkhu. 20. The last of these kings was Purindada, honoured by the surname Deva; his sons and grandsons, twenty-eight princes, reigned over their great kingdom in Vajirā, best of towns. 21. The last of these kings was the prince called Sādhina. His sons and grandsons, twenty-two royal princes, reigned over their great kingdom in Mad'kura, best of towns. 22. The last of these kings was valiant Dhammagutta; his sons and grandsons, eighteen princes, reigned there in the town of Aritthropura. 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 Kosambi. 26. The last of them was the king known as Bhaddadeva; his sons and grandsons, nine royal princes, reigned there in the town of Kanñagoecha. 27. The last of them was the king renowned by the name of Naradeva; his sons and grandsons, seven royal princes, governed their great kingdom in the town of Rojānana-gara. 28. The last of these kings was the prince called Mahinda; his sons and grandsons, twelve royal princes, governed their great kingdom in the town of Campānagara. 29. The last of these kings was Nāgadeva, the lord of the earth; his sons and grandsons, twenty-five princes, governed their great kingdom in the town of Mithilānagara. 30. The last of these kings was valiant Buddhada-tta; 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 Dipam-kara; his sons and grandsons, twelve royal princes, governed their great kingdom in Takkasilā, best of towns. 32. The last of these kings was the prince called Tālissara; his sons and grandsons, twelve royal princes, reigned over their great kingdom in 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 (Tamalitti?). 34. The last of these kings was Sāgaradeva, the lord of the earth; his son Makhādeva was a great, liberal giver. 35. His sons and grandsons, eighty-four thousand by number, reigned over their great kingdom in the town of Mithilānagara. 36. The last of these kings was Nemiya, honoured by the surname Deva, a universal monarch, a lord of the whole earth which the ocean surrounds.
37. Nemiya's son was Kalârajanaka; his son was Samamkura; (then followed) king Asoka, an inaugurated prince. 38. His sons and grandsons, eighty-four thousand by number, reigned over their great kingdom in Bârânâsi, 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, Reçu, Kusa, Mahâkusa, Navaratha, and also Dasaratâ, — 41. Râma, the (king) called Bilâratha, Cittadassi, Atthadassi, Sujâta, and Okkâka, Okkâmukha, and Nipura, — 42. Candimâ, and Candamukha, king Sivi, Sañjaya, Vessantara, the ruler of men, Jâli, and Sihavâhana, prince Sihasa, the wise preserver of royal succession. 43. His sons and grandsons, eighty-two thousand kings, reigned in the town called Kapila(vattliu). 44. The last of these kings was Jayasena, the lord of the earth; his son was high-born, brilliant Sihahanu. 45. The sons of that (?) Sihahanu were five brothers, Suddhodana, and Dhota (Dhotodana), prince Sakrodana,— 46. king Sukkodana, and king Amitodana; all these five kings had names containing the word odana. 47. He the son of Suddhodana, Siddhattha, the chief of the world, begot Râhulabhadda, and then left his home in order to strive for Buddhaship. 48. The total number of these highly powerful ... kings is four Nahutas, one hundred thousand, and three hundred more. 49. So many lords of the earth are mentioned who originated from the family of the Bodhisatta in this first (?) kappa, preservers of royal succession, rulers of men(1). — 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 Râjagaha, best of towns, reigned the prince who was called king Bodhisa (Bhâtiya!'). 53. Suddhodana and Bhâtiya were friends of each other. When (Bimbisâra) 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 Tathâgata 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 Bimbisâra'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 Tathâgata 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; Bimbisâra, the lord of the earth, was thirty years old. Gotama was five years older than Bimbisâra. 59. Fifty-two years this prince reigned; thirty-seven years he reigned after having formed that connection with the Buddha. 60. Prince Ajatasattu reigned thirty-two years. Eight years after his coronation the Sambuddha reached Parinibbâna. 61. After the Parinibbâna 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 Bimbisâra.
3. Kassapa was the chief propounder of the Dhutaṅga precepts according to the doctrine of the Jina; Ānanda was the first of those learned (in the Suttas), wise Upāli was chief in the Vinaya, — 4. Anuruddha in the (supernatural) visions, Vaṅgisa in promptly comprehending, Puṇṇa among the preachers of the Dhamma, Kumārakassapa among the students of various tales, — 5. Kaccāna in establishing distinctions, Koṭṭhita in analytical knowledge. There were, besides, many other great Theras who were original depositaries (of Buddha’s doctrine). 6. By these and other saintly Theras who had fulfilled their duties, to the number of five hundred, was the collection of the Dhamma and of the Vinaya made; because it was collected by the Theras, it is called the doctrine of the Theras (theravāda). 7. The Bhikkhus composed the collection of Dhamma and Vinaya by consulting Upāli about the Vinaya, and by asking the (Thera) called Ānanda regarding the Dhamma. 8. Thera Mahākassapa and the great teacher Anuruddha, Thera Upāli of powerful memory, and the learned Ānanda, — 9. as well as many other distinguished disciples, who had been praised by the master, who possessed analytical knowledge, firmness, the six (supernatural) faculties and the great (magical) powers, who had attained the mystic trance proceeding from self-concentration, who had completely mastered the true faith, — 10. all these five hundred Theras bore in their minds the nine-fold doctrine of the Jina, having acquired it from the best of Buddhas. 11. They who had heard and received from Bhagavat himself the whole Dhamma and Vinaya taught by the Buddha, — 12. they who knew the Dhamma, who knew the Vinaya, who all were acquainted with the Āgamas, who were unconquerable, immovable, similar to their master, ever worshipful, — 13. they who had received the perfect doctrine, first (among religions), from the first (among teachers), who were Theras and original depositaries (of the Faith), made this first collection. Hence this whole doctrine of the Theras is also called the first (or primitive) doctrine. 14. Assembled in
the beautiful 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, Veyyakaraṇa, Gathā, Udāna, Itivuttaka, Jātaka, Abhuta, Vedalla. 16. The Theras who arranged this true imperishable doctrine, according to Vaggas, Paññasakas, Saṃyuttas, and Nipatās

1), 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 Saṃaṇa come or a Brāhmaṇa of great learning, skilled in disputation and hair-splitting, can subvert it; firm it stands like Sineru. 20. Neither a deity nor Māra nor Brahmā nor any earthly beings can find in it even the smallest ill-spoken sentence. 21. Thus the collection of the Dhamma and of the Vinaya is complete in every part, well arranged and well protected by the omniscience of the Teacher. 22. 23. And those five hundred Theras, chief among whom was Mahākassapa, as they knew the doubts of the people, composed the imperishable collection of the Vinaya and of the Dhamma, which is an incarnation of the Faith like the highest Buddha, the collection of the Dhamma. 24. The doctrine of the Theras, which is founded on true reasons, which is free from heresies, full of true meaning, and supports the true faith, will exist as long as the Faith. 25. As long as holy disciples of Buddha's faith exist, all of them will recognize the first Council of the Dhamma. 26. The five hundred pre-eminent Theras, noble by birth (?), laid the first firm, original, fundamental base (of the Faith).

Here ends the Council of Mahākassapa.

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

39. Sonaka, a respectable merchant who came from Kāsi, received the first ordination according to the doctrine of the Teacher at Giribbaja (Rājagaha) in the Veluvana (monastery). 40. Dāsaka, the leader of the school, dwelt at Giribbaja in the Magadha country, and in his seven and thirtieth year gave Sonaka the first ordination. 41. (When) clever Dāsaka had completed forty-five years, and Nāgadāsa had reigned ten years, and king Paṇḍu- (vāsa) twenty, then Sonaka received the Upasampadā ordi-
nation from Thera Dāsaka. 42. Thera Dāsaka taught Sonaka also the nine-fold (doctrine); he having learned it from his teacher, (again) taught it (to others). 43. Dāsaka in his turn, having made his pupil Thera Sonaka chief of the Vinaya, attained Nibbāna in his sixty-fourth year.

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

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

48. When Sambuddha had entered Parinibbāna ten times ten years, the Vajjiputtas proclaimed at Vesālī these ten indulgences. 49. They proclaimed (the allowableness of) impermissible practices which all had been forbidden by the Tathāgata. Sabbakāmī, and Sālha, and Revata, (and) Khujjasobhita, — 50. and Yasa, Sambhūta of Sāṇa, these Therās who had formerly seen the Tathāgata, the pupils of Thera Ānanda; — 51. Sumana and Vāsabhagāmi, who had formerly seen the Tathāgata, these two most excellent pupils of Anuruddha; — 52. these (and other) Bhikkhus, seven hundred in number, came to Vesālī
and expressed their assent to the discipline as it had been established in the doctrine of the Buddha. 53. All these who had obtained a (supernatural) insight, who were expert in reaching meditation, who were quit of their load, and saved, assembled together.

Here ends the history of the second Council.

V.

1. At the time of the Parinibbâna (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 Vassa¹) had arrived, the collection of the Dhamma. 5. At the entrance of the Sattapâṇṇa cave, in the Magadha town Giribbaja (Râjagaha), this first council was finished after seven months. 6. At this council many Bhikku (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 Dhutavâda precepts according to the doctrine of the Jina; Ânanda was the first of those learned (in the Sut- tas), (the Thera) called Upâli was chief in the Vinaya, — 8. Anuruddha in the supernatural visions, Vaṅgisa in promptly comprehending, Puñña among the preachers of the Dhamma, Kumâràkassapa among the students of various tales, — 9. Kaccâna in establishing distinctions, Koṭṭhita in analytical knowledge. There were, besides, many other

¹) See Mahâvagga, 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. Sabbakāṇā and Sālha, Revata, Khujjasobhita, Vāsabhagāni and Sumana, Sambhûta who resided at Sāna, — 23. Yasa, the son of Kākaṇḍaka, a sage praised by the Jina. In order to subdue those wicked men (the Vajjiputtas), they came to Vesālī. 24. Vāsabhagāni 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 Pātaliputta. 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 (mahāsamgiti).

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

39. Those who held the Great Council were the first schismatics; in imitation of them many heretics arose. 40. Afterwards a schism occurred in that (new school); the Gokulika and Ekabyohāra Bhikkhus formed two divisions. 41. Afterwards two schisms took place amongst the Gokulikas: the Bahussutaka and the Paññatti Bhikkhus formed two divisions. 42. 43. And opposing these were the Cetiyas, (another) division of the Mahāsangītikas. All these five sects, originating from the Mahāsangītikas, 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 Mahimśāsaka and Vajjiputtaka Bhikkhus formed two sections. 46. In the school of the Vajjiputtakas four sections arose, viz.: the Dhammattarikas, Bhaddayānikas, Channagarikas, and Sāmmītis. 47. In later times two divisions arose among the Mahimśāsakas: the Sābbathivāda and Dhammagutta Bhikkhus formed two divisions. 48. The Sābbathivādas and Kassapikas, the Kassapikas and Sāmkantikas, and subsequently another section, the Suttavādas, separated themselves in their turn. 49. These eleven schools which separated themselves from the Theravāda, split the (true) meaning and the Doctrine and some portions of the Collection; setting aside some portions of difficult passages, they altered them. 50. For-
saking the original rules regarding nouns, genders, composition, and the embellishments of style, they changed all that.  

51. Seventeen are the heretical sects, and there is one orthodox sect; together with the orthodox sect they are eighteen at all. 52. The most excellent 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, Siddhatthas, Pubba- and Aparaselikas, and sixthly the Apara-Râjagirikas 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\(^1\)):  

55. „In the future time, after a hundred and eighteen years, a certain Bhikkhu will arise, a Samaṇa 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 Titthiya doctrines and establish the (true) faith. 59. A royal chief called Asoka will govern at that time in Pâtaliputta, 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-

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

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

¹) In the following account, some of the numbers mentioned are evidently wrong; I have preferred, however, not to correct them, since the cause of these errors may be attributed as well to the author as to copyists.
the Sutta collection, as it had been settled at the two convocations?). 72. Siggava, possessed of (true) knowledge, made the glorious Moggaliputta chief of the Vinaya, and attained Nibbāna after having completed seventy-six years. 73. Candagutta ruled twenty-four years; when he had completed fourteen years, Siggava attained Parinibbāna. 74. (Siggava was) a dweller in the forest, keeping the Dhutanga precepts, of limited desires, attached to forest life, full of goodwill, of subdued passions, and perfect in the true Doctrine. 75. In a remote, delightful abode, in the depth of a great forest, this hero (lived) alone without a companion, like a valiant lion in his mountain cave.

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

83. Upāli received the Vinaya from Buddha, Dāsaka received the whole Vinaya from Thera Upāli and taught it just as his teacher in the Faith (had done). 84. Thera Dāsaka taught Sonaka also the Vinaya; (Sonaka) taught it,
after having learnt it from his teacher. 85. Wise Sonaka who well knew the Dhamma and the Vinaya, in his turn taught Siggava the whole Vinaya. 86. The pupils of Sonaka were Siggava and Candavajji; the Thera taught both these pupils the Vinaya. 87. Tissa Moggaliputta, having learnt the Vinaya from Candavajji, reached emancipation by the destruction of the substrata (of existence). 88. Teacher Moggaliputta taught his pupil Mahinda the whole Vinaya, the complete doctrine of the Theras.

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

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

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

97. Prince Udaya reigned sixteen years; when six years of Udayabhadda’s reign had elapsed, Thera Upāli attained Nibbāna. 98. The ruler Susunāga reigned ten years; after eight years of Susunāga’s reign Dāsaka attained Parinibbāna. 99. After Susunāga’s (Kālāsoka’s!)
death the ten brothers succeeded; they reigned all jointly twenty-two years. In the sixth year of their reign Sonaka attained 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 Nāga kings then constantly brought every day fragrant powder for washing the head, and also unguents, and fine seamless clothes to put on of the colour of jessamine, and precious collyrium; all these things (they brought) from the Nāga world.

10. The Devas then constantly brought every day sugar cane, quantities of Areca-nuts, yellow towels.

11. The parrots brought nine thousand loads of hill paddy which was picked out by rats; the bees made honey; the bears forged with sledge-hammers.

12. Heaven-born birds, sweet-voiced cuckoos constantly sang to men, (attracted) by the splendour of Asoka's merit.

13. The great Nāga whose age endures through a Kappa, the attendant of four Buddhas, wearing a golden chain, came, (attracted) by the splendour of (Asoka's) merit.

14. The glorious 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 Bindussa, (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 Setṭhi, known by the name of Devi, having cohabited with him, gave birth to a most noble son.

17. Mahinda and Sanghamittā chose to receive the Pabbajjā ordination; having obtained Pabbajjā, they both destroyed the fetter of (individual) existence.

18. Asoka ruled in Pāṭaliputta, best of towns; three
years after his coronation he was converted to Buddha's faith.

19. How great is the number of years between the time when the Sambuddha attained Parinibbâna 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. Asokadhama, 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 Pâsaṇḍa infidels. 25. (There were) adherents of the sixty-two false doctrines, ninety-six kinds of Pâsaṇḍas who proceeded from the Sassata and Uccheda doctrines, all of them established on these two principles; — 26. Nigaṇṭhas and Acelakas and other ascetics and other Brahmans and sectarian people. 27. Searching where truth and where falsehood was, he invited the infatuated, infidel Nigaṇṭhas (?) and sectarians of the Sassata and Uccheda doctrines, and Pâsaṇḍa 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) 1).

1) The king invited all the ascetics of different creeds to take the seats of which they deemed themselves worthy. All were content with lower seats, except Nigrodha, a Buddhist novice, who took his seat on the royal throne.
After having annihilated all the Pāsaṇḍas 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 Saṅha 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 Arahat, 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 Saṅha, who was endowed with all virtues, the thought occurred to him, that he had been his companion during a former life (?) 1). (Seeing) that ascetic who led a life worthy of a Muni, who was happy in consequence of his meritorious deeds in former existences, who had reached the fruition which is obtained by the path of Arahats, walking along the road in search of alms, that wise man thought, full of longing: 42. „Indeed this Thera is one of the venerable ones; like Buddha, the holy One in this world, and like his disciples, he has reached the fruition which is obtained by the transcendent path, and has reached liberation and salvation.‟

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1) See the story in the Mahāvamsa, p. 24.
43. (Asoka) obtained the enjoyment of the five-fold delight, high bliss; delighted, he who was comparable to Sakka rejoiced like a poor man who has found a treasure, like one who has gained the desire of his heart (?)

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

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 Tipitaka and found the excellent sermon on Earnestness: 53.1) "Earnestness is the way to immortality, indifference is the way to death; the earnest do not die, the indifferent are like the dead." 54. When wise Nigrodha had pronounced this gladdening sentence, the king understood that highest motive

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 Saṅgha; together with my children and wives, with the number of my relatives I announce to thee my having become a lay-disciple. 56. Abiding together with children and wives in the refuge (of the Faith), in consequence of the arrival of Nigrodha, my spiritual guide, I offer four lacs of silver and eight (daily) portions of rice to the Thera."

57. (The king having asked, whether there are many ascetics like Nigrodha, he replied:) „There are many disciples of Buddha, versed in the three-fold science, possessed of (magical) power, well acquainted with the exposition of the qualities of mind, who have subdued their passions and reached Arahatship." 58. The king again spoke to the Thera: „I desire to meet with that precious Assembly; I will pay my respect to all (Bhikkhus) who come to the Assembly; I will listen to the Dhamma." 59. Sixty thousand ascetics assembled, and the messengers announced to the king: „A large congregation which is full of great joy, has assembled; go thou to see the congregation, as thou desiredst (to do)." 60. Asokadhamma, the ruler of the earth, having heard what the messenger said, thus addressed the circle of his relations, his friends and counsellors and his kinsmen: 61. „We will offer presents on the occasion of the assembling of the great Saṅgha; we will show them attention as much as we can, as much as we are able. 62. Let them quickly make ready for me a hall, seats, water, attendants, gifts, and food, such as are worthy of being offered, and suitable. 63. Let the makers of curry and rice quickly make ready for me well cooked rice-milk, sweet, pure dishes. 64. I will bestow a great donation on the congregation of the Bhikkhus, the most excellent community. Let them beat the drums in the city, let them sweep the roads, let them scatter white sand and flowers of the five colours; — 65. let them place here and there garlands and trium-
phal arches, plantain trees, auspicious brimming jars, and let them place here and there . . ., — 66. and let them make flags of cloth and fasten them here and there; let the people, adorned with flower garlands, make this city resplendent. 67. Khattiyas, Brahmans, and Vessas, Suddas, and people of different extraction, adorned with various ornaments, shall take clothes, ornaments, flowers, burning torches, and shall proceed to meet the Congregation. 68. All kinds of bands of music, well trained musicians of various schools who are pleasant to hear and sweet-voiced, shall play (various melodies) . . . and proceed to meet the Congregation, (a) most meritorious (act). 69. . . . dancers and acrobats in auspicious attitudes (?), all shall go to meet the Congregation and shall amuse them, when they have assembled. 70. And let them worship (the Assembly) with large heaps of flowers of different kinds, (aromatic) powder of various descriptions, and unguents. 71. Let them prepare in the city every kind of pomp (?) and desirable gifts. 72. The inhabitants of the kingdom, devoted (?) to the Fraternity, shall undertake to do homage (to the Sangha), and shall do so during the whole day and during all the three watches (?) of the night. 73—75. That night having elapsed, the illustrious prince, causing food of excellent flavour to be prepared in his own residence, gave the following orders to his counsellors and his attendants: „Let all people procure heaps of perfumed garlands and flowers, many flowers, parasols, flags, lamps burning in the day-time; let them procure as much as I have ordered. 76. Let all (people dwelling) in this city, the merchants from the four quarters of the horizon, and all the royal officers, with their oxen, troops, and vehicles, follow me to meet the congregation of Bhikkhus. 77. The best of kings proceeded with great pomp; the ruler of the earth shone like Sakka (when he goes) to the Nandana garden. 78. The king in whose mind wisdom had arisen, proceeding in great haste towards the Bhikkhu congregation, saluted them, raising
his joined hands, and received greetings in return. 79. He spoke to the Bhikkhu congregation: "May (the Samgha) have compassion on me." 80. Taking the alms-bowl of the Thera, the Samgha'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. 79b. 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 promulgated divisions of the Dhamma: 87. "Are there, venerable Sirs, sections taught by the kinsman of the Sun, by the indication of a certain number of divisions of the Dhamma, (according to) nouns, gender, and inflections, and also according to sections and to the composition?" — 88. "It has been taught, o king, and has been numbered by the kinsman of the Sun; it is well divided, well promulgated, well explained, well taught, — 89. accompanied by reasons and replete with sense, well spoken without a fault: fixed attention, right exertion, the (magical) powers, the (five) organs (of spiritual life), — 90. the (ten) powers, the requisites for attaining supreme knowledge, and those leading to the supreme path, all of these are well divided and well taught: these are the seven divisions of the most excellent elements of supreme knowledge. 91. The doctrine preached by the Teacher, the highest among men,
the supreme, transcendent Truth which has been expanded and well divided, consists of nine Aṅgas¹). 92. Full eighty-four thousand sections of the Doctrine have been taught by the kinsman of the Sun out of compassion for created beings. 93. He has preached the highest Truth, the most excellent ambrosia, which frees from transmigration, which is the path leading to the extinction of all suffering and an ambrosia-like medicine.⁴ 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 kotis of treasure, he the king, gave immediately on that same day the order (for the erection of the buildings). 98. At that time there were in Jambudīpa eighty-four (thousand) towns; near each town he built one monastery. 99. And having completed the monasteries in three years' time, (the construction of) the Ārāmas being finished, the prince held during seven days a festival of offerings.

VII.

1: There was a great assemblage from all parts of Jambudīpa, eighty kotis of Bhikkhus, ninety-six thousand Bhikkhunīs, the greater part of the Bhikkhus and Bhikkhunīs 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

¹) The Aṅgas of Buddha's doctrine are the well-known nine divisions, viz. Sutta, Geyya, Veyyākaraṇa, Gāthā, Udāna, Itivuttaka, Jātaka, Abbhuta, 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. 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. Great liberality has been shown by me out of reverence (?) for the Fraternity.

10. 11. By expending ninety-six kotis, 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 Mahâgâṅgâ (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 Samghamittà: "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 Pabbajjà ordination, become a relative of the Faith." 21. Mahinda, Asoka's son, had completed twenty years, and Samghamittà might be eighteen years of age. 22. When Asoka had completed six years, both his children received the Pabbajjà ordination, and Mahinda, the enlightener of the Island, received at once the Upasampadà ordination; — 23. at the same time Samghamittà began to exercise herself in the Sikkhà precepts. He (Mahinda) was like Moggaliputta a great teacher of the doctrine of the Theras.

24. Fifty-four years (after Moggaliputta's Upasampadà) Asokadhamma was crowned; (six years?) after Asoka's coronation, when Moggaliputta had completed sixty (?) years, Mahinda received the Pabbajjà ordination from Moggaliputta. 25. Mahâdeva conferred the Pabbajjà ordination on him and Majjhanta the Upasampadà; these were the chiefs who acted compassionately towards Mahinda in (those) three ways. 26. Moggaliputta, his Upajjhaya, 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 Upasampadà), 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 Mahâvamsa, p. 37, l. 2.
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. Pañḍaraṅgas and Jaṭīlas, Niganṭhas, 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 Therāvāda 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) Kathāvattthu. 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.
When the second century and thirty-six years more had elapsed (since the Buddha's death), again a most dreadful schism arose in the Theravāda. In the city of Pātaliputta ruled prince Dhammāsoka, a great king, who was a believer in the faith of Buddha. He bestowed great gifts on the Saṅgha, the best and most excellent of congregations; in one day he expended four lacs.

One he gave in honour of the Cetiyas, another for the preaching of the Dhamma, one for the requirements of the sick, one to the Saṅgha.

Infidels, sixty thousand in number, seeing this gain and these great honours, furtively attached themselves (to the Saṅgha).

The Pātimokkha ceremonies in the monastery of the Asokārāma were interrupted; a minister who ordered the Pātimokkha ceremonies to be performed, killed (some) of the Saints.

In order to destroy the infidels, many disciples of Buddha, sixty thousand sons of the Jina assembled. At that convocation the son of Moggali was the president, a great chief, similar to the Teacher; he had not his like on earth.

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.

Having received the Doctrine from the Thera, the king destroyed the Bhikkhu emblems of those who had furtively attached themselves (to the Saṅgha).

The reckless infidels, performing the Pabbajjā rite according to their own doctrine, injured the faith of the Buddha just as (men mix) pure gold (with baser metals).

They all were sectarian, opposed to the Theravāda; and in order to annihilate them and to make his own doctrine resplendent, — the Thera set forth the treatise belonging to the Abhidhamma, which is called Kathāvatthu. A similar punishment, a similar destruction of an opposite doctrine never occurred.

After having promulgated the treatise called Kathāvatthu which belongs to the Abhidhamma, the presiding Thera, in order to purify his own doctrine and (to establish) the Faith for a long time, selected one thousand Arahats, choosing the best ones, and
held a Council. In the monastery of the Asokārāma which had been built by king Dhammāsoka, this third convocation was finished in the space of nine months.

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

VIII.

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

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

¹) The country converted by this Thera is called by Buddhaghosa Vanavāsa.
Uttara who possessed the great magical powers, went to Suvaṭṭhabhūmi; there they conquered the multitudes of Pisācas and released many people from their fetters.

13. Mahinda, going with four companions to the most excellent island of Lanka, firmly established (there) the Faith and released many people from their fetters.

IX.

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

2. The daughter of the Vaṅga king cohabited in the forest with a lion dwelling in the wilderness, and in consequence gave birth to two children. 3. Sihabāhu and Sivali were beautiful youths; the name of their mother was Susima, and their father was called the Lion. 4. When their sixteenth year had elapsed, (Sihabāhu) departed from his cave, and then built a most excellent town called Sihapura. 5. The son of the Lion, a powerful king, ruled over a great kingdom, in Lāḷaraṭṭha, in the most excellent town of Sihapura. 6. Thirty-two brothers were the sons of Sihabāhu; Vijaya and Sumitta were the eldest among them, beautiful princes. 7. Prince Vijaya was daring and uneducated; he committed most wicked and fearful deeds, plundering the people. 8. The people from the country and the merchants assembled; they went to the king and complained against the bad conduct of Vijaya. 9. The king, having heard their speech, full of anger, gave this order to the ministers: "Remove ye that boy. 10. Let them remove from the country all those attendants, his wives, children, relations, maid-servants, man-servants, and hired workmen." 11. He was then removed, and his relations were separated from him; so they went on board ship, and (the ship) sailed away on the sea. 12. "May they drift whereever they like; they shall not show their faces again nor shall they ever come back to dwell in our kingdom and country." 13. The ship in which the children had
embarked was helplessly driven to an island, the name of which was then called Naggadīpa. 14. The ship in which the wives had embarked was helplessly driven to an island, the name of which was then called Mahilāraṭṭha. 15. The ship in which the men had embarked went, sailing on the sea, losing her way and her bearings, to the port of Suppāra. 16. The people of Suppāra then invited those seven hundred men to disembark, and offered them lavish hospitality and honours. 17. During this hospitable reception Vijaya and all his followers unnoticed (?) committed barbarous deeds. 18. They, made themselves guilty of drinking, theft, adultery, falsehood, and slander, of an immoral, most dreadful, bad conduct. 19. (The people) indignant at such cruel, savage, terrible and most dreadful deeds being committed against themselves, consulted together: „Let us quickly kill those rascals.‟

20. There is an island (formerly) called Ojadīpa, Varādīpa, or Maṇḍadīpa, the (recent) name of which is Laṅkādīpa, and which is (besides) known by the name of Tambapāṇi. 21. 22. At the time, when Sambuddha, highest of men, attained Parimibbāna, that son of Sihabāhu, the prince called Vijaya, having left the land called Jambudīpa, landed on Laṅkādīpa. 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 Laṅkādīpa.‟ 24. Sujampati the king of gods, having heard the Sambuddha’s command, committed to Uppalavāṇṇa 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 Bhāru-kaccha 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 Laṅkādīpa, 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 Tambapāṇi (copper-palmed). 31. Tambapāṇi was the first town in the most excellent Laṅkādīpa; there Vijaya resided and governed his kingdom. 32. Vijaya and Vijita together with Anurādhanaṅkhaṭṭa, Accutaṅgāmi, 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 Tambapāṇi 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 Accutaṅgāmi then founded Ujjeni, Upatissa founded Upatissanagara which had well arranged markets, which was prosperous, opulent, large, charming, and lovely. 37. The king called Vijaya by name was the first ruler who reigned in Tambapāṇi 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 Buddhahship the Jina conquered the Nāgas; in the eighth year after his attaining Buddhahship 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 Sihapura to the (prince) called Sumitta, (with this message): „Come one (of you) quickly to us, to the most excellent island of Lankâ; — 44. there is nobody to govern this kingdom after my death. I hand over to you this island which I have acquired by my exertions."

X. 1)

1. The daughter of the Sakka prince Paṇḍu, the princess called 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 Uttî, Tissa, and Asela the fifth, Vibhâta, Râma, and Siva, Matta together with Mattakala. 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 Ummadacittâ (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 Mahâvamsa, p. 56). The following verses contain a short abstract of what is related at length in the Mahâvamsa, pp. 57 et seq.

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

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 Anurādhapura.
3. When ten years (of his reign) had elapsed and sixty years (of it) were still to follow, he fixed the boundaries of the villages and completely tranquillized (the country).
4. Enjoying sovereignty both over men and Yakkhas, Pakuṇḍa reigned during full seventy years.
5. The son of Pakuṇḍa was the prince called Muṭasiva; this king reigned sixty years over Tambapanni.

6. 7. There were then ten brothers, the sons of Muṭasiva: Abhaya, Tissa, and Nāga, Utti together with Mattabhaya, Mitta, Siva, and Asela, Tissa, and Kira completing the number of ten, and princess Anulā and Sivalā, the daughters of Muṭasiva.
8. When eight years of Ajātasattu had elapsed, Vijaya came hither; after the fourteenth year of Udaya Vijaya expired. After the sixteenth year of Udaya they crowned Paṇḍuvāsa.
9. In the interval between the two kings Vijaya and Paṇḍuvāsa, Tambapanni was without a king during one year.
10. In the twenty-first year of Nāgadāsa, Paṇḍuvāsa died, and they crowned Abhaya in the twenty-first year of Nāgadāsa.
11. ... seventeen years 1); twenty-four ...
12. In the fourteenth year of Candagutta the king called Pakuṇḍaka died; in the fourteenth year of Candagutta the king called Pakuṇḍaka died; in the fourteenth year of Canda-
gutta they crowned Muṭasīva. 13. Seventeen years had elapsed after the coronation of Asoka, then Muṭasīva died.

14. When seventeen years of that king (that is, Asoka) and six months of the next year had elapsed, in the second month of the winter season, under the most auspicious Nakkhatta of Asāḷhā, Devānampiya was installed in the kingdom of Tambapanṇi. 15. At the foot of the Chāṭa mountain three bamboo poles were to be found. (The first was) white like silver; its creeper shone like gold. 16. There was also (the second), the flower pole, (whereon most beautiful,) delightful (figures) like the shapes of flowers (presented themselves), dark blue, yellow, red, pure white, and black; and so also (the third), the bird-pole on which birds (appeared), each with its natural colours, and also quadrupeds. 18. The eight descriptions of pearls (also presented themselves), viz. the horse pearl, the elephant pearl, the chariot pearl, the myrobalan pearl, the bracelet pearl, the signet pearl, the Kakubha pearl, the Sadisa (Pākatika?) pearl. 19. When Devānampiya had succeeded to the throne, (the people,) moved by the splendour of his coronation, brought the three kinds of gems from the Malaya country, the three bamboo poles from the foot of the Chāṭa hill, and the eight kinds of pearls from the sea-shore. 20. Great crowds brought in the space of seven days, in consequence of Devānampiya’s merit, the gems which were produced in Malaya and which were worthy of a king. 21. When the king saw these costly, precious treasures, the unequalled, incomparable, wonderful, rare treasures, — 22. 23. he spoke with a heart full of joy: „I am high-born, noble, the chief of men; such is the reward of my righteous deeds; look at the treasures I have gained, which are worth many lacs and are produced in consequence of my merit. Who is worthy to receive the donation of these treasures, — 24. my mother or my father, a brother, relations, friends, or companions?“ Thus meditating the king remembered prince Asoka. 25. Devānampiyatissa and Dhammāsoka, the master of men, were both intimate friends, united by faithful
affection, though they never had seen each other. 26. "I have a dear ally, the ruler of Jambudipā, 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 (?), quickly take these treasures, go to Jambudipā, to the city called Puppha(pura), and present these most precious treasures to Asoka, my ally."

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

32. (Asoka in return sent) a royal parasol, a ... of Sāra wood (?), a diadem, ear ornaments, water from the Ganges, and an (anointing) vase, a chank trumpet, and a palanquin, — 33. a right hand chank, a virgin, all that being worthy (?) of a royal coronation; a suit (a koṭī?) of clothes which are (cleansed by being passed through the fire) without being washed 2), 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 Samgha 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 Aritṭha; see the Mahāvaṃsa, p. 69.
2) I have adopted Turnour's translation of "adhovimam" (Mahāvaṃsa, p. 70).
Those four messengers having sojourned five months (in Pātaliputta, departed,) taking away the presents sent by Asokadhamma, — 38. and arrived in this island from Jambudipā on the twelfth day of the increasing moon in the month of Vesākha. The requisites for the coronation having been sent by Asokadhamma, — 39. they celebrated a second coronation of king Devānampiya. This second coronation took place on the full moon day of the month of Vesākha; — 40. one month after that day, on the full moon day of the month of Jeṭṭha, Mahinda arrived in this island from Jambudipā together with his six companions.

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

XII.

1. The (monarch) called Asoka sent (to Devānampiya) a chowrie, a turban, a sword, a royal parasol, slippers, a diadem, a ... of Sāra wood, an (anointing) vase, a right hand chank, — 2. a palanquin, a conch trumpet, water from the Ganges, a koṭi of clothes which are (cleansed by being passed through the fire) without being washed, a golden vessel and spoon, costly towels, — 3. a man's load of water from the Anotatta lake, most precious yellow sandal wood, a measure of rouge, eye collyrium brought by the Nāgas, — 4. yellow and emblic myrobalan, costly Amata drugs, one hundred and sixty cart loads of fragrant hill paddy which had been brought by parrots; (all these things being) the rewards for his meritorious actions. 5. (Besides he sent the following message:) „I have taken my refuge in the Buddha, the Dhamma, and the Saṅgha; I have avowed myself a lay pupil of the Doctrine of the Sakyaputta. 6. Imbue your mind also with the faith in this triad, in the highest religion of the Jina, take your refuge in the Teacher.“ 7. Doing honour (to Devānampiyatissa by) this (commission), Asoka the illustrious despatched the messengers to Devānampiya.
As soon as the messengers had departed,—8. many Theras who possessed the great (magical) powers addressed Mahinda, in the most excellent Asokârâma, out of compassion for the country, of Laṅkâ, (as follows:) 9. "The time has come to establish the Faith in the island of Laṅkâ; go, most virtuous one, convert the island of Laṅkâ." 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 Laṅkâ." 12. The (prince) called Mahinda became then the chief of that number; Iṭṭhiya and the Thera Uattiya, Bhaddasâla 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 Laṅkâ). 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 Laṅkâdīpa; go quickly to the best of islands out of compassion for created beings. 19. Go to the most excellent Laṅkâdīpa, 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 Laṅkâdīpa. 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 Tambapanni; subtle is the people of Tambapanni, — 24. (yet) they have not heard of the well proclaimed path which leads to the destruction of all suffering. I shall proclaim it to them; I shall go to the island of 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 Bhanduka. 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 Vâsavinda, 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 Lankâ."

35. Having resided thirty days on the delightful hill of Vedissâ, (they reflected thus:) "It is now time to start; let us go to the best of islands." 36. They flew through the air from Jambudîpa, as the king of swans flies in the
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; Iñthiya, Thera Uñtiya, Bhaddasâla, and Sambala, — 39. the novice Sumana, and the lay-pupil Bhañduka, all these possessing the great (magical) powers, were the converters of Tambapâñi. 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. on the top of Missaka, as swans (alight) on the summit of a hill. At that time Devânampiyatissa, the son of Muñasâva, was king and ruler of Tambapâñi. 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 Jettha, under the asterisms Anurâdhâ and Jettha, Mahinda at the head of his companions arrived on mount Missaka. 45. The king, going a hunting, (also) came to mount Missaka. A god who had assumed the form of an elk appeared to the king. 46. The king, seeing the elk, quickly rushed on him and running behind him he came to a place enclosed by hills. 47. There the Yakkha disappeared near the Thera; seeing the Thera sitting there, the king was frightened. 48. (The Thera reflected:) „As the king is alone, he shall see also me alone lest he should be frightened; when his troops have come up, then he may see the Bhikkhus (also).“ 49. There (Mahinda) saw the prince, the protector of the earth, who appeared like a wicked person, going to hunt; he called him by the name of that prince: „Come hither, Tissa“, thus he then addressed him. 50. (The king thought thus:) „Who is that solitary, bald-headed man without companion, wearing a yellow garment and wrapped in a mantle, who addresses
me in the language of non-human beings?“ 51. (Mahinda replied:) "I whom you ask, o prince, o protector of the earth, am a Samana belonging to the world of men. We are Samanas, great king, pupils of the king of Truth; out of compassion towards thee we have repaired hither from JambudIPA.“ 52. The king laid aside his weapons and seated himself by the side of Mahinda; having seated himself, the king exchanged greetings with words full of deep meaning. 53. Having heard the speech of the Thera, he laid aside his weapons; then he approached the Thera, exchanged greetings with him, and sat down. 54. Gradually the ministers and the troops also arrived; forty thousand men in number they surrounded (the king and the TherAs). 55. When the troops had come up, the king perceived the (other) seated Theras (and asked:) "Are there many other Bhikkhus, pupils of the universal Buddha?“ 56. "There are many disciples of Buddha, versed in the threefold science, possessed of the (magical) powers, well acquainted with the exposition of the qualities of mind, who have subdued their passions and reached Arhatship."

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

64. The Thera standing on the top of the mountain said to the charioteer ¹): "Nay, a chariot is not suitable (to us); the Tathāgata has rejected (its use)." 65. Having sent away the charioteer, the Theras who had subdued their senses and possessed the great (magical) powers, started through the air, as the king of swans (rises) to the sky. Descending from the sky, they alighted on the ground. 66. When the charioteer saw them who put on their under garments and dressed themselves in their robes, he joyfully went to tell the king. 67. When the king had (first) despatched the charioteer, he had thus addressed his ministers: "Erect a pavilion in the town within the precincts of the palace. 68. The princes and princesses, the queens, and the women of the harem who desire to meet them, may see the Theras who have arrived." 69. The high-born ministers, after having heard the speech of the king, constructed in the middle of the precincts of the palace a pavilion canopied with cloth. 70. A canopy was spread, a clean, white and spotless cloth; it was decorated with flags and shells, and adorned with white strips of cotton. 71. White sand was scattered, well mixed with white flowers; (such was) the white, decorated hall, similar to the snowy regions (of the skies). 72. Having decorated the hall with entirely white cloth and having made the floor level, they spoke to the king: 73. "The well constructed, beautiful hall, great king, is completed; choose now, Sire, seats which are suitable for ascetics." 74. At that moment the charioteer arrived announcing to the king: "A chariot, Sire, is not suitable for the Bhikkhu fraternity to sit down (therein). 75. O wonderful, Sire! all the Theras who possess the great (magical) powers, first remained behind me after having sent me away, (but now)

1) The king had sent his chariot the next morning for bringing the Theras to the town; see Mahāv., p. 81.
they have arrived before me. 76. A high seat and a great seat are not suitable for the Bhikkhus; order a carpet (for them); the Theras approach." 77. The king, delighted at hearing the speech of the charioteer, went forth to meet the Theras, and having saluted, he exchanged greetings (with them). 78. Taking the alms-bowls of the Theras and honouring them with perfumed garlands, the prince together with the Theras arrived at the gate of the royal palace. 79. The Thera, having entered the hall in the interior apartments of the king, saw the floor strewn (as above described) and the seat covered with cloth. 80. They sat down on the seats prepared for them which were covered with cloth. When they had seated themselves, the king gave them water, rice-gruel and food,— 81. and served to them with his own hands a most excellent meal. When the Thera had finished his meal and removed his hand from the bowl,— 82. (the king) addressed queen 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 Saccasamyyutta. 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 Lâṅkâ). 

XIII.

1. The whole crowd, the multitude of people who had not seen the Theras before, assembled at the gate of the royal palace and set up a great shout. 2. The king hearing the great noise... (asked:) "For what reason have
all these numerous people, has this great crowd assembled?" 3. (The ministers said:) "This great crowd, Sire, has assembled for seeing the Fraternity; as they did not obtain a sight (of them), they set up that great shout."

4. (The king replied:) "The palace is much too small for this multitude to place themselves therein; the elephant stables are not too small; (there) these crowds may see the Thera."

5. When (Mahinda) had finished his meal and gladdened (the king by preaching the Dhamma), he rose from his seat, left the royal palace, and went to the elephant stables. 6. In the elephant stables they prepared a magnificent couch; on that excellent couch Mahinda, the enlightener of the island, sat down. 7. Seated on that most excellent couch Mahinda, the chief of (that) company (of Bhikkhus), then preached the most excellent Devadūta Sutta. 8. Having heard that Devadūta discourse (which treats of) the most fearful (consequences of) former deeds, they were frightened and seized by great emotion, being terrified by the fear of hell. 9. When he saw that the people were oppressed by fear, he proclaimed the four Truths; at the end (of his discourse) one thousand men attained (sanctification); this was the second case of the attainment (of sanctification which occurred in Lān̄kā).

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 Mahânandana 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 Mahâmeghavana, 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 Mahâmeghavana 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 Arâma, 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 Lañkâ; 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
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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 Bhi-kkhus always will fill the bath.“ 46. Devânampiya, 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 Pàtimokkha; on this very spot the Upo-satha 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 Vihàra 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 earthquake. 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 earthquake? 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 earthquake. 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 earthquake? Explain it, o great sage, we listen to your speech?"

5. 6. "The relics of Tathāgata's body consist of eight Doṇa-measures, men possessed of magical power will convey hither one Doṇa, o great king, and deposit it at this very spot, and erect (here) a resplendent Thūpa which will be the means whereby hearts will be touched and many people will be converted." 7. The whole crowd that had assembled, the royal retinue and the people of the kingdom shouted at the quaking of the great earth.

8. (The Thera) resided (during the next night) in the Tissārāma, and when the night had passed, he put on
his under garment and wrapped himself in his robe; —
9. then he took his alms-bowl and entered the town, the
capital. Going about in quest of alms he came to the
gate of the palace. 10. He entered the royal palace and
sat down on a seat; there he took his meal and cleansed
the bowl with his hand. 11. 12. Having finished his meal
and gladdened (the king by preaching the Dhamma), he
left the palace and the town by the southern gate. He
then preached in the Nandana garden the most excellent
Aggikkhandha Suttanta. There one thousand men attained
sanctification. 13. Having preached the true Faith and
having delivered many created beings (from their sinful
condition), the Thera rose from his seat and resided again
(during the next night) in the Tissārāma. 14. Having resi-
ded 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 pa-
lace 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 Asivisa
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 Tissārāma.

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 Fra-
ternity. (Your) Abhiññāpādaka meditation, venerable Sir,
(has caused) this great earth-quake. “ 22. (The Thera re-
plied:) „By this alone, o king, the rest-house for the Fra-
ternity has not yet been firmly established; the Tathāgata
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), all the sections (of the Fraternity) assemble and vote on their affairs. A place enclosed by boundaries which have been fixed in that way, is called one community. (Then) the monastery is well established, and the rest-house duly founded. 

25. (The king answered:) "My sons and wives together with my ministers and my retinue, all have become your lay pupils and have taken for all their life their refuge (in the Faith). 26. I ask you, great hero, do what I say; let the whole multitude (of the town's-people) reside on the ground included by the boundaries. 27. Here always they will find a defence through the protecting power (?) of charity and compassion." (Mahinda said:) "Determine you the limits, o king, as you like; — 28. the limit being given, the Fraternity will settle the boundaries." Mahâpaduma and Kuñjara, the two state-elephants, — 29. were first harnessed to a golden plough in Koṭṭhamâlaka. The great army consisting of four hosts (proceeded), and together with the Theras the king, — 30. the destroyer of his enemies, made a furrow with the golden plough. (During this progress there were seen) adorned full vases, beautiful flags of different colours, — 31. triumphal arches decorated with various flowers and flags, garlands (?), and many burning lights (?). (Thus the king) ploughed with the golden plough. 32. For the sake of the conversion of many people, the prince together with the Theras, turning his right hand towards the city, walked around it and came to the bank of the river. 33. Drawing (?) the furrow which indicated the line of the great boundary, on the ground with the golden plough, he then (?) arrived (again) at Koṭṭhamâlaka. 34. The two ends of the furrow having been united in the presence of

1) See the rules about the definition of boundaries and about the "tīrīvarena avippavâsa", Mahâvagga, II, 6—12.
a great crowd, the earth quaked; this was the first earthquake. 35. Witnessing that miracle, the whole royal retinue together with the people of the kingdom joyfully said to each other: "There will be a monastery within the boundary." 36. The ruler Devānampiya indicated to the Theras how far they had fixed the marks of the boundary line, of the enclosure, (and spoke thus:) 37. 38. "As the preparatory ceremonies for fixing the boundary and the enclosure have been performed, may the Thera now out of compassion for me settle the limits, in order to establish firmly the Vihāra which will be suitable for the fraternity of Bhikkhus." Having heard what the king said, Mahinda, the enlightener of the island, — 39. thus addressed the fraternity of Bhikkhus: "O Bhikkhus, let us fix the boundary." Under the constellation of Uttarāsālha the whole Fraternity assembled. 40. Having determined the extent of the sacred enclosure, (Mahinda) who was gifted with (supernatural) vision, fixed the boundary within which the Bhikkhus were to be considered as one section. Having firmly established the most excellent Tissārāma monastery, — 41. he resided (during the next night) in the Tissārāma, and when the night had passed, he put on his under garment and wrapped himself in his robe; — 42. then he took his alms-bowl and entered the town, the capital. Going about in quest of alms, he came to the gate of the palace. 43. He entered the royal palace and sat down on a seat; there he took his meal and cleansed the bowl with his hand. 44. Having finished his meal and gladdened the king (by preaching the Dhamma), he left the town, the capital. When he had rested at noon in the Nandana pleasure garden, — 45. he then preached the Āsivisūpama Suttanta, the Anamataggīya Sutta, and the incomparable Cariya Piṭaka; — 46. he also repeatedly propounded the Gomayapinḍāvāda and the Dhammacakkappavattana in that same place, in the Mahānanda garden. 47. 48. These Suttantas he preached during (those) seven days, and (in this time) Thera Mahinda, the enlightener of the island, delivered eight thousand and five
hundred people from the fetters (of sin). Having resided in the Tissārāma together with his companions something less then a month,—49. he thus addressed all the towns- men on the full-moon day of Âsālha, when the time of Vassa had approached: „The time of Vassa is near."

Here ends the acceptance of the Mahāvihāra.

50. Having arranged his sleeping-place, Mahinda, the enlightener of the island, took his alms-bowl and his robe, and left the Tissārāma. 51. He put on his under garment and wrapped himself in his robe; then he took his alms-bowl and entered the town, the capital. 52. Going about in quest of alms, he came to the gate of the palace. He entered the royal palace, and (there the Theras) sat down on the becoming seats. 53. There (Mahinda) took his meal and cleansed the bowl with his hand; (then) he preached the Mahāsamaya Suttanta in order to exhort (the king). 54. Having exhorted the king, Mahinda, the enlightener of the island, rose from his seat and departed without taking leave. 55. The great teacher left the town by the eastern gate, and sending back all people he proceeded to the (Missaka) mountain. 56. The ministers were filled with anxiousness, and announced to the king: „All the great Theras, Sire, have gone to the Missaka mountain." 57. The king, frightened at this news, ordered the horses quickly to be put to the chariot. The prince taking the queens with him, quickly ascended the chariot. 58. Thera Mahinda together with his companions had proceeded to the foot of the mountain. There was a lake called Nāgacatukka, situated amidst the rocks; after bathing at that place and drinking (the water of that lake), he ascended the summit of the mountain. 59. The prince who profusely perspired in consequence of his great haste, saw from afar the Thera, standing on the summit of the mountain. 60. Leaving the queens in the chariot, the prince descended from the chariot, approached the Theras, saluted, and addressed them thus: 61. „Why, great hero, have you left the delightful kingdom, myself, and the
people, and retired to this mountain?" 62. (Mahinda replied:) "Here we shall spend, three full months, the Vassa which Tathāgata has allowed to begin earlier or later" 1). 63. (The king replied:) "I do everything that is required for the comfort of the Bhikkhu fraternity; have compassion on me, and instruct me." 64. "The Bhikkhus have been permitted by Buddha to begin the Vassa in a village as well as in the forest, (provided they) dwell in a room with shut doors." 65. "I have understood what you have said, the whole sense with its reasons; this very day I shall erect a residence suitable for the Vassa." 66. The illustrious monarch who had reached the full perfection attainable by a layman, looked out (for a place), and dedicated (it) to the Theras, (saying:) "Reside here out of compassion; — 67. well, venerable Thera, take possession of these rock-cut cells (and of this) Árāma. In order to establish firmly the Vihāra, fix the boundary, great Sage." 68. 69. The son of the king’s sister, renowned by the name of Mahāriṭṭha, and also fifty-five illustrious noblemen approached the king, saluted him, and said: "We all desire to receive the Pabbajjā ordination from that man endowed with highest wisdom; — 70. 71. we will embrace a life of holiness; give us your consent, Sire." Hearing what they all had said, the delighted king, the ruler of the earth, approached the Theras, and thus addressed (Mahinda): "(There are) fifty-five chiefs with Mahāariṭṭha at their head; confer on them personally the Pabbajjā ordination, great hero; I give my consent." 72. Hearing the king’s speech, Mahinda, the enlightener of the island, thus addressed the Bhikkhu fraternity: "Let us fix the boundary, o Bhikkhus." 73. (The Theras), in order to establish firmly the Vihāra, consecrated the boundary within which all Bhikkhus were to be considered as one section, and the enclosure (?), and proclaimed the decree about not parting with the three robes. 74. Having fixed the

1) See 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 Asâlha, on the Uposatha day, under the constellation of Uttar-âsâlha, — 77. he conferred the Pabbajjâ ordination on Mahâriîthha 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 Tambapanaññi. 78. At the same time (those) fifty-five (other noblemen received) the Pabbajjâ and Upasampadâ ordinations.

In the first Ârama thirty-two consecrated enclosures were established; — 79. thirty-two in the second Ârama, in the monastery of the Tissa mountain. The other small Âramas contained one enclosure each. 80. The Ârama 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 Lañkâ).

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 Thūpa; find you out a suitable place (?); I will build a Thūpa in honour of the Teacher." 6. (Mahinda gave the following order to Sumana:) "Go, chief Sumana; repair to Pātaliputta, 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 Thūpa in honour of the Teacher." 8. Learned (Sumana) who was versed in the scriptures, a powerful, eloquent speaker, who had reached the perfect possession of (magical) power, who was firm and well grounded (in the Faith), — 9. took his alms-bowl and his robe, and instantly departed from the mountain. According to the truth he thus addressed king Dhammāsoka: 10. "Hear, great king, the message which my teacher sends you. Your ally, great king, has been converted to the faith of Buddha; grant to him (some of) the most excellent relics; he is going to erect a Thūpa 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 Kosīya (Indra). 13. The eloquent man having approached Kosīya thus addressed him: "Hear, great king, the message which my teacher sends you. 14. King Devānampiya has been converted to the faith of Buddha; grant to him a most excellent relic; he is going to erect a splendid Thūpa." 15. Having heard his speech, Kosīya rejoicing gave him the right collar-bone (of Buddha, saying:) "Quickly depart, pious man." 16. The novice Sumana, leaving Kosīya 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. On the day of the full moon of the month Kattika, on the day of the Caturmäsa 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 Kaku- sandha, chief of men, surrounded by forty thousand (Bhi- kkhus who were holy) like (himself), looked (over this island). 35. The Buddha, gifted by (supernatural) vision, moved by compassion, looked on created beings, and on the suffering men in Ojadipa, Abhayapura. 36. In Oja- dipa (he looked) with the power of the rays of his Bodhi on many created beings, on a great multitude that was to attain (supreme) knowledge, as the sun (awakens) the lotuses. 37. Accompanied by forty thousand Bhikkhus he repaired to Ojadipa, resembling the rising sun. 38. (The Buddha’s name was) Kakusandha, (that of the chief Thera) Mahâdeva, the mountain (was called) Devakûta; (there reigned in the island of) Ojadipa, (in the town of) Abhaya- pura, 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 Puññakanañaraka; 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 thou- sand men attained sanctification. At that time the mon- astery was the Paṭiyårâma, and (the Cetiya was) the Dhamnakarakacetiya (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) Vaḍḍhamâna, a prince named Samiddha. 49. At that time the island suffered from a drought; there was a famine ... When the created beings were afflicted by the famine like fishes in shallow water, abundant rain fell, when the Omniscient had arrived; the country became prosperous; he brought consolation to many people. 51. To the north of the town which was situated near the Tissatalaka, there was the 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 Maṇḍadīpa who were to attain (supreme) knowledge. 58. "I shall go to Maṇḍadīpa and cause the Religion to shine there; I shall produce there high splendour like that of the moon in the darkness (of the night)". 59. Surrounded by multitudes of Bhikkhus the Jina proceeded through the air; resembling the rising sun he repaired to Maṇḍadīpa. 60. (The Buddha's name was) Kassapa, (that of the chief Thera) Sabbananda, the mountain (was called) Subhakūta, the name of the town was Visāla, that of the prince was Jayanta. 61. To the east of the town which was situated near the Khema tank, there was the Pācinārāma monastery; (the Cetiya at that time was) the Dakasatika 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 Maṇḍadīpa; the ruler of the world departed.

65. Here (also stood) the Sambuddha who has appeared in the world (in the present age), the ruler of the world. "Out of compassion for the living I will save created beings." 66. The Sambuddha, the chief of the world, the highest among men, looked on the great armies of Nāgas which had assembled, ready for a battle. 67. The Serpents emitted smoke and flames, they raged, they spread great horror, they were destroying the great island. 68. (The Buddha) went alone (to the island:) "I shall go to the most excellent island; I shall pacify the two Serpents, the uncle and the nephew." 69. This Sambuddha was called Gotama; (it was) on the mountain called Cetiya(pabbata); there reigned in the delightful town called Anurādhapura a prince named Tissa. 70. In Kusinārā, in the Upavattana of the Mallas, the holy Sam-
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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 Laṅkâ). 72. In the south of the town, at a delightful place (will be) a beautiful Ārama called the Thūpārāma. 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 Sanghamittâ, o king, shall come hither. She will confer the Pabbajjâ ordination on Anulâ and will release her from all fetters. 78. Wise Sanghamittâ and clever Uttarâ, Hemâ and Mâsagallâ, Aggimittâ, chary of speech, Tappâ and Pabbatacchinnâ, Mallâ and Dhammadâsiyâ, — 79. these Bhikkunis 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 Sanghamittâ). Having sat down in order to hold a council (about
this matter), he thus addressed the ministers ... 82. Prince Arițṭha, 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 Anulà at their head, all high-born and illustrious, having undertaken to observe the ten moral precepts, all this multitude late and early surrounded Anulà.

86. (Arițṭha) 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 Vinjha range; having arrived at Pātaliputta, he presented himself to the king.

88. (Arițṭha thus addressed Asoka:) „Your son, Sire, your offspring, o great king Piyadassana, Thera Mahinda has sent me in your presence. 89. King Devanampiya, your ally, o Piyadassana, who is converted to Buddha, has sent me in your presence." 90. (Then) the great Sage (went to Samghamittā and) communicated to her the message of her brother: „The royal virgins, o Samghamittā, and princess Anulà, — 91. all look to you for the Pabbajjā ordination." Wise Samghamittā, 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 Lanka; — 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." (Samghamittā replied:) „Weighty, o great king, is my brother’s command. 95. The royal virgins, o great king, and princess Anulà, they all look to me for their Pabbajjā ordination."

XVI.

1. The prince (Asoka) fitted out a great army consisting of four parts, and then went forth, taking with
him a branch of the Bo tree of the 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, Kumbhañdas, 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 Dhatarañ̄tha, Virûpakka and Virûlhaika, surrounded the Sambodhi tree which was carried to the island of Lânkâ. 14. Mahâmukhas and kettle-drums, Divillas (?), leather-covered drums, and tabors (resounded); the gods joyfully shouted „Sadhu“ 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
Campaka flowers, Salla, Nimba, Nāga, Punnāga, Ketaka flowers. 17. The Nāga kings, the Nāga princesses, the young Nāgas, great crowds, left their residence and showed honour to the excellent Bo branch. 18. The Nāgas, dressed in garments of various colours and wearing ornaments of various colours, joyfully sported around the great Bodhi on the ocean (shouting:) „Hail to us.“ 19. The Nāgas offered to the Bo branch on the glittering ocean red, white and blue lotuses of various kinds, Atimutta of honey-sweet scent, Takkārika and Kovilāra flowers, trumpet flowers, and quantities of Bimbajāla flowers, Asoka and Sāla flowers mixed with Piyāṅgu. 20. 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.“ 21. There the ground consisted of gems, and was covered with pearls and crystals; there were gardens and tanks adorned with various flowers. 22. 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. 23. There the ground consisted of gems, and was covered with pearls and crystals; there were gardens and tanks adorned with various flowers. 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 power rained through the air. 26. The Nāgas, Yakkhas, and Bhūtas, together with gods and men, surrounded the Sambodhi branch which was carried along on the ocean. 27. There, surrounding the Bo branch, they danced, sung, played (instruments), laughed, and snapped the fingers of both hands. 28. The Nāgas, Yakkhas, and Bhūtas, together with gods and men, when the most excellent Bodhi was carried along, exclaimed: „Oh auspicious event, hail.“ 29. Beautiful Nāgas of brilliantly blue colour, holding flags, praised the most excellent Bodhi which was being established in the island of Laṅkā.

30. Great crowds, the prince with the queens, left the delightful (town of) Anurādhapura, and went to meet
the Sambodhi tree. 31. The prince together with his sons surrounded the Sambodhi tree; they offered scented garlands and most excellent perfumes (?). 32. The streets were well swept and offerings were prepared. When the Bodhi was established, the earth quaked.

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

38. The five hundred high-born, illustrious virgins of the royal court who were free from passion and steadfast, all received the Pabbajjâ ordination. 39. The five hundred virgins who surrounded Anulâ, who were free from passion and steadfast, all received the Pabbajjâ ordination. 40. Prince Ariṣṭha, 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 Arahatship and full perfection in the doctrine of the Jina. 41. In the first month of the winter season, when the tree was full of blossoms, the great Bo branch was brought (hither) and established in Tambapanî.

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 Lanka 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) Bhikkhuni, — 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 Ojadipa, Varadipa, Maṇḍadīpa, and the excellent Laiikadīpa or Tambapanni. 6. Abhayapura, Vaḍḍhamāna, 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 Konāgamana 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 Vaḍḍhamānapura the Uttarārāma, in Visāla the Pācinārāma, in Anurādhapura the Thūpārāma 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 Vaḍḍhamāna near the Tissa lake, the town of Visālapura near the Khema lake; Anurādhapura ...; the indication of the four directions (?) is as above. 14. The four names of the mountain are Devakūṭa, Sumanakūṭa, and Subhakūṭa; now it is called Silākūṭa. 15. The fam-
ous (?) garden (which was called in the four periods respectively) Mahâtittha, 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 Kakusandha was the most excellent Sirisa; Rucânandâ who possessed the great (magical) faculties, took its southern branch and planted it in Ojadîpa, in the Mahâtittha garden. 17. The Bodhi tree of holy Konâgamana was the most excellent Udumbara; Kanakadattâ who possessed the great (magical) faculties, took its southern branch and planted it in Varadîpa, in the Mahânâma garden. The Bodhi tree of holy Kassapa was the most excellent Nigrodha; — 18. and planted it in Varadîpa, in the Mahânâma garden. 19. The Bodhi tree of holy Konâgamana was the most excellent Udumbara; Kanakadattâ who possessed the great (magical) faculties, took its southern branch — 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; Saṃghamittâ who possessed the great (magical) faculties, took its southern branch — 21. and planted it in the island of Laṅkâ, in the delightful Mahâmeghavana. Rucânandâ, Kanakadattâ, Sudhammâ who possessed the great (magical) powers, — 22. and learned, wise Saṃghamittâ who was endowed with the six (supernatural) faculties, these were the four Bhikkhuṇīs who brought each a Bo branch (to this island). 23. The Sirîsa Bo tree (was planted) in the Mahâtittha 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 Tambapâṇî.

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 Puṇṇakana-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 Jambudipā together with forty thousand companions, for the sake of subduing the disease. 31. Forty thousand (Saints) who possessed the six (supernatural) faculties and the great (magical) powers, surrounded the Sambuddha, as the stars in the sky surround the moon. 32. Kakusandha, the illuminator of the world, established himself with his pupils on the Devakūṭa mountain, shining in splendour like a god. 33. When he stood resplendent in Ojadipā on the Devakūṭa mountain, all people believed him to be a god. They did not understand that he was the Tathāgata. 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 Ojadipā, see me.“ 37. 38. The Devakūṭa mountain was honoured among Rishis and liked by men; to that place went the hosts of people (who had been afflicted) by the distress of that fever, all the citizens together with the king, leaving the town, the capital, and there they paid homage to Kakusandha, the highest among men. 39. The royal retinue together with the people of the kingdom, a great crowd, arrived respectfully saluting the Sambuddha whom they believed to be a god. 40. 41. All this multitude approached the most excellent Buddha, the highest among men. (The king thus addressed him:) „Consent, o Bhaga-
vat, to dine to-day together with the Bhikkhu fraternity (in my palace); let us go to the town, to the capital. "The Sambuddha agreed to the request of the king by remaining silent. 42. Having understood his consent, the royal retinue and the people of the kingdom, paying great honour and respect (to the Buddha), then returned to the town. 43. (The king thus reflected:) "This fraternity of Bhikkhus is numerous, the crowd of the people is great; there is no place prepared for its reception in this narrow town, in my capital. 44. I possess a great pleasure garden, the delightful garden of Mahâtittha 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." Omniscent Kakusandha, followed by forty thousand Bhikkhus, arrived at the Mahâtîttha garden. When the highest among men had entered the Mahâtîttha 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 Lânkâ, by pouring water over the hand (of the Buddha, saying): "I give, o Lord, this garden to the Sâmgha 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 Saîmgha in Lânkâ). 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 Bhikkhûni who possessed the high (magical) powers, understanding the thought of holy Kakusandha, went to the great Sirisa 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) Maharâjas, the glorious guardians of the world, all these gods kept guard over the Sirîsa Bodhi branch. 61. The Tâvatimsa gods, the Vasavatti gods, Yama, Sakka, Suyâna, Santusita, Sunîmmita, 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 Mahâtittha garden destined for the reception of the Bo tree. 67. Rucânandâ herself did not plant the resplendent Bo branch; Kakusandha, perceiving that, himself stretched out his right hand. 68. Rucânandâ who possessed the high (magical) powers, placed the
southern branch of the Bo tree in the Buddha's right hand, and respectfully saluted him. 69. Kakusandha, the chief of the world, the highest among men, took it and gave it to king Abhaya (saying:) „Plant it on this spot.“ 70. Abhaya, the increaser of the kingdom, planted it on the spot which Kakusandha, the leader of the world, had indicated. 71. When the Sirisa Bo branch had been planted in that delightful place, the Buddha preached the Doctrine, the four Truths which soothe (the mind of men). 72. When he had finished, one hundred and forty thousand men and thirty-kōṭis of gods attained (sanctification).

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

75. 76. The children of Muṭasiva were ten [other] brothers, Abhaya, Tissa, and Nāga, Utti and also Mattabhaya, Mitta, Sīva, and Asela, Tissa, and Kira; these were the brothers. Princess Anulā and Sivali were the daughters of Muṭasiva.

77. How great is the number of years which elapsed between the time when Vijaya came over to the most excellent Lankâdipâ, and the royal coronation of the son of Muṭasiva? 78. Devânampiya was crowned two hundred years and thirty-six years more after the Sambuddha attained Parinibbâna. 79. When Devânampiya was crowned, the royal (magical) powers came over him; the lord of Tambapâṇṭi diffused rays of pure splendour. 80. At that time the most excellent Lankâdipâ was a storehouse of treasures. Produced by the pure splendour of Tissa many treasures came to light. 81. When the glad and excited king saw these treasures, he sent them as a present to Asokadhamma. 82. Asoka was delighted when he saw these presents. He sent in return to Devânampiya various treasures destined to be used at his coronation.
83—86. The (monarch) called Asoka sent a chowrie, a turban, a royal parasol, a sword, slippers, a diadem, a . . . of Sāra 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 Nāgas, 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 Tambapāṇḍī, 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 Jambudīpa. 89. (King Devānapāpiya) erected the most excellent monastery called Tissārāma. He also planted the great Bo tree in the Mahāmeghavana garden. 90. He built the great, delightful Thūpa. Devānapāpiya erected a monastery on the Cetiya mountain; — 91. he constructed the Thūpārāma, the Tissārāma (Issarasamaṇa?) Vihāra, the Vessagiri (Vihāra), and the Colakatissa (Vihāra?). 92. Ārāmas 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 Mahāpēla. This prince reigned forty years.

93. Then (followed his) other four brothers, the sons of Muṭasīva. Prince Utiya reigned ten years. 94. Eight years after the coronation (of Utiya), the enlightener of the island attained Nibbāna. (The king) caused the funeral ceremonies to be performed to the east of the Tissārāma. 95. When the twelfth year (after his Upasampadā) had been completed, Mahinda came hither; at the end of his sixtieth year he attained Nibbāna on the Cetiya mountain. 96. 97. When the enlightener of the island has at-
tained Nibbāna, 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, Nāgas, Gandhabbas, and Dānavas, 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 Lāṅkā.“ 101. When the king heard what the crowd said, (he answered:) „I will erect a great Thūpa to the east of the Tissārāma“ 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 Mahāvihāra. 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 Vihāra, and caused (the people) to pay reverence to the most excellent Thūpa. 106. The great crowd, leaving the Ārāma 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 Thūpa which contained his relics, and Ārāmas 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. 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 Lanka.

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 Mahāpajāpati, 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 Uppalavaṇṇā; (besides, there was) Paṭācārā, Dhammadinnā, Sobhitā, Isidāsikā, — 10. Visākhā, Sopā, and Sabalā, wise Śāṅghadāsī, and Nandā, a guardian of the Dhamma and well versed in the Vinaya. These (Bhiikkhunis) 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 Dipavāpa or at least in the MSS. we possess. Vv. 1. 2 exactly correspond to v. 44 which ends the great list of Theris. Buddhaghosa gives in the Introduction of the Samanta Pasāṅikā a list of Theras which he says is composed by the Porāṇa (comp. Introd., pp. 2—5). This list presents a close resemblance to the list of Theris contained in this chapter.
11. The Therī Saṃghamittā, and wise Uttarā, Hemā, and Pasādapālā, and Aggimittā, Dāsikā, — 12. Pheggu, Pabbatā, and Mattā, Mallā, and Dhammadāsiyā, these young Bhikkhunīs (these eleven Bhikkhunīs?) came hither from Jambudīpa. 13. They taught the Vinaya Piṭaka in Anurādhapura. They (also) taught the five Collections (of the Sutta Piṭaka) and the seven Treatises (of the Abhidhamma).

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

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

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

24. Mahādevī and Padumā, illustrious Hemāsā, Un-
nalà, Añjalì, Sumà, — 25. these Bhikkhunìs who possessed the six (supernatural) faculties and the great (magical) powers, came ... together with sixteen thousand Bhikkhunìs. 26. Honoured by illustrious king Tissa Devanampiya (?), they taught the Vinayapiṭaka in Anurādhapura.

27. Mahâsonâ and Dattâ, wise Sivalà, zealous Rûpasopbhini, venerated Devamânusà, — 28. Nâgâ and Nâgamittà, Dhammaguttà, and Dâsiyà, and Samuddà gifted with (supernatural) vision, who well understood the true Religion and (its) history, — 29. Sapatà, Channà, and Upàlî, excellent Revatà, these were the highest among the Vinaya-studying Bhikkhunìs, the daughters of Somanadeva, — 30. Mâlà and Khemà and Tissà, 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. Sivalà and Mahârûhà who well understood the true Religion and (its) history, and had converted to the Faith many people in Jambudîpà, came hither from Jambudîpa together with twenty thousand Bhikkhunìs, invited by illustrious king Abhaya. 33. They taught the Vinayapiṭaka in Anurādhapura; they (also) taught the five Collections (of the Suttapiṭaka) and the seven Treatises (of the Abhidhamma).

34. Sivalà together with queen Samuddananâ, daughters of a king, wise Nâgapâlâ, and clever Nâgamîtâ, — 35. Mahilà, a guardian of the Bhikkhunìs and well versed in the Vinaya, Nâgà, and Nâgamîtà who well knew the true Religion and (its) history, these Bhikkhunìs then received the Upasampadà ordination in the island of Laṅkà. 36. All these were high-born and renowned in the Doctrine, the most excellent ones among sixteen thousand Bhikkhunìs, acknowledged to be the leaders. 37. Honoured by Kuṭikaṇṇa (and by his son,) illustrious Abhaya, they taught the Vinayapiṭaka in Anurâdhapura.

38. Cûlanâgà and Dhannà, venerated Soṇà, and renowned Saṅhà who well knew the true Religion and (its) history, — 39. highly learned and wise Mahâtissà, the
daughter of Gamika, Cūlasumanā, Mahāsumanā, and clever Mahākāli,—40. illustrious Lakkhadhammā, honoured and high-born, wise Dīpanayā who was venerated in Rohana,—41. renowned Samuddā who well knew the true Religion and (its) history, holders of the Vibhajja doctrine and of the Vinaya, who both were ornaments of the Sisterhood,—42. these and other Bhikkhunis received the Upasampadā ordination in the island of Lankā. (These Bhikkhunis,) the resolutions of whose minds were pure, who were firmly grounded in the true Faith and in the Vinaya,—43. learned, versed in the Tradition, free from evil passions, and illustrious, went out (attained Nibbāna) after having spread radiance, like fire-brands.

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

1) In the Mahāvamsa (p. 128) an account of these three cases is given.
was Kañdula, — 54. put thirty-two kings to death and alone continued the royal succession. This prince reigned twenty-four years.

End of the Mahāvāra.

XIX.

1. 1) The king (Duṭṭhagāmanī) built an exceedingly costly, quadrangular palace (the Lohapāsāda) of nine stories in height, at an expense of thirty kotis. 2. (He also erected the Mahāṭhūpa, at the foundation of which the following materials were used:) chunnam work, great stones, clay, bricks, pure earth, a plate of iron, then marumba 2), — 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 Saṅgha, wise Mittanna, —

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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 Duṭṭhagāmanī (comp. Mahāv., p. 165, l. 2). Vv. 2—4 contain a description of the different preparatory works for the construction of the Mahāṭhūpa built by the same king. There is nothing, however, to indicate the transition of the narrative from the Lohapāsāda to the Mahāṭhūpa; 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 inaugurator ceremonies at the foundation of the Mahāṭhūpa (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 Abbaya Vaṭṭagāmanī (Mah., p. 206). — Vv. 21—22 refer to Mahācūli Mahātissa, the successor of Vaṭṭagāmanī (Mah., p. 208). The last verse relates to the death of Duṭṭhagāmanī.

2) I cannot define the exact meaning of "marumha". Tourour 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 Pāṭīya Rule, in the Sutta Vihaṅga, 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 sudhapaṇṣu sudhamattikā appapāṇā appa-

sakkharā appakathalā appamarūmpā appamālikā ...; ajātā nāma pathavi sudhapaṇṣu sudhasakkharā sudhakathalā sudhamarūmpa sudhavālikā", 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 Mahâthûpa was laid). 8. (Besides these there were present) Siddhattha, Maṅgala, Sumana, Paduma, and also Sivali, 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, Sumanadevi, 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 Bhikkhunis, which had been delivered at the ... time (at Harikâla?), the royal lord gave to the Bhikkhunis 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, Vaṭṭagâmanî, a monastery) was constructed at the place where the Nigaṇṭha Giri had dwelt. (From this circumstance,) the appellation and the name of Abhayagiri derived its origin. 15. The five kings Ālavatta (Pulahattha!), and Sâbhiya (Bâhiya!), Panaya, Palaya, and Dâthika reigned fourteen years and seven months. 16. Prince Abhaya (Vaṭṭagâmanî), the son of Saddhâtissa, put the Damila Dâthika 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. Utiya 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 Dakkhina-vihâra, Sâliya the Sâliyârâma, Mûla the Mûlâsaya, — 20. Pabbata the Pabba-târâma, Tissa constructed the Tissârâma, Deva and Uttara constructed the Devâgâra.

21. The son of Kâkavaṇṇa, 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 kotîs on the Bhikkhus.

23. Wise, enlightened Abhaya Duṭṭhabhagâmani, 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 Kâkavaṇṇa, known by the name of Tissa, built the Mahâthupa (and) a Vihâra. 2. He ordered the most excellent Kallakâlena monastery to be constructed; and many other Vihâras have been erected by Saddhatissa. 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 Saddhatissa constructed a beautiful palace with seven stories, and ordered it to be roofed with iron plates; — 5. 6. (hence) it first received the name Lohapâsâda (iron palace). He made a lump of glass (?). Around the most excellent Mahâthupa 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 Saddhatissa, known by the name of Thûlathana, constructed a great Ârâma, the Alakandara monastery. This prince reigned one month and ten days.
9. The son of Saddhatissa, known by the name of Lajjitissa, governed nine years and six months. 10. He constructed a .... 1) at the most excellent Mahathupa and established the most delightful Kumbhila Arâma. 11. He built the Dighathupa to the east of the Thupârâma; in the most excellent Thupârâma he constructed receptacles cased in stone.

12. After the death of Lajjitissa his younger brother named Khallatanaqa reigned six years. 13. His commander-in-chief, Mahârattaka by name, put this Khallatataka to death and reigned one day, a wicked, ungrateful person. 14. The younger brother of the king, called Vaṭṭagamani, 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 Vaṭṭagamani’s reign). 18. Then the glorious, great king Vaṭṭagamani came back and having put to death the Damila Dâthika; gained the sovereignty himself. 19. This king Abhaya Vaṭṭagamani 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 Aṭṭhakathâ. 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 (Vaṭṭagamani’s) death Mahâcûli Mahâtissa reigned fourteen years justly and righteously. 23. This king, full of faith, having done many meritorious deeds,
went to heaven after fourteen years. 24. The son of Vaṭṭagāmanī, known by the name of Coranāga, reigned twelve years living like a robber. 25. The son of Mahācūli, the prince known by the name of Tissa, reigned three years over the Island. 26. King Siva cohabited with queen Anulā; he ruled one year and two months. 27. A king from a foreign country, Vaṭṭuka 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 three months. 30. A woman, Anulā, killed these excellent persons and governed four months over Tambapanni.

31. The son of Mahācūli, called Kuṭikāṇṇatissa, constructed an Uposatha hall near the Cetiyapabbata monastery. 32. In front of the building he erected a beautiful stone Thūpa; there he planted a Bo branch and constructed a great structure (around the Bo branch?). 33. He built a bath ... for the Bhikkhunīs. 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 Vaṇṇaka dike (?) to be constructed. This prince reigned twenty-two years.

XXI.

1. Prince Abhaya, the son of Kuṭikāṇṇa, went to visit the Fraternity (?) in the beautiful Mahāthūpa. 2. The (Bhikkhus) who had subdued their passions and obtained self-control, who were spotless and pure of heart, recited (the Dhamma) in the relic room in honour (of the relics). 3. The king, when he heard them reading in the delightful relic room, walked round the Thūpa; but he could not see them at any of the four gates. 4. The royal ruler
of men, having paid in every way reverence to the most venerable recitation, thus thought: „Were do they read? 5. They do not recite at the four gates nor outside; surely the wise men read in the relic room. 6. I also desire to see the most excellent relic room, I will hear the recital and see the Bhikkhu fraternity.“ 7. Sakka, the king of gods, when he perceived the desire of the king, appeared in the relic room and thus addressed the Theras: 8. „The king, venerable sirs, desires to see the relic room.“ For the sake of the preservation of his faith they conducted him into the relic-room. 9. As the king beheld the relic-room, wisdom arose in his mind; he raised his clasped hands and worshipped the relics and made great offerings during seven days. 10. He seven times made most excellent offerings, prepared with honey. He seven times made priceless offerings of ghee (?), — 11. and (also) duly seven times other (?) offerings. Seven times he made offerings of lamps, repeating them, — 12. and seven times beautiful offerings of flowers. During seven days he made offerings of water full (of flowers), and during seven days offerings of (common) water. 13. He ordered a priceless net-work of corals to be made, covering the surface of the 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 Pavâraṇâ ceremony; (the king) bestowed on them a Pavâraṇâ donation in order to show his liking for the Pavâraṇâ ceremony. 26. He bestowed a donation of sandal wood on the Bhikkhu fraternity, the most excellent assembly. To the most excellent Mahâthûpa he made the donation of a great kettle-drum. 27. ... dancers and acrobats in auspicious attitudes (?), all ... He constructed ... and made a donation of it to the Mahâthûpa. 28. At the full moon day of the month 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 Upâsatha hall. 30. He did many other meritorious acts and distributed rich donations. This prince reigned twenty-eight years.

31. Prince Nâga, the son of Kuṭikaṇṇa, 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-bhanḍagahana. 33. As many wise Bhikkhus were in Lânkâdîpa, he gave a robe to each one of the Bhikkhu con-
gregation, of the most excellent assembly. This prince reigned twelve years.

34. Āmanḍagāmanī, the son of Mahādāṭhika, known by the surname Abhaya, caused a well and also the Gāmenḍitalāka to be dug. 35. He constructed the Rajata-lena (Vihāra). Over the Thūpa, in the most excellent Thūparāma, he constructed a double canopy made of silver. 36. In the two most excellent palaces of the Mahāvihāra and of the Thūparāma, he completely constructed treasuries and treasure-caves. 37. He also interdicted the destruction of animal life in the territory of Tambapaṇṇī. This prince reigned nine years and eight months.

38. His younger brother, known as king Kanirajāṇu, reigned full three years. 39. The royal son of Āmanḍagāmanī, known as Cūlābhaya, constructed the most excellent Gaggararāma. 40. King Cūlābhaya reigned one year. A woman called Sivalī, known by the surname Revati, — 41—43. the daughter of king Āmanḍa, reigned four months. The son of Āmanḍa’s sister, Ilanāga by name, removed this Sivalī 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 Siva, known by the surname Candamukha, constructed the Manikārāma (Manikāragāma 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 Yasalāla, governed eight years and seven months 1). 47. King Subha, the son of a doorkeeper, constructed the Subhārāma and the delightful Villavīhāra. 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 Árâma 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 Laṅkâdïpa he repaired dilapidated Árâmas. 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 (Vesâkha) festivals. 6. In the Mahâvihâra, 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 Râju-ppala tank, the Vaha, Kolamba, Mahânânikkhavaṭṭi tank and also the Mahârametti, the Kehâla and Kâli tanks, the Jambuṭi, Cathamaṅgana, and Abhivaḍḍhamâṇaka 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 Arâma called Maṅgala to be constructed. He reigned straightway (after his father’s death) three years over the Island. 13. Tissa’s son, Gajâbhukagâmani, caused a great Thûpa to be built in the delightful Abhayârâma. 14. This royal chief constructed the pond called Gâmani, according to the wishes of his mother; this lord (also) ordered the Arâma called Rammaka to be built. He ruled twenty-two years over the Island.
15—17. The ruler of Tambapanni called king Mahallanāga caused the Sajilakandakārāma, the Goṭapabbata in the south, the Dakapāsāna Ārāma, the Sālipabbata Vihāra, the Tanaveli (Vihāra), and in Rohana the Nāgapabbata (Vihāra) and the Girisālika Ārāma to be constructed. Having reigned six years he reached the end of his life and died.

18. 19. The son of Mahallanāga, known by the name of Bhātutissa, caused for the sake of (re-)establishing the Mahāmeghana garden, a wall fence with towers at the gates to be constructed (around it); this king also founded the Vara-Ārāma (Gavara-Ār.?). 20. Having caused the pond called Gāmani to be dug, Bhātutissa, the lord (of the Island), gave it to the Bhikkhu fraternity. 21. He (also) ordered the pond called Randhakandaka to be dug. In the delightful Thūpārāma 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 Abhayārāma. 24. He constructed twelve edifices within (the limits of) the most excellent Mahāvihāra. In the Dakkhinārāma he built a Vihāra and a Thūpa. 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. Vaṅkanāsikatissa reigned three years in Anurādhapura, a king of proper and meritorious conduct. 28. After the death of Vaṅkanāsikatissa his son Gajābhāhukagāmani reigned twenty-two years. 29. After Gajābāhu’s death the father-in-law of that king, Mahallakanāga, reigned six years. 30. After the death of Mahallanāga his son Bhātikatissa reigned twenty-four years over Lāṅkā. 31. After Bhātikatissa’s death his younger brother Kanīṭṭhatissa reigned eighteen years over Lāṅkādīpa. 32. After the death of Kanīṭṭhatissa his son, known by the name of Khujjanāga, reigned two years. 33. Kunjanāga, the younger
brother of Khujjanâga, put his royal brother to death and reigned one year over Lañkâ.

34. Having gained the victory (over Khujjanâga), Sirinâga reigned nineteen years in the most excellent Annâdhopura over Lañkâ. 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 Upasatha 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 Sânga?). 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 Hatthapanîka (Sattapanîka?) 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 Asaṅgatissa (Samghatissa) 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, 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, the son of Sirinâga, reigned after his father's death one year.

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

53. King Samghabodhi 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 Meghavâna, 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 Dakkhiñârama 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 Samghatissa's reign. The confusion seems brought on by an injudicious employment of different sources; I do not believe that we ought to alter the succession of these verses.
it back. 60. In the Meghavana garden the king also celebrated a Vesākha festival. He reigned thirteen years.

61. The son of Meghavana was king Jetṭhatissa; this royal lord reigned over the island of Tambapanni.

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 „Maṇipâsâda“ („palace of the gem“). Having constructed the Pâcinatissapabbata 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 Alambagâma pond to be dug, held festivals (there) during eight years. This king reigned ten years over Tambapanni.

66. After Jetṭhatissa's death his younger brother, king 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) Samânas and (only) looked like (Samânas). 69. He saw people who were like stinking corpses, and in behaviour like blue flies, wicked persons, who were no (true) Samânas and (only) looked like (Samânas), — 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) Kumârakassapa¹, is not allowable. 73. The practice of (wearing) ivory (fans)²

1) Mahàvagga, 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 Mahāsena passed away (to another existence) according to his actions.

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

I do not known any story in the Vinaya mentioning the Chabbaggiya Bhikkhus, which relates to the use of ivory fans. There is in the Khuddaka-vatthukhandha (Cullavagga, V, 23, 1) a precept which implicitly excludes the use of fans made of ivory ("anujānāmi bhikkhave tisso vijaniyo vākamayaṃ usiramayaṃ morapiṇchamayaṃ"). 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 "Chahaggiyāṇāṃ vatthu" may have been extended to this passage also, by an inaccuracy which scarcely will he deemed strange.
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<th>Reigning Period</th>
<th>Years</th>
</tr>
</thead>
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<td>Vijaya (reigned 38 years)</td>
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</tr>
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<td></td>
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<td></td>
<td>10, 1—6</td>
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<tr>
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<td></td>
<td>10, 7</td>
</tr>
<tr>
<td>Interregnum (17 y.)</td>
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<tr>
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<tr>
<td>Muṭsiva (60 y.)</td>
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<td>17, 93—109</td>
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<tr>
<td>Sīva (10 y.)</td>
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<td>18, 45</td>
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<tr>
<td>Sūratissa (10 y.)</td>
<td></td>
<td>18, 46</td>
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<tr>
<td>Sena and Gutta (12 y. 1)</td>
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<td>18, 47</td>
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<tr>
<td>Asela (10 y.)</td>
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<tr>
<td>Elāra (44 y.)</td>
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<td>18, 49—52</td>
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<tr>
<td>Abhaya Duṭṭhagāmanī (24 y.)</td>
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<td>18, 53 — 19, 10, 23</td>
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<tr>
<td>Saddhātissa (18 y.)</td>
<td></td>
<td>20, 1—7</td>
</tr>
<tr>
<td>Thūlathana (1 month and 10 days)</td>
<td>20, 8</td>
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</table>

1) **22 years according to the Mahāvamsa.**
### Table of the Ceylonese Kings.

<table>
<thead>
<tr>
<th>King Name</th>
<th>Reign Duration</th>
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<tbody>
<tr>
<td>Lajitissa</td>
<td>9 y. 6 m.</td>
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<tr>
<td>Khallatânaśa</td>
<td>6 y.</td>
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<tr>
<td>Mahârattaka (one day)</td>
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<tr>
<td>Abhaya Vaṭṭagâmani (5 months)</td>
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</tr>
<tr>
<td>Pulahattha (Ālavatta) (3 y.)</td>
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</tr>
<tr>
<td>Bāhiya (Śāhiya) (2 y.)</td>
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</tr>
<tr>
<td>Panayamâra (7 y.)</td>
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</tr>
<tr>
<td>Sâñjâika (2 y.)</td>
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<tr>
<td>Abhaya Vaṭṭagâmani (12 y.)</td>
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<tr>
<td>Mahâcâli Mahâtissa (14 y.)</td>
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</tr>
<tr>
<td>Coranâga (12 y.)</td>
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</tr>
<tr>
<td>Tissa (3 y.)</td>
<td></td>
</tr>
<tr>
<td>Siva (1 y. 2 m.)</td>
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</tr>
<tr>
<td>Vajuka (1 y. 2 m.)</td>
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<tr>
<td>Tissa (1 y. 1 m.)</td>
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</tr>
<tr>
<td>Niliya (3 m. 2)</td>
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<tr>
<td>Anulâ (4 m.)</td>
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<tr>
<td>Kuñjânaṭṭissa (22 y.)</td>
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<tr>
<td>Abhaya (28 y.)</td>
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<tr>
<td>Mahâdâhika Nâga (12 y.)</td>
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<tr>
<td>Abhaya Âmaṇḍagâmani (9 y. 8 m.)</td>
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<tr>
<td>Kanîrâjana (8 y.)</td>
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<tr>
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<tr>
<td>Sivali Revati (4 months)</td>
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<tr>
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<tr>
<td>Siva Condamukha (8 y. 7 m.)</td>
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<tr>
<td>Tissa Yasalâla (8 y. 7 m. 3)</td>
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<tr>
<td>Subha (6 y.)</td>
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<tr>
<td>Vasabhâ (44 y.)</td>
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<tr>
<td>Vaiñkanâsiṭṭissa (3 y.)</td>
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<tr>
<td>Gajâhâvkâgâmani (22 y.)</td>
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<td>Mahâllanâga (6 y.)</td>
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<tr>
<td>Bhâjûtissâ (24 y.)</td>
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<tr>
<td>Kanîṭṭha-Tissa (18 y.)</td>
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<td>Kuñjânaṭṭâ (2 y.)</td>
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<td>Kuñjânaṭṭâ (1 y.)</td>
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<tr>
<td>Sirinâga (19 y.)</td>
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<tr>
<td>Abhaya 4) (22 y.)</td>
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<tr>
<td>Tissa 4) (22 y.)</td>
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<tr>
<td>Sirinâga (2 y.)</td>
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<tr>
<td>Vijaya (1 y.)</td>
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<tr>
<td>Samghâlatissa (Asamgâlatissa) (4 y.)</td>
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<tr>
<td>Saṃghâbodhi (2 y.)</td>
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<td>Abhaya Meghâvâna (13 y.)</td>
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<tr>
<td>Jêṭṭhatissa (10 y.)</td>
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<tr>
<td>Mahâsenâ (27 y.)</td>
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</tr>
</tbody>
</table>

1) According to the Mahâvâmsa; 9 years and 8 months.
2) 6 months according to the Mahâvâmsa.
3) According to the Mahâvâmsa; 7 years and 8 months.
4) In the Mahâvâmsa, Tissa and Abhaya are transposed, and to Abhaya only eight years are given.

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Berlin, printed by A. W. Schade.