Dīpavaṃsa
The Chronicle of the Island

An Ancient Buddhist Historical Record
edited and translated by
Hermann Oldenburg
Dīpavamsa
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Note about the Digital Edition

This edition is based on the reprint of the 1879 edition made by the Pali Text Society in 2000. There were no errata published there, and although there appear to be numerous mistakes, which are meant to be there – as accurate reflections of the manuscript evidence – and which are printer's errors I have been unable to determine. I have tried, therefore, as far as possible, to reproduce what I saw in the printed edition, following Oldenburg when he says in his Introduction: “In many passages I have refrained from correcting manifest grammatical blunders, errors in numbers of years etc., because I was afraid of correcting not the copyist but the author himself.”

In making this transcription I have made a few changes to the transliteration scheme, as follows: m > ṁ; ā > ā; î > ī; ū > ū; ṃk & ṃh, ñ & ñg > ŋk & ŋg; ŋc > ŋ; ŋch > ŋch.

I have arranged the text and translation verse-by-verse, so that anyone with a modicum of Pāḷi knowledge can work back from the English to the Pāḷi text itself, and follow how the work proceeds.

I have included the complex variant readings that Oldenberg recorded for the text. There are something like 650+, and it is possible in typing them in I have made some mistakes (if anyone notices such I would appreciate it being brought to my notice). I have sometimes commented on the footnotes, and my comments are placed within square brackets.

I have included original page numbers also in square brackets, those attached to the text refer to the text page, those attached to the translation to the translation page. Verse numbers were only given after every five verses in the original but here I have included them all.

In the Tuṭṭhubha verses Oldenberg printed them as two lines of two pādas; here I have put each pāda on a separate line of its own. The Siloka verses were printed as two pādayugas, which I follow here; though occasionally, where Oldenberg printed three pādas on one line, I have separated them, placing the extra line on a line of its own.

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1 I have not been able to see any difference between these two representations of the guttural nasal, but in the text sometimes one is printed and sometimes another.
Acknowledgement

I am very grateful once more to Donny Hacker for help in preparing the translation; despite having much other work on, and his studies as well, he always finds time for Dhamma work.

Ānandajoti Bhikkhu
November, 2017
Introduction

[1] The Dīpavaṃsa, 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 Dīpavaṃsa, 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 Dipavaṃsa and its position in the ancient literature of the Ceylonese.

The Mahāvaṃsa Tīkā, when commenting on the title [2] of the Mahāvaṃsa, contains the following important remarks:

“Mahāvaṃsaṃ pavakkāmīti mahantānaṃ vaṃso tantipavenniparamparā ’ti pi sayam eva vā mahantattā ubhayattha paridipitattā vā Mahāvaṃso, tam Mahāvaṃsaṃ, tesam pi buddhabuddhasāvakādīnam pi guṇamahantānaṃ Mahāsamatādinam pi vā rājamaḥūmatattānaṃ (rājamaḥūmatānaṃ?) pavenidipitattā ca buddhāgamanadipakārehi mahādhikārattā sayam eva mahantattāṃ veditabbaṃ.

anupamavaṃsaanuggahādīnāṃ (’dīnaṃ Paris MS.) sabbāṃ aṇṇataṃ (aṇṇataṃ Par. MS.) kataṃ suppakāsitaṃ apariyāgataṃ (ariyābhataṃ Par. MS.) uttamasabbi vaṇṇitaṃ suṇantu dīpatthutiyā sādhusakkatān ti (comp. Dīpav. 1, 5)


3 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 Dipavaṃsa 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 Uttaravihāra-Mahāvaṃsa. The only passage referring to the Mahāvaṃsa of the Uttaravihāra which I know, is quite sufficient to show that the work was different from the Dipavaṃsa. 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 descendents of king Sihassara: “Uttaravihāravāsīnāṃ pana Mahāvaṃsaṃ Sihassarassa raṇño puttapaputtakā caturasātisahassānī rājāno ahesum, tesam kaniṭṭhiko Bhagkusakko (corrected to Bhagusakko) nāma rājā. tassa puttapaputtakā dvāvīsisahassānī rājāno ahesum, tesam kaniṭṭhiko Jayaseno ’ti vuttām.” The Dipavaṃsa (3, 43, 44) in the contrary agrees with the statements of our Mahāvaṃsa (p. 9) which are in contraddiction to the Mahāvaṃsa of the Uttaravihāra.

4 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 Mahāvaṃsa, p. XXXI.
As two stanzas are quoted here, the first of which is said to be taken from an Āṭṭhakathā, the second from a work of the “Porāṇā” and as immediately afterwards mention is made of the Sinhalese “Porāṇaṭṭhakathā”, the contents of which are expressed in the Mahāvaṁsa in Pāli, there can be very little doubt that this Āṭṭhakathā and 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 Dīpavaṁsa. There must, therefore, most probably be some relation between this Āṭṭhakathā and the Dīpavaṁsa 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 Mahāvaṁsa Ṭīkā, after the passage quoted above, goes on to give some details about the way in which the author of the Mahāvaṁsa made use of this Sinhalese Āṭṭhakathā on which his own work is based. It is said in the Ṭīkā “ayaṁ hi ācariyo poraṇamhi Sihala[ṭṭha]kathā-Mahāvaṁse ativitthārapunaruttidosabhāvaṁ pahāya taṁ sukhagahaṇādippayojanasahitaṁ katvā ’va kathesi.” The work in question is called here, as repeatedly afterwards, Sihalaṭṭhakathā-Mahāvaṁsa. 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 (Mahāvaṁsa) 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 Tipiṭaka, its redaction in the three Councils, and its propagation to Ceylon by Mahinda and his companions. Buddhaghosa’s commentary is based, as is well known, on that very Sinhalese Āṭṭhakathā of
the Mahavihāra, which we are now discussing, and we may assume almost with certainty, that to this Āṭṭhakathā 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 “Siḥalaṭṭhakathā-Mahāvaṁsa” could apply most properly to this work: it is a historical account (Mahāvaṁsa) which forms a constituent part of a theological commentary (Aṭṭhakathā), and which is composed in order to give to the dogmatical contents of the letter the indispensable historical foundation.⁵

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 Āṭṭhakathā-Mahāvaṁsa according to the analogy of what we have before us in Buddhaghosa’s comment. According to this, the Āṭṭhakathā-Mahāvaṁsa appears to have been written, in the main, in prose; it was intermixed, however, with a considerable number of stanzas in order to emphasize the more important points of the narration and to raise them above the level of the rest. The Pāli verses quoted above, which are taken apparently from the introduction to the whole work, render it highly probable that all these stanzas were composed in Pāli. It was necessary, of course, to convey to the Sinhalese clergy of that time the understanding of the sacred Pāli texts by a commentary written in Sinhalese; if, however, in the course of such a commentary the most important and remarkable points were to be expressed in a metrical form, we may easily understand, that for such a purpose the language of the sacred texts which contained so abundant a stock of models for metrical composition, appeared much more appropriate than the popular dialect of the Sinhalese.

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

Samanta-Pāsādikā (MS. Orient. 1027 of the Brit. Museum) fol. ga’: tenāhu porāṇā:

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⁵ In order to show how an Āṭṭhakathā could contain extensive and detailed historical statements, we may refer also to the quotations which the Mahāvaṁsa Ṭīkā gives from the Āṭṭhakathā of the Uttaravihāra, concerning the history of Susunāga (Turnour’s Introduction, XXXVII), of the nine Nanda kings (1. I. p. XXXVIII), of Candagutta (1. I. p. XLII), of the descendants of Mahāsammata (1. I. p. XXXV). It we compare the last passage with the statements about the same subject given above (p. 1, n. 2) from the Mahāvaṁsa of the Uttaravihāra, we are lead to believe, that the Mahāvaṁsa also of the Uttaravihāra formed a part of the Āṭṭhakathā of that monastery in the same way as was the case in the Mahāvihāra.
Vedisagirimhi Rājagahe vasitvā tiṁsa rattiy
kālo ‘va gamanassā ‘ti gacchāma dipam uttamaṁ. l
palinā Jambudīpāto haṁsarājā va ambare
evam uppaţiţa therā nipatiṁsu naguttame. l
purato puraseţthassa pabbate meghasannibhe
patiţahahiṁsu kūţamhi haṁsā va nagamuddhanīti.
Comp. Dīpav. 12, 35-37.

Samanta-Pās. fol. kāh’ – kha: sā panāyaṁ (i. e. the second Council)

yehi therehi saṅgītā saṅgītesu ca vissutā
Sabbakāmi ca Sālho ca Revato Khuddhasobhito l
Yaso ca Sānasambhūto, ete saddhivihārikā
therā Ānandatherassa diţṭhaţubbā tathāgatam, l
Sumano Vāsabhaţami ca īeyyā saddhivihārikā.
dve ime Anuruddhaţassa diţṭhaţubbā tathāgatam. l
dutiyo pana saṅgīte yehi therehi saṅgho
sabbe pi pannabhārā te katakiccā anāsavā ‘ti.
Comp. Dīpav. 4, 50-54.

Mahāv. Ṭīkā fol. khau: tenāhu porāţa:

yakkhānaṁ buddho bhayajananaṁ akāsi,
te tajjitā taṁ saranāṁ akāsius buddhaṁ,
lokānuṇkampo lokahite sadā rato
so cintayi attasukham acintamaṁ. l
imaṅ ca Laṅkāthala mānusānaṁ [6]
porāṇakaţṭhitam vutthavāsam
vasanti Laṅkāthala mānusā bahu
pubbe va Ojamaṇḍavaradipe ‘ti.
Comp. Dīpav. 1, 66. 73.

Mahāv. Ṭīkā fol. ţāṁ: tenāhu porāţa:

Suppatiţţhitabrahmā ca Nandiseno Sumaṇadeviyā
putto mātā pitā c’ eva gihibhūţa tayo janā ‘ti.
Comp. Dīpav. 19, 9.

Mahāv. Ṭīkā fol. Ŝh’: tenāhu porāţa:

Anulā nāma yā itthi sā hantvāṇa naruttame
Catumāsaṁ Tambapaṇṇimhi issariyaṁ anusāsitā ‘ti.
Comp. Dīpav. 20, 30.

These passages which we may almost with certainty pronounce to belong to the ancient Āţţhakathā-Mahāavamsa of the Mahāvihāra, will suffice to show, to what extent the author of the Dīpavaṁsa borrowed not only the materials of his own work, but also the mode of expression and even whole lines, word for word, from that Āţţhakathā. In fact, a great part of the Dīpavaṁsa 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 Aṭṭhakathā; many of the repetitions and omissions\(^6\) which render some chapters of the Dīpavaṃsa almost illegible, we may account for not by the inadvertance of copyists, but by this peculiar method of compilation.

The results we have obtained regarding the connexion between the Dīpavaṃsa and the ancient Aṭṭhakathā of the Mahāvihāra, furnish us with a clue for gaining an insight into the relative position of the Dīpavaṃsa and the second important historical text of the Pāli literature, the Mahāvaṃsa. 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 Dīpavaṃsa following step by step and almost word for word the traces of the original, the Mahāvaṃsa proceeding with much greater independence and perfect literary mastership. The Dīpavaṃsa, 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 Dīpavaṃsa which remind us of the first clumsy

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\(^6\) 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:)

\begin{quote}
samaṇo 'ti mam manussalokeyam khattiya pucchasi bhūmipāla, 
samaṇā mayaṃ mahārāja dhammarājassa sāvakā 
tam eva anukampāya Jambudīpā idhāgatā. l 
āvudham nikkhiptvāna ekamantaṃ upāvisi, 
nisaţa rājā sammodi bahuṃ athūpasamhitam. l 
sutvā therassa vacanaṃ nikkhiptvāna āvudham 
tato theram upagantaṃ sammoditvā c' upāvisi. 
\end{quote}

(17, 27:)

\begin{quote}
puṇṇakanarako nāma ahū pajjarako tadā 
tasmiṃ samaye manussānaṃ rogo pajjarako ahū. 
\end{quote}

An instructive example of the abrupt and fragmentary character of some parts of the Dīpavamsa is contained in the account of the conversion of young Moggallāna (5, 55-68), which would be almost unintelligible if we did not possess the same narrative in the Mahāvamsa. (pp. 28-83).

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 characterise 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 Dīpavamsa has, from then till now, been exposed.
attempts of the ancient German tribes, to write Latin. The Mahāvaṃsa 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 he compared with the elegant mastership of Latin composition by which the Italian posts and scholars of the renaissance excelled. The turning 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 Mahāvaṃsa and Dīpavaṃsa finish their records at the same point, viz. with the death of king Mahāsena. This coincidence is, of course, nothing but a consequence of the two works being derived from the same source. We may find in this a new confirmation of our opinion that this source is the Aṭṭhakathā-Mahāvaṃsa 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 Dīpavaṃsa to the ancient theological commentaries and to the Mahāvaṃsa, we now proceed to collect the data which throw a light on the question, at what time the Dīpavaṃsa was composed. Turnour infers its anterior origin, compared with the Mahāvaṃsa, from the fact of the first lines, as he says, of the Dīpavaṃsa being quoted in the Mahāvaṃsa Ṭīkā, the authorship of which he ascribes to Mahānāma, the author of the Mahāvaṃsa itself. But apart from Turnour's opinion on the age of the Mahāvaṃsa Ṭīkā being totally wrong, we have seen, that those lines are quoted in the Mahāvaṃsa Ṭīkā not from the Dīpavaṃsa itself, but from the Aṭṭhakathā on which the Dīpavaṃsa is founded. So we lose the date on which Turnour's opinion is based. What remains, are the following data:

1) The Dīpavaṃsa cannot have been written before A. D. 302, because its narrative extends till that year. [9]

2) Buddhaghosa was acquainted with a version of the Dīpavaṃsa which, however, differed in some details from that which we possess. [7]

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[7] Some lines from that version of the Dīpav. 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, 2. – The Dīpav. is also quoted in the Aṭṭhakathā on the Kathāvatthu; see the note on 5, 30.
3) The continuator of the Mahāvaṃsa (p. 257, ed. Turnour) tells us, that king Dhātusena (A. D. 459-477) ordered the Dīpavaṃsa 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 Mahāvaṃsa Ṭīkā, which was composed in much later times, mentions an Aṭṭhakathā on the Dīpavaṃsa.⁸

The result is, that the Dīpavaṃsa – 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 Mahāvaṃsa,⁹ 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 Dīpavaṃsa. The words, besides, by which Mahānāma characterizes the works of his predecessors:

porānehi kato p’ eso ativithārito kvaci
atīva kvaci saṅkhitto anekapunaruttako,

apply so extremely well to those peculiarities of the Dīpavaṃsa of which we have spoken above, that they appear to have been written most probably with reference to this very work. [10]

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

I. MSS. written in Burmese characters.

1) F: MS. belonging to Major Fryer who brought it to England from British Burmah. About the third part of the Dīpavaṃsa (6, sī -15, si) is wanting; instead of this the MS. contains a fragment of the Thūpavaṃsa. The MS. has been written Sakkarāj 1190 = A. D. 1828.

2) N: A Collation of the MS. presented by the late king of Burmah to the Colonial Library in Colombo. This MS. was collated by Gombadde Watte Dewa Aranolis with the MS. M (see below), for the use of Mr. Rhys Davids; its readings are indicated, for the most part in English characters, sometimes in Sinhalese writing, at the margin of M. If the reading of N is not expressly indicated by Dewa Aranolis, but if we are, from the silence of the collation, to draw the conclusion, that N agrees with M a conclusion which is, of course, by

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⁸ fol. 7e (with reference to the ecclesiastical quarrels in Mahāsena’s reign): ye keci bhikkhū vā ussāpitanikāyantaraladdhikā vā tath’ eva amhākaṃ ācariyā akamsū ’ti yadeyyum, tesam pi tām parikappitavipphanditā eva, tesam abhilāpamattām va ’ti Dipavamsatthaṭhakathāyaṃ vuttaṃ.

⁹ The arguments of Turnour who brings it under the reign of Dhātusena (Introd. p. LIV), are extremely weak.
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 David, 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 \( c \). [11]

7) \( M \): Copy made by Gombadde Watte Dewa Aranolis for Mr. Rhys Davids from a MS. of the Busse Wihāre. Written on paper. Now in the Cambridge University Library (Add. 944).

8) \( R \): MS. of the Cambridge University Library (Add. 1255). This is a copy of a MS. belonging to Mr. James d’Alwis.

9) \( D \): MS. in the possession of Mrs. Childers, London; it is a copy made for the late R. C. Childers.

10) \( E \): MS. of the Paris National Library (Coll. Grimblot, fonds Pāli 366).

11) \( S \): A copy written on paper, which the priest Subhūti of Vaskaduve was kind enough to send me. There are some good corrections, written with pencil, on the first leaves, which I designate by \( s \).

I have used, besides, the following abbreviations:

\[ X = \text{all Burmese MSS.} \]
\[ Y = \text{all Sinhalese MSS.} \]
\[ Z = \text{the class of MSS. represented by CDEMRS.} \]

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.  

Perhaps this was the MS. brought in 1812 from Siam to Ceylon by the Modliar George Nadoris.

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>
<th>X</th>
<th>Y</th>
</tr>
</thead>
<tbody>
<tr>
<td>NFsG1 G1 W Z</td>
<td></td>
<td></td>
</tr>
<tr>
<td>two elements combined</td>
<td>AbcG2 CDEMRS</td>
<td></td>
</tr>
</tbody>
</table>

As to their critical value, the Burmese MSS. (X) deserve to be classed first; least is the value of Z, the apparent correctness of which is owing not to real ancient tradition, but to arbitrary attempts of emendators.

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

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

Berlin, September 1879.

The Editor.

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10 See, for instance, 1.6.55; 4.45; 11.3; 22.18.
11 See Journ. As. Soc. Bengal VI, p. 790
Dīpavaṁsa
[The Chronicle of the Island][12]

Namo tassa bhagavato arahato sammāsambuddhassa.
Adoration to the venerable, holy, universal Sambuddha.

I. Buddha’s subjection of the Yakkhas[13]

1. [13][14] Dīpāgamanaṁ buddhassa dhātu ca bodhiyāgamaṁ
saṅghācariyavādaṁ ca dīpamhi sāsanāgamaṁ
narindāgamanaṁ vaṁsāṁ kitiyissaṁ, suṇātha me.15

[117] 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. pītipāmojjajananaṁ pasādeyyaṁ manoramaṁ
anekākārasampannaṁ cittikatvā suṇātha me.1

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. udaggacittā sumanā pahaṭṭhā tuṭṭhamānasā
niddosaṁ bhadravacanaṁ sakkaccaṁ sampāṭicchatha.1

3. With elated minds, satisfied, delighted and joyful, attentively receive the
faultless, auspicious discourse.

12 Ed. note: Oldenberg didn’t provide a translation of the title, so I have added my own.
13 Ed. note: I had added titles to each chapter, mainly drawn from the end-titles; when
no end-title exists, I have made a title, according to contents, and placed it in square
brackets.
14 Oldenberg has a note which precedes the numbered notes, reading: “Those readings of
the MSS. which the Editor thinks to be correct, are spaced out, as well as his own
conjectures.” Here normal variant readings, and other Pāli words are given in purple
text, and the ones the editor marked as correct or preferred in green. These are
sometimes hard to identify, and Oldenberg does not seem to have followed his own
method at times, as readings he has included in the text are not always marked as
preferred; and sometimes he has marked a variant as preferred, but not included it in
the text. ??
15 This verse is quoted in the Mahāvaṁsa Ṭīkā (Tourner’s MS.). dhātu ca A B G X,
dhātuṇa ca Z, Mahāv. Ṭ., dhātu may be the genitive; compare some examples of similar
genitives and locatives at 15, 21, 17; 16, 32; 17, 53.
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).

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20 anusāsi N s, anuṇāsi F, anussābhi (corrected to anussāsi) G1, anussāhi A B G2, anussari Z.
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)\(^{21}\), 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 Laṅkādīpa, –

18. an exquisite country, endowed with a beautiful climate, fertile, a mine of treasures, which had been visited by former Buddhas and had been inhabited by multitudes of Saints.

\(^{21}\) This proclamation of triumph is the famous stanza, Dhp., v. 153. [Editor’s note, actually 153-154: Anekajātisasāram sandhāvissaṁ anibbisaṁ l gahakārakāṁ gavesanto: dukkha jāti punappunaṁ. l Gahakāraka diṭṭhosi! Puna gehaṁ na kāhaṁ: l sabbā te phāsukā bhaggā, gahakūṭaṁ visañkhitaṁ, l visañkhīragataṁ cittaṁ, taṇhānaṁ khayam-ajjhagā. Through the round of countless births and deaths I have wandered without finding l the housebuilder I was seeking: born and suffering once again. l O housebuilder, now you are seen! You will not build the house again: l all your rafters have been broken, and the ridgepole has been destroyed, l my mind has reached the unconditioned, and craving’s end has been achieved].

\(^{22}\) pañca cakkhuṁ s.
19. Perceiving the most excellent island of Laṅkā, a fertile region, a dwelling-place [119] 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) Laṅkādīpa, 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 Laṅkādīpa, 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 …;

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23 tiṭṭhantohāṁ ime pāpe X G1 s, tiṭṭhantesucaṁ ime pāpe Z, tiṭṭhantesu ca pāpesu A B G2. I think that at least one line is wanting. We may fill up the gap thus: “pisāce pavesessāṁ Giridīpāṁ manoramaṁ, tiṭṭhantu ca ime pāpa yāvatāyuṁ asesato.”

24 parinibbāyi G1 X Z, parinibbeyāṁ A B G2. parinibbeyyaṁ?
25. tato paraṁ vassasate vassān’ aṭṭhārasāni ca
tatiyo saṅgaho hoti pavattatthāya sāsanaṁ.²⁵  
25. a hundred and eighteen years later²⁶ the third convocation will take place,  
for the sake of the propagation of the Faith.

26. imasmiṁ Jambudīpamhi bhavissati mahīpati
mahāpuñño tejavanto Asokadhammo ’ti vissuto. ²⁶  
26. Then there will be a ruler over this Jambudīpa, a highly virtuous, glorious  
monarch known as Dhammāsoka.

27. tassa rañño Asokassa putto paṇḍito
Mahindo sutasampanno Laṅkādīpaṁ pasādayaṁ.²⁷  
27. This king Asoka will have a son, a clever man, Mahinda, the learned  
converter of Laṅkādīpa.”

28. buddho ūtvā imaṁ hetuṁ bahuṁ atthūpasāṁhitam
kālākālaṁ imaṁ dipam ārakkham sugato kari. ²⁸  
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. pallaṅkaṁ animisaṁ ca caṅkamaṁ ratanāgharam
ajapālamucalindo khīrapālaṁ sattamaṁ. ²⁹  
30. sattasattāhakaraṇiyam katvāna vividhaṁ jino
Bārāṇasiṁ gato vīro dhammacakkaṁ pavattituṁ. ³⁰  
29-30. The Jina, having performed his various duties during the seven-times  
seven days (at the following places, that is) the throne, the Animisa (Cetiya), the  
cloister, the jewel-house, the Ajapāla and Mucalinda trees, and seventhly near  
the Khirapāla grove, the hero went to Bārāṇasī in order to establish the kingdom  
of the Truth.

²⁵ vassasate vassānāth X Z G1, dve vassasate vassasatānāth A2 B G2, vassasatānāth A1. I think that the reading of X Z G1 is correct, and that a śloka which contained a mention of the second Council has been omitted in our MSS.

²⁶ 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.

²⁷ pasādaye Y (ृयुः G1), ृयाः Xs.
31. dhammacakkaṁ pavattento pakāsento dhammam uttamam
aṭṭhārasannam koṭīnam dhammābhismayam ahū. 28

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. Koṇḍañño Bhaddiya Vappo Mahānāmo ca Assaji
ete pañca mahātherā vimuttā anattalakkaṇhe. 1

32. Kondaṅña, Bhaddiya, Vappa, Mahānāma, and Assaji, these five great Theras
attained emancipation when [120] he had preached the Anattalakkaṇha discourse.

33. Yasasahāyā cattāri, puna paññāsa dārake
Bārāṇasi Isipatane vasanto uddhari jino. 29 [16]

33. Residing in Bārāṇasī, in Isipatana, the Jina released the four friends of Yasa
and, besides, the fifty youths.

34. Bārāṇasim vasityāna vutthavasso tathāgato
Kappāsike vanasaṇḍe uddhari Bhaddavaggiye. 1

34. Having spent the rainy season in Bārāṇasī, the Tathāgata released in the
Kappāsika grove the [thirty] Bhaddavaggiyas.

35. anupubbañ caramāno Uruvelam avasari,
addasa virajo satthā Uruvelakassapañ jaṭīm. 1

35. Wandering thence from place to place, he came to Uruvelā; there the
stainless Teacher saw Uruvelakassapa, an ascetic of the Jaṭila sect.

36. agyāgare ahināgaṁ damesi purisuttamo.
disvā acchariyāṁ sabbe nimantiṁsu tathāgataṁ: 1

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:

28 pavattento all the MSS.; pavattente? – pakāsente A B.

29 Yasasahāye cattāro? Bārāṇasi may be a locative; compare the note on dhātu 1, 1, and
the expression “jāti vijjante” in the Buddhavaṃsa (Jāt. vol. 1, p. 4). But perhaps we
should write Bārāṇasiṁ, comp. v. 34 and the comment on Kaccāyana’s Grammar, 2, 18.
37. **h**emantañ cātumāsamhi idha vihara Gotama, mayam taṁ niccabhattena sadā upaṭṭhahāmase.\(^{30}\)  

37. “Reside here, o Gotama, during the four winter months; we will daily provide you with rice.”

38. **Uruvelāyām** hemante vasamāno tathāgato jaṭile sapārisajje vino si purisāsabho.\(^{31}\)  

38. The Tathāgata, the chief of men, residing during the winter in Uruvelā, devoted himself to the conversion of the Jaṭilas together with their followers.

39. **mahāyaññaṁ** pakappiṁsu Aṅgā ca Magadhā ubho, disvā yaññe mahālābham vicintesi ayoniso:  

39. (Once, during that period,) both Aṅgas and Magadhas prepared a great sacrifice. (Kassapa), seeing that great gains (could be obtained) at this sacrifice, conceived the following ignoble thought:

40. **mahiddhiko mahāsamaṇo ānubhāvaṁ ca taṁ mahā, sace mahājanakāye vikubbeyya katheyya vā,\(^{31}\)**  

41. pariḥāyissati me lābho Gotamassa bhavissati, aho nūna mahāsamaṇo nāgaccheyya samāgamaṁ.  

40-41. “The great Samaṇa 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 Samaṇa should not appear in the assembly.”

42. **caritaṁ adhimuttiṁ ca āsayaṁ ca anūsayaṁ cittassa solasākāre vijānāti tathāgato.**  

42. The Tathāgata understands action and resolution, intention and desire, the sixteen constituent parts of thought.

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\(^{30}\) *catumāsamhi?*

\(^{31}\) *ca (“ca” is wanting in B G) mahā sace mahājanakāye A B G, ca taṁ mahā s° m° Xs, ca mahā sace mahante janakāye ca Z. If we take the reading of X as correct, ānubhāvaṁ instead of ānubhāvo is well in keeping with the style of Dīpavaṁsa, and perhaps we may even accept mahā (or mahāṁ?) as a neuter nominative.*
43. Having understood the thought of the Jaṭila, the Sage, who looks through the minds of other men, went by his high (magical) power to (Uttara-) Kurudīpa collecting alms.

44. Near the Anotatta lake Buddha took his meal; there he gave himself up to meditation (jhāna) and compassionate thoughts.

45. With his Buddha-eye, the highest in the world looked over the universe; the stainless Teacher (then) saw the most excellent Laṅkādīpa.

46. At that time the ground of Laṅkā was covered with great forests and full of horrors; frightful, cruel, blood-thirsty Yakkhas of various kinds, –

47. and savage, furious, pernicious Pisācas of various shapes and full of various (wicked) thoughts, all had assembled together.

48. “I shall go there, in their midst; [121] I shall dispel the Rakkhasas and put away the Pisācas; men shall be masters (of the island).”
49. imañ atthaṁ mahāvīro cintayitvā bahuṁ hitaṁ
nabhaṁ abbhuggamitvāna Jambudīpā idhāgato. |

49. Having considered this matter, full of compassion, the great hero rose into the air and came hither from Jambudīpa.

50. yakkhasamāgamamajjhe upari siramathake
nīsīdanaṁ gahetvāna dissamāno nabhe ṭhito. |

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. ṭhitaṁ passanti sambuddham añkasenā samāgataṁ
buddho ṭī tam na maññanti yakkho aññataro iti. |

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. gaṅgātīre Mahiyāsu pokkhalesu
patiṭṭhite thūpaṭṭhāne Subhaṅgāne
tasmiṁ padesasmi ṭhito naruttamo
samappito jhānasamādhim uttamaṁ. |35 |

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.

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35 Gaṅgātīre – Subhaṅgāne is wanting in B G2 Z. – Mahiyāpu A G1, Mahissāsu X. I have written Mahiyāsu, this being the site of the Mahiyaṅgāṇathūpa, as is said in the Mahāvaṁśa (p. 3), or of the “Mahi nāma uyyānaṁ” (Mahāv. Ṭīkā). – Sutaṅkhaṇe A G1, Subhaṅgāne N, Sutaṅgāne F (which may be correct).
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. sace vinodituṁ sakkā nisīdāhi yathicchitaṁ, [18] sabbehi samanuññātaṁ, tava tejabalam kara.39

56. (The Yakkhas replied: “If thou art able to dispel them, sit down wherever thou likest; we all consent; show thy power over the fire.”

57. uṇhaṁ yācatha maṁ sabbe, bhiyyo tejamahātapam khippaṁ karoma accuṇhaṁ tumhehi abhipathitam. 1

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. ṭhite majhantike kāle gimhānaṁ surīyo yathā evam yakkhānaṁ ātāpo kāye ṭhapita dāruṇaṁ.40

58. As the sun shines in summer at noon, so fearful heat penetrated the assembly of Yakkhas.

59. yathā kappaparivaṭṭe catusuriyaātapo evam nisīdanaṁ satthu tejo hoti tatuttari.41

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. yathā surīyāṁ udentāṁ na sakkā āvarituṁ nabhe evam nisīdanaṁ cammaṁ n’ atthi āvaraṇaṁ nabhe.42

60. As the rising sun cannot be restrained in the sky, thus (Buddha’s) carpet43 of skin cannot be restrained in the air.

40 bhavittha dāruṇaṁ, s; ṭhapito d”?
41 tathuṭṭari (”rī B) A B, tadduttari F Z, tatuttari N. tat’ uttarim?
42 naro Y, nabhe X (at the two places).
43 [Ed. note: A better, and more understandable, translation of nisīdana would be mat: thus (the Buddha’s) hide mat… etc.]
61. *nisīdanaṁ kappajālaṁ va tejaṁ suriyam va pathavī mahātapaṁ vikirati aggijālaṁ v' anappakaṁ*.44 |

61. The carpet diffused great heat, like the fire at the end of the Kappa, as the sun (scorches) the earth, [122] or like a great flame of fire.

62. *āṅgārarāśījalitātapam tahiṁ nisīdanaṁ abbhasamaṁ padissati pakkaṁ va ayomayapabbatūpamaṁ*.45 |

62. Diffusing heat like a heap of burning coals, the carpet appeared similar to a cloud, or to a glowing iron mountain.

63. *dīpesu uṇhaṁ nidasseti dussahaṁ, yakkasu paṭisaraṇaṁ gavesayum puratthimaṁ pacchimadakkhiṇuttaraṁ uddham adho dasa disā imāyo*.46 |

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. *kathaṁ gamissāma sukhī arogā kadā pamuñcāma imaṁ subheravaṁ*.47 |

64. “Whither shall we go for safety and refuge? How shall we be released from this fearful being?

65. *sace ayaṁ ykkho mahānubhāvo tejo samāpajjati pajjalāyati sabbeva yakkhā vilayā bhavissare bhusaṁ va muṭṭhi rajaṁ vātakhittām.* |

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.”

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45 pattaṁ va N, sakkaṁ va F, pakkā va Y.
46 dipisu X G1, dipasu Y (dipetu B1). – nidasseti N, nidosati F, nidayeti Y. I do not think nidasseti is correct, but I do not know how to correct it. – paṭissaraṇaṁ N, saraṇaṁ F, maraṇaṁ Y. – gavesayum N, gavesisuṁ F, bhavesuṣa G1, bhavesuṇi A B G2, bhavatattīsusu Z.
47 kahaṁ gamissāma?
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.

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48 nisabha = ṭṣabhā or vṛṣabhā? I have found this word at the following passages: in the Saṃyutta-Nikāya (Phayre MS. part I, fol. ko) Buddha is compared with a nāga, a sīha an ājāniya, a nisabha, a dhorayha. In the Majjhima-Nikāya (Turnour’s MS., fol. ūnām) it is said of Buddha “nisabhaśappameyyassa”. Sutta-Nipāta (Phayre MS., fol. gau): “gantvāna disvā isinisabhaṁ pasanno”. Buddhavaṁsa (Phayre MS., fol. jī): tato padakkhinām katvā bodhimandanām naruttamo aparājitanisabhaṭṭhāne bodhipallānkaṃuttame pallānkena nisidotvā bijjhussati mahāyasa.

49 gopitas° N, gopikas° F, sobhitas° Y, gobhitas° G1. gopitam s°? – uttari X G1. uttaraṁ?
70. (It was situated) in the great sea, in the midst of the ocean and of the deep waters, where the waves incessantly break; around it there was a chain of mountains, towering, difficult to pass; to enter it against the wish (of the inhabitants) was difficult.

71. Full of desire and anger towards other beings, backbiting, pitiless, given to injuring other beings, cruel and furious, violent, merciless, ...

72. (Buddha thus spoke:) “Ye Rakkhasas and ye wicked hosts of Yakkhas, I give unto you this island which is not far from Laṅkā, the whole old island of Giri; may they all inhabit it and multiply undisturbed.

73. This country of Laṅkā is a residence inhabited by men since remote Kappas; may many men dwell in the country of Laṅkā, as they did in former times in the Oja, Vara, and Manda island.
74. Adorned with these and other good qualities, a residence fit for men, auspicious in many ways, it will shine among the islands, when the Doctrine will have been brought there, like the full moon in the sky at the time of Uposatha.”

75. Weighing the prosperity and the high happiness of the two, the Sage who knew all worlds, interchanged the two islands and the two (kinds of beings), men and Rakkhasas, (as a peasant) easily (interchanges) his pairs of bullocks.

76. Gotama by his (magical) power drew the island towards himself, like the headstalls of bullocks which are drawn (towards the driver) with a strong rope. The Sage drew together one island towards the other, like two ships which are surrounded by stout ropes.

77. Having joined the beautiful island to the other, the Tathāgata transported (?) the Rakkhasas, (saying:) “May all Rakkhasas dwell in Giridīpa . . .”

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52 anek° A F G1, va anek° N, api n° B G2 Z. – dipesu dipissati sāsan’āgate A B G2, dipassa dipā sadīsā anāgate Z, dipissati (disissati F) sāsanāgate (FG1, dipissati sāsanam ethānāgate N.
53 mānuse rakkhase ca?
54 dalhadāmavethitaṁ?
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 nonhuman 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 everlasting protection and the expulsion of the Yakkha hosts, –

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57 Compare Mahāv. Ṭīkā fol. khau': “atha te (rakkhasā) amhākaṁ icchitaṁ patthitaṁ nippannaṁ ti mahāhasitan nāma hasítvā nakkhattachanakīlaṁ kīliṁsu.” I propose to read, therefore: ahasiṁsu sabbe; chaṇaṁ nakkha°.
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 Uruvelā.

_Bhāṇavāraṁ Paṭhamāṁ_  
The First Section for Recitation

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

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58 [daḷha][mettabhāva]naṁ N. – Z, apparently for the sake of metrical correctness, reads thus: “up° dipa vinodayitvā gatoruvelaṁ puna pi tath°.”
II. The Conquering of the Nāgas


[124] 1. Again, the holy, glorious Sambuddha (once) dwelt near the most excellent capital of Kosala, in the garden of Sudatta (Anāthapiṇḍika).

2. tasmiṁ Jetavane buddho dhammarājā pabhaṅkarō sabbalokam avekkhanto Tambapaṇṇivar’ addasa.

2. In this Jetavana garden Buddha, the light-giving king of the Truth, looking all over the world, saw beautiful Tambapaṇṭi.

3. atikkante pañcavassamhi Tambapaṇṇitalaṁ agā, avaruddhake vinodetvā suññaṁ dīpaṁ akā sayam.

3. When five years had elapsed (after he had attained Buddhahood), he went to the country of Tambapaṇṭi. By dispelling the Avaruddha (demons) he (once) himself had made the island empty.

4. uragā ajja dīpamhi pabbateyyā samuṭṭhitā ubhoviyūḷhaṁgaṁ pabbateyyā samuṭṭhitā ubhoviyūḷhaṁgaṁ yuddham kariṁsu dāruṇam.]

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. sabbe mahiddhikā nāgā sabbe ghoravisā ahū sabbeva kibbisā caṇḍā madamānā avassitā.

5. All those Nāgas possessed great (magical) powers, all were frightfully venomous, all were wicked and violent, furious and filled with desire.

6. khippakāpi mahātejā paduṭṭhā kakkhalā kharā ujjhānaṁsaṁñī sukopā uragā viralatthikā.

6. The Serpents were quick and excessively powerful, corrupt, cruel, and harsh, hasty, given to anger, longing for destruction (?).

59 (First half of this note is misplaced in edition, attached to v.2.) samuṭṭhitā G1 X Z, sumuddikā A B G2, comp Mahāvaṁsa, p. 5, II. 1. 2. ubhotviyūḷhaś? Mah. Ţīkā fol. gū: saṅgāman ti ubhatobyulhasaṅgāmaṁ.

60 avassutā?

61 viralatthikā Z, viralatthikā N, pilariaṁsa F, viralatthikā A B G. vilayaṭṭhikā? bilayaṭṭhikā?
7. Powerful Mahodara and resplendent Cūḷodara, 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. Cūḷodara, 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.

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62 samuttari A F G1 n Z, ṛim B c G2, samuttaraṁ (instead of samuttāraṁ)?
63 padhūpāyanti? comp. Mahāvagga 1, 15, 4. – ṛsattu A B G2, ṛsatthu G1 Z n, ṛpattuṁ F. – pararosadhammā (comp. 1, 71) bhujagindā mucchitā ussāhayanti raṇasattū madditum?
11. Buddha, the blessed wanderer through the world, when he perceived the anger of the Serpent kings, (and saw) that the island was being destroyed, thought, in order to prevent this, many kind thoughts, for the sake of the highest bliss of (men) and gods.

12. (He thus reflected:) “If I do not go (to Laṅkā), the Serpents will not become happy; the island will be destroyed, and there will be no welfare in future time.

13. Out of compassion for the Nāgas, for the sake of happiness (of men) I shall go there; may the happiness of the island prosper (?)

14. I perceive the excellent qualities of Laṅkādīpa; 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 Gandhakuṭī, and stood in the door (of the Jetavana garden).

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65 disapamukhaṁ icchituṁ A B G, dīpavuddhiṁ samicchituṁ Z, dīpasamukhaṁ samicchituṁ F, dīpasukhaṁ samijjhituṁ N. samicchituṁ = sk. sam-īrta? dīpasukhaṁ samijjhatu?
16. yāvatā Jetavane ca ārāme vanadevatā
sabbe ’va upaṭṭhahinīsu mayaṃ gacchāma cakkhum. l

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. alaṁ sabbe pi tiṭṭhantu Samiddhi yeko ’vagacchatu,
avagaccha saharukkho dhārayitvāna piṭṭhito.66 l

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. buddhassa vacanaṃ sutvā Samiddhi sumano ahū
samūlaṁ rukkha ādāya saha gacchi tathāgataṁ. l

18. Samiddhi, when he heard what Buddha had said, was delighted; he took up the tree, roots and all, and followed the Tathāgata.

19. naruttamaṃ taṁ sambuddhamā devarājā mahiddhiko
chāyaṁ katvāna dhāresi buddhaseṭṭhassa piṭṭhito. l

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. yattha nāgānām saṅgāmaṃ tattha gantvā naruttamo
ubhonāgavaramajjhē ṭhito satthānukampako.67 l

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. nabhe gantvāna sambuddho ubhonāgānam upari
tibbandhakāratamaṁ ghoram akāsi lokānāyako. l

21. Going through the air over the heads of both Nāgas, the Sambuddha, the chief of the world, produced a deep, terrifying darkness.

66 avagaccha F G1 N, āgaccha A B c G2, agaccha Z. avagacchi?
67 sattānukampako? comp. v. 47.
22. andham tamam tadā hotī kesaramayaiddhiyā, 
andhakārena onaddho sihitā yarukkho ahū.⁶⁸

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. aṇṇamaṇṇaṁ na passanti tasitā nāgā bhayaṭṭitiā 
jayam pi na passanti kuto saṅgāma kāritum.⁶⁹

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. sabbe saṅgāmaṁ bhinditvā paṁuñcitvāna āvudhaṁ 
namassamānā sambuddhaṁ sabbe ṭhitā katañjalī.

24. They all forsook the battle, threw down their weapons, and stood all with clasped hands, paying reverence to the Sambuddha.

25. salomahaṭṭhe ṇatvāna disvā nāge bhayaṭṭite 
mettacittena pharītvāna uṇharamsiṁ pamaṅcayi. [23]

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. āloko ’va mahā āsi abhhuto lomahaṁsana 
sabbe passanti sambuddhaṁ nabhe cadaṁ va nimmalaṁ.

26. A great sight it was, astonishing and terrifying; they all saw the Sambuddha like the bright moon in the sky.

27. chahi vaṇṇehi upeto jalanto nabhaṁsano 
dasa disā virocanto ṭhito nāge abhāsatha:⁷⁰

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:

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⁶⁹ jītam pi B G, jīnam pi A, jīyam pi te Z, jīvitam pi F, jīvatam pi N. jīnam pi te?
⁷⁰ jalante Y, which may be correct. – virocento F.
28. kimmatthiyāṁ mahārāja nāgānaṁ vivādo ahu?
tumheva anukampāya javāgacchīṁ tato aham.\textsuperscript{71}|

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. ayaṁ Cūḷodaro nāgo ayan nāgo Mahodaro
mātulo bhāgineyyo ca vivadanto dhanatthiko. |

29. (They replied:) “This Nāga Cūḷodara and that Nāga Mahodara, the maternal uncle and the nephew, are quarrelling with each other, desirous of treasure.”

30. anudayaṁ caṇḍanāgānaṁ sambuddho ajjhabhāsatha:
appo hutvā mahā hoti kodho bālassa āgamo. |

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. kim udisvä bahū nāgā mahādukkhaṁ nigacchatha,
imaṁ parittāṁ pallaṅkaṁ mā tumhe nāsayissatha,
aṇṇamaṇṇamaṁ vināsetha akataṁ jīvitakkhayāṁ.\textsuperscript{72} |

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. saṁvejesi tadā nāge nirayadukkhena cakkhumā.
manussayonīṁ dibbaṁ ca nibbānaṁ ca pakittayi. |

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. pakāsayantaṁ saddhammaṁ sambuddhamīṁ dipaduttamaṁ
sabbe nāgā nipatītāṁ khamāpesuṁ tathāgataṁ. |

33. As the Sambuddha, the highest of men, thus preached the true doctrine, all the Nāgas, casting themselves down, propitiated the Tathāgata.

\textsuperscript{71} kimmatthāya? comp. 13, 2.
\textsuperscript{72} kim udisvä A B G2, kim d° Z, kimad° G1, kamaṁ d° F, kimaṁ d° N. kim uddissa?
34. sabbe nāgā samāgantvā samaggā hutvāna pannagā upesuṁ saraṇaṁ sabbe asīti pāṇakoṭiyo. l

34. All the Nāgas (then) came together, the Serpents reconciled themselves to each other, and all took their refuge (in Buddha), eighty koṭis of living beings.

35. sabbe nāgā vinassāma imaṁ pallaṅkahetukaṁ. l

35. (Thus they spoke:) “We might perish, all we Nāgas, on account of this throne.”

36. ādāya pallaṅkavaram ubho nāgā samatthikā: patiṅghatha pallaṅkham anukampāya cakkhumā.73 l

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. adhivāsesi sambuddho tunhibhāvena cakkhumā, adhivāsanam viditvāna tutṭhā mahoragā ubho: l

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. nisīdatu 'maṁ sugato pallaṅkaṁ veḷuriyamayaṁ pabhassaraṁ jātivantāṁ nāgānaṁ abhipatitam. l

38. (They thus addressed Buddha:) “May the blessed One sit down on this splendid, noble Veḷuriya throne which the Nāgas were longing for.”

39. patiṭṭhapṁsu pallaṅkaṁ nāgā dīpānam antare, nisīdi tattha pallaṅke dhammarājā pabhaṅkaro. l

39. The [127] 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. pasādetvāna sambuddham asīti nāgakoṭiyo tattha nāgā parivisuṁ aṇṇapānaṁ ca bhojanaṁ. l

40. When those eighty koṭis of Nāgas had propitiated the Sambuddha, the Nāgas there served to him a meal, food and drink.

73 samatthikā A B G, samaggikā Z, sapattikā N, papattikā F.
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 Naga together with his children and with a great retinue of Nāgas; his name was Maṇīakkhika.

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.”

74 nāmenāsi A Z, ʾāpi B G X.
75 phaṇīmayaṁ A C G2 R, paṇīm° G1, phanīm° B M, manimayaṁ X, phaṇībhayaṁ?
47. nāgassa bhāsitaṁ sutvā buddho sattānukampako
Laṅkādīpahitatthāya adhivāsesi sugato.

47. Having heard what the Naga said, Buddha, full of compassion for created beings, the blessed One, accepted (his invitation,) for showing kindness to Laṅkādīpa.

48. paribhuñjītvā pallaṅkaṁ vuṭṭhahitvā pabhaṅkaro
divāvihāram akāśi tattha dipantare muni.

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. dipantare dipan̄' aggo divasaṁ vītināmayi
samāpatti samāpajji brahmavihārena cakkhumā.\footnote{samāpattim N. samāpatti?}

49. In the interior of the island the supreme light spent the day; he who possessed the gift of (supernatural) vision, entered upon the Brahmavihāra meditation.

50. sāyañhakālasamaye nāge āmantayi jino:
idh’ eva hotu pallaṅko, khirapālo idhāgacchatu,
nāgā sabbe imaṁ rukkham pallaṅkaṇ ca namassatha.\footnote{idha gacchatu X G1, idhāg° A B c G2, idhacchatu Z.}

50. At evening time the Jina thus spoke to the Nāgas: “Let the throne remain here; may the Khirapāla tree\footnote{This is the tree which the god Samiddhi bad taken to the island; see v. 17 et seq.} station itself here. Worship, o Nāgas, all of you this tree and the throne.”

51. idaṁ vatvāna sambuddho anusāsetvāna pannage
paribhogacetiyaṁ datvā puna Jetavanaṁ gato.

51. Having spoken thus, and preached to the Serpents, and given them that sacred object used by (himself), the Sambuddha returned to the Jetavana.

Nāgadamanāṁ Niṭṭhitam.
Here ends the conquering of the Nāgas.
52. Aparam pi aṭṭhame vasse nāgarājā Maṇikkhiko
nimantayi mahāviraṁ pañcabhikkhusate saha. [128]

52. Again, in the eighth year (after Buddha had reached Sambodhi), the
Nāga king Maṇikkhika invited the great hero together with five hundred
Bhikkhus.

53. parivāretvāna sambuddhaṁ vasibhūtā mahiddhikā,
uppatītvā Jetavane kamamāno nabhe muni
Laṅkādīpaṁ anupatto gaṅgaṁ Kalyāṇaṁsukhaṁ. [80]

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. sabbe ratanamanḍapaṁ uragā katvā mahātale
nānāraṅgehi vatthehi dibbadussehi chādayuṁ. [81]

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. nānāratanalaṅkārā nānāphullavicittakā
nānāraṅgadhajā nekā maṇḍapaṁ nānālaṅkataṁ.

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. sabbasathataṁ santharitvā paññāpetvāna āsanaṁ
buddhapatamsukhaṁsaṅgha paveseṁtuṁ nisīdāṣu. [82] [25]

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.

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80 gaṅgak° A B F G, gaṅgaiñ k° N, gaṅgāk° Z. gaṅgaiñ Kalyāṇikaṁ mukhaṁ? comp. v. 42.
81 sabbaratanam°? – mahātale?
82 nisīdasuṁ A, ṃdisuṁ B G, ṃdayuṁ Z, ṃdiṁsu F, ṃdisu N. nisīdayuṁ appears to be the
correct reading.
57. *nisīditvāna sambuddho pañcabhikkhusate saha samāpatti samāpajji mettaṁ sabbadisāṁ phari*. 83

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. *sattakkhattum samāpajji buddho jhānaṁ sasāvako tasmiṁ ṭhāne mahāthūpo patiṭṭhāsi cetiyam uttamaṁ*. 83

58. Seven times Buddha together with his pupils attained mystical trance; at that place (subsequently) the Mahāthūpa was built, the most excellent Cetiya.

59. *mahādānam pavattesi nāgarājā Maṇikkhiko, paṭīggahetvā sambuddho nāgadānam sasāvako bhutvāna anumodītvā nabḥ' uggacchi sasāvako*. 84

59. The Nāga king Maṇiakkhika distributed a great donation (to the Bhikkhus). Having accepted the donation of that Nāga, having, taken food, and gladden (the Nāgas by preaching to them,) the Sambuddha together with his pupils rose up into the air.

60. *orohitvā nabhe buddho ṭhāne Dīghavāpicetiye samāpajji samāpattīṁ jhānaṁ lokānukampako*. 84

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. *vuṭṭhahitvā samāpatti tamhi ṭhāne pabhaṅkararo vehāyasām kamamāno dhammarājā sasāvako Mahāmeghavane tattha bodhiṭṭhānaṁ upāgami*. 84

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.

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83 samāpattīṁ N. samāpatti?
84 nabhe X, nate G1, nage A B G2, nabhaṁ Z. nabhā?
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 [129] three Buddhas; my Bo tree also will stand on this very spot in future time.”

64. The highest being, the chief of men, having arisen from that meditation together with his pupils, went to the delightful Meghavana garden.

65. There also he plunged himself in meditation together with his pupils. Having arisen from that meditation, the light-giver proclaimed:

66. “This place first Kakusandha, the chief of the world, has accepted, sitting down on this spot where a throne has been erected.

67. This place secondly Konāgamana, the chief of men, has ....
68. imaṁ padesamu tatiyaṁ Kassapo lokanāyako
imaṁ pallaṅkaṭhānamhi nisīditvā paṭiggahi. l

68. This place thirdly Kassapa, the chief of the world, has …

69. ahaṁ Gotamasambuddho Sakyaputto narāsabho
imaṁ pallaṅkaṭhānamhi nisīditvā samappito ’ti. l

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.”

*Bhāṇavārāṁ Dutiyaṁ*

*The Second Section for Recitation*
III. The Great Lineage of Kings

1. [26] Atītakappe rājāno ṭhapetvāna bhavābhave
imamhi kappe rājāno pakāsissāmi sabbaso, l

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. jātiṇa nāmagottaṇa ayyuṇa anupālanaṁ
sabban tam kītayissāmi, tam suṇātha yathākatham.\textsuperscript{88} l

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. paṭhamābhisitto rājā bhūmipālo jutindharo
Mahāsammato nāma nāmena rajjam kāresi khattiyo. l

3. The first inaugurated king, a ruler of the earth, full of brilliancy, prince Mahāsammata by name, reigned over his kingdom.

4. tassa putto Rojo nāma, Vararojo nāma khattiyo,
Kalyāṇavarakalyāṇa, Uposatho mahissaro, l

4. His son was called Roja by name; (then followed) the prince called Vararoja, Kalyāña and Varakalyāṇa, Uposatha, the lord of the earth; –

5. Mandhātā sattamo tesaṇ catudīpamhi issaro,
Caro, Upacaro rājā, Cetiyo ca mahissaro, l

5. the seventh of them was Mandhātā who reigned over the four Dīpas. (Then followed) Cara, king Upacara, and Cetiya, the lord of the earth; –

6. Mucalo, Mahāmucalo, Mucalindo, Sāgaro pi ca,
Sāgaradevo, Bharato ca, Aṅgīso nāma khattiyo,\textsuperscript{89} l

6. Mucala, Mahāmucala, Mucalinda and also Sāgara, Sāgaradeva, and Bharata, the prince called Bhagīrasa, –

\textsuperscript{88} yathātathaṁ?
\textsuperscript{89} Bhagīraso nāma?
7. Ruci, Mahāruci ceva, Patāpo, Mahāpatāpo pi ca, Panādo, Mahāpanādo ca, Sudassano nāma khattiyo, l

7. Ruci, and he who was called Mahāruci, Patāpa, and also Mahāpatāpa, Panāda, and Mahāpanāda, the king called Sudassana, –

8. Mahāsudassano nāma, duve Nerū ca, Accimā, aṭṭhavīsatī rājano, āyu tesāṁ asaṅkhayā.90 l

8. he who was called Mahāsudassana, two Nerus, and Accimā. These were twenty-eight kings by number; their age extended to an Asaṅkheyya (of years).

9. Kusāvatī, Rājagahe, Mithilāyaṁ puruttame rajjaṁ kāriṁsu rājano, tesāṁ āyu asaṅkhayā.91 l

9. In Kusāvatī, in Rājagaha, in Mithilā, [130] best of towns, these kings reigned; their age extended to an Asaṅkheyya (of years).

10. dasa dasa satañ c’ eva, satañ dasa sahassiyo, sahassam dasa dasasahassāñ ca, dasa dasasahassāñ satasahassiyo, l

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. dasa satasahassāñ ca koṭi, dasakoṭi, koṭippakoṭiyo, nahutañ ca, ninnahutañ ca, abbudo ca, nirabbudo.92 l

11. ten times a hundred thousand is one koṭi; (the following numerals are) pakoṭi, koṭippakoṭi, nahuta, and ninnahuta, abbuda, and nirabbuda, –

12. ababaṁ aṭṭaṁ c’ eva ahahāṁ, kumudāni ca93, sogandhikaṁ, uppalako, puṇḍarīkapadumako, l

12. ababa, and also aṭṭa, ahaha, and kumuda, sogandhika, uppa, puṇḍarika, paduma.

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90 asaṅkhīyā A B c G2.
91 asaṅkhīyā A B c G2. kāresuṁ?
93 kumudena ca?
13. **ettakā gaṇitā saṅkhepā gaṇanāgaṇikā tahiṁ, tato uparimabhūmi asaṅkkeyyā ’tī vuccati.**

13. All these numbers are numerable and calculable by the means of calculation; the stage (of numbers) beyond these is called asaṅkkeyya (not calculable).

14. **ekasataṇ ca rājāno Accimassāpi atrajā mahārajjāṁ akāresuṁ nagare Pakulasavhaye.**

14. One hundred kings, sons of Accimā, governed their great kingdom in the town called Pakula (?).

15. **tesāṁ pacchimako rājā Arindamo nāma khattiyo, puttā paputtaṇā tassa chapaṇnāsañ ca khattiyā mahārajjāṁ akāresuṁ Ayujjhanaṃagare pure.**

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 Ayujjhanaṃagare.

16. **tesāṁ pacchimako rājā Duppasaho mahīssaro, [27] puttā paputtaṇā tassa saṭṭhi te bhūmipālakā mahārajjāṁ akāresuṁ Bārāṇasipuruttame.**

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. **tesāṁ pacchimako rājā Abhitatto nāma khattiyo, caturāsīti sahaṣṭhaṇi tassa puttaṇaputtakā mahārajjāṁ akāresuṁ Kapilanagare pure.**

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 Kapilanagare.

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95 Sakulasavhaye A B G, Bakulasavhaye N, Pagulavhaye F, Kapilavhaye Z. Sāgalasavahye?
96 Ajitajano (instead of Abhitatto) A2.
18. The last of these kings was Brahmadatta, the lord of the earth; his sons and grandsons, thirty-six princes, reigned over their great kingdom in Hatthipura, best of towns.

19. The last of these kings was Kambalavasabha; his sons and grandsons, thirty-two princes, reigned there in the town of Ekacakkhu.

20. The last of these kings was Purindada, honoured by the surname Deva; his sons and grandsons, twenty-eight princes, reigned over their great kingdom in Vajirā, best of towns.

21. The last of these kings was the prince called Sādhina. His sons and grandsons, twenty-two royal princes, reigned over their great kingdom in Madhurā, best of towns.

22. The last of these kings was valiant Dhammagutta; his sons and grandsons, eighteen princes, reigned there in the town of Ariṭṭhapura.

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97 Sādino Z. Mahāvaṁsa Ṭīkā: Sādhano.
23. The last of these kings was the chief [131] of men called Siṭṭhi; his sons and grandsons, seventeen princes, reigned there in the town of Indapatta.

24. The last of these kings was Brahmadeva, the lord of the earth; his sons and grandsons, fifteen princes, reigned there in the town of Ekacakkhu.

25. The last of these kings was Baladatta, the lord of the earth; his sons and grandsons, fourteen royal princes, governed their great kingdom in the town of Kosambī.

26. The last of them was the king known as Bhaddadeva; his sons and grandsons, nine royal princes, reigned there in the town of Kaṇṇagocchha.

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 Rojānanagara.

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98 Mahāv. Ṭīkā: Brahmasivi.
99 Mahāv. Ṭīkā: Brahmadatta, Baladeva.
100 Mahāv. Ṭīkā: Hatthideva.
101 Rocanagare N. Mahāv. Ṭīkā: Rojanāmamhi nagare.
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 Campūnaga.

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 Mithilānaga.

30. The last of these kings was valiant Buddhadatta; his sons and grandsons, twenty-five princes, governed their great kingdom in Rājagaha, best of towns.

31. The last of these kings was the prince called Dīpankara; 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 Tāliyasa; his sons and grandsons, twelve royal princes, reigned over their great kingdom in Kusinārā, best of towns.

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102 Mahāv. Ṭīkā: Samuddadatto.
103 Tāliyasa A B G2 X, Tāliyaro G1, Tālisajo Z. Mahāv. Ṭīkā: Kāliyasa.
33. The last of these kings was the prince called Purinda; his sons and grandsons, nine royal princes, reigned over their great kingdom in the town of Malitthiya (Tāmalitti?).

34. The last of these kings was Sāgaradeva, the lord of the earth; his son Makhādeva was a great, liberal giver.

35. His sons and grandsons, eighty-four thousand by number, reigned over their great kingdom in the town of Mithilānagara.

36. The last of these kings was Nemiya, honoured by the surname Deva, a universal monarch, a lord of the whole earth which the ocean surrounds. [132]

37. Nemiya’s son was Kalārajanaka; his son was Samaṅkura; (then followed) king Asoka, an inaugurated prince.

38. His sons and grandsons, eighty-four thousand by number, reigned over their great kingdom in Bārāṇasī, best of towns.

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105 Samaṅkuro A B c G2, Mah. Ṭīkā:
39. The last of these kings was the lord of the earth called Vijaya; his son was high-born, brilliant Vijitasena; –

40. (then followed) Dhammasena, Nāgasena, the (king) called Samatha, Disampati, Reṇu, Kusa, Mahākusa, Navaratho, and also Dasaratho, –

41. Rāma, the (king) called Biḷāratha, Cittadassī, Atthadassī, Sujāto, Okkāko c’ eva Okkāmukho ca, Nipuro, Ṭa.[29]

42. Candimā, Candamukho ca, Sivi rājā ca, Sañjaya, Vessantaro janapati, Jālī ca, Sīhavāhano, Sīhassaro ca yo dhīro pavenipālo ca khattiyo, Ṭa.[106]

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

44. The last of these kings was Jayasena, the lord of the earth; his son was high-born, brilliant Sīhahanu.

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107 yo dhīro Y (ye dhīrā A2), bodhiro N, rodhiro F.
45. The sons of that (?) Sihahanu were five brothers, Suddhodana, and Dhota (Dhototodana), prince Sakkodana, –

46. king Sukkodana, and king Amitodana; all these five kings had names containing the word odana.

47. He the son of Suddhodana, Siddhatthavā, the chief of the world, begot Rāhulabhadda, 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.

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

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108 tassa te?
109 apare A2 N, aparo A1 B G Z F. – mahāyakaniyāya ca G1 N, mahāyananiyāya ca F, mahesakkhā (‘sakkā Z) siyāya (siyāpi A) ca Y. mahesakkhā vināyakā, or something like that?
110 vuttā X, putā G1, jātā Y.
111 The last words, which I think belong to this place, form, in the MSS, the second part of v.53.
51. Suddhodano nāma rājā nagare Kapilasavhaye
Sīhahanussāyaṁ putto rajjaṁ kāresi khattiyo.  

[133] 51. The king called Suddhodana reigned in the town called Kapila(vatthu),
be the royal son of Sīhahanu.

52. pañcannaṁ pabbatamajjhe Rājagahe puruttame
Bodhiso nāma so rājā rajjaṁ kāresi khattiyo.  

52. Amid the five mountains, in Rājagaha, best of towns, reigned the prince who
was called king Bodhis (Bhātiya).  

53. sahāyā aññamaññā te Suddhodano ca Bhātiyo.
[imamhi paṭhame kappe pavaṇipā janāḍhipā.] 
jātiyā aṭṭhavassamhi uppannā paṇca āsayā:  

53. Suddhodana and Bhātiya were friends of each other. When (Bimbisāra) was
eight years old, five wishes arose (in his mind):

54. pitā maṁ anusāseyya attho rajjena khattiyo
yo mayhaṁ vijite buddho upajjeyya narāsabho,  

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. dassanaṁ paṭhamamā mayhaṁ upasaṅkame tathāgato,
deseyya amatamā dhammaṁ, paṭivijjheyam uttamaṁ.  

55. may the Tathāgata show himself first to me (before going to other kings);
may he preach to me the eternal Truth; may I penetrate that most excellent
Truth.”

56. uppannā Bimbisārassa paṇca āsayakā ime.
jātiyā pannarase vasse ‘bhisitto pitu accaye,  

56. These were the five wishes which arose in Bimbisāra’s mind. When he was
fifteen years old, he received the royal coronation after his father’s death; –

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112  pabbatamajjhe Y, ⁶tamajjhe F, ⁶tāna m⁶ N. – Bodhiso X G1, Bodhi Z, Bhātiyo A B G2.
113  The father of Bimbisāra.
114  Bhātiyo A Z, Bhātiso B, Bhāti G2, Bodhiso G1 N, Bodhiyo F – imamhi – janāḍhipā
appears to be the second hemistich of v. 49. One or two lines containing a mention of
Bimbisāra, are wanting here.
115  Atthe rājūna(ṁ)? Comp. Mahāvagga V, 1, 3. – so mayhaṁ vijite?
57. so tassa vijite ramme uppanno lokanāyako, 
dassanaṁ paṭhamaṁ tassa upasaṅkami tathāgato,
desitaṁ amataṁ dhammaṁ abbhaṅ khả mahīpati. l

57. he (Buddha) the chief of the world arose in his beautiful kingdom; the 
Tathāgata showed himself to him first; when he preached his eternal Truth, the 
lord of the earth apprehended it.

58. jātivassaṁ mahāvīraṁ pañcatīṁsa anūnakaṁ, 
Bimbisāra samā tiṁsā jātavasso mahīpati. 
viseso pañcahi vashehi Bimbisārassa Gotamo. 116 l

58. The great hero then was full thirty-five years old; Bimbisāra, the lord of the 
earth, was thirty years old. Gotama was five years older than Bimbisāra.

59. paññāsañ ca dve vassāni rajjaṁ kāresi khattiyo, 
sattatiṁsām pi vassāni saha buddhehi kārayi. 117 l

59. Fifty-two years this prince reigned; thirty-seven years he reigned after 
having formed that connection with the Buddha.

60. Ajātasattu battiṁsa rajjaṁ kāresi khattiyo, 
aṭṭhavassābhisittassa sambuddho parinibbuto. l

60. Prince Ajātasattu reigned thirty-two years. Eight years after his coronation 
the Sambuddha reached Parinibbāna.

61. parinibbutte ca sambuddhe lokajēṭṭhe narāsabhe 
catuvisatiṁsāni rajjam kāresi khattiyo. l

61. After the Parinibbāna of the Sambuddha, the highest One in the world, the 
chief of men, that prince reigned (still) twenty-four years.

Bhāṇavāraṁ Tatiyaṁ
The Third Section for Recitation

4, 28 (5, 76) – samā hisā A1 G F, samā hissa N, samatiṁsā A2. Bimbisāro samā tiṁsā 
(or: samatiṁsa) jātavasso m°.
117 buddhena A B c G2.
IV. [The First Two Councils]

1. Satt’ eva satasahassāni bhikkhusaṅghā samāgatā arahā khīṇāsavā suddhā sabbe guṇaggataṁ gatā. l

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. te sabbe vicinitvāna uccinitvā varaṁ varaṁ pañcasatānaṁ therānaṁ akaṁsu saṅghasammataṁ. l

2. They all, having made enquiry and determined which were the most worthy, elected by vote of the congregation five hundred Theras. [134]

3. dhutavādānaṁ aggo so Kassapo jinasāsane, bahussutānaṁ Ānando, vinaye Upālipaṇḍito, l

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. dibbacakkhumhi Anuruddho, Vaṅgīso paṭibhānavā, Puṇṇo ca dhammakathikānaṁ, vicitrakathī Kumārakassapo, l

4. Anuruddha in the (supernatural) visions, Vaṅgīsa in promptly comprehending, Puṇṇa among the preachers of the Dhamma, Kumārakassapa among the students of various tales, –

5. vibhajjanamhi Kaccāno, Koṭṭhito paṭisambhidā, aṅñe p’ atthi mahātherā agganikkhittakā bahū. 118 l [31]

5. Kaccāna in establishing distinctions, Koṭṭhita in analytical knowledge. There were, besides, many other great Theras who were original depositaries (of Buddha’s doctrine).

118 Koṭṭhito Y n, Koṭṭhiko G, Koṭipakaṭi F.
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, –

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119 pañcasatehi saṅgīto (or a similar word) dhammav°? comp. 5, 10.
120 bahū abhiññātā, d’Alwis (Catal., p. 133).
12. dhammadharā vinayadharā sabbe pi āgatāgamā
  asaṁhīrā asaṅkuppā satthukappā sadā garū, |

12. they who knew the Dhamma, who knew the Vinaya, who all were
  acquainted with the Agamas, who were unconquerable, immovable, similar to
  their master, ever worshipful, –

13. aggasantike gahetvā āgadhammā tathāgatā
  agganikkhittakā therā aggam akāmsu saṅgahām.
sabbo pi so theravādo aggovādo 'ti vuccati.\textsuperscript{121} |

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. Sattapanṇaguhe ramme therā pañcasatā gaṇī
  nisinnā pavibhajjiiṁsu navaṅgaṁ satthusāsanaṁ.\textsuperscript{122} |

14. Assembled in \[135\] the beautiful Sattapaṇṇa cave, the five hundred Theras,
  the teachers, arranged the nine-fold doctrine of the Teacher.

15. suttam geyyam veyyākaraṇam gāthudānitivuttakaṁ
  jātakabhbhutavedallaṁ navaṅgaṁ satthusāsanaṁ. |

15. The nine-fold doctrine of the Teacher (comprises) Sutta, Geyya,
  Veyyākaraṇa, Gāthā, Udāna, Itivuttaka, Jātaka, Abbhuta, Vedalla.

16. pavibhattā imaṁ therā saddhammaṁ avināsanam
  vaggapāṇñaṁsakan nāma samyuttaṁ ca nipātakaṁ
  āgamapiṭakaṁ nāma akāmsu suttasammatam. |

16. The Theras who arranged this true imperishable doctrine, according to
  Vaggas, Paññaşakas, Sañyuttas, and Nipātas\textsuperscript{123}, composed the collection of the
  Āgamas which is known by the name of the Suttas.

17. yāva tiṭṭhanti saddhammā saṅgahām na vinassati
  tāvatā sāsan’ addhānaṁ ciraṁ tiṭṭhati satthuno. |

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.

\textsuperscript{121} aggadhammaṁ tathāgatam? comp. 5, 14.
\textsuperscript{122} pavibhajjīṁsu?
\textsuperscript{123} These are the sections into which the Dīgha-, Majjhima-, Sañyuttaka-, (Ed. note: \textit{sic})
  and Aṅguttara-Nikāya are divided.
18. *katadhammaṁ ca vinayaṁ saṅghaṁ sāsanārahaṁ*
    *asaṅkampi acalaṁ bhūmi dalham appaṭivattiyam.¹²⁴*

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. *yo koci samaṇo vāpi brahmaṇo ca bahussuto*
    *parappavādakusalo vālavedhi samāgato*
    *na sakkā paṭivattetum, Sineru va suppatiṭṭhito.* ¹³²

19. Nobody, may a Samana come, or a Brāhmaṇa of great learning, skilled in disputation and hair-splitting, can subvert it; firm it stands like Sineru.

20. *devo Māro vā Brahmā ca ye keci paṭhaviṭṭhitā*
    *na passanti anumattāṁ kiñci dubbāsītaṁ padaṁ.* ¹²⁶

20. Neither a deity nor Māra nor Brahmā nor any earthly beings can find in it even the smallest ill spoken sentence.

21. *evaṁ sabbaṅgasampannaṁ dhammavinayasaṅghaṁ*
    *suvibhattaṁ supaṭicchannaṁ satthe sabbaññutāya ca* ¹²⁵

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. *Mahākassapapāmokkhā thera pañcasatā ca te*
    *kataṁ dhammaṁ ca vinayaṁ saṅghaṁavināsanaṁ* ¹²⁶

22. 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.

¹²⁴ *kataṁ dhammaṁ ca* A. – *saṅkampi* B G2. – *ubbī* A B G2, *bhūmi* M2 n, *bhumi* F; this word is wanting in Z.

¹²⁵ *suparich” N.*

¹²⁶ *katā* Y, *kataṁ* N, *kata* F; comp. v. 18. – *vinayaṁ saṅghaṁ* Z.

¹²⁷ ṭ*kāyasabhāvanaṁ* A F G1 Z, ṭ*kāyassa bh”* B N G2, ṭ*kāyaṁ sabhāvato*, d’Alwis.
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).

Mahakassapasaṅgahaṁ Niṭṭhitam
Here ends the Council of Mahākassapa

27. Sixteen years had elapsed after the protector of the world had entered Nibbāna; it was the twenty-fourth year of Ajātasattu’s (reign), and the sixteenth of Vijaya’s;

28. learned Upāli had just completed sixty years, (then) Dāsaka received the Upasampadā ordination from Thera Upāli.

29. The entire sacred Dhamma texts which the most excellent Buddha had set forth, the whole of the nine-fold speeches of the Jina, Upāli recited.

128 ṭhiti sāsanaaddhānaṁ (it will last as long as the Doctrine)?
129 I do not know how to correct kulaṁ.
130 dharmapāli?
30. paripuṇṇaṁ kevalaṁ sabbaṁ navaṅgaṁ suttamāgataṁ,
uggahetvāna vācesi Upāli buddhasantike. ।

30. Upāli received from Buddha and (afterwards) recited the entire, complete, and whole nine-fold doctrine contained in the Suttas.

31. saṅghamajjhe viyākāsi buddho Upāli paṇḍitaṁ:
aggo vinayapāmokkho Upāli mayha sāsane. ।

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. evaṁ upanīto santo saṅghamajjhe mahāgaṇī
sahassam Dāsakapāmokkham vācesi piṭake tayo. ।

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. khīṃsavānaṁ vimalānaṁ santānaṁ atthavādinaṁ,
therānaṁ pañcasatānaṁ Upāli vācesi Dāsakāṁ.¹³¹ ।

33. Upāli taught five hundred Theras whose passions had been extinguished, who were pure, holy, and speakers of truth, the (texts of the) faith.

34. parinibbutamhi sambuddhe Upālithero mahāgaṇī
vinayaṁ tāva vācesi tīmsa vassam anūnakaṁ. । [33]

34. After the Sambuddha had attained Parinibbāna, the great teacher Thera Upāli taught then the Vinaya full thirty years.

35. caturāsīti sahassāni navaṅgaṁ satthusāsanaṁ
vācesi Upāli sabbaṁ Dāsakaṁ nāma paṇḍitaṁ. ।

35. Upāli taught the clever Dāsaka the whole nine-fold doctrine of the Teacher, eighty-four thousand (divisions).

36. Dāsako piṭakaṁ sabbaṁ Upālitherasantike
uggahevtāna vācesi upajjhāyo va sāsane. ।

36. Dāsaka, having learned all the Piṭakas from Thera Upāli, taught it just as his teacher in the Faith (had done).

¹³¹ athavā A B c, athaṇā G Z, tathāvā tathāvādinaṁ F. – Upāli vācesi sāsanaṁ?
37. **saddhivihārikaṁ theraṁ Dāsakaṁ nāma paṇḍitaṁ vinayaṁ sabbaṁ ṭhapetvāna nibbuto so mahāgaṇi.**\(^{132}\)

37. The great teacher (Upāli) entered Nibbāna, after having appointed his pupil, the clever Thera Dāsaka, (to be chief) of the Vinaya.

38. **Udayo soḷasa vassāni rajjaṁ kāresi khattiyo, chabbasse Udayabhaddamhi Upālīthero sa nibbuto.**\(^{132}\)

38. Prince Udaya reigned sixteen years; when Udayabhadda had completed six (years), Thera Upāli attained Nibbāna.

39. **Sonako mānasampanno vāṇijo Kāsim āgato, Giribbaje Veḷuvane pabbaji satthusāsane.**\(^{133}\)

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 Veḷuvana (monastery).

40. **Dāsako gaṇapāmokkho Magadhānaṁ Giribbaje vihāsi sattatiṁsamphi pabbājesi ca Sonakaṁ.**\(^{134}\)

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. **pañcatāḷīsavasso so Dāsako nāma paṇḍito, Nāgadāsa dasavassaṁ, Paṇḍurājassa vīsatī, upasampanno Sonako therō Dāsakasantike.**\(^{134}\)

41. (When) clever Dāsaka had completed forty-five years, and Nāgadāsa had reigned ten years, and king Paṇḍu-(yāsa) twenty, then Sonaka received the Upasampadā ordination [137] from Thera Dāsaka.

42. **vācesi Dāsako therō navaṅgaṁ Sonakassa pi, uggahetvāna vācesi upajjhāyassa santike.**\(^{134}\)

42. Thera Dāsaka taught Sonaka also the nine-fold (doctrine); he, having learned it from his teacher, (again) taught it (to others).

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\(^{132}\) *vinayaṭṭhāne ṭhapetvāna?*

\(^{133}\) *Kāsiyāgato A2, comp. Mahāvaṁsa, p. 29 1.9.*

\(^{134}\) *Dāsakatherasantike A B C2 G2. Probably we ought to adopt this reading and to expunge “thero”.*
43. Dāsako Sonakāṁ therāṁ saddhivihāri anupubbakaṁ katvā vinayapāmokkham catusāṭṭhimhi nībbutō.\textsuperscript{135}

43. Dāsaka in his turn, having made his pupil Thera Sonaka chief of the Vinaya, attained Nībbāna in his sixty-fourth year.

44. cattāris’ eva vasso so therō Sonakasavhayo, Kālāsokassā dasa vassas vino, aḍḍhamāsān ca sesa ke.\textsuperscript{136}

44. The Thera called Sonaka had just completed forty years; Kālāsoka had then reigned ten years and half a month in addition; –

45. sattara saṁnaṁ vassānaṁ therō āsi paguṇako, atikkantekāda vassas vino, chamāsaṁ cāvasesa ke.\textsuperscript{137}

45. Pakuṇḍaka was a robber during seventeen years; (of this period) eleven years and six months more had passed, –

46. tasmiṁ ca samaye therō Sonako gaṇapuṅgavo Siggavaṁ Candavajjiṁ ca akāsi upasampadāṁ.\textsuperscript{138}

46. when Thera Sonaka, the chief of the school, admitted Siggava and Candavajjī to the Upasampadā ordination.

\textsuperscript{135} saddhivihāriṁ anup paddaṁ? comp. 5, 91. 104.
\textsuperscript{136} aḍḍhamāsān F.
\textsuperscript{137} satt° vass° coro āsi Pakuṇḍako? comp. 11, 2.
\textsuperscript{138} Instead of Candavajjī, ə́vajjīr̥, the MSS. often have Candavajjo, ə́vajjaṁ.
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 these ten indulgences.

49. They proclaimed (the allowableness of) impermissible practices which all had been forbidden by the Tathāgata. Sabbakāmī, and Sāḷha, and Revata, (and) Khujjasobhita, –

50. and Yasa, Sambhūta of Sāṇa, these Theras who had formerly seen the Tathāgata, the pupils of Therā Ānanda; –

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139 °vassamhi Y, °vassāni F G1, °vassānaṁ N.
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.

_Dutiyaossipadani Niṭhitam_

*Here ends the History of the Second Council*

_Bhāṇavāram Catutthani*

*The Fourth Section for Recitation*

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\[^{140}\text{The Samantapāsādikā, in which this stanza is quoted, has ūeyya instead of seyyā.}\]
V. The Schools of the Teachers

1. Parinibbānasamaye Kusinārāyaṁ naruttame
satta satasahassāni jīnaputtā samāgatā.\(^{141}\)

1. At the time of the Parinibbāna (which Buddha attained) at Kusinārā, best of towns, seven hundred thousand (spiritual) sons of the Jina assembled.

2. etasmin sannipātamhi therō Kassapasavhayo
satthukappo mahānāgo, paṭhavyā n’ atthī ādiso, l

2. In this assembly Thera Kassapa was chief, he who resembled the Teacher, a great leader; on earth [there] is not his equal.

3. arahantānaṁ pañcasatam uccintivāna Kassapo
varam varam gahetvāna akāsi dhammasaṅgahāṁ. l

3. Kassapa, after having selected five hundred amongst the Arahats, taking always the most worthy ones, composed the collection of the Dhamma.

4. pāṇīnaṁ anukampāya sāsanaṁ dīghakāliṁ
akāsi dhammasaṅgahāṁ tiṇṇam māsānam accaye
sampatte catutte māse dutiye vassupanāyike.\(^{142}\)

4. Out of compassion for created beings, in order to establish the Faith for a long time, he made, after the lapse of three months, when the fourth month and the second beginning of the Vassa\(^{143}\) had arrived, the collection of the Dhamma.

5. Sattapaṇṇaguhadvāre Māgadhaṁ Giribbaje
sattamāshehi niṭṭhāsi paṭhamo saṅgho ayaṁ.\(^{144}\)

5. At the entrance of the Sattapaṇṇa cave, in the Magadha town Giribbaja (Rājagaha), this first council was finished after seven months.

6. etasmin saṅgahe bhikkhū agganikkhittakā bahū
sabbe pi pāramippattā lokanāthassa sāsane. l

6. At this council many Bhikkhus (were present), the original depositaries (of the Faith), and who had all reached perfection in the doctrine of the protector of the world.

\(^{141}\) paruttame Z.
\(^{142}\) comp. 7, 57.
\(^{143}\) See Mahāvagga, 3, 2.
\(^{144}\) Magadhaṁ!
7. dhutavādānam aggo so Kassapo jinasāsane, 
bahussutānam Ānando, vinaye Upālisavhayo, 

7. Kassapa was the chief propounder of the Dhutavāda precepts according to the 
doctrine of the Jina; Ānanda was the first of those learned (in the Suttas), (the 
Thera) called Upāli was chief in the Vinaya, – 

8. dibbacakkhumhi Anuruddho, Vaṅgīso paṭibhānavā, 
Puṇṇo ca dhammakathikānaṁ, citrakathi Kumārakassapo, 

8. Anuruddha in the supernatural visions, Vaṅgīsa in promptly comprehending, 
Puṇṇa among the preachers of the Dhamma, Kumārakassapa among the students 
of various tales, – 

9. vibhajjanamhi Kaccāno, Koṭṭhito paṭisambhidā, [35] 
aññe p’ atthi mahātherā agganikkhīttakā bahū. 

9. Kaccāna in establishing distinctions, Koṭṭhita in analytical knowledge. There 
were, besides, many other [139] great Therās who were original depositaries (of 
the Faith). 

10. tehi c’ aññehi therehi katakiccehi sādhuhī 
pañcasatehi therehi dhammavinayo ca saṅgīto. 
therehi katasāṅghaho theravādo ’ti vuccati.145 

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 Therās, it is called the doctrine of the 
Theras (theravāda). 

11. Upāliṁ vinayaṁ pucchitvā dhammaṁ Ānanda paṇḍitaṁ 
akaṁsu dhammasaṅgahaṁ vinayaṁ cāpi kevalaṁ. 

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. 

145 The words “pañcasatehi therehi” are wanting in all the MSS. except N. Comp. 4, 6.
12. jinassa santike gahitā dhammavinayā ca te ubho
Upālithero ca Ānando saddhame pāramīgato\(^{146}\) |

13. pariyāyadesitaṁ cāpi atho nippariyāyadesitaṁ
nītatthañ c’ eva neyyattham dipīṁsu suttakovidā. |  

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. aggassa santike aggaṁ gahetvā vākyam tathāgatam
agganikkhittakā therā aggaṁ aksamu saṅgahāṁ,
tasmā hi so theravādo aggavādo ’ti vuccati. |  

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. visuddho apagatadoso theravādānam uttamo
pavattitha cirakālaṁ vassānaṁ dasadhā dasā ’ti.\(^{147}\) |

15. The most excellent Theravāda remained pure and faultless for a long time, for ten times ten years.

16. Nikkhante paṭhame vassasate sampatte dutiye sate
mahābhedo ajāyittha theravādanam uttamo.\(^{148}\) |

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.

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\(^{146}\) dhammavinayaṁ Z.  
\(^{147}\) vassānī?  
17. Vesāliyavajjiputtakā dvādasa sahassā samāgatā
dasa vutthūni dīpesuṁ Vesāliyaṁ puruttame. |

18. siṅgiloṇadvaṅgulakappāṁ gāmantarāmāmavāsanaṁ
numatīciṅamathitajalogiṁ cāpi rūpiyaṁ
nisīdanaṁ adasakaṁ dīpiṁsu buddhasāsane. |

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. uddhammaṁ ubbinayaṁ ca apagataṁ satthusāsane
atthaṁ dhammaṁ ca bhīnītvā vilomāṁ dipayīṁsu te.149 |

19. They proclaimed (a doctrine) which as 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. tesaṁ niggahanatthāya bahū buddhassa sāvakā
dvādasa satasahassāni jinaputtā samāgatā. |

20. In order to subdue them, many pupils of Buddha, twelve hundred thousand (spiritual) sons of the Jina, assembled.

21. etasmiṁ sannipātasmiṁ pāmokkha attha bhikkhavo
satthukappā mahānāgā durāsadā mahāgaṇi: |

21. In this congregation the eight chief Bhikkhus, resembling the Master, great leaders, difficult [140] to conquer, great teachers, were –

22. Sabbakāmī ca Sālho ca Revato Khujjasobhito
Vāsabhagāmi Sumano ca Sāṇavāsi ca Sambhuto |

22. Sabbakāmī and Sālha, Revata, Khujjasobhita, Vāsabhagāmi and Sumana, Sambhūta who resided at Sāṇa, –

149 apagataṁ satthusāsanāṁ? apagatasatthusāsanāṁ? Cullavagga: iti p’ idaṁ vatthuṁ
uddhammaṁ ubbinayaṁ apagatasatthusāsanaṁ. – vilomāyi A B G, ोमāśi F, ोमāṇi N,
ोमāṁ Z.
23. Yaso Kākaṇḍaputto jinena thomito isi, 
pāpānam niggahatthāya Vesāliyaṁ samāgataṁ. l [36]

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. Vāsabhagāmi ca Sumano Anuruddhassānuvattakā, 
avasesā therānandassa diṭṭhapubbā tathāgataṁ. l

24. Vāsabhagāmi and Sumana were pupils of Anuruddha, the other Theras 
(pupils) of Ānanda; they had all formerly seen Tathāgata.

25. Susunāgassa putto Asoko tadā āsi mahīpati, 
Pāṭaliputte nagaramhi rajjaṁ kāresi khattiyo. l

25. At that time Asoka, the son of Susunāga, was king; that prince ruled in the 
town of Pāṭaliputta.

26. tañ ca pakkhāṁ labhītvāna aṭṭha therā mahiddhikā 
dasa vatthūni bhindītvā pāpe niddhamayiṁsu te. l

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. niddhametvā pāpabhikkhū maddītvā vādapāpakāṁ 
sakavādodhanatthāya aṭṭha therā mahiddhikā ṭha ya aṭṭha therā mahiddhikā l

28. arahantānaṁ sattasataṁ uccītyvāna bhikkhavo 
varaṁ varaṁ gahetvāna akenisū dhammasaṅgahānaṁ. l

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. Kūṭāgārasālāyeva Vesāliyaṁ puruttame 
aṭṭhamāschi niṭṭhāsi dutiyo saṅgho ayan ti. l

29. This second council was finished in eight months at Vesālī, best of towns, in 
the hall called Kūṭāgāra.
30. Nikkaḍḍhitvā pāpabhikkhū therehi Vajjiputtakā aṇañāṁ pakkhāṁ labhītvāna adhammavādī bahū janā 151

31. dasa sahassī samāgantvā akaṁsu dhammasaṅgahāṁ, tasmāyaṁ dhammasaṅgīti Mahāsaṅgīti vuccati. 152

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 (mahāsaṅgīta).

32. Mahāsaṅgītikā bhikkhū vilomaṁ akaṁsu sāsanaṁ, bhindītvā mūlasaṅgahāṁ aṇañāṁ ahaṁsaṅgahāṁ. 1

32. The Bhikkhus of the Great Council settled a doctrine contrary (to the true Faith). Altering the original redaction they made another redaction.

33. aṇañattha saṅgahitaṁ suttaṁ aṇañattha akariṁsu te, atthaṁ dhammaṁ ca bhindiṁsu ye nikāyesu pañcasu. 153

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. pariyāyadesitaṁ cāpi atho nippariyāyadesitaṁ nītattaṁ c‘ eva neyyattaṁ ajānītvāna bhikkhavo 1

34-35. Those Bhikkhus, who understood neither what had been taught in long expositions nor without exposition, neither the natural meaning nor the recondite meaning, settled a false meaning in connection with spurious speeches of Buddha; these Bhikkhus destroyed a great deal of (true) meaning under the colour of the letter.

150 30-33. These stanzas are quoted in the Kathāvatthu-Āṭṭhakathā (MS. of the Paris national Library, fonds Pāli, 229); I designate the readings of this manuscript by K.
151 nikkaḍḍhitā K, d’Alwis
152 sahassā K, d’Alwis. — mahāsaṅgīti vuccati N K, d’Alwis, vuccati (omitting mahāsaṅgīti) F G1, sattasatikā ti v° Z, saṅgītīti pavuccati A B G2. mahāsaṅgītīti vuccati?
153 bh° nikāyesu ca pañcasu, d’Alwis; bh° vinaye nikāyesu ca pañcasu K.
154 bahuṁ d’Alwis, K. [Ed. note: I don’t quite understand this, as that is what is written in the text?]
36. chaḍdetvā ekadesañ ca suttaṁ vinayañ ca gambhīraṁ
paṭirūpaṁ suttavinayaṁ tañ ca aññāṁ kariṁsu te.¹⁵⁵

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. parivāraṁ atthuddhāraṁ abhidhammappakaraṇāṁ
paṭisambhidañ ca niddesañ ekadesañ ca jātakaṁ
ettakaṁ vissajjētvāna aññāṁ akariṁsu te.¹⁵⁶

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. nāmaṁ liṅgaṁ parikkhāraṁ ākappakaraṇāni ca
pakatibhāvaṁ vijahetvā tañ ca aññāṁ akaṁsu te.¹⁵⁷

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

39. pubbaṅgamā bhinnavādā Mahāsaṅgīti kārakā,
tesañ ca anukāraṇe bhinnavādā bahū ahū.¹⁵⁸

39. Those who held the Great Council were the first schismatics; in imitation of them many heretics arose.

40. tato aparikālamhi tasmiṁ bhedo ajāyatha:
Gokulikā Ekabyohāra duvidhā bhijjittha bhikkhavo. |

40. Afterwards a schism occurred in that (new school); the Gokulika and Ekabyohāra Bhikkhus formed two divisions.

41. Gokulikānaṁ dve bhedā aparikālamhi jāyatha:
Bahussutakā ca Paññatti duvidhā bhijjittha bhikkhavo.¹⁵⁹

41. Afterwards two schisms took place amongst the Gokulikas: the Bahussutaka and the Paññatti Bhikkhus formed two divisions.

¹⁵⁵ vinayagambhīraṁ Z K, d’Alwis.
¹⁵⁶ abhidhammaṁ chappakaraṇāṁ K, d’Alwis. [Ed. note: the note is attached to wrong verse in text].
¹⁵⁷ vijahitvā A K.
¹⁵⁸ ahūṁ N.
¹⁵⁹ Bahussutikā K, d’Alwis; Bāhulikā A B G2 – Paññatti.
42. Cetiyā ca punavādi Mahāsaṅgītibhedakā. pañca vādā ime sabbe Mahāsaṅgītimūlakā.¹⁶⁰

43. atthaṁ dhammaṁ ca bhindiṁsu ekadesaṁ ca saṅgahaṁ gaṇṭhiṁ ca ekadesamhi chaḍḍetvā aññaṁ aṅkaṁsu te.¹

42-43. And opposing these were the Cetiyas, (another) division of the Mahāsaṅgītikas. All these five sects, originating from the Mahāsaṅgītikas, split the (true) meaning and the Doctrine and some portions of the Collection; setting aside some portions of difficult passages, they altered them.

44. nāmaṁ liṅgaṁ parikkhāraṁ ākappakaraṇāni ca pakatibhāvaṁ vijahetvā taṅ ca aññaṁ aṅkaṁsu te.¹⁶¹

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

45. visuddhatheravādamhi puna bhedo ajāyatha: Mahiṁsāsakā Vajjiputtakā duvidhā bhijjittha bhikkhavo.¹

45. In the orthodox school of the Theras again a schism occurred: the Mahiṁsāsaka and Vajjiputaka Bhikkhus formed two sections.

46. Vajjiputtakavādamhi catudhā bhedo ajāyatha: Dhammuttarikā Bhaddayānikā Chandāgārikā ca Sammiti.¹⁶²

46. In the school of the Vajjiputtakas four sections arose, viz.: the Dhammuttarikas, Bhaddayānikas, Channagarikas, and Sammitis.

47. Mahiṁsāsakānaṁ dve bhedā aparakālamhi jāyatha: Sabbatthavādā Dhammaguttā duvidhā bhijjittha bhikkhavo.¹⁶³

47. In later times two divisions arose among the Mahiṁsāsakas: the Sabbatthivāda and Dhammagutta Bhikkhus formed two divisions.

¹⁶⁰ punavādī.
¹⁶¹ vijahitvā A K.
¹⁶² Channagārikā ca Sammiti?
¹⁶³ Sabbatthivādā, d’Alwis.
48. Sabbatthavādā Kassapikā Kassapikā Saṅkantikā,
Suttavādā tato aññā anupubbenā bhijjatha.\[^{164}\] |  

48. The Sabbatthivādas and Kassapikas, the Kassapikas and Saṅkantikas, and subsequently another section, the Suttavādas, separated themselves in their turn.

49. ime ekādasa vādā pabhinnā theravādato
atthaṁ dhammañ ca bhindiṁsu ekadesaṁ ca saṅgahāṁ
gaṇṭhiṁ ca ekadesamhi chaḍḍetvāna akaṁsu te.\[^{165}\] |  

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. nāmaṁ liṅgam parikkhāram ākappakaraṇāni ca
pakatibhāvaṁ vijahetvā taṁ ca aññām akaṁsu te.\[^{166}\] |  

50. Forsaking [142] the original rules regarding nouns, genders, composition, and the embellishments of style, they changed all that.

51. sattarasa bhinnavādā eko vādo abhinnako,
sabbev’ atṭhārasa honti ’bhinnavādena te saha. |  

51. Seventeen are the heretical sects, and there is one orthodox sect; together with the orthodox sect they are eighteen at all.

52. nigrodho va mahārukkho theravādānam uttamo
anūnam anadhikaṁ c’ eva kevalaṁ jinasāsanaṁ,
kaṇṭakā viya rukkhambhi nibbattā vādasesakā. |  

52. The most excellent Theravāda which resembles a large banyan tree, is the complete doctrine of the Jina, free from omissions or additions. The other schools arose as thorns grow on the tree.

53. paṭhame vassasate n’ atthi, dutiye vassasatantare
bhinnā sattarasa vādā uppannā jinasāsane. \[^{38}\] |  

53. In the first century there were no schisms; in the second century arose the seventeen heretical schools in the religion of the Jina.

\[^{165}\] chaḍḍetvā aññām akaṁsu te K.  
\[^{166}\] vijahitvā A K.
54. The Hemavatikas, Rājagirikas, Siddhatthas, Pubba- and Aparaselikas, and sixthly the Apara-Rājagirikas arose one after the other.

Ācariyavādam Niṭṭhitaṁ.
Here ends the Description of the Schools of the Teachers.

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).

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

56. Descending from Brahma's world he will be born in the human race, originating from a Brāhmaṇa tribe, an accomplished master of all Mantras (Vedas).

57. His name will be Tissa, his surname Moggaliputta; Siggava and Candavajjī will confer on the youth the Pabbajjā ordination.

58. Then, having received the Pabbajjā ordination and attained the knowledge of the sacred texts, Tissa will destroy the Titthiya doctrines and establish the (true) faith.

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167 Apararājagirikā? – chadhā N.
168 Here follows an account of the birth and conversion of Tissa Moggaliputta who presided at the third Council. See Mahāvaṁsa, pp. 28-33.
169 The MSS. almost constantly read Candavajjo instead of Candavajjī.
59. A royal chief called Asoka will govern at that time in Pāṭaliputta, a righteous prince, an increaser of the empire.”

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

61. Descending [143] 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 Saṃna a question, answer these questions (concerning) the Rigveda, the Yajurveda, the Sāmaveda and also the Nighaṇṭu, 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.”

170 anusāsitvāna?

171 samāna? comp. v. 65: māṇava.

65. **bhāsitena saha pañhe: na me diṭṭhaṁ na me sutāṁ,**
pariyāpuṇāmi taṁ mantāṁ, pabbajjā mama ruddati. **173 |**

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. **sambādhāya gharāvāsā nikkamitvāna māṇavo anagāriyāṁ santihāvaṁ pabbajjā jinasāsane.** **174 |**

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. **sikkhākāmaṁ garucitāṁ Candavajjo bahussuto**
anusāsitthā sāmaṇeraṁ navāṅgaṁ satthusāsanaṁ, |

67. The disciple, desirous of learning and full of reverence, was taught the nine-fold doctrine of the Teacher by learned Candavajjī.

68. **Siggavo niharitvāna pabbajjāpesi dārakaṁ,**
susikkhatāṁ mantadharamāṁ Candavajjo bahussuto
navāṅgaṁ anusāsetvā therā te parinibbutā 'tī. | [39]

68. Siggava who had vanquished the young man, conferred on him the Pabbajjā ordination; learned Candavajjī taught the well trained (disciple), versed in the Vedas, the nine-fold (doctrine); (having done so,) these Theras attained Parinibbāna.

69. **Candaguttassā dvevasse catusaṭṭhi ca Siggavo tadā,**
aṭṭhapāññīsa vassāní Pakuṇḍakassa rājino,
upasampanno Moggaliputto Siggavatherasantike. |

69. **175 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.

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173 **bhāsitena saha pañhenā?**
174 **sambādhasmā?**
175 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 to the author as to copyists.
70. Tisso Moggaliputto ca Candavajjassa santike
vinayam uggahetvāna vimutto upadhisāṅkhaye. |

70. Tissa Moggaliputta, having learned the Vinaya from Candavajjī, reached emancipation by the destruction of the substrata (of existence).

71. Siggavo Candavajjo ca Moggaliputtaṁ mahājutim
vācesum piṭakaṁ sabbaṁ ubhatosaṅgahapuṇṇakām. |

71. Siggava and Candavajjī taught the glorious Moggaliputta all the Pitakas which are filled with collections referring to both (Bhikkhus and Bhikkunis) (or: [144] the Sutta collection, as it had been settled at the two convocations?).

72. Siggavo nāṇasampanno Moggaliputtaṁ mahājutim
katvā vinayapāmokkhāṁ nibbuto so chasattati. |

72. Siggava, possessed of (true) knowledge, made the glorious Moggaliputta chief of the Vinaya, and attained Nibbāna after having completed seventy-six years.

73. Candagutto rajjāṁ kāresi vassāni catuvīsati,
tasmiṁ cuddasavassamhi Siggavo parinibbuto |

73. Candagutta ruled twenty-four years; when he had completed fourteen years, Siggava attained Parinibbāna.

74. āraññako dhutavādo appiccho kānane rato
sabbaso so rato danto saddhamme pāramīgato |

74. (Siggava was) a dweller in the forest, keeping the Dhutaṅga precepts, of limited desires, attached to forest life, full of goodwill, of subdued passions, and perfect in the true Doctrine.

75. pantasenāsane ramme ogāhetvā mahāvanaṁ
eko adutiyō sūro siho va girigabhare. |

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.

176 ubhosaṅgahasuttakaṁ? comp. 7, 28.
**The Chronicle of the Island**

**Vinaya Lineage 1st telling**

76. nibbute lokanāthassa vassāni soḷasāṁ ahū, samasatthi tadā hoti vassāṁ Upālipaṇḍitaṁ,\(^{177}\)

76. Sixteen years had elapsed after the protector of the world had attained Nibbāna, learned Upāli had completed sixty years; –

77. Ajātasattu catuvīsam, Vijayassa soḷasāṁ ahū, Dāsako upasampanno Upālitherasantike.\(^{177}\)

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. cattālis’ eva vassāni Dāsako nama paṇḍito, Nāgadāse dasavasse, Pakuṇḍakassa vīsati,\(^{178}\)

78. The learned (Thera) called Dāsaka had completed forty years; ten years of Nāgadasa’s (reign) and twenty of Pakuṇḍaka’s (Paṇḍuvāsa’s!) had elapsed, –

79. upasampanno Sonako therō Dāsakasantike. cattālisavasso dhīro therō Sonakasavhayo,\(^{177}\)

79. (when) Thera Sonaka received the Upasampadā from Dāsaka. The wise Thera called Sonaka had completed forty years; –

80. Kālāsokassa dvevasse, Tambapanniantarāvāse vassāṁ ekādasāṁ bhave, Sīgavo upasampanno Sonakatherasantike.\(^{177}\)

80. ten years of Kālāsoka’s (reign) had elapsed; it was in the eleventh year of the interregnum in Tambapaṇṭi, (when) Siggava received the Upasampadā ordination from Thera Sonaka.

81. Candaguttassa dvevasse, catusatthi Sīgavo tadā, aṭṭhapaṇṇāsa vassāni Pakuṇḍakassa rājino, upasampanno Moggaliputto Sīgavatherasantike.\(^{177}\)

81. Two years of Candagutta’s (reign) had elapsed; Siggava had completed sixty-four, and king Pakuṇḍaka fifty-eight years, (when) Moggaliputta received the Upasampadā ordination from Thera Siggava.

\(^{177}\)lokanāthasmiṁ? comp. 4, 27.

\(^{178}\)Pakuṇḍurājassa vīsati? comp. 4, 41.
82. Six years of Asokadhamma’s (reign), sixty-six of Moggaliputta, forty-eight (years) of king Muṭasīva had elapsed, (when) Mahinda received the Upasampadā ordination from Moggaliputta.

Vinaya Lineage 2nd telling

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 Candavajjī; the Thera taught both these pupils the Vinaya.

87. Tissa Moggaliputta, having learnt the Vinaya from Candavajjī, reached emancipation by the destruction of the substrata (of existence).

179 Instead of chasaṭṭhi it should be saṭṭhi. – aṭṭhacattārīsaṁ Muṭasīvassa rājino N, aṭṭhacattārīsaṁ (°sa A) A B G, omitting the following words: aṭhavattādīpaṁ F. Z: aṭṭhacattārisavassamhi Mahindo nāma yatissaro upasampanno suvisuddho Mogg° s°.

180 dhammavinayako muni N, °yako muni F, °sokā muni G1.
88. Teacher Moggaliputta taught his pupil Mahinda the whole Vinaya, the complete doctrine of the Theras.

Vinaya Lineage 3rd telling

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. Tisso Moggaliputto ca Mahinda Mahāsaddhivihārikaṁ katvā vinayapāmokkhaṁ chāsitivassamhi nibbuto.\footnote{chāsitivassamhi N, aṭṭhatiṁsamhi Y, aṭṭhatisāmhi F. The correct number would be eighty.} 

94. Tissa Moggaliputta made his pupil Mahinda chief of the Vinaya and attained Nibbāna eighty-six years (after his Upasampadā).

**Vinaya Lineage 4th telling**

95. catusattati Upāli ca, catusaṭṭhi ca Dāsako, chasaṭṭhi Sonako therō, Siggava tu chasattati, asīti Moggaliputto, sabbesaṁ 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. sabbakālamhi pāmokkho vinaye Upālipaṇḍito, paññāsāṃ Dāsako therō, catusattārīsaṇaḥ ca Sonako, pañca paññāsavassāṃ Siggavassa, aṭṭhasaṭṭhi Moggaliputtavhayo. 

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

97. Udayo soḷasa vassāni rajjaṁ kāresi khattiyo, chavasse Udayabhaddamhi Upālithero nibbuto. 

97. Prince Udaya reigned sixteen years; when six years of Udayabhadda’s reign had elapsed, Thera Upāli attained Nibbāna.

98. Susunāgo dasavassāṁ rajjaṁ kāresi issaro, aṭṭhavasse Susunāgamhi Dāsako parinibbuto. 

98. The ruler Susunāga reigned ten years; after eight years of Susunāga’s reign Dāsaka attained Parinibbāna.
99. After Susunāga’s (Kālāsoka’s!) death the ten brothers succeeded; they reigned all jointly twenty-two years. In the sixth year of their reign Sonaka attained Parinibbāna.

100. Candagutta reigned twenty-four years; after fourteen years of his reign Siggava attained Parinibbāna.

101. The son of Bindusara, illustrious prince Asokadhamma, reigned thirty-seven years.

102. When twenty-six years of Asoka’s reign had elapsed, the (Thera) called Moggaliputta, after having exalted the splendour of the Religion, attained the end of his life and reached Nibbāna.

103. Learned Thera Upāli, a great teacher, attained Nibbāna seventy-four years (after his Upasampadā), after having made his pupil, the learned Thera Dāsaka, chief of the Vinaya.

104. Dāsaka attained Nibbāna sixty-four years (after his Upasampadā), after having in his turn made his pupil, Thera Sonaka, chief of the Vinaya.

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182 Kālāsokass’ accayena? – vissuto A Z, vissutā B G2, varṁsato X.
105. Sonako chaḷabhiññāṇo Siggavaṁ ariyatrajaṁ
vinayaṭṭhāne ṭhapetvāna chasāṭṭhimhi parinibbuto. l

105. Sonaka who possessed the six (supernatural) faculties, attained Parinibbāna sixty-six years (after his Upasampadā), after having made Siggava, the descendant of an Arya family, chief of the Vinaya.

106. Siggavo ṇañasampanno Moggaliputtaṁ ca dārakaṁ
katvā vinayapāmokkhaṁ nibbuto so chasattati. l

106. Wise Siggava attained Nibbāna seventy-six years (after his Upasampadā), after having made young Moggaliputta chief of the Vinaya.

107. Tissa Moggaliputta so Mahindaṁ saddhivihārikaṁ
katvā vinayapāmokkhaṁ asītivassamhi nibbuto.183 l

107. Tissa Moggaliputta attained Nibbāna eighty years (after his Upasampadā), after having made his pupil Mahinda chief of the Vinaya.

_Bhāṇavaraṁ Pañcamaṁ Niṭṭhitaṁ_
*Here Ends the Fifth Section for Recitation*

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183 chāsīti N; asīti, the other MSS.
VI. [Asoka’s Conversion]

1. Dve satāni ca vassāni aṭṭhārasa vassāni ca
sambuddhe parinibbute abhisitto Piyadassano.

1. Two hundred and eighteen years after the Parinibbāna of the Sambuddha Piyadassana was anointed king.

2. āgatā rājaiddhiyo abhisitte Piyadassane,
pharati puññatejaṁ ca uddhaṁ adho ca yojanaṁ,
Jambudīpe mahārajje balacakke pavattati.\(^{184}\)

2. When Piyadassana was installed, the miraculous faculties of royal majesty entered into him; he diffused the splendour which he had obtained in consequence of his merits, one yojana above and one beneath (the earth); the wheel of his power rolled through the great empire of Jambudīpa.

3. vaso Anotatto daho Himavāpabbatamuddhāni,
sabbosadhena saṁyuttā soḷasam pi kumbhiyo
tadā devasikaṁ niccaṁ devā abhiharanti te.\(^{185}\) [42]

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 [147] top of the Himavat mountains.

4. nāgalatādantakaṭṭhaṁ sugandhaṁ pabbateyyakaṁ
mudusiniddhaṁ madhuraṁ rasavantaṁ manoramaṁ
tadā devasikaṁ niccaṁ devatābhiharanti te.\(^{185}\)

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.

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\(^{184}\) mahārajje A B G2, ॐ jja C G1 R, ॐ jjarā M n F. – balacakkhaṁ?

5. āmalakaṁ osadhaṁ ca sugandhaṁ pabbateyyakaṁ
mudusiniddhaṁ rasavantaṁ mahābhūteḥ' upaṭṭhitam
tadā devasikaṁ niccaṁ devatābhiharanti te.\textsuperscript{186} l

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. dibbapānaṁ ambapakkañ ca rasavantaṁ sugandhakaṁ
tadā devasikaṁ niccaṁ devatābhiharanti te. l

6. The Devas then constantly brought every day divine drinks and ripe mangos
endowed with flavour and fragrance.

7. Chandadahato va pañcavaṇṇam pāpuraṇanivāsanaṁ
tadā devasikaṁ niccaṁ devatābhiharanti te.\textsuperscript{187} l

7. The Devas then constantly brought every day from the Chaddanta lake upper
and under garments dyed with the five colours.

8. sīsanhānagandhacuṇṇam tathā ānuvilepanam
mudukaṁ pārupattāya suanadussam asuttaṁ. l

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.

9. mahārāhaṁ añjanaṁ ca sabban taṁ nāgalakato
tadā devasikaṁ niccaṁ nāgarājāharanti te. l

10. ucchyaṭṭhipūgamattaṁ pītakam hatthapuṇchaṁ,
tadā devasikaṁ niccaṁ devatābhiharanti te. l

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

\textsuperscript{186} āhuṭṭhite A, ṛhuṭṭhitaṁ B, ṛhuṭṭhitaṁ G, ṛsu paṭṭhitaṁ Z, ṛhi paṭṭhitaṁ N, ṛhi paṭṭhitaṁ F, mahābhūpehi paṭṭhitaṁ? – vv. 6-10 are wanting in all Sinhalese MSS.,
vv. 6-9 in F also.

\textsuperscript{187} Chaddantato pañe? – pārpanatthāya? Samantapās.: “pārpanatthāya
asuttamayikaṁ suanapupphapataṁ.”
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 Bindusāra (king Asoka), whilst a mere prince, was sub-king of Ujjēnī charged with collecting the revenue (of that province). During his progress he came to the town of Vedissa.

16. There the daughter of a Seṭṭhi, known by the name of Devi, having cohabited with him, gave birth to a most noble son.
17. Mahindo Saṅghamittā ca pabbajjaṁ samarocayuṁ, [43] ubho pi pabbajitvāna bhindimśu bhavabandhanaṁ. l

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

18. Asoko rajjaṁ kāresi Pāṭaliputte puruttame, abhisitō tīṇi vassāni pasanno buddhasāsane. l

18. Asoka ruled in Pāṭaliputta, best of towns; three [148] years after his coronation he was converted to Buddha's faith.

19. yadā ca parinibbāyi sambuddho Upavattane yadā ca Mahindo jāto Moriyakulasambhavo ethantare yaṁ gaṇitaṁ vassaṁ bhavati kittakaṁ? l

19. How great is the number of years between the time when the Sambuddha attained Parinibbāna in the Upavattana (at Kusinārā), and when Mahinda, the issue of the Moriya family, was born?

20. dve vassasatāni honti catuvassaṁ pan’ uttari samantaramhi so jāto Mahindo Asokatrajo. l

20. Two hundred years and four years more had elapsed: just at that time Mahinda, the son of Asoka, was born.

21. Mahindadasavassamhi pitā bhāte aghātayi, Jambudīpaṁ ’nusāsento catuvassaṁ atikkami, l

21. When Mahinda was ten years old, his father put his brothers to death; then he passed four years reigning over Jambudīpa.

22. hantvā ekasate bhāte vaṁsaṁ katvāna ekato Mahindacuddasame vasse Asokaṁ abhisiṅcayuṁ.191 l

22. Having killed his hundred brothers, alone continuing his race, Asoka was anointed king in Mahinda’s fourteenth year.

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191 Mahindacuddasavasse Z, ºdacuddasame vasso (°sse A) A B G, ºdacuddasamavasse F, ºde cuddasame vasse N.
23. Asokadhamma, after his coronation, obtained the (above-mentioned) miraculous faculties; exceedingly splendid and rich in meritorious works (he was), universal monarch of (Jambu)dīpa.

24. They crowned Piyadassi after full twenty years (?); he passed three years doing honour to Pāsaṇḍa infidels.

25. (There were) adherents of the sixty-two false doctrines, ninety-six kinds of Pāsaṇḍas 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 sectarians.

27. Searching where truth and where falsehood was, he invited the infatuated, infidel Nigaṇṭhas (?) and sectarians of the Sassata and Uccheda doctrines, and Pāsaṇḍa and Titthiya infidels of different creeds outside the Faith, sectarian people.

192 pāsaṇḍe A. Comp. v. 30.
193 itarā brāhmaṇā N; itarā is wanting in the other MSS. – brāhmaṇāpi ca?
194 niyatisass° nigaṇṭhasass°?
28. titthigane nimantitvā pavesetvā nivesanāṁ
mahādānaṁ padatvāna pañhaṁ pucchi anuttaraṁ.195

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. pañhaṁ puṭṭhā na sakkonti vissajjetuṁ sakā balā,
ambaṁ puṭṭho labujaṁ vā byākariṁsu apaññakā.1

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. anumattam pi sabbesāṁ alan te puna desanaṁ.
bhindītvā sabbapāsaṇḍaṁ harītvā puthuladdhike196 [44]

30. They all were content with low seats (?) (in the royal hall).197 [149] After having annihilated all the Pāsaṇḍas and defeated the sectarians, –

31. iti rājā vicintesi: aññe pi ke labhāmase
ye loke arahanto ca arahattamaggaṁ ca passanti?1

31. the king thought: “Which other men may we find who are Arahats in this world or see the path towards Arahatship?

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195 nimantetvā A. – nivesane YF. – 29b. puṭṭho A Z, ṣṭhami B G N, suṭṭhaṁ F. abamaṁ puṭṭho (puṭṭhā?) labujaṁ va?
196 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 therefore propose to correct this line thus: anumattam pi sabbesāṁ alan tesaṁ nisīdanaṁ.
197 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.
32. *saṁvijjanti ime loke, na yimaṁ lokaṁ asuññataṁ, kadāhaṁ sappurīsānaṁ dassanaṁ upasaṅkame? tassa subhāsitaṁ sutvā rajjaṁ demi sajīvitaṁ.*

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. *iti rājā vicintento dakkhiṇeyye na passati, niccaṁ gavesati rājā sīlavante supesale.*

33. The king, thinking thus, found nobody worthy of his presents; unceasingly the king searched after virtuous, clever men.

34. *caṅkaman tamhi pāsāde pekkhamāno bahū jane rathiyā piṇḍāya carantaṁ Nigrodhaṁ samaṇaṁ addasa.*

34. Walking about in his palace and looking at many people, he saw the Samana Nigrodha who went along the road for alms.

198 *apaññakaṁ N. suññataṁ?* Comp. the following stanza of the Buddhavaṁsa: *evaṁ nirākulaṁ āsi suññataṁ titthiyehi taṁ, vicittatāṁ arahantehi, vasibhūtehi tādihi. – sajīvitaṁ B G, yaṁ jitaṁ Z, savijitaṁ N, saṁvājitaṁ F.*
35. pāsādikāṁ abhikkantaṁ paṭikkantaṁ vilokitaṁ ukkhittacakkhusampannaṁ arahantaṁ santamānasāṁ
36. uttamadamatthappattaṁ dantaṁ guttaṁ surakkhitāṁ kulagaṇe asaṁsaṭṭhaṁ nabhe candaṁ va nimmalam
37. kesāri va asantāsaṁ, aggikkhandhaṁ va tejitaṁ, garuṁ durāsadaṁ dhīraṁ santacittaṁ samāhiṁtaṁ
38. khīṇāsavaṁ sabbaklesasodhitāṁ purisuttamaṁ cāravīrāsampannaṁ sambhashaṁ samaṅuttamaṁ
39. sabbaguṇagataṁ Nigrodhaṁ pubbasahāyaṁ vicintaiyī pubbe suciṅkasalaṁ ariyamaggaphale ṭhitaṁ
40. rathiyā piṇḍāya carantaṁ munīṁ moneyyavussati
41. jigiṁsamāno sa dhīro cintaiyī

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 Samaṇa, who was endowed with all virtues, the thought occurred to him, that he had been his companion during a former life (?). (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:

199 okhittac A. Comp. Mahāvagga I, 23, 2.
200 kulaṅgaṇe A.
201 sambhashaṁ X, ṭssa G1, ṭssi Y.
202 pubbasamayanti?
203 piṇḍāya is wanting in all MSS., except in N.
204 sunimonavayitam jigiṁsamāno virācintaiyī A G1, sunimonavassitaṁ jīgīsamāno sa viro cintaiyī F, munīṁ moneyyavussati jigīsamāno no dhīro cintaiyī N, passitvā so vicintaiyī Z. These words are wanting in B G2. munīṁ moneyyavussitaṁ ... jigīsamāno sa dhīro vicintaiyī?
205 See the story in the Mahāvaṁsa
42. buddho ca loke arahā sāvako
lokuttaramaggaphale ṭhito
mokkhaṁ ca nibbānagato asaṁsayaṁ
aṁñataro esa thero gurūnaṁ. buddho ca

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.” [150]

43. so pañcapītipāsādaṁ paṭilabhi
uḷāraṁ pāmojjamanappasādito,
nidhiṁ va laddhā adhano pamodito
iddho manoicchitaṁ va Sakkopamo.

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. āmantayī aṁñatarekamaccāṁ:
handa bhikkhan taṁ taramānarūpo
nayehi pāsādikaṁ santavuttīṁ
nāgo va yantaṁ rathiyā kumārakāṁ

45. asantāsaṁ santaguṇādhivāsitāṁ.

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.”

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206 buddho va? – sasāvako A. – After “ṭhito” we ought to insert “muni” or a similar
expression.
207 pāmojjjaṁ manappasādito?
208 bhikkhantāṁ Y, ṭnte G1 N, ṭnte F, bhikkhuṁ taṁ?
209 nayeha? – santaguṇavāsitaṁ (‘kaṁ F) Y F, santaguṇādhivāsitaṁ N.
santaguṇādhivāsitaṁ?
46. The king felt great content; highly delighted he thought in his mind: “Without doubt this excellent person whom I have never seen before, has reached the highest perfection.”

47. Thinking thus, he again spoke thus: “Well prepared seats are spread; sit down on the seat which is worthy of an ascetic; I grant thee whichever thou desirest.”

48. After hearing the speech of the king, he took (the king’s) right hand (?) and mounted the throne. Fearlessly he sat down on the most excellent seat, just as Sakka, king of the gods, seats himself on the Paṇḍukambala.

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

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210 pasādaṁ və? – uttamadamatapatto N.
211 nisīdayī pabbajitthamāsane (Mahāvaṁsa, p. 25, 1. 6: “anurūpe āsane”) mayā anuññātāṁ tassābhīpatthitaṁ?
212 ca dakkhiṇaṁ A B, sa dakkhiṇaṁ karaṁ (see Mahāvaṁsa, p. 28, 1. 8) gahetvā?
213 asantāpiti (“piti B G2) taṁ A B G2, asantapi akatthinu taṁ G1, asantapi (“yī N) atthi nu taṁ X, santapīti atthi Z. asantāso…?”
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, be who was well versed in the analytical distinctions of the nine-fold doctrine, thought over the precious Tipiṭaka and found the excellent sermon on Earnestness:

53. “Earnestness is the way to immortality, indifference is the way to death; the earnest do not die, the indifferent are like the dead.”

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214 varāṇ N, cari F, dhari Y. – The repetition of “disvā – kumārakaṁ” ought to be expunged.
215 suṭopadesanaṁ (sun° G1) A B G, which may be correct. In Z, v. 52 and the last Pāda of v. 51 are wanting.
216 Dhammapada v. 21. [Ed. note: Appamādo amatapadaṁ, pamādo maccuno padaṁ, appamattā na mīyanti, ye pamattā yathā maṭā.]
54. Nigrodhadhīraṁ anumodayantaṁ
rājā vijāniya tam aggahetuṁ,
ye keci sabbāññubuddhadesitā
sabbesaṁ dharmānaṁ imassa mūlakā. 

54. When wise Nigrodha had pronounced this gladdening sentence, the king understood that highest motive (viz. earnestness): “This is the foundation of all doctrines whatsoever that have been preached by the omniscient Buddha.

55. ajj’ eva tumhe saraṇam upemi
buddhaṁ ca dhammaṁ saraṇaṁ ca saṅghaṁ,
saputtadāro sahaṅātakajjano
upāsakattam paṭivedayāmi taṁ.

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. saputtadāro saraṇe patiṭṭhito
Nigrodhakalyāṇamittassa āgamaṁ:
pūjemi caturo satasahassarūpiyaṁ
aṭṭhaṁ niccabhattaṁ ca theran.

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. tevijjā iddhipattā ca cetopariyāyakividā
khīṇāsavā arahanto bahū buddhassa sāvakā.

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.”

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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. sūpeyyabhattakārā ca suciyāgususaṅkhatā
paṭiyādentu me khippaṁ manuññaṁ bhojanaṁ suciṁ.222 |

63. Let the makers of curry and rice quickly make ready for me well cooked rice-milk, sweet, pure dishes.

64. mahādānaṁ ca dassāmi bhikkhussaṅghe guṇuttame,
nagaramhi bheriyō vajjantu, vīthi sammajjantu te,
vikirantu vālukaṁ setaṁ pupphaṁ ca pañcavaṇṇakāṁ.223 |

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. mālagghiyaṁ toraṇaṁ ca kadalī puṇṇaghaṭaṁ subhami
utukkamaparaṁ thūpaṁ ṭhapayantu tahiṁ-tahiṁ.224 |

65. let them place here and there garlands and triumphal [152] arches, plantain trees, auspicious brimming jars, and let them place here and there ..., –

66. vattthehi ca dhajāṁ katvā badhayantu tahiṁ-tahiṁ,
mālādāmasamāyuttā sobhayantu imaṁ purāṁ. |

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. khattiyā brāhmaṇā vessā suddā aññakulāsu ca
vattham ābharānaṁ pupphaṁ nānālāṅkārabhūsitā
ādāya dīpaṁ jalamānaṁ gacchantu saṅghadassanāṁ.225 |

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.

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222 suciyāgū susaṅkhatā?
223 vīthiyam Z, vīthyo?
224 utukkamaparam (‘paraṁ ce F) X G1, upakkamma paraṁ A B G2, ussāpitadhajaṁ Z.
  – tupuṁ G1, – ṭhapayantu N, pathapayanta F, upayantu G1, ussāpentu A B G2,
  ussāpetuin Z. I prefer no[t] to try any conjecture.
225 akulāni B G2, akulāsu A Z, kulesu X G1, aññakulāpi ca?
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 Saṅgha), and shall do so during the whole day and during all the three watches (?) of the night.”
73. taṁ rattiyā accayena bhattaṁ sakanivesane
paṇītarasasampannāṁ paṭiyādetvāna khattiyo |

74. sāmace saparivāre āṇāpesi mahāyaso: [48]
gandhamālāpupphakūṭaṁ pupphachattadhajāṁ bahuṁ. |

75. divā dīpaṁ jalānamāṁ abhiharantu mahājanā.
yāvatā mayaṁ āṇattā tāvatā abhiharantu te. |

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. imamhi nagare sabbe negamā ca catuddisā
sabbeva rājaparisā sayoggabalavāhanā
sabbe maṁ anugacchantu bhikkhusaṅghassa dassanaṁ.229 |

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. mahatā rājānubhāvena nīyāsi rājakuñjaro. |
Sakko va Nandanuyyānaṁ evaṁ sobhi mahīpati.230 |

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. gatvāna rājā taramānarūpo bhikkhusaṅghassa santike
abhivādetvāna sammodi vedajāto katañjali.231 |

78. The king in whose mind wisdom had arisen, proceeding in great haste
towards the Bhikkhu congregation, saluted them, raising [153] his joined hands,
and received greetings in return.

229 The words “sabbeva rājaparisā” are wanting in the Sinhalese MSS. sabbe ca
rājapirisā?
230 Nandanuyyānaṁ Z.
231 The metre is correct if we expunge “rājā”.
79. ārocayi bhikkhaṃsaṅghaṃ: mam’ atthaṃ anukampatu. yāva bhikkhu anuppatte sabbe antonivesane. 232

79. He spoke to the Bhikkhu congregation: “May (the Saṅgha) have compassion on me.”

80. saṅghassa pitaram theram pattam ādāya khattiyo pūjamāno bahupupphehi pāvisi nagaraṃ puraṃ.

80. Taking the alms-bowl of the Thera, the Saṅgha’s (spiritual) father, and paying reverence to him by (offering) various flowers, he entered the city.

81. nivesanaṃ pavesetvā nīśidāpetvāna āsane yāguṃ nānāvidhamā khajjam bhojanaṃ ca mahārahaṃ adāsi payatapāṇi yāvadatthaṃ yadichchakām.

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. bhuttāvī bhikkhusaṅghassa onītapattapāṇino ekamekassa bhikkhuno adāsi yugasāṭakaṃ.

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. pādasambhañjanaṃ telaṃ chattaṃ cāpi upāhanaṃ sabbaṃ samaṇaparikkhāram adāsi phāṇitaṃ madhuṃ. 233

83. He distributed slippers (?), collyrium, oil, parasols, and also shoes, all the requisites of an ascetic, molasses and honey.

84. parivāretvāna nīṣidī Asokdhhammo mahīpati, nisajja rājā pavāresi bhikkhusaṅghassa paccayaṃ. 234

84. Introducing all the Bhikkhus, as many [as] 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):

232 The second hemistitch seems to be out of place here; we should insert it perhaps before v. 84. – yāva bhikkhū anuppattā?

233 pādukaṃ aṇjanām? Comp. the Apadāna (Phayre MS., fol ōe): “pāduke … datvā … osadhaṃ aṇjanāṃ datvā”.

234 pavāretvāna?
85. yāvatā bhikkhu icchanti tāva demi yadicchakām. ।

85. “I give as much as the Bhikkhus desire, whatever they choose.”

86. santappetvāna parikkhārena sampavāretvāna paccaye
tato pucchimśu gambhīrām dhammakkhandhāṁ sudesitaṁ: ॥

86. After having gratified them with (a present of priestly) requisites and offered to them what was required (for their use), he asked them about the very profound, well propounded divisions of the Dhamma:

87. atthi bhante paricchedo desit’ ādiccabandhunā
nāmaṁ liṅgam vibhattiṁ ca koṭṭhāsaṁ cāpi saṅkhataṁ
ettakaṁ ’va dhammakkhandhaṁ gaṇanaṁ atthi pavediya? ।

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. atthi rāja gaṇitvāna desit’ ādiccabandhunā
suvibhattaṁ supaṇṇattaṁ suniddiṭṭhaṁ sudesitaṁ. ॥ [49]

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. sahetuṁ atthasampannaṁ khalitaṁ n’ atthi subhāsitaṁ,
satipaṭṭhānaṁ sammappadhānaṁ iddhipādaṁ ca āndriyaṁ. ।

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. balaṁ bojhaṅgaṁ maggaṅgaṁ suvibhattaṁ sudesitaṁ,
evāṁ sattappabhedaṁ ca bodhipakkhiyaṁ uttamaṁ, ॥

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.

\[235\] pucchi sugambhīraṁ B C G2 R.
\[236\] In Y the wrods “evāṁ sattappabhedaṁ ca” are wanting.
91. lokuttaraṁ dhammavarami navaṅgaṁ satthusāsanaṁ
vīthhāritāṁ suvibhattaṁ desesī dipaduttamo; ā

91. The doctrine preached by the Teacher, the highest among men, [154] the
supreme, transcendent Truth which has been expanded and well divided, consists
of nine Aṅgas.237

92. caturāsītisahassāni dhammakkhandhaṁ anūnakaṁ
pāṇānaṁ anukampāya desitā ādiccabandhunā.238 ā

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. amatuttamami varadhamaṁ saṁsāraparimocanaṁ
sabdadhakkhayaṁ maggaṁ desesī amatadosaṁha. ā

93. He has preached the highest Truth, the most excellent ambrosia, which frees
from transmigration, which is the path leading to the extinction of all suffering
and an ambrosia-like medicine.”

94. sutvāna vacanaṁ rājā bhikkhusaṅghaṁ bhāsītam
pāmojjahāsabahulo devajāto narāsabho
sarājikāparisāya imaṁ vākyam udāhari:239 ā

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. caturāsītisahassāni paripuṇṇaṁ anūnakaṁ
desitāṁ buddhaseṭṭhaṁ dhammakkhandhaṁ mahārahaṁ. ā

95. “Full and complete eighty-four thousand most precious sections of the Truth
have been taught by the most excellent Buddha; –

96. caturāsītisahassāni ārāmaṁ kārayāṁ’ ahaṁ
ekadhammakkhandhaṁ ekekārāmaṁ pūjayaṁ. ā

96. I will build eighty-four thousand monasteries, honouring each single section
of the Truth by one monastery.”

237 The Aṅgas of Buddha’s doctrine are the well-known nine divisions, viz. Sutta, Geyya,
Veyyākaraṇa, Gāthā, Udāna, Itivuttaka, Jātaka, Abbhūta, Vedalla.
238 pāṇīnaṁ?
239 vedajāto? – sarājikāya parā Z.
97. channavutikoṭidhanaṁ vissajetvāna khattiyo
tam eva divasaṁ rājā āṇāpesi ca tāvade.²⁴⁰

97. The prince expending ninety-six koṭis of treasure, he the king, gave immediately on that same day the order (for the erection of the buildings).

98. tasmiṁ samaye Jambudīpe nagaraṅ caturāsiṁ
ekakanagaraṭṭhāne paccekārāmāṁ kārayi.²⁴¹

98. At that time there were in Jambudīpa eighty-four (thousand) towns; near each town he built one monastery.

99. anto tīṇi ca vassāni vihāraṁ katvāna khattiyo
pariniṭṭhitamhi ārāme pūjaṁ sattāha kārayi. ²⁴¹

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.

²⁴⁰ ca tāvade N, ca kovide A B G, mahājane Z.
²⁴¹ caturāsiṁ sahassiyo? With regard to the metre comp. 7, 1.
VII. The Council of the True Faith

1. Mahāsamāgamo hoti Jambudīpasamantato,
   bhikkhū asīti koṭiyo bhikkhunī channavuti sahassiyawo,
   bhikkhū ca bhikkhuniyo ca chaḷabhīṇā bahūtarā. |

1. There was a great assemblage from all parts of Jambudīpa, eighty koṭis of Bhikkhus, ninety-six thousand Bhikkhunis, the greater part of the Bhikkhus and Bhikkhunis possessing the six (supernatural) faculties.

2. bhikkhū iddhānubhāvena samaṁ katvā mahītalaṁ
   lokavivaraṇaṁ katvā dassesumī pujiye mahe. |

2. The Bhikkhus, by the greatness of their magical power levelling the surface of the earth, producing (the miracle called) the world-show, made visible the (84000 consecration-) festivals, worthy of veneration.

3. Asokārāme ṭhito rājā Jambudīpaṁ avekkhati,
   bhikkhuiddhānubhāvena Asoko sabbattha passati. | [50]

3. The king standing on [155] the Asokārāma, looked over (the whole of) Jambudīpa; by the Bhikkhus’ magical power Asoka saw everything.

4. addasa vihāraṁ sabbaṁ sabbattha mahiyaṁ kataṁ
   dhajaṁ ubhopyaṁ pupphaṁ toraṇaṁ ca mālagghiyām242 |

4. He saw all the Vihāras built all over the earth, the raised (?) flags, the flowers and arches and garlands, –

5. kadāli puṇṇaghaṭañ c’ eva nānāpupphasamohitaṁ,
   addasa dīpamaṇḍalaṁ vibhūsan taṁ catuddisaṁ.243 |

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.

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242 sabbattha mahiyaṁ kataṁ A, s° mahiyaṁ k° B, s° mahiyaḷaṅgataṁ (ya is crossed [out?]!), s° mahiyaṅkataṁ N, sabbatthāpi mahītalaṁ Z. – dhajaṁ ussāpitaṁ?
243 samāhitaṁ A.
6. pamodito haṭṭhamano pekkhanto vattate mahe samāgate bhikkhusaṅghe bhikkhunī ca samāgate

7. mahādānaṇa ca paññattaṁ dīyamāne vanibbake caturāsītisahassāni vihāre disvāna pūjite

6-7. Delighted, glad, looking at the festivals which were being celebrated, at the assembled fraternities of Bhikkhus and the assembled Bhikkhunis and the beggars receiving rich alms which were prepared for them, seeing all the eighty-four thousand Vihāras, which were honoured (by festivals of consecration), –

8. Asoko 'pi attamano bhikkhusaṅghanāṁ pavedayi: ahaṅ ca bhante dāyādo satthu buddhassa sāsane

8. Asoka joyfully made known to the fraternity of Bhikkhus: “I am, venerable Sirs, a relative of the religion of the teacher Buddha.

9. bahu mayhaṁ pariccāgo sāsane sāravādino

9. Great liberality has been shown by me out of reverence (?) for the Fraternity.

10. channavutikoṭiyo ca vissajjetvā mahādhanaṁ caturāsītisahassāni ārāmā kāritā mayā

11. pūjāya dhammakkhandhassa buddhaseṭṭhassa desite; cattāri satasahassāni devasikaṁ pavattayi

10-11. By expending ninety-six koṭis, 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. ekañ ca cetiyaṁ pūjaṁ ekañ Nigrodhasavhayaṁ ekañ ca dhammakathikānaṁ ekañ gilānapaccayaṁ; diyatī devasikaṁ niccamā Mahāgaṅgā va odanāṁ

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 Mahāgaṅgā (gives her water).

\[244\] ca samāgatā?
\[245\] sāravādino A B G2, ravādino G1, gāray° Z, varav° N. gāravā dino (= dinno)?
\[246\] pavattaiṁ.
\[247\] cetiyapūjaṁ A B G2.
13. añana koci pariccāgo bhiyyo mayhaṁ na vijjati, saddhā mayhaṁ dalhatara, tasmā dāyādo sāsane.  

13. I cannot find any other greater act of liberality. My faith is most firm; I am, therefore, a relation" of the Faith.”

14. sutvāna vacanaṁ rañana Asokadhammassa bhāsitaṁ paṇḍito sutasampanno nipuṇatthavinicchayo  

15. saṅghassa tesu vihāraṁ anugghatthāya sāsanaṁ anāgata ca addhāne pavattiṁ sutvā vicakkhaṇo  

16. byākāsi Moggaliputta Asokadhammapucchitaṁ: paccayadāyako nāma sāsane paribĀhiro,  

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. yassa puttaṁ vā dhītaraṁ vā urasmiṁ jātam anvayaṁ pabbājesi cajitvāna so ve dāyādo sāsane.  

17. but that man who gives up his son or daughter, the issue of his body, and causes them to receive the Pabbajjā ordination, becomes really a relation of the Faith.”

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248 Ed. note: dāyāda, it more correctly means: one who inherits, or benefits from, (the Faith).
249 saṅghassa therāṁ tasuvihāraṁ G1, [saṅghassa] tesu [vihāraṁ] N, saṅghassa tāni vihāraṁ Z. saṅghassa phāsuvihāraṁ? As to the construction, comp. vv. 55. 57. – Instead of “sutvā” I should prefer “natvā”, which looks very similar in Burmese characters.
18. sutvāna vacanaṁ rājā Asokadhammo mahīpati
   Mahindakumāraṁ puttaṁ Saṅghamittā ca dhītaram l

19. ubho amantayi rājā: dāyādo homi sāsane.
   sutvāna pituno vākyam ubho puttādhivāsayum: l

18-19. King [156] Asokadhamma, the ruler of the earth, having heard this
   speech, addressed both prince Mahinda, his son, and his daughter Saṅghamittā:
   “I presently shall be a relation of the Faith.” Both children hearing what their
   father had said, agreed, (saying:) –

   20. suṭṭhu deva sampaṭicchāma karoma vacanaṁ tava,
       pabbājehi ca no khippaṁ, dāyādo hohi sāsane.251 l

20. “Well, Sire, we agree, we will do what you have said; make us quickly
   receive the Pabbajjā ordination, become a relative of the Faith.”

21. paripuṇṇavīsativasso Mahindo Asokatrajo
    Saṅghamittā ca jātiyā vassaṁ aṭṭhārasāṁ bhave. l

21. Mahinda, Asoka’s son, had completed twenty years, and Saṅghamittā might
   be eighteen years of age.

22. chavassamhi Asokassa ubho pabbajitā pajā,
    tath’ eva upasampanno Mahindo dīpajotako, l

22. When Asoka had completed six years, both his children received the
   Pabbajjā ordination, and Mahinda, the enlightener of the Island, received at
   once the Upasampadā ordination; –

23. Saṅghamittā tadā yeva sikkhāyo ’va samādiyi.
    ahū Moggaliputto va theravādo mahāgaṇi.252 l

23. at the same time Saṅghamittā began to exercise herself in the Sikkhā
   precepts. He (Mahinda) was like Moggaliputta a great teacher of the doctrine of
   the Theras.

251 paṭicchāma Y.
252 theravāde B.
24. catupaññāsavassamhi Asokadhammo abhisitto, Asokassābhisittato chasāṭhi Moggalisavhayo, tato Mahindo pabbajito Moggaliputtassa santike.\(^{253}\)

24. Fifty-four years (after Moggaliputta’s Upasampadā) Asokadhamma was crowned; (six years?) after Asoka’s coronation, when Moggaliputta had completed sixty (?) years, Mahinda received the Pabbajjā ordination from Moggaliputta.

25. pabbājesi Mahādevo, Majjhanto upasampade. ime te nāyakā tiṇi Mahindassānukampakā.\(^{254}\)

25. Mahādeva conferred the Pabbajjā ordination on him and Majjhanta the Upasampadā;\(^{255}\) these were the chiefs who acted compassionately towards Mahinda in (those) three ways.

26. Moggaliputto upajjhāyo Mahindaṁ dīpajotakaṁ vācesi piṭakaṁ sabbaṁ atthaṁ dhammaṁ ca kevalaṁ.\(^{256}\)

26. Moggaliputta, his Upajjhāya, taught Mahinda, the enlightener of the Island, all the Piṭakas, their whole meaning, and the Doctrine.

27. Asokassa dasavassamhi Mahindo catuvassiko sabbaṁ sutapariyattiṁ gaṇipācariyo ahū.\(^{256}\)

27. Ten years after Asoka’s coronation Mahinda had completed four years (after his Upasampadā), and had become a teacher of the whole scripture as handed down, and he had many pupils.

28. sudesitaṁ suvibhattaṁ ubhosaṅghahasuttakaṁ Mahindo theravādakaṁ uggahetvāna dhārayi.\(^{256}\)

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.

\(^{253}\) Asokābhitis te chavasse saṭṭhi M°?

\(^{254}\) upasampado Z.

\(^{255}\) See Mahāvaṁsa, p. 37, l. 2.

\(^{256}\) sutapariyattiṁ A G1, suttapariyattiṁ Z, sutapariyatti B G2 N. – gaṇi° B G, gaṇī° A, gani° C R, gaṇi° M, gaṇhi N. gaṇī ācariyo? “pācariya” does not mean “a pupil” as Childers says, but “the teacher’s teacher”.
29. vinīto Moggaliputto Mahindaṁ Asokaatrajaṁ
tissvijjā chaṭabhīṇṇā caturpaṭisambhidā.\textsuperscript{257} |  
29. Moggaliputta instructed Mahinda, the son of Asoka, in the three sciences,
(the doctrine regarding) the six (supernatural) faculties, the four analytical
doctrines.

30. Tisso Moggaliputto ca Mahindaṁ saddhivhārikaṁ
āgapāṭikaṁ sabbaṁ sikkhāpesi nirantarāṁ. |  
30. And Tissa Moggaliputta continuously taught Mahinda, his pupil, the whole
Piṭaka of the Āgamas [157] (i.e. the Sutta-Piṭaka).

31. tiṇī vassamhi Nigrodho, catuvassamhi bhātaro,
chavassamhi pabbajito Mahindo Asokatrajo. |  
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. Kontiputtā ubho therā Tisso cāpi Sumittako
aṭṭhavassamhi 'sokassa parinibbiṁsu mahiddhikā. chaṭabhīṇṇā\textsuperscript{258} |  
32. Both sons of Kontī, the Theras Tissa and Sumitta, who possessed the great
(magical) faculties, attained Parinibbāna after Asoka's eighth year.

33. ime kumārā pabbajitā ubho therā ca nibbutā. | [52]  
33. Those royal children received the Pabbajjā ordination, and both Theras
attained Nibbāna.

34. upāsakattāṁ desīṁsu khattiyaṁ brāhmaṇaḥ bahū,
mahālābhō ca sakkāro uppajji buddhasāsane,\textsuperscript{259} |  
34. Many Khattiyas and Brahmans declared their intention of becoming lay
disciples, and great gain and honour accrued to the faith of Buddha; –

\textsuperscript{257} chaṭabhīṇṇā M2 n; the other MSS. omit these words. chaḷ abhiṇṇā. – catasso?  
\textsuperscript{258} Comp. Mahāvaṁsa, p. 38.  
\textsuperscript{259} desayiṁsu Z.
35. *pahīṇalābhasakkārā titthiyā puthuladdhikā. pāṇḍaraṅgā jaṭilā ca nigaṇṭhācelakādikā.*

35. The schismatics and heretics lost both gain and honour. Paṇḍaraṅgas and Jaṭilas, Nigaṇṭhas, Acelakas, and others –

36. *aṭṭhaṁ satta vassāni, ahosi vagguposatho. ariyā pesalā lajjī na pavisanti uposathāṁ.*

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. *sampatte ca vassasate vassaṁ chattimā satāni ca saṭṭhi bhikkhusahassāni Asokārāme vasiṁsu te.*

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. *ājīvakā aññaladdhikā nānā dūsenti sāsanaṁ, sabbe kāsāvavasanā dūsenti jinasāsanaṁ.*

38. Ājīvakas and sectarians of different descriptions ruined the Doctrine; all of them wearing the yellow robe injured the doctrine of the Jina.

39. *bhikkhusahassaparivuto chaṭṭabhiñño mahiddhiko Moggaliputto gaṇapāmokkho akāsi dhammasaṅgahaṁ.*

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. *Moggaliputto mahāpañño paravādappamaddano theravādaṁ dalhaṁ katvā saṅgahaṁ tatiyaṁ kato.*

40. Wise Moggaliputta, the destroyer of the schismatic doctrines, firmly established the Theravāda and held the third Council.

\[260 \text{ca vassasate G1 N Z, dve vassasate A B G2. – vassa N, vassaṁ Y. – chattimśatāni A B G2, chattimśa satāni G1 N Z.}\]
41. Having destroyed the different (heretical) doctrines and subdued many shameless people and restored splendour to the (true) faith, he proclaimed (the treatise called) Kathāvatthu.

42. From that Moggaliputta Mahinda, who was the pupil of that teacher, learnt the true religion.

43. (Moggaliputta) taught him the five Nikāyas and the seven sections (of the Abhidhamma); he the hero, the clever one learnt from his teacher the two Vibhaṅgas of the Vinaya, the Parivāra, and the Khandhaka. [158]

44. When the second century and thirty-six years more had elapsed (since the Buddha’s death), again a most dreadful schism arose in the Theravāda.

45. In the city of Pāṭaliputta ruled prince Dhammāsoka, a great king, who was a believer in the faith of Buddha.

46. He bestowed great gifts on the Saṅgha, the best and most excellent of congregations; in one day he expended four lacs.

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261 dhīro N, viro Y.
262 vassāni ca chattimśati?
47. 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.

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

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

50. In order to destroy the infidels, many disciples of Buddha, sixty thousand sons of the Jina assembled.

51. At that convocation the son of Moggali was the president, a great chief, similar to the Teacher; he had not his like on earth.

52. The king asked the Thera about the case of the slaughter of the Saints; having per- formed a miracle, he satisfied the desire of the king.

\[86\text{yajā ekāṁ N, yajāyakaṁ G1, ca ekāṁ A B G2, ca ekassa Z. pūjaṁ ekāṁ? – savanassa ca N, cassa ca G1, ca tatheva ca A Z, ca tatheva kā B G2.}\]

\[86\text{ahuṁ N.}\]

\[86\text{paricchajī A, ḍccaļī B Z, ḍchhiļī N, ḍchhiļī G1.}\]

\[86\text{etasmiṁ A B G2.}\]
53. therassa santike rājā uggahetvāna sāsanaṁ theyyasāṁvāsabhikkhuno nāseti liṅganāsanaṁ.267 |

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

54. titthiyā sakavādena pabbajitvā anādarā buddhavacanaṁ bhindiṁsu visuddhakaṅcanaṁ iva.268 |

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

55. sabbe pi te bhinnavādā vilomā theravādato, tesañ ca niggahatthāya, sakavādavirocanāṁ, |

55. They all were sectarian, opposed to the Theravāda; and in order to annihilate them and to make his own doctrine resplendent, –

56. desesi thero abhidhammaṁ kathāvatthuppakaraṇāṁ niggaho īdiso n’ atthi paravādappamaddanaṁ. |

56. the Thera set forth the treatise belonging to the Abhidhamma, which is called Kathāvatthu. A similar punishment, a similar destruction of an opposite doctrine never occurred.

57. desetvā thero abhidhammaṁ kathāvatthuppakaraṇāṁ sakavādasodhanatthāya, sāsanaṁ dīghakālikāṁ, |

58. arahantānaṁ sahassaṁ uccinitvāna nāyako varaṁ varaṁ gahetvāna akāsi dhammasaṅgahaṁ. |

57-58. After having promulgated the treatise called Kathāvatthu which belongs to the Abhidhamma, the presiding Thera, in order to purify his own doctrine and (to establish) the Faith for a long time, selected one thousand Arahats, choosing the best ones, and [159] held a Council.

268 ॐkañcanaṁ riva N, ॐkañcanaṁ iva Y.
59. In the monastery of the Asokāra which had been built by king Dhammāsoka, this third convocation was finished in the space of nine months.

Saddhammasaṅgahaṁ Navamāsaṁ Niṭṭhitam
Here ends the Council of the true Faith which lasted nine months

Bhāṇavāraṁ Sattamaṁ
The Seventh Section for Recitation
VIII. [The Missions]

1. Moggaliputto dīghadassī sāsanassa anāgate
   paccantamhi patiṭṭhānaṁ disvā dibbena cakkhunā |

1. Far-seeing Moggaliputta who perceived by his supernatural vision the
   propagation of the Faith in the future in the neighbouring countries, –

2. Majjhantikādayo there pāhesi attapañcame:
   sāsanassa patiṭṭhāya paccante sattavuddhiyā |

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. paccattakānaṁ desānaṁ anukāmaya pāṇināṁ
   pabhātukā balappattā desetha dhammam uttamaṁ.269 |

3. “Preach ye together with your brethren (?) powerfully the most excellent
   religion to the foreign countries, out of compassion for created beings.”

4. gantvā Gandhāravisayā Majjhantiko mahā isi
   kupitam nāgam pasādetvā mocesi bandhanā bahu.270 |

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. gantvāna raṭṭham Mahisaṁ Mahādevo mahiddhiko
   codetvā nirayadukkhena mocesi bandhanā bahu.271 | [54]

5. Mahādeva who possessed the great (magical) powers, went to the realm of
   Mahisa; urging (the people) by (the description of) the suffering in hell, he
   released many people from their fetters.

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269 pabhātakā N. sabhātukā? (comp. 15, 18).
270 bahuṁ A B, bahū?
271 codetvā? – bahuṁ A B G2. bahū?
6. *atha thero pi Rakkhito vikubbanesu kovido* vehāsaṁ abhuggantvāna desesi anamataggiyaṁ.\(^{272}\)  

6. Then another (Thera), Rakkhita, skilled in magical transformations, rising into the air, preached the Anamataggiya discourse.\(^{273}\)

7. *Yonakadhammarakkhitathero nāma mahāmati aggikkhandhopamasuttakathāya Aparantakaṁ pasādayi.*  

7. The wise Thera called Yonakadhammarakkhita converted the Aparantaka country by preaching the Aggikkhandhopama Sutta.\(^{274}\)

8. *Mahādhammarakkhitathero Mahāraṭṭhaṁ pasādayi Nāradakassapajātakakathāya ca mahiddhiko.*  

8. The Thera Mahādhammaraṇkhitatho who possessed the great (magical) powers, converted Mahāraṭṭha by preaching the Nāradakassapajātaka.\(^{275}\)


9. The Thera Mahārakkhita who possessed the great magical powers, converted the Yavana region by preaching the Kālakārāma Suttanta.\(^{276}\)

10. *Kassapagotto yo therọ Majjhimo Durabhisaro Sahadevo Mūlakadevo Himavante yakkhaγaṇaṁ pasādayuṇī,*\(^{277}\)  

10. The Thera who originated from the Kassapa tribe, Majjhima, Durabhisāra, Sahadeva, Mūlakadeva, converted the multitude of Yakkhas in the Himavat.

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\(^{272}\) The country which was converted by Rakhita, is not named; and even in a work so full of the greatest blunders, as the Dīpavaṁsa, we should scarcely be justified in changing “atha thero” into “Vanavāse”. I rather conjecture: atha thero pi R°.

\(^{273}\) The country converted by this Thera is called by Buddhaghosa Vanavāsa. Ed. note: Amataggiyasamīyuttaṁ, SN 15.

\(^{274}\) Ed. note: AN 7.72.

\(^{275}\) Ed. note: Jā. 544.

\(^{276}\) Ed. note: AN 4.24.

\(^{277}\) Dundabhissaro A B G2, Durabhisaro G1, Durabhiyāparo N, durāsado Z. The Mahāv. Tikā has Dundhabhinassarathero; the Sam. Pāsādikā, Dundubhissara (Paris MS.) and Duddabhiya (MS. of the British Museum); the inscription given by Cunningham (the Bhilsa Topes, p. 316), Dadabhisāra.
11. \textit{kathesuṁ tattha suttantaṁ dhammacakkappavattanaṁ.} \footnote{Ed. note: SN 56.11.}

11. They preached there the Suttanta called Dhammacakkappavattana.\footnote{mocesuṁ A2. bahū?}

\begin{verbatim}
12. Suvaṇṇabhūmiṁ gantvāna Sonuttarā mahiddhikā
niddhametvā pisācagaṇe mocesī bandhanā bahu.\footnote{bahū?}
\end{verbatim}

12. Sona and [160] Uttara who possessed the great magical powers, went to Suvaṇṇabhūmi; there they conquered the multitudes of Pisācas and released many people from their fetters.

\begin{verbatim}
13. Laṅkādīpavaraṁ gantvā Mahindo attapaṅcamo
sāsanaṁ thāvaraṁ katvā mocesī bandhanā bahu.\footnote{bahū?}
\end{verbatim}

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

\textit{Bhāṇavāraṁ Aṭṭhamāṁ}

\textit{The Eighth Section for Recitation}
IX. [Vijaya’s Story]

1. Laṅkādīpo ayaṁ ahū śīhena Śīhalā iti. dīpuppattīṁ imaṁ vaṁsaṁ suņātha vacanaṁ mama.  
   1. The island of Laṅkā was called Śīhala after the Lion (śīha); listen ye to the narration of the origin of the island which I (am going to) tell.

2. Vaṅgarājassāyaṁ dhītā araṇñe vanagocaraṁ śīhasaṁvāsāṁ anvāya bhātaro janayī duve.  
   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. Śīhabāhu ca Śivalī kumārā cārudassanā mātā ca Susimā nāma pitā ca Śīhasavhayo.  
   3. Śīhabāhu and Śivalī were beautiful youths; the name of their mother was Susimā, and their father was called the Lion.

4. atikkante soļasavasse nikkhamitvā guhantarā māpesi nagaram tattha Śīhapuram varuttamaṁ.  
   4. When their sixteenth year had elapsed, (Śīhabāhu) departed from his cave, and then built a most excellent town called Śīhapura.

5. Lāḷaraṭṭhe tahim rājā Śīhaputto mahabbalo anusāsi mahārajjāṁ Śīhapuravaruttame.  
   5. The son of the Lion, a powerful king, ruled over a great kingdom, in Lāḷaraṭṭha, in the most excellent town of Śīhapura.

6. battiṁsa bhātaro honti Śīhaputtassa atrajā, Vijayo ca Sumitto ca subhajeṭṭhabhātarā ahuṁ.  
   6. Thirty-two brothers were the sons of Śīhabāhu; Vijaya and Sumitta were the eldest among them, beautiful princes.

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281 Śīhalāṁ A B G2, Śīhalā G1 Z ṇ. – dīpuppattīṁ N, dīpuppatti Y, which may be the correct reading; comp. the note on “dhātu” 1, 1.
282 rahantarare Y, guhantarā N.
283 subhajeṭṭhabhātarā A B G, subhajeṭṭhamātarā Z, sutajeṭṭhabhātarā N.
7. Prince Vijaya was daring and uneducated; he committed most wicked and fearful deeds, plundering the people.

8. The people from the country and the merchants assembled; they went to the king and complained against the bad conduct of Vijaya.

9. The king, having heard their speech, full of anger, gave this order to the ministers: “Remove ye that boy.

10. Let them remove from the country all those attendants, his wives, children, relations, maid-servants, man-servants, and hired workmen.”

11. He was then removed, and his relations were separated from him; so they went on board ship, and (the ship) sailed away on the sea.

12. “May they drift wherever they like; they shall not show their faces again nor shall they ever come back to dwell in our kingdom and country.”

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284 nihatha N.
285 paricārike? bandhave?
286 vuyhaṭṭuṁ A B G2, vuyhatthe G1, vuyhittha N, uyiḥāpetuṁ Z.
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.

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288 apilavantāva N, apilavanto G1, uplavantā A, upallavantā B G2, upalavanto ca Z. pilavantā 'va? comp. v. 27.
289 sambhāraṁ Y, Suppāraṁ N.
290 nabujhakā N, na bujjhati G1, caranti te Y. nabujjhaka = na-budhya-ka?

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. *Ojadīpo Varadīpo Maṇḍadīpo 'ti vā ahū Laṅkādīpo ca paṇṇatti Tambapaṇṇīti nāyati.*

20. There is an island (formerly) called Ojadīpa, Varadīpa, or Maṇḍadīpa, the (recent) name of which is Laṅkādīpa, and which is (besides) known by the name of Tambapaṇṇī.


21-22. At the time, when Sambuddha, highest of men, attained Parinibbāna, that son of Sīhabāhu, 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. *tato āmantayi satthā Sakkaṁ devānam issaram: Laṅkādīpassa ussukkaṁ mā pamajjatha Kosiya.*

23. The Teacher at that time had addressed Sakka, the chief of gods: “Do not neglect, Kosiya, the care of Laṅkādīpa.”

24. *sambuddhassa vaco sutvā devarājā Sujampati Uppalavaṇṇassa ācikkhi dīpaṁ ārakkhakāraṇaṁ.*

24. Sujampati, the king of gods, having heard the Sambuddha’s command, committed to Uppalavaṇṇa the business of guarding the island.
25. Sakkasa vacanaṁ sūtvā devaputto mahiddhiko
Laṅkādīpasa ārakkham sapariso paccupaṭṭhāti.294 |

25. Having heard the command of Sakka that powerful Devaputta with his attendant demons kept guard over the island.

26. tayo māse vasītvāna Vijayo Bhārukacchake
ujjhāyetvā janakāyaṁ tam eva nāvam āruhi.295 |

26. Vijaya, having stopped three months at Bhārukaccha and exasperated the inhabitants, went again on board his ship.

27. ārohitvā sakaṁ navaṁ pilavantā 'va sāgaraṁ
ukkhittavātavegena nadimūḷhā mahājana296 |

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. Laṅkādīpam upāgamāv orohitvā thale ṭhitā,
patīṭhitā dharaṇī tale atijigacchitā have
pipāsitā kilantā ca, padasāgamanāṁ jāyati.297 |

28. They came to Laṅkādīpa, where they disembarked and went on shore. Standing on dry ground, being exhausted [162] by great hunger, thirst and fatigue, they were unable (?) to walk on foot.

29. ubhopāṇīhi jannūhi yogaṁ katvā puthuviyāṁ
majjhe vuṭṭhāya ṭhatvāna pāṇī passanti sobhaṇā.298 |

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).

294 sapariso (sapārūso G1) paccupaṭṭhāti A G1, sahadayo paccubandhati N, ṭhapesi Vāsudevako Z; the whole stanza is wanting in B G2. supuriso paccupaṭṭhāti?
295 ujjhāyatāni kāyaṁ tan (kāyānaṁ A, kāyaṁ naṁ G2) A B G2, ujjhāyatāni kānaṁyaṁ Z, ujjhāyetvā kāyaṁ G1, ujjhāyetvā janakāyaṁ N.
296 ukkhittā vāt° – disāmūḷhā A B G2, d’Alwis (Attanag. 8); nadimūḷhā G1 n Z. Comp. v. 15.
297 have A Z, bhave B G, vade N. – padasāgamanāṁ jāyati N, ṭgamanena jāyati G1 Z, ṭgamanāṁ na jātayuṁ (jānayuṁ A) A B G2; padasāgamanena ca, d’Alwis. Dr. Bühler proposes to read: padasāgamanāṁ jhāyati.
30. surattamaṁ paṁsu bhūmibhāge hathapāṇimhi makkhite,
nāmadheyyaṁ tadā āsi Tambapaṇṇīti taṁ ahū.299 |

30. The red-coloured dust of the ground covered their arms and hands; hence the name of that place was called Tambapaṇṇi (copper-palmed).

31. paṭhamaṁ nagaram Tambapaṇṇī Laṅkādīpavavaruttame,
Vijayo tahiṁ vasanto issariyam anusāsi so. |

31. Tambapaṇṇi was the first town in the most excellent Laṅkādīpa; there Vijaya resided and governed his kingdom.

32. Vijayo Vijito ca so nāvaṁ anurakkhena ca
Accutagāmi Upatisso paṭhamaṁ to idh’ āgato.300 |

32. Vijaya and Vijita together with Anurūdhana-khhattha, Accutagāmi, and Upatissa are those who came first to this country.

33. ākiṇṇā naranārīhi bahū sabbe samāgata
 tahiṁ tahiṁ disābhāge nagaram māpesi khattiyo.301 | [57]

33. Many people, crowds of men and women, came together; (hence each) prince founded a town in the different parts.

34. Tambapaṇṇi dakkhiṇato nadītīre varuttame
Vijayena māpitaṁ nagaram samantāpuṭabhedanaṁ. |

34. The town of Tambapaṇṇi surrounded by suburbs was built by Vijaya in the south on the most lovely bank of the river.

35. Vijito Vijitaṁ māpesi, so Uruvelaṁ māpayi,
Nakkhattanāmako ’macco māpesi Anurūdhapuraṁ.302 |

35. Vijita founded Vijita(pura), the same founded Uruvelā. The minister who was called after the asterism (Anurūdha) founded Anurūdhapura.

299 surattapaṁsu A. – makkhitaṁ A B G, makkkitaṁ Z, d’Alwis, makkhite N. makkhito?
300 v. 32 is wanting in B G2 Z. – nāvaṁ anurakkhena ca A G, ṣkkhena ca N.
Anurūdhana-khhattha ca? comp. v. 35. – paṭhamanto idhāgato G N, ṭnte idhāgato A. paṭhaman te idhāgatā?
301 bahū sattā? comp. 12, 27; 13, 10.
302 Vijito N, Vijayo Y. – so B G N, yo A Z. – Nakkhattanāmako N,
Nakkhatta-rādhanāma so (‘nāmo si A B G2) Y.
36. Accutagāmi yo nāma Ujjenīṁ tattha māpayi, 
Upatissō Upatissāṁ nagaraṁ suvihattantarāpaṇaṁ 
iddhaṁ phitaṁ suvitthaṁ ramaṇīyaṁ manoramaṁ.  
36. He who was called Accutagāmi then founded Ujjenī, Upatissa founded 
Upatissanagara which had well arranged markets, which was prosperous, 
opulent, large, charming, and lovely.

37. Laṅkādīpavhaye ramme Tambapaṇṇimhi issaro 
Vijayo nāma nāmena paṭhamaṁ rajjam akārayi.  
37. The king called Vijaya by name was the first ruler who reigned in 
Tambapaṇṇi over the delightful island of Laṅkā.

38. āgate sattavassamhi ākiṇṇo janapado ahū. 
aṭṭhatimsati vassāni rajjam kāresi khattiyō.  
38. When seven years (of his reign) had passed, the land was crowded with 
people. That prince reigned thirty-eight years.

39. sambuddhe navame māse yakkhasenaṁ vidhamitaṁ, 
sambuddhe pañcame vasse nāgānaṁ damayī jino, 
sambuddhe aṭṭhame vasse samāpatti samāpayi.  
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. imāni tiṁi ṭhānāni idhāgami tathāgato. 
sambuddhe pacchime vasse Vijayo idham āgato.  
40. On these three occasions the Tathāgata came hither. In the last year of the 
Buddha Vijaya came hither.

41. manussāvāsaṁ akārayi sambuddho dipaduttamo. 
anupādisesāya sambuddho nibbuto upadhisaṅkhaye.  
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. [163]
42. Prince (Vijaya) reigned thirty-eight years after the Parinibbāna of the Sambuddha, the light-giving king of Truth.

43. He despatched a messenger to Sīhapura to the (prince) called Sumitta, (with this message): “Come one (of you) quickly to us, to the most excellent island of Laṅkā; –

44. there is nobody to govern this kingdom after my death. I hand over to you this island which I have acquired by my exertions.”

Bhāṇavāram Navamaṃ
The Ninth Section for Recitation

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304 tumeko B G2.
305 mamaṃ N, mama G1, mayā A B G2 Z.
X.\[306\] [Paṇḍuvāsa]

1. Paṇḍusakkassāyaṁ dhītā Kaccānā nāma khattiya kulavaṁsānurakkhanatthāya Jambudīpā īdhāgatā. \[1\]

1. The daughter of the Sakka prince Paṇḍu, the princess called Kaccānā, came over hither from Jambudīpā in order to preserve the dynasty.

2. abhisittā khattiyaḥbhisekena Pāṇḍuvāsamaḥesiya, tassā saṁvāsām anvāya jāyiṁsu ekādasa atrajā,\[307\] \[2\]

2. She was crowned as the queen-consort of Paṇḍuvāsa; from this marriage eleven children were born:

3. Abhayo Tisso ca Utti ca Tisso Aselapañcamo \[58\]
   Vibhāto Rāmo ca Sivo ca Matto Mattakalena ca, \[3\]

3. Abhaya, Tissa, and Utti, Tissa, and Asela the fifth, Vibhāta, Rāma, and Siva, Matta together with Mattakala.

4. tesaṁ kapiṭṭhadhitā tu Cittā nāmā ’ti vissutā, rañjayati jane diṭṭhe Ummādacittā ’ti vucaṭti.\[308\] \[4\]

4. The youngest of them was a daughter known by the name of Cittā; because she fascinated the hearts of the men who saw her, she was called Ummādacittā (fascinating Cittā).

5. saṅkhābhisekavassena āgami Upatissagāmake. paripuṇṇatīṃsavassāni rajjaṁ kāresi khattiyo.\[309\] \[5\]

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

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\[306\] This chapter belongs to the most fragmentary parts of the whole work. First is related the marriage of Paṇḍuvāsa and Kaccānā (vv. 1-4). After a stanza referring to the length of Paṇḍuvāsa’s reign (vv. 5), the names of Kaccānā’s brothers are given who came over to Ceylon (see Mahāvaṁsa, p. 56). The following verses contain a short abstract of what is related at length in the Mahāvaṁsa, pp. 57 et seq.

\[307\] mahesiya \( Z \ G1 \) n, mahesi sā \( A \), mahesi B G2.

\[308\] rañjayanti A Z, ॐyatī N G1, ॐyantī B G2. rañjayantī jane diṭṭhā?

\[309\] saṅkhābh B G Z, Laṅkābh N, sakābhisekavassena A.
6. There were seven Sākiya princes, the grand-children of Amitodana, born in the family of the Lord of the world: Rāma, Tissa, and Anurādha, Mahāli, Dīghāvu, Rohana, Gāmanī the seventh of them.

7. The son of Paṇḍuvāsa, prince Abhaya by name, reigned immediately (after his father) twenty years.

8. The wise son of Dīghāvu, the clever Gāmanī, who attended Paṇḍuvāsa, cohabited with the princess Cittā.

9. In consequence [164] of that intercourse the prince called Paṇḍuka was born. Saving his life (from the persecutions of his uncles), (Paṇḍuka) resided in Dovārikamaṇḍala.

Bhāṇavāraṁ Dasamaṁ
The Tenth Section for Recitation

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311 viṣataṁ Z.
312 upaṭṭhahanto A.
313 tassa N, vassa G1, va asso B, assā A G2 Z.
XI. [Devānampiyatissa]

1. Abhayassa vīsatvasse Pakuṇḍassa vīsati ahū, sattatiṁsavasso jātiyā abhisitto Pakuṇḍako.\(^{314}\)

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. Abhayassa vīsatvasse coro āsi Pakuṇḍako. sattarasamhi vassamhi hantvāna satta mātule abhisitto rājābhisekena nagare Anurādhapure.\(^{315}\)

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. atikkante dasavassamhi satṭhivassam anāgate ṭha pesi gāmasimāyo abhayāni gāḷha mākārayi.\(^{315}\)

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. ubhato paribhuṅjitvā yakkhamānusakāni ca anūnāni sattati vassāni Pakuṇḍo rajjam akārayi.\(^{315}\)

4. Enjoying sovereignty both over men and Yakkhas, Pakuṇḍa reigned during full seventy years.

5. Pakuṇḍassa ca atrajo Muṭasīvo nāma khattiyo issaro Tambapaṇṇimhi saṭṭhi vassāni akārayi.\(^{315}\)

5. The son of Pakuṇḍa was the prince called Muṭasīva; this king reigned sixty years over Tambapaṇṇi.

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\(^{314}\) Pakuṇḍassa N, Puṇḍakassa (Puṇḍakassa G1) Y. – sattatiṁsavasso A B G2, sattatiṁsatvassehi Z, sattatiṁsavassa G1, sattatiṁsāya N.

\(^{315}\) °sīmāni N, °sīmāni G1. °sīmāni may be correct; comp. 14, 34. 37. 74; 13, 6; 22, 1. – gāḷha N, kulaṁ Y.
6. Muṭasīvassa atrajā ath’ aṇñe dasa bhātukā,  
Abhayo Tisso Nāgo ca Utti Muttābhayena ca | [59]

7. Mitto Sivo Aselo ca Tisso Kirena te dasa,  
Anulādevī Sīvalā ca Muṭasīvassa dhītaro.\textsuperscript{316}

6-7. There were then ten brothers, the sons of Muṭasīva: Abhaya, Tissa, and Nāga, Utti together with Mattābhaya, Mitta, Siva, and Asela, Tissa, and Kira completing the number of ten, and princess Anulā and Sīvalā, the daughters of Muṭasīva.

8. Ajātasattu aṭṭhame vasse Vijayo idham āgato,  
Udayassa cuddasavassamhi Vijayo kālaṅkato tadā.  
Udayassa soḷase vasse Paṇḍuvāsaṁ abhisiṅcayi.\textsuperscript{317}

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. Vijayassa Paṇḍuvāsassa ubhorājānam antare  
saṁvaccharaṁ tadā āsi Tambapaṇṇi aparājikā.\textsuperscript{318}

9. In the interval between the two kings Vijaya and Paṇḍuvāsa, Tambapaṇṇi was without a king during one year.

10. ekavīsaṁ Nāgadāso Paṇḍuvāso tadā gato,  
Abhayam pi Nāgadāsassa ekābhisekaṁ siṅcayūṁ.\textsuperscript{319}

10. In the twenty-first year of Nāgadāsa, Paṇḍuvāsa died, and they crowned Abhaya in the twenty-first year of Nāgadāsa.

\textsuperscript{316} Khīrena N. – Sīvalā A, Sīvalā B G, Sīlā N, Sīvalī Z. Comp. 17, 76.
\textsuperscript{317} Paṇḍuvāso abhisiṅcayi A, 9sam bhisiṅcayi B G, 9saṁ bhisiṅcayi N, Vāṇḍuvāsaṁ abhisiṅcayi Z. Comp. vv. 12. 39. It seems to me rather doubtful if we are to read “abhisiṅcayi” in all these passages.
\textsuperscript{318} saṁvaccharaṁ Y, sabbabhūri N, sabbabhari G1. – hoti G1 N, āsi Y. – arājikā A.
\textsuperscript{319} Nāgadāse? – ekābhisekam abhis A2. – vv. 11-14 [anāgate] are wanting in B G2 Z.
11. ...sattaras’ eva vassāni catuvisati.\textsuperscript{320}

11. ...seventeen years;\textsuperscript{321} twenty-four ...

12. Candaguttase cuddase ca vasse gato Pakunḍakasavhayo, Candidaguttassasuddasavasse Muṭasīvam abhisiṇcayi.\textsuperscript{322}

12. In the fourteenth year of Candagutta the king called Pakunḍaka died; in the fourteenth year of Candagutta [165] they crowned Muṭasīva.

13. Asokassābhisittato sattarasavasso ahū Muṭasīvo tadā gato.\textsuperscript{1}

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

14. tamhi sattarase vasse chamāse ca anāgate 
   hemante dutiyē māse āsālāhīnakkhattamuttame 
   abhisitto Devānampiyo Tambapaṇṇiṃhi issaro.\textsuperscript{323}

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 Tambapaṇṇi.

15. Chātapabbatapādamhi veḷuyaṭṭhi tayo ahū: 
   setā rajatayaṭṭhi ca latā kañcanasannibhā.\textsuperscript{324}

15. At the foot of the Chāta mountain three bamboo poles were to be found. 
   (The first was) white like silver; its creeper shone like gold.

\textsuperscript{320} sattarase vassāni Y.
\textsuperscript{321} The first words of this fragment seem to refer to the interreign after Abhaya’s death, which lasted seventeen years. The number of twenty-four I cannot explain.
\textsuperscript{322} Muṭasīvo abhisiṇcayi (‘sivātis° G1, ‘sivābhīs° G2) Y, Muṭasīvam abhisiṇcayi N. Comp. v. 8.
\textsuperscript{323} āsālāhīnakkh°.
\textsuperscript{324} veḷuyaṭṭhi? – vv. 16 [kālakām] …. 17 [tath’ eva te] are wanting in B G2.
16. nīlāṁ pītaṁ lohitakaṁ odātaṁ ca pabhassaram
kālakaṁ hoti sassirīkaṁ pupphasaṇṭhānatādisaṁ, l

17. tathāpi pupphayaṭṭhi sā, dijayaṭṭhi tathete,
dijā yattha yathāvaṇṇe evāṁ tattha catuppade. 325 | [60]

16-17. There was also (the second), the flower pole, (whereon most beautiful,) delightful (figures) like the shapes of flowers (presented themselves), dark blue, yellow, red, pure white, and black; and so also (the third), the bird-pole on which birds (appeared), each with its natural colours, and also quadrupeds.

18. hayagajarathā pattā āmalakavalayamuddikā
kakudhasadisā nāma ete aṭṭha tadā muttā. 326 l

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. uppanne Devānampiye tassābhisekatejasā
tayo maṇi āharimṣu Malayā ca janappadā,
tayo yaṭṭhi Chātapādā, aṭṭha muttā samuddakā. l

19. When Devānampiya had succeeded to the throne, (the people,) moved by the splendour of his coronation, brought the three kinds of gems from the Malaya country, the three bamboo poles from the foot of the Chāta hill, and the eight kinds of pearls from the sea-shore.


Boṭatapbatatapadami venuyatthi tayo ahu,
setā rajatayaṭṭhi ca latā kañcanaśannibhā,
nīlādiyādisaṁ pupphaṁ pupphayaṭṭhimhi tādisaṁ,
sakuṇā sakunayaṭṭhimhi sarūpen’ eva sāṃsthitā ’ti.

We may try to correct vv. 15-17 in some such manner:
setā rajatayaṭṭhi ca, latā kañcanaśannibhā;
tathāpi pupphayaṭṭhi sā, [tattha aṭṭhamanaml] l
nīlaṁ pītaṁ lohitakaṁ odātaṁ ca pabhassaram
kālakaṁ hoti sassirikaṁ pupphasaṇṭhānasādisaṁ; l
dijayaṭṭhi tath’ eva sā, [saṭṭhi viya dissare]
dijā yathā yathāvaṇṇā evaṁ tattha catuppade. l

Comp. Mahāvaṁsa. p. 68.

326 kakudhayavisā Z, kakudhasadisā N, kakudhāsavisā A B G. kakudhāpākatikā? – etā aṭṭha? – Between vv. 18 and 19 probably a description was given of the three kinds of maṇi (see Mahāvaṁsa, p. 69, 1.2). Possibly the words “maṇiyo Malayā jātā” (v. 20) belonged to this lost passage.
20. maṇiyo Malayā jātā rājārahā mahājanā
Devānampiyapuññena anto sattāham āharum.

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. disvāna rāja ratanaṁ mahagghaṁ ca mahārahaṁ
asamāṁ atulaṁ ratanaṁ acchariyam pi dullaḥaṁ.

21. When the king saw these costly, precious treasures, the unequalled, incomparable, wonderful, rare treasures, –

22. pasannacitto giram abbhudirayi:
ahaṁ sujāto kulino naraggo,
suciṇṇakammassa me īdisam phalāṁ,
ratanaṁ bahusatasahassajātīkāṁ327

22. 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, –

23. laddhaṁ mama puñṇakammamasambhavaṁ.
ko me arahati ratanānaṁ abbihāraṁ sampāṭicchituṁ,328

23. my mother or my father, a brother, relations, friends, or companions?” Thus meditating the king remembered prince Asoka.

24. mātā pitā ca bhātā vā īnatimittā sakhā ca me?
itī rājā vicintento Asokaṁ khatṭiyāṁ sari.

24. my mother or my father, a brother, relations, friends, or companions?” Thus meditating the king remembered prince Asoka.

25. Devānampiyatissa ca Dhammāsoko narādhibhū
adīṭṭhasahāyā ubho kalyāṇa dalhabhattikā.

25. Devānampiyatissa and Dhammāsoka, the master of men, were both intimate friends, united by faithful affection, though they never had seen each other.

328 In the collation of N, in the first hemistitch the word “passatha” is given, without any indication of the word it is intended to replace. laddhaṁ mama passatha puñṇasambhavaṁ?
26. atthi me piyasahāyo Jambudīpasa issaro
Asokadhammo mahapuñño sakāh pāṇasamo mama,
   "I have a dear ally, the ruler of Jambudīpa, the righteous Asokadhamma, a
friend dear as my life.

27. so me arahati ratanānaṁ abhihāram sampatjicchitiṁ,
   aham pi dātum arahāmi aggam sāsanaṁ dhanaṁ.
   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. utṭhehi kattāra taramāno ādāya ratanaṁ imaṁ
   Jambudīpavhayaṁ gantvā nagaraṁ Pupphanāmakaṁ
   aggaratanaṁ payacchehi Asokaṁ mama sahāyakaṁ.
   Arise, my dear (?) quickly take these treasures, go to Jambudīpa, to the
city called Puppha(pura), and present these most precious treasures to Asoka, my
ally."

29. Mahāariṭṭho Sālo ca brāhmaṇo
   Parantapabbato Putto Tisso ca gaṅako
   ... ime caturo dūte pāhesi Devānampiyo.
   Mahāariṭṭha, Sāla, the Brāhmaṇa Parantapabbata, the astrologer Puttatissa,
these four men were the messengers despatched by Devānampiya.

30. pabhassaranaṁ tayo aṭṭha muttāvarāni ca
    patodayatṭhtītayaṁ c’etain sanḵharatanam uttamāṁ
    bahuratanāṁ parivārena pāhesi Devānampiyo.
   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.

329 Jambudīpasa Y, Jambumaṇḍassa G1 N.
330 sāsanaṁ dhanaṁ A B G2, sāsanakaṁ dhanaṁ Z, sāsanaodanaṁ N, sāsanaṁ odakaṁ
   G1. pasādhanaṁ dhanaṁ?
331 utṭhehi kattāra N, utṭh9 sattā G1, aṭṭhehi muttehi Y. utṭhehi tāta? – pavacchehi G1 N,
   payacchehi Y. paṭicchehi? – mama sahāyakaṁ N, sahāyaṁ mama Y.
332 The king addresses his nephew Ariṭṭha; see the Mahāvaṁsa, p.69
333 Comp. Mahāvaṁsa Ṭīkā: dijan ti Hālipabbataṁ nāma brāhamaṇaṁ, amaccaṁ ti
   Mallānāmakaṁ ca amaccaṁ, gaṅakaṁ ti Gaṅakaputtatisaṁ nāma gaṅakaṁ cà ’ti.
334 ṭtayaṁ cetaṁ A B G2, ṭtayaṁ ceva Z, sayaṁ cātaṁ G1, sayaṅjāta N. –
   bahuratanapaṅ G1 N.
31. The king sent his minister Śāla and his commander-in-chief Ariṭṭha, Parantapabbata, and his astrologer Puttatissa, who were delighted (?) (with this service).

Devānampiyatissa’s Coronation, 1st telling

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 koṭi?) of clothes which are (cleansed by being passed through the fire) without being washed, costly towels, –

34. most precious yellow sandal wood, and measures of rouge, yellow, and emblic myrobalan; and therewith he sent this message:

35. “The Buddha is the best among those who are worthy of presents, the Faith is the best of all things which refer to the extinction of the passions, and the Saṅgha is the best field of merit: these are the three best objects in the world of men and Devas.

335 Parantapabbataṁ? – haṭṭhe?
336 chattaṁ ca sārapāmaṅgañ? comp. 12, 1. 17, 83. – kannasīvakañ G1 N, kannabhūsanañ Y; kaṇṇabhūsanañ? – saṅkhañ Y, kaññañ N.
338 I have adopted Turnour’s translation of “adhovimañ” (Mahāvaṁsa, p. 70)
36. imañ cāhaṁ namassāmi uttamatthāya khattiyo.\textsuperscript{339} |

36. To this (triad) I, the prince, pay my reverence for the sake of the highest bliss.” [167]

37. pañca māse vasitvāna te dūtā caturo janā ādāya te paññākāraṁ Asokadhammena pesitam |

37. Those four messengers having sojourned five months (in Pāṭaliputta, departed,) taking away the presents sent by Asokadhamma, –

38. visākhamāse dvādasapakkhe Jambudīpā idhāgatā abhisekaṁ saparivāram Asokadhammena pesitam\textsuperscript{340} |

38. and arrived in this island from Jambudīpa on the twelfth day of the increasing moon in the month of Vesākha. The requisites for the coronation having been sent by Asokadhamma, –

39. dutiyaṁ abhisścittha rājanaṁ Devānampiyaṁ. abhisitto dutiyābhiseko visākhamāse uposathe\textsuperscript{341} |

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. tayo māse atikkamma jeṭṭhamāse uposathe Mahindo sattamo hutvā Jambudīpā idhāgato.\textsuperscript{342} |

40. one month after that day, on the full moon day of the month of Jeṭṭha, Mahinda arrived in this island from Jambudīpa together with his six companions.

\textit{Rājābhisekabhaṇḍaṁ Niṭṭhitam}

\textit{Here ends the Description of the things for the Royal Coronation}

\textit{Bhāṇavāraṁ Ekādasamaṁ}

\textit{The Eleventh Section for Recitation}

\textsuperscript{339} uttamattāya A B G, After “khattiyo”, one or two lines similar to 12, 6 are wanting.

\textsuperscript{340} vesākhamāse A.

\textsuperscript{341} dutiyābhisekena? comp. 17, 87. – vesākhamāse!

\textsuperscript{342} tayo māsaṁ A B G2.
XII. [The Coming of Mahinda]

Devānampiyatissa’s Coronation, 2nd telling

1. [62] Vālavījaniṁ uṇhīṣaṁ khaggaṁ chattaṁ ca pādukaṁ veṭhanaṁ sārapāmaṅgaṁ bhīṅkāraṁ nandivaṭṭakaṁ

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. sivikaṁ saṅkhaṁ Gaṅgodakaṁ adhovimaṁ vatthakoṭiyaṁ suvaṇṇapāṭikaṭacchuṁ mahagghaṁ hatthapuṅṭhamaṁ

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. Anotattodakaṁ kājaṁ uttamaṁ haricandanaṁ aruṇavaṇṇamattikaṁ añjanaṁ nāgamāhaṭaṁ

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. harītakaṁ āmalakaṁ mahagghaṁ amatosadhaṁ saṭṭhivāhasatasaṁ sāliṁ sugandhaṁ sukamāhaṭaṁ puṇṇakammābhiniṁbattaṁ pāhesi Asokasavhayo.

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. ahaṁ buddhaṁ ca dhammaṁ ca saṅghaṁ ca saraṇaṁ gato upāsakattaṁ desemi Sakyaputtassa sāsane.345

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.

343 Comp. 17, 33 et seq. These verses are quoted (“vuttam pi ātaṁ Dipavaṁse”) in the Samantapāsādikā.

344 Instead of “Gaṅgodakaṁ adhovimaṁ” the Samantap. reads “vaṭaṁsañ ca adhoviṁ”.

345 upāsakattaṁ vedesiṁ, the Samantap.
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. [168] As the messengers had departed, –

8. many Theras who possessed the great (magical) powers addressed Mahinda, in the most excellent Asokārāma, out of compassion for the country of Laṅkā, (as follows:)

9. “The time has come to establish the Faith in the island of Laṅkā; go, most virtuous one, convert the island of Laṅkā.”

10. The wise and learned Mahinda, the enlightener of the island, having heard the speech of the Fraternity, consented together with his companions.

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346 saddhāsaraṇāṁ upehisi, the Samantap.
347 samasamaṁ N, chamaghaṁ (corrected into samasamaṁ) G1, sambhāvanaṁ A B G1 Z. – gataṁ dūtena B G Z.
348 gaccha tuvaṁ A. – pasāda (‘dā) B G dīpalaṁcakaṁ A B G, pasāda dīpalaṅjakaṁ N, Laṅkādīpaṁ pasādītuṁ Z. pasādaya dīpā? I cannot give any satisfactory explanation of the last word, which is spelt in N with ū, in the other MSS. frequently with ū, sometimes with û. In the Apadāna (Phayre MS., fol. khai) it is said of a Buddha who is going to cross the Gaṅgā: āgantāva ca sambuddha āruhi nāvalaṅcakaṁ. Prof. E. Kuhn proposes to take ālaṅcaka as connected with sansc. laṅja which the lexicographers give as a synonym of kaccha.
11. ekaṁsaṅ cīvaraṁ katvā paggahetvāna añjaliṁ
abhivādayitvā sīrasā: gacchāmi dipaṁṣaṅkaṁ. l

11. Adjusting his robe so as to cover one shoulder, raising his clasped hands, and saluting them with an inclination of the head, (be said:) “I go to the island of Laṅkā.”

12. Mahindo nāma nāmena saṅghathero tadā ahū,
Iṭṭhiyo Uṭtiyo thero Baddhasālo ca Sambalo l [63]

12. The (prince) called Mahinda became then the chief of that number; Iṭṭhiya and the Thera Uṭtiya, Bhaddasāla and Sambala, –

13. sāmaṇero ca Sumano chaḷabhiṅño mahiddhiko,
ime paṅca mahātherā chaḷabhiṅṅa mahiddhikā
Asokāramamahā nikkhantā caramānā sahaṅgaṇaṁ, l

13. and the novice Sumana who was possessed of the six (supernatural) faculties and of the great (magical) powers, those five great Theras being possessed of the (same) six (supernatural) faculties and great (magical) powers, departing from the Asokārāma went forth together with their retinue.

14. anupubbena caramānā Vedissagiriyaṁ gatā.
vihāre Vedissagirimhi vasitvā yāvadicchakam349 l

14. Wandering from place to place they reached Vedissagiri. They sojourned as long as they liked in the monastery of Vedissagiri.

15. mātaraṁ anusāsetvā saraṇe sīle uposathe
patiṭṭhapesi saddhamme sāsane dīpavāsinaṁ. l

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. sāyaṅhe paṭisallāṇa Mahindathero mahāgaṇi
samayāṁ vā asamayāṁ vā vicintesi rahagato.350 l

16. (Once) in the evening, Thera Mahinda, the great teacher, retiring into solitude, reflected whether the time would be favourable or unfavourable (for the conversion of Laṅkā).

349 Vedissagiriyaṁgatā N, Vedissagirisāṅgatā G1, Cetiyagirisāṅgatā Y. Vedissagiriyaṁ
gatā? – Cetiyagirimhi A B G, Cetiyagiri Z, Vedissagirimhi N.
350 paṭisallīno?
17. terasaṅkappaṁ aṅñāya Sakko devānam issaro pātur ahū therasaṅmukhe santike aṭṭhabhāsatha: \(^{351}\)

17. Perceiving the thought of the Thera, Sakka the chief of gods appeared to the Thera, and thus addressed him face to face:

18. kālo te hi mahāvīra Laṅkādīpapasādanaṁ, khippaṁ gaccha varaḍīpaṁ anukampāya pāṇinaṁ. \(^{351}\)

18. “The time has come to thee, great hero, to convert Laṅkādīpa; go quickly to the best of islands out of compassion for created beings.

19. Laṅkādīpavaramaṁ gaccha dhammaṁ desehi pāṇinaṁ, pakāsaya catusaccam satte mocehi bandhanā. \(^{351}\)

19. Go to the most excellent Laṅkādīpa, preach the Dhamma to created beings; proclaim the four Truths, release men from the fetters (of sin); –

20. sāsanaṁ buddhajeṭṭhassa Laṅkādīpamhi jotaya. byākataṁ c’āsi nāgassa bhikkhuṣaṅgho ca sammato, \(^{352}\)

20. make illustrious the doctrine of the supreme Buddha in Laṅkādīpa. Thy (advent) \([169]\) has been foretold by the Chief (of the Faith); the fraternity of Bhikkhus has elected thee –

21. aham ca veyyāvatikam Laṅkādīpassa cāgame karomi sabbakiccāni, samayo pakkamituṁ tayā. \(^{351}\)

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. Sakkassa vacanaṁ sutvā Mahindo dīpajotako bhagavatā subyākato bhikkhuṣaṅghena sammato \(^{352}\)

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, –

\(^{351}\) terasaṅkappam N, tesaṁ saṅk Y, therasaṅkappaṁ?

\(^{352}\) byākataṁ casi (cāsi N) nāgassa G1 N, byākato Sakyasīho ca (sīho A) A B G2, byākate Sakyasīhassa Z, byākato c’āsi nāgassa?
23. *Sakko ca maṁ samāyāci, patiṭṭhissāmi sāsanaṁ.*

gacchām’ aham Tambapaṇṇiṁ, nipuṇā Tambapaṇṇikā.\(^{353}\)

23. and Sakka has exhorted me; I shall establish the Faith; I will go to Tambapaṇṇi; subtle is the people of Tambapaṇṇi, –

24. *sabbadukkhakkhayāṁ maggaṁ na suṁanti subhāsitāṁ.*

tesaṁ pakāsayissāmi, gamissām dīpalañjakaṁ.\(^{354}\)

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. *kālaññū samayaññū ca Mahindo Asokatrajo*

gamanāṁ Laṅkātalaṁ ſatvā āmantayi sahaggaṇe
Mahindo gaṇapāmokkho samānupajhāyake catu,\(^{354}\)

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. *sāmaṇero ca Sumaṇo Bhaṇḍuko ca upāsako,*

cchannaṁ ca chaḷabhīṁnāṇaṁ pakāsesi mahiddhikoː \([64]\)

26. the novice Sumana, and the lay-disciple Bhaṇḍuka. To these six men who were endowed with the six (supernatural) faculties, (Mahinda) who possessed the great (magical) powers, thus made known (his intention):

27. *āyāma bahulaṁ ajja Laṅkādipaṁ varuttamaṁ,*

pasādema bahū satte, patiṭṭhāpessāma sāsanaṁ.\(^{355}\)

27. “Let us go now to the extensive, most excellent island of Laṅkā, let us convert many people and establish the Faith.”

\(^{353}\) _patiṭṭhassāmi_ G1. _patiṭṭhapessāmi?_

\(^{354}\) “Laṅkātalaṁ” may be the correct reading; I should prefer, however, “kāla-kālaṁ” (the right and the wrong time). – sahaggaṇo N, sahagaṇo B G2, sahāgaṇe A Z, samāgaṇe G1.

\(^{355}\) lahuṁ A B G2, balaṁ Z, bahulaṁ G1 N.
28. sādhū 'ti te paṭissutvā sabbe attamanā ahū: 
gacchāma bhante samayo nage Missakanāmake, 
rājā ca so nikkhamati katvāna migavaṁ purā. 356 |

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. Sakko tuṭṭho vāsavindo Mahindatherassa santike 
paṭisallānagatassa idaṁ vacanam abravi:  |

29. Sakka, the chief of the gods, was delighted and addressed Thera Mahinda 
who had retired into solitude, with the following speech:

30. mārisa tvam pi bhagavatā subyākato: anāgatamaddhāne Mahindo 
bhikkhu dīpaṁ pasādayissati, vitthārikāṁ karissati jinasāsanaṁ, 
anupavattissaṁ dhammacakkaṁ, satte mahādukkhā uddharitvā thale 
patīṭṭhāpessati, bahujanahitāya paṭipajjissati bahujanasukhāya 
lokānukampāya atthāya hitāya sukhāya devamanussānan ti. 357 |

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.” [170]

356 nagaṁ "makaṁ A B G2.
357 Mahindo nāma bhikkhu A. Comp. the following passage which occurs identical both 
in the Samantapās. and in the Thūpavaṁsa: “sammāsambuddhena ca tumhe byākatā 
anāgate Mahindo nāma bhikkhu Tambapaṇnidīpaṁ pasādessatī”. – anuppavattessati? 
– phale A B G2.
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 Tambapaṇṇi, 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 Tambapaṇṇi, I will show the light (to the island) and cause the splendour of the Jina to increase. (Tambapaṇṇi) 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. Tambapaṇṇi 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.

358 paṭṭhacaro N, piṭṭhacāro? I owe this conjecture to M. Senart. – homīti N, niddīṭṭhaṁ A, niddīṭṭhiṁ B, niṭṭhiṭṭhiṁ G, niccaṁ Z.

33. avijjandhakāraṁ bhinditvā ālokaṁ dassayissāmi, jotayissāmi kevalaṁ Tambapaṇṇiṁ jinasāsanan ti. evam uṣahito ca pana vāsavindena devarājena evaṁvācasāṅkana utṭhāya paṭisallānā viriyapāramipattha apalokayi bhikkhusaṅghan ti.  

33. I shall destroy the darkness of error and throw light on all Tambapaṇṇi, I shall cause to shine the religion of the Jina.” Being thus exhorted by Vāsavinda, the chief of gods, by such a speech, he rose up from his solitude, and having attained to the fullness of resolve, he thus asked for the assent of the fraternity of Bhikkhus:

34. gacchāma mayaṁ Tambapaṇṇiṁ, nipuṇā Tambapaṇṇikā, sabbadaṇkhhakkhayaṁ maggam na suṣanti subhāsitaṁ. tesaṁ santappayissāma gacchāma dīpam uttamaṁ.  

34. “Let us go to Tambapaṇṇi; the people of Tambapaṇṇi are subtle; (yet) they have not heard of the well proclaimed path which leads to the destruction of all suffering. I shall proclaim it to them, I shall go to the island of Laṅkā.”

35. Vedissagiriye ramme vasītā tiṁsa rattiyo: kālaṁ ca gamanaṁ dāni, gacchāma dīpam uttamaṁ.  

35. Having resided thirty days on the delightful hill of Vedissa, (they reflected thus:) “It is now time to start; let us go to the best of islands.”

36. palinā Jambudīpato haṁsarājā va ambare, evam uppatīta therā nipatiṁsu naguttame.  

36. They flew through the air from Jambudīpa, as the king of swans flies in the air. Having thus risen, the Therās alighted on the best of mountains (Missaka).

37. purato puraseṭṭhassa pabbate meghasannibhe patiṭṭhahiṁsu Missakakūṭamhi haṁsā va nagamuddhani.  

37. To the east of the most excellent town (Anurādhapura), on the cloud-like mountain they stationed themselves, on the top of Missaka, as swans (alight) on the summit of a hill.

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360 jotayissāmi is wanting in Y. ālokaṁ dassayissāmi kevalaṁ Tambapaṇṇiṁ, jotayissāmi jinasāsanan ti? – ⁰vācayitena A, ⁰vācayiṁtena B G2. evaṁvācakena?
361 tesaṁ pakāsayissāma? (comp. v. 24).
362 Cetiyagiriye A Z, Cetiye g° B G, Vedissagiriye N. – Samantap.: kālo ca gamanaṁ ʿti. I believe that we ought to adopt this reading in the Dipavaṁsa also.
363 patiṭṭa A G2, patinā B, paṭinā G1, palinā N, Samantap.; idaṁ vatvā mahāvīro uggāmchi Z. paḷinā?
38. The (Thera) called Mahinda was then the chief of that fraternity; Iṭṭhiya, Thera Uttiya, Bhaddasāla, and Sambala, –

39. the novice Sumana, and the lay-pupil Bhaṇḍuka, all these possessing the great (magical) powers, were the converters of Tambapaṇṭi.

40. The Thera, rising into the air as the king of swans rises to the sky, stationed himself to the east of the most excellent town on the cloud-like mountain, –

41-42. on the top of Missaka, as swans (alight) on the summit of a hill. At that time Devānampiyatissa, the son of Muṭasīva, was king and ruler of Tambapaṇṭi. The eighteenth year had elapsed since the coronation of Asoka, –

43. and full seven months since the coronation of Tissa, when Mahinda, twelve years (after his Upasampadā ordination), arrived in this island from Jambudīpa.

44. In the last month of summer, on the full moon day of the month Jeṭṭha, under the asterisms Anurādha and Jeṭṭha, 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. Thera (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?”

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367 tararūpa N, tadarūpo G1, tathārūpo Y.
368 addasa A – duṭṭhar° A B G, paduṭṭhar° Z n.
51. **samaṇo ’ti maṁ manussalokeyaṁ khattiya pucchasi bhūmipāla.**
   samaṇā mayaṁ mahārāja dharmarājassā sāvakā
tam eva anukampāya Jambudīpā idhāgatā.  

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 Samaṇas, great king, pupils of the king of Truth; out of compassion towards thee we have repaired hither from Jambudīpa.”

52. **āvudhaṁ nikkhipitvāna ekamantaṁ upāvisi,**
nisajja rājā sammodi bahuṁ atthūpasamhitām.  

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. **sutvā therassa vacanaṁ nikkhipitvāna āvudhaṁ**
tato theram upagantvā sammodītvā ca pāvisi.  

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. **amaccabalakāyo ca anupubbanā samāgatā**
parivāretvāna atthāṁsu cattārīsa sahassiyō.  

54. Gradually the ministers and the troops also arrived; fourty thousand men in number they surrounded (the king and the Theras).

55. **disvā nisinnatherānaṁ balakāye samāgate:**
aññe atthi bahuḥ bhikkhū sammāsambuddhāsāvakā?  

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. **tevijjā iddhippattā ca cetopariyakovidā**
khīpāsāva arahanto bahuḥ buddhassa sāvakā.  

56. “There are many disciples of Buddha, versed in the threefold science, possessed of the (magical) powers, well acquainted with the exposition of the qualities of mind, who have subdued their passions and reached Arahatship.”

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369 The first line (samaṇo – bhūmipāla) is given in A G1 N only, the second (samaṇā – sāvakā) in A B G2 Z; in A in which both lines are given *manu prima*, the first is included in brackets. I believe that both lines are written by the author of the Dīpavaṁsa; see the Introduction. = °lokiyaṁ? – pucchasi N, passasi A pacchasi G1.

370 sammodītvāna Y, °tvā ca N, – c’ upāvisi!
57. *ambopamena jānitvā paṇḍit’ āyaṁ arindamo desesi tattha suttantaṁ hathipadam anuttaram. |

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 Hathipada Sutta.\(^{371}\)

58. *sutvāna taṁ dhammavaraṁ saddhājāto va buddhimā cattārīsasahassāni saraṇaṁ te upāgamum. |

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. *tato attamano rājā tuṭṭhahaṭṭho pamodito āmantayi bhikkhusaṅghaṁ: gacchāma nagaraṁ puraṁ.\(^{372}\) | [67]

59. Then the king, glad, highly delighted and joyful, addressed the fraternity of Bhikkhus: “Let us proceed to the town, my capital.”

60. *Devānavhayarājānaṁ subbatamī sabalavāhanaṁ paṇḍitaṁ buddhisampannaṁ khippam eva pasādayi.\(^{373}\) |

60. Quickly (Mahinda) converted the pious, learned and wise king called Devānam(piya) together with his army.

61. *sutvāna rañño vacanaṁ Mahindo etad abravi: gacchasi vaṁ mahārāja, vasissāma mayaṁ idha.\(^{374}\) |

61. Hearing what the king said, Mahinda replied: “Go you, great king; we shall stay here.”


62. When he had sent away the king, Mahinda, the enlightener of the island, addressed the fraternity of Bhikkhus: “Let us confer the Pabbajjā ordination on Bhaṇḍuka.”

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\(^{371}\) Ed. note: Either MN 27: Cūḷahatthipadopama or MN 28: Mahāhatthipadopama.

\(^{372}\) 59. 60. Probably we should transpose these two verses.

\(^{373}\) Devānavhayarājānaṁ (“vharāj” M, Devānampiyarājānaṁ N.  

\(^{374}\) gacchāhi?
63. therassa vacanaṁ sutvā sabbe turitamānasā
gāmasīmaṁ vicinitvā pabbājētvāna Bhaṇḍukāṁ,
upasampadaṁ ca tatth’ ēva arahattaṁ ca pāpuṇi.  |

63. Having heard what the Thera said, they all quickly turning their thoughts
(towards [173] that object) examined the village boundary and conferred the
Pabbajjā ordination on Bhaṇḍuka. At the same time he received the
Upasampadā ordination and attained Arahatship.

64. girimuddhāni ṭhito therō sārathīṁ ajiḥbhaḥāsatha:
alaṁ yānaṁ na kappati paṭikkhīṭtāṁ tathāgatāṁ.375  |

64. The Thera standing on the top of the mountain said to the charioteer:376
“Nay, a chariot is not suitable (to us); the Tathāgata has rejected (its use).”

65. uyyojētvāna sārathīṁ therō vaśī mahiddhiko
gagane haṁsarājā va pakkamiṁsu vihāyasā,
oroḥetiṁva gaganā paṭhaviyāṁ paṭiṭṭhitā.377  |

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. nivāsanaṁ nivāsente pārupite ca cīvaraṁ
disvāna sārathi tuṭṭho rājānaṁ ca pavedayi.378  |

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. pesetvā sārathīṁ rājā amacce ajiḥbhaḥāsatha:
maṇḍapaṁ paṭiyādetha antonivesane pure.  |

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.

375 tathāgate? With regard to the grammatical construction comp. 14, 22. 62.
376 The king had sent his chariot the next morning for bringing the Theras to the town;
see Mahāv., p.81.
377 therā ṿ maḥiddhikā? – āroḥetiṁva Z, āroḥetiṁva A B G, orohetiṁva N. orohitvāna?
378 [pārupi]te N, pārupitaṁ Z, o)pitaṁ A, phārupitaṁ B, phārupitaṁ G. pārupante?
68. kumārā kumāriyo ca itthāgāraṇa ca deviyo
dassanāṁ abhikaṅkhantā there passantu āgate. l

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. sutvāna rañño vacanaṁ amaccā kulajātikā
antonivesanamajjhe akaṁsu dussamaṇḍapam.379 l

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. vitānaṁ chāditaṁ vatthaṁ suddhaṁ setaṁ sunimmaḷaṁ
dhajasāṅkhaparivāraṁ setavatthehi 'laṅkataṁ, l

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. vikīṇṇavālukā setā setapuppha susa
thātā alaṅkatamaṇḍapā setā himagabbhasamūpamā.380 l

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. sabbasetehi vatthehi alaṅkāretvāna maṇḍapaṁ
abhantaram samaṁ katvä rājānam paṭivedayum:381 l

72. Having decorated the hall with entirely white cloth and having made the floor level, they spoke to the king:

73. parinīṭṭhitaṁ mahārāja maṇḍapaṁ sukataṁ subhaṁ,
āsanaṁ deva jānāhi pabbajitānulomikaṁ. l

73. “The well constructed, beautiful hall, great king, is completed; choose now, Sire, seats which are suitable for ascetics.”

379 kulapubbajā G1, kulapabbaā N. – antonivesane majjhe Y.
380 alaṅkatamaṇḍapā seems to be corrupted; only one maṇḍapa was constructed (see also mahāvaṁsa, p. 82 1, 2). āmaṇḍapaṁ setaṁ āmaṁ?
381 abhuttaraṁ N, abbhuntara G1.
74. taṅkhaṇe sārathi raṇño anupatto pavedituṁ: [68] yānaṁ deva na kappati bhikkhusaṅghassa niśīditum.  

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. ayaṁ acchariyamī deva sabbe therā mahiddhikā paṭhamaṁ maṁ uyyojetvā pacchā hutvā pur’ āgatā.  

75. O wonderful. Sire! all the Theras who possess the great (magical) powers, first remained behind me after having sent me away, (but now) [174] they have arrived before me.

76. uccāsayanamahāsayaṇaṁ bhikkhūnaṁ na ca kappati, bhummattharaṇaṁ jānātha te therā āgacchanti.  

76. A high seat and a great seat are not suitable for the Bhikkhus; order a carpet (for them); the Theras approach.”

77. sārathissa vāco sutvā rājāpi tuṭṭhamānaso paccuggantvāna therānaṁ abhivādetvā sammodayi.  

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. pattāṁ gahetvā therānaṁ saha therehi khattiyo pūjento gadhamālehi rājadvāram upāgami.  

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. raṇño antepuraṁ therō pavisetvāna maṇḍapaṁ addasa santhataṁ bhūmiṁ āsanaṁ dussavāritaṁ.  

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.

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383 aho acchariyamī?
384 āgacchanti Y (āgacchante G1), agacchante N.
385 pavisetvāna! – āsane dussacāruke A B G2, āsanaṁ (āsana G1) dussavāritaṁ G1 N, āsanaṁ dussalaṅkataṁ Z. ṛṣi dussacchāditaṁ?
80. nisīdīṁsu yathāpaññatte āsane dussavārite, nisinne udakaṁ datvā yāguṁ datvāna khajjakāṁ. 386 |

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. paṇītaṁ bhojanaṁ raṇo sahatthā sampavārayi. bhuttāvibhojanaṁ therāṁ onītapattapāṇinām 387 |

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. āmantayi Anulādeviṁ saha antoghare jāne: okāsaṁ jānātha devī, kālo te payirupāsitum. |

82. (the king) addressed queen Anulā together with the women of the interior apartments: “You know the opportunity, queen; it is time to pay your respects to them (the Theras).”

83. therānaṁ abhivādetvā pūjetvā yāvadicchakāṁ Anulā nāma mahesi kaññāpañcasatāvatā 388 |

83. Queen Anulā, surrounded by five hundred girls, bowed to the Theras and honoured them to her heart’s content.

84. upasaṅkamitvā therānaṁ abhivādetvā upāvisi. tesaṁ dhammaṁ adesesi petavatthuṁ bhayānakaṁ 389 |

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, –

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386 yathābuḍḍham santhate dussapīṭhake A, yathāpaññatte āsane dussavārite (dussavirite G1, dussasanthate B G2, dussapasārite Z) B G N Z.

387 rājā sahatthā? vv. 81. 82 give a fair specimen of the grammatical incorrectness which prevails throughout the whole Dipavaṁsa. I do not think we ought to make any corrections, or that anything is wanting. The passage of the ancient Sinhalese Aṭṭhakathā of which this is a metrical paraphrase, has been rendered thus in the Samantap.: “rājā there paṇīṭena khādaniyena bhojanīyena sahatthā santappetvā sampavāretvā Anulādevipamukkhanī pañcā itthisatāni therānam abhivādanam pūjāsamakāraṁ ca karontū ‘ti pakkosāpetvā ekamantam nisīdi.”

388 This stanza is wanting in B G2. – ṽvatā A G1, ca tā Z n.

389 tāsāmī?
85. vimānaṁ saccasaṁyuttaṁ pakāsesi mahāgaṇī.
sutvāna taṁ dhammavaraṁ saddhājātā vibuddhimā\textsuperscript{390} l

86. Anulā mahesī sahakaññā pañcasatā tadā
sotāpattiphale 'ṭṭhamīsu, paṭhamābhisamayo ahū. l

85-86. the Vimāna stories, the Saccasaṁyutta.\textsuperscript{391} When they had heard that most excellent (portion of the) Doctrine, princess Anulā and her five hundred attendants, like a wise man (?) in whose mind faith has arisen, attained the reward of Sotāpatti; this was the first case of the attainment (of a stage of sanctification which occurred in Laṅkā).

\textit{Bhāṇavāraṁ Dvādasamaṁ}

\textit{The Twelfth Section for Recitation}

\textsuperscript{390} vibuddhimā N, bhibuddhimā Y. saddhājāto va buddhimā (comp. v. 58)?

\textsuperscript{391} Ed. note: SN 56.
XIII. [The Earthquakes]

1. Adiṭṭhapubbā gaṇā sabbe janakāyā samāgatā
rājanivesanadvāre mahāsadd’ ānusāvayum.\(^{392}\)

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. sutvā rājā mahāsaddaṁ upayuttamaṁ puraṁ:
kimatthāya puthū sabbe mahāsenā samāgatā?\(^{393}\)

2. The king hearing the great noise … (asked:) “For what reason have [175] all these numerous people, has this great crowd, assembled?”

3. ayaṁ deva mahāsenā saṅghadassanam āgatā,
dassanaṁ alabhamānā mahāsaddaṁ akaṁsu te.\)

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. antepuraṁ susambādhāṁ janakāyā patiṭhitum,
hathisālaṁ asambādhāṁ, therāṁ passantu te janā.\)

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. bhuttāvi anumodetvā uṭṭhahitvāna āsanā
rājagharā nikkhamāḥ hatthisālaṁ upāgami.\)

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. hatthisālambhi pallaṅkaṁ paññāpesuṁ mahārahaṁ,
nisīdi pallaṅkavare Mahindo dīpajotako.\)

6. In the elephant stables they prepared a magnificent couch; on that excellent couch Mahinda, the enlightener of the island, sat down.

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\(^{392}\) gaṇā N, vanā G2, te Y.

\(^{393}\) upasaṅkamma kāritaṁ G2, upayuttam akaṁpuraṁ N, upayuttanakaṁ mayaṁ G1. I refrain from offering any conjecture.
7. nisinna pallaṅkavare Mahindo gaṇapuṅgavo
kathesi tattha suttantaṁ devadūtaṁ varuttamaṁ.394 |

7. Seated on that most excellent couch Mahinda, the chief of (that) company (of Bhikkhus), then preached the most excellent Devadūta Sutta.395

8. sutvāna devadūtaṁ taṁ pubbakammapaṁ sudāruṇam
bhītā saṁvegam āpāduṁ nirayabhayatajītā.396 |

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. ṇatvā bhayaṭṭite satte catusaccam pakāsayi.  
pariyosāne sahassānaṁ dutiyābhisamayo ahū. |

9. When he saw that the people were oppressed by fear, he proclaimed the four Truths; at the end (of his discourse) one thousand men attained (sanctification); this was the second case of the attainment (of sanctification which occurred in Laṅkā).

10. hatthisālamhā nikkhamma mahājanapurakkhato
tosayanto bahū satte buddho Rājagahe yathā.397 |

10. Leaving the elephant stables (he went forth), followed by a great crowd, delighting many people, as Buddha had done in Rājagaha.

11. nagaramhā dakkhiṇadvāre nikkhamitvā mahājanā Mahānandanaṅvanaṁ nāma uyyānaṁ dakkhiṇā pure.398 |

11. The crowd left the town by the southern gate; there was a pleasure garden called Mahānanda, to the south of the town.

394 nisinno A B.  
395 Ed. note: MN 130.  
396 bhītā saṁvegam āpāduṁ N, bhītā saṁtemāpāruṁ G1, bhītiṁ sattā (satte Z) pāpuniṁsu Y.  
397 °sālāya Y, °sālama G1, °sālamhā N.  
12. rājuyānamhi pallaṅkaṁ paññāpesuṁ mahārahaṁ, tattha thero nisīditvā kathesi dhammam uttamaṁ. 1

12. In (this) royal pleasure garden they prepared a magnificent couch; there the Thera sat down and preached the most excellent Dhamma.

13. kathesi tattha suttantaṁ bālapaṇḍitam uttamaṁ, tattha pāṇasahassānaṁ dhammābhīsamayo ahū. 1

13. There he preached the most excellent Bālapaṇḍita Suttanta. At that time one thousand created beings attained sanctification through the Dhamma.

14. mahāsamāgamo āsi uyyāne Nandane tadā, kulagharaṇi kumārī ca kulasuṇhā kulaputtiyo 1 [70]

14. 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.

15. saṅgharīta tadā hutvā theraṁ dassanam āgatā. tehi saddhiṁ sammodento sāyaṇhasamayo ahū. 400

15. (The king therefore [176] addressed Mahinda:) “The Theras may pass the night here in the Mahānandana garden; it is too late for going hence to the distant dwelling in the mountains.”

16. idh’ eva therā vasantu uyyāne Mahanandane, atisāyaṁ gamiyantā ito dūre giribbaje. 401

16. (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.”

399 Ed. note: MN 129.
400 saṅgharīta N, saṅghariva (‘rīva M) Y. saṅghaṭitā? – tāhi saddhiṁ sammodente?
401 gamiyantā B G, gamayantā A, gamīyantā Z n. Samantap.: “akālo bhante idāni tattha gantuṁ” I conjecture “agamanīyāṁ”
18. Mahāmeghavanaṁ nāma uyyānaṁ vivuttaṁ mama
gamanāgamanasampannam nātidūre na santike, |

18. (Tissa answered:) “There is a solitary garden of mine, the Mahāmeghavana, suitable for going and coming, not too far and not too near, –

19. atthikānaṁ manussānaṁ abhikkamanasukhāgamaṁ,
appakīṭtāṁ divā saddena, rattiṁ saddinga na jāyati, 402 |

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. paṭisallānasāruppaṁ pabbajītanulomikāṁ
dassanachāyasampannam pupphaphaladharam subhaṁ. |

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. vatiyā suparikkhittaṁ dvāraṭṭālasugopitaṁ,
rājdvarāṁ suvibhattaṁ uyyāne me manorame, |

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. suvibhattā pokkharaṇī saṅchannaṁ padumuppalaṁ
sītuḍakaṁ supatiṭṭham ādhipupphabhigandhiyaṁ. 403 |

22. a well constructed lotus-pond covered with white and blue lotuses, cold water in suitable reservoirs, which is sweetly scented by flowers.

23. evaṁ rammaṁ mam’ uyyānaṁ sahasaṅghassa phāsukaṁ,
āvasatu tahiṁ therō, mam’ atthaṁ anukampatu. 404 |

23. So delightful is my garden, appropriate for (you) and the fraternity of Bhikkhus. There, o Thera, reside; have compassion on me.”

402 appākiṇṇaṁ B G.
403 sādhiphpabhigandhiyaṁ N, sādusupphagandhiyaṁ G1, sādhu- (sādhuka- Z)
supphagandhiyaṁ Y. sādhiphpabhigandhiyaṁ?
404 āvasaṭu N, āsevatu B G Z, āsavetu A.
24. **suvāna rañño vacanāṁ Mahindo therō sahaggaṇo amaccasanghaparibbūjho agamā Meghavanāṁ tadā.**

24. Hearing what the king said, Thera Mahinda with his companions, surrounded by the host of ministers, proceeded then to the Meghavana garden.

25. **āyācito narindena Mahindathero mahāgaṇī Mahāmeghavanuyyānaṁ pāvīsi yuttajātikāṁ, uyyāne rājavitthumhi avasi therō mahāgaṇī.**

25. Being invited by the chief of men, Thera Mahinda, the great teacher, entered the suitable Mahāmeghavana garden. In that garden, in the royal pavilion, the Thera, the great teacher, passed the night.

26. **dutiye puna divase rājā therān ّupāgami abhivādetvā sīrasā rājā therānam abravi:**

26. On the second day the king again visited the Theras. Having bowed to them, he spoke thus to the Theras;

27. **kacci te sukhaṁ sayittha, phāsuvāso tuyhaṁ idha? vivittam utusampannaṁ manussarāhaseyyakaṁ**

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. **paṭisallānasāruppaṁ sappāya ca senāsanaṁ. tato attamano rājā haṭṭho saṃviggamāṇaso**

28. convenient for a retired existence and desirable.” The king, delighted by that speech, rejoicing and excited, –

29. **añjaliṁ pagghātevāna idaṁ vacanāṁ abravi, sovaṭṭabhiṅkāraṁ gahetvā onojesi mahīpati:**

29. be the ruler of the earth, took a golden vessel and dedicated the garden (to the Fraternity [177]). Raising his clasped hands, he pronounced the following words:

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405 yuttajātikāṁ (suttaj° G1) Y, suddhajātikāṁ N.  
406 kacci vo? [Attached to number 26 in text].  
407 We ought to transpose the two two hemistiches.
30. im āhaṁ bhante uyyānaṁ Mahāmeghavanaṁ subhaṁ cātuḍdisassa saṅghassa dadāmi, paṭigaṇhatha. 

30. “Here, venerable Sir, I give up the beautiful Mahāmeghavana garden to the Fraternity of the four quarters of the world; accept it.”

31. narindavacanaṁ sutvā Mahindo dīpajotako paṭigghahesi uyyānaṁ saṅghārāmassa kāraṇā. 

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. dadantaṁ paṭigaṇhantassa Mahāmeghavanaṁ tadā kampittha paṭhavī tattha nānāgajjitakampanaṁ. 

32. At the moment when the Mahāmeghavana garden was given and accepted, the earth began to quake, and again and again thunder (was heard).

33. patiṭṭhesi saṅghassa narindo Tissasavhayo, Mahāmeghavanuyyānaṁ Tissārāmaṁ akāṁsu taṁ. 

33. The chief of men called Tissa bestowed it on the Fraternity; they turned the Mahāmeghavana garden into (a monastery called) the Tissārāma.

34. patiṭṭhesi saṅghassa paṭhamaṁ Devānampiyo Mahāmeghavanaṁ nāma ārāmaṁ sāsanārahaṁ. 

34. The Mahāmeghavana was the first Ārāma, worthy of the Religion, which Devānampiya bestowed on the Fraternity.

35. tatthāpi paṭhavī kampi abbhutaṁ lomahāṁsanaṁ. lomahaṭṭhā janā sabbe there pucchittha sarājikā. 

35. Then the earth quaked, a horror-exciting portent. All people and the king, being terrified, asked the Theras (about the reason of that earthquake).

\[^{408}\] paṭigaṇhante (pat° A) A B G2.
36. imaṁ paṭhamaṁ vihāraṁ Laṅkādipe varuttame, sāsānarūhanatāya paṭhamaṁ paṭhavikampanam.\(^{409}\) | 
36. “This is the first monastery in the most excellent island of Laṅkā; the reason of this first earthquake is that the Faith has been established here.”

37. disvā acchariyan sabbe abhutos lomahāṃsanam celukkhepaṁ pavattiṁsu, n’ atthi īdisakam pure.\(^{410}\) | 
37. Witnessing that astonishing, terrifying miracle, they all waved their garments, as nothing of the kind had been experienced in the town.

38. tato attamano rājā vedajāto katañjali upanāmesi bahuṁ pupphaṁ Mahindaṁ dīpajotakaṁ.\(^{411}\) | 
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. pupphaṁ therō gahetvāna ekokāse pamuñcayi, tatthāpi paṭhavi kampi dutiyaṁ paṭhavikampanam.\(^{412}\) | 
39. The Thera accepted the flowers and threw them down in one place; then the earth again quaked; this was the second earthquake.

40. idam pi acchariyan disvā rājasenā saraṭṭhakā ukkuṭthisaddaṁ pavattiṁsu dutiyaṁ paṭhavikampanam.\(^{413}\) | 
40. Witnessing this miracle also, the royal retinue together with the people of the kingdom shouted; this was the second earthquake.

41. bhiyyo cittaṁ pasādetvā rājāpi tuṭṭhamānaso: mama kaṅkham vitārehi dutiyaṁ paṭhavikampanam.\(^{414}\) | 
41. The delighted king who rejoiced still more, (then asked:) “Satisfy my desire (to learn the reason of) this second earthquake.”

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\(^{409}\) sāsānarūhanatāya N, sāsan\(^{6}\) A G, sāsanarūhatāya B, sāsanasūhanatāya Z.
\(^{410}\) pi is wanting in Y.
\(^{411}\) vihārehi A B G, vinodehi Z.
42. saṅghakammanī karissanti akuppaṁ sāsanārahaṁ, idh’ okāse mahārāja mālaka tam bhavissati.

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. bhiyyo attamano rājā pupphaṁ therāṁ abhīharī, thero pupphaṁ gahetvāna aparokāse pamuñcayi. tatthāpi paṭhavī kampi tatiyaṁ paṭhavikampanāṁ.

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 [178] earthquake.

44. kimatthāya mahāvīra tatiyaṁ paṭhavikampanāṁ? sabbe kaṅkhā vitārehi akkhāhi kusalo tuvaṁ.

44. (The king asked:) “What is the reason, great hero, of this third earthquake? Satisfy all my wishes, tell me, you are well experienced.”

45. jantāgharapokkharaṇī idh’ okāse bhavissati, bhikkhū jantāgharaṁ ettha paripūrissanti sabbadā.

45. “On this spot will be the bath-house with a tank; here the Bhikkhus always will fill the bath.”

46. uḷāraṁ pītipāmojja janetvā Devānampiya upanāmesi therassa jātipupphaṁ suphullitaṁ.

46. Devānampiya, filled with high joy and delight, presented full-blown jasmine flowers to the Thera.

47. therō ca pupphaṁ ādāya aparokāse pamuñcayi, tatthāpi paṭhavī kampi catuttthaṁ paṭhavikampanaṁ.

47. The Thera accepted the flowers and threw them down on another spot. Then the earth quaked again. This was the fourth earthquake.

412 A Z omit sabbe – tuvaṁ. – vitārehi?
413 paripūrissanti N, paripūriyavanti A B G, paripūriyanti Z.
48. idaṁ acchariyaṁ disvā mahājanā samāgatā
aṅjaliṁ pagghahetvāna namassanti mahiddhikaṁ.  

48. Witnessing that miracle, the great crowds who had assembled, noising their clasped hands, paid reverence to (the Thera) who possessed the great (magical) powers.

49. tato attamano rājā tuṭṭho pucchi anantaram:
   kimatthāya mahāvīra catuttham paṭhavikamapanāṁ?  

49. The king, glad and delighted, quickly asked: “What is the reason, o great hero, of this fourth earthquake?”

50. Sakyaputto mahāvīro assat hadumasantike
   sabbadhammaṁ paṭibujjhi buddho āsi anuttaro,
   so dumo idham okāse patiṭṭhissaṁ diputtame.  

50. “The descendant of the Sakyas, the great hero, was enlightened regarding the whole Truth near the Assattha tree; (there) be became the highest Buddha. That tree will be established on this very spot in this most excellent island.”

51. sutvā attamano rājā tuṭṭho saṅviggamānaso
   upanāmesi therassa jātipupphaṁ varuttamaṁ.  

51. Hearing that, the king, glad, joyful, and excited, presented most excellent jasmine flowers to the Thera.

52. therō ca pupphaṁ ādāya bhūmibhāge pamuṅcayi,
   tatthāpi paṭhavī kampi paṅcamam paṭhavikampanāṁ.  

52. The Thera accepted the flowers and threw them down on the ground; at that moment also the earth quaked; this was the fifth earthquake.

53. tam pi acchariyaṁ disvā rājāsenā saratṭhakā
   ukkūṭhisaddaṁ pavattiṁsu, celukkhepaṁ pavattitha.  

53. Witnessing that miracle also, the royal retinue together with the people of the kingdom shouted and waved their garments.

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414 paṭibujjhi N, paṭicchi G1, paṭivijjhi Y. – idham okāse patiṭṭhissanti (śsantu G2)
   uttamo A B G2, iō o° patiṭṭhissāṁ diputtame G1 N, idha hessati Z. iō o° patiṭṭhissati
diputtame (comp. Mah., p. 86, 1, 11)?

54. kimatthāya mahāpañña pañcamani paṭhavikampanani?
etam attthaṁ pavakkhāhi tava chandavasāṇugā.\textsuperscript{416} |

54. (The king asked:) “What is the reason, o great sage, of the fifth earthquake? Tell me this matter, if that is consistent (?) with your pleasure and will.”

55. avaddhamaññāṁ pātimokkhaṁ uddisissanti te tadā,
uposathagharaṁ nāma idh’ okase bhavissati. |

55. “Each fortnight they will here recite the Pātimokkha; on this very spot the Uposatha hall will stand.”

56. aparam pi ca okāse theram pupphavaram adā,
thero ca puppham ādāya tamokāse pamūncayi.
tatthāpi paṭhāvī kampi chaṭṭhaṁ paṭhavikampanam. |

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 earthquake.

57. idam pi acchāriyaṁ disvā mahājanā samāgataṁ
aṇnamaṇṇāṁ pamodanti vihāro hissati idha.\textsuperscript{417} |

57. Witnessing this miracle also, the crowds who had assembled, joyfully thus addressed each other: “Here a Vihāra will stand.”

58. bhiyyo cittaṁ pasādetvā rājā theranam abravī:
kimatthāya mahāpañña chaṭṭhaṁ paṭhavikampanam? |

58. The king who was still more delighted, said to the Theras: “What is the reason, o great Sage, of the sixth earthquake?”

59. yāvatā saṅghikā lābhaṁ bhikkhusaṅghā samāgataṁ
idh’ okāse mahārāja labhissanti anāgate.\textsuperscript{418} | [73]

59. “As long as in future [179] 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.”

\textsuperscript{416} etam attthaṁ mam’ akkhāhi? – oānugāṁ A B G2, oānugā G1 Z n.
\textsuperscript{417} aṇnamaṇṇāṁ kaṅkhanti vihārehirājeto idha A B G2, aṇnamaṇṇāṁ pamodanti vihāro
hissati (hirānanti G1) idha G1 N; in Z the hemistitch is wanting. aṇnamaṇṇāṁ
pamodenti vihāro hessati idha?
\textsuperscript{418} lābhā?
60. sutvā therassa vacanaṁ rājāpi tuṭṭhamānaso
upanāmesi therassa rājā pupphaṁ varuttamaṁ, l

60. Hearing the Thera’s speech, the delighted king presented most beautiful flowers to the Thera.

61. theru ca pupphaṁ ādāya aparokāse pamuṅcayi,
tatthāpi paṭhavi kampi sattamaṁ paṭhavikampanam. l

61. The Thera accepted the flowers and scattered them on another spot; then the earth quaked again; this was the seventh earthquake.

62. disvā acchariyaṁ sabbe rājasenā saraṭṭhakā
celukkhepaṁ pavattīmsu kampite dharaṇītale. l

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. kimatthāya mahāpaṇña sattamaṁ paṭhavikampanam?
byākarohi mahāpaṇña, gaṇaṁ kaṅkhā vitāratha.419 l

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. yāvatā imasmim vihare āvasanti supesalā
bhattaggaṁ bhojanasālab idh’ okāse bhavissati. l

64. (Mahinda replied:) “As long as learned people will reside in this monastery, the refectory and the dinner hall will be on this spot.”

Bhāṇavāraṁ Terasamaṁ
The Thirteenth Section for Recitation

XIV. [Mahāvihāra and the Cetiya-pabbata]

1. Therassa vacananā sutvā rājā bhiyyo pasīdati, 
aladdhā campakaṁ pupphaṁ therassa abhihārayi. |

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. theraspacamakopphāni pamuñcittha mahītale, 
tathāpi paṭhavī kampī aṭṭhamaṁ paṭhavikampanaṁ. |

2. The Thera threw down the Campaka flowers on the ground; then the earth quaked again; this was the eighth earthquake.

3. imaṁ acchariyaṁ disvā rājasenā saraṭṭhakā 
ukkuṭthisaddaṁ pavattiṁsu, celukkhepaṁ pavattitha.420 |

3. Witnessing this miracle, the royal retinue and the people of the kingdom shouted and waved their garments.

4. kimatthāya mahāvīra aṭṭhamāṁ paṭhavikampanaṁ?
byākarohi mahāpaṇḍaṁ, suṇoma tava bhāsato. |

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. tathāgatassa dhātuyo aṭṭha doṇā sārīrikā, 
ekaṁ doṇaṁ mahāraja āharīvī mahiddhikā |

5-6. “The relics of Tathāgata’s body consist of eight Dona-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.”

420 In Y the second hemistitch runs thus: celukkhepe pavattitha aggārāmo bhavissati.
421 niḥaritvā B G, niḥaritvā N, nidahitvā A Z. – kārenti Y. – vv. 7. 8. are wanting in Y.
7. samāgatā janā sabbe rājasenā saraṭṭhakā ukkuṭṭhisaddaṁ pavatthimisu mahāpaṭhavikampane. |

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. Tissārāme vasitvāna vītivattāya rattiyā nivāsanaṁ nivāsetvā pārupetvāna cīvarami.422 |

8. (The Thera) resided (during the next night) in the Tissārāma, and when the night had passed, he put on [180] his under garment and wrapped himself in his robe; –

9. tato pattaṁ gahetvāna pāvisi nagarami puram. piṇḍacāram caramāno rājadvāram upāgāmi. |

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. pāvisi nivesanaṁ raṇno, nisīditvāna āsane [74] bhojanaṁ tattha bhuñjitvā pattaṁ dhovitvāna pāṇinā |

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. bhuttāvi anumodetvā nikkhamitvā nivesanā nagaramhā dakkhiṇadvārā uyyāne Nandane tadā |

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.423 There one thousand men attained sanctification.

12. kathesi tattha suttaṁ aggikkhandham varuttamaṁ. tattha pāṇasahassānaṁ dhammābhisamayo ahū. |

13. desayitvāna saddhammaṁ uddharitvāna pāṇinām uṭṭhāya āsanā therō Tissārāme punāvasi. |

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.

422 pārupitvāna?
423 Ed. note: AN 7.72.
14. Having resided there during the night, when the night had passed, he put on his under garment and wrapped himself in his robe; –

15. then he took his alms-bowl and entered the town, the capital. Going about in quest of alms he came to the gate of the palace.

16. He entered the royal palace and sat down on a seat; there he took his meal and cleansed his bowl with his hand.

17-18. Having finished his meal and gladdened (the king by preaching the Dhamma), he left the town, the capital. When he had rested at noon in the most excellent Nandana garden, he preached there the beautiful Suttanta of the Āsivisa 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.

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424 anumodetvā! – karitvā N, katvā Y.
425 saccābhisamayo N.
426 Ed. note: AN 4.110.
20. bhiyyo rājā pasanno 'si aṭṭhamaṁ paṭhavikampane.
haṭṭho udaggo sumano rājā therānam abravi: 427 |

20. The king was greatly delighted at the eight-fold (?) earthquake; glad, rejoicing and satisfied the king thus addressed the Theras:

21. patiṭṭhito vihāro ca saṅghārāmaṁ mahārahaṁ
abhiññāpādakaṁ bhante mahāpaṭhavikampane. 428 |

21. “The monastery has been firmly established, an excellent resting-place for the Fraternity. (Your) Abhiññāpādaka meditation, venerable Sir, (has caused) this great earthquake.”

22. na kho rājā ettāvatā saṅghārāmo patiṭṭhito
simāsammannanaṁ nāma anuññātaṁ tathāgato. 430 |

22. (The Thera replied:) “By this alone, o king, the rest-house for the Fraternity has not yet been firmly established; the Tathāgata [181] has instituted (the ceremony) called the determination of boundaries.

23. samānasamāvāsakasīmaṁ avippavāsaṁ ticivaraṁ
aṭṭhahi simānimittehi kātayītvā samantato |

24. kammavācāya sāventi saṅghā sabbe samāgatā,
evāṁ baddhāni simāni ekāvāso 'ti vuccati;
vihāraṁ thāvaraṁ hoti ārāmo suppatiṭṭhito. 431 |

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.”

427 aṭṭhamaṁ A G1, paṭhamam N, aṭṭhame B Z. aṭṭhahi path°? aṭṭhathap°?
428 abhiññāpādaka, 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.
429 Ed. note: It rather means, with the abhiññā as a basis…
431 kammavācaṁ A. kammavācayo? – Between v. 24 and 25 Z inserts the following words: idāṁ vutte ca therena rājāpi etad abruvi.
432 See the rules about the definition of boundaries and about the “ticivarena avippavāsa”, Mahāvagga, II, 6-12.
25. mama puttā ca dārā ca sāmaccā saparijjana
sabbe upāsakā tuyham pāṇena saraṇam gatā. l

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. yācami taṁ mahāvīra, karohi vacanam mama,
antosīmamhi okase āvasantu mahājanā; l

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. mettākarunāpаратāya sadārakhko bhavissati.
pariccagaṁ ca janeti rājā tuyham yadicchakam,433 l

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. saṅgho katapariccago sīmaṁ sammannayissati.
Mahāpadumo Kuṇjaro ca ubho nāgā sumaṅgalā l

28. the limit being given, the Fraternity will settle the boundaries.”
Mahāpaduma and Kuṇjara, the two state-elephants, –

29. sovanaṇdanaṅgale yuttā paṭhamaṁ Koṭṭhamālaka,
caturaṅginī mahāsenā saha therehi khattiyo434 l

29. were first harnessed to a golden plough in Koṭṭhamālaka. The great army
consisting of four hosts (proceeded), and together with the Theras the king, –

rāja A B G2 R2, rājā G1 Z n. – Mahinda asks the king to point out what direction the
boundary line should take (see Mahāvaṁsa, p. 98, 1. 5.). This does not imply an act of
liberality (pariccaga) on the part of the king, for the ground included by the boundary
line does not become locus sacer. Now we see that the MSS. have confounded at vv.
33. 36 the words “pariccaga” and “pariccheda”. I therefore believe that a similar
confusion has taken place here also, and I propose to read: paricchedaṁ ca jānāhi rājā
tuyhaṁ yadicchakam, saṅgho kate paricchede…

434 caturaṅginīmahāseno? (see Mahāv., p. 99, II. 1. 2.)
30. **suvaṇṇanaṅgalasītaṁ dasyayanto arindamo, samalaṅkataṁ puṇṇaghaṭaṁ nānārāgaṁ dhajam subham**\(^{435}\)

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. **nānāpupphadajākiṇṇaṁ toraṇaṁ ca mahālaṅghiyā, bahucandijalamālā, suvaṇṇanaṅgale kasi.**\(^{436}\)

31. triumphal arches decorated with various flowers and flags, garlands (?), and many burning lights (?). (Thus the king) ploughed with the golden plough.

32. **mahājanapāsādāya saha therehi khattiyo nagaram padakkiṇaṁ katvā nadītīram upāgami.**\(^{437}\)

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. **mahāsīmapariccāgā sitaṁ suvaṇṇanaṅgale yaṁ yaṁ paṭhaviyaṁ yattha agamā Koṭṭhamālakaṁ.**\(^{438}\)

33. Drawing (?) the furrow which indicated the line of the great boundary, on the ground with the golden plough, he then (?) arrived (again) at Koṭṭhamālaka.

34. **sīmaṁ sīmena ghaṭīte mahājanasamāgame akampi paṭhavī tathā paṭhamaṁ paṭhavikampanaṁ.**\(^{439}\)

34. The two ends of the furrow having been united in the presence of [182] a great crowd, the earth quaked; this was the first earthquake.

\(^{435}\) samalaṅkataṁ N, sumalaṅgha G1, sumālagghi (°ggi M R) Y.

\(^{436}\) mahālaṅghiyā B G Z n, mahagghiyaṁ A, mālagghiyaṁ? – bahucandijalamālā B G Z n, bahuṁ ca dipamālāsu A. bahuṁ ca dipam jalamānaṁ (comp. 6, 75)?

\(^{437}\) mahājanaṁ pasīdāya N, mahājana pasādiya G1, mahājanāpasādāya Z.

\(^{438}\) mahāsīmaparitogā A B G2, °pariccheda Z, °pariccāgo N, °pariccāgā G1. – sītaṁ N, sita G1. I propose to correct this stanza thus:

mahāsīmaparicchedaṁ sītaṁ suvaṇṇanaṅgale kasaṁ paṭhaviyaṁ yattha agamā Koṭṭhamālakaṁ.

\(^{439}\) sīmaṁ sīmena (°me G1) G1 N, sīmāya sīmaṁ Y. – mahājane (°naṁ G1, °na Z) samāgate Y, [mahājanasamāga]mo N.
35. disvā acchariyanā sabbe rājasena saraṭṭhakā
aññamaññanā pamodiṁsu: sīmārāmo bhavissati. | [76]

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. yāvatā sīmaparicchede nimittaṁ bandhiṁsu mālakes
apativedesi therānaṁ Devānampiyaissaro.440 |

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. katvā kattabbakiceciṁ śīmassa mālakass ca
vihāraṁ thāvaratthāya bhikkhusaṁghassa phāsukāṁ441 |

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. āmantayi bhikkhusaṁghaṁ: śīmaṁ bandhāma bhikkhavo.
nakkhatte uttarāsāḷhe sabbe saṅghā samāgataṁ, |

39. thus addressed the fraternity of Bhikkhus: “O Bhikkhus, let us fix the boundary.” Under the constellation of Uttarāsāḷha the whole Fraternity assembled.

40. patiṭṭhapetvā mālakaṁ samānasamaṁvāsakaṁ nāma
śīmaṁ bandhittha caakkhumā.
vihāraṁ thāvaraṁ katvā Tissārāmaṁ varuttamaṁ |

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, –

440 sīmapariccāgo G1 N.
441 sīmassa G1 N, sīmāya Y.
41. Tissārāme vāsitvā vītivattāya rattiyā
nivāsanaṁ nivāsetvā pārupitvāna cīvaram

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. tato pattam gahetvāna pāvīsi nagaram puram.
pinḍacāram caramāno rājadvāraṁ upāgami.

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. pavisitvā nivesanaṁ rañño nisīditvāna āsane
bhojanaṁ tattha bhuṇjītvā pattam dhovitvāna pāpinā.

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. bhuttāvi anumoditvā nikkhami nagarā purā.
divāvhāram karītvāna uyyāne Nandane vane

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. kathesi tattha suttantaṁ āsivisūpamaṁ tadā,
anamataggiasuttaṁ ca cariyāpiṭakaṁ anuttaraṁ.

45. he then preached the Āsivisūpama Suttanta, the Anamataggiya Sutta, and the incomparable Cariya Piṭaka;444 –

46. gomayapiṇḍaoavādam dhammacakkappavattanaṁ
Mahānandanaṁhī tatth’ eva pakāsēi punappunāṁ.

46. he also repeatedly propounded the Gomayapiṇḍaovāda and the Dhammacakkappavattana in that same place, in the Mahānandana garden.

442 vāsitvā N, vāsetvā G1, vāsayitvā A B G2 Z, vasitvā?
443 anumodetvā B G.
444 Āsivisūpama = AN 4.110; Anamataggiya Sutta is presumably Anamataggasamīyuttaṁ, SN 15; Cariya Piṭaka is the final book in Khuddaka Nikāya.
445 SN 22.96 & SN 56.11.
47. imīnā ca suttantena sattāhāni pakāsayi
aṭṭha ca saṅghasahassānī pañca jaṅghasatānī ca

48. mocesi bandhanā thero Mahindo dīpajotako.
ūnamāsaṁ vasitvāna Tissārāme sahaggaṇo

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 [183] hundred people from the fetters (of sin). Having resided in the Tissārāma together with his companions something less then a month, –

49. āsāḷhiyā puṇṇamāse upakaṭṭhe ca vassake
āmantayi nāgare sabbe: vassakālo bhavissati

49. he thus addressed all the towns-men on the full-moon day of Āsāḷhā, when the time of Vassa had approached: “The time of Vassa is near.”

Mahāvihārapaṭiggahaṇaṁ niṭṭhitam.
Here ends the acceptance of the Mahāvihāra.

50. Senāsanaṁ saṁsāmetvā Mahindo dīpajotako
pattacīvaram ādāya Tissārāmamhā nikkhami

50. Having arranged his sleeping-place, Mahinda, the enlightener of the island, took his alms-bowl and his robe, and left the Tissārāma.

51. nīvāsanāṁ nivāsetvā pārupitvāna cīvaram [77]
tato pattāṁ gahetvāna pāvisi nagaram pūramā

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. piṇḍacāraṁ caramāno rājadvāraṁ upāgami,
pāvisi nivesanāṁ raṇño, nisīdimśu yathāsane

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.

446 imīnā ca suttantāni? – aṭṭha jaṅghas N. – pañca saṅghasatānī ca A.
53. There (Mahinda) took his meal and cleansed the bowl with his hand; (then) he preached the Mahāsamaya Suttanta\textsuperscript{447} 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.

\textsuperscript{447} DN 20.
\textsuperscript{448} anāpucchā `va pakkami A.
\textsuperscript{449} yojetvā Y. – abhiruhi? – 58b is wanting in B G2. – Nāṅgacatukkaṁ A, Nagaraṁ catukkaṁ C1 R1, Nagaraṁ catukkaṁ G1 M N [There seems to be no difference recorded between C1 R1 and G1 M N, perhaps one should be read Nāgaraṁ catukkaṁ?] Nāgacatukkaṁ? comp. Mahāv., p. 103, 1. 2. – selanippitaṁ A G1, selanissitaṁ?
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”.

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. *gāmantaṁ vā araññaṁ vā bhikkhuśaśināyiko senāsane saṃvutadāvāre vāsaṁ buddhena anūmataṁ*.\(^{455}\)  

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. *anuññātaṁ etāṁ vacanaṁ atthaṁ sahaṁ sahetukam, [78] aji’ evāhaṁ karissāmi āvāsam vasaphāsukam*.\(^{456}\)  

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. *gahaṭṭhasiddhiṁ sodhetvā oloketvā mahāyasā therānaṁ paṭipādesi: vasantu anukampakā*.\(^{457}\)  

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. *sādhu bhante imaṁ lenaṁ ārāmaṁ paṭipajjatu, vihāraṁ thāvaratthāya sīmaṁ bandha mahāmuni*. l  

67. well, venerable Thera, take possession of these rock-cut cells (and of this) Ārāma. In order to establish firmly the Vihāra, fix the boundary, great Sage.”

68. *rañño bhaginiyā putto Mahāriṭṭho ’ti vissuto paṇcapaňñaṁ khatteca kulejātā mahāyasā*.\(^{458}\)  

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; –

\(^{455}\) o‘nāyiko G Z n, o‘ka B, o‘kā A. bhikkhuśaśināyikaṁ (adj. construed with vāsaṁ)? – anumataṁ C R G1, anūmataṁ M n, anuññātaṁ A B G2.  

\(^{456}\) anuññātaṁ Z n, aňñaţaţaţ M n, aňñaţaţ A B G. Comp. 15, 5, vassaphāsukam?  

\(^{457}\) v. 66 is wanting in B G2 Z. – ‘siddhi A G1, ‘saddhiṁ N. – sādhetvā?  

\(^{458}\) khattiyaţ ca A, khattiyaţ ca B, khatte ca Ž G n. tattth’ eva? comp. v. 78.
70. brahmacariyaṁ carissāma, taṁ devo anumaññatu.
sabbesaṁ vacanaṁ sutvā rājāpi tuṭṭhamānaso |

71. therānaṁ upasaṅkamma ārocesi mahīpati:
Mahāaritthapamukhā pañcapaññāsa nāyakā,
pabbājehi anuññātam mahāvīra tav’ antike.⁴⁵⁹ |

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
Mahāriṭṭha at their head; confer on them personally the Pabbajjā ordination,
great hero; I give my consent.”

72. sutvāna rañño vacanam Mahindo dīpajotako
āmantayi bhikkhusaṅgham: sīmaṁ bandhāma bhikkhavo. |

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. samānasanvāsakā c’ eva avippavāsa tiĉvaraṁ
vihāraṁ thāvaratthāya sīmaṁ bandhāsimāpana.⁴⁶⁰ |

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. sīmaṁ ca sīmantarikaṁ ca ṭhapetvā Tumbamālake
mahāsīmāni kittesi Mahindo dīpajotako.⁴⁶¹ |

74. Having fixed the [185] inner and the outer boundary at the Tumba enclosure,
Mahinda, the enlightener of the island, proclaimed the (extent of) the great
boundary.

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⁴⁵⁹ pabbājehi N, °jeti A G1, °jetu B G2 Z.
⁴⁶⁰ samānasanvāsakāni B G2, °kā A G1 Z, samānavāsakā N, avippavāsa A B G2 Z, °sā G1 N. samānasanvāsakāni c’ eva avippavāsai tīcvaraṁ? comp. v. 23. –
bandhāsimāpana G, bandhāsimimationa pana N, bandhāsimāpana A, bandhāsimāpana B, bandhāma C R, bandhāma bhikkhave M. sīmaṁ bandhāsimu mālakaṁ?
⁴⁶¹ v. 74 and the first hem. of v. 75 are wanting in Z. Tumbamālake B G2, Pattasamālake G1, Tumbamālake A, battiṁsa mālake N. Comp. Mahav., p. 103 1. 12. – mahāsīmā ca
kittesi A B G2. – Cetiyaṁpabbate B G2. Cetiyaṁpabbate [This is the same as the reading
recorded for B G2?] Missakapabbate? (see Mahav., p. 106, 1. 4.)
75. bandhitvā mālakaṁ sabbaṁ sīmaṁ bandhitvāna cakkhumā vihāraṁ thāvaram thutvā dutiyaṁ Tissapabbate

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. puṇṇāya puṇṇamāsiyā āsāḷhamāse uposathe nakkhatte uttarāsāḷhe sīmaṁ bandhitvāna pabbate

76. After having consecrated the boundary on the mountain precisely on the full-moon day of the mouth Āsāḷhā, on the Uposatha day, under the constellation of Uttarāsāḷha, –

77. pabbājesi Mahāriṭṭhaṁ paṭhamaṁ dutiyamālake, upasampādesi tatth’ eva Tambapaṇṇikulissaro,

77. he conferred the Pabbajjā ordination on Mahāriṭṭha who was the first person (who received it) in this second enclosure; at the same time he conferred the Upasampadā ordination on this prince who belonged to the royal family of Tambapaṇṇi.

78. pañcapanpanassa tatth’ eva pabbajjā upasampadā. battimsa mālakaṁ honti paṭhamārāme patīṭhitā,

78. At the same time (those) fifty-five (other noblemen received) the Pabbajjā and Upasampadā ordinations. In the first Ārāma thirty-two consecrated enclosures were established; –

79. dutiyārāme battimsa vihāre Tissapabbate, avasesakahuddakārāme paccek’ ekekamālake.

79. thirty-two in the second Ārāma, in the monastery of the Tissa mountain. The other small Ārāmas contained one enclosure each.

462 kulissaraṁ B, ṛā A2, ro G1 Z n.
80. The Ārāma and the monastery being founded on that most excellent mountain, sixty-two persons, who were all Arahats, entered on the Vassa residence; this was the first time (that this event occurred in Laṅkā). Here ends the acceptance of the Cetiya mountain.

_Cetiyapabbatapāṭiggahanaṁ Nitthitam_
*Here ends the Acceptance of the Cetiya Mountain*

_Bhānavāraṁ Cuddasamāṁ*
*The Fourteenth Section for Recitation*
XV. [The Relics, the Buddhas, and Queen Anulā]


1. (Mahinda said to the king:) “In the first month of the summer, on the full moon, on the Uposatha day” we have come hither from Jambudīpa; we have dwelt on this most excellent mountain.

2. pañcamāse na vuṭṭhamhā Tissārāme ca pabbate, gacchāma Jambudīpānaṁ, anujāna rathesabha.  

2. During five months we have not left the Tissārāma nor the mountain; now we will go to Jambudīpa; permit it, o lord of charioteers.”

3. tappema annapānena vatthasenāsanena ca, saraṇaṁ gato jano sabbo, kuto vo anabhīratī?

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. abhivādanapaccupaṭṭhānam añjaligarudassanam ciraṁ diṭṭho mahārāja sambuddham dipaduttamām.

4. (Mahinda said: “We have no object here [186] 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. aṅnātaṁ vat’ ahaṁ bhante, karomi thūpaṁ uttamaṁ, vijānātha bhūmikammaṁ, thūpaṁ kāhāmi satthuno.

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.”

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6. ehi tvam Sumana nāga Pāṭaliputta-purāṇaṁ gantvā
Asokaṁ dhammarājanaṁ evaṁ ca ārociyīhi tvam: ṭvam:

6. (Mahinda gave the following order to Sumana:) “Go, chief Sumana; repair to Pāṭaliputta, and address thus the righteous king Asoka:

7. sahāyo te mahārāja pasanno buddhasāsane,
dehi dhātuvaṛaṁ tassa, thūpaṁ kāhaṁ satthuno.467 ṭvam:

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. bahussuto sutadharo subdivaco vacanakkhamo
iddhiyā pāramippatto acalo468 suppatiṭṭhito ṭvam:

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. pattaśvaram ādāya khaṇe pakkami pabbataṁ. Asokaṁ dhammarājanaṁ ārocesi yathātathāṁ: ṭvam:

9. took his alms-bowl and his robe, and instantly departed from the mountain. According to the truth he thus addressed king Dhammāsoka:

10. upajjhāyassa mahārāja suṇohi vacanaṁ tuvaṁ,
sahāyo te mahārāja pasanno buddhasāsane,
dehi dhātuvaṛaṁ tassa, thūpaṁ kāhati satthuno. ṭvam: [80]

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. sutvāna vacanaṁ rājā tuṭṭho saṁviggamānasos
dhātu pattaṁ apūresi: khippaṁ gacchāhi subdivata.469 ṭvam:

11. Having heard this speech, the rejoicing and excited king filled the alms-bowl with relics, (saying:) “Quickly depart, pious man.”

467 kāhati B G2.
468 acale Z, d’Alwis.
469 dhātuṁ d’Alwis. This may be correct.
12. The powerful, eloquent speaker then took the relics, rose into the air and repaired to Kosiya (Indra).

13. The eloquent man having approached Kosiya thus addressed him: “Hear, great king, the message which my teacher sends you.

14. King Devānampiya has been converted to the faith of Buddha; grant to him a most excellent relic; be is going to erect a splendid Thūpa.”

15. Having heard his speech, Kosiya rejoicing gave him the right collar-bone (of Buddha, saying:) “Quickly depart, pious man.”

16. The novice Sumana, leaving Kosiya and taking away the right collar-bone, descended on the most excellent mountain (Missaka).

17. The wise man who was filled with modesty, fear of sin, and reverence, despatched by the king of Theras, placed himself on the most excellent mountain.

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470 subbato A B G2, ॐ G1 Z, ॐ co N.
471 Kosiyasantikām A N, ॐ santike B G Z, d’Alwis. ॐ santika?
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 Cātumāsa festival, the great hero arrived. (The dish with the relics) was placed on the frontal globe of the (state) elephant.

20. 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.

21. The noble elephant turning westward proceeded together with the foot soldiers; he then entered the town by the eastern gate.

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472 bhikkhusaṅghapurakkhato, d’Alwis.
473 cātumāsaṁ A B G, cāt° Z n. – komudiyaṁ A2. D’Alwis: cātumāse komudiyā divase punnaratiya, cātumāsikomudiyā divasāṁ?
474 19b 20 These fragments do not form one hemistitch, for “patiṭṭha” does not refer to Sumana, but to the relic dish, see Mahāv., p. 106, l. 8.
476 purisuttame G1 N.
24. sabbagandhañ ca mālañ ca pūjentī naranāriyo. 
dakkhiñena ca dvārena nikkhamitvā gajuttamo, {
24. Men and women (there) offered various perfumes and garlands. The most 
excellent elephant leaving (the town) by the southern gate, –

25. Kakusandhe ca satthari Konāgamane ca Kassape 
patiṭṭhite bhūmibhāge porāṇā isiyo pure477 | [81]
25. proceeded to the very spot which teacher Kakusandha, Konāgamana and 
Kassapa, the old Sages, formerly had visited.

26. upāgantvā hatthināgo bhūmisēsam gajuttamo 
dhātuyo Sakyaputtassa patiṭṭhapesi narāsabho.478 |
26. When the most excellent elephant had proceeded to that hill, the chief of 
men (there) deposited the relics of Sakyaputta.

27. saha patiṭṭhite dhātu devā tattha pamoditā, 
akampi tattha paṭhavī abhutaṁ lomahāṁsaṁaṁ. l
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. sabbhātuko pasādetvā mahāmacce saraṭṭhake 
thūpiṭṭhikāṁ ca kāresi sāmaṇero Sumanavhayo.479 |
28. (The king) with his brothers, gladdening the ministers and the people of the 
kingdom (by his order), caused the bricks for the Thūpa to be manufactured.

29. paccekapūjaṁ akamśu khattiyā thūpam uttamaṁ 
vararatanēhi sañchannaṁ dhātudīpaṁ varuttamaṁ. l
29. The noblemen paid singly their reverence to the most excellent Thūpa; the 
highly precious relics which shone like a light, were covered with excellent 
gems.

477 porāṇa A B G2 Z, d’Alwis, porāṇā G1 M2 n. – issaro A B G2 Z; issare G1, d’Alwis; 
asayo N. Comp. the Jātaka quoted by Minayeff, Grammaire P., p. IX.
478 hatthināgo N oñaṅgo A, ñāge B G Z, gajuttame G1 Z.
479 dasa bhātuke N. – saraṭṭhake N, karaṇḍake A, karaṭṭhake B G, varaṭṭhake Z, ca 
raṭṭhake d’Alwis. – The words “sāmaṇero Sumanavhayo” seem to belong to another 
passage, perhaps to v. 19.
30. SACCHATTAM PACEKACHATTAM DVETHANAVEKACHATTAM
TATHARUPAM ALANKARAM VALAVIJANI DASSANIYAM.  

30. (There were) white (?) canopies, separate canopies, covers (?), various (?)
canopies, suitable ornaments, beautiful chowries.

31. THUPAṬṬHANE CATUDDISĀ PADĪPEHI VIBHĀTAKĀ
SATARAMI UDENTEVA UPASOBHANTI SAMANTATO.  

31. Near the Thūpa a brilliance spread in all directions over the four quarters
from the lamps, like [188] the brilliance of the rising sun.

32. PATTHARILANI DUSSĀNI NĀṆĀRĀNGEHICITTIVO
ĀKĀSO VIGATABBBHO HI UPARICAPAISOBHATI,  

32. Cloths brilliant with various colours were spread (?), and above (the Cetiya?)
shone like (?) the cloudless sky.

33. RATANĀMAYAPARIKKHITTAṆI AGGIYAPHALIKĀṆI CA
KAṆCANAVIDĀNAṆI CHATTAM SOVĀṆAVĀLIKAVICITTAM.  

33. A canopy covered with gold, which was encircled by (ornaments) made of
gems and by most precious crystal, and adorned by gold sand….

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480 v. 30 is wanting in B G2. – sachattam A G N; setacchattam Z, comp. Mahāv., p. 104,
I. 11. – dvethanaveka- (‘meka- A) chattaṁ (‘jattama A) A G Z,
dvemanussadevachattam N. veṭhanam anekachattakaṁ? – vālavijaniṁ? –
dassaneyyaṁ A G Z, dassaniyaṁ N.

481 “padīpehi vibhātakā” is wanting in Y. – udantave A, udanteva B G Z.

482 pattharilani N, pakatikani Y. – vigatabbbho hi N, viya ahosi A, viya ahāsi G, viya
abhāyi B, viya abbhāsi Z. – uparupari sobhati A Z, upari ca paris° B G, upari ca
pasobhati N. – I do not pretend to fully restore this stanza, but I will try to correct
some of the blunders.
pattharitani dussani nānārāngehi cittiya (cetiye?) see Mah., p. 108, I. 10 et seq.),
ākāso vigatabbbho va uparupari sobhati, ]

483 aggiphalikāni ca A, aggiyathalikāni ca (‘phalikāni ca M2) BG Z, [a]ggh[yaphalikāni
c]a] N.
(Mahinda related to the king the story of the relics of the three former Buddhas:)

1. Kakusandha

34. ayaṁ passati sambuddho Kakusandho vināyako cattālisahasashehi tādīhi parivārito. ́

34. “Here Sambuddha Kakusandha, chief of men, surrounded by forty thousand (Bhikkhus who were holy) like (himself), looked (over this island).

35. karuṇācodito buddho satte passati cakkhumā Ojadīpe ’bhayapure dukkhappatte ca mānuse ́

35. The Buddha, gifted by (supernatural) vision, moved by compassion, looked on created beings, and on the suffering men in Ojadīpa, Abhayapura.

36. Ojadīpe bahū satte bodhaneyye mahājane buddharamānubhāvena ādicco padumāṁ yathā. ́

36. In Ojadīpa (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. cattālisahasashehi bhikkhūhi parivārito abbuṭṭhitō suriyo va Ojadīpe patīṭhito. ́ [82]

37. Accompanied by forty thousand Bhikkhus be repaired to Ojadīpa, resembling the rising sun.

38. Kakusandho Mahādevo Devakūṭo ca pabbato Ojadīpe ’bhayapure Abhayo nāma khattiyo. ́

38. (The Buddha's name was) Kakusandha, (that of the chief Thera) Mahādeva, the mountain (was called) Devakūṭa; (there reigned in the island of) Ojadīpa, (in the town of) Abhayapura, a prince named Abhaya.
2. Konāgamana

39. nagaraṁ Kadambakokāse nadiṁ āsi māpitaṁ
   suvibhattaṁ dassaneyyaṁ ramaṇīyaṁ manoramaṁ. ।

39. The well constructed town which was worth seeing, delightful, and pleasant,
   was situated near the Kadambaka river.

40. puṇṇakanarako nāma pajjaro āsi kakkhalo,
    jano saṁsayam āpanno maccho va kumināmukhe. ।

40. (At that time there raged in the island) a fearful epidemic fever called
   Puṇṇakanaraka; the people were in a state of affliction like fishes in a net.

41. buddhassa ānubhāvena pakkanto pajjaro tadā.
    desite amate dhamme patiṭṭhite jinasāsane ।

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. caturāsīti sahassānaṁ dhammābhisamayo ahū.
    Paṭiyārāmo tadā āsi dhammakarakacetiyaṁ. ।

42. eighty-four thousand men attained sanctification. At that time the monastery
   was the Paṭiyārāma, and (the Cetiya was) the Dhammakarakacetiya (Cetiya
   where the drinking vessel of the Buddha is preserved).

43. bhikkhusahassaparivuto Mahādevo mahiddhiko,
    pakkanto ’va jino tamhā sayam ev’ aggapuggalo ’ti. ।

43. Mahādeva accompanied by one thousand Bhikkhus, remained (there), and
   the Jina, the highest being, himself departed from that place. [189]

44. ayaṁ passati sambuddho Konāgamano mahāmuni
    tiṁsabhikkhusahassehi sambuddho parivārito. ।

44. Here Sambuddha Konāgamana, the great Sage, accompanied by thirty
   thousand Bhikkhus, looked (over the island).

484 Mahādevo patiṭṭhito pakkanto ca jino? comp. vv. 53. 64.
485 44b sambuddho A G1 n Z, tādīhi B G2.
45. dasasahasseehi sambuddho karuṇā pharati cakkhumā,  
Varadīpe mahāvīro dukkhite passati mānuse.⁴⁸⁶

45. The Sambuddha gifted with (supernatural) vision, diffused his compassion through ten thousand worlds; the great hero looked on the suffering people of Varadīpa.

46. Varadīpe bahū satte bodhaneyye mahājane  
buddharamsānubhāvena àdicco padumāṁ yathā.

46. In Varadīpa (he looked) with the power of the rays of his Bodhi on many created beings, oh a great multitude that was to attain (supreme) knowledge, as the sun (awakens) the lotuses.

47. tiṁsabhikkhusahassehi sambuddho parivārito  
abbhuṭṭhitō surīyo va Varadīpe patiṭṭhito.

47. Accompanied by thirty thousand Bhikkhus the Sambuddha repaired to Varadīpa, resembling the rising sun.

48. Konāgamanosī Mahāsumano Sumanakūṭo ca pabbato,  
Varadīpe Vaḍḍhamāne Samiddho nāma khattiyo.

48. (The Buddha's name was) Konāgama, (that of the chief Thera) Mahāsumana, the mountain (was called) Sumanakūṭa; (there reigned in the island of) Varadīpa, (in the town of) Vaḍḍhamāna, a prince named Samiddha.

3. Kassapa

49. dubbuṭṭhiyo tadā āsi dubbhikkhi āsi yonakā, dubbhikkhadukkhite satte macche vappodake yathā.487 |

50. āgate lokavidumhi devo sammābhivassati, khemo āsi janapado, assāsēi bahū jane.488 |

49-50. At that time the island suffered from a drought; there was a famine... When the created beings were afflicted by the famine like fishes in shallow water, abundant rain fell, when the Omniscient had arrived; the country became prosperous; he brought consolation to many people.

51. Tissatalākasāmante nagare dakkhiṇāmukhe vihāro Uttarārāmo kāyabandhanacetiyaṁ.489 |

51. To the north of the town which was situated near the Tissatalāka, there was the Uttarārāma monastery; (the Cetiya at that time was) the Kāyabandhanacetiya (Cetiya where the girdle of the Buddha is preserved).

52. caturāsītisahassānaṁ dhammābhisamayo ahū. [83] desite amate dhamme suriyō udito yathā.490 |

52. Eighty-four thousand men attained sanctification. When the Truth which delivers from death, had been preached, –

53. bhikkhusahassaparivuto Mahāsumamo patiṭṭhito pakkanto ca mahāvīro sayam ev’ aggapuggalo ’ti.491 |

53. Mahāsumana, similar to the rising sun, accompanied by one thousand Bhikkhus, remained (there), and the great hero himself, the highest being, departed.

489 nagaradakkhaṁ G1 N.
490 suriyē Y. – udite Y (except G1)
491 ca Y, va N.
54. ayaṁ passati sambuddho Kassapo lokanāyako
tisatibhikkhusahassehi sambuddho parivārito.\textsuperscript{492} |

54. Here Sambuddha Kassapa, the ruler of the world, accompanied by twenty thousand Bhikkhus, looked (over the island).

55. Kassapo ca lokavidū voloketi sadevakāṁ
visuddhabuddhacakkhunā bodhaneyye ca passati. |

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. Kassapo ca lokavidū āhutīnaṁ paṭīgghaṁ
pharanto mahākaruṇāya vivādaṁ passati kuppitaṁ |

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. Maṇḍadīpe bahū satte bodhaneyye ca passati
buddharaṁsānubhāvena ādīcco padumaṁ yathā. |

57. and by the power of the rays [190] of his Bodhi, as the sun (awakens) the lotuses, be saw many beings in the island of Maṇḍadīpa who were to attain (supreme) knowledge.

58. gacchissāmi Maṇḍadīpaṁ jotayissāmi sāsanaṁ
patiṭṭhapemi sammābhamṁ andhakāre va candimā.\textsuperscript{493} |

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. bhikkhūgaṇehi parivuto ākāse pakkamī jino,
patiṭṭhito Maṇḍadīpe suriyo abbhūṭṭhito yathā.\textsuperscript{494} |

59. Surrounded by multitudes of Bhikkhus the Jina proceeded through the air; resembling the rising sun he repaired to Maṇḍadīpa.

\textsuperscript{492} sambuddho G1 n Z, tādihi A B G2.
\textsuperscript{493} patiṭṭhissāmi A B G2, patiṭṭhapemi G Z, [patiṭṭhapesi N. – sammā A, sammābhā B, sammābham G2, sattānaṁ (°nnaṁ G1) G1 N, yaṁ dhātuṁ Z.}
\textsuperscript{494} suriye (°yo R) abbhūṭṭhithe yathā Y (except G1).
60. Kassapo sabbanando ca Subhakūṭo ca pabbato,
Visālaṁ nāma nagaraṁ, Jayanto nāma khattiyo, ।

60. (The Buddha’s name was) Kassapa, (that of the chief Thera) Sabbananda, the
mountain (was called) Subhakūṭa, the name of the town was Visāla, that of the
prince was Jayanta.

61. Khematalākasāmante nagare pacchime mukhe
vihāro Pācānārāmo, cetiyām dakasāṭikāṁ. ।

61. To the east of the town which was situated near the Khema tank, there was
the Pācānārāma monastery; (the Cetiya at that time was) the Dakasāṭika Cetiya
(Cetiya where the rain-cloak of the Buddha is preserved).

62. assāsetvāna sambuddho samagge katvāna bhātuke
desesi amataṁ dhammaṁ patiṭṭhapesi sāsanaṁ. ।

62. The Sambuddha, after having comforted and reconciled the (two) brothers,
preached the Truth which delivers from death, and established the Faith.

63. desite amate dhamme patiṭṭhite jinasāsane
caturāsītisahassānaṁ dhammābhisamayo ahū. ।

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. bhikkhusahassaparivuto Sabbanando mahāyaso
patiṭṭhito Maṇḍadīpe, pakkanto lokanāyako 'ti. ।

64. Glorious Sabbananda, surrounded by one thousand Bhikkhus, remained in
Maṇḍadīpa; the ruler of the world departed.

4. Gotama

65. ayaṁ hi loke sambuddho uppanno lokanāyako:
sattānaṁ anukampāya tārayissāmi pāṇinaṁ.\textsuperscript{497} |

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. so ’vapassati sambuddho lokajeṭṭho narāsabho
nāgānaṁ saṅgāmatthāya mahāsenā samāgatā.\textsuperscript{498} |

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. dhūmāyanti pajjalanti verāyanti caranti te [84]
mahābhayan ti vipulaṁ dīpaṁ nāsenti pannagā.\textsuperscript{499} |

67. The Serpents emitted smoke and flames, they raged, they spread great horror, they were destroying the great island.

68. agamā ekībhūto va: gacchāmi dīpaṁ uttamaṁ
mātulaṁ bhāgineyyaṁ ca nibbāpessāmi pannage. |

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. ahaṁ Gotamasambuddho, pabbate Cetiyanāmako,
Anurādhapure ramme Tisso nāmāsi khattiyo.\textsuperscript{500} |

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.

\textsuperscript{497} tārayanto (“nto ca B G2) pāṇino A B G2, tārayissāmi pāṇinaṁ G1 N, desesi dhammaṁ uttamaṁ Z.
\textsuperscript{498} so va° A B G, so ca Z, te so N.
\textsuperscript{499} dhūpāyanti? see Mahāvagga, 1, 15. – verāyanti Z, verayanti A B G2, verānañ ca G1 N, – muhun bhayanti (bhāy° A) A B G2, – vepullaṁ Z n. pharanti te mahābhayaṁ ativipulaṁ?
\textsuperscript{500} vv. 69-76 are wanting in B G2. – ayaṁ? – pabbato °nāmako?
70. Kusinārāyaṁ bhagavā Mallānaṁ Upavattane
anupādisesāya sambuddho nibbuto upadhikkhaye.

70. In Kusinārā, in the Upavattana of the Mallas, the holy Sambuddha [191]
reached complete Nibbāna by the destruction of the substrata (of existence).

71. dve vassasatā honti chattiṁsa ca vassā tathā,
Mahindo nāma nāmena jotayissati sāsanaṁ.

71. (He at that time foretold:) “Two hundred and thirty-six years will elapse;
then (a Thera) called Mahinda by name will cause the splendour of the Religion
to shine (in Laṅkā).

72. nagarassa dakkhiṇato bhūmibhāge manorame
ārāmo ca ramaṇīyo Thūpārāmo 'ti suyyare.501

72. In the south of the town, at a delightful place (will be) a beautiful Ārāma
called the Thūpārāma.

73. Tambapaṇṇī ti sutvāna dīpo abbhuggato tadā.
sārīrikaṁ mama dhātuṁ patiṭṭhisāṁ diputtame.502

73. At that time the island (will be known) by the name of Tambapaṇṇi; they
will deposit a relic of my body in that most excellent island.”

Queen Anulā

74. buddhe pasannā dhamme ca saṅghe ca ujūdiṭṭhikā
bhave cittāṁ virājeti Anulā nāma khattiya.503

74. The queen called Anulā was a believer in the Buddha, the Dhamma, and the
Fraternity; she confessed the true doctrine, and put away the desire of existence.
(She expressed to the king her desire of being admitted into the Order.)

75. deviyā vacanaṁ sutvā rājā therāṁ id' abravī:
buddhe pasannā dhamme ca saṅghe ca ujūdiṭṭhikā

75. Having heard what the queen said, the king addressed the Thera thus:
(“Queen Anulā) believes in the Buddha, the Dhamma, and the Fraternity; she
confesses the true doctrine, –

501 suyyate?
502 patiṭṭhisā N, patiṭṭhasaṁ C G, patiṭṭhisāṁ A M R. sārīrikaṁ m° dhātū patiṭṭhissanti?
503 vv. 74-77 are given in the MSS. with a number of omissions and transpositions which
it is superfluous here to indicate.
76. bhaveti cittāṁ virājeti, pabbājehi Anūlakaṁ, akappiyā mahārāja ithipabbajjā bhikkhuno, |

76. and puts away the desire of existence. Confer the Pabbajjā ordination on Anulā.” (Mahinda replied:) “It is not permitted to Bhikkhus, o great king, to confer the Pabbajjā ordination on women; –

77. āgāmissati me rājā Saṅghamittā bhaginiyā, Anulaṁ pabbājetvāna mokesi sabbabandhanā.504 |

77. my sister Saṅghamittā, o king, shall come hither. She will confer the Pabbajjā ordination on Anulā and will release her from all fetters.

78. Saṅghamittā mahāpaññā Uttarā ca vicakkhaṇā Hema ca Māsagallā ca Aggimittā mitāvadā Tappā Pabbatachinnā ca Mallā ca Dhammadāsiyā,505 |

78. Wise Saṅghamittā and clever Uttarā, Hema and Māsagalla, Aggimittā, chary of speech, Tappā and Pabbatachinnā, Mallā and Dhammadāsiyā, –

79. ettakā tā bhikkhuniyo dhutarāgā samāhitā odātamanasaṅkappā saddhammavinaye ratā |

79. these Bhikkhunis who are free from desire and firm, whose thoughts and wishes are pure, who are firmly established in the true Dhamma and Vinaya, –

80. khīṇasavā vasī pattā tevijjā iddhikovidā uttamante ṭhitā tattha āgāmissanti tā idha.506 |

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.

504 mokesi A G1 Z n, moceti B G2.


506 uttamatthe A Z. This may be the correct reading.
81. mahāmattaparivuto nisinno cintiye tadā [85]
mantitukāmo niśditvā mattānaṁ etad abravi.507 

81. (Devānampiya) sat down, surrounded by his ministers, and deliberated (about inviting princess Saṅghamittā). Having sat down in order to hold a council (about [192] this matter), he thus addressed the ministers ...

82. Ariṭṭho nāma khattiyo suttā devassa bhāsitaṁ 

82. Prince Ariṭṭha, having heard what the king said, –

83. therassa vacanaṁ suttā uggahetvāna sāsanaṁ
dāyakāṁ anusēstvā pakkāmi uttarāmukho.508 

83. and having heard the speech of the Thera and received his commission, respectfully saluted his uncle (?) and departed in the northern direction.

84. nagarassa ekadesamhi gharam khatvāna khattiyā
dasa sile samādīnā Anulādevīpamukhā 

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

85. sabbā pañcasatā kaññā abhijātā jutindharā
Anulaṁ parikkharontā sāyampāto bahū janā.509 

86. nāvātitthaṁ upāgantvā ēropetvā mahānāvaṁ
sāgaram samatikkanto thale patvā patiṭṭhito.510 

86. (Ariṭṭha) having proceeded to a sea-port went on board a great ship; when he had crossed the sea and reached the shore he stood (on dry ground).

509 parikkharontā?
510 ēruhitvā? – thale patvā N, ṭhapetvāna N.
87. Viṇṭhāvatam atikkanto mahāmatto mahabbalo
Pāṭaliputtaṁ anuppatto gato devassa santike. |

87. The powerful minister (then) crossed the Viṇṭha range; having arrived at Pāṭaliputta, he presented himself to the king.

88. putto deva mahārāja atrajo Piyadassano
Mahindo nāma so thero pesito tava santikaṁ.511 |

88. (Ariṭṭha thus addressed Asoka:) “Your son, Sire, your offspring, o great king Piyadassana, Thera Mahinda has sent me in your presence.

89. Devānampiya so rājā sahāyo Piyadassano
buddhe abhippasanno so pesito tava santikaṁ.512 |

89. King Devānampiya, your ally, Piyadassana, who is converted to Buddha, has sent me in your presence.”

90. bhātuno vacanaṁ tuyhaṁ āmantesi mahā isi.
rājakaṁ Saṅghamitte Anulā nāma khattiyaā513 |

90. (Then) the great Sage (went to Saṅghamittā and) communicated to her the message of her brother: “The royal virgins, o Saṅghamittā, and princess Anulā, –

91. sabbā taṁ apalokenti pabbajjāya purakkhakā.
bhātuno sāsanaṁ sutvā Saṅghamittā vicakkhaṇā514 |

91. all look to you for the Pabbajjā ordination.” Wise Saṅghamittā, when she had heard the message of her brother, –

92. turitā upasaṅkamma rājānaṁ idam abravi:
anujāna mahārāja, gacchāmi dīpalañjakaṁ. |

92. quickly went to the king and thus addressed him: “Give your consent, great king; I shall go to the island of Laṅkā; –

512 Piyadassana B.
513 vv. 90 and 91a are wanting in B G2 Z, 90b also in A G1. – bh° vacanaṁ tassā āmantesi mahā isi? – rājakaṁ? comp. v. 95.
514 purakkhakā Y, purakkhikā N (the same at v. 95). purekkharā? Comp. Sam. Pās.: “Anulāpi khattiya itthisahassaparivutā pabbajjāpurekkhaṁ mahā paṭimāneti.”
93. bhātuno vacanaṁ mayham āmantesi mahā isi. bhāgineyyo ca Sumano putto ca jeṭṭhabhātu te515

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. gatā tava piyo mayham gamanaṁ vārentī dhītuyā. bhārikaṁ me mahārāja bhātuno vacanaṁ mama, l

94. being gone, prevent, dear, that you, my daughter, should go also.” (Saṅhamittā replied:) “Weighty, o great king, is my brother’s command.

95. rājakaññā mahārāja Anulā nāma khattiyā sabbā maṁ apalokenti pabbajjāya purakkhakā.516

95. The royal virgins, o great king, and princess Anulā, they all look to me for their Pabbajjā ordination.”

Bhāṇavāram Paṇṇarasamaṁ
The Fifteenth Section for Recitation

515 vv. 93b and 94a are wanting in B G2 Z. – jeṭṭhabhātā te (i.e. Mahinda)? – gatā tava piyo N, laddhā ca pitaro (pitayo F) A F G. gatā tava piye? – vāresi A F G.
516 purekkharā? see v. 91.
XVI. [The Bodhi Tree]

1. Caturaṅginīṁ mahāsenāṁ sannayhitvāna khattiyo
tathāgatassā sambodhīṁ ādāya pakkamī tadā. |

1. The prince (Asoka) fitted out a great army consisting of four parts, and then
went forth, taking with [193] him a branch of the Bo tree of the Tathāgata.

2. tīsu rajuṣu atikkanto Viṃjhāṭavīṣu khattiyo
atikkanto brahāraññaṁ anuppatto jālasāgaraṁ. |

2. Having passed through three kingdoms and the Viṃjha range, having passed
through the great forest, the prince came to the ocean.

3. caturaṅginī mahāsenā bhikkhunīsaṅhasāvikā
mahāsaṃuddaṁ pakkantā ādāya bodhiṁ uttamaṁ.517 |

3. The great four-fold army with the Bhikkhuni congregation at its head (?),
proceeded to the great sea, carrying the excellent Bo tree.

4. upari devānaṁ turiyaṁ heṭṭhato ca manussakaṁ
cātudisāmānusatūriyaṁ, pakkantā jālasāgare.518 |

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. muddhani avaloketvā khattiyo Piyadassano
abhivādayitvā taṁ bodhiṁ imaṁ atthāṁ abhāsatha:519 |

5. Prince Piyadassana bowing paid his reverence to the Bo tree, and spoke thus:

6. bahussuto iddhimanto sīlavā susamāhito
dassane akappiyaṁ mayhaṁ atappaneyyaṁ mahājanaṁ.520 |

6. “Learned, possessed of (magical) power, virtuous, most firm …”

517 bhikkhunīsaṅghapāmukhā?
518 cātudisāmānusatūriyaṁ? A B G. cātuddisāmānusatūriyaṁ?
519 avaloketvā N, acalaketvā F, avaloketvā Y.
520 I do not try to correct the second hemistitch.
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7. The prince then (when the Bo branch had been despatched) wept, shed tears, and looked (on the parting vessel). Then he returned and came to his residence.

8. The Nimmita Nāgas in the water, the Nimmita Devas in the heavens, the Nimmita Devas in the tree itself, and (the Nāgas) of the Nāga world, –

9. they all surrounded the most excellent branch of the Bo tree which was carried away. The wild Pisācas, the Bhūtas, Kumbhaṇḍas, and Rakkhasas, these non-human beings surrounded the branch of the Bo tree as it approached.

10. The Tāvatiṁsas and Yāmas and also the Tusita gods, the Nimmānarati gods and the Vasavatti gods –

11. (were) glad, joyful and delighted, when the Bo branch approached. And all the Tettiṁsa Devaputtas with Inda as their leader, –

12. snapped their fingers and laughed when the Bo branch approached. The four (divine) Mahārājas of the four quarters (of the horizon), Kuvera and Dhataraṭṭha, Virūpakkha and Virūḷhaka, surrounded the Sambodhi tree which was carried to the island of Laṅkā.

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521 paṭinivattīvā A. v. 8 is wanting in B G2. – nāgā (nāngā A) nivesanam pi ca A G Z, nāgā nivāsanam pi ca F, nāgādhiśasanā pi ca N. nāganivāsane pi ca?
522 9c. parivārayīṃsu A. – v. 14 is wanting in B G2 Z. – ฬpaṭahā ca?
14. mahāmukha-gewater divillātadindimā  
bodhiṁ paccantamā yānantam sādhu kilanti devatā.  
14. Mahāmukhas and kettle-drums, Divillas (?), leather-covered drums, and 
tabors (resounded); the gods joyfully shouted “Sādhu” when the Bo branch 
approached.

15. pāricchattakapupphaṁ ca dibbamandāravāni ca [87]  
dibbacandanacunṇaṁ ca antalikkhe pavassati,  
bodhiṁ paccantamā yānantam pūjayanti ca devatā.  
15. Pāricchattaka flowers, celestial Mandārava flowers, and celestial sandal 
powder rained through the air, and the gods did homage to the Bo branch when 
it approached.

16. campakā sallā nimbā nāgapunnāgaketakā  
jalasāgare mahābodhiṁ devā pūjenti satthuno.  
16. The gods offered on the ocean to the Bo tree of the Teacher [194] Campaka 
flowers, Salla, Nimba, Nāga, Punnāga, Ketaka flowers.

17. nāgarājā nāgakaṇṇā nāgapotā bahū janā  
bhavanato niṅkhamityā pūjenti bodhim uttamaṁ.  
17. The Nāga kings, the Nāga princesses, the young Nāgas, great crowds, left 
their residence and showed honour to the excellent Bo branch.

18. nānāvirāgavasanā nānārāgavibhūsitā  
jalasāgare mahābodhiṁ nāgā kilanati sādhu no.  
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.”

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523 16a. One syllable is wanting. We should probably for “sallā” read “salalā” or 
“sallakā”; comp. Apadāna (Phayre MS., fol. kū'): “campakā salaḷā nimbā nāna- (sic) 
punngāketakā.”

524 sādhu no Z n, sādhuyo A F G, sādhuso B.
19. uppalapadumakumudanīlāni satapattakaṁ
kallahāram kuvalayam adhimuttamadhugandhikām

20. takkārikaṁ kovilāraṁ pāṭaliṁ bimbajālakaṁ
asokaṁ sālapupphaṁ ca missakaṁ ca piyaṅgukāṁ
nāgā pūjenti te bodhiṁ sobhati jalasāgare.

19-20. The Nāgas offered to the Bo branch on the glittering ocean red, white and blue lotuses of various kinds, Atimutta of honey-sweet scent, Takkārika and Kovilāra flowers, trumpet flowers, and quantities of Bimbajāla flowers, Asoka and Sāla flowers mixed with Piyaṅgu.

21. āmoditā nāgakaññā nāgarājā pamoditā
bodhiṁ paccantaṁ āyantaṁ nāgā kīlanti sādhu no.

21. The delighted Nāga virgins, the joyful Nāga kings, (all the) Nāgas joyfully sported around the Bo branch which was carried along, (shouting:) “Hail to us.”

22. tattha manimayā bhūmi muttāphalikasanthatā,
ārāmapokkharaniyo nānāpuppherehi vicittā.

22. There the ground consisted of gems, and was covered with pearls and crystals; there were gardens and tanks adorned with various flowers.

23. sattāhakaṁ vasitvāna sadevā sahamānusā
bhavanato nikkhantamāṁ pūjenti bodhim uttamām.

23. Having remained there seven days, (the Nāgas) together with gods and men paid honour to the excellent Bo branch on its departure from their residence.

24. mālādāmakalāpā ca nāgakaññā ca devatā
āvijjhanti ca celāni sambodhiparivāritā.

24. The Nāga virgins and the gods, surrounding the Sambodhi branch, (offered) strings of garlands and flower wreaths, and waved their garments.

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525 atimuttaṁ m°?
526 sādhu no N, sādhuso B G2, sādhuyo A F G1 Z.
527 tattha A B G2 Z, tassa G1 X.
25. bodhiṁ paccantaṁ āyantaṁ sādhu kilanti devatā. pāricchattakapupphaṁ ca dibbamandāravāni ca dibbacandanaucūṇṇaṁ ca antalikkhe pavassati. l

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. nāgā yakkhā ca bhūtā ca sadevā sahamānusā jalasāgaram āyantaṁ sambodhipārivārītā. l

26. The Nāgas, Yakkhas, and Bhūtas, together with gods and men, surrounded the Sambodhi branch which was carried along on the ocean.

27. tattha naccanti gāyanti vādayanti hasanti ca poṭhenti diguṇaṁ bhujāṁ te bodhipārivārītā. l

27. There, surrounding the Bo branch, they danced, sung, played (instruments), laughed, and snapped the fingers of both hands.

28. nāgā yakkhā ca bhūtā ca sadevā sahamānusā kittenti maṅgalāṁ sotthiṁ niyate bodhim uttamaṁ. 528 l

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. nāgā dhajapaggahitā nilobhāsā manoramā kittenti bodhim uttamaṁ patiṭṭhamā dīpalaṅjake. l

29. Beautiful Nāgas of brilliantly blue colour, holding flags, praised the most excellent Bodhi which was being established in the island of Laṅkā.

30. Anurādhapurā rammā nikkhamitvā bahū janā [88] sambodhiṁ upasaṅkantā saha devehi khattiyo 529 l

30. Great crowds, the prince with the queens, left the delightful (town of) Anurādhapura, and went to meet [195] the Sambodhi tree.

529 saha devīhi?
31. parivārayiṁsu sambodhiṁ saha puttehi khattiyo
gandhamālaṁ ca pūjesuṁ gandhagandhānam uttamaṁ.\(^{530}\)

31. The prince together with his sons surrounded the Sambodhi tree; they
offered scented garlands and most excellent perfumes (?).

32. vīthiyo ca susammaṭṭhā agghiyā ca alaṅkatā.
saha patiṭṭhite bodhi kampittha paṭhavī tadā ‘ti.\(^{531}\)

32. The streets were well swept and offerings were prepared. When the Bodhi
was established, the earth quaked.

33. dāpesi rājā aṭṭṭha khattiyese pan’ aṭṭhasu
sabbajetṭhāṁ bodhiguttaṁ rakkhituṁ bodhim uttamaṁ.\(^{531}\)

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. adāsi sabbaparihāraṁ sabbālaṅkārapāsukāṁ,
soḷasa laṅkā mahālekhaṁ dharaṇī bodhigāravā.\(^{532}\)

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 (?).\(^{533}\)

35. tathā susiṅcattharaṁ cāpi mahālekhaṭṭhāne ṭhape.
so kulasahassakaṁ katvā ketuchāditta pālanam,\(^{534}\)

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 …

\(^{530}\) gandhagandhānam N, gandho gandhānam (‘ram F) A F, gandho gandhādim (‘dam G1) B G, gandhodakam Z. gandhāgandhānaṁ?

\(^{531}\) bodhiguttīṁ?

\(^{532}\) vv. 34-37 are wanting in B G2 Z. sabbālaṅkārapāgatā N, sabbālaṅkāram āgataṁ F, sabbālaṅkārapāsukāṁ A G1. – laṅkā A G1 N, saṅghā F. – mahālekhaṁ A F G. – dharaṇī A F. soḷas’ akā mahālekhaṁ dharaṇī (locative) bodhigāravā?

\(^{533}\) If my translation of this very corrupted passage is correct, the sixteen lines
mentioned here may stand in some connexion with the sixteen lines drawn on the
ground by Māra near the Bo tree at Uruvela (Jātaka, I, p. 78).

\(^{534}\) tathāpi susiṅcattharāpiṇīcāpi A G, tathā susiṅcattharaṁ cāpi N, tathā susaṅcittharaṁ
cāpi F. tathā sucisantharaṁ cāpi (comp. Mahāv., p. 118, I. 4.)? – kulyakaṁ A G,
36. suvaṇṇabheriyā raṭṭhaabhisekādimaṅgale.
ekañ janapadaṁ datvā Candaguttaṁ ṭhayesi ca

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. Devaguttapāsādam bhūmi cekam yathārahaṁ,
kulānan tādaññesaṁ vā gāmabhoge pariccaji.

37. (and) the Devagutta palace, (and) duly (bestowed on them) land donations (?); to other families he gave the revenue of villages.

38. Rañño pañcasatā kaññā aggajātā yassassinī
pabbajīmusu ca tā sabbā vītarāgā samāhitā.

38. The five hundred high-bom, illustrious virgins of the royal court who were free from passion and steadfast, all received the Pabbajjā ordination.

39. kumārikā pañcasatā Anulāparivāritā
pabbajīmusu ca tā sabbā vītarāgā samāhitā.

39. The five hundred virgins who surrounded Anulā, who were free from passion and steadfast, all received the Pabbajjā ordination.

40. Ariṭṭho nāma khattiyo nikkhanto bhayaanduto
pañcasataparivāro pabbajī jinasāsane
sabbeva arahattappattā sampuṇṇā jinasāsane.

40. Prince Ariṭṭha, released from the chain of fear, received the Pabbajjā ordination according to the doctrine of the Jina, together with five hundred companions. All these persons attained Arahatship and full perfection in the doctrine of the Jina.

41. hemante paṭhame māse supupphite dharaṇīruhe
āgato so mahābodhi patiṭṭho Tambapaṇṇike ṭi.

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 Tambapaṇṇi. [196]
XVII. [The Passing of a Generation]

1. Battiṁsa yojanaṁ dīgham aṭṭhārasahi vitthataṁ yojanānasataāvaṭṭam sāgarena parikkhitaṁ | [89]

2. Laṅkādīpavaramāṁ nāma sabbattha rataṇākaram upetaṁ nadītalākehi pabbatehi vanehi ca. |

1-2. The excellent island of Laṅkā is thirty-two yojanas long, eighteen yojanas broad, its circuit is one hundred yojanas; it is surrounded by the sea, and one great mine of treasures. It possesses rivers and lakes, mountains and forests.

3. dīpaṁ puraṇaṁ ca rāja ca upaddutaṁ ca dhātuyo thūpaṁ dīpaṁ ca pabbataṁ uyyānaṁ bodhi bhikkhuni

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. bhikkhū ca buddhaseṭṭho ca terasa honti te tahiniṁ; ekadese caturonāmaṁ suṇātha mama bhāsato.538 |

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. Ojadīpaṁ Varadīpaṁ Maṇḍadīpan ti vuccati Laṅkādīpaṁ nāma Tambapaṇṇīti ņayati. |

5. (The island) was called Ojadīpa, Varadīpa, Maṇḍadīpa, and the excellent Laṅkādīpa or Tambapaṇṇi.

6. Abhayapuraṁ Vaḍḍhamānaṁ Visālaṁ Anurādhapuraṁ purassa caturonāmaṁ catubuddhāna sāsane. |

6. Abhayapura, Vaḍḍhamāna, Visāla, Anurādhapura are the four names of the capital at (the time of) the teaching of the four Buddhas.

538 thūpaṁ dahaṇ ca?
539 ekadese caturo (cattāro B G2) nāma A B F G, ekadesena vakkhami Z, ekadesaṁ caturonāmaṁ N.
7. Abhayo ca Samiddho ca Jayanto ca narādhipo
Devānampiyatisso ca rājāno honti cāturo.  

7. Abhaya, Samiddha, the ruler of men Jayanta, and Devānampiyatissa are the four kings.

8. rogadubbuṭṭhikañ c’ eva vivādayakkhādhivāsanaṁ
caturo upaddutā ete catubuddhavinoditā.  

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. Kakusandhassa bhagavato dhātu dhammakarako ahū,
Konāgamanassa buddhassa dhātu kāyabandhanaṁ ahū,  

9. The relic of holy Kakusandha was the drinking vessel, the relic of Buddha Konāgamana the girdle, –

10. Kassapassa sambuddhassa dhātu udakasāṭakaṁ,
Gotamassa sirīmato doṇadhātu sārīrikā.  

10. the relic of Sambuddha Kassapa the rain-cloak; of glorious Gotama there is a Dona of corporeal relics.

11. Abhayapure Paṭiyārāmo, Vaḍḍhamānassa Uttarā,
Visāle Pācīnārāmo, Thūpārāmo ’nurādhassa
dakkhiñe catio thūpā catubuddhāna sāsane.  

11. In Abhayapura was the Paṭiyārāma, in Vaḍḍhamānapura the Uttarārāma, in Visāla the Pācīnārāma, 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).

540 catubuddhā vin° B G F Z; this may be the correct reading.
12. Kadambakassa sāmantā nagaraṁ Abhayapuraṁ, 
Tissatalakasāmantā nagaraṁ Vaḍḍhamānakaṁ,  

13. Khematalakasāmantā Visālaṁ nagaraṁ ... , 
... Anurādhapuraṁ, 
... tath’ eva caturodīpavicāraṇaṁ.  

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. Devakūṭo Sumanakūṭo Subhakūṭo ’ti vuccati, 
Silakūṭo nāma dāni catupaṇṇatti pabbate.  

14. The four names of the mountain are Devakūṭa, Sumanakūṭa, and Subhakūṭa; 
now it is called Silākūṭa.

15. Mahātitthaṁ nāma uyyānaṁ Mahānāmaṁ ca Sāgaraṁ 
Mahāmeghavanaṁ nāma vasantaṁ ariyāpathaṁ 
caturolokanāthānaṁ pathamaṁ senāsanaṁ ahū.  

15. The famous [197] (?) garden (which was called in the four periods 
respectively) Mahātittha, Mahānāma, Sāgara, and Mahāmeghavana, a path 
worthy of Saints, was the first resting place of the four chiefs of the world.

16. Kakusandhassa bhagavato sirisabodhim uttamaṁ 
ādāya dakkhiṇaṁ sākhaṁ Rucānandā mahiddhikā 
Ojadīpe Mahātitthe ārāme tattha ropitā.  

16. The Bodhi tree of holy Kakusandha was the most excellent Sirīsa; 
Rucānandā who possessed the great (magical) faculties, took its southern branch 
and planted it in Ojadīpa, in the Mahātittha garden.

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542 After the words “Visālaṁ nagaraṁ” N inserts “puraṁ”, Z: “ahu”. Evidently some 
words are wanting. – tath’ eva caturodīpavicāraṇaṁ?
543 Silākūṭo Z.
544 Mahānomaṁ N, Mahānopaṁ F (Comp. Mahāv., pp. 92, 93.) – pasatthaṁ? – catunnaṁ 
lok° A B G2.
17. Konāgamanaṁsa bhagavato udumabarabodhīmuttamaṁ ādāya dakkhiṇaṁ sākhaṁ Kandanaṁda mahiddhikaṁ\textsuperscript{545} |

17. The Bodhi tree of holy Konāgamana was the most excellent Udumbara; Kanakadattā who possessed the great (magical) faculties, took its southern branch –

18. Varadīpe Mahānomamhi ārāme tattha ropitā. Kassapassa munindassa nigrodhabodhīmuttamaṁ\textsuperscript{546} |

18. and planted it in Varadīpa, in the Mahānāma garden. The Bodhi tree of holy Kassapa was the most excellent Nigrodha; –

19. ādāya dakkhiṇaṁ sākhaṁ Sudhammaṁ nāma mahiddhikaṁ Sāgaramhi nāma ārāme ropitam dumacetiyaṁ.\textsuperscript{547} |

19. (the Therī) called Sudhammā who possessed the great (magical) faculties, took its southern branch and planted the sacred tree in the garden called Sāgara.

20. Gotamassā bhagavato assatthabodhīmuttamaṁ ādāya dakkhiṇaṁ sākhaṁ Saṅghamittā mahiddhikaṁ. |

20. The Bodhi tree of holy Gotama was the most excellent Assattha; Saṅghamittā who possessed the great (magical) faculties, took its southern branch –

21. Mahāmeghavane ramme ropitā dīpalañjake. Rucānandā Kanakadattā Sudhammaṁ ca mahiddhikaṁ\textsuperscript{548} |

21. and planted it in the island of Laṅkā, in the delightful Mahāmeghavana. Rucānandā, Kanakadattā, Sudhammā who possessed the great (magical) powers, –

22. bahussutā Saṅghamittā chaḍabhiṁṇā vicakkaṇaṁ catasso tā bhikkhuniyo sabbā ca bodhīm āharuṁ.\textsuperscript{549} |

22. and learned, wise Saṅghamittā who was endowed with the six (supernatural) faculties, these were the four Bhikkhuṇis who brought each a Bo branch (to this island).

\textsuperscript{545} Kanakadattā A, Kandanandā (~ntā G1) G1 N, Kanandā B F G2, Nandā nāma Z.
\textsuperscript{546} Mahānomamhi A, Majāṅgānomamhi B G, Janomamhi Z, Mahānomamhi X.
\textsuperscript{547} ropitā?
\textsuperscript{548} Kandanandā X, Kandānandā G1.
\textsuperscript{549} sabbā va F.
23. *sirīsabodhi Mahātitthe, Mahānāme udumbaro,*
Mahāsāgaramhi nigrodho, assattho Meghavane tadā

23. The Sirīsa Bo tree (was planted) in the Mahātittha garden, the Udumbara in the Mahānāma, the Nigrodha in the Mahāsāgara garden; so the Assattha was planted in the Mahāmeghavana.

24. *acale caturārāme catubodhi patiṭṭhitā.*
acale senāsanām rammaṁ catubuddhāna sāsane.

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. *Mahādevo chaḷabhiñño Sumano paṭisambhido*
mahiddhiko Sabbanando Mahindo ca bahussuto
ete therā mahāpaññā Tambapaṇṇipasādakā.

25. Mahādeva who possessed the six (supernatural) faculties, Sumana versed in the analytical knowledge, Sabbananda possessing the great (magical) powers, and learned Mahinda, these highly wise Theras were the converters of Tambapaṇṇi.

Kakusandha and his Bo Tree

26. *Kakusandho sabbalakaggo pañcaćakkhūhi cakkhumā*
sabbalokāṁ avekkhanto Ojadīpavoaddasa.

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 Ojadīpa. [198]

27. *puṇṇakanarako nāma ahū pajjarako tadā.*
tasmiṁ samaye manussānaṁ rogo pajjarako ahū.

27. There raged then an epidemic fever called Puṇṇakanarako; at that time there raged an epidemic fever among the people.

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550 Mahānome X G1.
28. Many people, attacked by this sickness, became distressed and disconsolate like fish which lie lost on the bank (of a river).

29. Vexed by fear they were unable to regain happiness and tranquillity of mind. Kakusandha, the chief of the world, when he saw the afflicted beings who were being destroyed by the bonds of sickness, came hither from Jambudīpa together with forty thousand companions, for the sake of subduing the disease.

30. Kakusandho lokanāyako[91]

31. Forty thousand (Saints) who possessed the six (supernatural) faculties and the great (magical) powers, surrounded the Sambuddha, as the stars in the sky surround the moon.

32. Kakusandha, the illuminator of the world, established himself with his pupils on the Devakūṭa mountain, shining in splendour like a god.

33. When he stood resplendent in Ojadīpa on the Devakūṭa mountain, all people believed him to be a god. They did not understand that he was the Tathāgata.
34. udentāṁ aruṇuggamamhi puṇṇamāse uposathe
ujjāletvāṁ taṁ selam jalānāmām sakānanam

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. disvāna selam jalānāmām obhāsentāṁ catuddisam
tuṭṭhahaṭṭhā janā sabbe sarājā Abhye pure.

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. passantu maṁ janā sabbe Ojadīpatā narā
iti buddho adhiṭṭhāsi Kakusandho lokanāyako.

36. Buddha Kakusandha, the ruler of the world, formed the following resolution: “May all people, all men who live in Ojadīpa, see me.”

37. isisammato Devakūṭo manusse abhipatham.
upaddave pajjarake manussabalahānanā

37. 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.

38. nikkhamitvā janā sabbe sarājā nagarā purā
tattha gantvā namassanti Kakusandhāṁ naruttamaṁ.

39. abhivādetvāna sambuddhaṁ rājasena sarāṭṭhakā
devā 'ti taṁ maññamānā āgata te mahājanā.

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.

557 udāya aruṇō N.
559 devo 'ti?
40. anuppattā janā sabbe buddhaseṭṭhaṁ narāsabhāṁ.  
adhvāsetu me bhagavā saddhiṁ bhikkhugāne saha | 

41. ajjatanāya bhattenā, gacchāma nagaraṁ puraṁ.  
adhvāseti sambuddho tuṁhi rājassa bhāsitaṁ. ⁵⁶⁰ | 

40-41. All this multitude approached the most excellent Buddha, the highest among men. (The king thus addressed him:) “Consent, o Bhagavat, [199] 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. adhvāsanaṁ viditvāna rājasenā sarāṭṭhakā  
pūjāsakkārabahute tadā puraṁ upāgamuṁ. ⁵⁶¹ | 

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. mahā ayaṁ bhikkhusaṅgho, janakāyo anappako,  
nagarake atisambādhē akatabhūmi pure mama. | 

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. atthi mayhaṁ bahuyānaṁ Mahātitthaṁ manoramaṁ  
asambādham adūraṭṭhaṁ pabbajitānulomikaṁ ⁵⁶² | 

44. I possess a great pleasure garden, the delightful garden of Mahātittha which is not too narrow nor too distant, which will be convenient for the ascetics –

45. paṭisallānasāruppaṁ paṭirūpaṁ tathāgataṁ  
tatthāhaṁ buddhapamukhaṁ saṅghaṁ dassāmi dakkhiṇaṁ. | ⁹²

45. and will be suitable for a retired existence and for the Tathāgata. There I will bestow presents on the Buddha and on the Bhikkhu fraternity.

⁵⁶⁰ adhvāsesi A Z.  
⁵⁶¹ pūjāsakkāram katvāna te A B G2, ⁶kkārabahunā te Z, ⁶kkārabahute N, ⁶kkā bahu ca te (va te) F G1. pūjāsakkārabahulā?  
⁵⁶² bahuyānaṁ F G1 Z n, brahuyānaṁ A B G2.
46. sabbo jano passeyya taṁ buddhaṁ saṅghaṁ ca dassanaṁ.  
cattālisahasassehi bhikkhusaṅghapurakkhatto

47. Kakusandho lokavidū Mahātitthamhi pāpuṇi.  
patiṭṭhite Mahātitthamhi uyyāne dipaduttame  \[563\]

46-47. May all people obtain the sight of the Buddha and of the Fraternity.”  
Omniscient Kakusandha, followed by forty thousand Bhikkhus, arrived at the  
Mahātittha garden. When the highest among men had entered the Mahātittha  
garden,–

48. akālapupphehi sañchannā yaṁ kiñci ca latā dumā.  
suvaṭṭamayabhīṅkāraṁ samādāya mahīpati  \[564\]

48. the creepers and trees (were covered?) with flowers out of season. The king  
took a golden water-pot,–

49. onojetvāna Laṅkatthaṁ jalaṁ hatthe akārayi.  
im’ āham bhante uyyānaṁ dadāmi buddhapāmukhe.  
saṅghassa pāhāsuvihāraṁ rammaṁ senāsanāṁ ahū.  \[565\]

49. and dedicated (the garden) for the sake (of the welfare) of Laṅkā, by pouring  
water over the hand (of the Buddha, saying): “I give, o Lord, this garden to the  
Saṅgha and to the Buddha, its chief.” It was a delightful resting-place, an  
appropriate residence for the Fraternity.

50. paṭiggahesi uyyānaṁ Kakusandho lokanāyako,  
pakampi dharaṇī tattha paṭhamāṁ senāsanāṁ tadā.  \[566\]

50. Kakusandha, the ruler of the world, accepted the garden. At that moment the  
earth quaked; this was the first resting-place (of the Saṅgha in Laṅkā).

563 patiṭṭhe N, titthite A, saha patiṭṭhite B G Z, saha patiṭṭhe F  
564 sañchantaṁ kiñci ca A. – Instead of “yaṁ kiñci” we should expect a preterite ending  
in -iṁsu.  
565 laṅkattha R, laṁtattha C, laṁtattha M. laṅkātaṁ F. – ākiri A. – rammaṁ N, maṁ  
F, imaṁ Y.  
566 ahū A (instead of tadā). Perhaps we should transpose ahū (v. 49), and tadā (v. 50)
51. paṭhavīacalamā kampetāṁ ṭhito lokagganāyako: aho nūna Rucānandā bodhiṁ haritvā idhāgatā.⁵⁶⁷ ।

51. The highest leader of the world stood there, causing the immovable earth to quake. (He then formed the following wish:) “Oh that Rucānandā might take the Bo branch and come hither.”

52. Kakusandhassa bhagavato cittaṁ aṇṇāya bhikkhuṁ gantvā sīrīsamahābodhimūle ṭhatvā mahiddhikā.⁵⁶⁸ ।

52. The Bhikkhuṇī who possessed the high (magical) powers, understanding the thought of holy Kakusandha, went to the great Sirīsa Bodhi, and standing at its foot (she thought:)

53. buddho ca icchatī bodhi Ojadīpamhi rohanaṁ, manusā cintayaṁ tattha bodhiṁ āharituṁ gamā.⁵⁶⁹ ।

53. “The Buddha desires that the Bodhi tree shall grow in Ojadīpa.” Thither she went in order to fetch the Bodhi tree, (the majesty of) which [200] is beyond human reason (?)..

54. anumataṁ buddhaseṭṭhen anukampāya pāṇino mama iddhānubhāvena dakkhiṇasākhā paṃuccatu. ।

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. Rucānandā imaṁ vākyam yācamānā kataṁjali muccitvā dakkhiṇasākhā patiṭṭhasi kaṭāhake. ।

55. When Rucānandā had pronounced this demand with clasped hands, the right branch severed itself (from the tree) and fixed itself in the vase.

56. gahetvāna Rucānandā bodhiṁ suvaṇṇakaṭāhake pañcasaṭabhiḥkhuṇīhi parivāresi mahiddhikā. ।

56. Rucānandā who possessed the high (magical) powers, took the Bo branch in the golden vase, and ordered five hundred Bhikkhuṇīs to surround it.

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⁵⁶⁸ Y omits gantvā.

57. tadāpi paṭhavī kampi sasamuddāṁ sapabbataṁ āloko ‘va mahā āsi abbhuto lomahāmsano.\textsuperscript{570} 

57. At that moment the earth quaked together with oceans and mountains; it was a grand sight, wonderful and astonishing.

58. disvā attamanā sabbe rājasenā saraṭṭhakā aṇjaliṁ pagghetvāna namassanti bodhiḥ uttamaṁ.\textsuperscript{571} 

58. Witnessing this, the royal retinue and the people of the kingdom delighted all raised their clasped bands and paid reverence to the excellent Bodhi branch.

59. āmoditā marū sabbe devatā haṭṭhamānasā ukkuṭṭhisaddāṁ pavattesuṁ disvā bodhivaruttamaṁ.\textsuperscript{571} [93] 

59. All the gods were delighted; the Devas joyfully shouted when they perceived the most excellent Bodhi branch.

60. cattāro ca mahārājā lokapāḷaṁ yasassino ārakkhamā sirīsabodhissa akamsu devatā tadā. 

60. The four (divine) Mahārājas, the glorious guardians of the world, all these gods kept guard over the Sirīsa Bodhi branch.

61. tāvatiṁsā ca ye devā ye devā vasavattino Yāmo Sakko Suyāmo ca Santusito Sunimmito sabbe te parivāresuṁ sirīsabodhimaṁ uttamaṁ. 

61. The Tāvatiṁsa gods, the Vasavatti gods, Yama, Sakka, Suyāma, Santusita, Sunimmita, all surrounded the most excellent Bo branch.

62. aṇjaliṁ pagghetvāna devasaṅghā pamoditā Rucānandāya saḥ’ eva pūjenti bodhiḥ uttamaṁ. 

62. The delighted crowds of gods, raising their clasped bands, together with Rucānandā, paid reverence to the most excellent Bo branch.

63. sirīsabodhimaṁ ādāya Rucānandāya mahiddhikā bhikkhunīsāṅghaparibbūḷhā Ojadīpavaramaṁ gamp. 

63. Rucānandā who possessed the high (magical) powers, carrying the Sirīsa Bo branch, went to the excellent Ojadīpa, accompanied by the sister-hood of Bhikkhunīs.

\textsuperscript{570} sasamuddā Z, – āloko ca A G Z. 
\textsuperscript{571} marū A B G, maru Z, manu F, narā N.
64. devā naccanti hasanti poṭhenti diguṇāṁ bhujāṁ
Ojadīpavaraṇāṁ yantaṁ sīrīsabdhīṁ uttamaṁ. ǀ

64. The gods danced, laughed, and snapped the fingers of both hands, when the most excellent Sirīsa Bo branch was carried to the excellent Ojadīpa.

65. devasaṅghaparibbūḷhā Rucānandā mahiddhikā
ādāya sīrīsabdhīṁ Kakusandhaṁ upāgami. ǀ

65. Rucānandā who possessed the high (magical) powers, accompanied by a host of Devas, approached Kakusandha, carrying the Sirīsa Bo branch.

66. tamhi kāle mahāvīro Kakusandho lōkanāyako
Mahātitthamhi uyyāṁ bodhiṭhāne patiṭṭhito. ǀ

66. At that moment the great hero Kakusandha, the ruler of the world, repaired to the spot in the Mahātittha garden destined for the reception of the Bo tree.

67. Rucānandā sayaṁ bodhiṁ obhāsentaṁ na ropayi,
disvā sayaṁ Kakusandho paggahi dakkiṁāṁ bhujāṁ. ǀ

67. Rucānandā herself did not plant the resplendent Bo branch; Kakusandha, perceiving that, himself stretched out his right hand.

68. bodhiyā dakkiṁāṁ sākhaṁ Rucānandā mahiddhikā
buddhassa dakkiṁahatthe ṭhapayitvābhivādayi. ǀ

68. Rucānandā who possessed the high (magical) powers, placed the [201] southern branch of the Bo tree in the Buddha’s right hand, and respectfully saluted him.

69. parāmasītvā lokaggo Kakusandho narāsabho
adāsi rañño 'bhayassa: imaṁ ṭhānamhi ropaya. ǀ

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. yamhi ṭhānamhi ācikkhi Kakusandho narāsabho
tamhi ṭhānamhi ropesi Abhayo raṭṭhavaḍḍhano. ǀ

70. Abhaya, the increaser of the kingdom, planted it on the spot which Kakusandha, the leader of the world, had indicated.
71. When the Sirīsa Bo branch had been planted in that delightful place, the Buddha preached the Doctrine, the four Truths which soothe (the mind of men).

72. When he had finished, one hundred and forty thousand men and thirty koṭis of gods attained (sanctification).

73. The Bo tree of Kakusandha was a Sirīsa, that of Konāgmana an Udumbara, that of Kassapa a Nigrodha; (this is) the description of the three Bo trees.

Gotama and his Bo Tree

74. The Bo tree of the incomparable Sakyaputta is the most excellent Assattha; taking it (hither) they planted it in the Meghavana garden.

75-76. The children of Muṭasīva were ten [other] brothers, Abhaya, Tissa, and Nāga, Utti and also Mattābhaya, Mitta, Śīva, and Asela, Tissa, and Kira; these were the brothers. Princess Anulā and Sīvalī were the daughters of Muṭasīva.
77. How great is the number of years which elapsed between the time when Vijaya came over to the most excellent Laṅkādīpa, and the royal coronation of the son of Muṭasīva?

78. Devānampiya was crowned two hundred years and thirty-six years more after the Sambuddha attained Parinibbāna.

79. When Devānampiya was crowned, the royal (magical) powers came over him; the lord of Tambapaṇṇi diffused rays of pure splendour.

80. At that time the most excellent Laṅkādīpa was a storehouse of treasures. Produced by the pure splendour of Tissa many treasures came to light.

81. When the glad and excited king saw these treasures, he sent them as a present to Asokadhamma.

82. Asoka was delighted when he saw these presents. He sent in return to Devānampiya various treasures destined to be used at his coronation. [202]

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576 pilayo N. yadā ca Vijayo agā (comp. 6, 19)? – yadā cābhisitto?
577 tejena G1 X.
Devānampiyatissa’s Coronation, 3rd telling

83. vālavijaniṁ uñhizaṁ chattaṁ khaggaṁ ca pādukaṁ veṭhanaṁ sārapāmaṅgaṁ bhiṅkāraṁ nandivaṭṭakaṁ

84. sivikaṁ sankhavataniṁ adhovimaṁ vatthakoṭikāṁ sovaṇṇapātikaṭacchumā mahagghamā hathapuñchanaṁ

85. Anotattodakaṁ kājaṁ uttamaṁ haricandanaṁ aruṇavaṇṇamattikaṁ aṇjanaṁ nāgamāhaṭaṁ

86. harītakaṁ āmalakaṁ mahagghamā amatosadhaṁ satṭhitvāhasataṁ sālinī sugandhamā sukamāhaṭaṁ puññakammābhinibbattaṁ pāhesi Asokasavhayo.

83-86. The (monarch) called Asoka sent a chowrie, a turban, a royal parasol, a sword, slippers, a diadem, a ... of Sāra wood, a(nointing) vase, a right band 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. Laṅkābhisekatissassa ca Asokadharmassa pesito abhisitto dutiyābhisekene Tambapaṇṇimhi issaro.⁵⁷⁸

87. The requirements for his coronation as king of Laṅkā having been sent by Asokadhamma, Tissa, the lord of Tambapaṇṇi, celebrated his second coronation.

88. dutiyābhisitthāṁ Tissāṁ atikkami tiṁsa ratṭiyo Mahindo gaṇapāmokkho Jambudīpā idhāgato.⁵⁷⁹

88. When thirty nights had elapsed after the second coronation of Tissa, Mahinda together with his companions arrived on this island from Jambudīpa.

89. kārāpesi vihāraṁ so Tissārāmaṁ varuttaraṁ, patiṭṭhapeti mahābodhiṁ Mahāmeghavane tadā,

89. (King Devānampiya) erected the most excellent monastery called Tissārāma. He also planted the great Bo tree in the Mahāmeghavana garden.

⁵⁷⁸ Laṅkābhisekatissassa B G2. Laṅkābhiseke Tisso ca … pesite?
⁵⁷⁹ atikkami Y, atigghaya N, atikkayha F. atikamma?
90. He built the great, delightful Thūpa. Devānampiya 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 Mahāpela. This prince reigned forty years.

93. Then (followed his) other four brothers, the sons of Muṭasīva. Prince Uttiya reigned ten years.

94. Eight years after the coronation (of Uttiya), the enlightener of the island attained Nibbāna. (The king) caused the funeral ceremonies to be performed to the east of the Tissārāma.
95. paripuṇṇadvādasavasso Mahindo ca idhāgato,  
satṭhivasse paripuṇṇe nibbuto Cetiyapabbate. 1

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. samalaṅkarītvāna puṇṇaghaṭaṁ toraṇaṁ ca mālagghiyam  
padīpā ca jalamānā nibbuto dīpajotako 1

96. When the enlightener of the island has attained [203] 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.

97. rājā kho Uttiyo nāma kūṭāgāraṁ varuttamaṁ  
dassaneyyaṁ akāresi, pūjesi dīpajotakaṁ. 584 1

97. Both gods and men, Nāgas, Gandhabbas, and Dānavas, all were grieved and paid reverence to the enlightener of the Island.

98. ubho devā manusā ca nāgā gandhabbadānavā  
sabbeva dukkhitā hutvā pūjesuṁ dīpajotakaṁ. 1

98. 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. ath’ ettha vattati saddo tumulo bheravo mahā,  
idh’ eva jhāpayissāma Laṅkāya dīpajotakaṁ. 1

100. (Other people replied:) “There (in the town) is a great, fearful noise and uproar; let us here burn the enlightener of the island of Laṅkā.”

101. rājā sutvāna vacanāṁ janakāyassa bhāsato:  
Mahāthūpam kārissāmi Tissārāmapuratthime. 585 1

101. When the king heard what the crowd said, (he answered:) “I will erect a great Thūpa to the east of the Tissārama.”

584 pūjesi N, pūjesuṁ F Z, pūjetuṁ A B G.
585 Tissārāmapuratthito X G1. Comp. v. 93; Mahāv., p. 125, l. 5.
102. ādāya sakūṭāgāraṁ Mahindaṁ dīpajotakāṁ
nagaraṁ puratthimadvāraṁ pāvisīṁsu sarājikā. |

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. majjhena nagaraṁ gantvā nikkhamitvāna dakkhiṇe
Mahāvihāre sattāhaṁ mahāpūjaṁ akaṁsu te. 586 |

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. katvāna gandhacitakāṁ ubho devā ca mānusā
ṭhapaiṁsu rājuyyāne: jhāpayissāma subbataṁ. |

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. sakūṭāgāraṁ gahetvāna Mahindaṁ dīpajotakāṁ
vihāraṁ padakkhinaṁ katvā vandāpesuṁ thūpam uttamaṁ. 587 |

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. ārāmā puratthimadvārā nikkhamitvā mahājanā [96]
akaṁsu sarīranikkhepaṁ bhūmibhāge samantato. |

106. The great crowd, leaving the Ārāma by its eastern gate, performed the funeral ceremonies at a place close by it.

107. ārūḷhā citakāṁ sabbe rodamānā katañjali
abhivādetvā sirasā citakāṁ dīpiṁsu te. 588 |

107. They all, weeping, raising their clasped hands, ascended the pile, and bowing they set the pile on fire.

586 dakkhiṇā B, dakkhinā A.
587 kūṭāgāraṁ Y, kūṭakāraṁ F.
588 dīpiṁsu te Y dīpisu teja G1, dīpiṁsu (dīpisu F) te janā X.
108. sadhātum eva tathāsesaṁ jhāyamāno nahāgaṇī.
a kamṣu thūpavaraṁ sabbe ārāme yojanike tadā.\textsuperscript{589} |

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.

\begin{verse}
109. kataṁ sarīranikkhepaṁ Mahindaṁ dīpajotakaṁ
Isibhūmīti taṁ nāmaṁ samaññā paṭhamam ahū. |
\end{verse}

109. After the funeral ceremonies for Mahinda, the enlightener of the island, had been performed, that place first received the name of Isibhūmi.

\textit{Bhāṇavāraṁ Sattarasamaṁ}

\textit{The Seventeenth Section for Recitation}

\textsuperscript{589} jhāpayamānā N, jhāyyamāno F, jhāyamāne Z.
XVIII. [The Bhikkhuni Lineage]

1. Idāni atthi aññe pi therā ca majjhima navā
vibhajjavādā vinaye sāsane pāveṇipālakā, \(^{590}\)

[204] 1.\(^{591}\) 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. bahussutā silasampannā obhāsenti mahiṁ imaṁ,
dhutaṅgācārasampannā sobhanti dīpalaṁjake. \(^{592}\)

2. Learned and virtuous they illuminate this earth; by a conduct which conforms to the Dhutaṅga rules they shine in the island of Laṅkā.

3. Sakyaputtā bahū c’ ettha saddhammavaṁsa kovidā.
bahunnaṁ vata atthāya loke uppa jī cakkhumā,
andhakāraṁ vidhametvā ālokaṁ dassesi so jino. \(^{592}\)

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. yesaṁ tathāgata saddhā acala suppatiţţhitā
sabbaduggatiyo hitvā sugatīṁ upapajjare. \(^{592}\)

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. ye ca bhāventi bojjhaṅgaṁ indrayāni balāni ca
satisammappadhāne ca iddhipāde ca kevalāṁ\(^{l}\)

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, –

\(^{590}\) therā pi Y. – vibhajjavādi A.

\(^{591}\) The opening lines of this chapter were evidently intended to form the conclusion of a list of Theras which, however, is wanting in the Dipavaṁsa or at least in the MSS. we possess. Vv.1. 2 exactly correspond to v. 44 which ends the great list of Theras. Buddhaghosa gives in the Introduction of the Samanta Pāsādikā a list of Theras which he says is composed by the Porāṇā (comp. Introd., pp. 2-5). This list presents a close resemblance to the list of Theras contained in this chapter.

\(^{592}\) vv. 3-44 are wanting in B G2. Sākyaputtā N, Saky\(^{o}\) Y F. Sākyaputtingā? (or Sākyaputtī? see schol. Kacc., p. 186, ed. Senart.)
6. ariyāṁ aṭṭhaṅgikaṁ maggaṁ dukkhipasamagāmināṁ, chetvāna Maccuno senaṁ te loke vijitāvino ’ti. l
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. Māyādevi ca kaṇiṭṭhā sahaṭjātā ekamātukā bhagavantaṁ thanam pāyesi mātā va anukampikā l
7. The younger twin-sister of queen Māyā, born from the same mother, kind like a mother, suckled Bhagavat.

8. kitiṭā agganikkhittā chaḷabhiṁṇā mahiddhikā Mahāpajāpati nāmā Gotamī iti vissutā. l
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. Khemā Uppalavaṇṇā ca ubho tā aggasāvikā Paṭācārā Dhammadīnā Sobhitā Isidāsikā l
9. The two chief female pupils were Khemā and Uppalavaṇṇā; (besides, there was) Paṭācārā, Dhammadīnā, Sobhitā, Isidāsikā –

10. Visākhā Soṇā Sabalā ca Saṅghadāsī vicakkhaṇā Nandā ca dhampapālā ca vinaye ca visāradā etā Jambudīpavhaye vinayaṁṇū maggakovidā. 593 l [97]
10. Visākhā, Soṇā, and Sabalā, wise Saṅghadāsī, and Nandā, a guardian of the Dhamma and well versed in the Vinaya. These (Bhikkhunīs) who well knew the Vinaya and the paths (of sanctification), (lived) in Jambudīpa. [205]

11. therikā Saṅghamittā ca Uttarā ca vicakkhaṇā Hemā Pasādapālā ca Aggimittā ca Dāsikā 594 l
11. The Therī Saṅghamittā, and wise Uttarā, Hemā, and Pasādapālā, and Aggimittā, Dāsikā –

593 Soṇā X, Sokā A G, Yokā Z. – Sapalā ca Y F.
12. Phegu Pabbatā Mattā ca Mallā ca Dhammadāsiyā
etā daharabhikkhuniyo Jambudīpa īdhāgata.\(^{595}\) 

12. Phegu, Pabbatā, and Mattā, Mallā, and Dhammadāsiyā, these young
Bhikkhunīs (these eleven Bhikkhunīs?) came hither from Jambudīpa.

13. vinayaṁ vācayimisu piṭakaṁ Anurādhapuraṁvahye
vinaye pañca vācesuṁ satta e’ eva pakaraṇe.\(^{596}\) 

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. Saddhammanandi Somā ca Giriddhi pi ca Dāsiyā
Dhammā ca dharmapāḷā ca vinaye ca visāradā\(^{597}\) 

14. Saddhammanandī, and Somā, and also Giriddhi, Dāsiyā, and Dhammā, a
guardian of the Dhamma and well versed in the Vinaya, –

15. dhutavādā ca Mahilā Sobhaṇā Dhammatāpasā
Naramittā mahāpaññā vinaye ca visāradā l

15. and Mahilā who kept the Dhutaṅga precepts, and Sobhaṇā, Dhammatāpasā,
highly wise Naramittā who was well versed in the Vinaya, –

16. theriyovādakusalā Sātā Kālī ca Uttarā,
etā tada bhikkhuniyo upasampannā dīpalanjake. l

16. Sātā, versed in the exhortations of Therīs, Kālī and Uttarā, these Bhikkhunīs
received the Upasampadā ordination in the island of Laṅkā.

\(^{596}\) nikaye pañca (comp. vv. 19. 33)?
\(^{597}\) Saddhammanandi N, Saddhammanavantaṅga F, Saddhammacandabhā (°hā A) Y. –
Naramittā (Narām° F) mahāpaññā X, Nagamissāma Y.
17. abhiññātā ca Sumanā saddhammavaṁsakoidā, etā tadā bhikkhuniyo dhutarāgā samāhitā |

18. sudhotamanasaṁkappā saddhammavinaye ratā visatibhikkhunīsaḥassehi Uttarā sādhusammatā sujātā kulaputtena Abhayena yasassinā.598 |

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. vinayaṁ tāva vācesum piṭakaṁ Anurādhāsahavhayē nikāye pañca vācesum satta c’ eva pakaraṇē. |

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. abhiññātā ca Mahilā saddhammavaṁsakoidā Samantā Kākavaṁṣassa etā rājassa dhītārā.599 |

20. Renowned Mahilā who well understood the true religion and (its) history, and Samantā, the daughters of king Kākavaṇṇa, –

21. purohitassa dhītā ca Girikālī bahussutā Dāsī Kāli tu dhuttassa dhītāro sabbapāpikā.600 |

21. and learned Girikālī, the daughter of his Purohita, Dāsī and Kālī, the daughters of a rogue, well versed in the whole of the sacred Scriptures (?), –

22. etā tadā bhikkhuniyo sabbapāli durāsadā odātamanasaṁkappā saddhammavinaye ratā601 |

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, –

598 Uttarā sādhusammatā X, Uttarā sāmasammatā Z, Uttarā sāsammatā (sāsamattā A1) A G. We probably ought to read thus: viṣatibhikkhunīsaḥassehi saha ... āgatā. Comp. vv. 23. 25. 32. – pūjitā kulaputtena? (comp. vv. 23. 26. 37.)

599 dhītāro?

600 Dāsikālāsāguttassa Y, Dāsikālī tu dhuttassa N, Dāsikālāhu bhuttassa F. – dhītāro sabbapālikā?

601 sabbapāli?
23. viṣatibhikkhunīsahasāhehi saha Rohanam āgatā, pūjitā naradevena Abhayena yasassinā vinayaṁ vācayimṣu piṭakaṁ Anurādhapuravhaye.⁶⁰² | [98]

23. came from (?) Rohana together with twenty thousand Bhikkhunīs, honoured by illustrious king Abhaya. They taught the Vinayapiṭaka in Anurādhapura.

24. Mahādevī ca Padumā Hemāsā ca yasassinī Unnalā Añjalī Sumā⁶⁰³ |


25. etā tadā bhikkunīyo chaḷabhīṇīḥ mahiddhikā soḷasabhikkhunīsahasāhehi saha Saṅghamittāgatā,⁶⁰⁴ |

25. these Bhikkhunīs who possessed the six (supernatural) faculties and the great (magical) powers, came … together with sixteen thousand Bhikkhunīs.

26. pūjitā Tissarājena Devānampiyayasassinā vinayaṁ vācayimṣu piṭakaṁ Anurādhapuravhaye. |

26. Honoured by illustrious king Tissa Devānampiya (?), they taught the Vinayapiṭaka in Anurādhapura.

27. Mahāsoṇā ca Dattā ca Sīvalā ca vicakkaḥṇā Rūpasobhinī appamattā pūjitā Devamānusā |

27. Mahāsoṇā and Dattā, wise Sīvalā, zealous Rūpasobhinī, venerated Devamānusā, –

28. Nāgā ca Nāgamittā ca Dhammaguttā ca Dāsiyā cakkhubhūtā Samuddā ca saddhammavaṁsakvidā |

28. Nāgā and Nāgamittā, Dhammaguttā, and Dāsiyā, and Samuddā gifted with (supernatural) vision, who well understood the true Religion and (its) history, –

⁶⁰² As the bhikkhunīs mentioned here lived in Anurādhapura, I believe we ought to read: Rohanamh[ā] āgatā. Probably these bhikkhunīs came from Rohana to Anurādhapura at the time when Abhaya Duṭṭhagāmani, whose father Kākavaṇṇa had been king of Rohana, and whose sister was the chief of these bhikkhunīs, transferred his residence to Anurādhapura, after the defeat of Elāra.

⁶⁰³ Unalā Y F.

⁶⁰⁴ saha Saṅghamittā idhāgatā N. This passage is hopelessly corrupted. The names both of Saṅghamittā and of Devānampiya (v. 26) seem to be out of place here.
29. Sapattā Channā Upālī ca Revatā saddhusammatā
etā vinayaggānaṁ aggā Somadevassa atraja\^605 |

29. Sapattā, Channā, and Upālī, excellent Revatā, these were the highest among the Vinaya-studying Bhikkhunīs, the daughters of Somanadeva, –

30. Mālā Khemā ca Tissā ca dhammakathikamuttamā
vinayaṁ tāva vācayiṁsu paṭhamam apagate bhaye.\^606 |

30. Mālā and Khemā and Tissā, the highest among the preachers of the Dhamma, these taught the Vinaya first after the death of Abhaya (or: when the danger had disappeared?).

31. Sīvalā ca Mahāruhā saddhammavaṁsakovidā
pasādikā Jambudīpā sāsanena bahū janā\^607 |

31-32. Sīvalā and Mahāruhā who well understood the true Religion and (its) history, and had converted to the Faith many people in Jambudīpa, came hither from Jambudīpa together with twenty thousand Bhikkhunīs, invited by illustrious king Abhaya.

32. vīsatibhikkhunīsahashehi saha Jambudīpāgatā
yācītā naradevena Abhayena yasassinā. |

32. They taught the Vinayapiṭaka in Anurādhapura; they (also) taught the five Collections (of the Suttapiṭaka) and the seven Treatises (of the Abhidhamma).

33. vinayam vācayiṁsu piṭakam Anurādhapuravhaye
nikāye pañca vācesum satta c' eva pakaraṇe. |

33. sa-Samuddanavā devī Sīvalā rājadhītaro
visāradā Nāgapālī Nāgamittā ca paṇḍitā\^608 |

34. Sīvalā together with queen Samuddanavā, daughters of a king, wise Nāgapālī, and clever Nāgamittā, –

\^605 venayikānaṁ aggā? – Chandā Y.
\^606 apagato Y.
\^607 pāsādikā C M. – pasāditā Jambudīpe sasanena bahū jane?
\^608 samuddanāvā Z.
35. Mahilā bhikkhunīpālā ca vinaye ca visāradā
Nāgā ca Nāgamittā ca saddhammavaṁsakoidā,
etā tadā bhikkhuniyo upasampannā dīpalaṅjake |

35. Mahilā, a guardian of the Bhikkhunīs and well versed in the Vinaya, Nāgā, and Nāgamittā who well knew the true Religion and (its) history, these Bhikkhunīs then received the Upasampadā ordination in the island of Laṅkā.

36. sabbe 'va jātisampannā sāsane vissutā tadā
soḷasannām bhikkhunīsahassānaṁ uttamā dhurasammatā |

36. All these were high-born and renowned in the Doctrine, the most excellent ones among sixteen thousand Bhikkhunīs, acknowledged to be the leaders.

37. pūjitā Kuṭikaṇṇena Abhayena yasassinā
vinayaṁ vācayīṁsu piṭakaṁ Anurādhapuravhaye. |

37. Honoured by Kuṭikaṇṇa (and by his son,) illustrious Abhaya, they taught the Vinayapiṭaka in Anurādhapura.

38. Cūlanāgā ca Dhannā ca Soṇā ca sădhusammatā
abhiṁṇatā ca Saṅhā ca saddhammavaṁsakoidā 609 | [99]

38. Cūlanāgā and Dhannā, venerated Soṇā, and renowned Saṅhā who well knew the true Religion and (its) history, –

39. Gamikadhītā mahāpaṁṇī Mahātissā visāradā
Cūlasumanā Mahāsumanā Mahākālī ca paṇḍitā |

39. highly learned and wise Mahātissā, the [207] daughter of Gamika, Cūlasumanā, Mahāsumanā, and clever Mahākālī, –

40. sambhāvitā kule jātā Lakkhadhammā mahāyasā,
Dīpanayā mahāpaṁṇī Rohane sădhusammatā 610 |

40. illustrious Lakkhadhammā, honoured and high-born, wise Dīpanayā who was venerated in Rohana, –

609 Dhannā ca N, Dhammā ca F; these words are wanting in Y.
610 Rohane X, Rosāmano Z, Rosāmane (°ne G) A G.
41. renowned Samuddā who well knew the true Religion and (its) history, holders of the Vibhajja doctrine and of the Vinaya, who both were ornaments of the Sisterhood, –

42. these and other Bhikkhunīs received the Upasampadā ordination in the island of Laṅkā. (These Bhikkhunīs,) the resolutions of whose minds were pure, who were firmly grounded in the true Faith and in the Vinaya, –

43. learned, versed in the Tradition, free from evil passions, and illustrious, went out (attained Nibbāna) after having spread radiance, like fire-brands.

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

45. Prince Sīva reigned ten years; he established the Ārāma and the Vihāra of Nāgaraṅgaṇa.

46. Prince Sūratissa reigned ten years; he constructed five hundred monasteries, a liberal, great, and meritorious deed.
47. Suratissāṁ gahetvāna Damilā Senaguttakā
duve dvādasa vassāni rajjaṁ dhammena kārayuṁ. 614|

47. Having conquered Sūratissa, the two Damila princes Sena and Gutta
righteously reigned during twelve (twenty-two?) years.

48. atrajo Muṭasīvassa Aselo Senaguttake
hantvāna dasa vassāni rajjaṁ kāresi khattiyo. l

48. Prince Asela, a son of Muṭasiva, put Sena and Gutta to death, and reigned
ten years.

49. Elāro nāma nāmena Aselāṁ hantvāna khattiyo
catutālīsā vassāni rajjaṁ dhammena kārayi. l

49. A prince, Eḷāra by name, having killed Asela, reigned righteously forty-four
years.

50. chandāgatiṁ agantvāna na dosabhayamohāgatiṁ
tulābhūto va hantvāna dhammena anusāsi so. l

50. Avoiding the four evil paths of lust, hatred, fear, and ignorance, this
incomparable monarch reigned righteously.

51. hemantam pi ca gimhānamaṁ vassānam pi na vassati, 
satataṁ megho vassati sattasattāham pi vassati. 615 l

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. tīṇi adhikaraṇāni āsi ... vinicchi bhūpati,
rattim 'va vassati megho divā pana na vassati. 616 l

52. There were three cases which the king decided; 617 (after that) rain fell only
during the night and not in day-time.

614 vv. 47 48 are wanting in Y F.
615 vs. 51-53 are wanting in B G2 Z. vuṭṭhahi X, vaṭṭhati (corrected into vassati) G1,
vassati A.
616 ca A F G, va N.
617 In the Mahāvaṁsa (p. 128) an account of these three cases is given.
53. Kākavanṇassa yo putto Abhayo nāma khattiyo
dasayodhaparivarō, vāraṇo Kaṇḍulo tahiṁ, ।

53. A prince, Abhaya by name, the son of Kākavanṇa, whom the ten warriors surrounded, whose elephant [208] was Kaṇḍula, –

54. hanitvā battimśa rājānam vaṁsaṁ katvāna ekato,
catuvīsati vassāni rajjaṁ kāresi khattiyo. ।

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

Bhāṇavāraṁ Aṭṭhārasamaṁ
The Eighteenth Section for Recitation

Mahāvāraṁ Niṭṭhitam
End of the Mahāvāra
XIX. [Duṭṭhagāmani]

1. [100] Pāsādaṁ māpayi rājā ubbedhāṁ navabhūmikāṁ
anagghikaṁ catumukhāṁ, pariccāgā tiṁsa koṭīyo. |

1.618 The king (Duṭṭhagāmani) built an exceedingly costly, quadrangular palace (the Lohapāsāda) of nine stories in height, at an expense of thirty koṭis.

2. sudhābhūmi thulaselaṁ mattikaṁ ḫṭhakāya ca
visuddhabhūmikā c' eva ayojālaṁ tato marumpaṁ619 |

2. (He also erected the Mahāthūpa, at the foundation of which the following materials were used:) chunnam work, great stones, clay, bricks, pure earth, a plate of iron, then marumba,620 –

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

619 vv. 2-4 are wanting in B G2. – mattikā A. – paruppaṁ G, parupapa ca Z, marumpaṁ N, badumaṁ F, pari A. We ought to read marumbaṁ; comp. Mahāvaṁsa, p. 169, 1. 8 (with the correction, p. XXIV); Thūpavaṁsa (MS. Burnouf 142, fol. kho’): “tassopari ayojālaṁ, tassopari khīnāsasāvanāmerahi Himavantato āhaṭaṁ sugandhamārumbaṁ.”

620 I cannot define the exact meaning of “marumba”. Turnour translates this word by “incense” (Mah., p. 169), which is decidedly wrong. To me it seems to mean something like “gravel”. In the explanation of the tenth Pācittiya Rule, in the Sutta Vihāṅga, I find the following passage which I give exactly according to the Paris MS. (fonds Pāli 6) which is written in Burmese characters: “pathavī nāma dve pathaviyo jātā ca pathavī ajātā ca pathavi. jātā nāma pathavi suddhapaṁsu suddhamaṭṭikā appappāṣaṁ appasakkharā appakathalā appamarumpa appavālikā . . .; ajātā nāma pathavi suddhapaṁsu suddhasakkharā suddhakathalā suddhamarumpa suddhavālikā”, etc.
3. īsasakkharapāsāṇā aṭṭhaṭṭhalikā silā phalikarajatena dvādasa, 621 |

3. small gravel, eight layers (?) of stones, twelve (layers?) of crystal and silver.

4. etāni bhūmikammāni kārāpetvāna khattiyo bhikkhusaṅghaṁ samodhānetvā cetiyāvaṭṭasammiti. 622 |

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. Indagutto Dhammasenso Piyadassī mahākathī Buddhō Dhammo ca Saṅgho ca Mittanno ca visārado 623 |

5. Indagutta, Dhammasena, the great preacher Piyadassī, Buddha, Dhamma, and Saṅgha, wise Mittanna, – [209]

6. Anattano Mahādevo Dhammarakkhito bahussuto Uttaro Cittagutto ca Indagutto ca paṇḍito |

6. Anattana, Mahādeva, learned Dhammarakkhita, Uttara, and Cittagutta, and clever Indagutta, –

7. Suriyagutto mahānāgo paṭibhānavisārado, ete kho cuddasa sabbe Jambudīpā idhāgatā. |

7. the great chief Suriyagutta of prompt wisdom, all these fourteen (Theras) came from Jambudīpa to this country (when the foundation of the Mahāthūpa was laid).

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621 oṃpāsāṇa N, oṃpāsāṇa G. – aṭṭhaṭṭhalikā (aṭṭha + āli) silā?
8. Siddhattho Maṅgalo Sumano Padumo cāpi Sīvalī Candagutto Surīyagutto Indagutto ca Sāgaro Mittaseno Jayaseno Acalena ca dvādasa, l

8. (Besides these there were present) Siddhattha, Maṅgala, Sumana, Paduma, and also Sivalī, Candagutta, and Surīyagutta, Indagutta, and Sāgara, Mittasena, Jayasena, and Acala, the twelfth of them.

9. Supatiṭṭhito Brahmā ca Nandisena Sumanadevī ca putto mātū pītā c’ eva gihibhūtā tayo janā. l

9. (The person that held the circle by which the base of the Thūpa was described, and his parents, had the following auspicious names, viz.:) Suppatiṭṭhitabrahmā, the son, Nandisena, the father, Sumanadevī, the mother, these three lay persons.

10. kārāpesi Mahāthūpaṁ mahāvihāram uttamaṁ anagghaṁ viśati datvā pariccāgo ...624 [101]

10. (The king constructed) the Mahāthūpa, the most excellent Mahāvihāra, expending twenty (twenty-four?) invaluable treasures.

11. gamikavattaṁ suṇītvā bhikkhusaṅghassa bhāsato ādāsi gamikabhesajjaṁ phāsuvihāraṁ ...625 l

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. bhikkhunīnaṁ vaco sutvā harikāle subhāsitaṁ adāsi c’ eva bhikkhunīnaṁ yadiechaṁ rājaissaro.626 l

12. Having heard the well-spoken speech of the Bhikkhunīs, which had been delivered at the ... time (at Harikāla?), the royal lord gave to the Bhikkhunīs whatever they desired.

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624 The end of the verse may be written thus: pariccāgaṁ cattāri ca; see Mahāv., p. 195, I. 8.
625 gamikavatthaṁ Y, kamikavatthaṁ F, gamikavattakāṁ N.
626 hānikāle N, mārikāle F. I do not understand this word.
13. He constructed the Silāthūpa, a Vihāra on the Cetiya mountain, and the most excellent assembly hall which is called Jalaka.

14. (By the next king, Vaṭṭagāmani, 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 Śābhiya (Bāhiya!), Panaya, Palaya, and Dāṭhika reigned fourteen years and seven months.

16. Prince Abhaya (Vaṭṭagāmani), the son of Saddhātissa, put the Damila Dāṭhika to death and became king.

17. He erected the Abhayagiri (monastery) between the Silāthūpa and the Cetiya. This prince reigned twelve years and five months.

18. The seven champions of Abhaya constructed five Ārāmas. Uttiya and Sāliya, Mūla, Tissa, and Pabbata, Deva, and Uttar, these were the seven champions (of that king).

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628 vuṭṭhokāse N, phuṭṭhokāse F, puṭṭhokāse B G Z, vutthokāse A. Comp. Mahāv., p. 203. l. 6. – gato B F G Z, kato A N.
629 The first two names ought to be Pulahattho and Bāhiyo. – sattamāsaṁ? satta māsāṁ?
630 Abhayagiri Y F.
19. vihāraṁ Dakhinaṁ nāma Uttiya nāma kārayi, 
Sāliyo Sāliyārāmaṇaṁ Mūlo ca Mūlaśayaṁ, \\
19. The (warrior) called Uttiya constructed the (monastery) called the 
Dakhiṇavihāra, Sāliya the Sāliyārāma, Mūla the Mūlaśaya, – 

20. Pabbato Pabbatārāmaṁ, Tisso Tissārāmaṁ kare, 
Devo ca Uttaro c’ eva Devāgāraṁ akāṁsu te. \\
20. Pabbata the Pabbatārāma, Tissa constructed the Tissārāma, Deva and Uttara 
constructed the Devāgāra. 

21. Kākavaṇṇassa atrajo Mahātisso mahīpati 
dinne katikaṁ katvāna sālikkhette mahīpati 
adāsi Summatherassa santacittassa jhāyino. \\
21. The son of Kākavaṇṇa, Mahātissa, the ruler of the earth, made an agreement 
to work for wages in the paddy fields, and gave (the money) to the tranquil, 
thoughtful Thera Summa. 

22. yantaṁ kathikaṁ katvāna tīṇi vassaṁ anūnakaṁ 
mahādānaṁ pavattesi bhikkhu koṭisahassiyō.631 \\
22. Having made an agreement for full three years’ labour at a (sugar-) mill, he 
bestowed a great donation of a thousand koṭis on the Bhikkhus. 

23. katapuñño mahāpañño Abhayo Duṭṭhagāmanī 
kāyassa bhedā sapañño tusitaṁ kāyaṁ upāgami.632 \\
23. Wise, enlightened Abhaya Duṭṭhagāmani, after buying performed 
meritorious deeds, entered after the dissolution of his (human) body, the body of 
a Tusita god. 

Bhāṇavāraṁ Ekūnaviṣatimāṁ 
The Nineteenth Section for Recitation 

631 yante? – bhikkhū kot’? 
632 mahāpuñño F Y.
XX. [Tissa to Kuṭikaṇṇatissa]

1. Kākavaṇṇassa yo putto Tisso nāmā 'ti vissuto kārāpesi Mahāthūpaṁ Tisso vihāram uttamō. | [102]

1. The illustrious son of Kākavaṇṇa, known by the name of Tissa, built the Mahāthūpa (and) a Vihāra.

2. vihāram kārāpayati Kallakālena uttamaṁ aṇṇaṁ ca bahu vihāraṁ Saddhātissena kāritaṁ.633 |

2. He ordered the most excellent Kallakālena monastery to be constructed; and many other Vihāras have been erected by Saddhātissa.

3. caturāsīti sahasāni dhammakkhaṁ dahāṁ, ekekadhammakkhandhassa pūjāṁ ekekaṁ akārayi. |

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. pāśadaṁ ca akārayi manuṇṇaṁ sattabhūmikāṁ, lohiṭṭhakena chādesi Saddhātisso mahāyaso; |

4. Illustrious Saddhātissa constructed a beautiful palace with seven stories, and ordered it to be roofed with iron plates; –

5. Lohapāsādaṁ nāma samaṇṇā paṭhamaṁ ahū. kārāpesi kharāpiṇḍaṁ, Mahāthūpe varuttame |

5-6. (hence) it first received the name Lohapāsāda (iron palace). He made a lump of glass (?). Around the most excellent Mahāthūpa he constructed a wall, decorated with figures of elephants, a beautiful enclosure; he (also) constructed a quadrangular tank (and gave it) for a certain time (to the Fraternity).

7. aṭṭhārasāni vassāni rajjaṁ kāresi khattiyo.
katvā aṁṇāṁ bahu puṁṇāṁ datvā dānaṁ anappakaṁ
kāyassa bhedā sappaṁño tusitaṁ kāyaṁ upāgami. 634 |

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. Saddhātissassa atrajo Thūlathano ’ti vissuto
kārāpesi manorāmaṁ vihāraṁ Alakandaraṁ.
dasāhaṁ ekamāsañ ca rajjaṁ kāresi khattiyo. 635 |

8. The son of Saddhātissa, known by the name of Thūlathana, constructed a great Ārāma, the Alakandara monastery. This prince reigned one month and ten days. [211]

9. Saddhātissassa atrajo Lañjitisso ’ti vissuto
navavassaṁ chamāsaṁ ca issariyaṁ anusāsi so. 635 |

9. The son of Saddhātissa, known by the name of Lajjitissa, governed nine years and six months.

10. kārāpesi tilaṅcanaṁ Mahāthūpe varuttame,
patiṭṭhāpesi ārāmaṁ Kumbhilādhimanoramaṁ. 636 |

10. He constructed a … at the most excellent Mahāthūpa and established the most delightful Kumbhila Ārāma.

11. kārāpesi Dīghathūpaṁ Thūpārāmapuratthito,
silākaṅcuke kāresi Thūpārāmamuttame. 637 |

11. He built the Dīghathūpa to the east of the Thūpārāma; in the most excellent Thūpārāma he constructed receptacles cased in stone.

634 bahum A B G2.
637 Probably the passage refers to the three “pupphayāna” mentioned in the Mahāvaṁsa (p. 201, l. 14), though I do not know how to explain or to correct the word used here (tilaṅcanaṁ).
12. After the death of Lajjitissa his younger brother named Khallathanāga 
reigned six years.

13. His commander-in-chief, Mahārattaka by name, put this Khallāṭaka to death 
and reigned one day, a wicked, ungrateful person.

14. The younger brother of the king, called Vaṭṭagāmani, killed that wicked 
general and reigned five months.

15. (After that time) the Damila Pulahattha reigned three years, and the general 
Bāhiya two years.

16. Having killed this (king), Panayamāra reigned seven years. Having killed 
this (king), Palayamāra reigned seven months.

17. Having killed this (king), a person Dāṭhiya 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 Vaṭṭagāmani’s reign).

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638 Lānjatissamhi N, Laṅcatissamhi F G1, Lajjikat° A B G2, Lajjit° Z.
639 Mahārantako A B, Kammahārattako Z G1, Kammahantako G2, Kammahārathako F, 
Kammahāraththiko N. – Khallāṭabhūpatiṁ A B G2 Z. taṁ Mahārattako nāma hantvā 
Khallāṭakaṁ camūpati? Comp. Mahāv., p. 202, I. 10; the excellent Mahāvaṃsa MS. of 
the India Off. Library (no 91) reads Mahārattako.
640 antarikā ca bh° A B G R, antanikā va bh° F, anantarikā ca bh° C M n. antarikā 
camūpati?
18. Vaṭṭagāmani mahārājā āgantvāna mahāyaso
Dāṭhikāṁ Damilaṁ hantvā sayam rajjaṁ akārayi.

18. Then the glorious, great king Vaṭṭagāmani came back and having put to death the Damila Dāṭhika, gained the sovereignty himself.

19. Vaṭṭagāmani Abhayo so evam dvādasā vassāni
pañcamāsesu ādito rājā rajjaṁ akārayi. 641

19. This king Abhaya Vaṭṭagāmani reigned twelve years’ and in the beginning (before the above-mentioned interruption) five months.

20. piṭakattayapāliṁ ca tassā aṭṭhakatham pi ca
mukhapāṭhena ānesuṁ pubbe bhikkhu mahāmati. 642

20. Before this time, the wise Bhikkhus had orally handed down the text of the three Piṭakas and also the Aṭṭhakathā.

21. hānimī disvāna sattānaṁ tadā bhikkhu samāgatā
ciraṭhitatthāṁ dhammassa potthakesu likhāpayum. 643

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. tass’ accaye Mahācūli Mahātisso akārayi
rajjaṁ cuddasa vassāni dhamme ca samena ca.

22. After his (Vaṭṭagāmani’s) death Mahācūli Mahātissa reigned fourteen years justly and righteously.

23. saddhāsampanno so rājā katvā puññāni nekadhā
catuddasannāṁ vassānaṁ accayena divaṁ agā.

23. This king, full of faith, having done many meritorious deeds, [212] went to heaven after fourteen years.

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641 māsesu F Y, māsehi N.
642 katham pi ca X G, kathāni ca M, katāni ca C R, kathā pi ca A B. bhikkhu
mahāmati!
643 bhikkhu!
24. The son of Vaṭṭagāmani, known by the name of Coranāga, reigned twelve years living like a robber.

25. The son of Mahācūli, the prince known by the name of Tissa, reigned three years over the Island.

26. King Siva cohabited with queen Anulā; he ruled one year and two months.

27. A king from a foreign country, Vaṭuka by name, a Damila, governed one year and two months.

28. Then followed king Tissa, known by the surname “the wood-cutter”; he then ruled one year and one month.

29. (A person) called Niliya by name, known as the Damila king, ruled the kingdom and governed three months.

30. A woman, Anulā, killed these excellent persons and governed four months over Tambapaṇṇi.

644 Sīvo A C. – S° ca (or: ’ti) nāma? – so Y.
645 27a so A Z.
646 30a sā B F G Z n, yā A and the stanza of the Porāṇā, Introd., p. 6.
31. The son of Mahācūḷi, called Kuṭikaṇṇatissa, 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.

* Bhāṇavāraṁ Viśatimaṁ

The Twentieth Section for Recitation

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647 atthāya A Z B2 G2, adatthāya B1 G1 F, dadatthāya N. tad(ā) atthāya?
648 setuppalādiṁ A B. – vaṇṇamālaṁ Z. – I conjecture:
Khemaṁ ca Duggaṁ gaṇhāpesi talākaṁ vatikālikāṁ,
Setuppalādi gaṇhāpesi Vaṇṇakālaṁ manoramaṁ.
dvevīsati ca vassāni rajjam kāresi khattiyo. 648
XXI. [Abhaya to Subha]

1. Kuṭikaṇṇassaatrajo Abhayo nāma khattiyo Mahāthūpavaramaṁ ramme sayam dassanam āgami.649 |

1. Prince Abhaya, the son of Kuṭikaṇṇa, went to visit the Fraternity (?) in the beautiful Mahāthūpa.

2. khīṇāsavā vasī pattā vimalā suddhamānasā sajjhāyanti dhātugabbhamhi pūjanatthāya gaṇhati.650 |

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. rājā sutvāna sajjhāyaṁ dhātugabbhe manorame thūpaṁ padakkhiṇaṁ katvā catudvāresu nāddasa.1 |

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. samantato namassitvā narindo sajjhāyam uttamaṁ iti rājā vicintesi: sajjhāyaṁ tattha gaṇhati?651 |

4. The royal ruler [213] of men, having paid in every way reverence to the most venerable recitation, thus thought: “Where do they read?

5. catudvāre na gaṇhati, bahiddhāpi na gaṇhare, anto pi dhātugabbhasmiṁ sajjhāyaṁ gaṇhanti pesalā.652 |

5. They do not recite at the four gates nor outside; surely the wise men read in the relic room.

649 saṅghaṁ dassanam āgami? comp. v. 6; 13, 15.
650 sajjhāyaṁ dhātug? – “gaṇhati” is said here and at v. 4 metri causa instead of “gaṇhanti”. Comp. Therīgāthā (Phayre MS., fol. ūa):
   “ko nu te idaṁ akkhāsi ajānantassa ajānato?”
Samy. Nikāya (Phayre MS. vol 1, fol. ku):
   “akkheyyasaññino sattā akkhreyasmiṁ patiṭṭhitā, akkhreyyaṁ apiṁṇāya yogam āyanti maccuno, akkhreyyaṁ ca pariṁṇāya akkhātāraṁ na maññati.”
651 tattha X, tassa Y. kattha?
652 Sa gaṇhanti?
6. aham pi daṭṭhukāmo 'mhi dhātugabbaṁ varuttamaṁ sajjhāyam pi suṇissāmi bhikkhusaṅghaṁ ca dassanaṁ.!

6. I also desire to see the most excellent relic room, I will hear the recital and see the Bhikkhu fraternity.”

7. rañño saṅkappam aṇṇāya Sakko devānam issaro pāturahū dhātugabbaṁmiṁ there hi ajjhabhāsatha:653!

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. rājā bhante daṭṭhukāmo dhātugabbaṁ dassaṁ. saddhānurakkhanatthāya dhātugabbaṁ nayīmsu te.654!

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. disvā dhātugharam rājā vedajāto katañjali akāsi dhātusakkāraṁ mahāpūjā ca sattāhaṁ.655!

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. madhubhaṇḍapūjaṁ kāresi sattakkhattuṁ varuttamaṁ akāsi sabbapūjaṁ ca sattakkhattuṁ anagghikaṁ,656!

10. He seven times made most excellent offerings, prepared with honey. He seven times made priceless offerings of ghee (?), –

11. aṇṇām pūjaṁ ca kāresi sattakkhattuṁ yathārahaṁ, sattakkhattuṁ ca kāresi dipapūjaṁ punappunaṁ,657!

11. and (also) duly seven times other (?) offerings. Seven times he made offerings of lamps, repeating them, –

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653 there hi X, there ti G, there A B, therānaṁ Z.
654 saddhānurakkhanatthāya C – te X G1, taṁ Y.
655 mahāpūjā ca N, mahāpūjāni Z.
656 10b sabbapūjaṁ A B G2 Z, gabbhapūjaṁ G1 X, sappipūjaṁ?
12. puphapūjaṁ akāresi sattakkhattuṁ manoramaṁ, pūritajalapūjaṁ sattāhaṁ dakapūjaṁ ca sattāhaṁ,

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. pavālamayajālaṁ ca kārāpesi anagghikaṁ Mahāthūpe paṭimukka cīvaram iva pārutaṁ,

13. He ordered a priceless net-work of corals to be made, covering the surface of the Mahāthūpa as if it were dressed in a garment.

14. daḷhaṁ katvā dīpadaṇḍaṁ thūpapādasamantato sappināliṁ ca pūretvā dīpaṁ jalāpesi sattadhā. |

14. He made strong pillars for placing lamps around the foot of the Thūpa, and got a tube filled with ghee; then he ordered the lights seven times to be lit.

15. telanāliṁ pūretvā thūpapādasamantato teladīpaṁ jalāpesi cuddasakkhattuṁ punappunam. |

15. He caused a tube (to be laid) around the foot of the Thūpa and to be filled with oil, and ordered the oil-lamps fourteen times to be lit.

16. gandhodakena pūretvā kilaṁjaṁ katvāna matthake pattharetvā uppalahatthe sattakkhattuṁ akārayi. |

16. Having caused (a tube?) to be filled with scented water, he fixed mats at the top (of the Thūpa); (on these) he caused handfuls of blue lotuses to be scattered; this offering was made seven times.

17. thūppassa pacchimokāse talāke Khemanāmake yojetvā yantakaṁ tattha udakapūjaṁ akārayi. |

17. Having dug a channel (from the Thūpa) to the Khema pond (which was situated) to the west of the Thūpa, he made there a water offering.
18. samantā yojanaṁ sabbaṁ kusumānañ ca ropayi,  
akāsi pupphagumbaraṁ ca Mahāthūpe varuttame.662 |

18. An entire Yojana around (the Thūpa) he caused flowers to be planted, and  
made a flower thicket at the most excellent Mahāthūpa.

19. makulapupphitaṁ pupphaṁ samānetväña khattiyo  
akāresi pupphagumbaraṁ cuddasakhattum punappunaṁ.663 |

19. The prince, having collected flowers covered with opening bud, [214] made a  
flower thicket fourteen times.

20. nānāpupphaṁ samocitvā sālindam sahapākāraṁ  
pupphathambham kāretväña sattakkhattum punappunaṁ.664 |

20. Having gathered various flowers, he constructed seven times a flower-pillar  
with a terrace and an enclosure.

21. ... addasa nānārūpaṁ victrakaṁ [106]  
... akāsi samānarūpāni khattiyo.665 |

21. He saw ... of various shapes, ornamented ...; the prince made them similar in  
shape.

22. sudhākammaṁ akāresi Mahāthūpe varuttame.  
abhiśekaṁ karitväña akāsi sudhāmanāgalaṁ.666 |

22. He ordered chunnam work to be executed at the most excellent Mahāthūpa.  
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?).

662 kusamāni (which may be the correct reading) A B G2, kusumānaṁ F G1 Z,  
kusumāgaṁ N. – akāresi N.
663 makulap° G1 X, vakulap° Y. – akāsi F Y.
664 samocitvā Z.
665 samānar° X, sammāni r° X G1, sabbāni r° G2 B, sammār° A.
666 vv. 22b-28 are wanting in B. akāresi A B G2, ca kāresi Z, karissanti X G1. – subham°  
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 Pavāraṇā ceremony; (the king) bestowed on them a Pavāraṇā donation in order to show his liking for the Pavāraṇā ceremony.

26. He bestowed a donation of sandal wood on the Bhikkhu fraternity, the most excellent assembly. To the most excellent Mahāthūpa 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 Mahāthūpa.

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667 pakāsesi Z. akārayi is corrupted; at 13, 50 we have instead of it: “buddho āsi”.
669 bhikkhu-saṅghā sukhāvahā, pavāraṇānuggahāya pavāraṇadānaṁ akāsi so.
670 laṅkāmamadādā Y, laṅkāmadasadā F. Comp. 6, 69. V. 27b seems to be a conglomeration of fragments of two different verses, the first beginning (comp. 6, 69): “sabbe saṅ[ghaṁ] ...”
28. *visākhamāse puṇṇamāyaṁ sambuddho upapajjatha, taṁ māsāṁ pūjanatthāya aṭṭhāvāsiṁati akārayt.*

28. At the full moon day of the month Vesākha the Sambuddha was born; he celebrated a festival twenty-eight times in honour of this month.


29. Between the two monasteries of the delightful Mahāmeghavana and of the most excellent Thūpārāma he constructed an Uposatha hall.

30. *akā aññaṁ bahum puṇṇam dānaṁ cāpi anappakaṁ, aṭṭhāvāsiṁti vassāni rajjam kāresi khattiyo.*

30. He did many other meritorious acts and distributed rich donations. This prince reigned twenty-eight years.

31. *Kuṭikaṇṇassa yo putto Nāganāmo 'ti khattiyo kāresi ratanamayaṁ iṭṭhakādīṁ varuttame.*

31. Prince Nāga, the son of Kuṭikaṇṇa, made bricks and other things (?) of costly substances in the most excellent (Ambatthala Thūpa?), –

32. *dhammāsanaṁ ca sabbattha Ambatthalathūpamuttame. giribhāṇḍagahaṇāṁ nāma mahāpūjaṁ akārayt.*

32. and erected seats for the Dhamma preachers everywhere in the beautiful Ambatthala Thūpa. He made a great offering called Giribhāṇḍagahaṇa.

33. *yāvatā Laṅkādīpamhi bhikkhū atthi supesalā sabbesaṁ cīvaram datvā bhikkhusaṅghe gaṇuttame, dvādasāṁ so vassāni rajjam kāresi khattiyo.*

33. As many wise Bhikkhus were in Laṅkādīpa, he gave a robe to each one of the Bhikkhu congregation, [215] of the most excellent assembly. This prince reigned twelve years.

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671 *vesākhamāse?*
672 *iṭṭhakādīṁ N, *di Y F.
34. Mahādāṭhikassa putto Āmaṇḍagāmani nāma Abhayo iti vissuto [107]
    khanāpesi udapānam Gāmeṇḍitalākaṁ pi ca,674 |

34. Āmaṇḍagāmani, the son of Mahādāṭhika, known by the surname Abhaya, caused a well and also the Gāmeṇḍitalāka to be dug.

35. Rajatalenaṁ kāresi, thūpassa rajatāmayaṁ chattātichattām kāresi Thūpārāme varuttame, l

35. He constructed the Rajatalena (Vihāra). Over the Thūpa, in the most excellent Thūpārāma, he constructed a double canopy made of silver.

36. Mahāvihāre Thūpārāme ubhopāsādamutteme
    bhaṇḍāgāram akāresi bhaṇḍalenam ca sabbaso,675 |

36. In the two most excellent palaces of the Mahāvihāra and of the Thūpārāma, he completely constructed treasuries and treasure-caves.

37. māghātaṁ ca akāresi Tambapaṇṇite pi ca.
    nava vass’ aṭṭha māsāni rajjaṁ kāresi khattiyo. l

37. He also interdicted the destruction of animal life in the territory of Tambapaṇṇi. This prince reigned nine years and eight months.

38. tass’ eva kaniṭṭhako rājā Kānirājānū ’ti vissuto
    paripuṇṇatīṇi vassāni rajjaṁ kāresi khattiyo.676 |

38. His younger brother, known as king Kanirajānu, reigned full three years.

39. Āmaṇḍagāmaniputto Cūlābhayo ’ti vissuto
    patiṭṭhāpesi so rājā Gaggarāramam uttamaṁ. l

39. The royal son of Āmaṇḍagāmani, known as Cūlābhaya, constructed the most excellent Gaggarārama.

40. rajjaṁ kāresi vass’ ekaṁ Cūlābhayo mahīpati.
    Sīvalī nāma sā itthi Revatī iti vissutā |

40. King Cūlābhaya reigned one year. A woman called Sīvalī, known by the surname Revatī –

674 nāmako Y. pi ca A B G2, ca kārayi Z, iva G1, idha X.
675 bhaṇḍagharam (instead of bhaṇḍalenaṁ) X.
676 tasseva kaniṭṭhako N, Tisso nāma so (yo C) Y F.
41. catumāsaṁ rajjam kāresi rañño Āmaṇḍadhītaro.
Āmaṇḍabhāgiṇeyyo tu Śīvalīṁ apanīya taṁ. 677|

42. Ilanāgo ’ti nāmena rajjam akārayi pure.
Ilanāgo nāma rājā suńtvā kapijātakam |

43. Tissadūratalāke ca khanāpesi arindamo.
chahi vassehi so rajjam kāresi dīpalaṅjake. |

41-43. the daughter of king Āmaṇḍa, reigned four mouths. The son of Āmaṇḍa’s sister, Ilanāga by name, removed this Śīvalī 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. Sīvo ’ti nāma nāmena Candamukho ’ti vissuto
akāsi Manikārāmaṁ vihāre Issaravhaye.678 |

44. The king called Sīva, known by the surname Candamukha, constructed the Manikārāma (Manikāragāma tank?) near the monastery called Issara.

45. tassa rañño mahesī ca Damiladevīti vissutā
tañ āeva gāme attano vāṭṭāṁ adāsi ārāme.
satta mās’ āṭṭha vassāni rajjam kāresi khattiyo.679 |

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. Tisso ca nāma so rājā Yasalālo ’ti vissuto
satta mās’ āṭṭha vassāni rājjam akārayi. |

46. King Tissa, known by the surname of Yasalāla, governed eight years and seven months.680

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677 I believe that dhītaro ought to be corrected into dhītikā which looks very much like it in Burmese characters.
679 45bc is wanting in B G2. – taññeva gāme N, tañcagāme F, taññeome A G1 Z. – vattām F, vattaṁ N, vannaṁ A, vaṭṭām G1 Z.
680 According to the Mahāvaṁsa: seven years and eight months
47. dvārapālassa atrajo Subharājā 'ti vissuto
kārāpesi Subhārāmaṁ Villavihāram manoramam,\textsuperscript{681} 

47. King Subha, the son of a doorkeeper, constructed the Subhārāma and the
delightful Villavihāra.

48. pariveṇāni kāresi attanāmena samakaṁ.
chamhi vassamhi so rājā issariyaṁ anusāsi so.\textsuperscript{682} 

48. Likewise he constructed hermit's cells which were called after his own name.
This king governed six years over his kingdom.

\textit{Bhāṇavārama Ekavīsamāṁ}
\textit{The Twenty-First Section for Recitation}

\textsuperscript{681} Mahāv.: Vallivihārakaṁ.
\textsuperscript{682} samakaṁ Y F, sāmakaṁ N. – chahi A Z, chamhi B G X. – vassehi C. chahi vassehi?
comp. v. 43.
XXII. [Vasabha to Mahāsena]

1. [108] Vasabho nāma so rājā vihāre Cetiya

dasa thūpāni kāresi cittipalavaruttame. 683

[216] 1. King Vasabha constructed in the Cetiyapabbata monastery ten Thūpas, a
most glorious deed by which high reward is to be gained.

2. Īssariye nāmā ārāme vihāraṁ ca manoramaṁ
kāresi uposathagharam dissaneyaṁ manoramaṁ. 1

2. In the Issariya Ārāma he constructed a delightful Vihāra (and) a pleasing and
delightful Uposatha hall.

3. balabheriṁ ca kāresi Mucelaṁ vihāram uttamaṁ.
sampatte tīṇi vassāni chaḷāni cīvramaṁ adā. 684

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. sabbattha Laṅkādīpasmiṁ ārāme santi jiṁṇake,
kāresi sabbattha āvāsaṁ dhammikapūjaṁ mahārahaṁ. 685

4. Throughout the whole of Laṅkādīpa he repaired dilapidated Ārāmas.
Everywhere he constructed residences and made most precious offerings to the
pious (Bhikkhus).

5. cetiyagharaṁ kāresi Thūpārāme varuttame.
kāresi pūjayī rājā catucattāliṣa anūnakaṁ. 686

5. In the most excellent Thūpārāma he constructed a relic-chamber; full forty-
four times the king held (Vesākha) festivals.

6. Mahāvihāre Thūpārāme vihāre Cetiya
paccēkāni sahassāni teladīpaṁ jaḻapayī. 1

6. In the Mahāvihāra, in the Thūpārāma, and in Cetiyapabbata monastery, at
each of these places he ordered a thousand oil-lamps to be lit.

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683 kittipalo v B G2, kittipalav A G1. Possibly we should correct: Cittalakūṭe
varuttame. Comp. Mahāv., p. 221, l. 2.
684 chaḷāni A B F Z, chaḷāni G, [chalā]nāṁ N. A chacīvaram instead of ticīvara is
mentioned in the Mah., p. 229, l. 6.
685 santi Y, panti X. saṅkhari?
686 pūjayo?
7. Mayantiṁ Rājuppalavāpiṁ Vahāṁ Kolambanāmakaṁ Mahānikkhavaṭṭivāpiṁ Mahārāmettim eva ca

8. Kehālaṁ Kālivāpiṅ ca, Jambuṭiṅ Cāthamaṅganaṁ Abhivaḍḍhamānakaṅ ca icc ekādasa vapiyo.

7-8. The eleven tanks (formed by this king were) the Mayanti, the Rājuppala tank, the Vaha, Kolamba, Mahānikkhavaṭṭi tank and also the Mahārāmetti, the Kehāla and Kāli tanks, the Jambuṭi, Cāthamaṅgana, and Abhivaḍḍhamānaka tanks.

9. dvādasa māṭikaṅ c’ eva subhikkhatthaṁ akārayi. puññam nānāvidham kathvā pākaraṁ parikham pure,

10. dvāraṭṭālam akārayi, mahāvatthunā ca kārayi. tahi tahiṁ pokkharanī khanāpesi nagare pure,

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. ummaggena pavesayi udakāṁ rājakuñjaro. catuttālīsa vassāṁ rajjaṁ kāresi issaro ’ti.

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 Ārāma called Maṅgala to be constructed. He reigned straightway (after his father’s death) three years over the Island.

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689 parikhāpākāraṁ pure Y, parinapākāraṁ pure F.
13. Tissassā atrajo putto Gajābāhukāgāmani kārāpesi mahāthūpam Abhayārāme\textsuperscript{690} manorame. | [109]

13. Tissa’s son, Gajābāhukāgāmani, caused a great Thūpa to be built in the delightful Abhayārāma.

\textsuperscript{690} Text: Abhāyārāme.

14. mātatthāṁ Gāmanināmaṁ talākaṁ kāresi nāyako, kārāpesi ca ārāmaṁ Rammakāṁ nāma issaro. dvevīsati vassāni dīpe rajjaṁ akārayi.\textsuperscript{691} | 

14. This royal chief constructed the pond called Gāmani, according to the wishes of his mother; this lord (also) ordered the Ārāma called Rammaka to be built. He ruled twenty-two years over the Island. [217]

\textsuperscript{691} mātatthaṁ N, yatthāva F G Z, yatthā ca A B. Comp. Mahāv., p. 223, I. 9.

15. Mahallanāgo 'ti nāmena Tambapaṇṇimhi issaro Sājilakandakārāmaṁ, dakhīne Goṭapabbataṁ,\textsuperscript{692} | 

16. Dakapāsānaārāmaṁ, vihāraṁ Sālipabbataṁ kārāpesi Tanavelīṁ, Rohane Nāgapabbataṁ.\textsuperscript{693} | 

17. ārāmaṁ Girisālikāṁ kārāpesi vinayako. chavassaṁ rajjaṁ kāre tvā gato so āyusanikhaye 'ti.\textsuperscript{694} | 

15-17. The ruler of Tambapaṇṇi called king Mahallanāga caused the Sājilakandakārāma, 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.


\textsuperscript{693} Mahāv.: Naceli.

\textsuperscript{694} Girihālikāṁ F. Mahāv.: Antogiririhālakaṁ.
18. Mahallanāgassa yo putto Bhātutisso ‘ti vissuto
Mahāmeghavanuyyānaṁ kārāpanatthāya āsaro

19. parikkhepesi parikkhepoṁ pākāraṁ dvāraţṭālakaṁ
kārāpesi ca so rājā ārāmaṁ Varanāmakaṁ.

18-19. The son of Mahallānāga, known by the name of Bhātutissa, caused for the sake of (re-)establishing the Mahāmeghavana garden, a wall fence with towers at the gates to be constructed (around it); this king also founded the Varā-Ārāma (Gavara-Ārāma?).

20. Gāmaniṁ nāma talākaṁ khanāpetvā vināyako
pādāsi bhikkhusaṅghassa Bhātutissa vināyako.

20. Having caused the pond called Gāmani to be dug, Bhātutissa, the lord (of the Island), gave it to the Bhikkhu fraternity.

21. khanāpesi talākaṁ tamī Randhakaṇḍakanāmakaṁ,
kāres‘ uposathāgāraṁ Thūpārāme manorame.

21. He (also) ordered the pond called Randhakaṇḍaka to be dug. In the delightful Thūpārāma he constructed an Upasatha hall.

22. mahādānaṁ pavattesi bhikkhusaṅghe vināyako
catuvīsati vassāni rajjaṁ dīpe akārayīti.

22. This king bestowed a great donation on the Bhikkhu fraternity. He reigned twenty-four years over the Island.

23. tassa kaṇṭṭho nāmena Tisso iti suvissuto
kāresi uposathāgāraṁ Abhayārāme manorame.

23. His younger brother, well known by the name of Tissa, erected an Upasatha hall in the delightful Abhayārāma.

24. kāresi dvādasaṭṭhānaṁ Mahāvihāramuttame,
vihāraṁ kāresi so thūpāṁ Dakkhiṇārāmasavhaye.

24. He constructed twelve edifices within (the limits of) the most excellent Mahāvihāra. In the Dakkhiṇārāma he built a Vihāra and a Thūpa.

696 Rannakanandaṇḍakanāmakaṁ F, Rannakanandaṇḍakan° B, Rattakaṇḍakan° A, Rannakaṇḍakan° G, Rannakaṇṭhakan° Z.
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 Gajābāhukagāmani 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 Laṅkā.

31. After Bhātikatissa’s death his younger brother Kaniṭṭhatissa reigned eighteen years over Laṅkādīpa.

32. Kaniṭṭhatissaccayena tassa putto akārayi rajjaṁ dve yeva vassāni Khujjanāgo ’ti vissuto. |

32. After the death of Kaniṭṭhatissa his son, known by the name of Khujjanāga, reigned two years.

33. Khujjanāgakaniṭṭho taṁ rājā ghātiya bhātikāṁ ekavassaṁ Kuñjanāgo rajjam Laṅkāya kārayīti. 703 |

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

34. Sirināgo laddhajayo Anurādhapure vare Laṅkārajjaṁ akāresi vassān’ ekūnavīsati. |

34. Having gained the victory (over Khujjanāga), Sirināga reigned nineteen years in the most excellent Anurādhapura over Laṅkā.

35. Sirināgo nāma nāmena Mahāthūpaṁ varuttamaṁ pūjesi ratanamālena, chaṭṭaṁ thūpe akārayi. |

35. The king called Sirināga by name made an offering of a garland of costly substances to the Mahāthūpa and erected a parasol over the Thūpa.

36. kāresi posathāgāram Lohapāsādaṁ uttamaṁ, ānavīsati vassāni rajjam kāresi khattiyo ’ti. |

36. He constructed an Uposatha hall, the most excellent Lohapāsāda. This prince reigned nineteen years.

37. Sirināgassa atrajo Abhayo nāma mahīpati adāsi bhikkhusaṅghassa dvesatasahassarūpiyā. 704 |

37. The son of Sirināga, the royal lord called Abhaya, gave two hundred thousand silver pieces to the Bhikkhu fraternity.

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704 rūpiyaṁ A.
38. pāsāṇavedīm akāsi mahābodhivaruttame.
dvāvīsa vassāni rājā issariyaṁ anusāsi so ’ti. l

38. At the most excellent great Bo tree he constructed a stone ledge. This king
governed twenty-two years.

39. tassa kaṇḍhītto rājā tu Tissako isi vissuto
Abhayārāme Mahāthūpe kāresi chattam uttamaṁ, l

39. His younger brother, known as king Tissaka, erected a most excellent parasol
over the Abhayārāma and over the Mahāthūpa.

40. Mahāmeghavane ramme Abhayārāme manorame
akāsi suvaṇṇathūpaṁ ubhovihāramuttame. l

40. In the delightful Mahāmeghavana and in the beautiful Abhayārāma, at both
most excellent Vihāras, he constructed a golden Thūpa.

41. sutvā gilānasuttantaṁ Devatherassa bhāsato
adāsi gilānabhesajjam pañcāvāsam varuttamaṁ. l

41. Having heard the Gilāna discourse (of Buddha) which was preached
by Thera Deva, he gave medicaments for the sick and (constructed) five most
excellent residences (for the Saṅgha?).

42. rattīṁ acchariyaṁ disvā ārāmaṁ Dassamāliniṁ,
maḥābodhimanorame dīparūpe patiṭṭhasi.705 l

42. Having seen a portent in the night, (he constructed) the Dassamālinī Ārāma;
near the delightful Bo tree he erected figures formed by lamps.

43. tassa raṇño tu vijite dipanti akappiyam bahuṁ,
vitaṇḍavāde dīpetvā dūsesuṁ jinasāsanaṁ.706 l

43. In the reign of that king they proclaimed many wrong doctrines;
proclaiming captious doctrines they ruined the religion of the Jina.

705 v. 42. 43. are wanting in B G2 Z. rattīṁ acch F, rattinin ch F, vārassa acch A G. –
Dīpamālinī N, Dassamālīni (*ni F) A F G. – dīparūpe (ruse F) X, disarūpe A G. –
patiṭṭhaya A, patiṭṭhasi G X. patiṭṭhapi?
706 cipanti A G, dipanti X. dīpenti?
44. disvāna rājā pāpabhikkhu dūsentāṁ jinasāsanaṁ [111]
Kapilāmaccaṁ ādāya akāsi pāpaniggahaṁ.\textsuperscript{707} |

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. vitaṇḍavādaṁ madditvā jotayitvāna sāsanaṁ
Hatthapaṇṇhihi pāśānaṁ adā Meghanodanaṁ.
dvevīsaṁ tu vassāni rajjaṁ kāresi issaro ’ti.\textsuperscript{708} |

45. Having destroyed these captious doctrines and caused the (true) religion to shine, he gave (to the Fraternity) the Hatthapanṇika (Sattapanṇika?) palace and (caused) boiled rice (to be provided) in the Meghavana. This royal ruler governed twenty-two years.

46. Tissassa atrajo putto Sirināgo ’ti vissuto
rajjaṁ kāresi dīpamhi dve vassāni anūnakaṁ. |

46. Tissa’s own son, known by the name of Sirināga, reigned full two years over the Island.

47. mahābodhissa sāmantā pākāraṁ cāta maṇḍapaṁ
akāravī pāsādikaṁ Sirināgavhayo ayaṁ.\textsuperscript{709} |

47. This Sirināga constructed an enclosure around the great Bo tree and also a beautiful pavilion. [219]

48. Asaṅgatisso ’ti nāmena Mahāthūpe varuttame
sovaṇṇamayāni chattāni kāresi thūpamatthake.\textsuperscript{710} |

48. (The king) called Asaṅgatissa (Saṅghatissa) fixed golden parasols over the most excellent Mahāthūpa, on the top of the Thūpa.

\textsuperscript{707} bhikkhuṁ M n. “bhikkhū? – dussente A dūsentā B G2, dūsentā G1 Z n, dūsantaṁ F.
\textsuperscript{708} vetullavādaṁ Y (except G1). This may be the correct reading (see Mahāv., p. 227, I. 6). – Hatthipanṇihi (“ṇṇihi B) A B G. – pāśanaṁ B, sāhanaṁ F, bālānaṁ N. Hattha- (or: Satta-) panṇikapāsādaṁ? comp. Mahāv., p. 226, I. 11.
\textsuperscript{709} cātha? – I give this stanza according to N the reading of which is confirmed by Mahāv., p. 228, II. 8. 9. Y F (instead of the whole stanza): panakaṁ (patakaṁ Z; F omits this word) pākāram ca samaṇḍapaṁ akāravī pāsādakaṁ.
\textsuperscript{710} 48a is wanting in N. – Asaṅgahatissa B G. Read: Saṅghatisso.
49. **maṇimayaṁ sikhāthūpaṁ Mahāthūpe varuttame**
   tassa kammassā nissande pūjā kāresi tāvade. |

49. (He also constructed) of jewels a Thūpa of the shape of a flame at the most excellent Mahāthūpa, and in connection (?) with that work he also brought offerings.

50. **Andhakavindakasuttantaṁ Devatherassa bhāsato**
   catudvāre dhuvayāguṁ paṭṭhesi arindamo. |

50. (Having heard) the Andhakavinda Suttanta,\(^711\) which was preached by Thera Deva, this victorious king ordered rice-milk continually to be distributed at the four gates (of the town).

51. **Vijayakumārako nāma Sirināgassa atrajo**
   pituno accaye rajjaṁ ekavassāṁ akārayi. |

51. Vijayakumāra,\(^712\) the son of Sirināga, reigned after his father’s death one year.

52. **rajjāṁ cattāri vassāni Saṅghatisso akārayi,**
   Mahāthūpamhi chaṭṭāṁ so hemakammaṅ ca kārayi.\(^713\) |

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

53. **Saṅghabodhi nāma nāmena rājā āsi susīlavā,**
   dve vassān’ eva so rājā raṛajajā kāresi khattiyo. |

53. King Saṅghabodhi by name was a virtuous prince; this king reigned two years.

54. **ramme Meghavanuyyāne dhuvayāguṁ arindamo**
   paṭṭhesi salākaggaṁ Mahāvihāramuttame. |

54. This victorious king ordered rice-milk continually to be distributed in the delightful Meghavana garden, and in the most excellent Mahāvihāra he constructed a room where food was distributed by tickets.

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\(^{711}\) This discourse of Buddha which contains praises of those who provide rice-milk for the Fraternity, is contained in the Mahāvagga of the Vinaya-Piṭaka, V1, 24.  

\(^{712}\) The stanza treating of Vijaya is interposed between two sections which refer to king Saṅghatissa’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.  

\(^{713}\) 52b is wanting in Y F.
55. Abhayo nāma nāmena Meghavaṇṇo ’ti vissuto kāresi silāmaṇḍapaṁ Mahāvihāramuttame. |

55. The king called Abhaya, known by the surname Meghavaṇṇa, constructed a stone pavilion in the most excellent Mahāvihāra.

56. padhānabhūmiṁ kāresi Mahāvihārapacchato, kāresi bodhiparivāram silāvediṁ anuttamaṁ, |

56. To the west of the Mahāvihāra he built a cloister for monks given to meditation. He (also) constructed an incomparable stone altar around the Bo tree and ordered a trench to be made, lined with stones, and a very costly triumphal arch. In the most excellent Bo tree sanctuary he erected a throne of stone.

57. silāparikhaṁ ca kāresi toranaṁ ca mahāraham, kāresi silāpallaṅkaṁ mahābodhigharuttame. 714 |

57. ...torana and an incomparable throne of stone were built.

58. uposathagharam kāresi Dakkhiṇāramamantare. adāsi so mahādānam bhikkhasaṅghagaṇuttame. | [112]

58. Within the Dakkhiṇārama he constructed an Upōsatha hall. He distributed a great donation to the fraternity of Bhikkhus, the most excellent community.

59. katvā rājagharam rājā mahāvatthuṁ manoramāṁ bhikkhasaṅghassa datvāna pacchā rājā paṭiggahi. |

59. The king, having constructed a royal palace, a great, delightful building, gave it to the Bhikkhu fraternity and then received it back.

60. vesākhapūjaṁ kāresi rājā Meghavane tadā. terasāni hi vassāni issariyāṁ aksāsi so 'ti. |

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

61. atrajo Meghavaṇṇassa Jeṭṭhatisso mahīpati rajjaṁ kāresi dīpamhi Tambapaṇṇimhi issaro. |

61. The son of Meghavaṇṇa was king Jeṭṭhatissa; this royal lord reigned over the island of Tambapaṇṇi.

714 mahābodhivaruttame A B G2 Z, garuttame G1.
62. maṇīṁ mahagghaṁ pūjesi Mahāthūpe varuttame. 
katvāna lohapāsādaṁ pūjetvā maṇīṁ uttamaṁ | 

63. Maṇipāsādo 'ti paṇṇattim kārāpesi narāsabho. 
kārāpetvāna ārāmaṁ Pācinatissapabbatam | 

64. pädāsi bhikkhusaṅghassa narindo Tissasavhayo. 
Ālambagāmatalākaṁ gaṅhāpetvā mahīpati\textsuperscript{715} | 

65. aṭṭha saṁvaccharam pūjaṁ kārāpesi narāsabho. 
rajjaṁ kāresi so rājā dasa vassāni Tambapaṇṭike. | 

62-65. In the most excellent Mahāthūpa he offered a very costly jewel. Having 
built a palace covered with iron and offered to it that most excellent jewel, the 
chief of men gave (to that palace) the name “Maṇipāsāda” (“palace of the gem”). Having 
constructed the Pācinatissapabbata Ārāma, the ruler of men called Tissa gave it to fraternity of Bhikkhus. The ruler of the earth, the chief of men, 
having ordered the Ālambagāma pond to be dug, held festivals (there) during 
eight years. This king reigned ten years over Tambapaṇṭi. 

66. Jeṭṭhatissaccaye tassa Mahāseno kaniṭṭhako 
sattavīsati vassāni rājā rajjaṁ akārayi. | 

66. After Jeṭṭhatissa’s death his younger brother, king Mahāsena, reigned 
twenty-seven years. 

67. tadā so rājā cintesi sāsane dvīsu bhikkhusu 
ke dhammavādino bhikkhū ke ca adhammavādino, 
ke lajjī ke alajjino? | 

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. vīcinetvā imaṁ atthaṁ gavesanto lajipuggale 
addasa pāpake bhikkhū assamaṇe paṭirūpake.\textsuperscript{716} | 

68. When thinking about this matter and searching after modest persons, he saw 
wicked Bhikkhus who were no (true) Samaṇas and (only) looked like (Samaṇas). 

\textsuperscript{715} As to “gaṁhāpetvā” (or, “khanāpetvā?”) comp. 20, 34, 35. 
\textsuperscript{716} vīcinetvā A B G2, viriyetvā F, vīcinetvā G1 Z n. vīcintvā? – paṭirūpake (sic) N, 
[palṇāpāṭidūsake [“pa” is expunged] F, pake G1, pāpake A B G2, pāpakāmike Z.
69. pūtikunapasadise vattāṁ va nilamakkhike
   asante asamaṇake addasa paṭirūpake 717 |

69. He saw people who were like stinking corpses, and in behaviour like blue
flies, wicked persons, who were no (true) Samaṅas and (only) looked like
(Samaṅas), –

70. Dummittaṁ Pāpasoṇaṁ ca aññe ca alajjipuggale;
   upento pāpake bhikkhū atthamī dhammaṁ ca pucchi so. l

70. Dummitta and Pāpasoṇa and other shameless men. He went to those wicked
Bhikkhus and asked them about the sense (of the Religion) and the doctrine.

71. Dummitto Pāpasoṇo ca aññe ca alajjipuggalā
   rahogatā mantayanti dūsanatthāya subbate. |

71. Dummitta and Pāpasoṇa and other shameless men secretly consulted in order
   to mislead the pious (king).

72. ubhosamaggabhāvissaṁ anuññātaṁ Kumārakassape
   akappiyan ti dīpesumī dussīlā mohapārutā. 718 |

72. These wicked, infatuated men taught that (computing) the twenty years
   (required for) the Upasampadā ordination from the conception, which has been
   admitted (by Buddha) in (the story about) Kumārakassapa, 719 is not allowable.

717 vattaṁ va Y, vattava N, cattaṁ ca F.
718 ubhosamaggabhāviyaṁ N, ubhosamagga bhāvissaṁ F, ubhosamaggaṁ vibhavissaṁ
Y. The way for correcting these words is shown by the Mahāv. Ṭīkā, fol. ṇṛ:
“kumārakassapavatthumhi (Mahāvagga, I, 75) anuññātaṁ gabbhamāsena
paripuṇṇavisatiyassūpasampadam pi na vaṭṭatīti.” I therefore conjecture:
upasampadaṁ gabbhāvīsaṁ (or: vīse).
719 Mahāvagga, I, 75.
73. Chabbaggiyānaṁ vatthusmiṁ anunuṇātaṁ dantavattakaṁ [113] anunuṇātaṁ ti dipesuṁ alajjī dantaganiṁ.\textsuperscript{720} l

73. The practice of (wearing) ivory (fans)\textsuperscript{721} [221] which has not been admitted in the story about the Chabbaggiyas, these shameless, idle (?) teachers taught to be allowable.

74. imaṁ c’ aññaṁ bhikkhū atthaṁ aññe bahu akāraṇe adhammo iti dipesuṁ alajjī lābhahetukaṁ.\textsuperscript{722} l

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. asādhuṣaṅgamen’ eva yāvaṣivaṁ subhāsubhāṁ katvā gato yathākammaṁ so Mahāsenabhūpati. l

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.

\textsuperscript{720} 73a anunuṇātaṁ Y. – dunnivatthakaṁ (’ttakaṁ B G) Y, dantavattakaṁ X. The reading of X is confirmed by the Mahāv. Ṭīkā, I, 1.: “Chabbaggiyānaṁ bhikkhūnaṁ vatthusmiṁ anunuṇātaṁ (ananunuṇāte?) dantamaye vījanimhi.” As to the reading of Y, compare the following passage of the Cullavagga (Paris MS., fonds Pāli 20, fol. ṉ): “tena kho pana samayena Chabbaggiyaṁ bhikkhūṁ dunnivatthā duppārutā anākappasampannā bhattaggamī gacchanti” etc. For further details, see my note on the passage in the Translation. dantaganiṁhā X. dandhaṇiṁhā?

\textsuperscript{721} I have translated this passage according to the indications given in the Mahāvaṁsa Ṭīkā (see the quotation in the footnote, p. 113), although I do not know any story in the Vinaya mentioning the Chabbaggiya Bhikkhus, which relates to the use of ivory fans. There is in the Khuddakavatthukhandha[ka] (Cullavagga, V, 28, 1) a precept which implicitly excludes the use of fans made of ivory (“anujānāmi bhikkhave tisso vījaniyo vākaṁyanāṁ uśramayanāṁ morapiṇḍhaṁ”’). 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 “Chabbaggiyānaṁ vatthu” may have been extended to this passage also, by an inaccuracy which scarcely will be deemed strange.

\textsuperscript{722} bahū?
76. *tasmā asādhuṣaṁsaggaṁ ārakaṁ parivājjiya ahiṁ vāśiṣaṁ vāsi kareyy’ atthahitaṁ bhave ’ti.*

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

*Dīpavāṁsa Niṭṭhitam*

*Here Ends the Lineage of the Island*

*Nibbānapaccayo Hotu!*

*May there be the Conditions for Nibbāna!*

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Table of the Ceylonese Kings according to the Dīpavaṃsa

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724 22 years according to Mahāvaṃsa.
725 According to the Mahāvaṃsa: 9 years and 8 months.
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³²⁶ 6 months according to the Mahāvaṁsa.
³²⁷ According to the Mahāvaṁsa: 7 years and 8 months.
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^728 In the Mahāvaṁsa, Tissa and Abhaya are transposed, and to Abhaya only eight years are given.