

Dīpavaṃsa

The Chronicle of the Island



An Ancient Buddhist Historical Record
edited and translated by
Hermann Oldenburg

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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: ṁ > m̄; â > ā; î > ī; û > ū; mk & ñk,¹ & ñg & mg > nk & ng; mc > ñc; mch > ñch.

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.

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,² declared it to be identical with a version of the Mahāvaṃsa to which the Mahāvaṃsa Ṭīkā occasionally alludes, the version preserved in the Uttaravihāra monastery. This is certainly wrong.³ 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 Ṭīkā, when commenting on the title [2] of the Mahāvaṃsa, contains the following important remarks:⁴

“Mahāvaṃsaṃ pavakkhāmīti mahantānaṃ vaṃso tantipaveniparamparā ’ti pi sayam eva vā mahantattā ubhayattha paridīpitattā vā Mahāvaṃso, tam Mahāvaṃsaṃ. tesam pi buddhabuddhasāvakaḍḍīnam pi guṇamahantānaṃ Mahāsammatāḍḍīnam pi vā rājamahāmatānaṃ (rājamahantānaṃ?) pavenidīpitattā ca buddhāgamanadīpakārehi mahādhikārattā sayam eva mahantattaṃ veditabbaṃ.

anupamavaṃsaanuggahāḍḍīnaṃ (°dīnaṃ Paris MS.)
sabbaṃ aññataṃ (aññātaṃ Par. MS.) kataṃ suppakāsitaṃ
apariyāgataṃ (ariyābhataṃ Par. MS.) uttamasabbhi vaṇṇitaṃ
suṇantu dīpatthutiyā sādhusakkatan ti (comp. Dīpav. 1, 5)

² See the Journal As. Soc. Bengal, vol. VI, p. 790, 1054; VII, p. 919 *et seq.*

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 Dīpavaṃsa are quoted in that Ṭīkā as contained in the Uttaravihāra-Mahāvaṃsa. The Ṭīkā quotes those lines indeed (India Office MS. of the Mahāv. Ṭīkā 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 Dīpavaṃsa. In the Mahāvaṃsa Ṭīkā (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: “Uttaravihāravāsīnaṃ pana Mahāvaṃsa Sihassarassa rañño puttapaṇṇakā caturāsīsahassāni rājāno ahesuṃ, tesam kaniṭṭhiko Bhaggasakko (corrected to Bhagusakko) nāma rājā. tassa puttapaṇṇakā dvāvīsāsahassāni rājāno ahesuṃ, tesam kaniṭṭhiko Jayaseno ’ti vuttaṃ.” The Dīpavaṃsa (3, 43. 44) in the contrary agrees with the statements of our Mahāvaṃsa (p. 9) which are in contradiction to the Mahāvaṃsa of the Uttaravihāra.

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.

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iminā Aṭṭhakathānāyena' ev' assa mahantattam̄ paridīpitani (paridīpitattam̄?) ca
veditabbam̄. – tenāhu porāṇā:

dīpāgamanam̄ buddhassa dhātuñ ca bodhiāgamam̄ (bodhiyāgamam̄ Par. MS.)
saṅgahatheravādañ ca dīpamhi sāsanāgamam̄
narindāgamanam̄ vaṃsam̄ kittayissam̄ suṇātha me 'ti

(comp. Dīpav. 1, 1). imāya pana gāthāya nayena (gāthānāyena Par. MS.) pi assa
sakhyā (saṅkhyā Par. MS.) mahantattaparidīpitattam̄ ñeyyam̄. evam̄ Mahāvamsan
ti laddhanāmam̄ Mahāvihāravāsīnam̄ vācanamaggam̄ porāṇaṭṭhakatham̄ ettha
Sīhalabhāsam̄ hitvā Māgadhikabhāsāya pavakkhāmīti adhippāyo.”

As two stanzas are quoted here, the first of which is said to be taken from an Aṭṭhakathā, the second from a work of the “Porāṇā” and as immediately afterwards mention is made of the Sinhalese “Porāṇaṭṭhakathā”, the contents of which are expressed in the Mahāvamsa in Pāli, there can be very little doubt that this Aṭṭhakathā and [3] 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 Aṭṭhakathā 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 Aṭṭhakathā, and these stanzas are almost identical with the opening lines of the Dīpavamsa. There must, therefore, most probably be some relation between this Aṭṭhakathā and the Dīpavamsa which will be of a sufficient interest to justify a further inquiry.

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

The Mahāvamsa Ṭīkā, after the passage quoted above, goes on to give some details about the way in which the author of the Mahāvamsa made use of this Sinhalese Aṭṭhakathā on which his own work is based. It is said in the Ṭīkā “ayam̄ hi ācariyo poraṇamhi Sīhala[ṭṭha]kathā-Mahāvamse ativitthārapunaruttidosabhāvam̄ pahāya tam̄ sukhaḡgahaṇādippayojanasahitam̄ katvā 'va katesi.” The work in question is called here, as repeatedly afterwards, Sīhalaṭṭhakathā-Mahāvamsa. It is not difficult to account for this expression where the two at first sight contradictory elements of a (theological) commentary (Aṭṭhakathā) and of an extensive historical narrative (Mahāvamsa) are combined together. If we look at Buddhaghosa's Aṭṭhakathā 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 [4] known, on that very Sinhalese Aṭṭhakathā of

the Mahavihāra, which we are now discussing, and we may assume almost with certainty, that to this Aṭṭhakathā a similar historical introduction was prefixed which may have been even of a greater extent than that of Buddhaghosa. If our inference is correct, we have found in what way the title “Sīhalatṭhakathā-Mahāvamsa” could apply most properly to this work: it is a historical account (Mahāvamsa) which forms a constituent part of a theological commentary (Aṭṭhakathā), and which is composed in order to give to the dogmatical contents of the 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 Aṭṭhakathā-Mahāvamsa according to the analogy of what we have before us in Buddhaghosa’s comment. According to this, the Aṭṭhakathā-Mahāvamsa appears to have been written, in the main, in prose; it was intermixed, however, with a considerable number of stanzas in order to emphasize the more important points of the narration and to raise them above the level of the rest. The Pāli verses quoted above, which are taken apparently from the introduction to the whole work, render it highly probable that all these stanzas were composed in Pāli. It was necessary, of course, to convey to the Sinhalese clergy of that time the understanding of the sacred Pāli texts by a commentary written in Sinhalese; if, however, in the course of such a commentary the most important and remarkable points were to be expressed in a metrical form, we may easily understand, that for such a purpose [5] 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 Aṭṭhakathā, and quoted by Buddhaghosa or in the Mahāvamsa Ṭīkā, present the same close resemblance and almost identity with passages of the Dīpsvamsa, 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:

⁵ In order to show how an Aṭṭhakathā could contain extensive and detailed historical statements, we may refer also to the quotations which the Mahāvamsa Ṭīkā gives from the Aṭṭhakathā 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). If we compare the last passage with the statements about the same subject given above (p. 1, n. 2) from the Mahāvamsa of the Uttaravihāra, we are lead to believe, that the Mahāvamsa also of the Uttaravihāra formed a part of the Aṭṭhakathā of that monastery in the same way as was the case in the Mahāvihāra.

Vedisagirimhi Rājagahe vasitvā tiṃsa rattiyo
kālo 'va gamanassā 'ti gacchāma dīpam uttamaṃ. |
paḷiṇā Jambudīpāto haṃsarājā va ambare
evam uppaṭitā therā nipatiṃsu naguttame. |
purato purasetṭhassa pabbate meghasannibhe
patiṭṭahahiṃsu kūṭamhi haṃsā va nagamuddhanīti.
Comp. Dīpav. 12, 35-37.

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

yehi therehi saṅgītā saṅgītesu ca vissutā
Sabbakāmi ca Sāḷho ca Revato Khuddhasobhito |
Yaso ca Sāṇasambhūto, ete saddhivihārikā
therā Ānandatherassa diṭṭhapubbā tathāgataṃ, |
Sumano Vāsabhagāmi ca ñeyyā saddhivihārikā.
dve ime Anuruddhassa diṭṭhapubbā tathāgataṃ. |
dutiyo pana saṅgīte yehi therehi saṅgaho
sabbe pi pannabhārā te katakiccā anāsavā 'ti.
Comp. Dīpav. 4, 50-54.

Mahāv. Ṭīkā fol. khau: tenāhu porāṇā:

yakkhānaṃ buddho bhayajananaṃ akāsi,
te tajjitā taṃ saraṇaṃ akaṃsu buddhaṃ,
lokānukampo lokahite sadā rato
so cintayi attasukhaṃ acintamassa. |
imaṃ ca Laṅkāthala mānusānaṃ [6]
porāṇakappaṭṭhitam vutt[h]avāsaṃ
vasanti Laṅkāthala mānusā bahu
pubbe va Ojamaṇḍavaradīpe 'ti.
Comp. Dīpav. 1, 66. 73.

Mahāv. Ṭīkā fol. ṭām: tenāhu porāṇā:

Suppatiṭṭhitabrahmā ca Nandiseno Sumaṇadeviyā
putto mātā pitā c' eva gihibhūtā tayo janā 'ti.
Comp. Dīpav. 19, 9.

Mahāv. Ṭīkā fol. ḍhṛ': tenāhu porāṇā:

Anulā nāma yā itthi sā hantvāna naruttame
Catumāsāṃ Tambapaṇṇimhi issariyaṃ anusāsītā 'ti.
Comp. Dīpav. 20, 30.

These passages which we may almost with certainty pronounce to belong to the ancient Aṭṭhakathā-Mahāvamsa of the Mahāvihāra, will suffice to show, to what extent the author of the Dīpavaṃsa borrowed not only the materials of his own work, but also the mode of expression and even whole lines, word for word, from that Aṭṭhakathā. In fact, a great part of the Dīpavaṃsa 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 omissions⁶ 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

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:)

samaṇo 'ti maṃ manussalokeyaṃ khattiya pucchasi bhūmipāla,
samaṇā mayaṃ mahārāja dhammarājassa sāvakā
tam eva anukampāya Jambudīpā idhāgatā. |
āvudhaṃ nikkhipitvāna ekamantaṃ upāvisi,
nisajja rājā sammodi bahuṃ atthūpasamhitam. |
sutvā therassa vacanaṃ nikkhipitvāna āvudhaṃ
tato theram upagantvā sammoditvā c' upāvisi.

(17, 27:)

puṇṇakanarako nāma ahū pajjarako tadā
tasmim samaye manussānaṃ rogo pajjarako ahū.

An instructive example of the abrupt and fragmentary character of some parts of the *Dīpavaṃsa* 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 *Mahāvaṃsa*. (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 *Dīpavaṃsa* has, from then till now, been exposed.

attempts of the ancient German tribes, to write Latin. The Mahāvamsa is composed very differently; its author masters the Pāli grammar and style with a perfect ease which cannot have been acquired but after many fruitless attempts, and which may be compared with the elegant mastership of Latin composition by which the Italian poets and scholars of the renaissance excelled. The turning point between the ancient and the modern epoch of Pāli literature in Ceylon, is marked, no doubt, by the great works of Buddhaghosa, which were not less important from a literary than from a theological point of view.

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

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

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

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

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 Dīp. 11, 17; 12, 2. – The Dīpav. is also quoted in the Aṭṭhakathā on the Kathāvattu; see the note on 5, 30.

3) The continuator of the Mahāvamsa (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 Mahāvamsa 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 Mahāvamsa,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:

porāṇehi kato p' eso ativithhārito 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

⁸ fol. ṇe (with reference to the ecclesiastical quarrels in Mahāsena's reign): ye keci bhikkhū vā ussāpitanikāyantaraladdhikā vā tath' eva amhākaṃ ācariyā akamaṣū 'ti yadeyyuṃ, tesam pi taṃ parikappitavipphanditam eva, tesam abhilāpamattaṃ va 'ti Dīpavaṃsaṭṭhakathāyaṃ 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 = all Burmese MSS.

Y = all Sinhalese MSS.

Z = the class of MSS. represented by CDEMRS.

All our MSS. are derived from the same original source which was very incorrectly written in Burmese characters, as we may infer from some of the

blunders common to all of our MSS.¹⁰ Perhaps this was the MS. brought in 1812 from Siam to Ceylon by the Modliar George Nadoris.¹¹

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

Burmese Archetype
X Y
NFsG1 G1 W Z
two elements combined AbcG2 CDEMRS

As to their critical value, the Burmese MSS. (X) deserve to be classed first; least is the value of Z, the [12] 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.

¹⁰ See, for instance, 1,6.55; 4,45; 11,3; 22,18.

¹¹ See Journ. As. Soc. Bengal VI, p. 790

Dīpavaṃsa

[The Chronicle of the Island]¹²

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

I. Buddha's subjection of the Yakkhas¹³

**1. [13]¹⁴ Dīpāgamanam buddhassa dhātu ca bodhiyāgamanam
saṅgahācariyavādañ ca dīpamhi sāsanaḡamanam
narindāgamanam vaṃsam kittiyissam, suṅātha 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. pītipāmojjajananam pasādeyyam manoramanam
anekākārasampannam cittikatvā suṅātha me. |**

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
niddosam bhadravacanam sakkaccam sampaṭicchatha. |**

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 Mahāvamsa Ṭīkā (Tournier's MS.). *dhātu ca* A B G X, *dhātuñ 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. suṇātha sabbe paṇidhāya mānasam,
vaṁsam pavakkhāmi paramparāgataṁ
thutippasathaṁ bahunābhivaṇṇitaṁ
etamhi nānākusumam va ganthitam,¹⁶ |**

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. anūpamaṁ vaṁsavaraggavāsinam
apubbam anaññam tatha suppakāsitaṁ
ariyāgataṁ uttamasabbhi vaṇṇitaṁ
suṇāthu dīpatthuthi sādhusakkataṁ.¹⁷ | [14]**

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. Āsabham ṭhānapallaṅkam acalam daḷham akampitaṁ
caturaṅge patiṭṭhāya nisīdi purisuttamo.¹⁸ |**

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).

¹⁶ °ābhataṁ A B c G2, Mahāv. Ṭ., °ābhabhataṁ F, āgataṁ N G1 Z. – nānākusumavarabhūtagaṇṭhitaṁ N, nānākusumam varabhutagaṇṭhitaṁ F, nānākusumavaravadasutaṇṭhitaṁ G1, etamhi nānākusumam va gaṇṭhitaṁ Y, Mahāv. Ṭ.

¹⁷ This Śloka which is quoted in the Mahāvamsa Ṭīkā, runs there thus:
anupamavaṁsaanuggahādinaṁ sabbam aññataṁ kataṁ suppakāsitaṁ
apariyāgataṁ uttamasabbhi vaṇṇitaṁ suṇantu dīpatthutiā sādhusakkataṁ ti.

¹⁸ āsabham ṭhānam pallaṅkam? Dasabalasutta: dasabalasammanāgato bhikkhave tathāgato catūhi vesārajjehi sammanāgato āsabham ṭhānam paṭijānāti parisāsu sīhanādam nadati. – daḷham X, duṭṭham Y. – caturo aṅge X. Compare Abhidhānapp. 157.

**7. nisajja pallaṅkavare narāsabho
dumindamūle dipadānam uttamo
na chambhati vītabhayo va kesarī
disvāna Māraṃ sahasenavāhanam.¹⁹ |**

7. Seated on this most excellent throne, at the foot of [118] 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. Māravādāṃ bhinditvāna vitrasetvā sasenakam
jayo attamano dhīro santacitto samāhito |**

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. vipassanākammaṭṭhānaṃ manasikāraṇṇaṃ ca yoniso
sammāsi bahuvīdham dhammaṃ anekākāranissitaṃ. |**

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. pubbenivāsaññāṇaṃ ca dibbacakkuṇṇaṃ ca cakkhumā
sammāsanto mahāññāṇī yāme tayo atikkami. |**

10. Mastering the knowledge of former existences and the gift of supernatural vision, the enlightened great Sage spent three watches of the night.

**11. tato pacchimayāmamhi paccayākāraṃ vivatṭayi
anulomaṃ paṭilomaṃ ca manas' ākā sirīghaṇo. |**

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. ñatvā dhammaṃ pariññāya pahānaṃ maggabhāvanam
anusāsi mahāññāṇī vimutto upadhisaṅkhaye.²⁰ |**

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).

¹⁹ sahasenam āgataṃ Z, [sahasena]vā[gataṃ] N, sahasenavāhanam A B F G. The reading of Z may be correct.

²⁰ anusāsi N s, anuñāsi F, anussābhi (corrected to anussāsi) G1, anussāhi A B G2, anussari Z.

**13. sabbaññutaññavaram abhisambuddho mahāmuni
buddho buddho ’ti tam nāmaññā paṭhamaññā ahū. |**

13. The great Sage obtained (“*abhisambuddha*”) the most excellent knowledge of omniscience. Thus first arose the title “Buddha, Buddha”.

**14. bujjhitvā sabbadhammānaññ udānaññ katvā pabhaññkaro
tad’ eva pallaññkavare sattāhaññ vītināmayi. |**

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. samitasabbasantāso katakicco anāsavo
udaggo sumano haṭṭho vicintesi bahūññ hitaññ. |**

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. khaññe khaññe laye buddho sabbalokam avekkhati,
paññacakkhu vivarivā olokesi bahūññ jane.²² |**

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. anāvarenaññāññan tam pesesi dipaduttamo,
addasa virajo satthā Laññkādīpaññ varuttamaññ. |**

17. The highest of men sent forth the irresistible power of his knowledge; the stainless teacher then saw the most excellent Laññkādīpa, –

**18. sudesaññ utusampannaññ subhikkhaññ ratanākaññ
pubbabuddhamanuciññaññ ariyagaññanisevitaññ. |**

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: *Anekajāṭisaññsāraññ sandhāvissaññ anibbisaññ | gahakāraññ gavesanto: dukkhā jāti punappunaññ. | Gahakāraññ diṭṭhosi! Puna gehaññ na kāhasi: | sabbā te phāsukā bhaggā, gahakūṭaññ visaññkhitaññ, | visaññkhāragataññ cittaññ, taññhāññ khayam-ajjhagā. Through the round of countless births and deaths I have wandered without finding | the housebuilder I was seeking: born and suffering once again. | O housebuilder, now you are seen! You will not build the house again: | all your rafters have been broken, and the ridgepole has been destroyed, | my mind has reached the unconditioned, and craving’s end has been achieved].*

²² pañña cakkhūññ s.

**19. Laṅkāḍīpavaram̐ disvā sukhettam̐ ariyālayam̐
ñatvā kālam̐ akālañ ca vicintesi anuggaho: |**

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. Laṅkāḍīpe imam̐ kālam̐ yakkhabhūtā ca rakkhasā
sabbe buddhapaṭikuṭṭhā, sakkā uddharitum̐ balam̐. | [15]**

20. “In the present time Yakkhas, Bhūtas and Rakkhasas (inhabit) Laṅkāḍīpa, who are all too low for (adopting the doctrine of) the Buddhas; their power I can outroot.

**21. nīharitvā yakkhagaṇe pisāce avaruddhake
khemaṃ katvāna tam̐ dīpaṃ vasāpessāmi mānuse. |**

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. tiṭṭhantesu ca ime pāpe yāvatāyumuṃ asesato,
sāsanantaram̐ bhavissati Laṅkāḍīpavare tahiṃ.²³ |**

22... . Let those wicked beings fully live out their span of life; (afterwards) there, in the most excellent Laṅkāḍīpa, an opportunity will arise for (the propagation of) the Faith.

**23. uddharivān’ aham̐ satte pasādetvā bahū jane
ācikkhitvāna tam̐ maggam̐ añjasaṃ ariyāpatham̐. |**

23. Having removed (those) beings, having comforted many people and taught them the way, the road, the path of Saints, –

**24. anupādā parinibbāyi suriyo atthaṅgato yathā.
parinibbute catumāse hessati paṭhamasaṅgaho,²⁴ |**

24. I shall reach complete Parinibbāna like the setting sun. Four months after my Parinibbāna the first convocation will be held ...;

²³ tiṭṭhantoham̐ ime pāpe X G1 s, tiṭṭhantesucam̐ 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 pavesessāmi Giridīpaṃ manoramam̐,
tiṭṭhantu ca ime pāpā yāvatāyumuṃ asesato.”

²⁴ parinibbāyi G1 X Z, parinibbeyam̐ A B G2. parinibbeyam̐?

**25. tato param vassasate vassān' aṭṭhārasāni ca
tatiyo saṅgaho hoti pavattatthāya sāsanaṃ.²⁵ |**

25. a hundred and eighteen years later²⁶ the third convocation will take place, for the sake of the propagation of the Faith.

**26. imasmim Jambudīpamhi bhavissati mahīpati
mahāpuñño tejavanto Asokadhammo 'ti vissuto. |**

26. Then there will be a ruler over this Jambudīpa, a highly virtuous, glorious monarch known as Dhammāsoka.

**27. tassa rañño Asokassa putto hessati paṇḍito
Mahindo sutasampanno Laṅkāḍīpaṃ pasādayaṃ.²⁷ |**

27. This king Asoka will have a son, a clever man, Mahinda, the learned converter of Laṅkāḍīpa.”

**28. buddho ñatvā imaṃ hetuṃ bahuṃ atthūpasamhitam
kālākālam imaṃ dīpaṃ ārakkham sugato kari. |**

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. pallaṅkam animisañ ca caṅkamaṃ ratanāgharam
ajapālamucalindo khīrapālena sattamaṃ. |**

**30. sattasattāhakaṇḍiṇyaṃ katvāna vividhañ jino
Bārāṇasim gato vīro dhammacakkaṃ pavattitum. |**

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 vassānaṭṭh° X Z G1, dve vassasate vassasatānaṭṭh° A2 B G2, vassasatānaṭṭh° 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 (°yumi G1), °yaṃ Xs.

**31. dhammacakkaṃ pavattento pakāsento dhammam uttamaṃ
aṭṭhārasannaṃ koṭīnaṃ dhammābhisamayo 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. Koṇḍañña Bhaddiyo Vappo Mahānāmo ca Assajī
ete pañca mahātherā vimuttā anattalakkhaṇe. |**

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

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

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

**34. Bārāṇasiṃ vasitvāna vutthavasso tathāgato
Kappāsike vanasaṇḍe uddhari Bhaddavaggiye. |**

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 jaṭiṃ. |**

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

**36. agyāgāre ahināgaṃ damesi purisuttamo.
disvā acchariyaṃ sabbe nimantiṃsu tathāgataṃ: |**

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 Bārāṇasiṃ, comp. v. 34 and the comment on Kaccāyana’s Grammar, 2, 18.

**37. hemantañ cātumāsamhi idha vihara Gotama,
mayam tañ niccabhattena sadā upaṭṭhahāmase.³⁰ |**

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

**38. Uruvelāyaṃ hemante vasamāno tathāgato
jaṭile sapārisajje vinesi purisāsabho. |**

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. mahāyaññaṃ pakappimsu 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 ānubhāvañ ca tañ mahā,
sace mahājanakāye vikubbeyya katheyya vā,³¹ |**

**41. parihāyissatī me lābho Gotamassa bhavissatī,
aho nūna mahāsamaṇo nāgaccheyya samāgamañ. |**

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. caritaṃ adhimuttiñ ca āsayañ ca anūsayaṃ
cittassa soḷasākāre vijānāti tathāgato. |**

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

³⁰ cātumāsamhi?

³¹ ca (“ca” is wanting in B G) mahā sace mahājanakāye A B G, ca tañ mahā s° m° Xs, ca mahā sace mahante janakāye ca Z. If we take the reading of X as correct, ānubhāvaṃ instead of ānubhāvo is well in keeping with the style of Dīpavaṃsa, and perhaps we may even accept mahā (or maham?) as a neuter nominative.

**43. jaṭilassa cintitaṃ ṇatvā paracittavidū muni
piṇḍapātaṃ Kurudīpe gantvāna mahāiddhiyā |**

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. Anotattadahe buddho paribhuñjitvāna bhojanaṃ
tattha jhānasamāpattiṃ samāpajji bahum hitaṃ. |**

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

**45. buddhacakkhūhi lokaggo sabbalokaṃ vilokayi,
addasa virajo sathā Laṅkāḍīpavaruttamaṃ. |**

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

**46. mahāvanam mahābhīmaṃ ahū Laṅkāṭalam tadā.
nānāyakkhā mahāghorā luddā lohitaḥkhasā.³² |**

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. caṇḍā ruddā ca pisācā nānārūpavihesikā
nānādhimuttikā sabbe sannipāte samāgatā.³³ |**

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

**48. tattha gantvāna taṃmajjhe vimāṃsetvāna rakkhase
nīharitvā pisācānaṃ manussā hontu issarā.³⁴ |**

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).”

³² ahū?

³³ nānārūpā vihesakā?

³⁴ gantvāna taṃmajjhe F G1, gantvānabham majjhe N, gantvān’ aham majjhe s, gantvāna te majjhe Y. vibhīṃsetvāna (vībh° G2) A B c G2, vimāṃsetvāna (vim° X) XG1 Z. viddhamsetvāna?

**49. imaṃ atthaṃ mahāvīro cintayitvā bahum hitaṃ [17]
nabhaṃ abhuggamitvāna 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 siraṃatthake
nisīdanam 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. ṭhitaṃ passanti sambuddhaṃ yakkhasenā samāgatā
buddho 'ti taṃ 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 Subhaṅgaṇe
tasmim padesasmi ṭhito naruttamo
samappito jhānasamādhim uttamaṃ.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.

³⁵ Gaṅgātīre – Subhaṅgaṇe is wanting in B G2 Z. – Mahiyāpu A G1, Mahissāsu X. I have written Mahiyāsu, this being the site of the Mahiyaṅgaṇathūpa, as is said in the Mahāvamsa (p. 3), or of the “Mahi nāma uyyānaṃ” (Mahāv. Ṭikā). – Sutaṅkhaṇe A G1, Subhaṅgaṇe N, Sutaṅgaṇe F (which may be correct).

**53. jhānaṃ lahuṃ khippanisantikāro
muni samāpajjati cittakkhaṇe
sahasā tam uṭṭhāti jhānakkhaṇiyā
samāpayi sucittehi pāramīgato.³⁶ |**

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. ṭhito naro iddhi vikubbamāno
yakkho va mahiddhi mahānubhāvo
khaṇiyam ghanā meghasahassadhārā
pavassati sītalavātaduddini.³⁷ |**

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. ahaṃ karomi te uṇhaṃ, mama detha nisīdituṃ,
atthi tejabalaṃ mayhaṃ parissayavinodanaṃ.³⁸ |**

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.”

³⁶ khippanisantikaro N G1, °kāro B G2, °kā A, khippanippantikaro F, khippati santikāro Z. In several passages of the Aṅguttara-Nikāya, a man who is endowed with promptitude of attention, is called “khippanisanti kusalesu dhammesu”. – cittakkhaṇe F, cittakhaṇe N, cintane A cittaṇe G1, cīntaṇe B G2. Z has the following reading: muni samāpajji sacintaṇe tadā. There is in the Kathāvatthu (Phayre MS. fol. yāḥ) a chapter called “khaṇīkakathā”, in which the proposition is discussed: “ekacittakkhaṇīkā sabbe dhammā ’ti.” This means, I believe: “all qualities may be considered in a moment by one thought”. Perhaps also we may compare also Lal. Vist. p. 447: “saravaṃ tad ekacittekṣaṇasamāyuktam”. I feel inclined, therefore, to correct: muni samāpajjat’ ekacittakkhaṇe, and to translate: “he entered upon meditation (by revolving) in a moment by one thought (the whole system of Dhamma’s)” – The following hemistich may be corrected thus: sahasā tamh’ uṭṭhāti; jhānaṃ khaṇe viya samāpayi sucittapāramīgato.

³⁷ naro A G1 X, nabhe Z, which may be correct. – iddhi A G1 F Z, iddhiṃ N. – khaṇiyam ghanā meghasahassadhārā X (khaṇiyamkhaṇā° F), khanayamahāmeghasahassadhāo (khaṇ° G1) A G1, khaṇāya m° dhāro Z. ghaṭayam (ganthayam?) gh° m°? – sītalavātaduddini A F G, °dudubhi Z N. Compare Mahāvagga 1, 3, 2.

³⁸ karomi vo uṇhaṃ?

**56. sace vinodituṃ sakkā nisīdāhi yathicchitaṃ, [18]
sabbehi samanūññātaṃ, tava tejabalaṃ 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. uṇhaṃ yācatha maṃ sabbe, bhiyyo tejaṃ mahātaṃ
khippaṃ karoma accuṇhaṃ tumhehi abhipatthitaṃ. |**

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 majjhantike kāle gimhānaṃ suriyo yathā
evaṃ yakkhānaṃ ātāpo kāye ṭhapita dāruṇaṃ.⁴⁰ |**

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

**59. yathā kappaparivaṭṭe catusuriyaātapo
evaṃ nisīdane 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 suriyaṃ udentāṃ na sakkā āvarituṃ nabhe
evaṃ nisīdanañ cammaṃ n’ atthi āvaraṇaṃ 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.

³⁹ tava tejabalaṃ phara? Comp. Buddhavaṃsa (Jāt. 1, p.24, v. 168).

⁴⁰ bhavittha dāraṇaṃ, s; ṭhapito d°?

⁴¹ tathuṭṭari (°rī B) A B, taduttari F Z, tatuttari N. tat’ uttarim?

⁴² nara 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. nisīdanam kappajālam va tejam suriyam va pathavi
mahātapam vikirati aggijālam v' anappakam.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. aṅgārarāsijalitātapam tahim
nisīdanam abbhassamam padissati
pakkam va ayomayapabbatūpamam.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 uḥham nidasseti dussaham,
yakkāsu paṭisaraṇam gavesayum
puratthimam pacchimadakkhiṇuttaram
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. katham gamissāma sukhī arogā
kadā pamuñcāma imam subheravam.⁴⁷ |**

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

**65. sace ayam ykkho mahānubhāvo
tejo samāpajjati pajjalāyati
sabbeva yakkhā vilayā bhavissare
bhusam va muṭṭhi rajam vātakhittam. |**

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.”

⁴⁴ A1 G1 F omit va. – pathavī X, paṭṭhapi A B G, patthari Z. Mahāvamsa Ṭīkā (fol. kho): te paṭhavisuriyatejacammakhaṇḍābhībūtāya (sic) yakkhagaṇā.

⁴⁵ pattam va N, sakkam va F, pakkā va Y.

⁴⁶ dīpisi X G1, dīpesu Y (dīpetu B1). – nidasseti N, nidosati F, nidayeti Y. I do not think nidasseti is correct, but I do not know how to correct it. – paṭissaraṇam N, saraṇam F, maraṇam Y. – gavesayum N, gavesisum F, bhavepisu G1, bhavesupi A B G2, bhayatajjitesu Z.

⁴⁷ katham gamissāma?

**66. buddho ca kho isinisabho sukhāvaho
disvāna yakkhe dukkhite bhayaṭṭite
anukampako kāruṇiko mahesi
vicintayi attasukhaṃ amānuse.⁴⁸ | [19]**

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. ath' aññadīpaṃ paṭirūpakaṃ imaṃ
ninnāṃ thalaṃ sabbathānekasādisaṃ
nadīpabbatatalākasunimmaṃ
dīpaṃ Girim Lankātalasamūpamaṃ. |**

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 Lankā.

**68. sunibbhayaṃ gopitasāgarantakaṃ
pahūtabhakkhaṃ bahudhaññamākulaṃ
utusamatthaṃ harisaddalaṃ mahim
varaṃ Giridīpaṃ imassa uttarim.⁴⁹ |**

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. rammaṃ manuññaṃ haritaṃ susītaṃ
ārāmavanarāmaṇeyyakaṃ varaṃ,
santīdha phullaphaladhārino dumā,
suññaṃ vivittaṃ, na ca koci issaro, |**

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.

⁴⁸ nisabha = ṛṣabha or vṛṣabha? 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. ñām) it is said of Buddha "nisabhassa appameyyassa". Sutta-Nipāta (Phayre MS., fol. gau): "gantvāna disvā isinisabhaṃ pasanno". Buddhavaṃsa (Phayre MS., fol. jī): tato padakkhiṇaṃ katvā bodhimaṇḍaṃ naruttamo aparājitanisabhaṭṭhāne bodhipallaṅkamuttame pallaṅkena nisiditvā bijjhussati mahāyaso.

⁴⁹ gopitas° N, gopikas° F, sobhitas° Y, gobhitas° G1. gopitam s°? – uttari X G1. uttarim?

**70. mahaṇṇave sāgaravārimajjhe
sugambhīre ūmi sadā pabhijjare,
suduggame pabbatajālamussite
sudukkaram̐ attha aniṭṭhamantaram̐. |**

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. paravānarosā parapiṭṭhimamsikā
akāruṇikā parahethane ratā
caṇḍā ca ruddhā rabhasā ca niddayā
vidappanikā sapathe idha ime.⁵⁰ |**

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

**72. atha rakkhasā yakkhagaṇā ca duṭṭhā
dīpaṃ imaṃ Laṅkāciranivāsitaṃ
dadāmi sabbaṃ Giridīpaporāṇaṃ,
vasantu sabbe supajā anīghā.⁵¹ |**

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. imaṃ ca Laṅkātalaṃ mānusānaṃ
porāṇakappaṭṭhitavutthavāsāṃ,
vasantu Laṅkātale mānusā bahū
pubbe va Ojavaramaṇḍasādisaṃ. |**

73. This country of Laṅkā is a residence inhabited by men since remote Kappas; [123] may many men dwell in the country of Laṅkā, as they did in former times in the Oja, Vara, and Manda island.

⁵⁰ ca ruddā (comp. v. 47) A B, va ruddā B G2, ca ruddhā Zn, varuddhā F. I cannot correct the last words.

⁵¹ °nivāsitaṃ X G1, °nivāsinaṃ Y – v. 73 is quoted in the Mahāvamsa Ṭīkā, fol. khau (“tenāhu porāṇā”). Laṅkāthalamānusānaṃ. °ṭṭhitaṃ, vasanti Laṅkāthalamānusā, Ojamaṇḍavaradīpe Mahāv. Ṭ. °maṇḍapādīpaṃ F. Ojavaramaṇḍadīpe?

**74. etehi aññehi guṇeh' upeto
manussavāso anekabhaddako
dīpesu dīpissati sāsan' āgate
supuṇṇacando va nabhe uposathe.⁵² | [20]**

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. dīpaṃ ubho mānūsā rakkhasā ca
ubho ubhinnaṃ tulayaṃ sukhaṃ muni
bhiyyo sukhaṃ lokavidū ubhinnaṃ
parivattayi goṇayugaṃ va phāsukaṃ.⁵³ |**

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. saṅkaḍḍhayi Gotamo dīpam iddhiyā
bandhaṃ va goṇaṃ daḷharajjuvakaḍḍhitāṃ,
dīpena dīpaṃ upanāmayī muni
yugaṃ va nāvaṃ daḷhadhammaveditaṃ.⁵⁴ |**

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. dīpena dīpaṃ yugalaṃ tathāgato
katvān' uḷāraṃ viparī ca rakkhase,
vasantu sabbe Giridīpa rakkhasā
sapakkamāsā vasaṇaṃ va vatthitaṃ.⁵⁵ |**

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

⁵² anek° A F G1, va anek° N, api nek° B G2 Z. – dīpesu dīpissati sāsanāgate A B G2, dīpassa dīpā sadisā anāgate Z, dīpissati (dississati) F sāsanāgate (FG1, dīpissati sāsanam etthānāgate N.

⁵³ mānuse rakkhase ca?

⁵⁴ daḷhadāmaveṭṭhitāṃ?

⁵⁵ viparīva A N G1, °rīca B M G2, °rica C R F. – Giridīpe? sapakkamāsā vasaṇaṃ va vatthitaṃ N. I do not try any correction.

**78. gaṅgam̐ gimhamhi yathā pipāsītā
dhāvanti yakkhā Giridīpam atthikā,
paviṭṭhā sabbe anivattane puna,
pamuñca dīpam̐ yathābhūmiyam̐ muni.⁵⁶ |**

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. yakkhā sutuṭṭhā supahaṭṭharakkhasā
laddhā sudīpam̐ manasābhipatthitam̐
abhāyimsu sabbe atippamoditā,
otarimsu sabbe chaṇe nakkhattamaham̐.⁵⁷ |**

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. ñatvāna buddho sukhite amānuse
katvāna mettam̐ parittam̐ bhaṇi jino.
katvāna dīpam̐ tividham̐ padakkhiṇam̐
sadā rakkham̐ yakkhagaṇavinodanam̐, |**

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, –

⁵⁶ Gaṅgañ ca gimh°? – Giridīpavattikā N, Gīripavattitā F. – pamuñci A B G2

⁵⁷ Compare Mahāv. Ṭīkā fol. khau': "atha te (rakkhasā) amhākam̐ icchitam̐ patthitam̐ nippannan ti mahāhasitan nāma hasitvā nakkhattachanakīlam̐ kīlimsu." I propose to read, therefore: ahasimsu sabbe; chaṇam̐ nakkh°.

**81. santappayitvāna pisāce amānuse
rakkhañ ca katvā daḷhañ mettābhāvanañ
upaddavañ dīpe vinodetvā gato
Uruvelaṃ puna tathāgato 'ti.⁵⁸ |**

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.

***Bhāṇavāraṃ Paṭhamaṃ**
The First Section for Recitation*

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

⁵⁸ [da]ḷha[mettābhāva]naṃ N. – Z, apparently for the sake of metrical correctness, reads thus: “up° dīpa vinodayitvā gatoruvelaṃ puna pi tath°.”

II. The Conquering of the Nāgas

**1. [21] Arahaṃ pana sambuddho Kosalānaṃ puruttamaṃ
upaniṣṣāya vihāsi Sudattārāme sirīghano. |**

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

**2. tasmiṃ Jetavane buddho dhammarājā pabhaṅkaro
sabbalokam avekkhanto Tambapaṇṇivar' addasa. |**

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

**3. atikkante pañcavassamhi Tambapaṇṇitalaṃ agā,
avaruddhake vinodetvā suññaṃ dīpaṃ akā sayama. |**

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

**4. uragā ajja dīpamhi pabbateyyā samuṭṭhitā
ubhoviṃṣūḷhasaṅgāmaṃ yuddhaṃ karimsu dāruṇaṃ.⁵⁹ |**

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.⁶⁰ |**

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
ujjhānasaññī sukopā uragā viralatthikā.⁶¹ |**

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 Mahāvamsa, p. 5, II. 1. 2. *ubhotviṃṣūḷhas*^o? Mah. *Ṭīkā* fol. gū: *saṅgāman ti ubhatobyulhasaṅgāmaṃ*.

⁶⁰ *avassutā*?

⁶¹ *viralattikā* Z, *viralatthikā* N, *pilarathikā* F, *vilaratthikā* A B G. *vilayatthikā*? *bilayaṭṭhikā*?

**7. Mahodaro mahātejo Cūḷodaro ca tejaso
ubho pi balasampannā ubho pi vaṇṇātisayā. |**

7. Powerful Mahodara and resplendent Cūḷodara, both were valiant, both had an exceedingly brilliant appearance.

**8. na passati koci samāṃ samuttari,
Mahodaro mānamattena tejasā
dīpaṃ vināsesi saselakānanam:
ghātemi sabbe paṭipakkhapannage.⁶² |**

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. Cūḷodaro gajjati mānanissito:
āgacchantu nāgasahassakoṭiyo,
hanāmi sabbe raṇamajjham āgate,
thalam karomi satayojanam dīpaṃ. |**

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. padūsayanti visavegadussahā
sampaḷjalanti uragā mahiddhikā
rosadhammā bhujagindamucchitā
ussahanti raṇasatthu madditum.⁶³ |**

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.

⁶² samuttari A F G1 n Z, °rim B c G2. samuttaram (instead of samuttāram)?

⁶³ padhūpāyanti? comp. Mahāvagga 1, 15, 4. – °sattu A B G2, °satthu G1 Z n, °pattum F.
– pararosadhammā (comp. 1, 71) bhujagindā mucchitā ussāhayanti raṇasattū
madditum?

**11. disvāna buddho uragindakuppanaṃ
dīpaṃ vinassanti nivattahetukaṃ [22]
lokassa cārī sugato bahuṃ hitaṃ
vicintayi aggasukhaṃ sadevake.⁶⁴ |**

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. sace na gaccheyyaṃ na pannagā sukhī,
dīpaṃ vināsaṃ na ca sādhu 'nāgate, |**

12. (He thus reflected:) “If I do not go (to Laṅkā), the Serpents will not [125] become happy; the island will be destroyed, and there will be no welfare in future time.

**13. nāge anukampamāno sukhatthiko
gacchāṃ' ahaṃ dīpasukhaṃ samicchitūṃ.⁶⁵ |**

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. Laṅkādīpe guṇaṃ disvā pubbe yakkhavinoditaṃ
mama sādhu kataṃ dīpaṃ mā vināsentu pannagā. |**

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. idaṃ vatvāna sambuddho uṭṭhahitvāna āsanā
gandhakuṭīto nikkhamma dvāre aṭṭhāsi cakkhumā. |**

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).

⁶⁴ °kuppanaṃ F, °kubbanam N, °dubbalaṃ Y. – vināsanti F, vināsenti N, vinassanti G1 Z, vināsassa A B G2. uragindakuppanaṃ d° vinassantaṃ nivattihetukaṃ? – attasukhaṃ? comp. 1, 66. In the Mahāv Ṭīkā (fol. khau) a stanza of the Porānā is quoted which contains the words “so cintayi attasukhaṃ acintamassa (sic).”

⁶⁵ disapamukham icchitūṃ A B G, dīpavuddhiṃ samicchitūṃ Z, dīpasamukhaṃ samicchitūṃ F, dīpasukhaṃ samijjhitūṃ N. samicchitūṃ = sk. sam-īrts? dīpasukhaṃ samijjhatu?

**16. yāvatā Jetavane ca ārāme vanadevatā
sabbe ’va upaṭṭhahimsu mayam gacchāma cakkhuma. |**

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. alam sabbe pi tiṭṭhantu Samiddhi yeko ’vagacchatu,
avagaccha saharukkho dhārayitvāna piṭṭhito.⁶⁶ |**

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 vacanam sutvā Samiddhi sumano ahū
samūlam rukkham ādāya saha gacchi tathāgataṃ. |**

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

**19. naruttaman taṃ sambuddham devarājā mahiddhiko
chāyam katvāna dhāresi buddhaseṭṭhassa piṭṭhito. |**

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 nāgānam saṅgāmam tattha gantvā naruttamo
ubhonāgavaramajjhe ṭhito satthānukampako.⁶⁷ |**

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
tibbandhakāratamam ghoram akāsi lokanāyako. |**

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. andham̐ tamaṃ tadā hoti 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. aññamaññaṃ na passanti tasitā nāgā bhayaṭṭitā
jayam pi na passanti kuto saṅgāma kārituṃ.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 saṅgāmaṃ bhinditvā pamuñcivāna āvudham̐
namassamānā sambuddham̐ sabbe ṭhitā katañjali. |**

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

**25. salomahaṭṭhe ñatvāna disvā nāge bhayaṭṭite
mettacittena pharitvāna uḥharaṃsim̐ pamuñcayi. | [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 [126] them, and emitted a warm ray of light.

**26. āloko 'va mahā āsi abbhuto lomahaṃsano
sabbe passanti sambuddham̐ nabhe cadaṃ va nimmalaṃ. |**

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 nabhakantare
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:

⁶⁸ kesarimahāiddhiyā? – onaddhā A1 X, °ddho A2 B G Z. – sahitā Y, patitā F, sihitā N
N. – yarukkho ahu Y, yarukkho ahosi F, yadukhā ahum̐ N. on° pihito sarukkho ahū?

⁶⁹ jitam pi B G, jīnam pi A, jiyam pi te Z, jīvitam pi F, jvitam pi N. jīnam pi te?

⁷⁰ jalante Y, which may be correct. – virocanto F.

**28. kimatthiyam mahārāja nāgānam vivādo ahu?
tumheva anukampāya javāgacchīm tato aham.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. ayam 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. anudayañ caṇḍanāgānam 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 udisvā bahū nāgā mahādukkham nīgacchatha,
imaṃ parittaṃ pallaṅkam mā tumhe nāsayissatha,
aññamaññamaṃ vināsetha akataṃ jīvitakkhayaṃ.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. saṃvejesi tadā nāge nirayadukkhena cakkhumā.
manussayoniṃ dibbañ ca nibbānañ 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. pakāsayantam saddhammam sambuddham dipaduttamam
sabbe nāgā nipatitvā khamāpesum tathāgataṃ. |**

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

⁷¹ kimatthāya? comp. 13, 2.

⁷² kim udisvā A B G2, kim d° Z, kimad° G1, kamaṃ d° F, kimaṃ d° N. kim uddissa?

**34. sabbe nāgā samāgantvā samaggā hutvāna pannagā
upesum saraṇaṃ sabbe asīti paṇakoṭṭiyo. |**

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 imaṃ pallaṅkahetukaṃ. |

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

**36. ādāya pallaṅkavaraṃ ubho nāgā samatthikā:
paṭigaṇhatha pallaṅkhaṃ anukampāya cakkhuma.⁷³ |**

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. adhvāsesi sambuddho tuṇhibhāvena cakkhumā,
adhivāsaṇaṃ viditvāna tuṭṭhā mahoragā ubho: |**

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 'maṃ sugato pallaṅkaṃ veḷuriyamayaṃ
pabhassaraṃ jātivantaṃ nāgānaṃ abhipatthitaṃ. |**

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

**39. paṭiṭṭhapimsu pallaṅkaṃ nāgā dīpānam antare,
nisīdi tattha pallaṅke dhammarājā pabhaṅkaro. |**

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 sambuddhaṃ asīti nāgakoṭṭiyo
tattha nāgā parivisuṃ aṇṇapānaṃ ca bhojanaṃ. |**

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. onītapattapāṇim̐ taṃ asīti nāgakoṭiyo
parivāretvā nisīdim̐su buddhaseṭṭhassa santike. |**

41. When he had removed his hands from the bowl, the eighty koṭis of Nāgas, surrounding him, sat down near the supreme Buddha.

**42. Kalyāṇike gaṅgāmukhe nāgo ahū saputtako
mahānāgaparivāro nāmenāpi Maṇiakkhiko,⁷⁴ |**

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 Maṇiakkhika.

**43. saddho saraṇasampanno sammādiṭṭhi ca sīlavā.
nāgasamāgamaṃ gantvā bhiyyo abhipasīdati. |**

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. disvā buddhabalaṃ nāgo anukampaṃ phaṇimayaṃ
abhivādetvā nisīdi āyācesi tathāgataṃ.⁷⁵ |**

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. imaṃ dīpānukampāya paṭhamaṃ yakkhavinoditaṃ,
idaṃ nāgānaṃ 'nuggahaṃ dutiyaṃ dīpānukampaṇaṃ. |**

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. puna pi bhagavā imaṃ anukampaṃ mahāmuni,
ahañ c' upaṭṭhahissāmi veyyāvaccamaṃ karom' ahaṃ.⁷⁶ |**

46. May the holy, great Sage show his compassion still another time; I shall attend and do service to thee."

⁷⁴ nāmenāsi A Z, °āpi B G X.

⁷⁵ phaṇimayaṃ A C G2 R, paṇim° G1, phanīm° B M, manimayaṃ X. phaṇibhayaṃ?

⁷⁶ imaṃ A B2 G1 X, maṃ B1 G2, amhaṃ Z. – anukampa A, °paṃ B G X, °pāya Z.

**47. nāgassa bhāsitaṃ sutvā buddho sattānukampako
Laṅkādīpahitattāya adhvāsesi 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. paribhuñjitvā pallāṅkaṃ vuṭṭhahitvā pabhaṅkaro
divāvihāraṃ akāsi tattha dīpantare 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. dīpantare dīpan' aggo divasaṃ vītināmayi
samāpatti samāpajji brahmavihārena cakkhumā.⁷⁷ |**

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. sāyaṇhakālasamaye nāge āmantayī jino:
idh' eva hotu pallāṅko, khīrapālo idhāgacchatu,
nāgā sabbe imaṃ rukkhāṃ pallaṅkañ ca namassatha.⁷⁸ |**

50. At evening time the Jina thus spoke to the Nāgas: “Let the throne remain here; may the Khīrapāla tree⁷⁹ station itself here. Worship, o Nāgas, all of you this tree and the throne.”

**51. idaṃ vatvāna sambuddho anusāsetvāna pannage
paribhogacetiyaṃ datvā puna Jetavanaṃ 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.

*Nāgadamaṇaṃ Niṭṭhitam.
Here ends the conquering of the Nāgas.*

⁷⁷ samāpattiṃ N. samāpatti?

⁷⁸ idha gacchatu X G1, idhāg° A B c G2, idhacchatu Z.

⁷⁹ This is the tree which the god Samiddhi had taken to the island; see v. 17 et seq.

**52. Aparam pi aṭṭhame vasse nāgarājā Maṇikkhiko
nimantayi mahāvīraṃ 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 sambuddhaṃ vasibhūtā mahiddhikā,
uppativā Jetavane kamamāno nabhe muni
Laṅkāḍīpaṃ anuppatto gaṅgaṃ Kalyāṇisaṃmukhaṃ.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 ratanamaṇḍapaṃ uragā katvā mahātale
nānāraṅgehi vatthehi dibbadussehi chādayuṃ.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. nānāratanaḷaṅkāṛā nānāphullavicittakā
nānāraṅgadhajā nekā maṇḍapaṃ nānāḷaṅkataṃ. |**

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. sabbasanthataṃ santharivā paññāpetvāna āsanam
buddhapamukhasaṅghassa pavesetvā nisīdimsu.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.

⁸⁰ gaṅgak° A B F G, gaṅgaṃ k° N, gaṅgāk° Z. gaṅgaṃ Kalyāṇikaṃ mukhaṃ? comp. v. 42.

⁸¹ sabbaratanam°? – mahītale?

⁸² nisīdasuṃ A, °disuṃ B G, °dayuṃ Z, °dimsu F, °disu N. nisīdayuṃ appears to be the correct reading.

**57. nisīditvāna sambuddho pañcabhikkhusate saha
samāpatti samāpajji mettam sabbadisam 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 jhānam sasāvako
tasmim̐ ṭhāne mahāthūpa patiṭṭhāsi cetiyam uttamaṃ. |**

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,
paṭiggahetvā sambuddho nāgadānam sasāvako
bhutvāna anumoditvā nabh' uggacchi sasāvako. |**

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

**60. orohitvā nabhe buddho ṭhāne Dīghavāpicetiye
samāpajji samāpattim̐ jhānam 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 pabhaṅkaro
vehāyasam̐ kamamāno dhammarājā sasāvako
Mahāmeghavane tattha bodhiṭṭhānam upāgami. |**

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.

⁸³ samāpattim̐ N. samāpattī?

⁸⁴ nabhe X, nate G1, nage A B G2, nabham̐ Z. nabhā?

**62. purimā tīṇi mahābodhi patiṭṭhimsu mahītale
taṃ ṭhānaṃ upagantvāna tattha jhānaṃ samāpayi.⁸⁵ |**

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. tisso bodhi imaṃ ṭhāne tayo buddhāna sāsane,
mamañ ca bodhi idh'eva patiṭṭhissat' anāgate.⁸⁶ |**

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. sasāvako samāpatti vuṭṭhahitvā naruttamo
yattha Meghavanārammaṃ agamāsi narāsabho.⁸⁷ |**

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

**65. tathāpi so samāpattiṃ samāpajji sasāvako.
vuṭṭhahitvā samāpatti byākarosi pabhaṅkaro: |**

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

**66. imaṃ padesaṃ paṭhamaṃ Kakusandho lokanāyako
imaṃ pallaṅkaṭhānamhi nisīditvā paṭiggahi. |**

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

**67. imaṃ padesaṃ dutiyam Konāgamano narāsabho
imaṃ pallaṅkaṭhānamhi nisīditvā paṭiggahi. |**

67. This place secondly Konāgamana, the chief of men, has

⁸⁵ mahābodhī?

⁸⁶ tisso bodhī?

⁸⁷ °vane ramme G1 N, °vane rame F, °vanārāmaṃ A B c G2, °vanārammaṃ Z. °vanaṃ rammaṃ?

**68. imaṃ padesaṃ tatiyaṃ Kassapo lokanāyako
imaṃ pallaṅkaṭṭhānamhi nisīditvā paṭiggahi. |**

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

**69. ahaṃ Gotamasambuddho Sakyaputto narāsabho
imaṃ pallaṅkaṭṭhānamhi nisīditvā samappito 'ti. |**

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.”

Bhāṇavāraṃ Dutiyam
The Second Section for Recitation

III. The Great Lineage of Kings

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

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. jātiñ ca nāmagottañ ca āyuñ ca anupālanam
sabbam tam kittayissāmi, tam suñātha yathākatham.⁸⁸ |**

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. |**

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,
Kalyāṇavarakalyāṇā, Uposatho mahissaro, |**

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

**5. Mandhātā sattamo tesañ catudīpamhi issaro,
Caro, Upacaro rājā, Cetiyo ca mahissaro, |**

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,⁸⁹ |**

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

⁸⁸ yathātatham?

⁸⁹ Bhagīraso nāma?

**7. Ruci, Mahāruci ceva, Patāpo, Mahāpatāpo pi ca,
Panādo, Mahāpanādo ca, Sudassano nāma khattiyo, |**

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,
aṭṭhavīsati rājāno, āyu tesam asaṅkhayā.⁹⁰ |**

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. Kusāvati, Rājagahe, Mithilāyaṃ puruttame
rajjam kāriṃsu rājāno, tesam āyu asaṅkhayā.⁹¹ |**

9. In Kusāvati, 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, satam dasa sahassiyō,
sahasam dasa dasasahasāñ ca, dasa dasasahasam satasahasasiyo, |**

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 satahasasāñ ca koṭi, dasakoṭi, koṭippakoṭiyo,
nahutañ ca, ninnahutañ ca, abbudo ca, nirabbudo.⁹² |**

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

**12. ababam aṭaṭañ c' eva ahaham, kumudāni ca⁹³,
sogandhikam, uppalako, puṇḍarīkapadumako, |**

12. ababa, and also aṭaṭa, ahaha, and kumuda, sogandhika, uppala, puṇḍarīka, paduma.

⁹⁰ asaṅkhiyā A B c G2.

⁹¹ asaṅkhiyā A B c G2. kāresuṃ?

⁹² dasa satahasasāñ ca koṭi, pakoṭi, koṭippakoṭiyo? compare Burnouf, Lotus, p. 854; Sp. Hardy, Manual, p. 6.

⁹³ kumudena ca?

**13. ettakā gaṇitā saṅkhepā gaṇanāgaṇikā tahiṃ,
tato uparimabhūmi asaṅkheyyā 'ti vuccati.⁹⁴ |**

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

**14. ekasatañ ca rājāno Accimassāpi atrajā
mahārajjam akāresum nagare Pakulasavhaye.⁹⁵ |**

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

**15. tesam pacchimako rājā Arindamo nāma khattiyo,
puttā paputtakā tassa chapaññasañ ca khattiyā
mahārajjam akāresum Ayujjhanagare 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 Ayujjhanagara.

**16. tesam pacchimako rājā Duppasaho mahissaro, [27]
puttā paputtakā tassa saṭṭhi te bhūmipālakā
mahārajjam akāresum 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. tesam pacchimako rājā Abhitatto nāma khattiyo,
caturāsīti sahasāni tassa puttapaputtakā
mahārajjam akāresum Kapilanagare pure.⁹⁶ |**

17. The last of these kings was the prince called Ajitajana; his sons and grandsons, eighty-four thousand by number, reigned over their great kingdom in the town of Kapilanagara.

⁹⁴ gaṇanāgaṇikā A B G X, °tā Z. ettakā gaṇitā saṅkheyyā gaṇanāgaṇiyā tahiṃ? – uparimā X G1 Z, °mam A B c G2. – bhūmi X C1 G1 R, °miṃ A B c G2 M.

⁹⁵ Sakulasavhaye A B G, Bakulasavhaye N, Pagulavhaye F, Kapilavhaye Z. Sāgalasavahye?

⁹⁶ Ajitajano (instead of Abhitatto) A2.

**18. tesam pacchimako rājā Brahmadatto mahissaro,
puttā paputtakā tassa chattimsāpi ca khattiyā
mahārajjam akāresum Hatthipuravaruttame. |**

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. tesam pacchimako rājā Kambalavasabho ahū,
puttā paputtakā tassa bhattimsāpi ca khattiyā
nagare Ekacakkhumhi rajjam kāresum te idha. |**

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

**20. tesam pacchimako rājā Purindado Devapūjito
puttā paputtakā tassa aṭṭhavīsati khattiyā
mahārajjam akāresum Vajirāyam puruttame. |**

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. tesam pacchimako rājā Sādhino nāma khattiyo
puttā paputtakā tassa dvāvīsa rājakhattiyā
mahārajjam akāresum Madhurāyam puruttame.⁹⁷ |**

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. tesam pacchimako rājā Dhammagutto mahabbalo,
puttā paputtakā tassa aṭṭhārasa ca khattiyā
nagare Ariṭṭhapure rajjam kāresum te idha. |**

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

⁹⁷ Sādino Z. Mahāvamsa Tīkā: Sādhano.

**23. tesam pacchimako rājā narindo Siṭṭhināmako,
puttā paputtakā tassa sattarasa ca khattiyā
nagare Indapattamhi rajjam kāresum te idha.⁹⁸ |**

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. tesam pacchimako rājā Brahmadevo mahīpati,
puttā paputtakā tassa paṇṇarasa ca khattiyā
nagare Ekacakkhumhi rajjam kāresum te idha.⁹⁹ |**

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. tesam pacchimako rājā Baladatto mahīpati,
puttā paputtakā tassa cuddasa rājakhattiyā
mahārajjam akāresum Kosambimhi nagare pure. |**

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. tesam pacchimako rājā Bhaddadevo 'ti vissuto,
puttā paputtakā tassa nava rājā ca khattiyā
nagare Kaṇṇagocchamhi rajjam kāresum te idha.¹⁰⁰ |**

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

**27. tesam pacchimako rājā Naradevo 'ti vissuto,
puttā paputtakā tassa satta ca rājakhattiyā [28]
mahārajjam akāresum Rojānanagare pure.¹⁰¹ |**

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.

⁹⁸ Mahāv. Ṭīkā: Brahmasivi.

⁹⁹ Mahāv. Ṭīkā: Brahmadatta, Baladeva.

¹⁰⁰ Mahāv. Ṭīkā: Hatthideva.

¹⁰¹ Rocanagare N. Mahāv. Ṭīkā:: Rojanāmamhi nagare.

**28. tesam pacchimako rājā Mahindo nāma khattiyo,
puttā paputtakā tassa dvādasa rājakhattiyā
mahārajjam akāresum Campākanagare pure. |**

28. The last of these kings was the prince called Mahinda; his sons and grandsons, twelve royal princes, governed their great kingdom in the town of Campānagara.

**29. tesam pacchimako rājā Nāgadevo mahīpati,
puttā paputtakā tassa pañcavīsa ca khattiyā
mahārajjam kārayimsu Mithilānagare pure. |**

29. The last of these kings was Nāgadeva, the lord of the earth; his sons and grandsons, twenty-five princes, governed their great kingdom in the town of Mithilānagara.

**30. tesam pacchimako rājā Buddhadatto mahabbalo,
puttā paputtakā tassa pañcavīsa ca khattiyā
mahārajjam kārayimsu Rājagahapuruttame.¹⁰² |**

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. tesam pacchimako rājā Dīpaṅkaro nāma khattiyo,
puttā paputtakā tassa dvādasa rājakhattiyā
mahārajjam kārayimsu Takkasilāpuruttame. |**

31. The last of these kings was the prince called Dīpaṅkara; his sons and grandsons, twelve royal princes, governed their great kingdom in Takkasilā, best of towns.

**32. tesam pacchimako rājā Tālissaro nāma khattiyo,
puttā paputtakā tassa dvādasa rājakhattiyā
mahārajjam kārayimsu Kusinārāpuruttame.¹⁰³ |**

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

¹⁰² Mahāv. Ṭṭkā: Samuddadatto.

¹⁰³ Tālissaro A B G2 X, Tāliyarō G1, Tālisajo Z. Mahāv. Ṭṭkā: Kālissaro.

**33. tesam pacchimako rājā Purindo nāma khattiyo,
puttā paputtakā tassa nava rājā ca khattiyā
mahārajjam kārayimsu nagare Malitthiyake.¹⁰⁴ |**

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. tesam pacchimako rājā Sāgaradevo mahissaro,
tassa putto Makhādevo mahādānapati ahū. |**

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

**35. caturāsīti sahasāni tassa puttapaputtakā
mahārajjam kārayimsu Mithilānagare pure. |**

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

**36. tesam pacchimako rājā Nemiyo Devapūjito
balacakkavatti rājā sāgarantamahīpati. |**

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. Nemiyauputto Kalārajanako, tassa putto Samaṅkaro,
Asoko nāma so rājā muddhāvasittakhattiyo.¹⁰⁵ |**

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

**38. caturāsīti sahasāni tassa puttapaputtakā
mahārajjam kārayimsu Bārāṇasipuruttame. |**

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

¹⁰⁴ Purindo A B G, [Puri]ndo N, Purindado Z, Sudinno F, Mahāv. Ṭīkā: – Mahāv. Ṭīkā: Tāmalittiyānāmamhi nagare.

¹⁰⁵ Samaṅkuro A B c G2, Mah. Ṭīkā:

**39. tesam̐ pacchimako rājā Vijayo nāma mahissaro,
tassa putto Vijitaseno abhijātajutindharo. |**

39. The last of these kings was the lord of the earth called Vijaya; his son was high-born, brilliant Vijitasena; –

**40. Dhammaseno, Nāgaseno, Samatho nāma, Disampati,
Reṇu, Kuso, Mahākuso, Navaratho, Dasaratho pi ca, | [29]**

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

**41. Rāmo, Biḷāratho nāma, Cittadassī, Atthadassī,
Sujāto, Okkāko c' eva Okkā mukho ca, Nipuro,¹⁰⁶ |**

41. Rāma, the (king) called Biḷāratha, Cittadassī, Atthadassī, Sujāta, and Okkāka, Okkā mukha, and Nipura, –

**42. Candimā, Candamukho ca, Sivi rājā ca, Sañjayo,
Vessantaro janapati, Jālī ca, Sīhavāhano,
Sīhassaro ca yo dhīro pavenipālo ca khattiyo,¹⁰⁷ |**

42. Candimā, and Candamukha, king Sivi, Sañjaya, Vessantara, the ruler of men, Jālī, and Sīhavāhana, prince Sīhassara, the wise preserver of royal succession.

**43. dveasīti sahasāni tassa puttaputtakā
rajjam̐ kāresum̐ rājāno nagare Kapilasavhaye. |**

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

**44. tesam̐ pacchimako rājā Jayaseno mahīpati,
tassa putto Sīhahanu abhijātajutindharo. |**

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

¹⁰⁶ Bilāratho A Z, Biḷāratho B G, Pi[lāratho] N, Piḷāratho F. Vilāratho Mah. Ṭ. – Mah. Ṭ. Cittarasī Ambarasī. – ca nipuno N, va Nisuro F, ca Nipuro A, va Nimukho B G C, va Timukho R, va Tīmukho M. Mah. Ṭ.: Nipuro; Lokadīpasāra (India Off. MS., fol khā): Nipuno.

¹⁰⁷ yo dhīro Y (ye dhīrā A2), bodhiro N, rodhiro F.

**45. Sīhakanussa ye puttā yassa te pañca bhātaro
Suddhodano ca Dhoto ca Sakkodano ca khattiyo¹⁰⁸ |**

45. The sons of that (?) Sīhahanu were five brothers, Suddhodana, and Dhota (Dhotodana), prince Sakkodana, –

**46. Sukkodano ca so rājā rājā ca Amitodano,
ete pañca pi rājāno sabbe Odananāmakā. |**

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

**47. Suddhodanassāyaṃ putto Siddhattho lokanāyako
janetvā Rāhulabhaddaṃ bodhāya abhinikkhami. |**

47. He the son of Suddhodana, Siddhattha, the chief of the world, begot Rāhulabhadda, and then left his home in order to strive for Buddhaship.

**48. sabbe te satahassāni cattāri nahutāni ca
apare tīṇi satarājāno mahesakkhā siyāyaca.¹⁰⁹ |**

48. The total number of these highly powerful ... kings is four Nahutas, one hundred thousand, and three hundred more.

49. ettakā paṭhavīpālā bodhisattakule vuttā.¹¹⁰ |

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 men¹¹¹. –

**50. aniccā vata saṅkhārā uppādavayadhammino,
uppajjivā nirujjhanti, tesaṃ vūpasamo sukho 'ti. |**

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

Mahārājavaṃso Niṭṭhito
End of the Great Lineage of Kings

¹⁰⁸ tassa te?

¹⁰⁹ apare A2 N, aparo A1 B G Z F. – mahāyakaṇiyāya 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
Sihahanussāyam putto rajjam kāresi khattiyo. |**

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

**52. pañcannam pabbatamajjhe Rājagahe puruttame
Bodhiso nāma so rājā rajjam kāresi khattiyo.¹¹² |**

52. Amid the five mountains, in Rājagaha, best of towns, reigned the prince who was called king Bodhisa (Bhātiya!¹¹³).

**53. sahāyā aññamaññā te Suddhodano ca Bhātiyo.
[imamhi paṭhame kappe pavenipā janādhipā.]
jātiyā aṭṭhavassamhi uppannā pañca āsayā:¹¹⁴ | [30]**

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

**54. pitā maṃ anusāseyya attho rajjena khattiyo
yo mayham vijite buddho uppajjeyya narāsabho,¹¹⁵ |**

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. dassanam paṭhamam mayham upasaṅkame tathāgato,
deseyya amataṃ dhammaṃ, paṭivijjheyam uttamaṃ. |**

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 pañca 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; –

¹¹² pabbatamajjhe Y, °tamajjhe F, °tāna m° 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 – janādhipā appears to be the second hemistich of v. 49. One or two lines containing a mention of Bimbisāra, are wanting here.

¹¹⁵ Atthe rājūna(m)? Comp. Mahāvagga V, 1, 3. – so mayham vijite?

**57. so tassa vijite ramme uppanno lokanāyako,
dassanaṃ paṭhamañ tassa upasaṅkamaṃ tathāgato,
desitaṃ amataṃ dhammaṃ abbaññāsi mahīpati. |**

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. jātivassaṃ mahāvīraṃ pañcatimsa anūnakam,
Bimbisāra samā tiṃsā jātavasso mahīpati.
viseso pañcahi vassehi Bimbisārassa Gotamo.¹¹⁶ |**

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. paññāsaṃ ca dve vassāni rajjam kāresi khattiyo,
sattatimsam pi vassāni saha buddhehi kārayi.¹¹⁷ |**

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

**60. Ajātasattu battimsa rajjam kāresi khattiyo,
aṭṭhavassābhisittassa sambuddho parinibbuto. |**

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

**61. parinibbute ca sambuddhe lokajeṭṭhe narāsabhe
catuvīsativassāni rajjam kāresi khattiyo. |**

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

***Bhāṇavāraṃ Tatiyaṃ**
The Third Section for Recitation*

¹¹⁶ mahāvīra A1 F G, °raṃ N, °vīro A2. “mahāvīraṃ” is correct, comp. “Upālīpaṇḍitaṃ” 4, 28 (5, 76) – samā hisā A1 G F, samā hissa N, samatimsā A2. Bimbisāro samā tiṃsa (or: samatimsa) jātivasso m°.

¹¹⁷ buddhena A B c G2.

IV. [The First Two Councils]

**1. Satt' eva satasahassāni bhikkhusaṅghā samāgatā
arahā khīṇāsavā suddhā sabbe guṇaggataṃ gatā. |**

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 varam varam
pañcasatānaṃ therānaṃ akāmsu saṅghasammataṃ. |**

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

**3. dhutavādānaṃ aggo so Kassapo jinasāsane,
bahussutānaṃ Ānando, vinaye Upālipaṇḍito, |**

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 dhammakathikānaṃ, vicitrakathī Kumārakassapo, |**

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,
aññe p' atthi mahātherā agganikkhattakā bahū.¹¹⁸ | [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. tehi c' aññehi therehi katakiccehi sādhuhi
pañcasatehi therehi dhammavinayasaṅgaho
therehi katasāṅgaho theravado 'ti vuccati.¹¹⁹ |**

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. Upāliṃ vinayaṃ pucchitvā dhammaṃ Ānandasavhayaṃ
akāṃsu dbammasaṅgahaṃ vinayañ cāpi bhikkhavo. |**

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. Mahākassapathero ca Anuruddho mahāgaṇī
Upālithero satimā Ānando ca bahussuto |**

8. Thera Mahākassapa and the great teacher Anuruddha, Thera Upāli of powerful memory, and the learned Ānanda –

**9. aññe bahuabhiññātā sāvakaṃ satthuvaṇṇitā
pattapaṭisambhidā dhīrā chaḷabhiññā mahiddhikā
samādhijhānam anuciṇṇā saddhamme pāramigatā,¹²⁰ |**

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. sabbe pañcasatā therā navaṅgaṃ jinasāsanam
uggahetvāna dhāresuṃ buddhaseṭṭhassa santike. |**

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. bhagavato sammukhā sutā paṭiggahitā ca sammukhā
dhammañ ca vinayañ cāpi kevalam buddhadesitam, |**

11. They who had heard and received from Bhagavat himself the whole Dhamma and Vinaya taught by the Buddha, –

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
asamhīrā 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 aggadhammā tathāgatā
agganikkhittakā therā aggaṃ akaṃsu saṅghaṃ.
sabbo pi so theravādo aggavādo 'ti vuccati.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. Sattapaṇṇaguhe ramme therā pañcasatā gaṇī
nisinnā pavibhajjimsu navaṅgaṃ satthusāsanam.¹²² |**

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

**15. suttaṃ geyyaṃ veyyākaraṇaṃ gāthudānitivuttakaṃ
jātakabbhutavedallaṃ navaṅgaṃ satthusāsanam. |**

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

**16. pavibhattā imaṃ therā saddhammaṃ avināsanam
vaggapaññāsakanāma samyuttaṃ ca nipātakaṃ
āgamapiṭakaṃ nāma akaṃsu suttasammataṃ. |**

16. The Theras who arranged this true imperishable doctrine, according to Vaggas, Paññāsakas, Saṃyuttas, and Nipātas¹²³, composed the collection of the Āgamas which is known by the name of the Suttas.

**17. yāva tiṭṭhanti saddhammā saṅghaṃ na vinassati
tāvataṃ sāsan' addhānaṃ ciraṃ 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.

¹²¹ aggadhammaṃ tathāgataṃ? comp. 5, 14.

¹²² pavibhajjimsu?

¹²³ These are the sections into which the Dīgha-, Majjhima-, Saṃyuttaka-, (Ed. note: *sic*) and Aṅguttara-Nikāya are divided.

**18. katadhammañ ca vinayañ saṅgahañ sāsanārahañ
asaṅkampi acalañ bhūmi daḷham appaṭivattiyāñ.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 vāavedhi samāgato
na sakkā paṭivattetuñ, Sineru va suppaṭiṭṭhito. | [32]**

19. Nobody, may a Samaṇa 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 anumattañ kiñci dubbhāsitañ padañ. |**

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

**21. evañ sabbaṅgasampannañ dhammavinayasaṅgahañ
suvibhattañ supaṭicchannañ satthu sabbaññutāya ca¹²⁵ |**

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. Mahākassapapāmoḁkhā therā pañcasatā ca te
katañ dhammañ ca vinayasaṅgahañ avināsañ¹²⁶ |**

**23. sammāsambuddhasadisāñ dhammakāyasabhāvanañ
ñatvā janassa sandehañ akaṁsu dhammasaṅgahañ.¹²⁷ |**

22-23. And those five hundred Theras, chief among whom was Mahākassapa, as they knew the doubts of the people, composed the imperishable collection of the Vinaya and of the Dhamma, which is an incarnation of the Faith like the highest Buddha, the collection of the Dhamma.

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

¹²⁵ supariḁ N.

¹²⁶ katā Y, katañ N, kata F; comp. v. 18. – vinayañ saṅgahañ Z.

¹²⁷ °kāyasabhāvanañ A F G1 Z, °kāyassa bh° B N G2, °kāyañ sabhāvato, d’Alwis.

**24. anaññavādo sāratto saddhammanurakkhano
ṭhiti sāsanaaddhānaṃ theravādo sahetuko.¹²⁸ |**

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. yāvatā ariyā atthi sāsane buddhasāvaka
sabbe pi samanūñanti paṭhamaṃ dhammasaṅgamaṃ. |**

25. As long as holy disciples of Buddha's faith exist, all of them will recognize the first Council of the Dhamma.

**26. mūlanidānaṃ paṭhamaṃ ādipubbaṅgamaṃ dhuraṃ
therā pañcasatā katā aggā ājāniyā kulaṃ ti.¹²⁹ |**

26. The five hundred pre-eminent Theras, noble by birth (?), laid the first firm, original, fundamental base (of the Faith).

*Mahakassapasāṅgamaṃ Niṭṭhitam
Here ends the Council of Mahākassapa*

**27. Nibbute lokanāthasmiṃ vassāni soḷasaṃ tadā,
Ajātasattu catuvīsāṃ, Vijayassa soḷasaṃ ahū, |**

[136] 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. samasaṭṭhi tadā hoti vassaṃ Upālipaṇḍitaṃ,
Dāsako upasampanno Upālitherasantike. |**

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

**29. yāvatā buddhaseṭṭhassa dhammapatti pakāsītā
sabbaṃ Upāli vācesi navaṅgaṃ jinabhāsitaṃ.¹³⁰ |**

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 °rakkhaṇo? – ṭhitiyā sāsanaaddhānaṃ, d'Alwis. ṭhāti sāsanaaddhānaṃ (it will last as long as the Doctrine)?

¹²⁹ I do not know how to correct kulaṃ.

¹³⁰ dhammapāli?

**30. paripuṇṇaṃ kevalaṃ sabbam̐ navaṅgaṃ suttamāgataṃ,
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 Upālipaṇḍitaṃ:
aggo vinayapāṃokkho 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. evaṃ upanīto santo saṅghamajjhe mahāgaṇī
sahassaṃ Dāsakapāṃokkhaṃ 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. khīṇāsavānaṃ vimalānaṃ santānaṃ atthavādinam̐,
therānaṃ pañcasatānaṃ Upāli vācesi Dāsakaṃ.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
vinayaṃ tāva vācesi tiṃsa vassaṃ anūnakaṃ. | [33]**

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

**35. caturāsīti sahassāni navaṅgaṃ satthusāsanam̐
vācesi Upāli sabbam̐ Dāsakaṃ nāma paṇḍitam̐. |**

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

**36. Dāsako piṭakam̐ sabbam̐ 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 atthav° A B c, athav° G Z, tathav N, tatthāvādinam̐ F. – Upāli vācesi sāsanam̐?

**37. saddhivihārikam theram Dāsakam nāma paṇḍitam
vinayam sabbam ṭhapetvāna nibbuto so mahāgaṇī.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 rajjam kāresi khattiyo,
chabbasse Udayabhaddamhi Upālithero sa nibbuto. |**

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 Magadhānam Giribbaje
vihāsi sattatimsamhi pabbājesi ca Sonakam. |**

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. pañcatālīsavasso so Dāsako nāma paṇḍito,
Nāgadāsadasavassam, Paṇḍurājassa vīsati,
upasampanno Sonako thero Dāsakasantike.¹³⁴ |**

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

**42. vācesi Dāsako thero navaṅgam Sonakassa pi,
uggahetvāna vācesi upajjhāyassa santike. |**

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

¹³² vinayaṭṭhāne ṭhapetvāna?

¹³³ Kāsiyāgato A2, comp. Mahāvamsa, p. 29 1.9.

¹³⁴ Dāsakatherasantike A B C2 G2. Probably we ought to adopt this reading and to expunge “thero”.

**43. Dāsako Sonakaṃ theram saddhivihāri anupubbakaṃ
katvā vinayapāṃokkhaṃ catusaṭṭhimhi nibbuto.¹³⁵ |**

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

**44. cattārīs' eva vasso so thero Sonakasavhayo,
Kālāsokassa dasavasse aḍḍhamāsaṃ ca sesake,¹³⁶ |**

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

**45. sattarasannaṃ vassānaṃ thero āsi paṇḍako,
atikkantekādasavassaṃ chamāsaṃ cāvasesake,¹³⁷ |**

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

**46. tasmiṃ ca samaye thero Sonako gaṇapuṅgavo
Siggavaṃ Candavajjīṃ ca akāsi upasampadaṃ.¹³⁸ |**

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

¹³⁵ saddhivihāriṃ anuppadaṃ? comp. 5, 91. 104.

¹³⁶ aṭṭhamāsaṃ F.

¹³⁷ satt° vass° coro āsi Paṇḍako? comp. 11, 2.

¹³⁸ Instead of Candavajjī, °vajjīm, the MSS. often have Candavajjo, °vajjam.

47. tena kho pana samayena vassasatamhi nibbute bhagavati Vesālikā Vajjiputtakā Vesāliyaṃ dasa vatthūni dīpenti: kappati siṅgiloṇakappo, kappati dvaṅgulakappaṃ, kappati gāmantarakappo, kappati āvāsakappo, kappati anumatikappo, kappati āciṇṇakappo, kappati amathitakappo, kappati jalogim pātum, kappati adasakaṃ nisīdanaṃ, kappati jātarūparajatan ti | [34]

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. dasadasakavassamhi sambuddhe parinibbute Vesāliyaṃ Vajjiputtā dīpenti dasa vatthuke.¹³⁹ |

48. When Sambuddha had entered Parinibbāna ten times ten years, the Vajjiputtas proclaimed at Vesālī these ten indulgences.

49. tathāgatenā paṭikkhitaṃ sabbaṃ dīpenti akappiyaṃ. Sabbakāmī ca Sāḷho ca Revato Khujjasobhito |

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

50. Yaso ca Sāṇasambhūto ete saddhivihārikā therā Ānandatherassa diṭṭhapubbā tathātagaṃ, |

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

¹³⁹ °vassamhi Y, °vassāni F G I, °vassānaṃ N.

**51. Sumano Vāsabhagāmi ca seyyā saddhivihārikā
dve ime Anuruddhassa diṭṭhapubbā tathāgataṃ,¹⁴⁰ |**

51. Sumana and Vāsabhagāmi, who had formerly seen the Tathāgata, these two most excellent pupils of Anuruddha; –

**52. ete sattasatā bhikkhū Vesāliyā samāgatā
vinayaṃ paṭigaṇhanti ṭhapitaṃ buddhasāsane. |**

52. these (and other) Bhikkhus, seven hundred in number, came to Vesālī [138] and expressed their assent to the discipline as it had been established in the doctrine of the Buddha.

**53. sabbe pi visuddhacakkhū samāpattimhi kovidā
pannabhārā visamyuttā sannipāte samāgatā. |**

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.

Dutiyasaṅgahaṃ Niṭṭhitaṃ

Here ends the History of the Second Council

Bhāṇavāraṃ Catutthaṃ

The Fourth Section for Recitation

¹⁴⁰ The Samantapāsādikā, in which this stanza is quoted, has *ñeyya* instead of *seyyā*.

V. The Schools of the Teachers

1. Parinibbānasamaye Kusiṇārāyaṃ naruttame satta satasahassāni jinaṇuttā samāgatā.¹⁴¹ |

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

2. etasmim sannipātamhi thero Kassapasavhayo satthukappo mahānāgo, paṭhavyā n' atthi īdiso, |

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

3. arahantānaṃ pañcasataṃ uccinivāna Kassapo varaṃ varaṃ gahetvāna akāsi dhammasaṅgahaṃ. |

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

4. paṇīnaṃ anukampāya sāsanaṃ dīghakālikam akāsi dhammasaṅgahaṃ tiṇṇam māsānam accaye samppatte catutthe 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 Vassa¹⁴³ had arrived, the collection of the Dhamma.

5. Sattapaṇṇaguhadvāre Māgadhānaṃ Giribbaje sattamāsehi niṭṭhāsi paṭhamo saṅgaho ayaṃ.¹⁴⁴ |

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

6. etasmim saṅgahē bhikkhū agganikkhattakā bahū sabbe pi pāramippattā lokanāthassa sāsane. |

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 Magadhānaṃ!

**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 dhammakathikānam, citrakathī 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 agganikkhittakā bahū. |**

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

**10. tehi c’ aññehi therehi katakiccehi sādhuhi
pañcasatehi therehi dhammavinayo ca saṅgīto.
therehi katasāṅgaho 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 Theras, it is called the doctrine of the Theras (theravāda).

**11. Upāliṃ vinayaṃ pucchitvā dhammaṃ Ānandapaṇḍitaṃ
akāmsu dhammasaṅgahaṃ vinayañ cāpi kevalaṃ. |**

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 saddhamme pāramīgato¹⁴⁶ |**

**13. pariyāyadesitañ cāpi atho nipariyāyadesitaṃ
nītatthañ c' eva neyyatthaṃ dīpimsu 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 aggaṃ gahetvā vākyam tathāgataṃ
agganikkhittakā therā aggaṃ akaṃsu saṅgham,
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
pavattītha cirakālam vassānam 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.

¹⁴⁶ dhammavinayam Z.

¹⁴⁷ vassāni?

¹⁴⁸ theravādānam A F, – anumati° Z. – 19 *et seq.* Compare d'Alwis, *Introd. to Kaccāyana*, p. 54 *et seq.*, *Catalogue*, p. 142 *et seq.*

**17. Vesāliyavajjiputtakā dvādasa sahasā samāgatā
dasa vutthūni dīpesuṃ Vesāliyaṃ puruttame. |**

**18. siṅgiloṇadvāṅgulakappaṃ gāmantarāmāvamāsanam
numatiāciṅṇamathitajalogiṅ cāpi rūpiyaṃ
nisīdanam adasakam dīpiṃsu buddhasāsanē. |**

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. uddhammaṃ ubbinayaṅ ca apagataṃ satthusāsanē
atthaṃ dhammaṅ ca bhinditvā vilomāni dīpayiṃsu 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. tesam niggahanatthāya bahū buddhassa sāvakā
dvādasa satahasāsanī jinaputtā samāgatā. |**

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

**21. etasmiṃ sannipātasmiṃ pāmokkhā aṭṭha bhikkhavo
satthukappā mahānāgā durāsadā mahāgaṇī: |**

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
Vāsabhaḡāmi Sumano ca Sāṇavāsi ca Sambhuto |**

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

¹⁴⁹ apagataṃ satthusāsanā? apagatasatthusāsanam? Cullavagga: iti p' idaṃ vatthum uddhammaṃ ubbinayaṃ apagatasatthusāsanam. – vilomāyi A B G, °māsi F, °māni N, °mam Z.

**23. Yaso Kākaṇḍaputto jinena thomito isi,
pāpānaṃ niggahatthāya Vesāliyaṃ samāgatā. | [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. Vāsabhaḡāmi ca Sumano Anuruddhassānuvattakā,
avasesā therānandassa diṭṭhapubbā tathāgatā. |**

24. Vāsabhaḡāmi 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 rajjaṃ kāresi khattiyo. |**

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

**26. taṅ ca pakkhaṃ labhitvāna aṭṭha therā mahiddhikā
dasa vatthūni bhinditvā pāpe niddhamayimsu te. |**

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 madditvā vādapāpakāṃ
sakavādasodhanatthāya aṭṭha therā mahiddhikā |**

**28. arahantānaṃ sattasataṃ uccinitvāna bhikkhavo
varam varam gahetvāna akaṃsu dhammasaṅghaṃ. |**

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. Kūṭāgārasālāy' eva Vesāliyaṃ puruttame
aṭṭhamāsehi niṭṭhāsi dutiyo saṅgho ayan ti. |**

29. This second council was finished in eight months at Vesālī, best of towns, in the hall called Kūṭāgāra.

30. ¹⁵⁰Nikkaḍḍhitvā pāpabhikkhū therehi Vajjiputtakā aññaṃ pakkhaṃ labhitvāna adhammavādī bahū janā¹⁵¹ |

31. dasa saḥassi samāgantvā akaṃsu dhammasaṅgahaṃ, tasmāyaṃ 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 vilomaṃ akaṃsu sāsanaṃ, bhinditvā mūlasaṅgahaṃ aññaṃ akaṃsu saṅgahaṃ. |

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

33. aññattha saṅgahitaṃ suttaṃ aññattha akarimsu te, atthaṃ dhammañ ca bhindimsu 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. pariyāyadesitañ cāpi atho nipariyāyadesitaṃ nītatthañ c' eva neyyatthaṃ ajānitvāna bhikkhavo |

35. aññaṃ sandhāya bhaṇitaṃ aññatthaṃ ṭhapayimsu te, byañjanacchāyāya te bhikkhū bahuṃ atthaṃ vināsayuṃ.¹⁵⁴ |

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 [141] of the letter.

¹⁵⁰ 30-33. These stanzas are quoted in the Kathāvatthu-Aṭṭhakathā (MS. of the Paris national Library, fonds Pāli, 229); I designate the readings of this manuscript by K.

¹⁵¹ nikkāḍḍhitā K, d'Alwis

¹⁵² saḥassā 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° vināye nikāyesu ca pañcasu K.

¹⁵⁴ bahuṃ d'Alwis, K. [Ed. note: I don't quite understand this, as that is what is written in the text?]

**36. chaḍḍetvā ekadesañ ca suttam vinayañ ca gambhīram
paṭirūpaṃ suttavinayaṃ tañ ca aññaṃ karīmsu 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. parivāram atthuddhāram abhidhammapparaṇam
paṭisambhidañ ca niddesaṃ ekadesañ ca jātakam
ettakam vissajjetvāna aññāni akarīmsu 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. nāmaṃ līgam parikkhāram ākappakaraṇāni ca
pakatibhāvaṃ vijahetvā tañ ca aññaṃ akāmsu te.¹⁵⁷ | [37]**

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

**39. pubbaṅgamā bhinnavādā Mahāsaṅgītikārakā,
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 aparakālamhi tasmim bhedo ajāyatha:
Gokulikā Ekabyohārā duvidhā bhijjittha bhikkhavo. |**

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

**41. Gokulikānaṃ dve bhedā aparakālamhi 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 vinayagambhīram Z K, d'Alwis.

¹⁵⁶ abhidhammam chappakaraṇam K, d'Alwis. [Ed. note: the note is attached to wrong verse in text].

¹⁵⁷ vijahitvā A K.

¹⁵⁸ ahum N.

¹⁵⁹ Bahussutikā K, d'Alwis; Bāhulikā A B G2 – Paññattī.

**42. Cetiya ca punavādi Mahāsaṅgītibhedakā.
pañca vādā ime sabbe Mahāsaṅgītimūlakā¹⁶⁰ |**

**43. atthaṃ dhammañ ca bhindiṃsu ekadesañ ca saṅgahaṃ
gaṇṭhiñ ca ekadesamhi chaḍḍetvā aññaṃ akaṃsu te. |**

42-43. And opposing these were the Cetiya, (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. nāmaṃ liṅgaṃ parikkhāraṃ ākappakaraṇāni ca
pakatibhāvaṃ vijahetvā tañ ca aññaṃ akaṃsu te.¹⁶¹ |**

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

**45. visuddhatheravādami puna bhedo ajāyatha:
Mahimsāsakā Vajjiputtakā duvidhā bhijjitha bhikkhavo. |**

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

**46. Vajjiputtakavādami 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. Mahimsāsakānaṃ dve bheda aparakālamhi jāyatha:
Sabbatthavādā Dhammaguttā duvidhā bhijjitha bhikkhavo.¹⁶³ |**

47. In later times two divisions arose among the Mahimsāsakas: 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 anupubbena bhijjatha.¹⁶⁴ |**

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

**49. ime ekādasā vādā pabhinnā theravādato
atthaṃ dhammaṃ ca bhindimsu ekadesaṃ ca saṅgahaṃ
gaṇṭhiṃ ca ekadesamhi chaḍḍetvāna akaṃsu 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. nāmaṃ līgaṃ parikkhāraṃ ākappakaraṇāni ca
pakatibhāvaṃ vijahetvā taṃ ca aññaṃ akaṃsu 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,
sabbeva' aṭṭhārasa honti 'bhinnavādēna 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 anadhikaṃ c' eva kevalaṃ jinasāsaṇaṃ,
kaṇṭakā viya rukkhamhi 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.

¹⁶⁴ Sabbatthivādā, d'Alwis. – aññe? K: Sakantikānaṃ Suttavādi anupubbena bhijjatha.

¹⁶⁵ chaḍḍetvā aññaṃ akaṃsu te K.

¹⁶⁶ vijahitvā A K.

**54. Hemavatikā Rājagirikā Siddhatthā Pubbāparaselikā
aparo Rājagiriko chaṭṭhā uppunnā aparāparā.¹⁶⁷ |**

54. The Hemavatikas, Rājagirikas, Siddhatthas, Pubba- and Aparaselikas, and sixthly the Apara-Rājagirikas arose one after the other.

Ācariyavādam Niṭṭhitam.

Here ends the Description of the Schools of the Teachers.

**55. Anāgate vassasate vassān’ aṭṭhārasāni ca
uppajjissati so bhikkhu samaṇo paṭirūpako, |**

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 events¹⁶⁸):

**56. brahmalokā cavitvāna uppajjissati mānuse
jacco brāhmaṇagottena sabbamantāna pāragū, |**

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. Tisso ’ti nāma nāmena Putto Moggalisavhayo.
Siggavo Candavajjo ca pabbājessanti dārakam.¹⁶⁹ |**

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

**58. pabbajito tadā Tisso pariyattiñ ca pāpuṇi
bhinditvā titthiyavādam paṭiṭṭhapessati sāsanaṃ. |**

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.

¹⁶⁷ Apararājagirikā? – chadhā N.

¹⁶⁸ Here follows an account of the birth and conversion of Tissa Moggaliputta who presided at the third Council. See Mahāvamsa, pp. 28-33.

¹⁶⁹ The MSS. almost constantly read Candavajjo instead of Candavajji.

**59. Pāṭaliputte tadā rājā Asoko nāma nāyako
asusāsati so rajjam dhammiko raṭṭhavaḍḍhano. |**

59. A royal chief called Asoka will govern at that time in Pāṭaliputta, a righteous prince, an increaser of the empire.”

**60. sabbe sattasatā bhikkhū anusāsetvāna sāsanam
dasa vatthūni bhinditvā therā te parinibbutā.¹⁷⁰ |**

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. brahmalokā cavitvāna uppanno mānuse bhave,
jātiyā soḷasavasso sabbamantāna pāragū. |**

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. pucchāmi samaṇam pañham ime pañhe viyākara,
irurvedam yajurvedam sāmavedam pi nighaṇḍum
itihāsañ ca pañcamam.¹⁷¹ |**

62. (Once young Tissa thus addressed the Thera Siggava, who had come to his father’s house:) “I ask the Samaṇa a question, answer these questions (concerning) the Rigveda, the Yajurveda, the Sāmaveda and also the Nighaṇṭu, and fifthly the Itihāsa”; –

**63. therena ca katokāso pañham pucchi anantaro.
paripakkañāṇam māṇavam Siggavo etad abravī.¹⁷² |**

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. aham pi māṇava pañham pucchāmi buddhadesitam,
yadi pi kusalo pañham byākarohi yathātatham. |**

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 samaṇa? comp. v. 65: māṇava.

¹⁷² anantaram A1, °ro A2 G1 N, °rā B G2 F, °re Z. anuttaram? comp. 6, 28.

**65. bhāsitena saha pañhe: na me diṭṭhaṃ na me sutam,
pariyāpuṇāmi taṃ mantam, pabbajjā mama rucati.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
anagāriyam santibhāvam pabbaji 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. sikkhākāmaṃ garucittam Candavajjo bahussuto
anusāsittha sāmaṇeram navaṅgam satthusāsanam, |**

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

**68. Siggavo nīharitvāna pabbajjāpesi dārakam,
susikkhitam mantadharam Candavajjo bahussuto
navaṅgam anusāsetvā therā te parinibbutā ’ti. | [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. Candaguttassa dvevasse catusaṭṭhi ca Siggavo tadā,
aṭṭhapaññāsa vassāni 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.

¹⁷³ bhāsitena saha pañhena?

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
vinayaṃ 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 Moggaliputtaṃ mahājutim
vācesuṃ piṭakam sabbam ubhatoṅgahapuṇṇakam.¹⁷⁶ |**

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

**72. Siggavo ñāṇasampanno Moggaliputtaṃ mahājutim
katvā vinayapāmoḁkham 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 rajjam kāresi vassāni catuvīsati,
tasmīṃ cuddasavassamhi Siggavo parinibbuto |**

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

**74. āraṇṇako 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 mahāvanam
eko adutiyo sūro sīho va girigabbhare. |**

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 ubhatoṅgahasuttakam? comp. 7, 28.

Vinaya Lineage 1st telling

**76. nibbute lokanāthassa vassāni soḷasaṃ ahū,
samasatṭhi tadā hoti vassam Upālipaṇḍitam,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 soḷasaṃ ahū,
Dāsako upasampanno Upālitherasantike. |**

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. cattālīs' 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 thero Dāsakasantike.
cattālīsavasso dhīro thero Sonakasavhayo, |**

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

**80. Kālāsokassa dasavasse, Tambapaṇṇiantarāvāse
vassam ekādasam bhava,
Siggavo upasampanno Sonakatherasantike. |**

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

**81. Candaguttassa dvevasse, catusatṭhi Siggavo tadā,
aṭṭhapaññāsa vassāni Pakuṇḍakassa rājino,
upasampanno Moggaliputto Siggavatherasantike. |**

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 lokanāthasmim? comp. 4, 27.

¹⁷⁸ Pakuṇḍurājassa vīsati? comp. 4, 41.

**82. Asokadhammassa chavasse chasaṭṭhi Moggaliputto ahū,
aṭṭhacattārīsa vassāni] Muṭasīvassa rājino,
Mahindo upasampanno Moggaliputtassa santike.¹⁷⁹ |**

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. uggahesi vinayañ ca Upāli buddhasantike, [40]
Dāsako vinayaṃ sabbaṃ Upālitherasantike
uggahetvāna vācesi upajjhāyo ca sāsane. |**

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. vācesi Dāsako thero vinayaṃ Sonakassa pi,
pariyāpuṇitvā vācesi upajjhāyassa santike. |**

84. Thera Dāsaka taught Sonaka also the Vinaya; (Sonaka) taught it, [145] after having learnt it from his teacher.

**85. Sonako buddhisampanno dhammavinayakovido
vācesi vinayaṃ sabbaṃ Siggavassa anuppadaṃ.¹⁸⁰ |**

85. Wise Sonaka who well knew the Dhamma and the Vinaya, in his turn taught Siggava the whole Vinaya.

**86. Siggavo Candavajjo ca Sonakasaddhivihārikā,
vācesi vinayaṃ thero ubho saddhivihārike. |**

86. The pupils of Sonaka were Siggava and Candavajjī; the Thera taught both these pupils the Vinaya.

**87. Tisso Moggaliputto ca Candavajjassa santike
vinayaṃ uggahetvāna vimutto upadhisaṅkhaye. |**

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. – aṭṭhacattālīsaṃ Muṭasīvassa rājino N, aṭṭhacattārīsaṃ (°sa A) A B G, omitting the following words; aṭṭhacattārīsaṃ F. Z: aṭṭhacattārīsavassamhi Mahindo nāma yatissaro upasampanno suvisuddho Mogg° s°.

¹⁸⁰ dhammavinayako muni N, °yako muni F, °sokā muni G1.

**88. Moggaliputto upajjhāyo Mahindaṃ saddhivihārikaṃ
vācesi vinayaṃ sabbam theravādam anūnakaṃ. |**

88. Teacher Moggaliputta taught his pupil Mahinda the whole Vinaya, the complete doctrine of the Theras.

Vinaya Lineage 3rd telling

**89. parinibbute sambuddhe Upālithero mahājuti
vinayaṃ tāva vācesi timsa vassam anūnakaṃ. |**

89. After the Sambuddha had attained Parinibbāna, resplendent Thera Upāli taught the Vinaya full thirty years.

**90. saddhivihārikaṃ theram Dāsakaṃ nāma paṇḍitaṃ
vinayaṭṭhāne ṭhapetvāna nibbuto so mahāmati. |**

90. This great Sage, after having made his pupil, the learned Thera called Dāsaka, chief of the Vinaya, attained Nibbāna.

**91. Dāsako Sonakaṃ theram saddhivihāriṃ anuppadam
katvā vinayapāmokkham catusaṭṭhimhi nibbuto. |**

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

**92. Sonako chaḷabhiññāṇo Siggavaṃ ariyatrajam
vinayaṭṭhāne ṭhapetvāna chasaṭṭhimhi ca nibbuto. |**

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. Siggavo nāṇasampanno Moggaliputtaṅ ca dāraḥ
katvā vinayapāmokkham nibbuto so chasattati. |**

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

**94. Tisso Moggaliputto ca Mahindaṃ saddhivihārikam
katvā vinayapāmokkham chāsītivassamhi nibbuto.¹⁸¹ |**

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, cusaṭṭhi ca Dāsako,
chasaṭṭhi Sonako thero, Siggavo tu chasattati,
asīti Moggaliputto, sabbesaṃ 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,
paññāsaṃ Dāsako thero, catucattārīsaṃ ca Sonako,
pañca paññāsavassam 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 rajjam 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 dasavassam rajjam kāresi issaro,
aṭṭhavasse Susunāgamhi Dāsako parinibbuto. | [41]**

98. The ruler Susunāga reigned ten years; after eight years of Susunāga's reign Dāsaka attained Parinibbāna.

¹⁸¹ chāsītivassamhi N, aṭṭhatimsamhi Y, aṭṭhatisāmhi F. The correct number would be eighty.

**99. Susunāgass' accayena honti te dasa bhātaro,
sabbe bāvīsati vassam rajjam kāresu vamsato.
imesam chaṭṭhe vassānam Sonako parinibbuto.¹⁸² |**

99. After Susunāga's (Kālāsoka's!) [146] death the ten brothers succeeded; they reigned all jointly twenty-two years. In the sixth year of their reign Sonaka attained Parinibbāna.

**100. Candagutto rajjam kāresi vassāni catuvīsati,
tasmīñ cuddasavassamhi Siggavo parinibbuto. |**

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

**101. Bindusārassa yo putto Asokadhammo mahāyaso
vassāni sattatimsam pi rajjam kāresi khattiyo. |**

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

**102. Asokassa chavīsativasse Moggaliputtasavhayo
sāsanam jotayitvāna nibbuto āyusañkhaye. |**

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.

Vinaya Lineage 5th telling

**103. catusattativassamhi thero Upālipaṇḍito
saddhivihārikam theram Dāsakam nāma paṇḍitam
vinayaṭṭhāne ṭhapetvāna nibbuto so mahāgaṇī. |**

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. Dāsako Sonakam theram saddhivihārim anuppadam
katvā vinayapāmoḁham catusaṭṭhimhi nibbuto. |**

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

¹⁸² Kālāsokass' accayena? – vissuto A Z, vissutā B G2, vamsato X.

**105. Sonako chaḷabhiñṇāṇo Siggavaṃ ariyatrajaṃ
vinayaṭṭhāne ṭhapetvāna chasaṭṭhimhi parinibbuto. |**

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 ñāṇasampanno Moggaliputtañ ca dāraḱaṃ
katvā vinayapāṃokkhaṃ nibbuto so chasattati. |**

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

**107. Tisso Moggaliputto so Mahindaṃ saddhivihārikaṃ
katvā vinayapāṃokkhaṃ asītivassamhi nibbuto.¹⁸³ |**

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

***Bhāṇavaraṃ Pañcamaṃ Niṭṭhitaṃ**
Here Ends the Fifth Section for Recitation*

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 puññatejañ ca uddham adho ca yojanañ, 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 Himavāpabbatamuddhani, sabbosadhena saṃyuttā soḷasam pi kumbhiyo tadā devasikam niccam 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. nāgalatādantakaṭṭham sugandham pabbateyyakam mudusiniddham madhurañ rasavantañ manoramañ tadā devasikam niccam devatābhiharanti te. |

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.

¹⁸⁴184 mahārajje A B G2, °jja C G1 R, °jjañ M n F. – balacakkañ?

¹⁸⁵185 vaso Anotatto yo A, vaso Anodatto dayo G, vaso Anotatte dahe N, vahe Anodattadahe F, Anodattodakañ yeva Z. In B these words are wanting. yo so An° daho? tassa Anotatte dahe? Samantapās.: “devasikam eva tassa devatā ... āharanti.” – soḷasamhi k° A1. °sam pi A2, °sañ pi B G, °sam ca Z, °sam pi ca N, (sa pi caca F. soḷasa ambukumbhiyo? soḷ° pāñiyakumbhiyo? Samantapās.: “Anotattadahato ... soḷasa pāñiyaghaṭe ... devatā āharanti.”

**5. āmalakaṃ osadhañ ca sugandhaṃ pabbateyyakaṃ
mudusiniddhaṃ rasavantaṃ mahābhūteh' upaṭṭhitaṃ
tadā devasikaṃ niccaṃ devatābhiharanti te.¹⁸⁶ |**

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. dibbapānaṃ ambapakkañ ca rasavantaṃ sugandhakaṃ
tadā devasikaṃ niccaṃ devatābhiharanti te. |**

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

**7. Chandadahato va pañcavaṇṇaṃ pāpuraṇanivāsaṇaṃ
tadā devasikaṃ niccaṃ devatābhiharanti te.¹⁸⁷ |**

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

**8. sīsanhānagandhacuṇṇaṃ tathā cānuvilepanaṃ
mudukaṃ pārupattāya sumanadussaṃ asuttakaṃ. |**

**9. mahārahaṃ añjanañ ca sabbaṃ taṃ nāgalokato
tadā devasikaṃ niccaṃ nāgarājāharanti te. |**

8-9. The Nāga kings then constantly brought every day fragrant powder for washing the head, and also unguents, and fine seamless clothes to put on of the colour of jessamine, and precious collyrium; all these things (they brought) from the Nāga world.

**10. ucchuyaṭṭhipūgamattaṃ pītakaṃ hatthapuñchanam,
tadā devasikaṃ niccaṃ devatābhiharanti te. |**

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

¹⁸⁶ °hupaṭṭhite A, °hūpaṭṭhitaṃ B, °hupaṭṭhitaṃ G, °su paṭṭhitaṃ Z, °hi paṭṭhitaṃ N, °hi patiṭṭhitaṃ F, mahābhūpehi patthitaṃ? – vv. 6-10 are wanting in all Sinhalese MSS., vv. 6-9 in F also.

¹⁸⁷ Chaddantato pañc°? – pārupanattāya? Samantapās.: “pārupanattāya asuttamayikaṃ sumanapuppapaṭaṃ.”

**11. nava vāhasahassāni suvāharanti sāliyo undurehi visodhitā,
makkhikā madhukaṃ karuṃ, acchā kūṭamhi koṭṭayum,¹⁸⁸ |**

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. sakuṇā suvaggajātā karavikā madhurassarā
Asokapuññatejēna sadā sāventi mānuse. |**

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

**13. kappāyuko mahānāgo catubuddhāparicārako
suvanṇasaṅkhalikābaddho puññatejēna āgato, |**

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. pūjesi rattamālehi Piyadassi mahāyaso.
vipāko piṇḍapātassa paṭiladdho sudassano. |**

14. The glorious Piyadassi honoured him with garlands of jewels. Splendid rewards were received for alms (given to religious mendicants).

**15. Candaguttassāyaṃ nattā Bindusārassa atrajo
rājaputto tadā āsi Ujjenikaramolino
anupubbena gacchanto Vedissanagaram gato.¹⁸⁹ |**

15. This grandson of Candagutta, the son of Bindusāra (king Asoka), whilst a mere prince, was sub-king of Ujjenī charged with collecting the revenue (of that province). During his progress he came to the town of Vedissa.

**16. tatrāpi ca seṭṭhidhītā Devī nāmā 'ti vissutā
tassa saṃvāsam anvāya ajāyi puttam uttamaṃ.¹⁹⁰ |**

16. There the daughter of a Seṭṭhi, known by the name of Devi, having cohabited with him, gave birth to a most noble son.

¹⁸⁸ kūṭehi koṭṭayum?

¹⁸⁹ Uccenikaramolino F.

¹⁹⁰ tassā Y. – uttamo Y F.

**17. Mahindo Saṅghamittā ca pabbajjaṃ samarocayum, [43]
ubho pi pabbajitvāna bhindimsu bhavabandhanam. |**

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

**18. Asoko rajjam kāresi Pāṭaliputte puruttame,
abhisitto tīṇi vassāni pasanno buddhasāne. |**

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 yaṃ gaṇitaṃ vassaṃ bhavati kittakaṃ? |**

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 catuvassaṃ pan' uttari
samantaramhi so jāto Mahindo Asokatrajo. |**

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,
Jambudīpaṃ 'nusāsento catuvassaṃ atikkami, |**

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 vaṃsam katvāna ekato
Mahindacuddasame vasse Asokam abhisiñcayum.¹⁹¹ |**

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

¹⁹¹ Mahindacuddasavasse Z, °dacuddasame vasso (°sse A) A B G, °dacuddasamavasse F, °de cuddasame vasse N.

**23. Asokadhammo ’bhisitto paṭiladdhā ca iddhiyo,
mahātejo puññavanto dīpe cakkapavattako. |**

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. paripuṇṇavāsavassamhi Piyadass’ ābhisiñcayum.
pāsaṇḍam parigaṇhanto tīṇi vassam atikkami.¹⁹² |**

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

**25. dvasaṭṭhidiṭṭhigatikā pāsaṇḍā channavutikā
sassataucchedamūlā sabbe dvīhi patiṭṭhitā, |**

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. nigaṇṭhācelakā c’ eva itarā paribbājakā
itarā brāhmaṇā ’ti ca aññe ca puthuladdhikā.¹⁹³ |**

26. Nigaṇṭhas and Acelakas and other ascetics and other Brahmans and sectarians.

**27. niyantisassatucchede sammūlhe hīnadiṭṭhike
itobahiddhāpāsaṇḍe titthiye nānādiṭṭhike
sārāsāram gavesanto puthuladdhī nimantayi.¹⁹⁴ |**

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. titthigaṇe nimantitvā pavesetvā nivesanaṃ
mahādānaṃ padatvāna pañhaṃ pucchi anuttaraṃ.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. pañhaṃ puṭṭhā na sakkonti vissajjetuṃ sakā balā,
ambhaṃ puṭṭho labujaṃ vā byākarimsu apaññakā. |**

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 sabbesaṃ alan te puna desanaṃ.
bhinditvā sabbapāsaṇḍaṃ haritvā 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 arahattamaggañ ca passanti? |**

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

¹⁹⁵ nimantetvā A. – nivesane YF. – 29b. puṭṭho A Z, °ṭṭhaṃ B G N, suṭṭhaṃ F. ambhaṃ puṭṭho (puṭṭhā?) labujaṃ 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 sabbesaṃ alan tesam nisīdanaṃ.

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 sappurisānaṁ dassanaṁ upasaṅkame?
tassa subhāsitaṁ sutvā rajjaṁ demi sajjīvitā.¹⁹⁸ |**

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, vicittaṁ arahantehi, vasibhūtehi tādihi. – sajjīvitā B G, yaṁ jitaṁ Z, savjījitaṁ N, saṁvājitaṁ F.

35. pāsādikam abhikkantaṃ paṭikkantaṃ vilokitaṃ
okkhittacakkhusampannaṃ arahantaṃ santamaṇasaṃ¹⁹⁹ |

36. uttamadamathappattaṃ dantaṃ guttaṃ surakkhitaṃ
kulagaṇe asaṃsaṭṭhaṃ nabhe candaṃ va nimmalaṃ,²⁰⁰ |

37. kesarī va asantāsaṃ, aggikkhandhaṃ va tejitāṃ,
garuṃ durāsadaṃ dhīraṃ santacittaṃ samāhitaṃ, |

38. khīṇāsavaṃ sabbaklesasodhitaṃ purisuttamaṃ
cāravahārasampannaṃ sampassaṃ samaṇuttamaṃ²⁰¹ |

39. sabbagaṇagataṃ Nigrodhaṃ pubbasahāyaṃ vicintayi
pubbe suciṇṇakusalaṃ ariyamaggaḥale ṭhitaṃ,²⁰² |

40. rathiyā piṇḍāya carantaṃ munim moneyyavussati.²⁰³ |

41. jigimsamāno sa dhīro cintayi:²⁰⁴ |

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 Arahant, 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 (?).²⁰⁵ (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 okkhittac° A. Comp. Mahāvagga I, 23, 2.

²⁰⁰ kulaṅgaṇe A.

²⁰¹ sampassaṃ X, °ssa G1, °ssi Y.

²⁰² pubbasamayaṃ?

²⁰³ piṇḍāya is wanting in all MSS., except in N.

²⁰⁴ sunimonavayitaṃ jigimsamāno virācintayi A G1, sunimonavassitaṃ jīgīsamāno sa viro cintayi F, munim moneyyavussati jigisamāno no dhīro cintayi N, passivā so vicintayi Z. These words are wanting in B G2. munim moneyyavusitaṃ ... jigimsamāno sa dhīro vicintayi?

²⁰⁵ See the story in the Mahāvamsa

**42. buddho ca loke arahā sāvako
lokuttaramaggaphale ṭhito
mokkhañ ca nibbānagato asaṃsayam
aññataro esa therō gurūnam. buddho ca²⁰⁶ |**

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 pañcapītipasādam paṭilabhi
uḷāram pāmojjamanappasādito,
nidhiṃ va laddhā adhana pamodito
iddho manoicchitam va Sakkopamo.²⁰⁷ | [45]**

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 aññatarekamaccam:
handā bhikkhan tam taramānarūpo
nayehi pāsādikam santavuttim
nāgo va yantam rathiyā kumārakam²⁰⁸ |**

45. asantāsam santaguṇādhivāsitam.²⁰⁹ |

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.”

²⁰⁶ buddho va? – sasāvako A. – After “ṭhito” we ought to insert “muni” or a similar expression.

²⁰⁷ pāmojjam manappasādito?

²⁰⁸ bhikkhantam Y, °nto G1 N, °nte F. bhikkhum tam?

²⁰⁹ nayeha? – santaguṇavāsitam (°kam F) Y F, santaguṇādhivāsitam N. santaguṇādhivasitam?

**46. rājā pasādavipulam paṭilabhi
udaggahaṭṭho manasābhicintayi:
nissamsayam uttamadhammapatto
adiṭṭhapubbo ayam purisuttamo.²¹⁰ |**

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. vīmaṃsamāno punad evam abravī:
supaññattam āsanam ... patthataṃ
nisīdayī pabbajitatham āsane,
mayā anuññātam tassābhipatthitam.²¹¹ |**

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. ādāya rañño vacanam padakkhiṇam
... gahetvā abhirūhi āsane,
nisīdi pallaṅkavare asantāso
Sakko va devarājā Paṇḍukambale.²¹² |**

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. vicintayī rājā: ayam aggadārako
niccalo asantāsi ... atthi nu taṃ ...²¹³ |**

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

²¹⁰ pasādam v°? – uttamadamathapatto N.

²¹¹ nisīdāhi pabbajitagghamāsane (Mahāvamsa, p. 25, l. 6: “anurūpe āsane”) mayā
anuññātam tayābhipatthitam?

²¹² ca dakkhiṇam A B, sa dakkhiṇam karam (see Mahāvamsa, p. 28, l. 8) gahetvā?

²¹³ asantāpiti (°pīti B G2) taṃ A B G2, asantapi akatthinu taṃ G1, asantapi (°yī N) atthi
nu taṃ X, santapīti atthi Z. asantāso...?

**50. disvā rājā taṃ taruṇaṃ kumārakaṃ
ariyavattaparihāraṃ varam.
susikkhitaṃ dhammavinayakoviḍaṃ
disvā rājā taruṇaṃ kumārakaṃ
pasannacitto punad evaṃ abravi:²¹⁴ |**

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. desehi dhammaṃ tava sikkhitaṃ mama,
tvam eva satthā, anusāsitaṃ tayā
karomi tuyhaṃ vacanaṃ mahāmuni,
anusāsa maṃ ... suṇoma desanaṃ.²¹⁵ |**

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. sutvāna rañño vacanaṃ sutejitaṃ
navaṅgasatthe paṭisambhidhaṭṭhito [46]
viloḷayī teṭṭakaṃ mahārahaṃ,
tam addasa appamādasudesaṇaṃ: |**

52. Having heard this exceedingly acute speech of the king, he who was well versed in the analytical distinctions of the nine-fold doctrine, thought over the precious Tipiṭaka and found the excellent sermon on Earnestness:

**53. appamādo amatapadaṃ, pamādo maccuno padaṃ,
appamattā na mīyanti, ye pamattā yathā matā.**

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

²¹⁴ varam N, cari F, dhari Y. – The repetition of “disvā – kumārakaṃ” ought to be expunged.

²¹⁵ sutopadesanaṃ (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 amatapadaṃ, pamādo maccuno padaṃ, | appamattā na mīyanti, ye pamattā yathā matā.]

**54. Nigrodhadhīraṃ anumodayantaṃ
rājā vijāniya taṃ aggahetuṃ,
ye keci sabbaññubuddhadesitā
sabbesaṃ dhammānaṃ imassa mūlakā.²¹⁷ |**

54. When wise Nigrodha had pronounced this gladdening sentence, the king understood that highest motive [151] (viz. earnestness): “This is the foundation of all doctrines whatsoever that have been preached by the omniscient Buddha.

**55. ajj’ eva tumhe saraṇam upemi
buddhañ ca dhammaṃ saraṇaṃ ca saṅghaṃ,
saputtadāro sahañātakajjano
upāsakattaṃ paṭivedayāmi taṃ. |**

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 paṭiṭṭhito
Nigrodhakalyāṇamittassa āgamā:
pūjemi caturo satahassarūpiyaṃ
aṭṭhaṭṭhakaṃ niccabhattaṃ ca therā. |**

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 iddhippattā ca cetopariyāyakovidā
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 Arahatsip.”

²¹⁷ vijāniya taṃ aggahetuṃ A B G2, vijāniṃsu taṃ aggahetuṃ Z, vijāni (°nī N) bahuni (°hūni N) gahetuṃ (ggahetuṃ G1) X G! – °buddhena desitā A B G2 – imassa mūlakā X G1, imaṃ mūlakaṃ ti (°kan ti A, °kā ti B) A B G2, imassa mūlakā Z. im(am) assu mūlakaṃ?

**58. theram̐ avoca punad eva rājā:
icchāmi saṅgharatanassa dassanam̐,
samāgamam̐ sannipatanti yāvata
abhivādayāmi suṇāmi dhammam̐.²¹⁸ |**

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. samāgatā saṭṭhisahassabhikkhū,
dūtā ca rañño paṭivedayimsu:
saṅgho mahāsannipāto sutuṭṭho,
gacchasi tvam̐ icchasi saṅghadassanam̐.²¹⁹ |**

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. dūtassa vacanam̐ sutvā Asokadhammo mahīpati
āmantayi ñatisaṅghamittāmacce ca bandhave: |**

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. dakkhiṇadānam̐ dassāma mahāsaṅghasamāgame,
karoma veyyāvaticam̐ yathāsattim̐ yathābalaṃ.²²⁰ |**

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. maṇḍapam̐ āsanam̐ udakam̐ upaṭṭhānam̐ dānabhojanam̐
paṭiyādentu me khippam̐ dānārahaṃ anucchavam̐.²²¹ | [47]**

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.

²¹⁸ sannipatanti A B G, santi patanti Z, sannipatantu X.

²¹⁹ sannipātimsu tuṭṭhā (sant° A; °kuṭṭhā Z) Y, sannipātā sutuṭṭhā G1, sannipāto sutuṭṭho N, sannipādātā sutuṭṭhā F. – gacchāhi Z. – icchāmi F. gacchāhi tvam̐ iccitam̐ s°?

²²⁰ dakkhiṇadhammam̐ (°dammam̐ N) X G1. dakkhiṇādānam̐?

²²¹ pānabhojanam̐? – anucchaviṃ A B G2.

**63. sūpeyyabhattachārā ca suciyāgususaṅkhatā
paṭiyādentu me khippam̐ manuññam̐ bhojanam̐ sucim̐.²²² |**

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

**64. mahādānañ ca dassāmi bhikkhusaṅhe guṇuttame,
nagaramhi bheriyo vajjantu, vīthi sammajjantu te,
vikirantu vālukaṁ setam̐ pupphañ ca pañcavaṇṇakam̐.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. mālagghiyam̐ toraṇaṁ ca kadalī puṇṇaghaṭam̐ subham̐
utukkamaparam̐ thūpaṁ ṭhapayantu tahim̐-tahim̐.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. vatthehi ca dhajam̐ katvā badhayantu tahim̐-tahim̐,
mālādāmasamāyuttā sobhayantu imam̐ puram̐. |**

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
vattham̐ ābharaṇam̐ pupham̐ nānālaṅkārahūsitā
ādāya dīpañ jalamānam̐ gacchantu saṅghadassanam̐.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.

²²² suciyāgū susaṅkhatā?

²²³ vīthiyam̐ Z, vīthiyo?

²²⁴ utukkamaparam̐ (°param̐ ce F) X G1, upakkamma param̐ A B G2, ussāpitadhajam̐ Z.
– tupum̐ G1. – ṭhapayantu N, paṭhapayanta F, upayantu G1, ussāpentu A B G2,
ussāpetum̐ Z. I prefer no[t] to try any conjecture.

²²⁵ °kulāni B G2, °kulāsu A Z, kulesu X G1, aññakulāpi ca?

**68. sabbañ ca tālāvacaram̃ gandhabbā nānākulā sikkhitā
vajjantu vaggusavanīyā sussarā,
gacchantu aggavaram̃ saṅghadassanam̃.²²⁶ |**

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. laṅkārakāmadā c' eva sotthiyanāṭanāṭakā
sabbe saṅgham̃ upayantu hāsayantū samāgatam̃.²²⁷ |**

69. ... dancers and acrobats in auspicious attitudes (?), all shall go to meet the Congregation and shall amuse them, when they have assembled.

**70. pupphañ ca anekavidham̃ puṇṇakañ ca anekadhā vividham̃
vaṇṇakañ c' eva karontu pūjam̃ anekarāsiyo. |**

70. And let them worship (the Assembly) with large heaps of flowers of different kinds, (aromatic) powder of various descriptions, and unguents.

**71. nagarassa paṭihāram̃ antare
dānam̃ sabbam̃ paṭiyantu patthitam̃. |**

71. Let them prepare in the city every kind of pomp (?) and desirable gifts.

**72. pūjam̃ samādāya sabbam̃ divasam̃ raṭṭhavāsikā
rattiñ ca sabbam̃ niyāme asesato
karonto saṅghādhikārassa ārabhi.²²⁸ |**

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.”

²²⁶ vādentu?

²²⁷ laṅkārapamadā A B G2. – patthitam̃ N, paṭṭhitam̃ Y F,

²²⁸ samādāya N, (yi F G1 M, °yī A R C, °yūm̃ B G2. – rattim̃ ...ārabhi tam̃ is wanting in B G2 Z, – niyāme asesato F, niyamenasesato N, niyāme aseto A G1. – saṅghādh° N, saṅgha adh° A F G1.

... dānam̃ sabbam̃ asesato paṭiādentu patthitam̃. |

pūjam̃ samādāya sabbam̃ divasam̃ raṭṭhavāsikā

rattiñ ca sabbam̃ tiyāmam̃ karantu saṅghābhīratā. | ??

**73. taṃ rattiyā accayena bhattaṃ sakanivesane
paṇītarasasampannaṃ paṭiyādetvāna khattiyo |**

**74. sāmacce saparivāre āṇāpesi mahāyaso: [48]
gandhamālāpupphakūṭaṃ pupphachattadhajaṃ bahum. |**

**75. divā dīpaṇṇaṃ jalamānaṃ abhiharantu mahājanā.
yāvataṃ mayā 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 maṃ anugacchantu bhikkhusaṅghassa dassanaṃ.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 nīyāsī rājakuṅjaro. |
Sakko va Nandavanuyyānaṃ evaṃ 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 rājaparisā?

²³⁰ Nandanuyyānaṃ Z.

²³¹ The metre is correct if we expunge “rājā”.

**79. ārocayi bhikkhusaṅgham: mam' attham 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 nagaram puram. |**

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. nivesanam pavesetvā nisīdāpetvāna āsane
yāguṃ nānāvidham khajjam bhojanañ ca mahāraham
adāsi payatapāṇi yāvadattham yadicchakam. |**

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. bhuttāvi bhikkhusaṅghassa onītapattapāṇino
ekamekassa bhikkhuno adāsi yugasātakam. |**

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. pādasambhañjanam telam chattañ cāpi upāhanam
sabham samaṇaparikkhāram adāsi phāṇitam madhum.²³³ |**

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

**84. parivāretvāna nisīdi Asokadhammo mahīpati,
nisajja rājā pavāresi bhikkhusaṅghassa paccayam:²³⁴ |**

79^b. 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 hemistich seems to be out of place here; we should insert it perhaps before v. 84. – yāva bhikkhū anuppattā?

²³³ pādukam añjanam? Comp. the Apadāna (Phayre MS., fol ñe): “pāduke ... datvā ... osadham añjanam datvā”.

²³⁴ pavāretvāna?

85. yāvatā bhikkhu icchanti tāva demi yadicchakaṃ. |

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

**86. santappetvāna parikkhārena sampavāretvāna paccaye
tato pucchimsu gambhīraṃ dhammakkhandaṃ sudesitaṃ.²³⁵ |**

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
nāmaṃ liṅgaṃ vibhattiṃ ca koṭṭhāsaṃ cāpi saṅkhatam
ettakaṃ ’va dhammakkhandaṃ gaṇanaṃ 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
suvibhattam supaññattam suniddiṭṭham sudesitam. | [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. sahetum atthasampannam khalitam n’ atthi subhāsitaṃ,
satipaṭṭhānam sammappadhānam iddhipādaṃ ca indriyam. |**

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. balaṃ bojjaṅgam maggaṅgam suvibhattam sudesitam,
evam sattappabhedaṃ ca bodhipakkhiyam uttamam,²³⁶ |**

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 sugambhīraṃ B C G2 R.

²³⁶ In Y the words “evam sattappabhedaṃ ca” are wanting.

**91. lokuttaram dhammavaram navaṅgam satthusāsanam
vitthāritam suvibhattam desesi dipaduttamo; |**

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 dhammakkhandaṃ anūnakam
pāṇānam anukampāya desit' ādiccabandhunā.²³⁸ |**

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. amatuttamam varadhammam saṃsāraparimocanam
sabbadukkhakkhayaṃ maggam desesi amatosadham. |**

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 vacanam rājā bhikkhusaṅghassa bhāsitaṃ
pāmojjahāsabahulo devajāto narāsabho
sarājikāparisāya imam vākyaṃ udāhari:²³⁹ |**

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 paripuṇṇam anūnakam
desitaṃ buddhaseṭṭhassa dhammakkhandaṃ mahāraham. |**

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

**96. caturāsītisahassāni ārāmam kārayāṃ' aham
ekekadhammakkhandaṃ ekekārāmam pūjayaṃ. |**

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 pāṇīnam?

²³⁹ vedajāto? – sarājikāya par° Z.

**97. channavutikoṭidhanam̐ vissajjetvāna khattiyo
tam eva divasam̐ 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. tasmim̐ samaye Jambudīpe nagarañ caturāsītiyo
ekekanagaraṭṭhāne paccekārāmaṃ 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 vihāram̐ katvāna khattiyo
pariniṭṭhitamhi ārāme pūjam̐ sattāha kārayi. |**

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.

Bhāṇavārañ Chaṭṭham̐
The Sixth Section for Recitation

²⁴⁰ ca tāvade N, ca kovide A B G, mahājane Z.

²⁴¹ caturāsīti sahasiyo? With regard to the metre comp. 7, 1.

VII. The Council of the True Faith

**1. Mahāsamāgamo hoti Jambudīpasamantato,
bhikkhū asīti koṭīyo bhikkhunī channavuti sahasīyo,
bhikkhū ca bhikkhuniyo ca chaḷabhiññā bahūtarā. |**

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

**2. bhikkhū iddhānubhāvena samaṃ katvā mahītaḷaṃ
lokavivaraṇaṃ katvā dassesuṃ pūjīye 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 Jambudīpaṃ 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 vihāraṃ sabbāṃ sabbattha mahiyāṃ kataṃ
dhajaṃ ubhopiyaṃ pupphaṃ toraṇaṃ ca mālagghiyāṃ²⁴² |**

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

**5. kadalī puṇṇaghaṭaṇ c' eva nānāpupphasamohitaṃ,
addasa dīpamaṇḍalaṃ vibhūsaṃ taṃ catuddisaṃ.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.

²⁴² sabbattha mahiyā kataṃ A, s° mahiyāṃ k° B, s° mahi[ya]laṃgataṃ (ya is crossed [out?]), s° mahilaṃkataṃ N, sabbatthāpi mahītaḷaṃ Z. – dhajaṃ ussāpitaṃ?

²⁴³ °samāhitaṃ A.

**6. pamodito haṭṭhamano pekkhanto vattate mahe
samāgate bhikkhusaṅghe bhikkhunī ca samāgate²⁴⁴ |**

**7. mahādānañ ca paññattam 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 bhikkhusaṅgham pavedayi:
ahañ 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 mayham pariccāgo sāsane sāravādino,²⁴⁵ |

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

**10. channavutikoṭṭiyo ca vissajjetvā mahādhanam
caturāsītisahassāni ārāmā kāritā mayā |**

**11. pūjāya dhammakhandhassa buddhaseṭṭhassa desite;
cattāri satasahassāni devasikam pavattayi,²⁴⁶ |**

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 cetiyam pūjam ekam Nigrodhasavhayaṃ
ekañ ca dhammakathikānam ekam gilānapaccayaṃ;
dīyati devasikam niccam Mahāgaṅgā va odanam.²⁴⁷ |**

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, gārav° Z, varav° N. gāravā dino (= dinno)?

²⁴⁶ pavattayim.

²⁴⁷ cetiyapūjam A B G2.

**13. añño koci pariccāgo bhiyyo mayham̃ na vijjati,
saddhā mayham̃ daḷhatarā, tasmā dāyādo sāsane. |**

13. I cannot find any other greater act of liberality. My faith is most firm; I am, therefore, a relation²⁴⁸ of the Faith.”

**14. sutvāna vacanam̃ rañño Asokadhammassa bhāsitam̃
paṇḍito sutasampanno nipuṇatthavinicchayo |**

**15. saṅghassa tesu vihāram̃ anuggahatthāya sāsanam̃
anāgate ca addhāne pavattim̃ sutvā vicakkhaṇo²⁴⁹ |**

**16. byākāsi Moggaliputto Asokadhammapucchitam̃:
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 puttam̃ vā dhītaram̃ vā urasmiñ jātam̃ anvayam̃
pabbājesi cajetvāna so ve dāyādo sāsane.²⁵⁰ | [51]**

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.”

²⁴⁸ Ed. note: dāyāda, it more correctly means: one who inherits, or benefits from, (the Faith).

²⁴⁹ saṅghassa theram̃ tasuvihāram̃ G1, [saṅghassa] tesu [vihāram̃] N, saṅghassa tāni vihāram̃ Z. saṅghassa phāsuvihāram̃? As to the construction, comp. vv. 55. 57. – Instead of “suttvā” I should prefer “natvā”, which looks very similar in Burmese characters.

²⁵⁰ pabbājeti Z. – dāyādasāsane N G1. – yo saputtam̃ vā ... pabbājesi cajetvāna? As to the preterite tense “pabbājesi”, comp. Mahāvamsa, p. 36, 1, 7, and the Thūpavamsa: “paccayadāyako nāma tvam̃ mahārāja, yo pana attano puttañ ca dhītarañ ca pabbājesi ayam̃ sāsanaṃ dāyādo nāmā `ti.”

**18. sutvāna vacanaṃ rājā Asokadhammo mahīpati
Mahindakumāraṃ puttaṃ Saṅghamittaṃ ca dhītaraṃ |**

**19. ubho amantayi rājā: dāyādo homi sāsane.
suttvāna pituno vākyam ubho puttādhivāsayum: |**

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 vacanaṃ tava,
pabbājehi ca no khippaṃ, dāyādo hohi sāsane.²⁵¹ |**

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. paripuṇṇavāsativasso Mahindo Asokatrajo
Saṅghamittā ca jātiyā vassaṃ aṭṭhārasaṃ bhave. |**

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, |**

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 mahāgaṇī.²⁵² |**

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 chasaṭṭhi 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 tīṇi 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 Mahindaṃ dīpajotakaṃ
vācesi piṭakaṃ sabbaṃ atthaṃ dhammaṃ ca kevalaṃ. |**

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
sabbaṃ sutapariyattim̃ 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. sudesitaṃ suvibhattaṃ ubhosaṅgahasuttakaṃ
Mahindo theravādakaṃ uggahetvāna dhārayi. |**

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 Asokābhisitte chavasse saṭṭhi M°?

²⁵⁴ upasampado Z.

²⁵⁵ See Mahāvamsa, p. 37, l. 2.

²⁵⁶ sutapariyattim̃ A G1, sutapariyattim̃ Z, sutapariyatti B G2 N. – gaṇi° B G, gaṇī° A, gani° C R, gaṇī° M, gaṇhi N. gaṇī ācariyo? “pācariya” does not mean “a pupil” as Childers says, but “the teacher's teacher”.

**29. vinīto Moggaliputto Mahindaṃ Asokaatrajaṃ
tisso vijjā chaḷabhiññā caturo paṭisambhidā.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 Mahindaṃ saddhivihārikaṃ
āgamapiṭakaṃ sabbaṃ sikkhāpesi niraṇṭaraṃ. |**

30. And Tissa Moggaliputta continuously taught Mahinda, his pupil, the whole Piṭaka of the Āgamas [157] (i.e. the Sutta-Piṭaka).

**31. tīpi 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 parinibbīṃsu mahiddhikā. chaḷabhiññā²⁵⁸ |**

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. upāsakattaṃ desīṃsu khattiyā brāhmaṇā bahū,
mahālābho ca sakkāro uppajji buddhasāsane,²⁵⁹ |**

34. Many Khattiyas and Brahmans declared their intention of becoming lay disciples, and great gain and honour accrued to the faith of Buddha; –

²⁵⁷ chaḷabhiññā M2 n; the other MSS. omit these words. chaḷ abhiññā. – catasso?

²⁵⁸ Comp. Mahāvamsa, p. 38.

²⁵⁹ desayīṃsu Z.

**35. pahīṇalābhasakkārā titthiyā puthuladdhikā.
paṇḍaraṅgā jaṭilā ca nigaṇṭhācelakādikā |**

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

**36. aṭṭhaṃsu satta vassāni, ahosi vagguposatho.
ariyā pesalā lajjī na pavisanti uposatham. |**

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 vassaṅ chattimsa satāni ca
saṭṭhi bhikkhusahassāni Asokārāme vasiṃsu te.²⁶⁰ |**

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 dūsentī sāsanam,
sabbe kāsāvavasanā dūsentī jinasāsanam. |**

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 chaḷabhiñño mahiddhiko
Moggaliputto gaṇapāmokkho akāsi dhammasaṅgaham. |**

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
theravādam daḷham katvā saṅgaham tatiyam kato. |**

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

²⁶⁰ ca vassasate G1 N Z, dve vassasate A B G2. – vassa N, vassaṃ Y. – chattimsaṅ satāni A B G2, chattimsa satāni G1 N Z.

**41. madditvā nānāvādāni nīharitvā alajjino bahū
sāsanam̐ jotayitvāna kathāvatthum̐ pakāsaya. |**

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. tassa Moggaliputtassa Mahindo saddhivihāriko
upajjhāyassa santike saddhammam̐ pariyāpuṇi. |**

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

**43. nikāye pañca vācesi satta c' eva pakaraṇe,
ubhatovibhaṅgam̐ vinayam̐ parivāraṇ ca khandhakam̐
uggahi vīro nipuṇo upajjhāyassa santike 'ti.²⁶¹ |**

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. Nikkhante dutiye vassasate vassāni chattimsati
puna bhedo ajāyatha theravādānam̐ uttamo.²⁶² |**

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. Pāṭaliputtanagaramhi rajjam̐ kāresi khattiyo
Dhammāsoko mahārājā pasanno buddhasāsane. |**

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

**46. mahādānam̐ pavattesi saṅhe guṇavaruttame,
cattāri satasahassāni ekāhen' eva nissaji. |**

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

²⁶¹ dhīro N, vīro Y.

²⁶² vassāni ca chattimsati?

**47. cetiyassa yajā ekam dhammassa savanassa ca
gilānānañ ca paccayañ ekam saṅghassa nissaji.²⁶³ |**

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

**48. titthiyā lābham dīsvāna sakkārañ ca mahāraham
saṭṭhimattasahassāni theyasaṁvāsakā ahū.²⁶⁴ |**

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

**49. Asokārānavihāramhi pātimokkho paricchiji,
kārento pātimokkham amacco ariyānam aghātayi.²⁶⁵ | [53]**

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

**50. titthiye niggahatthāya bahū buddhassa sāvakā
saṭṭhimattasahassāni jinaputtā samāgatā. |**

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

**51. ekasmiñ sannipātamhi thero Moggaliatrajo
satthukappo mahānāgo paṭhavyā n' atthi īdiso.²⁶⁶ |**

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. ariyānam ghātitañ kammañ rājā theram apucchatha,
pāṭihīram karitvāna rañño kaṅkham vinodayi. |**

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

²⁶³ yajā ekam N, yajājakam G1, ca ekam A B G2, ca ekassa Z. pūjam ekam? – savanassa ca N, cassa ca G1, ca tatheva ca A Z, ca tatheva kā B G2.

²⁶⁴ ahum N.

²⁶⁵ paricchajī A, °ccaji B Z, °chijji N, °chiji G1.

²⁶⁶ etasmim A B G2.

**53. therassa santike rājā uggahetvāna sāsanaṃ
theyyasamvāsabhikkhuno nāseti liṅganāsanam.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
buddhavacanaṃ bhindīmsu visuddhakañcanaṃ 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, sakavādavirocanaṃ, |**

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 abhidhammaṃ kathāvatthuppakaraṇaṃ.
niggaho īdiso n’ atthi paravādappamaddanaṃ. |**

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 abhidhammaṃ kathāvatthuppakaraṇaṃ
sakavādasodhanatthāya, sāsanaṃ dīghakālikam, |**

**58. arahantānaṃ sahasaṃ uccinitvāna nāyako
varam varam gahetvāna akāsi dhammasaṅgaham. |**

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.

²⁶⁷ °bhikkhunaṃ G2, °bhikkhūnaṃ B. – nāsesi A B G2.

²⁶⁸ °kañcanaṃ riva N, °kañcanam iva Y.

**59. Asokārāmahāramhi Dhammarājena kārite
navamāsehi niṭṭhāsi tatiyo saṅgaho ayan ti. |**

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

***Saddhammasaṅgahaṃ Navamāsaṃ Niṭṭhitaṃ**
Here ends the Council of the true Faith which lasted nine months*

***Bhāṇavāraṃ Sattamaṃ**
The Seventh Section for Recitation*

VIII. [The Missions]

1. Moggaliputto dīghadassī sāsanassa anāgate paccantamhi patīṭṭhānaṃ 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 patīṭṭhāya 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. paccattakānaṃ desānaṃ anukampāya pāṇinaṃ pabhātukā balappattā desetha dhammam uttamaṃ.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 Gandhāraṃvisayam 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 Mahisaṃ Mahādevo mahiddhiko coditvā 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.

²⁶⁹ pabhātakā N. sabhātukā? (comp. 15, 18).

²⁷⁰ bahum A B, bahū?

²⁷¹ codetvā? – bahum A B G2. bahū?

**6. athāparo pi Rakkhito vikubbanesu kovido
vehāsaṃ abhuggantvāna desesi anamataggiyaṃ.²⁷² |**

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

**7. Yonakadhammarakkhitathero nāma mahāmati
aggikkhandhopamasuttakathāya Aparantakaṃ pasādayi. |**

7. The wise Thera called Yonakadhammarakkhita converted the Aparantaka country by preaching the Aggikkhandhopama Sutta.²⁷⁴

**8. Mahādhammarakkhitathero Mahāraṭṭhaṃ pasādayi
Nāradakassapajātakathāya ca mahiddhiko. |**

8. The Thera Mahādhammarakkhita who possessed the great (magical) powers, converted Mahāraṭṭha by preaching the Nāradakassapajātaka.²⁷⁵

**9. Mahārakkhitathero pi Yonakalokaṃ pasādayi
kālākārāmasuttantakathāya ca mahiddhiko. |**

9. The Thera Mahārakkhita who possessed the great magical powers, converted the Yavana region by preaching the Kālākārāma Suttanta.²⁷⁶

**10. Kassapagotto yo thero Majjhimo Durabhisaro
Sahadevo Mūlakadevo Himavante yakkhagaṇaṃ pasādayuṃ,²⁷⁷ |**

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

²⁷² The country which was converted by Rakkhita, is not named; and even in a work so full of the greatest blunders, as the Dīpavaṃsa, we should scarcely be justified in changing “athāparo” into “Vanavāse”. I rather conjecture: *atha thero pi R°*.

²⁷³ The country converted by this Thera is called by Buddhaghosa Vanavāsa. Ed. note: Amataggiyasamyuttaṃ, SN 15.

²⁷⁴ Ed. note: AN 7.72.

²⁷⁵ Ed. note: Jā. 544.

²⁷⁶ Ed. note: AN 4.24.

²⁷⁷ Dundubhissaro A B G2, Durabhisaro G1, Durabhiyāparo N, durāsado Z. The Mahāv. Ṭikā has Dundhabhinnassarathero; 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. kathesuṃ tattha suttantaṃ dhammacakkappavattanaṃ. |

11. They preached there the Suttanta called Dhammacakkappavattana.²⁷⁸

**12. Suvāṇṇabhūmiṃ gantvāna Sonuttarā mahiddhikā
niddhametvā pisācagaṇe mocesi bandhanā bahu.²⁷⁹ |**

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

**13. Laṅkāḍīpavaraṃ gantvā Mahindo attapañcamo
sāsanam thāvaram katvā mocesi bandhanā bahu.²⁸⁰ |**

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.

*Bhāṇavāraṃ Aṭṭhamam
The Eighth Section for Recitation*

²⁷⁸ Ed. note: SN 56.11.

²⁷⁹ mocesuṃ A2. bahū?

²⁸⁰ bahū?

IX. [Vijaya's Story]

**1. Laṅkāḍīpo ayam ahū sīhena Sīhalā iti.
dīpuppattiṃ imam vaṃsam suṇātha vacanam mama.²⁸¹ |**

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

**2. Vaṅgarājassāyam dhītā araṇṇe vanagocaram
sīhasamvāsam 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. Sīhabāhu ca Sīvalī kumārā cārudassanā
mātā ca Susimā nāma pitā ca Sīhasavhayo. |**

3. Sīhabāhu and Sīvalī were beautiful youths; the name of their mother was Susimā, and their father was called the Lion.

**4. atikkante soḷasavasse nikkhamitvā guhantarā
māpesi nagaram tattha Sīhapuram varuttamam.²⁸² |**

4. When their sixteenth year had elapsed, (Sīhabāhu) departed from his cave, and then built a most excellent town called Sīhapura.

**5. Lāḷaraṭṭhe tahiṃ rājā Sīhaputto mahabbalo
anusāsi mahārajjam Sīhapuravaruttame. | [55]**

5. The son of the Lion, a powerful king, ruled over a great kingdom, in Lāḷaraṭṭha, in the most excellent town of Sīhapura.

**6. battiṃsa bhātaro honti Sīhaputtassa atrajā,
Vijayo ca Sumitto ca subhajeṭṭhabhātārā ahum.²⁸³ |**

6. Thirty-two brothers were the sons of Sīhabāhu; Vijaya and Sumitta were the eldest among them, beautiful princes.

²⁸¹ Sīhalaṃ A B G2, Sīhalā G1 Z n. – dīpuppattiṃ N, dīpuppatti Y, which may be the correct reading; comp. the note on “dhātu” 1, 1.

²⁸² rahantare Y, guhantarā N.

²⁸³ subhajeṭṭhabhātārā A B G, subhajeṭṭhamātārā Z, sutajeṭṭhabhātārā N.

**7. Vijayo so kumāro pagabbho āsi asikkhito
karoti vilopakammaṃ atikicchaṃ sudāruṇaṃ. |**

7. Prince Vijaya was daring and uneducated; he committed most wicked and fearful deeds, plundering the people.

**8. samāgatā jānapadā negamā ca samāgatā
upasaṅkamma rājānaṃ Vijayadosaṃ pakāsayuṃ. |**

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

**9. tesāṃ vacanaṃ sutvāna rājā kupitamānaso
āṇāpesi amaccānaṃ: kumāraṃ nīharatha imaṃ,²⁸⁴ |**

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

**10. paricārikā ime sabbe puttadārā ca bandhavā
dāsīdāsakammakare nīharantu janappadā.²⁸⁵ |**

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

**11. tato taṃ nīharitvāna visuṃ katvāna bandhave
āropetvāna te nāvaṃ vuyhittha aṇṇave tadā.²⁸⁶ |**

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. pakkamantu yathākāmaṃ honti sabbe adassanaṃ
raṭṭhe janapade vāsaṃ mā puna āgamicchati.²⁸⁷ |**

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.”

²⁸⁴ nihatha N.

²⁸⁵ paricārike? bandhave?

²⁸⁶ vuyhaṭṭuṃ A B G2, vuyhatthe G1, vuyhittha N, uyihāpetuṃ Z.

²⁸⁷ yantu sabbe adassanaṃ? – adassanā N. – raṭṭhe N, vuṭṭhā Y. – vasaṃ G1 N. – āgamicchati N, āgamicchatu G1, āgacchantu A B G2, āgamantu yaṃ Z. āgamissati?

**13. kumārānaṃ ārūḷhanāvā gatā dīpaṃ avassakaṃ,
nāmadheyyaṃ tadā āsi Naggadīpan ti vuccati. |**

13. The ship in which the children had [161] embarked was helplessly driven to an island, the name of which was then called Naggadīpa.

**14. mahilānaṃ ārūḷhanāvā gatā dīpaṃ avassakaṃ
nāmadheyyaṃ tadā āsi Mahilāraṭṭhan ti vuccati. |**

14. The ship in which the wives had embarked was helplessly driven to an island, the name of which was then called Mahilāraṭṭha.

**15. purisānaṃ ārūḷhanāvā apilavantā va sāgaram
vippanaṭṭhā disāmūḷhā gatā Suppārapaṭṭanaṃ.²⁸⁸ |**

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. orohetvāna Suppāraṃ sattasatañ ca te tadā
vipulaṃ sakkārasammānaṃ akaṃsu te Suppārakā.²⁸⁹ |**

16. The people of Suppāra then invited those seven hundred men to disembark, and offered them lavish hospitality and honours.

**17. tesu sakkariyamānesu Vijayo ca sahāyakā
sabbe luddāni kammāni kurumānā nabujjhakā.²⁹⁰ |**

17. During this hospitable reception Vijaya and all his followers unnoticed (?) committed barbarous deeds.

**18. pāṇaṃ adinnaṃ paradāraṃ musāvādañ ca pesuṇaṃ
anācārañ ca dussīlaṃ ācaranti sudāruṇaṃ. |**

18. They made themselves guilty of drinking, theft, adultery, falsehood, and slander, of an immoral, most dreadful, bad conduct.

²⁸⁸ apilavantāva N, apilavanto G1, uplavantā A, upallavantā B G2, upalavanto ca Z.
pilavantā 'va? comp. v. 27.

²⁸⁹ sambhāraṃ Y, Suppāraṃ N.

²⁹⁰ nabujjhakā N, na bujjhati G1, caranti te Y. nabujjhaka = na-budhya-ka?

**19. kakkhalaṃ pharusam̃ ghoram̃ kammaṃ katvā sudāruṇam̃
ujjhāyetvāna mantimsu: khippaṃ ghātema dhuttake.²⁹¹ |**

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
Laṅkādīpa ca paṇṇatti Tambapaṇṇīti ñāyati.²⁹² | [56]**

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. parinibbānasamaye sambuddhe dipaduttame
Sīhabāhussāyam̃ putto Vijayo nāma khattiyo |**

**22. Laṅkādīpaṃ anuppatto jahetvā Jambudīpavhayaṃ.
byākāsi buddhaseṭṭho: so rājā hessati khattiyo.²⁹³ |**

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 Sakkaṃ devānam̃ issaram̃:
Laṅkādīpassa ussukkaṃ 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 dīpaṃ ārakkhakāraṇam̃. |**

24. Sujampati, the king of gods, having heard the Sambuddha’s command, committed to Uppalavaṇṇa the business of guarding the island.

²⁹¹ katā sudāruṇam̃ ujjhāyitvāna?

²⁹² ti vā N, ca A B G, ca tadā Z, d’Alwis (Attanag., p. 7).

²⁹³ jahitvā?

**25. Sakkassa vacanaṃ sutvā devaputto mahiddhiko
Laṅkāḍīpassa ārakkhaṃ saporiso paccupaṭṭhāti.²⁹⁴ |**

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

**26. tayo māse vasitvāna Vijayo Bhārukacchake
ujjhāyetvā janakāyaṃ 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 sakaṃ navaṃ pilavantā 'va sāgaram
ukkhittavātavegena nadīmūḷhā mahājanā²⁹⁶ |**

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. Laṅkāḍīpam upāgamma orohitvā thale ṭhitā,
patiṭṭhitā dharaṇītale atijigacchitā have
pipāsītā kilantā ca, padasāgamanam jāyati.²⁹⁷ |**

28. They came to Laṅkāḍīpa, 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 yogam katvā puthuviyam
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 saporiso (sapārūso G1) paccupaṭṭhāti A G1, sahadayo paccubandhati N, ṭhapesi Vāsudevako Z; the whole stanza is wanting in B G2. *supuriso paccupaṭṭhāti?*

²⁹⁵ ujjhāyatāni kāyaṃ tam (kāyānam A, kāyaṃ nam G2) A B G2, ujjhāyatāni kānamyam Z, ujjhāyetvā kāyaṃ G1, ujjhāyetvā janakāyaṃ N.

²⁹⁶ ukkhittā vāt° – disāmūḷhā A B G2, d'Alwis (Attanag. 8); nadimūḷhā G1 n Z. Comp. v. 15.

²⁹⁷ have A Z, bhava B G, vade N. – padasāgamanam jāyati N, °gamanena jāyati G1 Z, °gamanam na jātayum (jānayum A) A B G2; padasāgamanena ca, d'Alwis. Dr. Bühler proposes to read: padasāgamanam jhāyati.

²⁹⁸ yogam N, viyāgam Y, viyātan d'Alwis. – majjhe G1 Z n, d'Alwis, pacchā A B G2 – nahipassanti Y, d'Alwis.

**30. surattaṃ paṃsu bhūmibhāge hathapāṇimhi makkhite,
nāmadheyyaṃ tadā āsi Tambapaṇṇī taṃ 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. paṭhamaṃ nagaraṃ Tambapaṇṇi Laṅkāḍīpavaruttame,
Vijayo tahiṃ vasanto issariyaṃ anusāsi so. |**

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

**32. Vijayo Vijito ca so nāvaṃ anurakkhena ca
Accutagāmi Upatisso paṭhamaṃ to idh' āgato.³⁰⁰ |**

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

**33. ākiṇṇā naranārīhi bahū sabbe samāgatā
tahiṃ tahiṃ disābhāge nagaraṃ 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 māpitaṃ nagaraṃ samantāpuṭabhedanaṃ. |**

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 Vijitaṃ māpesi, so Uruvelaṃ māpayi,
Nakkhattanāmakō 'macco māpesi Anurādhapuraṃ.³⁰² |**

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

²⁹⁹ surattapaṃsu A. – makkhittaṃ A B G, makkhitaṃ Z, d'Alwis, makkhite N. makkhito?

³⁰⁰ v. 32 is wanting in B G2 Z. – nāvaṃ anurakkhana ca A G, °kkhena ca N. Anurāḍhanakkhattena ca? comp. v. 35. – paṭhamanto idhāgato G N, °nte 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. – Nakkhattanāmakō N, Nakkhattarāḍhanāma so (°nāmo si A B G2) Y.

**36. Accutagāmi yo nāma Ujjenim tattha māpayi,
Upatisso Upatissaṃ nagaraṃ suvibhattantarāpaṇaṃ
iddhaṃ phītaṃ suvitthāraṃ ramaṇīyaṃ manoramaṃ. |**

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. Laṅkāḍīpavhaye ramme Tambapaṇṇimhi issaro
Vijayo nāma nāmena paṭhamaṃ rajjaṃ 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 rajjaṃ kāresi khattiyo. |**

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 yakkhasenaṃ vidhamitaṃ,
sambuddhe pañcame vasse nāgānaṃ damayī jino,
sambuddhe aṭṭhame vasse samāpatti samāpayi.³⁰³ |**

39. In the ninth month after (Gotama) had become Buddha, the host of Yakkhas was destroyed; in the fifth year after his attaining Buddhahip the Jina conquered the Nāgas; in the eighth year after his attaining Buddhahip he completed the Samāpatti meditations (in Laṅkā).

**40. imāni tīṇi 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. manussāvāsaṃ 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]

³⁰³ vidhamitaṃ G1 N, vidhamsitaṃ A B G2, vimadditaṃ Z. – samāpattī?

**42. parinibbutamhi sambuddhe dhammarāje pabhaṅkare
aṭṭhatimsati vassāni rajjam kāresi khattiyo. |**

42. Prince (Vijaya) reigned thirty-eight years after the Parinibbāna of the Sambuddha, the light-giving king of Truth.

**43. dūtam pāhesi Sīhapuram Sumittavhassa santike,
lahum āgacchatu ’mheko Lan̄kāḍipavaruttamam.³⁰⁴ |**

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 Lan̄kā; –

**44. n’ atthi koci mam’ accaye imam rajjānusāsako,
niyyādemī imam dīpam mamam kataparakkamam.³⁰⁵ |**

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.”

Bhāṅavāram Navamam
The Ninth Section for Recitation

³⁰⁴ °tumeko B G2.

³⁰⁵ mamam N, mama G1, mayā A B G2 Z.

X.³⁰⁶ [Paṇḍuvāsa]

1. Paṇḍusakassāyaṃ dhītā Kaccānā nāma khattiyā kulavaṃsānurakkhanatthāya Jambudīpā idhāgatā. |

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

2. abhisittā khattiyābhisekena Pāṇḍuvāsamaheṣiyā, tassā saṃvāsam anvāya jāyimsu ekādasa atrajā,³⁰⁷ |

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

3. Abhaya Tisso ca Utti ca Tisso Aselapañcamo [58] Vibhāto Rāmo ca Sivo ca Matto Mattakalena ca, |

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

4. tesam kaṇiṭṭhadhītā tu Cittā nāmā 'ti vissutā, rañjayati jane diṭṭhe Ummādacittā 'ti vuccati.³⁰⁸ |

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. paripuṇṇatimsavassāni rajjam kāresi khattiyo.³⁰⁹ |

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

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

³⁰⁷ °maheṣiyā Z G1 n, maheṣi sā A, maheṣi B G2.

³⁰⁸ rañjayanti A Z, °yati N G1, °yamti B G2. rañjayantī jane diṭṭhā?

³⁰⁹ saṅkhābh° B G Z, Laṅkābh° N, sakābhisekavassena A.

**6. Amitodanassa nattā te ahesum satta Sākiyā,
Rāmo Tisso Anurādho ca Mahāli Dīghāvu Rohinī
Gāmanī sattamo tesam lokanāthassa vaṃsajā.³¹⁰ |**

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. Paṇḍuvāsassa atrajo Abhayo nāma khattiyo
vīsati c’ eva vassāni rajjam kāresi tāvade.³¹¹ |**

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

**8. Dīghāvuss’ atrajo dhīro Gāmanīpaṇḍito ca yo
Paṇḍuvāsam upaṭṭhanto Cittakaññāya saṃvasi.³¹² |**

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

**9. tassa saṃvāsam anvāya ajāyi Paṇḍukasavhayo,
attānam anurakkhanto ayasi Dovārikamaṇḍale.³¹³ |**

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.

Bhāṇavāram Dasamam
The Tenth Section for Recitation

³¹⁰ te is wanting in N G1. nattāro ahesum? Rohano A, Rohinī B C R, Rohini G M n.
Comp. Mahāvamsa, p. 57, 1, 1.

³¹¹ vīsataṃ Z.

³¹² upaṭṭhahanto A.

³¹³ tassa N, vassa G1, va asso B, assā A G2 Z.

XI. [Devānampiyatissa]

1. Abhayassa vīsativasse Pakuṇḍassa vīsati ahū, sattatimsavasso 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 vīsativasse coro āsi Pakuṇḍako. sattarasamhi vassamhi hantvāna satta mātule abhisitto rājābhisekena nagare Anurādhapure. |

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 saṭṭhivassam anāgate ṭhapesi gāmasīmāyo abhayāni gālham kārāyi.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 paribhuñjitvā yakkhamānusakāni ca anūnāni sattati vassāni Pakuṇḍo rajjam akārāyi. |

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

5. Pakuṇḍassa ca atrajo Muṭasīvo nāma khattiyo issaro Tambapaṇṇimhi saṭṭhi vassam akārāyi. |

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

³¹⁴ Pakuṇḍassa N, Puṇḍukassa (Puṇḍakassa G1) Y. – sattatimsavasso A B G2, sattatimsativassehi Z, sattatimsavassa G1, sattatimsāya N.

³¹⁵ °sīmāni N, °simāni G1. °sīmāni may be correct; comp. 14, 34. 37. 74; 13, 6; 22, 1. – gālha N, kulam Y.

**6. Muṭasīvassa atrajā ath' aññe dasa bhātukā,
Abhaya Tisso Nāgo ca Utti Muttābhayena ca | [59]**

**7. Mitto Sivo Aselo ca Tisso Kirena te dasa,
Anulādevī Sīvalā ca Muṭasīvassa dhītaro.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 Paṇḍuvāsaṃ abhisiñcayī.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
saṃvaccharaṃ tadā āsi Tambapaṇṇi aparājikā.³¹⁸ |**

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

**10. ekavīsaṃ Nāgadāso Paṇḍuvāso tadā gato,
Abhayam pi Nāgadāsassa ekābhisekaṃ siñcayum.³¹⁹ |**

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

³¹⁶ Khīrena N. – Sīvalā A, Sivalā B G, Silā N, Sīvalī Z. Comp. 17, 76.

³¹⁷ Paṇḍuvāso abhisiñcayī A, °saṃ bhisiñcayī B G, °saṃ bhisiñcayī N, Vaṇḍuvāsaṃ abhisiñcayī Z. Comp. vv. 12. 39. It seems to me rather doubtful if we are to read “abhisiñcayum” in all these passages.

³¹⁸ saṃvaccharaṃ Y, sabbabhūri N, sabbabhari G1. – hoti G1 N, āsi Y. – arājikā A.

³¹⁹ Nāgadāse? – ekābhisekam abhis° N; ekavīse ’bhisiñcayum A2. – vv. 11-14 [anāgate] are wanting in B G2 Z.

11. ...sattaras' eva vassāni catuvīsati.³²⁰ |

11. ...seventeen years;³²¹ twenty-four ...

**12. Candagutte cuddase ca vasse gato Pakuṇḍakasavhayo,
Candaguttassa cuddasavasse Muṭasīvaṃ abhisiṅcayi.³²² |**

12. In the fourteenth year of Candagutta the king called Pakuṇḍaka died; in the fourteenth year of Candagutta [165] they crowned Muṭasīva.

13. Asokassābhisittato sattarasavasso ahū Muṭasīvo tadā gato. |

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

**14. tamhi sattarase vasse chamāse ca anāgate
hemante dutiye māse āsāḷhānakkhattamuttame
abhisitto Devānampiyo Tambapaṇṇimhi issaro.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. Chātapabbatapādami veḷuyaṭṭhi tayo ahū:
setā rajatayaṭṭhi ca latā kañcanasannibhā,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.

³²⁰ sattarase vassāni Y.

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.

³²² Muṭasīvo abhisiṅcayi (°sivātis° G1, °sivābhis° G2) Y, Muṭasīvaṃ abhisiṅcayi N. Comp. v. 8.

³²³ āsāḷhānakkh°.

³²⁴ veḷuyaṭṭhi? – vv. 16 [kālakaṃ] 17 [tath' eva te] are wanting in B G2.

**16. nīlam pītam lohitaḥam odātañ ca pabhassaram
kālakaḥ hoti sassirīkaḥ pupphasañṭhānatādisaḥ, |**

**17. tathāpi pupphayaṭṭhi sā, dijayaṭṭhi tathete,
dijā yattha yathāvaṇṇe evaḥ 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 |**

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 āharīmsu Malayā ca janappadā,
tayo yaṭṭhi Chātapādā, aṭṭha muttā samuddakā. |**

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.

³²⁵ °[ya]ṭṭhi sā N, yaṭṭhalatā C M, °yaṭṭhilatā R, °laṭṭhitā A G1. – tath' eva te A G1, tathete N, tatheteti Z. – [dijā ya]ttha yathā[vaṇṇe evaḥ] tattha cat[uppade] N, dijāyaṭṭhi (°laṭṭhi B G1) latāvaṇṇa (°ṇṇo Z, °ṇṇe G1 M2) evaḥ yaṭṭhi (laṭṭhi G1) catuppade Y. – The Samantapāsādikā contains the following quotation: vuttaḥ pi c' etaḥ Dīpavaṁse:

Bhātapabbatapādamaḥi veṇuyaṭṭhi tayo ahu,
setā rajatayaṭṭhi ca latā kañcanasannibhā,
nīlādiyādisaḥ pupphaḥ pupphayaṭṭhimhi tādisaḥ,
sakuṇā sakuṇayaṭṭhimhi sarūpen' eva sañṭhitā ' ti.

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

setā rajatayaṭṭhi ca, latā kañcanasannibhā;
tathāpi pupphayaṭṭhi sā, [tattha atimanoramam] |
nīlam pītam lohitaḥam odātañ ca pabhassaram
kālakaḥ hoti sassirīkaḥ pupphasañṭhānasādisaḥ; |
dijayaṭṭhi tath' eva sā, [sajīva viya dissare]
dijā yattha yathāvaṇṇā evaḥ tattha catuppadā. |

Comp. Mahāvamsa. p. 68.

³²⁶ kakudhayavisā Z, kakudhasadisā N, kakudhāavisā A B G. kakudhapākatikā? – etā aṭṭha? – Between vv. 18 and 19 probably a description was given of the three kinds of maṇi (see Mahāvamsa, p. 69, 1.2). Possibly the words “maṇiyo Malayā jāta” (v. 20) belonged to this lost passage.

**20. maṇiyo Malayā jātā rājārahā mahājanā
Devānampiyapuññaena 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 rājā ratanam mahagghañ ca mahāraham
asamañ atulam ratanam acchariyam pi dullabham. |**

21. When the king saw these costly, precious treasures, the unequalled, incomparable, wonderful, rare treasures, –

**22. pasannacitto giram abbhudīrayi:
aham sujāto kulino naraggo,
suciṇṇakammassa me īdisaṃ phalaṃ,
ratanam bahusatasahassajātikam³²⁷ |**

**23. laddham mama puñnakammasambhavam.
ko me arahati ratanānaṃ abbihāram sampaṭicchitum,³²⁸ |**

22-23. he spoke with a heart full of joy: "I am high-born, noble, the chief of men; such is the reward of my righteous deeds; look at the treasures I have gained, which are worth many lacs and are produced in consequence of my merit. Who is worthy to receive the donation of these treasures, –

**24. mātā pitā ca bhātā vā ñātimitthā sakhā ca me?
iti rājā vicintento Asokam khattiyam sari. |**

24. my mother or my father, a brother, relations, friends, or companions?" Thus meditating the king remembered prince Asoka.

**25. Devānampiyatisso ca Dhammāsoko narādhibhū
adiṭṭhasahāyā ubho kalyāṇā daḷhabhattikā. |**

25. Devānampiyatissa and Dhammāsoka, the master of men, were both intimate friends, united by faithful [166] affection, though they never had seen each other.

³²⁷ balam Y, phalam N. – bahuanekasah° N, bahuchakenasah° G1.

³²⁸ In the collation of N, in the first hemistich the word "passatha" is given, without any indication of the word it is intended to replace. laddham mama passatha puññasambhavam?

**26. atthi me piyasahāyo Jambudīpassa issaro
Asokadhammo mahapuñño sakhā pāṇasamo mama,³²⁹ |**

26. “I have a dear ally, the ruler of Jambudīpa, the righteous Asokadhamma, a friend dear as my life.

**27. so me arahati ratanānaṃ abhihāraṃ sampañcchitum,
aham pi dātum arahāmi aggaṃ sāsanaṃ dhanam.³³⁰ |**

27. He is worthy to receive from me the gift of these treasures, and I also am worthy to present unto him the treasure of these most precious ornaments (?).

**28. uṭṭhehi kattāra taramāno ādāya ratanaṃ imaṃ
Jambudīpavhayaṃ gantvā nagaraṃ Pupphanāmakam
agaratanaṃ payacchehi Asokam mama sahāyakam.³³¹ | [61]**

28. Arise, my dear (?)³³² 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 gaṇako
... ime caturo dūte pāhesi Devānampiyo.³³³ |**

29. Mahāariṭṭha, Sāla, the Brāhmaṇa Parantapabbata, the astrologer Puttatisa, these four men were the messengers despatched by Devānampiya.

**30. pabhassaramaṇī tayo aṭṭha muttāvarāni ca
patodayaṭṭhittayaṃ c’ etaṃ saṅkharatanaṃ uttamaṃ
bahuratanaṃ parivārena pāhesi Devānampiyo.³³⁴ |**

30. Devānampiya sent the three resplendent gems, the eight excellent pearls, and the three (bamboo poles which had the size of) chariot poles, besides a collection of the most precious chanks, together with many valuable objects.

³²⁹ Jambudīpassa Y, Jambumaṇḍassa G1 N.

³³⁰ sāsanaṃ dhanam A B G2, sāsanaṃ dhanam Z, sāsanaodanam N, sāsanaṃ odakam G1. pasādhanam dhanam?

³³¹ uṭṭhehi kattāra N, uṭṭh° sattā G1, aṭṭhehi muttehi Y. uṭṭhehi tāta? – pavacchehi G1 N, payacchehi Y. pañcchehi? – mama sahāyakam N, sahāyam mama Y.

³³² The king addresses his nephew Ariṭṭha; see the Mahāvamsa, p.69

³³³ Comp. Mahāvamsa Tīkā: dijan ti Hālipabbatam nāma brāhamaṇam, amaccan ti Mallānāmakaṃ ca amaccam, gaṇakan ti Gaṇakaputtatissam nāma gaṇakaṃ cā ’ti.

³³⁴ °ttayam cetam A B G2, °ttayam ceva Z, sayam cātam G1, sayañjāta N. – bahuratanapar° A.

**31. amaccam̐ senāpatiṃ Ariṭṭham̐ Sālañ ca Parañcapabbatam̐
Puttam̐ Tissagaṇakañ ca hatthe pāhesi khattiyo.³³⁵ |**

31. The king sent his minister Sāla and his commander-in-chief Ariṭṭha, Parantapabbata, and his astrologer Puttatissa, who were delighted (?) (with this service).

Devānampiyatissa’s Coronation, 1st telling

**32. chattañ cāmarasañkhañ ca veṭṭhanam̐ kaṇṇabhūsanam̐.
Gaṇḍodakañ ca bhīṅkāram̐ sañkhañ ca sivikena ca³³⁶ |**

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. nandiyāvaṭṭam̐ vaḍḍhamānam̐ rājābhiseke pesitā
adhovimam̐ vatthayugam̐ aggañ ca hathapuñchanam̐³³⁷ |**

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,³³⁸ costly towels, –

**34. haricandanam̐ mahāaggham̐ aruṇavaṇṇamattikam̐
harītakam̐ āmalakam̐ imam̐ sāsanam̐ pi pesayi: |**

34. most precious yellow sandal wood, and measures of rouge, yellow, and emblic myrobalan; and therewith he sent this message:

**35. buddho dakkhiṇeyyān’ aggo dhammo aggo virāginam̐,
saṅgho ca puññakkhettaggo, tīṇi aggā sadevake. |**

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 Parantapabbatam̐? – haṭṭhe?

³³⁶ chattañ ca sārāpāmaṅgañ? comp. 12, 1. 17, 83. – kannasīvakam̐ G1 N, kannabhūsanam̐ Y; kaṇṇabhūsanam̐? – sañkhham̐ Y, kaññam̐ N.

³³⁷ rājābhisekapesitā X, – dussayugam̐ N, dukkavhagam̐ (corr. into dukkavagam̐) G1, vatthayugam̐ A B G2 Z. vatthakoṭim̐? comp. 12, 2. 17, 84. – aggam̐ B, aggham̐ A G2, anaggam̐ C R, anaggham̐ M, ekam̐ G1 N.

³³⁸ I have adopted Turnour’s translation of “adhovimam̐” (Mahāvamsa, p. 70)

36. imañ cāham namassāmi uttamattāya khattiyo.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 paṇṇākāraṃ Asokadhammena pesitaṃ |**

37. Those four messengers having sojourned five months (in Pāṭaliputta, departed,) taking away the presents sent by Asokadhamma, –

**38. visākhamāse dvādasapakkhe Jambudīpā idhāgatā
abhisekaṃ saporivāraṃ Asokadhammena pesitaṃ³⁴⁰ |**

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. dutiyaṃ abhisiñcittha rājānaṃ Devānampiyaṃ.
abhisitto dutiyābhiseko visākhamāse uposathe.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.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.

Rājābhisekabhaṇḍaṃ Niṭṭhitaṃ

Here ends the Description of the things for the Royal Coronation

Bhāṇavāraṃ Ekādasamaṃ

The Eleventh Section for Recitation

³³⁹ uttamattāya A B G, After “khattiyo”, one or two lines similar to 12, 6 are wanting.

³⁴⁰ vesākhamāse A.

³⁴¹ dutiyābhisekena? comp. 17, 87. – vesākhamāse!

³⁴² tayo māsaṃ A B G2.

XII. [The Coming of Mahinda]

Devānampiyatissa's Coronation, 2nd telling

1. [62] ³⁴³Vālavījanīm uṇhīsam khaggañ chattañ ca pādukaṃ
veṭhanam sārāpāmaṅgaṃ bhīṅkāraṃ nandivaṭṭakaṃ |

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. sivikaṃ saṅkhaṃ Gaṅgodakaṃ adhovimaṃ vatthakoṭiyam
suvaṇṇapātikaṭacchum mahaggham hatthapuñchanam ³⁴⁴ |

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. Anotattodakaṃ kājam uttamaṃ haricandanaṃ
aruṇavaṇṇamattikaṃ añjanaṃ nāgamāhaṭam |

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. harītakam āmalakam mahaggham amatosadham
saṭṭhivāhasatam sālim sugandham sukamāhaṭam
puñṇakammābhinibbattam 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. aham buddhañ ca dhammañ ca saṅghañ ca saraṇam gato
upāsakattam 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 c’ etaṃ Dīpavaṃse”) in the Samantapāsādikā.

³⁴⁴ Instead of “Gaṅgodakaṃ adhovimaṃ” the Samantap. reads “vaṭṭamaṣaṇ ca adhovim”. – °koṭikaṃ, the Samantap.

³⁴⁵ upāsakattam vedesiṃ, the Samantap.

**6. imesu tīsu vatthusu uttame jinasāsane
tvam pi cittam pasādehi saraṇam upehi satthuno.³⁴⁶ |**

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. imam sambhāvanam katvā Asokadhammo mahāyaso
pāhesi Devānampiyassa; gatadūtena te saha³⁴⁷ |**

7. Doing honour (to Devānampiyatissa by) this (commission), Asoka the illustrious despatched the messengers to Devānampiya. [168] As the messengers had departed, –

**8. Asokārāme pavare bahū therā mahiddhikā
Laṅkātalānukampāya Mahindam etad abravum: |**

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. samayo Laṅkādīpamhi patiṭṭhāpetu sāsanaṃ,
gacchatu tvaṃ mahāpuñña pasāda dīpalaṅjakaṃ.³⁴⁸ |**

9. “The time has come to establish the Faith in the island of Laṅkā; go, most virtuous one, convert the island of Laṅkā.”

**10. paṇḍito sutasampanno Mahindo dīpajotako
saṅghassa vacanam sutvā sampaṭicchi sahaḅgaṇo |**

10. The wise and learned Mahinda, the enlightener of the island, having heard the speech of the Fraternity, consented together with his companions.

³⁴⁶ saddhāsaraṇam upehisi, the Samantap.

³⁴⁷ samasamaṃ N, chamagham (corrected into samasamaṃ) G1, sambhāvanam A B G1
Z. – gataṃ dūtena B G Z.

³⁴⁸ gaccha tuvaṃ A. – pasāda (°dā) B G) dīpalaṃcakaṃ A B G, pasāda dīpalaṅjakaṃ N, Laṅkādīpaṃ pasāditum Z. pasādaya dīp°? I cannot give any satisfactory explanation of the last word, which is spelt in N with ṅj, in the other MSS. frequently with ṅc, sometimes with ṅch. In the Apadāna (Phayre MS., fol. khai) it is said of a Buddha w[h]o is going to cross the Gaṅgā: āgantāva ca sambuddho āruhi nāvalaṅcakaṃ. Prof. E. Kuhn proposes to take °laṅcaka as connected with sansc. laṅja which the lexicographers give as a synonym of kaccha.

**11. ekamsañ cīvaram katvā paggahetvāna añjalim
abhivādayitvā sirasā: gacchāmi dīpalañjakam. |**

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 Uttiyo thero Baddhasālo ca Sambalo | [63]**

12. The (prince) called Mahinda became then the chief of that number; Iṭṭhiya and the Thera Uttiya, Bhaddasāla and Sambala, –

**13. sāmaṇero ca Sumano chaḷabhiñño mahiddhiko,
ime pañca mahātherā chaḷabhiññā mahiddhikā
Asokārāmamhā nikkhantā caramānā sahaggaṇā, |**

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 Vedissagiriyaṃ gatā.
vihāre Vedissagirimhi vasitvā yāvadicchakam³⁴⁹ |**

14. Wandering from place to place they reached Vedissagiri. They sojourned as long as they liked in the monastery of Vedissagiri.

**15. mātaram anusāsetvā saraṇe sīle uposathe
patiṭṭhapesi saddhamme sāsane dīpavāsinaṃ. |**

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. sāyaṇhe paṭisallāna Mahindathero mahāgaṇī
samayaṃ vā asamayaṃ vā vicintesi rahogato.³⁵⁰ |**

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 Vedissagiriyaṃgatā N, Vedissagirisāṅgatā G1, Cetiyaḡirisāṅgatā Y. Vedissagirikam
gatā? – Cetiyaḡirimhi A B G, Cetiyaḡiri Z, Vedissagīrimhi N.

³⁵⁰ paṭisallīno?

**17. terasaṅkappaṃ aññāya Sakko devānam issaro
pātur ahū therasammukhe santike ajjhabhāsatha: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 Laṅkāḍīpapasādanam,
khippaṃ gaccha varadīpaṃ anukampāya pāṇinam. |**

18. “The time has come to thee, great hero, to convert Laṅkāḍīpa; go quickly to the best of islands out of compassion for created beings.

**19. Laṅkāḍīpavaramṃ gaccha dhammaṃ desehi pāṇinam,
pakāsaya catusaccaṃ satte mocehi bandhanā. |**

19. Go to the most excellent Laṅkāḍīpa, preach the Dhamma to created beings; proclaim the four Truths, release men from the fetters (of sin); –

**20. sāsanam buddhajeṭṭhassa Laṅkāḍīpamhi jotaya.
byākatam c’ āsi nāgassa bhikkhusaṅgho ca sammato,³⁵² |**

20. make illustrious the doctrine of the supreme Buddha in Laṅkāḍīpa. Thy (advent) [169] has been foretold by the Chief (of the Faith); the fraternity of Bhikkhus has elected thee –

**21. aham ca veyyāvatikaṃ Laṅkāḍīpassa cāgame
karomi sabbakiccāni, samayo pakkamituṃ tayā. |**

21. and I shall do service to thee at thy arrival in Laṅkāḍīpa and perform all that is necessary; it is time for thee to depart.”

**22. Sakkassa vacanam sutvā Mahindo dīpajotako
bhagavatā subyākato bhikkhusaṅghena sammato |**

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 terasaṅkappaṃ N, tesam saṅk° Y, therasaṅkappaṃ?

³⁵² byākatam casi (cāsi N) nāgassa G1 N, byākato Sakyasiṅgho ca (°siṅgho A) A B G2, byākate Sakyasiṅghassa Z. byākato c’ asi nāgassa?

**23. Sakko ca maṃ samāyāci, paṭiṭṭhissāmi sāsanaṃ.
gacchāṃ' ahaṃ Tambapaṇṇim, 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. sabbadukkhakkhayaṃ maggaṃ na suṇanti subhāsitaṃ.
tesaṃ pakāsayissāmi, gamissaṃ dīpalañjakaṃ. |**

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
gamaṇaṃ Laṅkātaḷaṃ ṇatvā āmantayi sahaḡgaṇe
Mahindo gaṇapāṃmokkho samānupajjhāyake 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 Bhaṇḡuko ca upāsako,
channaṃ ca chaḷabhiññāṇaṃ pakāsesi mahiddhiko: | [64]**

26. the novice Sumana, and the lay-disciple Bhaṇḡuka. 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 bahulaṃ ajja Laṅkādīpaṃ varuttamaṃ,
pasādema bahū satte, paṭiṭṭhāpessāma sāsanaṃ.³⁵⁵ |**

27. “Let us go now to the extensive, most excellent island of Laṅkā, let us convert many people and establish the Faith.”

³⁵³ paṭiṭṭhassāmi G1. paṭiṭṭhapessāmi?

³⁵⁴ “Laṅkātaḷaṃ” may be the correct reading; I should prefer, however, “kālakālaṃ” (the right and the wrong time). – sahaḡgaṇo N, sahaḡaṇo B G2, saḡaḡaṇe A Z, samāgaṇe G1.

³⁵⁵ lahuṃ A B G2, balaṃ Z, bahulaṃ G1 N.

**28. sādhu 'ti te paṭissutvā sabbe attamanā ahū:
gacchāma bhante samayo nage Missakanāmake,
rājā ca so nikkhamati katvāna migavaṃ 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
paṭisallānatassa idaṃ 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 dīpaṃ pasādayissati, vitthārikaṃ karissati jinasāsanam,
anupavattissati dhammacakkaṃ, satte mahādukkhā uddharitvā thale
paṭiṭṭhāpessati, 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 nagaṃ °makam A B G2.

³⁵⁷ Mahindo nāma bhikkhu A. Comp. the following passage which occurs identical both in the Samantapās. and in the Thūpavaṃsa: “sammāsambuddhena ca tumhe byākātā anāgate Mahindo nāma bhikkhu Tambapaṇṇidīpaṃ pasādessatī”. – anupavattessati? – phale A B G2.

31. evañ ca pana bhagavatā niddiṭṭho idāni etarahi therena ca āṇatto bhikkhūhi ca dīpapasādanāya. kālo mahāvīra dīpaṃ pasādetuṃ, tuyh' eso vāro anuppatto, vahassu etaṃ bhāraṃ, pasādehi Tambapaṇṇiṃ, vitthārikaṃ karohi jinasāsanam. ahaṃ tava sisso pubbuṭṭhāyī paṭṭhacaro veyyāvaccakaro homīti.³⁵⁸ |

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. bhagavato satthuno vacanam sampaṭicchitvā Tambapaṇṇiṃ tāressāmi ālokañ ca dassessāmi, jinatejaṃ sammā vaḍḍhissami. aññānabhavatimirapaṭalapihitapaṭikujjitā issāmaccheraparetadandhaduddhammavipallāsānuggatā kummaggaṭipanna vipathe pakkhantā tantā kulakajātā gulāguṇṭhikajātā muñjababbajabhūtā aññānabhavatimiraavijjandhakārā nīvaraṇakilesasakalabhūtā mahātimiraavijjandhakārena āvutaophuṭapihitapaṭicchannapariyonaddhā Tambapaṇṇi.³⁵⁹ | [65]

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, niddiṭṭham A, niddiṭṭhim B, niṭṭhiṭṭhim G, niccaṃ Z.

³⁵⁹ tāressāmi A Z, tārassāmi B G, tarissāmi N. – sambhāyissāmi N, sammā vaḍḍhissāmi A B G2, sammā vayissāmi G1, vaḍḍhissāmi Z. sammā vaḍḍhessāmi? – °paretā dandhā? – °paṭipannā? – Comp. Grimblot, Sept. S., p. 245. – °kilesajālabh° A, °kilesajalabh° B G2, °kilesasalabh° G1, °kilesasalilabh° Z, kilesasakalabh° N. kilesasakalābhībhūtā? – °ophuṭa° N, °omuka° A, °omukka° B G2, °omuta° G1 Z.

33. avijjandhakāraṃ bhinditvā ālokaṃ dassayissāmi, jotayissāmi kevalaṃ Tambapaṇṇiṃ jinasāsanā ti. evaṃ ussāhito ca paṇa vāsavindena devarājena evaṃvācasinkena uṭṭhāya paṭisallānā viriyapāramippatto apalokayi bhikkhusaṅghan ti.³⁶⁰ |

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 mayaṃ Tambapaṇṇiṃ, nipuṇā Tambapaṇṇikā, sabbadukkhakkhayaṃ maggaṃ na suṇanti subhāsitaṃ. tesāṃ santappayissāma gacchāma dīpalañjakaṃ ti.³⁶¹ |

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 vasitvā tiṃsa rattiyō: kālāṇ ca gamaṇaṃ dāni, gacchāma dīpam uttamaṃ.³⁶² |

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 haṃsarājā va ambare, evaṃ uppatitā therā nipatiṃsu naguttame.³⁶³ |

36. They flew through the air from Jambudīpa, as the king of swans flies in the [171] air. Having thus risen, the Theras alighted on the best of mountains (Missaka).

37. purato puraseṭṭhassa pabbate meghasannibhe patiṭṭhahimsu Missakakūṭamhi haṃsā 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.

³⁶⁰ jotayissāmi is wanting in Y. ālokaṃ dassayissāmi kevalaṃ Tambapaṇṇiṃ, jotayissāmi jinasāsanā ti? – °vācayitena A, °vācayimtena B G2. evaṃvācakena?

³⁶¹ tesāṃ pakāsayissāma? (comp. v. 24).

³⁶² Cetiyaḡiriye A Z, Cetiye ḡ B G, Vedissagiriye N. – Samantap.: kālo ca gamaṇassā `ti. I believe that we ought to adopt ths reading in the Dīpavaṃsa also.

³⁶³ patitā A G2, patinā B, paṭinā G1, palinā N, Samantap.: idaṃ vatvā mahāvīro uggamchi Z. paḷinā?

**38. Mahindo nāma nāmena saṅghatthero tadā ahū,
Iṭṭhiyo Uttiyo thero Baddhasālo ca Sambalo |**

38. The (Thera) called Mahinda was then the chief of that fraternity; Iṭṭhiya, Thera Uttiya, Bhaddasāla, and Sambala, –

**39. sāmaṇero ca Sumano Bhaṇḍuko ca upāsako,
sabbe mahiddhikā ete Tambapaṇṇipasādakā. |**

39. the novice Sumana, and the lay-pupil Bhaṇḍuka, all these possessing the great (magical) powers, were the converters of Tambapaṇṇi.

**40. tattha uppatito thero haṃsarājā ca ambare
purato puraseṭṭhassa pabbate meghasannibhe³⁶⁴ |**

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. patiṭṭhito Missakakūṭamhi haṃsā va nagamuddhani.
tasmañ ca samaye rājā Tambapaṇṇimhi issaro³⁶⁵ |**

**42. Devānampiyatisso so Muṭasīvassa atrajo.
Asoko abhisitto ca vassam aṭṭhārasam ahū, |**

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 Tambapaṇṇi. The eighteenth year had elapsed since the coronation of Asoka, –

**43. Tissassa ca abhisitte sattamāse anūnake
Mahindo dvādasavasso Jambudīpā idhāgato. |**

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. gimhāne pacchime māse jeṭṭhamāse uposathe
anurādhajeṭṭhanakkhatte
Mahindo gaṇapāmokkho Missakagirim āgato.³⁶⁶ |**

44. In the last month of summer, on the full moon day of the month Jeṭṭha, under the asterisms Anurādhā and Jeṭṭha, Mahinda at the head of his companions arrived on mount Missaka.

³⁶⁴ uppatitā therā?

³⁶⁵ patiṭṭhitā?

³⁶⁶ gimhānam G N, °na B, °ne A Z. – °girim āgato A B G2, °girim uggato N, °gripabbato G1, °gripabbate Z.

**45. migavaṃ nikkhami rājā, Missakagirim upāgami
devo gokaṇṇarūpena rājānaṃ abhidassayi. | [66]**

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. disvāna rājā gokaṇṇaṃ tararūpo 'va pakkami,
piṭṭhito anugacchanto pāvisi pabbatantaram.³⁶⁷ |**

46. The king, seeing the elk, quickly rushed on him and running behind him he came to a place enclosed by hills.

**47. tath' eva antaradhāyi yakkho therassa sammukhā,
nisinnaṃ theram adakkhi, bhīto rājā ahū tadā. |**

47. There the Yakkha disappeared near the Thera; seeing the Thera sitting there, the king was frightened.

**48. mamaṃ yeva passatu rājā eko ekaṃ, na bhāyati,
samāgate balakāye atho passatu bhikkhunaṃ. |**

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. tath' addasaṃ khattiyabhūmipālaṃ
paduṭṭharūpaṃ migavaṇṇaṃ carantaṃ,
nāmena taṃ ālapi khattiyassa:
āgaccha Tissā 'ti tadā avoca.³⁶⁸ |**

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. ko 'yaṃ kāsāvavasano muṇḍo saṅghāṭipāruto
eko adutiyo vācaṃ bhāsati maṃ amānusim? |**

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 [172] me in the language of non-human beings?”

³⁶⁷ tararūpo N, tadarūpo G1, tathārūpo Y.

³⁶⁸ addasa A. – duṭṭhar° A B G, paduṭṭhar° Z n.

**51. samaṇo 'ti maṃ manussalokeyaṃ khattiya pucchasi bhūmipāla.
samaṇā mayaṃ mahārāja dhammarājassa sāvakā
tam eva anukampāya Jambudīpā idhāgatā.³⁶⁹ |**

51. (Mahinda replied:) “I whom you ask, o prince, o protector of the earth, am a Samaṇa 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. āvudhaṃ nikkhipivāna ekamantaṃ upāvisi,
nisajja rājā sammodi bahuṃ atthūpasamhitā. |**

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 vacanaṃ nikkhipivāna āvudhaṃ
tato therāṃ upagantvā sammoditvā ca pāvisi.³⁷⁰ |**

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 anupubbaṃ samāgatā
parivāretvāna aṭṭhaṃsu cattārīsa sahassīyo. |**

54. Gradually the ministers and the troops also arrived; fourty thousand men in number they surrounded (the king and the Theras).

**55. divvā nisinnatherānaṃ balakāye samāgate:
aññe atthi bahū bhikkhū sammāsambuddhasāvakā? |**

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 iddhipattā ca cetopariyakovidā
khīṇāsavā arahanto bahū 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 Arahatsip.”

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 are written by the author of the Dīpavaṃsa; see the Introduction. – °*lokiyaṃ?* – *pucchasi* N, *passasi* A *pacchasi* G1.

³⁷⁰ *sammoditvāna* Y, °*tvā* ca N. – *c'* *upāvisi!*

**57. ambopamena jānitvā paṇḍit' āyaṃ arindamo
desesi tattha suttantaṃ hatthipadam anuttaraṃ. |**

57. After having ascertained by means of the Amba parable that this victorious king was a clever person, (Mahinda) preached to him the most excellent Hatthipada Sutta.³⁷¹

**58. sutvāna taṃ dhammavaraṃ saddhājāto va buddhimā
cattārisasahassāni saraṇaṃ te upāgamaṃ. |**

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 bhikkhusaṅghaṃ: gacchāma nagaraṃ puram.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. Devānavhayarājānaṃ subbataṃ sabalavāhanaṃ
paṇḍitaṃ buddhisampannaṃ khippam eva pasādayi.³⁷³ |**

60. Quickly (Mahinda) converted the pious, learned and wise king called Devānam(piya) together with his army.

**61. sutvāna rañño vacanaṃ Mahindo etad abravi:
gacchasi vaṃ mahārāja, vasissāma mayaṃ idha.³⁷⁴ |**

61. Hearing what the king said, Mahinda replied: “Go you, great king; we shall stay here.”

**62. uyyojetvāna rājānaṃ Mahindo dīpajotako
āmantayi bhikkhusaṅghaṃ: pabbājessāma Bhaṇḍukaṃ. |**

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.”

³⁷¹ Ed. note: Either MN 27: Cūlahatthipadopama or MN 28: Mahāhatthipadopama.

³⁷² 59. 60. Probably we should transpose these two verses.

³⁷³ Devānavhayarājānaṃ (°vharāj° M) Y, Devānampiyarājānaṃ N.

³⁷⁴ gacchāhi?

**63. therassa vacanaṃ sutvā sabbe turitamānasā
gāmasīmaṃ vicinitvā pabbājetvāna Bhaṇḍukaṃ,
upasampadañ ca tatth' eva arahattañ 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 Arahatsip.

**64. girimuddhani ṭhito thero sārathim ajjhabhāsatha:
alam yānaṃ na kappati paṭikkhitaṃ tathāgataṃ.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. uyyojetvāna sārathim thero vasī mahiddhiko
gagane haṃsarājā va pakkamimsu vihāyasā,
orohetvāna gaganā paṭhaviyaṃ patiṭṭhitā.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. nivāsanaṃ nivāseṇte pārūpīte ca cīvaraṃ
disvāna sārathi tuṭṭho rājānañ 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 sārathim rājā amacce ajjhabhāsatha:
maṇḍapaṃ paṭiyādeṭha 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 v° mahiddhikā? – ārohitvāna Z, ārohetvāna A B G, orohetvāna N. orohitvāna?

³⁷⁸ [pārūpī]te N, pārūpītaṃ Z, °pītaṃ A, phārūpītañ B, phārūpītañ G. pārūpante?

**68. kumārā kumāriyo ca itthāgārañ ca deviyo
dassanañ abhikañkhantā there passantu āgate. |**

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 vacanañ amaccā kulajātikā
antonivesanamajjhe akaṃsu dussamaṇḍapam.³⁷⁹ |**

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. vitānañ chāditañ vatthañ suddhañ setañ sunimmalañ
dhajasañkharivārañ setavatthehi 'lañkatañ, |**

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. vikiṇṇavālukā setā setapupphasusanthañ
alañkatamaṇḍapā setā himagabbhasamūpamā.³⁸⁰ |**

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. sabbasethehi vatthehi alaṅkāretvāna maṇḍapam
abbhantaram samam katvā rājānam paṭivedayum.³⁸¹ |**

72. Having decorated the hall with entirely white cloth and having made the floor level, they spoke to the king:

**73. pariniṭṭhitañ mahārāja maṇḍapam sukatañ subham,
āsanam deva jānāhi pabbajitānulomikañ. |**

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 mahāvamsa, p. 82 1, 2). °mandapam setam °mam?

³⁸¹ abhuttaram N, abbhuntara G1.

**74. taṅkhaṇe sārathi rañño anupatto paveditum: [68]
yānam deva na kappati bhikkhusaṅghassa nisīditum.³⁸² |**

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. ayaṃ acchariyam deva sabbe therā mahiddhikā
paṭhamam maṃ uyyojetvā pacchā hutvā pur’ āgatā.³⁸³ |**

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. uccāsayanamahāsayanam bhikkhūnam na ca kappati,
bhummattharaṇaṃ jānātha te therā āgacchanti.³⁸⁴ |**

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 therānam 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. pattam gahetvā therānam saha therehi khattiyō
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. rañño antepuram thero pavisetvāna maṇḍapam
addasa santhatam bhūmiṃ āsanam dussavāritam.³⁸⁵ |**

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.

³⁸² pavedayi (°yī A [°]yīm B) A B G2. °saṅghena N, °saṅghe G1.

³⁸³ aho acchariyam?

³⁸⁴ āgacchanti Y (āgacchante G1), agacchante N.

³⁸⁵ pavisitvāna! – āsane dussacāruke A B G2, āsanam (āsana G1) dussavāritam G1 N, āsanam dussalaṅkatam Z. ās° dussacchāditam?

**80. nisīdīmsu yathāpaññatte āsane dussavārite,
nisinne udakaṃ datvā yāguṃ datvāna khajjakam.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. paṇītam bhojanam rañño sahatthā sampavārayi.
bhuttāvibhojanam theram onītapattapāṇinam³⁸⁷ |**

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 Anulādevim saha antoghare jāne:
okāsañ jānātha devī, kālo te payirupāsituṃ. |**

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. therānam abhivādetvā pūjetvā yāvadicchakam
Anulā nāma mahesī kaññāpañcasatāvātā³⁸⁸ |**

83. Queen Anulā, surrounded by five hundred girls, bowed to the Theras and honoured them to her heart’s content.

**84. upasaṅkamitvā therānam abhivādetvā upāvisi.
tesam dhammam adesesi petavatthum bhayānakam³⁸⁹ |**

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, –

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 Dīpavaṃsa. 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 paṇītena khādaniyena bhojaniyena sahatthā santappetvā sampavāretvā Anulādevīpamukkhāni pañca itthisatāni therānam abhivādanam pūjāsakkāraṃ ca karontū ’ti pakkosāpetvā ekamantaṃ nisīdi.”

³⁸⁸ This stanza is wanting in B G2. – °vatā A G1, ca tā Z n.

³⁸⁹ tāsam?

**85. vimānaṃ saccasaṃyuttaṃ pakāsesi mahāgaṇī.
sutvāna taṃ dhammavaraṃ saddhājātā vibuddhimā³⁹⁰ |**

**86. Anulā mahesī sahakaññāpañcasatā tadā
sotāpattiphale ’ṭṭhamsu, paṭhamābhisamayo ahū. |**

85-86. the Vimāna stories, the Saccasaṃyutta.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).

***Bhāṇavāraṃ Dvādasamaṃ**
The Twelfth Section for Recitation*

³⁹⁰ vibuddhimā N, bhibuddhimā Y. saddhājāto va buddhimā (comp. v. 58)?

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 mahāsaddam upayuttamakampuram:
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. ayam deva mahāsenā saṅghadassanam āgatā,
dassanam alabhamānā mahāsaddam akamsu 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. antepuram susambādham janakāyā patitthitum,
hatthisālam asambādham, theram 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 utthahitvāna āsanā
rājagharā nikkhamitvā hatthisālam 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. hatthisālamhi pallaṅkam paññāpesum mahāraham,
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.

³⁹² gaṇā N, vanā G2, te Y.

³⁹³ upasaṅkamma kāritam G2, upayuttam akampuram N, upayuttanakam mayam G1. I refrain from offering any conjecture.

**7. nisinna pallaṅkavare Mahindo gaṇapuṅgavo
kathesi tattha suttantaṃ devadūtaṃ varuttamaṃ.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 devadūtaṃ taṃ pubbakammaṃ sudāruṇaṃ
bhītā saṃvegaṃ āpāduṃ nirayabhayatajjitā.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. ñatvā bhayaṭṭite satte catusaccaṃ pakāsaya.
pariyosāne sahaṣṣānaṃ 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
Mahānandanavanaṃ nāma uyyānaṃ dakkhiṇā pure,³⁹⁸ |**

11. The crowd left the town by the southern gate; there was a pleasure garden called Mahānandana, to the south of the town.

³⁹⁴ nisinno A B.

³⁹⁵ Ed. note: MN 130.

³⁹⁶ bhītā saṃvegaṃ āpāduṃ N, bhītā saṃtemāpāruṃ G1, bhītiṃ sattā (satte Z) pāpuniṃsu Y.

³⁹⁷ °sālāya Y, °sālama G1, °sālamhā N.

³⁹⁸ dakkhiṇadvāro A1, °rā A2 B G2, °re G Z n. dakkhiṇadvārā? comp. 14, 11. 55. – Mahānandanavanaṃ B G N, °nandanavanaṃ A Z. – dakkhiṇā pure N, dakkhine pure A B G2, dakkhiṇaṃ puram G1 Z. dakkhiṇā (°ṇam?) purā?

**12. rājuyyānamhi pallaṅkaṃ paññāpesuṃ mahārahaṃ,
tattha therō nisīditvā kathesi dhammam uttamaṃ. |**

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 suttantaṃ bālapaṇḍitaṃ uttamaṃ,
tattha pāṇasahassānaṃ dhammābhisamayo ahū. |**

13. There he preached the most excellent Bālapaṇḍita Suttanta.³⁹⁹ At that time one thousand created beings attained sanctification through the Dhamma.

**14. mahāsamāgamo āsi uyyāne Nandane tadā,
kulagharaṇī kumārī ca kulasuṇhā kulaputtiyo | [70]**

**15. saṅgharītā tadā hutvā therāṃ dassanam āgatā.
tehi saddhiṃ sammodento sāyaṇhasamayo ahū.⁴⁰⁰ |**

14-15. A great crowd then gathered in the Nandana pleasure garden; noble women and maidens, the daughters-in-law and the daughters of noble families crowded together in order to see the Thera. While he exchanged greetings with them, night had fallen.

**16. idh' eva therā vasantu uyyāne Mahanandane,
atisāyaṃ gamīyantā ito dūre giribbaje.⁴⁰¹ |**

16. (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.”

**17. accāsannañ ca gāmantāṃ vippakiṇṇamahājanaṃ,
rattim saddo mahā hoti, Sakkasālūpamaṃ imaṃ
paṭisallānasārappaṃ alaṃ gacchāma pabbataṃ. |**

17. (Mahinda replied:) “The town, which is filled with so many people, is too close by; in the night there will be a great noise; nay, let us go to that mountain which is like the palace of Sakka and well fitting for a retired existence.”

³⁹⁹ Ed. note: MN 129.

⁴⁰⁰ saṅgharītā N, saṅghariva (°rīva M) Y. saṅghaṭṭitā? – tāhi saddhiṃ sammodente?

⁴⁰¹ gamīyantā B G, gamayantā A, gamīyantā Z n. Samantap.: “akālo bhante idāni tattha gantum” I conjecture “agamaniyam”

**18. Mahāmeghavanam nāma uyyānam vivittam 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. atthikānam manussānam abhikkamanasukhāgamam,
appakiṇṇam divā saddena, rattim saddo 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. paṭisallānasārupam pabbajitānulomikam
dassanachāyāsampannam pupphaphaladharam subham. |**

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 suparikkhittam dvāraṭṭālasugopitam,
rājadvāram suvibhattam 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 pokkharāṇī sañchannam padumuppalam
sītūdakam supatiṭṭham sādupupphabhiḡandhiyam.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. evam rammam mam’ uyyānam sahasaṅghassa phāsukam,
āvasatu tahiṃ thero, mam’ attham 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 appākiṇṇam B G.

⁴⁰³ sādupupphabhiḡandhiyam N, sādusuppagandhiyam G1, sādhu- (sādhuka- Z) suppagandhiyam Y. sādupupphābhiḡandhitam?

⁴⁰⁴ āvasatu N, āsevatu B G Z, āsavetu A.

**24. sutvāna rañño vacanam̃ Mahindo thero sahaggaṇo
amaccasaṅghaparibbūḷho agamā Meghavanam̃ 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
Mahāmeghavanuyyānam̃ pāvisi yuttajātikam̃,
uyyāne rājavatthumhi avasi thero mahāgaṇī.⁴⁰⁵ |**

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 sirasā 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 sukham̃ sayittha, phāsuvāso tuyham̃ idha?
vivittam̃ utusampannam̃ manussarāhaseyyakam̃⁴⁰⁶ |**

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. paṭisallānasāruppam̃ sappāyañ ca senāsanam̃.
tato attamano rājā haṭṭho samviggamānaso |**

28. convenient for a retired existence and desirable.” The king, delighted by that speech, rejoicing and excited, –

**29. añjalim̃ paggahetvāna idam̃ vacanam̃ abravī,
sovaṇṇabhiṅkāram̃ gahetvā onjesi mahīpati:⁴⁰⁷ | [71]**

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:

⁴⁰⁵ yuttajātikam̃ (suttaj° G1) Y, suddhajātikam̃ N.

⁴⁰⁶ kacci vo? [Attached to number 26 in text].

⁴⁰⁷ We ought to transpose the two two hemistiches.

**30. im āhaṃ bhante uyyānaṃ Mahāmeghavanaṃ subhaṃ
cātuddisassa 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. narindavacanaṃ sutvā Mahindo dīpajotako
paṭiggahesi uyyānaṃ 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. dadantaṃ paṭigaṇhantassa Mahāmeghavanaṃ tadā
kampittha paṭhavī tattha nānāgajjitakampanaṃ.⁴⁰⁸ |**

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. paṭiṭṭhapesi saṅghassa narindo Tissasavhayo,
Mahāmeghavanuyyānaṃ Tissārāmaṃ akamsu taṃ. |**

33. The chief of men called Tissa bestowed it on the Fraternity; they turned the Mahāmeghavana garden into (a monastery called) the Tissārāma.

**34. paṭiṭṭhapesi saṅghassa paṭhamāṃ Devānampiyo
Mahāmeghavanaṃ nāma ārāmaṃ sāsanārahaṃ. |**

34. The Mahāmeghavana was the first Ārāma, worthy of the Religion, which Devānampiya bestowed on the Fraternity.

**35. tatthāpi paṭhavī kampi abbhutaṃ lomahaṃsanaṃ.
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. imaṃ paṭhamam vihāram Laṅkāḍīpe varuttame,
sāsānarūhanatāya paṭhamam 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 acchariyam sabbe abbhutam lomahaṃsanam
celukkhepam pavattimsu, n’ atthi īdisakam pure. |**

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 bahum pupham Mahindam dīpajotakam. |**

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. pupham thero gahetvāna ekokāse pamuñcayi,
tatthāpi paṭhavī kampi dutiyam paṭhavikampanam. |**

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 acchariyam disvā rājasenā saraṭṭhakā
ukkuṭṭhisaddam pavattimsu dutiyam paṭhavikampanam.⁴¹⁰ |**

40. Witnessing this miracle also, the royal retinue together with the people of the kingdom shouted; this was the second earthquake.

**41. bhiyyo cittam pasādetvā rājāpi tuṭṭhamānaso:
mama kaṅkham vitārehi dutiyam paṭhavikampanam.⁴¹¹ |**

41. The delighted king who rejoiced still more, (then asked:) “Satisfy my desire (to learn the reason of) this second earthquake.”

⁴⁰⁹ sāsānarūhanatāya N, sāsānar° A G, sāsānarūhatāya B, sāsānasūhanatāya Z.
sāsānassārūḷhatāya?

⁴¹⁰ pi is wanting in Y.

⁴¹¹ vihārehi A B G, vinodehi Z.

**42. saṅghakammaṃ karissanti akuppaṃ sāsanārahaṃ,
idh' okāse mahārāja mālakan taṃ 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 pupphaṃ theram abhīharī,
thero pupphaṃ gahetvāna aparokāse pamuñcayī.
tatthāpi paṭhavī kampi tatiyaṃ paṭhavikampanaṃ. |**

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 tatiyaṃ paṭhavikampanaṃ?
sabbe kaṅkhā vitārehi akkhāhi kusalo tuvaṃ.⁴¹² |**

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. jantāgharapokkharāṇī idh' okāse bhavissati,
bhikkhū jantāgharaṃ ettha paripūrissanti sabbadā.⁴¹³ | [72]**

45. “On this spot will be the bath-house with a tank; here the Bhikkhus always will fill the bath.”

**46. uḷāraṃ pītipāmojjaṃ janetvā Devānampiyo
upanāmesi therassa jātipupphaṃ suphullitaṃ, |**

46. Devānampiya, filled with high joy and delight, presented full-blown jasmine flowers to the Thera.

**47. therō ca pupphaṃ ādāya aparokāse pamuñcayī,
tatthāpi paṭhavī kampi catutthaṃ paṭhavikampanaṃ. |**

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 – tuvaṃ. – vitārehi?

⁴¹³ paripūrissanti N, paripūriyavanti A B G, paripūriyanti Z.

**48. idam̄ acchariyaṃ disvā mahājanā samāgatā
añjaliṃ paggahetvāna namassanti mahiddhikaṃ. |**

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 anantaram̄:
kimatthāya mahāvīra catuttham̄ paṭhavikampanam̄? |**

49. The king, glad and delighted, quickly asked: “What is the reason, o great hero, of this fourth earthquake?”

**50. Sakyaputto mahāvīro assatthadumasantike
sabbadhammāṃ paṭibujjhi buddho āsi anuttaro,
so dumo idham okāse patiṭṭhissam̄ diputtame.⁴¹⁴ |**

50. “The descendant of the Sakyas, the great hero, was enlightened regarding the whole Truth near the Assattha tree; (there) he became the highest Buddha. That tree will be established on this very spot in this most excellent island.”

**51. sutvā attamano rājā tuṭṭho samviggamānaso
upanāmesi therassa jātipuppham̄ varuttamam̄. |**

51. Hearing that, the king, glad, joyful, and excited, presented most excellent jasmine flowers to the Thera.

**52. therō ca puppham̄ ādāya bhūmibhāge pamañcayī,
tatthāpi paṭhavī kampi pañcamam̄ paṭhavikampanam̄. |**

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 acchariyaṃ disvā rājāsenā saraṭṭhakā
ukkuṭṭhisaddam̄ pavattimsu, celukkhepam̄ pavattitha.⁴¹⁵ |**

53. Witnessing that miracle also, the royal retinue together with the people of the kingdom shouted and waved their garments.

⁴¹⁴ paṭibujjhi N, paṭicchi G1, paṭivijjhi Y. – idham okāse patiṭṭhissanti (°ssantu G2) uttamo A B G2, i° o° patiṭṭhissam̄ diputtame G1 N, idha hessati Z. i° o° patiṭṭhissati diputtame (comp. Mah., p. 86, 1, 11)?

⁴¹⁵ rājāsenā! – °ukkhepe pavatthita A B G, [°ukkhepam̄ pava]tthita N, °ukkhepa (°pam̄ M) pavattayum̄ Z.

**54. kimatthāya mahāpañña pañcamaṃ paṭhavikampanaṃ?
etam atthaṃ pavakkhāhi tava chandavasānugā.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. avaddhamāsaṃ pātimokkhaṃ uddisanti te tadā,
uposathaghaṃ nāma idh’ okāse bhavissati. |**

55. “Each fortnight they will here recite the Pātimokkha; on this very spot the Uposatha hall will stand.”

**56. aparaṃ pi ca okāse therāṃ pupphavaraṃ adā,
thero ca puppham ādāya tamokāse pamuñcayi.
tatthāpi paṭhavī kampa chaṭṭhaṃ paṭhavikampanaṃ. |**

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 acchariyaṃ disvā mahājanā samāgatā
aññamaññaṃ pamodanti vihāro hissatī idha.⁴¹⁷ |**

57. Witnessing this miracle also, the crowds who had assembled, joyfully thus addressed each other: “Here a Vihāra will stand.”

**58. bhiyyo cittaṃ pasādetvā rājā therānaṃ abravī:
kimatthāya mahāpañña chaṭṭhaṃ paṭhavikampanaṃ? |**

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 lābhaṃ bhikkhusaṅghā samāgatā
idh’ okāse mahārāja labhissanti anāgate.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.”

⁴¹⁶ etam atthaṃ mam’ akkhāhi? – °ānugāṃ A B G2, °ānugā G1 Z n.

⁴¹⁷ aññamaññe kaṅkhanti vihārehirājeti idha A B G2, aññamaññaṃ pamodanti vihāro hissatī (hiraññanti G1) idha G1 N; in Z the hemistich is wanting. aññamaññaṃ pamodenti vihāro hessatī idha?

⁴¹⁸ lābhā?

**60. sutvā therassa vacanam̐ rājāpi tuṭṭhamānaso
upanāmesi therassa rājā puppham̐ varuttamam̐, |**

60. Hearing the Thera's speech, the delighted king presented most beautiful flowers to the Thera.

**61. therō ca puppham̐ ādāya aparokāse pamuñcayi,
tattāpi paṭhavī kampi sattamam̐ paṭhavi kampanam̐. |**

61. The Thera accepted the flowers and scattered them on another spot; then the earth quaked again; this was the seventh earthquake.

**62. disvā acchariyam̐ sabbe rājasenā saraṭṭhakā
celukkhepam̐ pavattiṃsu kampite dharaṇītale. |**

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 mahāpañña sattamam̐ paṭhavi kampanam̐?
byākarohi mahāpañña, gaṇam̐ kaṅkhā vitāratha.⁴¹⁹ |**

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 imasmim̐ vihāre āvasanti supesalā
bhattagam̐ bhojanasālam̐ idh' okāse bhavissati. |**

64. (Mahinda replied:) "As long as learned people will reside in this monastery, the refectory and the dinner hall will be on this spot."

Bhāṇavāram̐ Terasamam̐
The Thirteenth Section for Recitation

⁴¹⁹ gaṇi B G, gaṇī A, gaṇam̐ N, jana° Z. – vihāratha A B G, vitāratha N, vinodatha Z.

XIV. [Mahāvihāra and the Cetiya-pabbata]

**1. Therassa vacanam sutvā rājā bhiyyo pasīdati,
aladdhā campakam puppham 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. thero campakapupphāni pamañcittha mahītale,
tatthāpi paṭhavī kampi aṭṭhamam paṭhavikampanam. |**

2. The Thera threw down the Campaka flowers on the ground; then the earth quaked again; this was the eighth earthquake.

**3. imam acchariyam disvā rājasenā saraṭṭhakā
ukkuṭṭhisaddam pavattiṃsu, celukkhepam pavattitha.⁴²⁰ |**

3. Witnessing this miracle, the royal retinue and the people of the kingdom shouted and waved their garments.

**4. kimatthāya mahāvīra aṭṭhamam paṭhavikampanam?
byākarohi mahāpañña, 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,
ekam doṇam mahārāja āharitvā mahiddhikā |**

**6. idh’ okāse niharitvā thūpam kāhanti sobhanam
samvegajananaṭṭhānam bahujanapasādanam.⁴²¹ |**

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 hemistich runs thus: celukkhepe pavattittha aggārāmo bhavissati.

⁴²¹ nīharitvā B G, niharitvā N, nidahitvā A Z. – kārenti Y. – vv. 7. 8. are wanting in Y.

**7. samāgatā janā sabbe rājasenā saraṭṭhakā
ukkuṭṭhisaddam pavattiṃsu 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
nivāsanam nivāsetvā pārūpetvāna cīvaram⁴²² |**

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 pattam gahetvāna pāvisi nagaram 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 nivesanam rañño, nisīditvāna āsane [74]
bhojanam tattha bhūñjitvā pattam dhovivāna 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 |**

**12. kathesi tattha suttantam aggikkhandham varuttamam.
tattha pāṇasahassānam dhammābhisamayo ahū. |**

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.

**13. desayitvāna saddhammam uddharitvāna pāṇinam
uṭṭhāya āsanā thero 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 pārūpitvāna?

⁴²³ Ed. note: AN 7.72.

**14. tattha rattim vasitvāna vītivattāya rattiya
nivāsanam nivāsetvā pārupitvāna cīvaram. |**

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. tato pattam gahetvāna pāvisi nagaram puram
piṇḍacāram caramāno rājadvāram upāgami. |**

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. pāvisi nivesanam rañño, nisīditvāna āsane
bhujanam tattha bhuñjītvā pattam dhovitvāna pāṇinā. |**

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. bhuttāvi anumoditvā nikkhami nagarā purā.
divāvihāram karitvā Nandanuyyānamuttame⁴²⁴ |**

**18. kathesi tattha suttantam āsivisūpamam subham.
pariyosāne sahasānam pañcamābhisamayo ahū.⁴²⁵ |**

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.⁴²⁶ 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. desayitvāna saddhammam bodhayitvāna pāṇinam
āsanā vuṭṭhahitvāna Tissārāmam upāgami. |**

19. Having preached the true Faith and awakened created beings, he rose from his seat and went to the Tissārāma.

⁴²⁴ anumodetvā! – karitvā N, katvāna Y.

⁴²⁵ saccābhisamayo N.

⁴²⁶ Ed. note: AN 4.110.

**20. bhiyyo rājā pasanno 'si aṭṭhamam paṭhavikampane.
haṭṭho udaggo sumano rājā therānam abravī: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 saṅghārāmam mahāraham
abhiññāpādakam bhante mahāpaṭhavikampane.⁴²⁸ |**

21. “The monastery has been firmly established, an excellent resting-place for the Fraternity. (Your) Abhiññāpādaka meditation,⁴²⁹ venerable Sir, (has caused) this great earthquake.”

**22. na kho rāja ettāvatā saṅghārāmo patiṭṭhito
sīmāsammananam nāma anuññātam 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. samānasamvāsakasīmam avippavāsam ticīvaram
aṭṭhahi sīmānimittehi kittayitvā samantato |**

**24. kammavācāya sāventi saṅghā sabbe samāgatā,
evam baddhāni sīmāni ekāvāso 'ti vuccati;
vihāram thāvaram hoti ārāmo suppatiṭṭhito.⁴³¹ | [75]**

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,⁴³² 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 aṭṭhamam A G1, paṭhamam N, aṭṭhame B Z. aṭṭhahi paṭh°? aṭṭhapaṭh°?

⁴²⁸ abhiññāpādaka, as is seen from several passages of the Samantap., is an epithet of the fourth jhāna which an Arahāt 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...

⁴³⁰ kho N, vo A G1, ve B G2 Z. – anuññātam A G1 N, aññātam Z, anuññāto B, anuññatā G2. – tathāgate G1. See 12. 64.

⁴³¹ kammavācam A. kammavācāyo? – Between v. 24 and 25 Z inserts the following words: idam vutte ca therena rājāpi etad abruvi.

⁴³² See the rules about the definition of boundaries and about the “ticivarena avipavāsa”, Mahāvagga, II, 6-12.

**25. mama puttā ca dārā ca sāmaccā saparijjanā
sabbe upāsakā tuyhaṃ pāṇena saraṇaṃ gatā. |**

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. yācāmi taṃ mahāvīra, karoḥi vacanaṃ mama,
antosīmamhi okāse āvasantu mahājanā; |**

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. mettākaruṇāparetāya sadārakkho bhavissati.
pariccāgaṇ ca janeti rājā tuyhaṃ yadicchakaṃ,⁴³³ |**

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 katapariccāgo sīmaṃ sammannayissati.
Mahāpadumo Kuñjaro ca ubho nāgā sumaṅgalā |**

28. the limit being given, the Fraternity will settle the boundaries.” Mahāpaduma and Kuñjara, the two state-elephants, –

**29. sovaṇṇanaṅgale yuttā paṭhamaṃ Koṭṭhamālake,
caturaṅginī mahāsenā saha therehi khattiyo⁴³⁴ |**

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, –

⁴³³ °paretā Z. mettākaruṇāparittāya? – sadārakkho A G1 N, °kkhā B G2 Z. – janesi C. – rājā A B G2 R2, rājā G1 Z n. – Mahinda asks the king to point out what direction the boundary line should take (see Mahāvamsa, p. 98, l. 5.). This does not imply an act of liberality (pariccāga) on the part of the king, for the ground included by the boundary line does not become *locus sacer*. Now we see that the MSS. have confounded at vv. 33. 36 the words “pariccāga” and “pariccheda”. I therefore believe that a similar confusion has taken place here also, and I propose to read: paricchedaṇ ca jānāhi rājā tuyhaṃ yadicchakaṃ, saṅgho kate paricchede...

⁴³⁴ caturaṅginīmahāseno? (see Mahāv., p. 99, II. 1. 2.)

**30. suvaṇṇanaṅgalasītaṃ dassayanto arindamo,
samalaṅkataṃ puṇṇaghaṭaṃ nānārāgaṃ dhajaṃ subhaṃ⁴³⁵ |**

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. nānāpupphadhajākiṇṇaṃ toraṇaṅ 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. mahājanapasādāya saha therehi khattiyo
nagaraṃ padakkhiṇaṃ katvā nadītīraṃ 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 sītā suvaṇṇanaṅgale
yaṃ yaṃ paṭhaviyaṃ yattha agamā Koṭṭhamālakaṃ.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. sīmaṃ sīmena ghaṭite mahājanasamāgame
akampi paṭhavī tattha paṭhamaṃ paṭhavikampanaṃ.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 samalaṅkataṃ N, sumalaṅgha G1, sumālagghi (°ggi M R) Y.

⁴³⁶ mahālaṅghiyā B G Z n, mahagghiyam A, mālagghiyam? – bahucandijalamālā B G Z n, bahuṃ ca dīpamālāsu A. bahuṃ ca dīpaṃ jalamānaṃ (comp. 6, 75)?

⁴³⁷ mahājanaṃ pasādāya N, mahājana pasādiya G1, mahājanāpasādāya Z.

⁴³⁸ mahāsīmaparicchedā A B G2, °paricchedā Z, °pariccāgo N, °pariccāgā G1. – sītaṃ N, sita G1. I propose to correct this stanza thus:

mahāsīmaparicchedaṃ sītaṃ suvaṇṇanaṅgale
kasaṃ paṭhaviyaṃ yattha agamā Koṭṭhamālakaṃ.

⁴³⁹ sīmaṃ sīmena (°me G1) G1 N, sīmāya sīmaṃ Y. – mahājane (°naṃ G1, °na Z) samāgate Y, [mahājanasamāga]mo N.

**35. disvā acchariyam sabbe rājasenā saraṭṭhakā
aññamaññaṃ pamodiṃsu: 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 nimittam bandhimsu mālake
paṭivedesi therānam 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 kattabbakiccāni sīmassa mālakassa ca
vihāram thāvarattāya bhikkhusaṅghassa phāsukam⁴⁴¹ |**

**38. mamañ ca anukampāya thero sīmāni bandhatu.
sutvāna rañño vacanam Mahindo dīpajotako |**

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 bhikkhusaṅgham: sīmam bandhāma bhikkhavo.
nakkhatte uttarāsāḷhe sabbe saṅghā samāgatā, |**

39. thus addressed the fraternity of Bhikkhus: “O Bhikkhus, let us fix the boundary.” Under the constellation of Uttarasāḷha the whole Fraternity assembled.

**40. paṭiṭṭhapetvā mālakam samānasamvāsakam nāma
sīmam bandhittha cakkhumā.
vihāram thāvaram katvā Tissārāmaṃ varuttamaṃ |**

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 vāsivā vītivattāya rattiyā
nivāsanam nivāsetvā pārupitvāna cīvaram⁴⁴² |**

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 pāvisi nagaram puram.
piṇḍacāram caramāno rājadvāram 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 nivesanam rañño nisīditvāna āsane
bhojanam tattha bhuñjitvā pattam dhovivāna pāṇinā. |**

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.
divāvihāram karitvāna uyyāne Nandane vane⁴⁴³ |**

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 suttantam āsivisūpamam tadā,
anamataggiyasuttam ca cariyāpiṭakam anuttaram. |**

45. he then preached the Āsivisūpama Suttanta, the Anamataggiya Sutta, and the incomparable Cariya Piṭaka;⁴⁴⁴ –

**46. gomayapiṇḍaovādam dhammacakkappavattanam
Mahānandanamhi tath’eva pakāsesi punappanam. |**

46. he also repeatedly propounded the Gomayapiṇḍaovāda and the Dhammacakkappavattana⁴⁴⁵ in that same place, in the Mahānandana garden.

⁴⁴² vāsivā N, vāsetvā G1, vāsayivā A B G2 Z, vasitvāna?

⁴⁴³ anumodetvā B G.

⁴⁴⁴ Āsivisūpama = AN 4.110; Anamataggiya Sutta is presumably

Anamataggasamyuttam, SN 15; Cariya Piṭaka is the final book in Khuddaka Nikāya.

⁴⁴⁵ SN 22.96 & SN 56.11.

**47. iminā ca suddantena sattāhāni pakāsaya
aṭṭha ca saṅghasahassāni pañca jaṅghasatāni ca⁴⁴⁶ |**

**48. mocesi bandhanā thero Mahindo dīpajotako.
ūnamāsam 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 than a month, –

**49. āsāḷhiyā puṇṇamāse upakaṭṭhe ca vassake
āmantaya 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.”

*Mahāvihārapaṭiggahaṇam niṭṭhitam.
Here ends the acceptance of the Mahāvihāra.*

**50. Senāsanam saṃsāmetvā 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. nivāsanam nivāsetvā pārūpitvāna cīvaram [77]
tato pattam gahetvāna pāvīsi nagaram puram. |**

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. piṇḍacāram caramāno rājadvāram upāgami,
pāvīsi nivesanam rañño, nisīdimsu 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 imāni ca suddantāni? – aṭṭha jaṅghas° N. – pañca saṅghasatāni ca A.

**53. bhojanam tattha bhuñjivā pattam dhovitāna pāṇinā
mahāsamayasuttantaṃ ovādatthāya desayi. |**

53. There (Mahinda) took his meal and cleansed the bowl with his hand; (then) he preached the Mahāsamaya Suttanta⁴⁴⁷ in order to exhort (the king).

**54. ovāditvāna rājānam Mahindo dīpajotako
āsanā vuṭṭhahitvāna anāpucchā apakkami.⁴⁴⁸ |**

54. Having exhorted the king, Mahinda, the enlightener of the island, rose from his seat and departed without taking leave.

**55. nagaramhā pācīnadvārā nikkhamitvā mahāgaṇī
nivattetvā jane sabbe agamā yena pabbatam. |**

55. The great teacher left the town by the eastern gate, and sending back all people he proceeded to the (Missaka) mountain.

**56. rājānam paṭivedesum amaccā ubbigamānasā:
sabbe deva mahātherā gatā Missakapabbatam. |**

56. The ministers were filled with anxiousness, and announced to the king: “All the great Theras, Sire, have gone to the Missaka mountain.”

**57. sutvāna rājā ubbiggo sīgham yojetvāna sandanam
abhīruhitvā ratham khippam saha devīhi khattiyo.⁴⁴⁹ |**

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. gantvāna pabbatapādam Mahindathero sahaggaṇo,
Nagaracatukkam nāma rahadam selanimmitam,
tattha nahātvā pivitvāna ṭhito pāsānamuddhani. |**

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.

⁴⁴⁷ DN 20.

⁴⁴⁸ anāpucchā 'va pakkami A.

⁴⁴⁹ yojetvā Y. – abhīruhi? – 58b is wanting in B G2. – Nāgacatukkam A, Nagaram catukkam C1 R1, Nagarām catukkam G1 M N [There seems to be no difference recorded between C1 R1 and G1 M N, perhaps one should be read Nāgaram catukkam?] Nāgacatukkam? comp. Mahāv., p. 103, I. 2. – selanippitam A G1, selanissitam?

**59. sīghaṃ vegena sedāni nippāhetvāna khattiyo
dūrato addasa therāṃ pabbatamuddhani ʔhitāṃ.⁴⁵⁰ |**

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. deviyo ca rathe ʔhatvā rathā oruyha khattiyo
upasaṅkamtivā therānaṃ vanditvā idam abravī.⁴⁵¹ |**

60. Leaving the queens in the chariot, the prince descended from the chariot, approached the Theras, saluted, and addressed them thus:

**61. rammaṃ raʔṭhaṃ jahetvāna mamañ c’ ohāya pāṇino
kimatthāya mahāvīra imaṃ āgami pabbatāṃ?⁴⁵² |**

61. “Why, great hero, have you left the delightful kingdom, myself, and the [184] people, and retired to this mountain?”

**62. idha vassaṃ vasissāma tīṇi māsaṃ anūnakaṃ
purimaṃ pacchimaṃ nāma anuññātaṃ tathāgate.⁴⁵³ |**

62. (Mahinda replied:) “Here we shall spend three full months, the Vassa which Tathāgata has allowed to begin earlier or later”.⁴⁵⁴

**63. karomi sabbakiccāni bhikkhusaṅghassa phāsukaṃ,
anukampaṃ upādāya mam’ atthaṃ anusāsatu. |**

63. (The king replied:) “I do everything that is required for the comfort of the Bhikkhu fraternity; have compassion on me, and instruct me.”

⁴⁵⁰ pantitvāna A, nanipatitvāna B G2, nippāhitvāna Z nibbāhetvāna N, nipphamhitvāna G1. nibbattetvāna?

⁴⁵¹ The words “deviyo ca rathe ʔhatvā” are wanting in A B G2. – kovediye G1 Z, deviyo N. – rathe ʔhapetvā?

⁴⁵² jahitvāna? agami?

⁴⁵³ tathāgatā A, °to B G2, °te G1 Z n. See 12, 64.

⁴⁵⁴ See Mahāvagga, III, 2, 2.

**64. gāmantam̐ vā araṇṇam̐ vā bhikkhuvassūpanāyiko
senāsane samvutadvāre vāsam̐ buddhena anūmatam̐.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. anuññātam̐ etam̐ vacanam̐ attham̐ sabbam̐ sahetukam̐, [78]
ajj’ evāham̐ karissāmi āvāsam̐ vasaphāsukam̐.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. gahaṭṭhasiddhim̐ sodhetvā oloketvā mahāyaso
therānam̐ 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 imam̐ lenam̐ ārānam̐ paṭipajjatu,
vihāram̐ thāvaratthāya sīmam̐ bandha mahāmuni. |**

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. raṇṇo bhaginiyā putto Mahāriṭṭho ’ti vissuto
pañcapañṇāsa khatteca kulejātā mahāyasā⁴⁵⁸ |**

**69. upasaṅkamitvā rājānam̐ abhivādetvā idam̐ abravum̐:
sabbeva pabbajissāma varapañṇassa santike, |**

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 °nāyiko G Z n, °ka B, °kā A. bhikkhuvassūpanāyikam̐ (adj. construed with vāsam̐)? – anumataṃ C R G1, anūmatam̐ M n, anuññātam̐ A B G2.

⁴⁵⁶ anuññātam̐ Z n, aññātam̐ A B G. Comp. 15, 5. vassaphāsukam̐?

⁴⁵⁷ v. 66 is wanting in B G2 Z. – °siddhi A G1, °saddhim̐ N. – sādhetvā?

⁴⁵⁸ khattiyā ca A, khatiyā ca B, khatte ca Z G n. tath’ eva? comp. v. 78.

**70. brahmacariyañ carissāma, tañ devo anumaññatu.
sabbesañ vacanañ sutvā rājāpi tuṭṭhamānaso |**

**71. therānañ upasaṅkamma ārocesi mahīpati:
Mahāarittapamukhā 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: sīmañ 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. samānasañvāsakā c’ eva avippavāsa ticīvarañ
vihārañ thāvarattāya sīmañ bandhāsīmāpana.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. sīmañ ca sīmantarikañ 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.

⁴⁵⁹ pabbājehi N, °jeti A G1, °jetu B G2 Z.

⁴⁶⁰ samānasañvāsakañ B G2, °kā A G1 Z, samānavāsakā N. avippavāsa A B G2 Z, °sā G1 N. samānasañvāsakañ c’ eva avippavāsañ ticīvarañ? comp. v. 23. – bandhāsīmāpana G, bandhasīmañ pana N, bandhāsīyāpana A, bandhāyīmāpana B, bandhāma C R, bandhāma bhikkhave M. sīmañ bandhīmsu mālakañ?

⁴⁶¹ v. 74 and the first hem. of v. 75 are wanting in Z. Tumbamālake B G2, Pattasamālake G1, Tumbamālake A, battīmsa mālake N. Comp. Mahav., p. 103 l. 12. – mahāsīmā ca kittesi A B G2. – Cetiyaṭṭabbate B G2. Cetiyaṭṭabbate [This is the same as the reading recorded for B G2?] Missakapabbate? (see Mahav., p. 106, l. 4.)

**75. bandhitvā mālakaṃ sabbam̐ sīmaṃ bandhitvāna cakkhumā
vihāraṃ thāvaram̐ katvā dutiyam 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 āsālhamāse uposathe
nakkhatte uttarāsālhe sīmaṃ bandhitvāna pabbate |**

76. After having consecrated the boundary on the mountain precisely on the full-moon day of the month Āsālhā, on the Uposatha day, under the constellation of Uttarāsālha, –

**77. pabbājesi Mahāriṭṭhaṃ paṭhamam̐ dutiyamālake,
upasampādesi tath' eva Tambapaṇṇikulissaro,⁴⁶² |**

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. pañcapaññāsa tath' eva pabbajjā upasampadā.
battiṃsa mālakā honti paṭhamārāme patiṭṭhitā, | [79]**

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 battiṃsa vihāre Tissapabbate,
avasesakhuddakārāme paccek' ekekamālake.⁴⁶³ |**

79. thirty-two in the second Ārāma, in the monastery of the Tissa mountain. The other small Ārāmas contained one enclosure each.

⁴⁶² °kulissaram̐ B, °rā A G2, °ro G1 Z n.

⁴⁶³ Tissap° G1 Z n, Missakap° A B2 G2, Missap° B1. See v. 75 – avasese kh° B G1.
°ārāmā °mālakā?

**80. paṭiṭṭhapetvā ārāmaṃ vihāraṃ pabbatuttame
dvāsaṭṭhi arahantā sabbe paṭhamāṃ vass' upāgatā. |**

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.

***Cetiya-pabbata-paṭiggahaṇaṃ Nitthitam**
Here ends the Acceptance of the Cetiya Mountain*

***Bhānavāraṃ Cuddasamaṃ**
The Fourteenth Section for Recitation*

XV. [The Relics, the Buddhas, and Queen Anulā]

1. Gimhāne paṭhame māse puṇṇamāse uposathe āgatā Jambudīpamhā vasimhā pabbatuttame. |

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 Jambudīpānam, anujāna rathesabha.⁴⁶⁴ |

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, saraṇam 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 ciram diṭṭho mahārāja sambuddham dipaduttamam.⁴⁶⁵ |

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. aññātam vat’ aham bhante, karomi thūpam uttamam, vijānātha bhūmikammaṃ, thūpam kāhāmi satthuno.⁴⁶⁶ |

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.”

⁴⁶⁴ vuṭṭhimha B G2. – Jambudīpānam A B G M n R, °pantam C, °pānam d’Alwis (Attanag., p. 134). Jambudīpavham?

⁴⁶⁵ °paccupaṭṭhānam A. – ciradiṭṭho A. – sambuddha °uttamo? – Comp. Mahāv., p. 104, and Sam. Pās.: “ciradiṭṭho na mahārāja sammāsambuddho, abhivādanapaccupaṭṭhānañjalikammasāmīcikammakaraṇaṭṭhānam n’ atthi.”

⁴⁶⁶ bhūmikammaṃ Y, bhūmikammaṃ N. bhūmibhāgam? Sam. Pās.: “karomi bhante thūpam, bhūmibhāgam dāni vicinatha.” – karomi Y.

**6. ehi tvam̐ Sumana nāga Pāṭaliputtapuraṃ gantvā
Asokaṃ dhammarājānaṃ evaṃ ca ārocayāhi tvam̐: |**

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 dhātuvaraṃ tassa, thūpaṃ kāhasi satthuno.⁴⁶⁷ |**

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 subbaco vacanakkhama
iddhiyā pāramipatto acalo⁴⁶⁸ suppatiṭṭhito |**

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. pattacīvaraṃ ādāya khaṇe pakkami pabbatā.
Asokaṃ dhammarājānaṃ ārocesi yathātathaṃ: |**

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 vacanaṃ tuvaṃ,
sahāyo te mahārāja pasanno buddhasāsane,
dehi dhātuvaraṃ tassa, thūpaṃ kāhati satthuno. | [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 vacanaṃ rājā tuṭṭho saṃviggaṃānaso
dhātu pattam̐ apūresi: khippaṃ gacchāhi subbata.⁴⁶⁹ |**

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 dhātuṃ d’Alwis. This may be correct.

**12. tato dhātuṃ gahevāna subbaco vacanakkhmo
vehāsaṃ abhuggantvāna agamā Kosiyasantike. |**

12. The powerful, eloquent speaker then took the relics, rose into the air and repaired to Kosiya (Indra).

**13. upasaṅkamtivā subbaco Kosiyam etad abravī:
upajjhāyassa mahārāja suṇohi vacanam tuvaṃ,⁴⁷⁰ |**

13. The eloquent man having approached Kosiya thus addressed him: “Hear, great king, the message which my teacher sends you.

**14. Devānampiyo rājā so pasanno buddhasāsane,
dehi dhātuvaṃ tassa, karissati thūpaṃ uttamaṃ. |**

14. King Devānapiya has been converted to the faith of Buddha; grant to him a most excellent relic; be is going to erect a splendid Thūpa.”

**15. sutvāna vacanam tassa Kosiyō tuṭṭhamānaso
dakkhiṇakkhakaṃ pādāsi: khippam gacchāhi subbata. |**

15. Having heard his speech, Kosiya rejoicing gave him the right collar-bone (of Buddha, saying:) “Quickly depart, pious man.”

**16. sāmaṇero ca Sumano gantvā Kosiyasantike
dakkhiṇakkhakaṃ gahevāna paṭiṭṭhito pabbatuttame.⁴⁷¹ |**

16. The novice Sumana, leaving Kosiya and taking away the right collar-bone, descended on the most excellent mountain (Missaka).

**17. sampannahirottappako garubhāvo ca paṇḍito
pesito therarājena paṭṭhito pabbatuttame. |**

17. The [187] 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.

⁴⁷⁰ subbato A B G2, °te G1 Z, °co N.

⁴⁷¹ Kosiyasantikam A N, °santike B G Z, d'Alwis. °santikā?

**18. sabhātuko mahāseno bhikkhusaṅghe varuttame
paccuggami tadā rājā buddhaseṭṭhassa dhātuyo.⁴⁷² |**

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. cātumāsaṃ komudiyāṃ divasaṃ puṇṇarattiyā
āgato ca mahāvīro ...⁴⁷³ |**

20. ... gajakumbhe patiṭṭhito.⁴⁷⁴ |

19-20. On the day of the full moon of the month Kattika, on the day of the Cātumāsa festival, the great hero arrived. (The dish with the relics) was placed on the frontal globe of the (state) elephant.

**21. akāsi so kuñcanādaṃ kamsathālaggiyāhataṃ,
akampi tattha paṭhavī paccante āgate muni.⁴⁷⁵ |**

21. (The elephant) reared, like a struck gong; at that moment the earth quaked, when the Sage in the neighbourhood (of the mountain) approached.

**22. saṅkhapaṇavaninnādo bherisaddo samāhato,
khattiyo parivāretvā pūjesi purisuttamaṃ.⁴⁷⁶ |**

22. The sound of the chanks and the roll of the drums mixed with the boom of the kettle-drums (was heard). The prince escorting (the relic) paid reverence to the highest of men.

**23. pacchāmukho hatthināgo pakkāmi pattisammukhā,
puratthimena dvārena nagaraṃ pāvisi tadā. |**

23. The noble elephant turning westward proceeded together with the foot soldiers; he then entered the town by the eastern gate.

⁴⁷² bhikkhusaṅghapurakkhato, d'Alwis.

⁴⁷³ cātumāsaṃ A B G, cāt° Z n. – komudiyāṃ A2. D'Alwis: cātumāse komudiyā divase punnaratiya. cātumāsikomudiyā divasaṃ?

⁴⁷⁴ 19b 20 These fragments do not form one hemistich, for “patiṭṭha” does not refer to Sumana, but to the relic dish, see Mahāv., p. 106, I. 8.

⁴⁷⁵ kamsapātīm (°ti A) va āhataṃ A B G2, kamsithālaggiyāhataṃ G1 Z, kamsamālaggiyāhataṃ N. D'Alwis: kamsatālaṃ viyāhataṃ.

⁴⁷⁶ purisuttame G1 N.

**24. sabbagandhañ ca mālañ ca pūjenti naranāriyo.
dakkhiṇena 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 bhūmisīsañ 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 abbhutañ lomahaṃsanāñ. |**

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. sabhātuko pasādetvā mahāmacce saraṭṭhake
thūpiṭṭhikañ 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. paccekapūjañ akāmsu khattiyā thūpañ uttamañ
vararatanehi sañchannañ dhātudīpañ varuttamañ. |**

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 °naṅgo A, °nāge 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. sacchattam̐ paccekachattam̐ dvethanavekachattam̐
tathārūpam̐ alaṅkāram̐ vālavījani dassaniyam̐.⁴⁸⁰ |**

30. (There were) white (?) canopies, separate canopies, covers (?), various (?) canopies, suitable ornaments, beautiful chowries.

**31. thūpaṭṭhāne catuddisā padīpehi vibhātakā
sataram̐si udente va upasobhanti samantato.⁴⁸¹ |**

31. Near the Thūpa a brilliancy spread in all directions over the four quarters from the lamps, like [188] the brilliancy of the rising sun.

**32. pattharilāni dussāni nānāraṅgehi cittiyo
ākāso vigatabbho hi upari ca parisobhati,⁴⁸² |**

32. Cloths brilliant with various colours were spread (?), and above (the Cetiya?) shone like (?) the cloudless sky.

**33. ratanāmayaparikkhittam̐ aggiyaphalikāni ca
kañcanavitānam̐ chattam̐ sovaṇṇavālikavicittam̐.⁴⁸³ |**

33. A canopy covered with gold, which was encircled by (ornaments) made of gems and by most precious crystal, and adorned by gold sand....

⁴⁸⁰ v. 30 is wanting in B G2. – sachattam̐ A G N; setacchattam̐ Z, comp. Mahāv., p. 104, I. 11. – dvethanaveka- (°meka- A) chattam̐ (°jattam̐ A) A G Z, dvemanussadevachattam̐ N. veṭhanam̐ anekachattakam̐? – vālavījanim̐? – dassaneyyam̐ A G Z, dassaniyam̐ N.

⁴⁸¹ “padīpehi vibhātakā” is wanting in Y. – udantave A, udanteva B G Z.

⁴⁸² pattharilāni N, pakatikāni Y. – vigatabbho hi N, viya ahosi A, viya ahāsi G, viya abhāyi B, viya abbhāsi Z. – uparūpari sobhati A Z, upari ca paris° B G, uparī ca pasobhati N. – I do not pretend to fully restore this stanza, but I will try to correct some of the blunders.

pattharitāni dussāni nānāraṅgehi cittiya (cetiye?) see Mah., p. 108, I. 10 *et seq.*, ākāso vigatabbho va uparūpari sobhati, |

⁴⁸³ aggiyaphalikāni ca A, aggiyathalikāni ca (°phalikāni ca M2) B G Z, [a]ggh[yaphalikāni ca] N.

(Mahinda related to the king the story of the relics of the three former Buddhas:)

1. Kakusandha

**34. ayaṃ passati sambuddho Kakusandho vināyako
cattālīsasahasseehi tādīhi parivārīto. |**

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
buddharaṃsānubhāvena ādicco padumaṃ 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. cattālīsasahasseehi bhikkhūhi parivārīto
abbhuṭṭhito suriyo va Ojadīpe patiṭṭhito. | [82]**

37. Accompanied by forty thousand Bhikkhus he 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. nagaraṃ Kadambakokāse nadīto āsi māpitaṃ
suvibhattaṃ dassaneyyaṃ ramaṇīyaṃ manoramaṃ. |**

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 saṃsayam 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 paṭiṭṭhite jīnasāsane |**

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. caturāsītisahassānaṃ dhammābhisamayo ahū.
Paṭiyārāmo tadā āsi dhammakarakacetiyaṃ. |**

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 jīno tamhā sayam ev' aggapuggalo 'ti.⁴⁸⁴ |**

43. Mahādeva accompanied by one thousand Bhikkhus, remained (there), and the Jina, the highest being, himself departed from that place. [189]

**44. ayaṃ passati sambuddho Konāgamano mahāmuni
tiṃsabhikkhusahassehi sambuddho parivārīto.⁴⁸⁵ |**

44. Here Sambuddha Konāgamana, the great Sage, accompanied by thirty thousand Bhikkhus, looked (over the island).

⁴⁸⁴ Mahādevo paṭiṭṭhito pakkanto ca jīno? comp. vv. 53. 64.

⁴⁸⁵ 44b sambuddho A G1 n Z, tādīhi B G2.

**45. dasasahashehi 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
buddhamaṁsānubhāvena ādicco padumaṁ 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. tiṁsabhikkhusahashehi sambuddho parivārito
abbhuṭṭhito suriyo va Varadīpe patiṭṭhito. |**

47. Accompanied by thirty thousand Bhikkhus the Sambuddha repaired to Varadīpa, resembling the rising sun.

**48. Konāgamano Mahāsumano Sumanakūṭo ca pabbato,
Varadīpe Vaḍḍhamāne Samiddho nāma khattiyo. |**

48. (The Buddha's name was) Konāgamana, (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.

⁴⁸⁶ dasasahashehi A G1 N, dasasahassī ca B G2 Z. – karuṇā passati Y. karuṇāya pharati?
comp. v. 56.

3. Kassapa

**49. dubbuṭṭhiyo tadā āsi dubbhikkhi āsi yonakā,
dubbhikkhadukkhite satte macche vappodake yathā⁴⁸⁷ |**

**50. āgate lokavidumhi devo sammābhivassati,
khemo āsi janapado, assāsesi 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 kāyabandhanacetiyaṃ.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. caturāsītisahassānaṃ dhammābhisamayo ahū. [83]
desite amate dhamme suriyo udito yathā⁴⁹⁰ |**

52. Eighty-four thousand men attained sanctification. When the Truth which delivers from death, had been preached, –

**53. bhikkhusahassaparivuto Mahāsumano 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.

⁴⁸⁷ dubbhikkhaṃ (°kkha A) setaṭṭhikaṃ A B G2, dubbhikkhi āsi yonakā G1 N, dubbhikkhe bhayapīlite Z. dubbuṭṭhikā tadā āsi dubbhikkhaṃ āsi chātakāṃ? comp. Cariyā Piṭaka: “avuṭṭhiko janapado dubbhikkho chātako mahā”; Sam. Pās.: “Varadīpe dubbuṭṭhikā ahosi dubbikkhaṃ dussassaṃ, sattā chātakarogena anayavyasanaṃ āpajanti.” – maccho N. – appodake? comp. Suttanipāta: “phandamānaṃ pajamā divvā macche appodake yathā.”

⁴⁸⁸ janussavo A B G2, °ve Z, °do G1.

⁴⁸⁹ nagaradakkh° G1 N.

⁴⁹⁰ suriye Y. – udite Y (except G1)

⁴⁹¹ ca Y, va N.

**54. ayaṃ passati sambuddho Kassapo lokanāyako
vīsatibhikkhusahasseehi sambuddho parivārito.⁴⁹² |**

54. Here Sambuddha Kassapa, the ruler of the world, accompanied by twenty thousand Bhikkhus, looked (over the island).

**55. Kassapo ca lokavidū voloketi sadevakam
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 āhutīnam paṭiggaho
pharanto mahākaruṇāya vivādam passati kuppitam |**

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
buddharamsānubhāvena ādicco padumam yathā. |**

57. and by the power of the rays [190] of his Bodhi, as the sun (awakens) the lotuses, he saw many beings in the island of Maṇḍadīpa who were to attain (supreme) knowledge.

**58. gacchissāmi Maṇḍadīpam jotayissāmi sāsanam
patiṭṭhapemi sammābham andhakāre va candimā.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 abbhuṭṭhito yathā.⁴⁹⁴ |**

59. Surrounded by multitudes of Bhikkhus the Jina proceeded through the air; resembling the rising sun he repaired to Maṇḍadīpa.

⁴⁹² sambuddho G1 n Z, tādīhi A B G2.

⁴⁹³ patiṭṭhissāmi A B G2, patiṭṭhapemi G Z, [patiṭṭhape]si N. – sammā A, sammābhā B, sammābham G2, sattānam (°nnaṃ G1) G1 N, yaṃ dhātuṃ Z.

⁴⁹⁴ suriye (°yo R) abbhuṭṭhite yathā Y (except G1).

**60. Kassapo sabbanando ca Subhakūṭo ca pabbato,
Visālaṃ nāma nagaraṃ, 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. Khematalākasāmate nagare pacchime mukhe
vihāro Pācīnārāmo, cetiyaṃ dakasāṭikaṃ.⁴⁹⁵ |**

61. To the east of the town which was situated near the Khema tank, there was the Pācīnārāma monastery; (the Cetiya at that time was) the Dakasāṭika Cetiya (Cetiya where the rain-cloak of the Buddha is preserved).

**62. assāsetvāna sambuddho samagge katvāna bhātuke
desesi amataṃ dhammaṃ paṭiṭṭhapesi sāsanaṃ.⁴⁹⁶ |**

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 paṭiṭṭhite jinasāsane
caturāsītisahassānaṃ 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
paṭiṭṭhito Maṇḍadīpe, pakkanto lokanāyako 'ti. |**

64. Glorious Sabbananda, surrounded by one thousand Bhikkhus, remained in Maṇḍadīpa; the ruler of the world departed.

⁴⁹⁵ pacchimāmukhe? comp. v. 83: uttarāmukho. – °sāṭakaṃ? Comp. 17, 10.

⁴⁹⁶ bhātuke A B G2 Z, bhāsīte G1, tāsīke N. Comp. Mahāv., p. 93, I. 13.

4. Gotama

**65. ayaṃ hi loke sambuddho uppanno lokanāyako:
sattānaṃ anukampāya tārayissāmi pāṇinaṃ.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
nāgānaṃ saṅgāmatthāya mahāsenā samāgatā.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]
mahābhayaṃ ti vipulaṃ dīpaṃ nāsentī pannaḡ.⁴⁹⁹ |**

67. The Serpents emitted smoke and flames, they raged, they spread great horror, they were destroying the great island.

**68. agamaṃ ekībhūto va: gacchāmi dīpaṃ uttamaṃ
mātulaṃ bhāḡineyyaṃ ca nibbāpessāmi pannaḡe. |**

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. ahaṃ Gotamasambuddho, pabbate Cetiyanāmake,
Anurādhapure ramme Tisso nāmāsi khattiyo.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.

⁴⁹⁷ tārayanto (°nto ca B G2) pāṇino A B G2, tārayissāmi pāṇinaṃ G1 N, desesi dhammaṃ uttamaṃ Z.

⁴⁹⁸ so va° A B G, so ca Z, te so N.

⁴⁹⁹ dhūpāyanti? see Mahāvagga, 1, 15. – verāyanti Z, verayanti A B G2, verānaṃ ca G1 N. – muhuṃ bhayanti (bhāy° A) A B G2. – vepullaṃ Z n. pharanti te mahābhayaṃ ativipulaṃ?

⁵⁰⁰ vv. 69-76 are wanting in B G2. – ayaṃ? – pabbato °nāmako?

**70. Kusinārāyaṃ bhagavā Mallānaṃ 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 chattimsa ca vassā tathā,
Mahindo nāma nāmena jotayissati sāsanaṃ. |**

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 suyare.⁵⁰¹ |**

72. In the south of the town, at a delightful place (will be) a beautiful Ārāma called the Thūpārāma.

**73. Tambapaṇṇīti sutvāna dīpo abbhuggato tadā.
sārīrikaṃ mama dhātuṃ patiṭṭhissam 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 ujudiṭṭhikā
bhava cittaṃ virājeti Anulā nāma khattiyā.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 vacanaṃ sutvā rājā theram id’ abravī:
buddhe pasannā dhamme ca saṅghe ca ujudiṭṭhikā |**

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 suyate?

⁵⁰² patiṭṭhissa N, patiṭṭhassam C G, patiṭṭhissam A M R. sārīrikā 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. bhave cittaṃ virājeti, pabbājehi Anūlakam.
akappiyā mahārāja itthipabbajjā 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. āgamissati me rājā Saṅghamittā bhaginiyā,
Anulam pabbājetvāna mocesi 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
Hemā ca Māsagallā ca Aggimittā mitāvadā
Tappā Pabbatachinnā ca Mallā ca Dhammadāsiyā,⁵⁰⁵ |**

78. Wise Saṅghamittā and clever Uttarā, Hemā 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. khīṇāsavā vasī pattā tevijjā iddhikovidā
uttamante ʒhitā tattha āgamissantī 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 mocesi A G1 Z n, moceti B G2.

⁵⁰⁵ Comp. 18, 11. 12. – Māsā B G Z, Māyā A, Hemā N. – Māragallā N. – Tappā Pabbatachinnā ca N, Sabbatā (Subb° A B G2) Sinnā va (ca M) Y. – Mālā Y. – Dhammatasiyā Y, Dhammadāpiyā N.

⁵⁰⁶ uttamatthe A Z. This may be the correct reading.

**81. mahāmatparivuto nisinno cintiye tadā [85]
mantitukāmo nisīditvā mattānaṃ etad abravī.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. Ariṭṭha nāma khattiyo sutvā devassa bhāsitaṃ |

82. Prince Ariṭṭha, having heard what the king said, –

**83. therassa vacanaṃ sutvā uggahetvāna sāsanaṃ
dāyakaṃ anusāsetvā 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 gharaṃ katvāna khattiyā
dasa sīle samādinna Anulādevīpamukhā |**

**85. sabbā pañcasatā kaññā abhijātā jutindharā
Anulaṃ parikkarontā sāyampāto bahū janā.⁵⁰⁹ |**

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

**86. nāvātithaṃ upāgantvā āropetvā mahānāvamaṃ
sāgaraṃ 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).

⁵⁰⁷ nisinne B G2 Z. – cintiye G1 Z, cintaye N, khattiye A B, khantiye G2. –
mantitukāmo? – khattiyāṃ Z, khattāṃ A B G, mattānaṃ N. (a) maccānaṃ? mantīnaṃ?
Comp. Mahāv., p. 110, I. 6.

⁵⁰⁸ dāsakaṃ Z, dāy° A B G, dār° N ayyakaṃ abhivādetvā? Comp. Mahāv., p. 110, I. 6.

⁵⁰⁹ parikkharontā?

⁵¹⁰ āruhivā? – thale patvā N, ṭhapetvāna N.

**87. Viñjhāṭaviṃ atikkanto mahāmatto mahabbalo
Pāṭaliputtam anuppatto gato devassa santike. |**

87. The powerful minister (then) crossed the Viñjha range; having arrived at Pāṭaliputta, he presented himself to the king.

**88. putto deva mahārāja atrajo Piyadassano
Mahindo nāma so thero pesito tava santikaṃ.⁵¹¹ |**

88. (Ariṭṭha thus addressed Asoka:) “Your son, Sire, your offspring, o great king Piyadassana, Thera Mahinda has sent me in your presence.

**89. Devānampiyō so rājā sahāyo Piyadassano
buddhe abhippasanno so pesito tava santike.⁵¹² |**

89. King Devānampiya, your ally, Piyadassana, who is converted to Buddha, has sent me in your presence.”

**90. bhātuno vacanam tuyham āmantesi mahā isi.
rājakaññā Saṅghamitte Anulā nāma khattiyā⁵¹³ |**

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 taṃ apalokenti pabbajjāya purakkhakā.
bhātuno sāsanam 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 rājānam idam abravi:
anujāna mahārāja, gacchāmi dīpalañjakaṃ. |**

92. quickly went to the king and thus addressed him: “Give your consent, great king; I shall go to the island of Laṅkā; –

⁵¹¹ putto deva N, putto (°tte A) te A B G, putto te deva Z. – Piyadassana B G2.

⁵¹² Piyadassana B.

⁵¹³ vv. 90 and 91a are wanting in B G2 Z, 90b also in A G1. – bh° vacanam tassā āmantesi mahā isi? – rājakaññā? comp. v. 95.

⁵¹⁴ purakkhakā Y, purakkhikā N (the same at v. 95). purekkharā? Comp. Sam. Pās.: “Anulāpi khattiyā itthisahassaparivutā pabbajjāpurekkhārā maṃ paṭimāneti.”

**93. bhātuno vacanam̐ mayham̐ 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 mayham̐ gamanam̐ vārenti dhītuyā.
bhārikam̐ me mahārāja bhātuno vacanam̐ mama, |**

94. being gone, prevent, dear, that you, my daughter, should go also.” (Saṅghamittā replied:) “Weighty, o great king, is my brother’s command.

**95. rājakaññā mahārāja Anulā nāma khattiyā
sabbā mam̐ apalokenti pabbajjāya purakkhakā.⁵¹⁶ |**

95. The royal virgins, o great king, and princess Anulā, they all look to me for their Pabbajjā ordination.”

***Bhāṇavāram̐ Paṇṇarasamam̐**
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. Caturaṅginīm mahāsenam sannayhitvāna khattiyo tathāgatassa sambodhiṃ 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 rajjesu atikkanto Viñjhāṭavīsu khattiyo atikkanto brahāraññaṃ anupatto jalasāgaram. |

2. Having passed through three kingdoms and the Viñjha range, having passed through the great forest, the prince came to the ocean.

3. caturaṅginī mahāsenā bhikkhunīsaṅghasāvīkā mahāsamuddam pakkantā ādāya bodhim uttamam.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 devānam turīyam heṭṭhato ca manussakam cātudisāmānusaturiyam, pakkantam jalasāgare.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 tam bodhiṃ imam attham abhāsatha.⁵¹⁹ |

5. Prince Piyadassana bowing paid his reverence to the Bo tree, and spoke thus:

6. bahussuto iddhimanto sīlavā susamāhito dassane akappiyam mayham atappaneyyam mahājanam.⁵²⁰ |

6. “Learned, possessed of (magical) power, virtuous, most firm ...”

⁵¹⁷ bhikkhunīsaṅghapāmukhā?

⁵¹⁸ cātudisāmān° A B G. cātuddisāmānusaturiyam?

⁵¹⁹ apaloketvā N, acalaketvā F, avaloketvā Y.

⁵²⁰ I do not try to correct the second hemistich.

**7. tattha kanditvā roditvā oloketvāna dassanaṃ
khattiyo paṭivattetvā agamā sakanivesanaṃ.⁵²¹ |**

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. udake ca nimmitā nāgā devatākāse ca nimmitā
rukkhe ca nimmitā devā nāgānivesanaṃ pi ca. |**

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. parivārayiṃsu te sabbe gacchantaṃ bodhim uttamaṃ.
amanāpā ca pisācā bhūtakumbhaṇḍarakkhasā
bodhiṃ paccantaṃ āyantaṃ parivāriṃsu amānusa.⁵²² |**

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. tāvatimsā ca yāmā ca tusitāpi ca devatā
nimmānaratino devā ye devā vasavattino |**

10. The Tāvatiṃsas and Yāmas and also the Tusita gods, the Nimmānarati gods and the Vasavatti gods –

**11. bodhiṃ paccantaṃ āyantaṃ tuṭṭhahaṭṭhā pamoditā,
tettiṃsā ca devaputtā sabbe Indapurohitā |**

11. (were) glad, joyful and delighted, when the Bo branch approached. And all the Tettiṃsa Devaputtas with Inda as their leader, –

**12. bodhiṃ paccantaṃ āyantaṃ appoṭhenti hasanti ca.
Kuvero Dhataṛaṭṭho ca Virūpakkho Virūlhako |**

**13. cattāro te mahārājā samantā caturōdisā
parivārayiṃsu sambodhiṃ gacchantaṃ dīpalañjakaṃ. |**

12-13. snapped their fingers and laughed when the Bo branch approached. The four (divine) Mahārājas of the four quarters (of the horizon), Kuvera and Dhataṛaṭṭha, Virūpakkhā and Virūlhaka, surrounded the Sambodhi tree which was carried to the island of Laṅkā.

⁵²¹ paṭivattitvā A. v. 8 is wanting in B G2. – nāgā (nāṅgā A) nivesanaṃ pi ca A G Z, nāgā nivāsanaṃ pi ca F, nāgādhivāsanaṃ pi ca N. nāganivāsane pi ca?

⁵²² 9c. parivārayiṃsu A. – v. 14 is wanting in B G2 Z. – °paṭahā ca?

**14. mahāmukhapaṭahāro divillātadindimā
bodhiṃ paccantaṃ ayantaṃ sādhu kīlanti devatā. |**

14. Mahāmukhas and kettle-drums, Divillas (?), leather-covered drums, and tabors (resounded); the gods joyfully shouted “Sādhu” when the Bo branch approached.

**15. pāricchattakapuppham̐ ca dibbamandāravāni ca [87]
dibbacandanacuṇṇam̐ ca antalikkhe pavassati,
bodhiṃ paccantaṃ āyantaṃ 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 mahābodhiṃ devā pūjenti satthuno.⁵²³ |**

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 nāgakaññā nāgapotā bahū janā
bhavanato nikkhamitvā pūjenti bodhim uttamaṃ. |**

17. The Nāga kings, the Nāga princesses, the young Nāgas, great crowds, left their residence and showed honour to the excellent Bo branch.

**18. nānāviraḡavasanā nānāraḡavibhūsitā
jalasāgare mahābodhiṃ nāgā kīlanati sādhu no.⁵²⁴ |**

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.”

⁵²³ 16a. One syllable is wanting. We should probably for “sallā” read “salaḡā” or “sallakā”; comp. Apadāna (Phayre MS., fol. kū’): “campakā salaḡā nimbā nāna- (sic) punnāgaketakā.”

⁵²⁴ sādhu no Z n, sādhuyo A F G, sādhuso B.

**19. uppalapadumakumudanīlāni satapattakaṃ
kallahāraṃ kuvalayaṃ adhimuttamadhugandhikaṃ⁵²⁵ |**

**20. takkārikaṃ koviḷāraṃ pāṭalim̐ bimbajālakam̐
asokam̐ sālapuppham̐ ca missakam̐ ca piyaṅgukam̐
nāgā pūjenti te bodhim̐ 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 Koviḷāra flowers, trumpet flowers, and quantities of Bimbajāla flowers, Asoka and Sāla flowers mixed with Piyaṅgu.

**21. āmoditā nāgakaññā nāgarājā pamoditā
bodhim̐ paccantaṃ āyantaṃ nāgā kīlanti sādhu no.⁵²⁶ |**

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. tatta maṇimayā bhūmi muttāphalिकासanthatā,
ārāmapokkharāṇiyo nānāpupphehi vicittā.⁵²⁷ |**

22. There the ground consisted of gems, and was covered with pearls and crystals; there were gardens and tanks adorned with various flowers.

**23. sattāhakaṃ vasitvāna sadevā sahamānusā
bhavanato nikkhamantaṃ pūjenti bodhim̐ uttamaṃ. |**

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.

⁵²⁵ atimuttaṃ m^o?

⁵²⁶ sādhu no N, sādhuso B G2, sādhuo A F G1 Z.

⁵²⁷ tatta A B G2 Z, tassa G1 X.

**25. bodhiṃ paccantaṃ āyantaṃ sādhu kīlanti devatā.
pāricchattakapupphaṃ ca dībbamandāravāni ca
dībbacandanacuṇṇaṃ ca antalikkhe pavassati. |**

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 āyantaṃ sambodhiparivāritā. |**

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 diguṇaṃ bhujāṃ te bodhiparivāritā. |**

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 maṅgalaṃ sotthiṃ nīyate bodhim uttamaṃ.⁵²⁸ |**

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 nīlobhāsā manoramā
kittenti bodhim uttamaṃ patiṭṭhaṃ dīpalañjake. |**

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]
sambodhiṃ upasaṅkantā saha devehi khattiyo⁵²⁹ |**

30. Great crowds, the prince with the queens, left the delightful (town of) Anurādhapura, and went to meet [195] the Sambodhi tree.

⁵²⁸ nīyate A Z, nīyataṃ B, niyate F2 G, niyato F1, nīyāte N. nīyantamī? – °uttame F,
°uttamaṃ Y n.

⁵²⁹ saha devīhi?

**31. parivārayimsu sambodhim saha puttehi khattiyō
gandhamālaṃ ca pūjesuṃ gandhagandhānam uttamam.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. |**

32. The streets were well swept and offerings were prepared. When the Bodhi was established, the earth quaked.

**33. dāpesi rājā aṭṭhaṭṭha khattiyese pan' aṭṭhasu
sabbajetṭham bodhiguttam rakkhitum bodhim uttamam.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 sabbaparihāram sabbālaṅkāraphāsukam,
soḷasa laṅkā mahālekhā 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 susiṅcattharam cāpi mahālekhāṭṭhāne ṭhape.
so kulasahassakam 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. gandhāgandhānam?

⁵³¹ bodhiguttim?

⁵³² vv. 34-37 are wanting in B G2 Z. sabbālaṅkārupāgatā N, sabbālaṅkāram āgatam F, sabbālaṅkārapāsukam A G1. – laṅkā A G1 N, saṅghā F. – mahālekhā A F G. – dharaṇī A F. soḷas' akā mahālekhā 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 susiṅcattharāpiṅcāpi A G, tathā susiṅcattharaṇī cāpi N, tathā susaṅcittharaṇī cāpi F. tathā sucisantharaṇī cāpi (comp. Mahāv., p. 118, I. 4.)? – kulayakam A G, kulasahassakam F. – ketum chāditha (°tta G) A F G. I do not try any conjecture.

**36. suvaṇṇabheriyā raṭṭhaabhisekādimaṅgale.
ekaṅ janapadaṃ datvā Candaguttaṃ ṭhapesi ca⁵³⁵ |**

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. Devaguttapāsādaṃ bhūmi cekamaṃ yathārahaṃ,
kulānaṃ tādaññesaṃ vā gāmaḥoge pariccaji.⁵³⁶ |**

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 yasassinī
pabbajimsu 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
pabbajimsu 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 pabbaji jinasāsane
sabbeva arahattappattā sampuṇṇā jinasāsane.⁵³⁷ |**

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 Arahatsip and full perfection in the doctrine of the Jina.

**41. hemante paṭhame māse supupphite dharaṇīruhe
āgato so mahābodhi patiṭṭho Tambapaṇṇike 'ti. |**

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]

*Bhāṇavāraṃ Soḷasamaṃ
The Sixteenth Section for Recitation*

⁵³⁵ °bheriyō? – raṭṭhu A G. – datvā datvā Cand° A G.

⁵³⁶ Dev° ca bhūmiccāgaṃ? – dadaññesaṃ vā F, tarasaṃvāsā A G. tadaññesaṃ ca?

⁵³⁷ bhayañcutō Y, bhayaanduto N, bhayaañcutō F.

XVII. [The Passing of a Generation]

**1. Battimsa yojanam dīgham aṭṭhārasahi vitthataṃ
yojanānasataāvattāṃ sāgarena parikkhitāṃ | [89]**

**2. Laṅkāḍīpavaram nāma sabbattha ratanākaram
upetaṃ 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. dīpaṃ puraṇ ca rājā ca upaddutaṇ ca dhātuyo
thūpaṃ dīpaṇ ca pabbataṃ uyyānaṃ bodhi bhikkhuni⁵³⁸ |**

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 tahiṃ;
ekadesa caturonāmaṃ suṇātha mama bhāsato.⁵³⁹ |**

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. Ojadīpaṃ Varadīpaṃ Maṇḍadīpan ti vuccati
Laṅkāḍīpavaram nāma Tambapaṇṇīti nāyati. |**

5. (The island) was called Ojadīpa, Varadīpa, Maṇḍadīpa, and the excellent Laṅkāḍīpa or Tambapaṇṇi.

**6. Abhayapuraṃ Vaḍḍhamānaṃ Visālaṃ Anurādhapuraṃ
purassa caturonāmaṃ 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 thūpaṃ dahaṇ ca?

⁵³⁹ ekadesa caturo (cattāro B G2) nāma A B F G, ekadesena vakkhāmi Z, ekadesaṃ caturonāmaṃ N.

**7. Abhayo ca Samiddho ca Jayanto ca narādhīpo
Devānampiyatisso ca rājāno honti cāturo. |**

7. Abhaya, Samiddha, the ruler of men Jayanta, and Devānampiyatissa are the four kings.

**8. rogadubbuṭṭhikañ c' eva vivādayakkhādhivāsanam
caturo upaddutā ete catubuddhavinoditā.⁵⁴⁰ |**

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,
Konāgamana buddhassa dhātu kāyabandhanam ahū, |**

9. The relic of holy Kakusandha was the drinking vessel, the relic of Buddha Konāgamana the girdle, –

**10. Kassapassa sambuddhassa dhātu udakasāṭakam,
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
dakkhiṇe caturo thūpā catubuddhāna sāsane.⁵⁴¹ |**

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.

⁵⁴¹ Uttaro A1. – dakkhiṇo A B G, °ne Z F n.

**12. Kadambakassa sāmāntā nagaram̃ Abhayapuram̃,
Tissatalākasāmāntā nagaram̃ Vaḍḍhamānakam̃, |**

**13. Khematalākasāmāntā Visālam̃ nagaram̃ ... ,
... Anurādhapuram̃,
... tath' eva caturodīpavicāraṇam̃.⁵⁴² |**

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,
Sīlakūṭo nāma dāni catupaṇṇatti pabbate.⁵⁴³ |**

14. The four names of the mountain are Devakūṭa, Sumanakūṭa, and Subhakūṭa; now it is called Sīlakūṭa.

**15. Mahātittham̃ nāma uyyānam̃ Mahānāmañ ca Sāgaram̃
Mahāmeghavanam̃ nāma vasantam̃ ariyāpatham̃
caturolokanāthānam̃ pathamam̃ senāsanam̃ ahū.⁵⁴⁴ | [90]**

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 sirīsabodhim uttamam̃
ādāya dakkhiṇam̃ sākham̃ 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.

⁵⁴² After the words “Visālam̃ nagaram̃” N inserts “puram̃”, Z: “ahu”. Evidently some words are wanting. – tath' eva caturodisāvicāraṇam̃?

⁵⁴³ Sīlakūṭo Z.

⁵⁴⁴ Mahānomam̃ N, Mahānopañ F (Comp. Mahāv., pp. 92. 93.) – pasattham̃? – catunnam̃ lok° A B G2.

**17. Konāgamanassa bhagavato udumbarabodhim uttamañ
ādāya dakkhiṇaṃ sākhaṃ Kandanandā mahiddhikā⁵⁴⁵ |**

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 nigrodhabodhim uttamañ⁵⁴⁶ |**

18. and planted it in Varadīpa, in the Mahānāma garden. The Bodhi tree of holy Kassapa was the most excellent Nigrodha; –

**19. ādāya dakkhiṇaṃ sākhaṃ Sudhammā nāma mahiddhikā
Sāgaramhi nāma ārāme ropitaṃ dumacetiyaṃ.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. Gotamassa bhagavato assatthabodhim uttamañ
ādāya dakkhiṇaṃ sākhaṃ Saṅghamittā mahiddhikā. |**

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 Sudhammā ca mahiddhikā⁵⁴⁸ |**

21. and planted it in the island of Lanḱā, in the delightful Mahāmeghavana. Rucānandā, Kanakadattā, Sudhammā who possessed the great (magical) powers, –

**22. bahussutā Saṅghamittā chaḷabhiññā vicakkhaṇā
catasso tā bhikkhuniyo sabbā ca bodhim āharuṃ.⁵⁴⁹ |**

22. and learned, wise Saṅghamittā who was endowed with the six (supernatural) faculties, these were the four Bhikkhunīs who brought each a Bo branch (to this island).

⁵⁴⁵ Kanakadattā A, Kandanandā (°ntā G1) G1 N, Kanandā B F G2, Nandā nāma Z.

⁵⁴⁶ Mahānāmamhi A, Majaṅgānomamhi B G, Janomamhi Z, Mahānomamhi X.

⁵⁴⁷ ropitā?

⁵⁴⁸ Kandanandā X, Kandānandā G1.

⁵⁴⁹ sabbā va F.

**23. sirīsabodhi Mahātitthe, Mahānāme udumbaro,
Mahāsāgaramhi nigrodho, assattho Meghavane tadā⁵⁵⁰ |**

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 senāsanam rammaṃ catubuddhāna sāsane.⁵⁵¹ |**

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 sabbalokaggo pañcacakkhūhi cakkhumā
sabbalokam avekkhanto Ojadīpavar' addasa. |**

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.
tasmim samaye manussānam rogo pajjarako ahū. |**

27. There raged then an epidemic fever called Puṇṇakanaraka; at that time there raged an epidemic fever among the people.

⁵⁵⁰ Mahānome X G1.

⁵⁵¹ caturorāme Y F. – catubodhi? – 24b acalo Y, ajalo F. – sāsanam G1 N, °ne Y F.

**28. rogena puṭṭhā bahujanā bhantamacchā va thalamhi
ṭhitā socanti dummanā⁵⁵² |**

28. Many people, attacked by this sickness, became distressed and disconsolate like fish which lie lost on the bank (of a river).

**29. bhayaṭṭitā na labhanti cittasukhasātam attano.
disvāna dukkhite satte rogābandhena dūsite⁵⁵³ |**

**30. cattālīsasahashehi Kakusandho lokanāyako [91]
rogānam bhindanattāya Jambudīpā idhāgato.⁵⁵⁴ |**

29-30. Vexed by fear they were unable to regain happiness and tranquillity of mind. Kakusandha, the chief of the world, when he saw the afflicted beings who were being destroyed by the bonds of sickness, came hither from Jambudīpa together with forty thousand companions, for the sake of subduing the disease.

**31. cattālīsasahashehi chaḷabhiññā mahiddhikā
parivārayimsu sambuddham nabhe candam va tārakā.⁵⁵⁵ |**

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. Kakusandho lokapajjoto Devakūṭamhi pabbate
obhāsetvāna devo va patiṭṭhāsi sasāvako. |**

32. Kakusandha, the illuminator of the world, established himself with his pupils on the Devakūṭa mountain, shining in splendour like a god.

**33. Ojadīpe Devakūṭamhi obhāsetvā patiṭṭhitam
devo 'va maññanti sabbe na jānanti tathāgataṃ.⁵⁵⁶ |**

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.

⁵⁵² bhantam° X, pantam° G1, mattam° A, pattā m° B G2 Z. – ṭhitā N, uṭṭhitā Y, uṭṭhito uṭṭhito F.

⁵⁵³ rogābhayena A, rogābhantena B G Z, rogābandena F, rogābandhena N.

⁵⁵⁴ bhindanattāya N, bandhan° B G, bandan° F, mocanattāya A Z.

⁵⁵⁵ °sahassā hi B G2. °sahassāni?

⁵⁵⁶ vv. 33a-35a are wanting in A. devo va X, na (omitting devo) Y F; devo ti (comp. v. 39)?

**34. udentam̄ aruṇuggamamhi puṇṇamāse uposathe
ujjāletvāna tam̄ selam̄ jalamānam̄ sakānanam̄⁵⁵⁷ |**

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 selam̄ jalamānam̄ obhāsentam̄ catuddisam̄
tuṭṭhahaṭṭhā janā sabbe sarājā Abhaye 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 mam̄ janā sabbe Ojadīpagatā 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 abhipatthito.
upaddave pajjarake manussabalavāhanā⁵⁵⁸ |**

**38. nikkhamitvā janā sabbe sarājā nagarā purā
tattha gantvā namassanti Kakusandham̄ naruttamam̄. |**

37-38. The Devakūṭa mountain was honoured among Rishis and liked by men; to that place went the hosts of people (who had been afflicted) by the distress of that fever, all the citizens together with the king, leaving the town, the capital, and there they paid homage to Kakusandha, the highest among men.

**39. abhivādetvāna sambuddham̄ rājasenā saraṭṭhakā
devā `ti tam̄ maññamānā āgatā te mahājanā.⁵⁵⁹ |**

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 aruṇ° N.

⁵⁵⁸ manusse abhipatṭhito Y, m° abhipaṭṭhito F. manusseh' abhipatthito? – upaddute N. – manussabalavāhane N, °nam̄ F G1 Z, °nā A B G2.

⁵⁵⁹ devo `ti?

**40. anuppattā janā sabbe buddhaseṭṭham narāsabham.
adhivāsetu me bhagavā saddhim bhikkhugaṇe saha |**

**41. ajjatanāya bhattena, gacchāma nagaram puram.
adhivāseti sambuddho tuṇhī rājassa bhāsitaṃ.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. adhvāsanaṃ viditvāna rājasenā saraṭṭhakā
pūjāsakkārahute tadā puram upāgamuṃ.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 ayaṃ bhikkhusaṅgho, janakāyo anappako,
nagarake atisambādhe 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 mayham bahuyyānam Mahātittham manoramam
asambādham adūraṭṭham pabbajitānulomikam⁵⁶² |**

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. paṭisallānasārupam paṭirūpam tathāgataṃ
tatthāham buddhapamukham saṅgham dassāmi dakkhiṇam. | [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 adhvāsese A Z.

⁵⁶¹ pūjāsakkāram katvāna te A B G2, °kkārahunā te Z, °kkārahute N, °kkā bahu ca te (va te) F G1. pūjāsakkārahulā?

⁵⁶² bahuyyānam F G1 Z n, brahuyyānam A B G2.

**46. sabbo jano passeyya taṃ buddhaṃ saṅhañ ca dassanaṃ.
cattālisasahasseehi bhikkhusaṅghapurakkhato |**

**47. Kakusandho lokavidū Mahātitthamhi pāpuṇi.
patiṭṭhite Mahātitthamhi uyyāne dipaduttame⁵⁶³ |**

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 yaṃ kiñci ca latā dumā.
suvaṇṇamayabhiṅkāraṃ samādāya mahīpati⁵⁶⁴ |**

48. the creepers and trees (were covered?) with flowers out of season. The king took a golden water-pot, –

**49. onojetvāna Laṅkatthaṃ jalaṃ hatthe akārayi.
im’ āhaṃ bhante uyyānaṃ dadāmi buddhapāmukhe.
saṅghassa phāsuvihāraṃ rammaṃ senāsaṇaṃ 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 uyyānaṃ Kakusandho lokanāyako,
pakampi dharaṇī tatha paṭhamaṃ senāsaṇaṃ 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 sañchantam kiñci ca A. – Instead of “yaṃ kiñci” we should expect a preterite ending in -iṅsu.

⁵⁶⁵ laṅkattha R, laṅtattha C, laṅtattham M. laṅkatam F. – ākiri A. – rammaṃ N, mam F, imam Y.

⁵⁶⁶ ahū A (instead of tadā). Perhaps we should transpose ahū (v. 49), and tadā (v. 50)

**51. paṭhavīacalaṃ kampetaṃ ṭhito lokagganāyako:
aho nūna Rucānandā bodhiṃ 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 cittaṃ aññāya bhikkhunī
gantvā sirīsamahābodhimūle ṭhatvā mahiddhikā,⁵⁶⁸ |**

52. The Bhikkhunī who possessed the high (magical) powers, understanding the thought of holy Kakusandha, went to the great Sirīsa Bodhi, and standing at its foot (she thought:)

**53. buddho ca icchati bodhi Ojadīpamhi rohanam,
manusā cintayam tattha bodhiṃ āharitum 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. anumataṃ buddhaseṭṭhena anukampāya pāṇino
mama iddhānubhāvena dakkhiṇasākhā pamuccatu. |**

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 imam vākyam yācamānā katañjali
muccitvā dakkhiṇasākhā patiṭṭhāsi 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 bodhiṃ suvaṇṇakaṭāhake
pañcasatabhikkhunīhi parivāresi mahiddhikā. |**

56. Rucānandā who possessed the high (magical) powers, took the Bo branch in the golden vase, and ordered five hundred Bhikkhunīs to surround it.

⁵⁶⁷ [pa]ṭha[vī]āja[laṃ] N, paṭhavīajalaṃ F. – kamento A B G2.

⁵⁶⁸ Y omits gantvā.

⁵⁶⁹ rohanam (sic) B G, ropanam A Z, rūhanam X. – manusā N, manasā F, manussā A B G, manussa Z. – cintayam Z n, cintayan G1, cintayum A B G2, cittayan F. – manusācintiyam tattha bodhiṃ āharitum gamā?

**57. tadāpi paṭhavī kampi sasamuddam̐ sapabbatam̐
āloko 'va mahā āsi abbhuto lomahamsano.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
añjalim̐ paggahetvāna namassanti bodhim̐ uttamam̐. |**

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
ukkuṭṭhisaddam̐ pavattesuṃ disvā bodhivaruttamam̐.⁵⁷¹ | [93]**

59. All the gods were delighted; the Devas joyfully shouted when they perceived the most excellent Bodhi branch.

**60. cattāro ca mahārājā lokapālā yasassino
ārakkham̐ sirīsabodhissa akaṃsu devatā tadā. |**

60. The four (divine) Mahārājas, the glorious guardians of the world, all these gods kept guard over the Sirīsa Bodhi branch.

**61. tāvatimsā ca ye devā ye devā vasavattino
Yāmo Sakko Suyāmo ca Santusito Sunimmito
sabbe te parivāresuṃ sirīsabodhim̐ uttamam̐. |**

61. The Tāvatiṃsa gods, the Vasavatti gods, Yama, Sakka, Suyāma, Santusita, Sunimmita, all surrounded the most excellent Bo branch.

**62. añjalim̐ paggahetvāna devasaṅghā pamoditā
Rucānandāya sah' eva pūjenti bodhim̐ uttamam̐. |**

62. The delighted crowds of gods, raising their clasped bands, together with Rucānandā, paid reverence to the most excellent Bo branch.

**63. sirīsabodhim̐ ādāya Rucānandā mahiddhikā
bhikkhunīsaṅghaparibbūhā Ojadīpavaram̐ gami. |**

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.

⁵⁷⁰ sasamuddā Z. – āloko ca A G Z.

⁵⁷¹ marū A B G, maru Z, manu F, narā N.

**64. devā naccanti hasanti poṭhenti diguṇaṃ bhujāṃ
Ojadīpavaram yantaṃ sirīsabodhim uttamaṃ. |**

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 sirīsabodhim Kakusandham upāgami. |**

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 lokanāyako
Mahātittamhi uyyāne bodhiṭṭhāne patiṭṭhito. |**

66. At that moment the great hero Kakusandha, the ruler of the world, repaired to the spot in the Mahātitttha garden destined for the reception of the Bo tree.

**67. Rucānandā sayam bodhim obhāsentaṃ na ropayi,
disvā sayam Kakusandho paggahi dakkhiṇaṃ bhujāṃ. |**

67. Rucānandā herself did not plant the resplendent Bo branch; Kakusandha, perceiving that, himself stretched out his right hand.

**68. bodhiyā dakkhiṇaṃ sākhaṃ Rucānandā mahiddhikā
buddhassa dakkhiṇaṭṭhe ṭhapayitvābhivādāyī. |**

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. parāmasitvā lokaggo Kakusandho narāsabho
adāsi rañño 'bhayassa: imaṃ ṭhānamhi ropaya. |**

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. |**

70. Abhaya, the increaser of the kingdom, planted it on the spot which Kakusandha, the leader of the world, had indicated.

**71. patiṭṭhite sirīsabodhimhi bhūmibhāge manorame
buddho dhammaṃ adesayi catusaccaṃ saṅhakāraṇaṃ.⁵⁷² |**

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. pariyoṣāne satasahassaṃ cattālīsa sahasṣiyo
abhisamayo manussānaṃ, devānaṃ tiṃsa koṭiyo. |**

72. When he had finished, one hundred and forty thousand men and thirty koṭis of gods attained (sanctification).

**73. sirīsabodhi Kakusandhassa, Konāgamanassa udumbaro,
Kassapassāpi nigrodho tayobodhivihāraṇā.⁵⁷³ |**

73. The Bo tree of Kakusandha was a Sirīsa, that of Konāgamana an Udumbara, that of Kassapa a Nigrodha; (this is) the description of the three Bo trees.

Gotama and his Bo Tree

**74. Sakyaputtassā asamassa bodhi assattham uttamaṃ
āharitvāna ropiṃsu Mahāmeghavane tadā.⁵⁷⁴ |**

74. The Bo tree of the incomparable Sakyaputta is the most excellent Assattha; taking it (hither) they planted it in the Meghavana garden.

**75. Muṭasīvassa atrajā ath' aññe dasa bhātaro
Abhaya Tisso Nāgo ca Utti Mattābhayo pi ca |**

**76. Mitto Sīvo Aselo ca Tisso Khīro ca bhātaro, [94]
anudevī Anulā ca Muṭasīvassa dhītaro.⁵⁷⁵ |**

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

⁵⁷² °ccaṃ saṅhakāraṇaṃ G1 X, °ccappakāsaṇaṃ A, °ccaṃ sattakāraṇaṃ B G2, °ccappakāsaṇaṃ Z.

⁵⁷³ tayo bodhim idh' āharuṃ (°raṃ B) A B G2 Z, tayobodhivihāraṇā (°rakā N, °ruṇā G1) F G1 N. tayobodhivicāraṇaṃ?

⁵⁷⁴ bodhim?

⁵⁷⁵ Sivo A G. – Kiro ca? – anudevī G1 N, adudevī F, ahudevī B G2, āhud° Z, ahūd° A – Anulādevī Sīvalī ca (comp. 10, 7)?

**77. tadā ca bilayo agā Laṅkāḍīpavaruttamaṃ
yadā abhisitto rājā Muṭasīvassa atrajo
ettthantare yaṃ gaṇitaṃ vassaṃ bhavati kittakam?⁵⁷⁶ |**

77. How great is the number of years which elapsed between the time when Vijaya came over to the most excellent Laṅkāḍīpa, and the royal coronation of the son of Muṭasīva?

**78. dve satāni ca vassāni chattimsa ca saṃvacchare
sambuddhe parinibbute abhisitto Devānampiyo. |**

78. Devānampiya was crowned two hundred years and thirty-six years more after the Sambuddha attained Parinibbāna.

**79. āgatā rājaiddhiyo abhisitte Devānampiye,
pharati puññatejāni Tambapaṇṇimhi issaro.⁵⁷⁷ |**

79. When Devānampiya was crowned, the royal (magical) powers came over him; the lord of Tambapaṇṇi diffused rays of pure splendour.

**80. ratanākaram tadā āsi Laṅkāḍīpaṃ varuttamaṃ,
Tissassa puññatejena uggatā ratanā bahū. |**

80. At that time the most excellent Laṅkāḍīpa was a storehouse of treasures. Produced by the pure splendour of Tissa many treasures came to light.

**81. disvāna ratanaṃ rājā haṭṭho saṃviggamānaso
paṇṇākāram karitvāna Asokadhammassa pāhiṇi. |**

81. When the glad and excited king saw these treasures, he sent them as a present to Asokadhamma.

**82. disvāna taṃ paṇṇākāram Asoko attamano ahū,
abhisekam nānāratanaṃ puna pāhesi Devānampiya. |**

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]

⁵⁷⁶ pilayo N. yadā ca Vijayo agā (comp. 6, 19)? – yadā cābhisitto?

⁵⁷⁷ °tejena G1 X.

Devānampiyatissa's Coronation, 3rd telling

**83. vālavījanīm uñhīsam chattaṃ khaggañ ca pādukaṃ
veṭhanam sārāpāmaṅgam bhīnkāram nandivaṭṭakam |**

**84. sivikam saṅkhavataṃsam adhovimam vatthakoṭikam
sovaṇṇapātikaṭacchum mahaggham hathapuñchanam |**

**85. Anotattodakam kājam uttamam haricandanam
aruṇavaṇṇamattikam añjanam nāgamāhaṭam |**

**86. harītakam āmalakam mahaggham amatosadham
saṭṭhivāhasatam sālim sugandham sukamāhaṭam
puññakammābhinibbattam 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, an (anointing) 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. Laṅkābhisekatisso ca Asokadhammassa pesito
abhisitto dutiyābhisekena 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. dutiyābhisittam Tissam atikkami timsa rattiyo
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 vihāram so Tissārāmam varuttaram,
patiṭṭhapesi mahābodhiṃ 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, atigghayha N, atikkayha F. atikamma?

**90. patiṭṭhapesi so thūpaṃ mahantaṃ rāmaṇeyyakam,
akāsi Devānampiyo ārāmañ Cetiyaṃpabbate, |**

90. He built the great, delightful Thūpa. Devānampiya erected a monastery on the Cetiya mountain; –

**91. Thūpārāmaṃ akāresi vihāraṃ Tissārāmaṃ, [95]
Vessagiriṃ ca kāresi Colakatissanāmakam,⁵⁸⁰ |**

91. he constructed the Thūpārāma, the Tissārāma (Issarasamaṇa?) Vihāra, the Vessagiri (Vihāra), and the Colakatissa (Vihāra?).

**92. tato yojaniko ārāmo Tissarājena kārito.
patiṭṭhapesi mahādānaṃ mahāpelavaruttamaṃ.
cattārīsam pi vassāni rajjaṃ kāresi khattiyo 'ti.⁵⁸¹ |**

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. Muṭasīvassa atrajā ath' aññe catubhātaro,
Uttiyo dasavassamhi rajjaṃ kāresi khattiyo.⁵⁸² |**

93. Then (followed his) other four brothers, the sons of Muṭasīva. Prince Uttiya reigned ten years.

**94. aṭṭhavassābhisittassa nibbuto dīpajotako.
akāsi sarīranikkhepaṃ Tissārāme puratthime.⁵⁸³ |**

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.

⁵⁸⁰ Tissārāmaṃ N, Tissaāgamaṃ F, Pissaārāmaṃ A B G2, Vissaār° G1, Missakārāmaṃ Z. The Tissārāma having been mentioned in v. 89, I propose to read *vihāraṃ Issarasamaṇaṃ*, comp. Mahāv., p. 119, I. 14.; p. 123, II. 3. 9.

⁵⁸¹ *yojanikā ārāmā ... kāritā?* comp. Mahāv., p. 120, I. 2. – *mahāmeghavaruttamaṃ* Y, *mahāpelavaruttamaṃ* N, *mahāpelagaruttamaṃ* F. Comp. Mahāv., p. 225, I. 15.; on p. 202, I. 13 we have the following remark in the *Ṭīkā*: “*mahāpelabhattādi paṭṭhamaṃ saṅghanavakānaṃ dāpayatīti attho.*”

⁵⁸² *dasavassāpi* N, *dasa vassāni?*

⁵⁸³ *Tissārāmapuratthime?* comp. v. 101. – 96b *va* X, *ca* Y. – *nibbuto °jotake* A2 B G2.

**95. paripuṇṇadvādasavasso Mahindo ca idhāgato,
saṭṭhivasse paripuṇṇe nibbuto Cetiyaṇṇabate. |**

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. samalaṅkaritvāna puṇṇaghaṭaṃ toraṇaṃ ca mālagghiyaṃ
padīpā ca jalamānā nibbuto dīpajotako |**

**97. rājā kho Uttiyo nāma kūṭāgāraṃ varuttamaṃ
dassaneyyaṃ akāresi, pūjesi dīpajotakaṃ.⁵⁸⁴ |**

96-97. 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.

**98. ubho devā manussā ca nāgā gandhabbadānavā
sabbeva dukkhitā hutvā pūjesuṃ dīpajotakaṃ. |**

98. Both gods and men, Nāgas, Gandhabbas, and Dānavas, all were grieved and paid reverence to the enlightener of the Island.

**99. sattāhaṃ pūjaṃ katvāna Cetiye pabbatuttame
ekacce evaṃ āhaṃsu: gacchāma nagaraṃ puraṃ. |**

99. When they had performed the ceremonies during seven days on the most excellent Cetiya mountain, some people spoke thus: “Let us go to the town, to the capital.”

**100. ath’ ettha vattati saddo tumulo bheravo mahā,
idh’ eva jhāpayissāma Laṅkāya dīpajotakaṃ. |**

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 vacanaṃ janakāyassa bhāsato:
Mahāthūpaṃ kāriṣṣāmi Tissārāmapuratthime.⁵⁸⁵ |**

101. When the king heard what the crowd said, (he answered:) “I will erect a great Thūpa to the east of the Tissārāma”.

⁵⁸⁴ pūjesi N, pūjesuṃ F Z, pūjetuṃ A B G.

⁵⁸⁵ Tissārāmapuratthito X G1. Comp. v. 93; Mahāv., p. 125, I. 5.

**102. ādāya sakūṭāgāraṃ Mahindaṃ dīpajotakaṃ
nagaraṃ puratthimadvāraṃ pāvisiṃsu 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 nagaraṃ gantvā nikkhamitvāna dakkhiṇe
Mahāvihāre sattāhaṃ mahāpūjaṃ akamsu 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 gandhacitakaṃ ubho devā ca mānusa
ṭhapaṃsu rājuyyāne: jhāpayissāma subbatā. |**

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. sakūṭāgāraṃ gahetvāna Mahindaṃ dīpajotakaṃ
vihāraṃ padakkhiṇaṃ katvā vandāpesuṃ thūpaṃ uttamaṃ.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]
akamsu sarīranikkhepaṃ 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 citakaṃ sabbe rodamānā katañjali
abhivādetvā sirasā citakaṃ dīpayiṃsu 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 kūṭāgāraṃ Y, kūṭākāraṃ F.

⁵⁸⁸ dīpayiṃsu te Y dīpisi teja G1, dīpiṃsu (dīpisi F) te janā X.

**108. sadhātum eva tathāsesaṃ jhāyamāno nahāgaṇī.
akamsu thūpavaraṃ sabbe ārāme yojanike tadā.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.

**109. kataṃ sarīranikkhepaṃ Mahindaṃ dīpajotakaṃ
Isibhūmīti taṃ nāmaṃ samaññā paṭhamaṃ ahū. |**

109. After the funeral ceremonies for Mahinda, the enlightener of the island, had been performed, that place first received the name of Isibhūmi.

***Bhāṇavāraṃ Sattarasamaṃ**
The Seventeenth Section for Recitation*

⁵⁸⁹ jhāpayamānā N, jhāyyamāno F, jhāyamāne Z.

XVIII. [The Bhikkhuni Lineage]

**1. Idāni atthi aññe pi therā ca majjhimā navā
vibhajjavādā vinaye sāsane paveṇipālakā,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 sīlasampannā obhāsenti mahimā imam,
dhutaṅgācārasampannā sobhanti dīpalaṅjake. |**

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 saddhammavaṃsakovidā.
bahunnaṃ vata atthāya loke uppajji cakkhumā,
andhakāraṃ vidhametvā ālokaṃ 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. yesaṃ tathāgate saddhā acalā suppatiṭṭhitā
sabbaduggatiyo hitvā sugatiṃ upapajjare. |**

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 bojjaṅgaṃ indrayāni balāni ca
satisammappadhāne ca iddhipāde ca kevalaṃ |**

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. – vibhajjavādī 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 Dīpavaṃsa 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° Y F. Sākyaputtiyā? (or Sākyaputtī? see schol. Kacc., p. 186, ed. Senart.)

**6. ariyaṃ aṭṭhaṅgikaṃ maggaṃ dukkhūpasamagāmināṃ,
chetvāna Maccuno senāṃ te loke vijitāvino 'ti. |**

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. Māyādevī ca kaṇiṭṭhā sahaḷātā ekamātukā
bhagavantāṃ thanāṃ pāyesi mātā va anukampikā |**

7. The younger twin-sister of queen Māyā, born from the same mother, kind like a mother, suckled Bhagavat.

**8. kittitā agganikkhittā chaḷabhiññā mahiddhikā
Mahāpajāpatī nāmā Gotamī iti vissutā. |**

8. (She was) called Mahāpajāpatī, known by the name of Gotamī, renowned, an original depositary (of the Faith), possessing the six (supernatural) faculties and the high (magical) powers.

**9. Khemā Uppalavaṇṇā ca ubho tā aggasāvika
Paṭācārā Dhammadinnā Sobhitā Isidāsikā |**

9. The two chief female pupils were Khemā and Uppalavaṇṇā; (besides, there was) Paṭācārā, Dhammadinnā, Sobhitā, Isidāsikā –

**10. Visākhā Soṇā Sabalā ca Saṅghadāsī vicakkhaṇā
Nandā ca dhammapālā ca vinaye ca visāradā
etā Jambudīpavhaye vinayaññū maggakovidā.⁵⁹³ | [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 Dāsikā⁵⁹⁴ |**

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.

⁵⁹⁴ 11. 12. Comp. 15, 77. 78. Hema A G Z n, Soma F. Hemā? – Pasādapālā N, Pāsādassalā F Y.

**12. Pheggu Pabbatā Mattā ca Mallā ca Dhammadāsiyā
etā daharabhikkhuniyo Jambudīpā idhāgatā.⁵⁹⁵ |**

12. Pheggu, Pabbatā, and Mattā, Mallā, and Dhammadāsiyā, these young Bhikkhunīs (these eleven Bhikkhunīs?) came hither from Jambudīpa.

**13. vinayam vācayimsu piṭakam Anurādhapuravhaye
vinaye pañca vācesum satta c' 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 dhammapālā ca vinaye ca visāradā⁵⁹⁷ |**

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 |**

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 tadā bhikkhuniyo upasampannā dīpalañjake. |**

16. Sātā, versed in the exhortations of Therīs, Kālī and Uttarā, these Bhikkhunīs received the Upasampadā ordination in the island of Laṅkā.

⁵⁹⁵ Sallā Y F. – ekādasā bhikkhuniyo? Comp. Mahāvamsa, p. 115, 1. 10.

⁵⁹⁶ nikāye 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 saddhammavaṃsakovidā,
etā tadā bhikkhuniyo dhutarāgā samāhitā |**

**18. sudhotamanasaṅkappā saddhammavinaye ratā
vīsati bhikkhunīsahasseehi Uttarā sādhusammatā
sujātā kulaputtana 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. vinayaṃ tāva vācesuṃ piṭakaṃ Anurādhasavhaye
nikāye pañca vācesuṃ satta c' eva pakaraṇe. |**

19. They taught the Vinaya piṭaka in Anurādhapura; they (also) taught the five Collections (of the Sutta Piṭaka) and the seven Treatises (of the Abhidhamma).

**20. abhiññātā ca Mahilā saddhammavaṃsakovidā
Samantā Kākavaṇṇassa etā rājassa dhītārā⁵⁹⁹ |**

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 Kālī tu dhuttassa dhītaro 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
odātamanasaṅkappā 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 sāsammattā (sāsammattā A1)
A G. We probably ought to read thus: vīsati bhikkhunīsahasseehi saha ... āgatā. Comp.
vv. 23. 25. 32. – pūjitā kulaputtana? (comp. vv. 23. 26. 37.)

⁵⁹⁹ dhītaro?

⁶⁰⁰ Dāsikālāsāguttassa Y, Dāsikālī tu dhuttassa N, Dāsikālāhu bhuttassa F. – dhītaro
sabbapālikā?

⁶⁰¹ sabbapālī?

23. vīsatibhikkhunī**sahas**sehi** saha Rohanam āgatā,
pūjītā naradevena Abhayena yasassinā
vinayaṃ vācayimsu piṭakam 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 |**

24. Mahādevī and Padumā, illustrious Hemāsā, Unnalā, [206] Añjalī, Sumā, –

**25. etā tadā bhikkhuniyo chaḷabhiññā mahiddhikā
soḷasabhikkhunīsbahas**sehi** saha Saṅghamittāgatā,⁶⁰⁴ |**

25. these Bhikkhunīs who possessed the six (supernatural) faculties and the great (magical) powers, came ... together with sixteen thousand Bhikkhunīs.

**26. pūjītā Tissarājena Devānampiyayasassinā
vinayaṃ vācayimsu piṭakam Anurādhapuravhaye. |**

26. Honoured by illustrious king Tissa Devānampiya (?), they taught the Vinayapiṭaka in Anurādhapura.

**27. Mahāsoṇā ca Dattā ca Sīvalā ca vicakkhaṇā
Rūpasobhinī appamattā pūjītā Devāmānūsā |**

27. Mahāsoṇā and Dattā, wise Sīvalā, zealous Rūpasobhinī, venerated Devāmānūsā, –

**28. Nāgā ca Nāgamittā ca Dhammaguttā ca Dāsiyā
cakkhubhūtā Samuddā ca saddhammavaṃsakovidā |**

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 sādhusammatā
etā vinayaggīnam aggā Somadevassa atrajā⁶⁰⁵ |**

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
vinayam tāva vācayimsu 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 saddhammavaṃsakovidā
pasādikā Jambudīpā sāsanena bahū janā⁶⁰⁷ |**

**32. vīsatibhikkhunīsahashehi saha Jambudīpāgatā
yācītā naradevena Abhayena yasassinā. |**

31-32. Sīvalā and Mahāruhā who well understood the true Religion and (its) history, and had converted to the Faith many people in Jambudīpa, came hither from Jambudīpa together with twenty thousand Bhikkhunīs, invited by illustrious king Abhaya.

**33. vinayam vācayimsu piṭakam Anurādhapuravhaye
nikāye pañca vācesum satta c' eva pakaraṇe. |**

33. They taught the Vinayapiṭaka in Anurādhapura; they (also) taught the five Collections (of the Suttapiṭaka) and the seven Treatises (of the Abhidhamma).

**34. sa-Sammuddanavā devī Sīvalā rājadhītarō
visāradā Nāgapālī Nāgamittā ca paṇḍitā⁶⁰⁸ |**

34. Sīvalā together with queen Samuddanavā, daughters of a king, wise Nāgapālī, and clever Nāgamittā, –

⁶⁰⁵ venayikānam aggā? – Chandā Y.

⁶⁰⁶ apagato Y.

⁶⁰⁷ pasādikā C M. – pasādītā Jambudīpe sasanena bahū jane?

⁶⁰⁸ °samuddanāvā Z.

**35. Mahilā bhikkhunīpālā ca vinaye ca visāradā
Nāgā ca Nāgamittā ca saddhammavaṃsakovidā,
etā tadā bhikkhuniyo upasampannā dīpalañjake |**

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
soḷasannaṃ bhikkhunīsaḥassānaṃ 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
vinayaṃ vācayimsu piṭakaṃ Anurādhapuravhaye. |**

37. Honoured by Kuṭikaṇṇa (and by his son,) illustrious Abhaya, they taught the Vinayaṭṭaka in Anurādhapura.

**38. Cūlanāgā ca Dhannā ca Soṇā ca sādhusammatā
abhiññātā ca Saṇhā ca saddhammavaṃsakovidā⁶⁰⁹ | [99]**

38. Cūlanāgā and Dhannā, venerated Soṇā, and renowned Saṇhā who well knew the true Religion and (its) history, –

**39. Gamikadhītā mahāpaññā 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 mahāpaññā Rohane sādhusammatā⁶¹⁰ |**

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 (°ṇe G) A G.

**41. abhiññātā ca Samuddā saddhammavaṃsakovidā
vibhajjavādi vinayadharā ubho tā saṅghasobhaṇā,⁶¹¹ |**

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. etā c' aññā ca bhikkhuniyo upasampannā dīpalañjake
odātamanasaṅkappā saddhammavinaye ratā |**

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. bahussutā sutadharā pāpabāhirakā ca tā
jalitvā aggikkhandhā va nibbutā tā mahāyasā. |**

43. learned, versed in the Tradition, free from evil passions, and illustrious, went out (attained Nibbāna) after having spread radiance, like fire-brands.

**44. idāni atthi aññāyo therikā majjhimā navā
vibhajjavādī vinayamdharā sāsane paveṇipālakā
bahussutā sīlasampannā obhāsenti mahim iman ti.⁶¹² |**

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. Sīvo ca dasa vassāni rajjam kāresi khattiyo,
patiṭṭhapesi ārāmaṃ vihāraṃ Nāgaraṅgaṇaṃ⁶¹³ |**

45. Prince Sīva reigned ten years; he established the Ārāma and the Vihāra of Nāgaraṅgaṇa.

**46. Sūratisso dasa vassāni rajjam kāresi khattiyo,
kāresi pañcasatārāmaṃ uḷāraṃ puññaṃ anappakaṃ. |**

46. Prince Sūratissa reigned ten years; he constructed five hundred monasteries, a liberal, great, and meritorious deed.

⁶¹¹ vibhajjavādī?

⁶¹² vibhajjavādī Y, °dā X. – obhāsenta, obhāseti G X, obhāsenti Z. Comp. v. 2.

⁶¹³ Sīvo B F, Sivo A G Z n.

**47. Suratissaṃ gahetvāna Damilā Senaguttakā
duve dvādasa vassāni rajjaṃ dhammena kārayuṃ.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 rajjaṃ kāresi khattiyo. |**

48. Prince Asela, a son of Muṭasiva, put Sena and Gutta to death, and reigned ten years.

**49. Elāro nāma nāmena Aselaṃ hantvāna khattiyo
catutālīsa vassāni rajjaṃ dhammena kārayi. |**

49. A prince, Elāra by name, having killed Asela, reigned righteously forty-four years.

**50. chandāgatiṃ agantvāna na dosabhayamohāgatiṃ
tulābhūto va hutvāna dhammena anusāsi so. |**

50. Avoiding the four evil paths of lust, hatred, fear, and ignorance, this incomparable monarch reigned righteously.

**51. hemantam pi ca gimhānaṃ vassānam pi na vassati,
satataṃ megho vassati sattasattāham pi vassati.⁶¹⁵ |**

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 |**

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 G Z. *vuṭṭhahi* X, *vaṭṭhati* (corrected into *vassati*) G1, *vassati* A.

⁶¹⁶ *ca* A F G, *va* N.

⁶¹⁷ In the Mahāvamsa (p. 128) an account of these three cases is given.

**53. Kākavaṇṇassa yo putto Abhaya nāma khattiyo
dasayodhaparivāro, vāraṇo Kaṇḍulo tahiṃ, |**

53. A prince, Abhaya by name, the son of Kākavaṇṇa, whom the ten warriors surrounded, whose elephant [208] was Kaṇḍula, –

**54. hanitvā battimsa rājānaṃ vaṃsaṃ katvāna ekato,
catuvīsati vassāni rajjaṃ kāresi khattiyo. |**

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

***Bhāṇavāraṃ Aṭṭhārasamaṃ**
The Eighteenth Section for Recitation*

***Mahāvāraṃ Niṭṭhitaṃ**
End of the Mahāvāra*

XIX. [Duṭṭhagāmaṇi]

1. [100] Pāsādaṃ māpayi rājā ubbedhaṃ navabhūmikāṃ anagghikaṃ catumukhaṃ, pariccāgā tiṃsa koṭṭiyo. |

1.⁶¹⁸ The king (Duṭṭhagāmaṇi) built an exceedingly costly, quadrangular palace (the Lohapāsāda) of nine stories in height, at an expense of thirty koṭṭis.

2. sudhābhūmi thulaselaṃ mattikaṃ iṭṭhakāya ca visuddhabhūmikā c' eva ayojālaṃ tato marumpaṃ⁶¹⁹ |

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 –

⁶¹⁸ This chapter is very confused and fragmentary. However by comparing the Mahāvaṃsa it is possible to ascertain what the single verses refer to. Verse 1 relates to the great palace called Lohapāsāda which was erected by king Duṭṭhagāmaṇi (comp. Mahāv., p. 165, l. 2). Vv. 2-4 contain a description of the different preparatory works for the construction of the Mahāthūpa built by the same king. There is nothing, however, to indicate the transition of the narrative from the Lohapāsāda to the Mahāthūpa; perhaps v. 10 which would answer to this purpose, originally belonged to the place between vv. 1 and 2. – Vv. 5-9 refer to the Bhikkhus present at the solemn inauguratory ceremonies at the foundation of the Mahāthūpa (see Mahāvaṃsa, p. 171). – Vv. 11-17 refer to the acts of liberality performed by king Lajjitissa (Mah., p. 202), and to the history of his successors. – Vv. 18-20 give an account of the buildings erected by the seven great warriors of Abhaya Vaṭṭagāmaṇi (Mah., p. 206). Vv. 21-22 refer to Mahācūli Mahātissa, the successor of Vaṭṭagāmaṇi (Mah., p. 208). The last verse relates to the death of Duṭṭhagāmaṇi.

⁶¹⁹ vv. 2-4 are wanting in B G2. – *mattikā* A. – *paruppaṃ* G, *parupapa* ca Z, *marumpaṃ* N, *badumaṃ* F, *pari* A. We ought to read *marumbaṃ*; comp. Mahāvaṃsa, p. 169, l. 8 (with the correction, p. XXIV); Thūpavaṃsa (MS. Burnouf 142, fol. kho'): “*tassopari ayojālaṃ, tassopari khīṇāsavasāmaṇerehi Himavantato āhaṭaṃ sugandhamārumbaṃ.*”

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 Vibhaṅga, 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 suddhapaṃsu suddhamattikā appapāsāṇā appasakkharā appakathalā appamarumpā appavālikā ...; ajātā nāma pathavi suddhapaṃsāṇā suddhasakkharā suddhakathalā suddhamarumpā suddhavālikā*”, etc.

**3. Īsasakkharapāsāṇā aṭṭhaaṭṭhalikā silā
phalikarajatena dvādasa,⁶²¹ |**

3. small gravel, eight layers (?) of stones, twelve (layers?) of crystal and silver.

**4. etāni bhūmikammāni kārāpetvāna khattiyo
bhikkhusaṅghaṃ 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 Dhammaseno Piyadassī mahākathī
Buddho Dhammo ca Saṅho ca Mittanno ca visārado⁶²³ |**

5. Indagutta, Dhammasena, the great preacher Piyadassī, Buddha, Dhamma, and Saṅha, 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).

⁶²¹ °pāsāṇa N, °pāsāṇa G. – aṭṭhaaṭṭhālikā (aṭṭha + āli) silā?

⁶²² cetiyācattasammiti A, °āvattasammuti Z, °āvattasammiti G, °avatthasammiti F, āvattasammiti N. cetiyāvaṭṭa[m] sammitam? comp. Mahāv., p. 172, I. 10; p. 173, I. 1.

⁶²³ Mittako (°ke G1) Y, Mittano F, Ttunno (*sic*, instead of [Mi]ttunno?) N. Mahāv. Ṭṭkā, fol. ṭām: “paṭhavikampanādīhi acchariyehi vimhito rājā attano samīpe ṭhitam paribbhamanadaṇḍakagāhakaṃ amaccaputtam tvaṃ konāmo tātā ’ti pucchi. aham Suppatiṭṭhitabrahmā nāma mahārājā ’ti āha. tava pitā ko nāma tātā ’ti vatvā mayham pitā Nandiseno nāma mahārājā ’ti vutte, tava mātā kānāmā ’ti pucchi. mama mātā Sumanadevī nāma mahārājā ’ti āha. tenāhu porāṇā:

Suppatiṭṭhitabrahmā ca Nandiseno Sumanadeviyā
putto mātā pitā c’ eva gihībhūtā tayo janā ’ti.”

**8. Siddhattho Maṅgalo Sumano Padumo cāpi Sīvalī
Candagutto Suriyagutto Indagutto ca Sāgaro
Mittaseno Jayaseno Acalena ca dvādasa, |**

8. (Besides these there were present) Siddhattha, Maṅgala, Sumana, Paduma, and also Sivalī, Candagutta, and Suriyagutta, Indagutta, and Sāgara, Mittasena, Jayasena, and Acala, the twelfth of them.

**9. Suppatiṭṭhito Brahmā ca Nandisena Sumanadevī ca
putto mātu pitā c' eva gihibhūtā tayo janā. |**

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 Mahāthūpaṃ mahāvihāram uttamaṃ
anaggaṃ vīsati datvā pariccāgo ...⁶²⁴ | [101]**

10. (The king constructed) the Mahāthūpa, the most excellent Mahāvihāra, expending twenty (twenty-four?) invaluable treasures.

**11. gamikavattaṃ suṇitvā bhikkhusaṅghassa bhāsato
ādāsi gamikabhesajjaṃ phāsuvihāraṃ ...⁶²⁵ |**

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. bhikkhunīnaṃ vaco sutvā harikāle subhāsitaṃ
adāsi c' eva bhikkhunīnaṃ yadicchaṃ rājaissaro.⁶²⁶ |**

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.

⁶²⁴ The end of the verse may be written thus: *pariccāgaṃ cattāri ca*; see Mahāv., p. 195, I. 8.

⁶²⁵ *gamikavattaṃ* Y, *kamikavattaṃ* F, *gamikavattakaṃ* N.

⁶²⁶ *hānikāle* N, *mārikāle* F. I do not understand this word.

**13. silāthūpaṃ akāresi vihāraṃ Cetiyaṃ pabbate
kāresi āsanasālaṃ Jalakaṃ nāma uttamam.⁶²⁷ |**

13. He constructed the Silāthūpa, a Vihāra on the Cetiya mountain, and the most excellent assembly hall which is called Jalaka.

**14. Girināmanigaṇṭhassa vuṭṭhokāse tahiṃ kato
Abhayagirīti paññatti vohāro samajāyatha.⁶²⁸ |**

14. (By the next king, Vaṭṭagāmaṇi, a monastery) was constructed at the place where the Nigaṇṭha Giri had dwelt. (From this circumstance,) the appellation and the name of Abhayagiri derived its origin.

**15. Ālavatto Sābhiyo ca Panayo Polaya-Dāṭhikā
cuddasavassam satta māsā pañca rājāno kārayum.⁶²⁹ |**

15. The five kings Ālavatta (Pulahattha!), and Sābhiya (Bāhiya!), Panaya, Palaya, and Dāṭhika reigned fourteen years and seven months.

**16. Saddhātissassāyam putto Abhayo nāma khattiyō
Dāṭhikam Damilaṃ hantvā rajjam kāresi khattiyō. |**

16. Prince Abhaya (Vaṭṭagāmaṇi), the son of Saddhātissa, put the Damila Dāṭhika to death and became king.

**17. Abhayagirim patitṭhapesi silāthūpaṃ cetiyamantare.
dvādasavassam pañca māsāni rajjam kāresi khattiyō.⁶³⁰ |**

17. He erected the Abhayagiri (monastery) between the Silāthūpa and the Cetiya. This prince reigned twelve years and five months.

**18. satta yodhā Abhayassa ārāmaṃ pañca kārayum;
Uttiyo ca Sāliyo ca Mūlo Tisso ca Pabbato
Devo ca Uttaro c' eva ete kho satta yodhino. |**

18. The seven champions of Abhaya constructed five Ārāmas. Uttiya and Sāliya, Mūla, Tissa, and Pabbata, Deva, and Uttara, these were the seven [210] champions (of that king).

⁶²⁷ silāthūpaṃ A, comp. Mahāv., p. 202 I. 1. – vihāre A.

⁶²⁸ vuṭṭhokāse N, phuṭṭhokāse F, puṭṭhokāse B G Z, vutthokāse A. Comp. Mahāv., p. 203. I. 6. – gato B F G Z, kato A N.

⁶²⁹ The first two names ought to be Pulahattho and Bāhiyo. – sattamāsam? satta māsāni?

⁶³⁰ Abhayagiri Y F.

**19. vihāraṃ Dakkhinaṃ nāma Uttiyo nāma kārayi,
Sāliyo Sāliyārāmaṃ Mūlo ca Mūlaāsayaṃ, |**

19. The (warrior) called Uttiya constructed the (monastery) called the Dakkhiṇavihāra, Sāliya the Sāliyārāma, Mūla the Mūlāsaya, –

**20. Pabbato Pabbatārāmaṃ, Tisso Tissārāmaṃ kare,
Devo ca Uttaro c’ eva Devāgāraṃ akamsu te. |**

20. Pabbata the Pabbatārāma, Tissa constructed the Tissārāma, Deva and Uttara constructed the Devāgāra.

**21. Kākavaṇṇassa atrajo Mahātisso mahīpati
dinne katikaṃ katvāna sālikkhetto 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. yantaṃ kathikaṃ katvāna tīṇi vassaṃ anūnakam
mahādānaṃ pavattesi bhikkhu koṭisahassiyo.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 Abhaya Duṭṭhagāmaṇi
kāyassa bheda sapañño tusitaṃ kāyaṃ upāgami.⁶³² |**

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

*Bhāṇavāraṃ Ekūnavīsatiṃ
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 Mahāthūpaṃ Tisso vihāraṃ uttamo. | [102]**

1. The illustrious son of Kākavaṇṇa, known by the name of Tissa, built the Mahāthūpa (and) a Vihāra.

**2. vihāraṃ kārāpayati Kallakālena uttamaṃ
aññaṃ ca bahu vihāraṃ Saddhātissena kāritaṃ.⁶³³ |**

2. He ordered the most excellent Kallakālena monastery to be constructed; and many other Vihāras have been erected by Saddhātissa.

**3. caturāsītisahassāni dhammakhandhaṃ mahārahaṃ,
ekekadhammakhandhassa pūjaṃ ekekaṃ 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. pāsādaṃ ca akārayi manuññaṃ sattabhūmikaṃ,
lohiṭṭhakena chādesi Saddhātisso mahāyaso; |**

4. Illustrious Saddhātissa constructed a beautiful palace with seven stories, and ordered it to be roofed with iron plates; –

**5. Lohapāsādakaṃ nāma samañña paṭhamam ahū.
kārāpesi kharāpiṇḍam, Mahāthūpe varuttame |**

**6. hatthipākāraṃ kāresi parivāraṃ manoramaṃ,
caturassaṃ ca kāresi talākaṃ tāvakālikaṃ. |**

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).

⁶³³ Gallakālena A B G, Gallakālenaṃ Z, Kallahālena N, Kallakālena F. Kallakālenaṃ? comp. Mahāv., p. 200, I. 10. – aññaṃ G1 X, añña Y. – bahū A B, bahu G F Z n. – vihāraṃ G1 X Z, vihāre A B G2.

**7. aṭṭhārasāni vassāni rajjam kāresi khattiyo.
katvā aññam̐ bahu puññam̐ datvā dānam̐ anappakam̐
kāyassa bheda sappañño tusitam̐ kāyam̐ 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
kārapesi manorāmaṃ vihāraṃ Alakandaram̐.
dasāham̐ ekamāsaṃ ca rajjam̐ kāresi khattiyo. |**

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
navavassam̐ chamāsam̐ ca issariyam̐ anusāsi so.⁶³⁵ |**

9. The son of Saddhātissa, known by the name of Lajjitissa, governed nine years and six months.

**10. kārapesi tilaṅcanaṃ Mahāthūpe varuttame,
patiṭṭhāpesi ārāmaṃ Kumbhilādhimanoramam̐,⁶³⁶ |**

10. He constructed a ...⁶³⁷ at the most excellent Mahāthūpa and established the most delightful Kumbhila Ārāma.

**11. kārapesi Dīghathūpaṃ Thūpārāmapuratthito,
silākaṅcuke kāresi Thūpārāmamuttame. |**

11. He built the Dīghathūpa to the east of the Thūpārāma; in the most excellent Thūpārāma he constructed receptacles cased in stone.

⁶³⁴ bahum̐ A B G2.

⁶³⁵ Lañcatisso F G1 Z, Lañjatisso N, Lajjītisso, Lajjītisso? B G2 (comp. Mah., pp. 201. 202.)

⁶³⁶ Kumbhilādīm° Z, Kumbhilādīm m° A Kumbhilādhim° B G X,
Kumbhilātimanoramam̐? See Mah., p. 201, 1. 6.

⁶³⁷ Probably the passage refers to the three “pupphayāna” mentioned in the Mahāvamsa (p. 201, 1. 14), though I do not know how to explain or to correct the word used here (tilaṅcanaṃ).

**12. Lajjitissamhi uparate kaṇiṭṭho tassa kārayi
rajjam chaḷ eva vassāni Khallāṭanāganāmako.⁶³⁸ |**

12. After the death of Lajjitissa his younger brother named Khallāṭanāga reigned six years.

**13. kam Mahārattako nāma Khallāṭakam camūpati
rajjam kāresi dinekam paduṭṭho akataññuko.⁶³⁹ |**

13. His commander-in-chief, Mahārattaka by name, put this Khallāṭaka to death and reigned one day, a wicked, ungrateful person.

**14. tassa rañño kaṇiṭṭho tu Vaṭṭagāmanināmako
duṭṭham senāpatim hantvā pañcamāsam rajjam kari. |**

14. The younger brother of the king, called Vaṭṭagāmani, killed that wicked general and reigned five months.

**15. Pulahattho tu Damilo tīṇi vassāni kārayi. [103]
duve vassāni Bāhiyo camūpati rajjam kari. |**

15. (After that time) the Damila Pulahattha reigned three years, and the general Bāhiya two years.

**16. hantvā tam Panayamāro satta vassāni kārayi.
tam hantvā Palayamāro satta māsāni kārayi. |**

16. Having killed this (king), Panayamāra reigned seven years. Having killed this (king), Palayamāra reigned seven months.

**17. tam hantvā Dāṭhiyo nāma duve vassāni kārayi.
ete pañca Damilajātā antarikā ca bhūpati
satta māsāni cuddasa vassāni kārayum rajjam.⁶⁴⁰ |**

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).

⁶³⁸ Lañjatissamhi N, Lañcatissamhi F G1, Lajjikat° A B G2, Lajjit° Z.

⁶³⁹ Mahārantako A B, Kammahārattako Z G1, Kammahantako G2, Kammahārathako F, Kammahārathiko N. – Khallāṭabhūpatim A B G2 Z. tam Mahārattako nāma hantvā Khallāṭakam camūpati? Comp. Mahāv., p. 202, I. 10; the excellent Mahāvamsa 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 camūpatī?

**18. Vaṭṭagāmani mahārājā āgantvāna mahāyaso
Dāṭhikaṃ Damilaṃ hantvā sayam rajjam akārayi. |**

18. Then the glorious, great king Vaṭṭagāmani came back and having put to death the Damila Dāṭhika, gained the sovereignty himself.

**19. Vaṭṭagāmani Abhaya so evaṃ dvādasa vassāni
pañcamāsesu ādito rājā rajjam akārayi.⁶⁴¹ |**

19. This king Abhaya Vaṭṭagāmani reigned twelve years' and in the beginning (before the above-mentioned interruption) five months.

**20. piṭakattayapāliṃ ca tassā aṭṭhakatham pi ca
mukhapāṭhena ānesuṃ 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. hāniṃ disvāna sattānaṃ tadā bhikkhu samāgatā
ciraṭṭhitatthaṃ dhammassa potthakesu likhāpayuṃ.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
rajjam 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
catuddasannaṃ vassānaṃ accayena divaṃ agā. |**

23. This king, full of faith, having done many meritorious deeds, [212] went to heaven after fourteen years.

⁶⁴¹ °māsesu F Y, °māsehi N.

⁶⁴² °katham pi ca X G, °kathāni ca M, °katāni ca C R, °kathā pi ca A B. bhikkhū
mahāmatī!

⁶⁴³ bhikkhū!

**24. Vaṭṭagāmanino putto Coranāgo 'ti vissuto
rajjam dvādasa vassāni coro hutvā akārayi. |**

24. The son of Vaṭṭagāmani, known by the name of Coranāga, reigned twelve years living like a robber.

**25. Mahācūlissa yo putto Tisso nāmā 'ti vissuto
rajjam kāresi dīpamhi tīṇi vassāni khattiyo. |**

25. The son of Mahācūli, the prince known by the name of Tissa, reigned three years over the Island.

**26. Sīvo nāma yo rājā Anulādeviyā saṁvasi,
ekavassaṅ ca dvemāsaṅ issariyaṅ anusāsi so.⁶⁴⁴ |**

26. King Siva cohabited with queen Anulā; he ruled one year and two months.

**27. Vaṭṭuko nāma yo rājā Damilo aññadesiko
ekavassaṅ ca dvemāsaṅ issariyaṅ anusāsi so.⁶⁴⁵ |**

27. A king from a foreign country, Vaṭṭuka by name, a Damila, governed one year and two months.

**28. Tisso nāmāsi yo rājā kaṭṭhabhatīti vissuto,
ekavass' ekamāsaṅ ca rajjam kāresi tāvade. |**

28. Then followed king Tissa, known by the surname “the wood-cutter”; he then ruled one year and one month.

**29. Niliyo nāma nāmena Damilarājā 'ti vissuto
kāresi rajjam temāsaṅ issariyaṅ anusāsi so. |**

29. (A person) called Niliya by name, known as the Damila king, ruled the kingdom and governed three months.

**30. Anulā nāma sā itthi hanitvāna naruttame
catumāsaṅ Tambapaṇṇimhi issariyaṅ anusāsi sā.⁶⁴⁶ |**

30. A woman, Anulā, killed these excellent persons and governed four months over Tambapaṇṇi.

⁶⁴⁴ Sivo A C. – S° ca (or: 'ti) nāmā? – 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. Kuṭikaṇṇatisso nāma Mahācūlissa atrajo [104]
uposathagharāṃ kāresi vihāre Cetiyaṭṭabbate, |**

31. The son of Mahācūli, called Kuṭikaṇṇatissa, constructed an Uposatha hall near the Cetiyaṭṭabbata monastery.

**32. gharassa purato kāresi silāthūpaṃ manoramāṃ,
ropesi bodhiṃ tatth' eva, mahāvattthum akārayi. |**

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. bhikkhunīnaṃ dadatthāya jantāgharāṃ akārayi,
Padumassare ca uyyāne pākāraṃ ca akārayi,⁶⁴⁷ |**

33. He built a bath ... for the Bhikkhunīs. He also made a fence round the Padumassara garden.

**34. nagarassa gopanatthāya parikhaṃ khanāpesi so,
pākāraṃ ca akāresi sattahattham anūnakam. |**

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. Khemaṃ va Duggaṃ gaṇhāpesi talākaṃ vatikālikam,
Setuppalādi gaṇhāpesi Vaṇṇakālam manoramam.
dvevīsati ca vassāni rajjam kāresi khattiyo.⁶⁴⁸ |**

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.

***Bhāṇavāraṃ Vīsatiṃ**
The Twentieth Section for Recitation*

⁶⁴⁷ atthāya A Z B2 G2, adatthāya B1 G1 F, dadatthāya N. tad(ā) atthāya?

⁶⁴⁸ setuppalādim A B. – vaṇṇamālam Z. – I conjecture:

Khemaṃ ca Duggaṃ khanāpesi (or: gaṇhāpesi? see 22, 64) talākaṃ tāvakālikam,
Setuppalavāpim khanāpesi (gaṇhāpesi?) Vaṇṇikālim monoramam.

Comp. 21, 17; 20, 6; Mah., p. 210, 1. 10.

XXI. [Abhaya to Subha]

**1. Kuṭikaṇṇassa atrajo Abhayo nāma khattiyo
Mahāthūpavaram 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 sajjhāyam dhātugabbhe manorame
thūpaṃ padakkhiṇaṃ katvā catudvāresu nāddasa.** |

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 uttamam
iti rājā vicintesi: sajjhāyam 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 dhātugabbhasmiṃ sajjhāyam gaṇhanti pesalā.**⁶⁵² |

5. They do not recite at the four gates nor outside; surely the wise men read in the relic room.

⁶⁴⁹ saṅghaṃ dassanam āgami? comp. v. 6; 13, 15.

⁶⁵⁰ sajjhāyam dhātug°? – “gaṇhati” is said here and at v. 4 metri causa instead of “gaṇhanti”. Comp. Therīgāthā (Phayre MS., fol. ña):

“ko nu te idaṃ akkhāsi ajānantassa ajānato?”

Samy. Nikāya (Phayre MS. vol 1, fol. ku):

“akkheyyasaññino sattā akkheyyasmiṃ patiṭṭhitā,
akkheyyaṃ apriññāya yogaṃ āyanti maccuno,
akkheyyaṃ ca pariññāya akkhātāraṃ na maññati.”

⁶⁵¹ tattha X, tassa Y. kattha?

⁶⁵² 5a gaṇhanti?

**6. aham pi daṭṭhukāmo ’mhi dhātugabbhaṃ varuttamaṃ [105]
sajjhāyam pi suṇissāmi bhikkhusaṅghaṃ ca dassanaṃ. |**

6. I also desire to see the most excellent relic room, I will hear the recital and see the Bhikkhu fraternity.”

**7. rañño saṅkappam aññāya Sakko devānam issaro
pāturahū dhātugabbhasmim 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 dhātugabbhassa dassanaṃ.
saddhānurakkhanatthāya dhātugabbhaṃ nayimsu 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 dhātusakkāram mahāpūjā ca sattāhaṃ.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. madhubhaṇḍapūjaṃ kāresi sattakkhattuṃ varuttamaṃ
akāsi sabbapūjaṃ ca sattakkhattuṃ anagghikaṃ,⁶⁵⁶ |**

10. He seven times made most excellent offerings, prepared with honey. He seven times made priceless offerings of ghee (?), –

**11. aññaṃ pūjaṃ ca kāresi sattakkhattuṃ yathārahaṃ,
sattakkhattuṃ ca kāresi dīpapūjaṃ punappunaṃ,⁶⁵⁷ |**

11. and (also) duly seven times other (?) offerings. Seven times he made offerings of lamps, repeating them, –

⁶⁵³ there hi X, there ti G, there A B, therānaṃ Z.

⁶⁵⁴ saddhānurakkhaṇatthāya C. – te X G1, taṃ Y.

⁶⁵⁵ mahāpūjaṃ ca N, mahāpūjāni Z.

⁶⁵⁶ 10b sabbapūjaṃ A B G2 Z, gabbhapūjaṃ G1 X. sappipūjaṃ?

⁶⁵⁷ añjanapūjaṃ ca kāresi? Comp. Mahāv., p. 212, I. 2.

**12. pupphapūjam akāresi sattakkhattum manoramam,
pūritajalapūjañ sattāham dakapūjañ ca sattāham,⁶⁵⁸ |**

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. pavālamayajālañ ca kārāpesi anagghikam
Mahāthūpe paṭimukka cīvaram iva pārutam.⁶⁵⁹ |**

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. daḷham katvā dīpadaṇḍam thūpapādasamantato
sappinālīñ ca pūretvā dīpañ 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. telanālīm pūretvā thūpapādasamantato
teladīpañ jalāpesi cuddasakkhattum 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 kilañjam katvāna matthake
pattharetvā uppalahatthe sattakkhattum akārayi.⁶⁶⁰ |**

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. thūpassa pacchimokāse talāke Khemanāmake
yojetvā yantakam tattha udakapūjam akārayi.⁶⁶¹ |**

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.

⁶⁵⁸ thūpapūjam G1 X. – ekapūjam Y, dakapūjam X.

⁶⁵⁹ paṭimukkam? – pārutam N, pāruto A F G1 Z, pārutā B G2.

⁶⁶⁰ pattharivā A Z.

⁶⁶¹ Tissanāmake A B G2 Z. – dakapūjam N.

**18. samantā yojanaṃ sabbāṃ kusumānañ ca ropayi,
akāsi pupphagumbaṃ 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. makulapupphitaṃ pupphaṃ samānetvāna khattiyo
akāresi pupphagumbaṃ cuddasakkhattuṃ punappunāṃ.⁶⁶³ |**

19. The prince, having collected flowers covered with opening bud, [214] made a flower thicket fourteen times.

**20. nānāpupphaṃ samocitvā sālindaṃ sahapākāraṃ
pupphathambhaṃ kāretvāna sattakkhattuṃ punappunāṃ.⁶⁶⁴ |**

20. Having gathered various flowers, he constructed seven times a flower-pillar with a terrace and an enclosure.

**21. ... addasa nānārūpaṃ victrakaṃ [106]
... akāsi samānarūpāni khattiyo.⁶⁶⁵ |**

21. He saw ... of various shapes, ornamented ...; the prince made them similar in shape.

**22. sudhākammaṃ akāresi Mahāthūpe varuttame.
abhisekaṃ karitvāna akāsi sudhāmaṅgalāṃ.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, kusumānaṃ F G1 Z, kusumāgaṃ N. – akāresi N.

⁶⁶³ makulap° G1 X, vakulap° Y. – akāsi F Y.

⁶⁶⁴ samocinitvā 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° N, suddhām° F, thūpam° Z, maṅgalāṃ A G. Comp. Mahāv., p. 212, l. 7.

**23. Sakyaputto mahāvīro assatthadumasantike
sabbadhammapaṭividdho akārayi anuttaro.⁶⁶⁷ |**

23. Sakyaputta, the great hero, penetrated the whole Truth near the Assattha tree (and became?) the supreme (Buddha?).

**24. ṭhito Meghavane ramme yo rukkho dīpajotano
taṃ bodhim pi abhisekaṃ khattiyo akāsi sīnanam.⁶⁶⁸ |**

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. vassam vutthā pavāresum bhikkhusaṅghasukhāvahā,
pavāraṇānuggahāya pavāraṇadānam akāsi so.⁶⁶⁹ |**

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. adāsi candanam dānam bhikkhusaṅghe gaṇuttame,
balabheriṃ ca adāsi Mahāthūpe varuttame. |**

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. laṅkāmadamadā c' eva seṭṭhakaṇaṭanātakā
sabbesaṃ saṅkharitvāna Mahāthūpe adāsi so.⁶⁷⁰ |**

27. ... dancers and acrobats in auspicious attitudes (?), all ... He constructed ... and made a donation of it to the Mahāthūpa.

⁶⁶⁷ pakāsesi Z. akārayi is corrupted; at 13, 50 we have instead of it: “buddho āsi”.

⁶⁶⁸ ṭhite N, piṭṭhito (°te M) A F G Z. – yo F, gho A G Z n, – dīpajotako A Z. – sīnanam N, dhinnāmanam (°tam A) A F G, bhūpati Z. sināpanam?

⁶⁶⁹ bhikkhusaṅghā sukhāvahā? – pavāraṇad° C. – adāsi Z.

⁶⁷⁰ laṅkāmadamā 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[gham] ...”

**28. visākhamaṣe puṇṇamāyaṃ sambuddho upapajjatha,
taṃ māsaṃ pūjanatthāya aṭṭhavāṣati akārayi.⁶⁷¹ |**

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. Mahāmeghavane ramme Thūpārāme varuttame
kāresi uposathāgāraṃ ubhoviḥāramantare. |**

29. Between the two monasteries of the delightful Mahāmeghavana and of the most excellent Thūpārāma he constructed an Uposatha hall.

**30. akā aññaṃ bahum puññaṃ dānañ cāpi anappakaṃ,
aṭṭhavāṣati vassāni rajjaṃ 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 ratanamayaṃ iṭṭhakādīm varuttame,⁶⁷² |**

31. Prince Nāga, the son of Kuṭikaṇṇa, made bricks and other things (?) of costly substances in the most excellent (Ambatthala Thūpa?), –

**32. dhammāsanañ ca sabbattha Ambatthalathūpamuttame.
giribhaṇḍagahaṇaṃ nāma mahāpūjaṃ akārayi.⁶⁷³ |**

32. and erected seats for the Dhamma preachers everywhere in the beautiful Ambatthala Thūpa. He made a great offering called Giribhaṇḍagahaṇa.

**33. yāvatā Laṅkādīpamhi bhikkhū atthi supesalā
sabbesañ cīvaram datvā bhikkhusaṅge gaṇuttame,
dvādasāni so vassāni rajjaṃ 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.

⁶⁷¹ vesākhamaṣe?

⁶⁷² iṭṭhakādīm N, °di Y F.

⁶⁷³ girigaṇḍhigahanan F, giribhaṇḍikan B G2, giribhaṇḍhikakan Z, girigaṇḍhikakan G1, girim bhaṇḍikam A. Comp. Mahāv., p. 214, I. 2.

**34. Mahādāṭhikassa putto Āmaṇḍagāmani nāma
Abhaya iti vissuto [107]
khanāpesi udapānaṃ Gāmeṇḍitalākam 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. Rajatalenaṃ kāresi, thūpassa rajatāmayam
chattānichattam kāresi Thūpārāme varuttame, |**

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 ubhopāsādamuttame
bhaṇḍagāram akāresi bhaṇḍalenaṃ 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. māghātāñ ca akāresi Tambapaṇṇitale pi ca.
nava vass' aṭṭha māsāni rajjam kāresi khattiyo. |**

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 Kāṇirājānū 'ti vissuto
paripuṇṇatīni vassāni rajjam kāresi khattiyo.⁶⁷⁶ |**

38. His younger brother, known as king Kanirajānu, reigned full three years.

**39. Āmaṇḍagāmaniputto Cūlābhayo 'ti vissuto
patiṭṭhāpesi so rājā Gaggārāmam uttamam. |**

39. The royal son of Āmaṇḍagāmani, known as Cūlābhaya, constructed the most excellent Gaggārāma.

**40. rajjam kāresi vass' ekam 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 bhaṇḍalenaṃ) X.

⁶⁷⁶ tasseva kaniṭṭhako N, Tisso nāma so (yo C) Y F.

**41. catumāsaṃ rajjaṃ kāresi rañño Āmaṇḍadhītarō.
Āmaṇḍabhāgiṇeyyo tu Sīvaliṃ apanīya taṃ⁶⁷⁷ |**

**42. Ilanāgo 'ti nāmena rajjaṃ akārayi pure.
Ilanāgo nāma rājā suṇitvā kapijātakam |**

**43. Tissadūratalāke ca khanāpesi arindamo.
chahi vassehi so rajjaṃ kāresi dīpalañjake. |**

41-43. the daughter of king Āmaṇḍa, reigned four mouths. The son of Āmaṇḍa's sister, Ilanāga by name, removed this Sīvalī and reigned in the town. King Ilanāga, the destroyer of his enemies, having heard the Kapi-Jātaka, ordered the Tissa and Dūra ponds to be dug. This king reigned six years in the island of Laṅkā.

**44. Sīvo 'ti nāma nāmena Candamukho 'ti vissuto
akāsi Manikārāmaṃ 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 ñeva gāme attano vaṭṭam adāsi ārāme.
satta mās' aṭṭha vassāni rajjaṃ 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' aṭṭha vassāni rājā rajjaṃ akārayi. |**

46. King Tissa, known by the surname of Yasalāla, governed eight years and seven months.⁶⁸⁰

⁶⁷⁷ I believe that *dhītarō* ought to be corrected into *dhītikā* which looks very much like it in Burmese characters.

⁶⁷⁸ *Manikārāmaṃ* M n, *Maṇik*^o A B C G R, *Saṇik*^o F, *Manikāragāmaṃ*? Comp. Mahāv., p. 218, I. 9.

⁶⁷⁹ 45bc is wanting in B G2. – *taññeva gāme* N, *taññecagāme* F, *taññekome* A G1 Z. – *vaṭṭam* F, *vattam* N, *vannaṃ* A, *vaṇṇam* G1 Z.

⁶⁸⁰ According to the Mahāvamsa: seven years and eight months

**47. dvārapālāssa atrajo Subharājā 'ti vissuto
kārāpesi Subhārāmaṃ Villavihāraṃ manoramaṃ,⁶⁸¹ |**

47. King Subha, the son of a doorkeeper, constructed the Subhārāma and the delightful Villavihāra.

**48. pariveṇāni kāresi attanāmena samakaṃ.
chamhi vassamhi so rājā issariyaṃ anusāsi so.⁶⁸² |**

48. Likewise he constructed hermit's cells which were called after his own name. This king governed six years over his kingdom.

Bhāṇavāraṃ Ekavīsatiṃ
The Twenty-First Section for Recitation

⁶⁸¹ Mahāv.: Vallivihāraṃ.

⁶⁸² samakaṃ Y F, sāmakaṃ N. – chahi A Z, chamhi B G X. – vassehi C. chahi vassehi?
comp. v. 43.

XXII. [Vasabha to Mahāsenā]

**1. [108] Vasabho nāma so rājā vihāre Cetiyaṭṭabbate
dasa thūpāni kāresi kittiṭṭhalavaruttame.⁶⁸³ |**

[216] 1. King Vasabha constructed in the Cetiyaṭṭabbata monastery ten Thūpas, a most glorious deed by which high reward is to be gained.

**2. Īssariye nāmā ārāme vihāraṃ ca manoramam
kāresi uposathagharam dāsaneyyam manoramam. |**

2. In the Issariya Ārāma he constructed a delightful Vihāra (and) a pleasing and delightful Uposatha hall.

**3. balabheriṇ ca kāresi Mucelaṃ vihāram uttamaṃ.
samppatte tīṇi vassāni chaḷāni cīvaram 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 Laṅkāḍīpasmiṃ ārāme santi jīṇṇake,
kāresi sabbattha āvāsam dhammikapūjam mahāraham.⁶⁸⁵ |**

4. Throughout the whole of Laṅkāḍīpa he repaired dilapidated Ārāmas. Everywhere he constructed residences and made most precious offerings to the pious (Bhikkhus).

**5. cetiyagharam kāresi Thūpārāme varuttame.
kāresi pūjayī rājā catucattālīsa anūnakaṃ.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 Cetiyaṭṭabbate
paccekāni sahaṣṣāni teladīpaṇ jalāpayi. |**

6. In the Mahāvihāra, in the Thūpārāma, and in Cetiyaṭṭabbata monastery, at each of these places he ordered a thousand oil-lamps to be lit.

⁶⁸³ kittipālo v° B G2, kittipalav° A G1. Possibly we should correct: Cittalakūṭe varuttame. Comp. Mahāv., p. 221, I. 2.

⁶⁸⁴ chalāni A B F Z, chaḷāni G, [chalā]nam N. A chacīvaram instead of ticīvara is mentioned in the Mah., p. 229, I. 6.

⁶⁸⁵ santi Y, panti X. saṅkharī?

⁶⁸⁶ pūjayo?

**7. Mayantiṃ Rājuppavāpiṃ Vahaṃ Kolambanāmakam
Mahānikkhavaṭṭivāpiṃ Mahārāmettim eva ca⁶⁸⁷ |**

**8. Kehālam Kālīvāpiṃ ca, Jambuṭiṃ Cāthamaṅganam
Abhivaḍḍhamānakaṃ ca icc ekādasa vapiyo.⁶⁸⁸ |**

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 mātikaṃ c' eva subhikkhattham akārayi.
puñṇam nānāvidham katvā pākāram parikham pure,⁶⁸⁹ |**

**10. dvāraṭṭālam akārayi, mahāvattuṃ ca kārayi.
tahiṃ tahiṃ pokkharaṇī 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 udakam rājakuṅjaro.
catuttālisa vassāni rajjam 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. Vasabhassa atrajo putto Tisso 'ti vissato
ārāmam Maṅgalanāmakam kārāpesi mahīpati.
kāresi rajjam dīpasmim tīṇi vassāni tāvade 'ti. |**

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.

⁶⁸⁷ Mayente A, Mayanti B G1, Yanti Z G2, Cayantiṃ N, Vassanti F –
Kolambagāmakam, Mahāv. – Mahārāmettim X, Mahāmettiyam Y, Mahāgāmadviṃ
Mahāv.

⁶⁸⁸ Koḷivāsam Mahāv. – Jambūdiṃ F, Jambuṭiṃ Z, Jambuttham B, Jambuvim A.
Cambuddhiṃ Mahāv. – Vātamaṅganam Mahāv.

⁶⁸⁹ parikhāpākāram pure Y, parinapākāram pure F.

**13. Tissassa atrajo putto Gajābāhukagāmani
kārāpesi mahāthūpaṃ Abhayārāme⁶⁹⁰ manorame. | [109]**

13. Tissa's son, Gajābāhukagāmani, caused a great Thūpa to be built in the delightful Abhayārāma.

**14. mātattham Gāmanināmam talākam kāresi nāyako,
kārāpesi ca ārāmam Rammakam nāma issaro.
dvevīsati vassāni dīpe rajjam akārayīti.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]

**15. Mahallanāgo 'ti nāmena Tambapaṇṇimhi issaro
Sājīlakandakārāmam, dakkhiṇe Goṭapabbatam,⁶⁹² |**

**16. Dakapāsānārāmam, vihāram Sālipabbatam
kārāpesi Tanavelim, Rohane Nāgapabbatam.⁶⁹³ |**

**17. ārāmam Girisālikam kārāpesi vinayako.
chavassam rajjam kāretvā gato so āyusaṅkhaye 'ti.⁶⁹⁴ |**

15-17. The ruler of Tambapaṇṇi called king Mahallanāga caused the Sājīlakandakārāma, 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.

⁶⁹⁰ Text: Abhāyārāme.

⁶⁹¹ mātattham N, yatthāva F G Z, yatthā ca A B. Comp. Mahāv., p. 223, I. 9.

⁶⁹² Sājīlakaṇḍakārāmam N, Pajīlakandak° F, Sājīlakandhak° B G. Mahāv.: Pejalaka. – Goṭapabbatam X, Goṭapabbatam G1, Koṭip° B G2. Mahāv.: Golap° A, Holakapabbate Z.

⁶⁹³ Mahāv.: Naceli.

⁶⁹⁴ Gīrihālikam F. Mahāv.: Antogīrihālikam.

**18. Mahallanāgassa yo putto Bhātutisso 'ti vissuto
Mahāmeghavanuyyānaṃ kārāpanatthāya issaro⁶⁹⁵ |**

**19. parikkhepesi parikkhepaṃ pākāraṃ dvāraṭṭālakaṃ
kārāpesi ca so rājā ārāmaṃ Varanāmakam. |**

18-19. The son of Mahallanāga, 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 Vara-Ārāma (Gavara-Ārāma?).

**20. Gāmaniṃ nāma talākaṃ 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 talākaṃ taṃ Randhakaṇḍakanāmakam,
kāresi' uposathāgāraṃ Thūpārāme manorame.⁶⁹⁶ |**

21. He (also) ordered the pond called Randhakaṇḍaka to be dug. In the delightful Thūpārāma he constructed an Uposatha hall.

**22. mahādānaṃ pavattesi bhikkhusaṅghe vināyako
catuvīsati vassāni rajjaṃ dīpe akārayīti. |**

22. This king bestowed a great donation on the Bhikkhu fraternity. He reigned twenty-four years over the Island.

**23. tassa kaṇiṭṭho nāmena Tisso iti suvissuto
kāresi uposathāgāraṃ Abhayārāme manorame. |**

23. His younger brother, well known by the name of Tissa, erected an Uposatha hall in the delightful Abhayārāma.

**24. kāresi dvādasatṭhānaṃ Mahāvihāramuttame,
vihāraṃ kāresi so thūpaṃ Dakkhiṇārāmasavhaye,⁶⁹⁷ |**

24. He constructed twelve edifices within (the limits of) the most excellent Mahāvihāra. In the Dakkhiṇārāma he built a Vihāra and a Thūpa.

⁶⁹⁵ Āhūtisso Y. – Bhavaran° F. Gavaran°? Comp. Mahāv., p. 224, I. 10.

⁶⁹⁶ Rannakanaṇḍakanāmakam F, Rannakaṇḍakan° B, Rattakaṇḍakan° A, Rannakaṇḍakan° G, Rannakaṇḍakan° Z.

⁶⁹⁷ dvādasatṭhāne A, comp. Mahāv., p. 225, I. 6.

**25. tato aññaṃ bahu puññaṃ kalyāṇe buddhasāsane.
aṭṭhārasāni vassāni issariyaṃ akārayīti.⁶⁹⁸ |**

25. Many other meritorious acts he did in honour of the blessed religion of the Buddha. He reigned eighteen years.

**26. Tissassa atrajo putto rājārahā dve bhātukā
rajjāṃ kāresu dīpamhi tīṇi vassāni nāyakā.⁶⁹⁹ |**

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

**27. Vaṅkanāsikatisso tu Anurādhapure rajjāṃ
tīṇi vassāni kārayi puññakammānurūpavā.⁷⁰⁰ |**

27. Vaṅkanāsikatissa reigned three years in Anurādhapura, a king of proper and meritorious conduct.

**28. Vaṅkanāsikatissassa accaye kārayi suto [110]
rajjāṃ dvāvīsa vassāni Gajabāhukagāmani.⁷⁰¹ |**

28. After the death of Vaṅkanāsikatissa his son Gajābāhukagāmani reigned twenty-two years.

**29. Gajabāhuss' accayena pasuro tassa rājino
rajjāṃ Mahallakanāgo chabbassāni akārayi.⁷⁰² |**

29. After Gajābāhu's death the father-in-law of that king, Mahallakanāga, reigned six years.

**30. Mahallanāgass' accayena putto Bhātikatissako
catuvīsati vassāni Laṅkārajjāṃ akārayi. |**

30. After the death of Mahallanāga his son Bhātikatissa reigned twenty-four years over Laṅkā.

⁶⁹⁸ bahum̐ A.

⁶⁹⁹ atrajā puttā?

⁷⁰⁰ vv. 27-31 are wanting in N.

⁷⁰¹ dvāvīsati B G Z.

⁷⁰² pasuro Z, payuro F, sapasuro A B G. sasuro?

**31. Bhāṭikatissaccayena tassa kaṇiṭṭha-Tissako
aṭṭhārasa samā rajjam Laṅkādīpe akārayi. |**

31. After Bhāṭikatissa's death his younger brother Kaniṭṭhatissa reigned eighteen years over Laṅkādīpa.

**32. Kaniṭṭhatissaccayena tassa putto akārayi
rajjam dve yeva vassāni Khuḷjanāgo 'ti vissuto. |**

32. After the death of Kaniṭṭhatissa his son, known by the name of Khuḷjanāga, reigned two years.

**33. Khuḷjanāgakaṇiṭṭho tam rājā ghātiya bhāṭikam
ekavassam Kuñjanāgo rajjam Laṅkāya kārayīti.⁷⁰³ |**

33. Kuñjanāga, the younger [218] brother of Khuḷjanāga, put his royal brother to death and reigned one year over Laṅkā.

**34. Sirināgo laddhajayo Anurādhapure vare
Laṅkārajjam akāresi vassān' ekūnavīsati. |**

34. Having gained the victory (over Khuḷjanāga), Sirināga reigned nineteen years in the most excellent Anurādhapura over Laṅkā.

**35. Sirināgo nāma nāmena Mahāthūpaṃ varuttamaṃ
pūjesi ratanamālena, chattaṃ 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 Lohapāsādam uttamaṃ,
ūnavīsati vassāni rajjam kāresi khattiyo 'ti. |**

36. He constructed an Uposatha hall, the most excellent Lohapāsāda. This prince reigned nineteen years.

**37. Sirināgassa atrajo Abhaya nāma mahīpati
adāsī bhikkhusaṅghassa dvesatasahassarūpiyā.⁷⁰⁴ |**

37. The son of Sirināga, the royal lord called Abhaya, gave two hundred thousand silver pieces to the Bhikkhu fraternity.

⁷⁰³ rājā A B G2 Z, rāja G1, rājam N, bhajam F. – Kuñjanāgo G1 Z n, Kuñcanāgo F, Khuḷjanāngo A, Kujjanāgo B G2.

⁷⁰⁴ °rūpiyam A.

**38. pāsāṇavedīm akāsi mahābodhivaruttame.
dvāvīsa vassāni rājā issariyaṃ anusāsi so 'ti. |**

38. At the most excellent great Bo tree he constructed a stone ledge. This king governed twenty-two years.

**39. tassa kaṇiṭṭho rājā tu Tissako isi vissuto
Abhayārāme Mahāthūpe kāresi chattam uttamam, |**

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 suvaṇṇathūpaṃ ubhovichāramuttame. |**

40. In the delightful Mahāmeghavana and in the beautiful Abhayārāma, at both most excellent Vihāras, he constructed a golden Thūpa.

**41. sutvā gilānasuttantaṃ Devatherassa bhāsato
adāsi gilānabhesajjaṃ pañcāvāsaṃ varuttamaṃ. |**

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. rattim acchariyaṃ disvā ārāmaṃ Dassamālinim,
mahābodhimanorame dīparūpe patiṭṭhasi.⁷⁰⁵ |**

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 rañño tu vijite dīpanti akappiyaṃ bahum,
vitaṇḍavāde dīpetvā dūsesum jinasāsanam.⁷⁰⁶ |**

43. In the reign of that king they proclaimed many wrong doctrines; proclaiming captious doctrines they ruined the religion of the Jina.

⁷⁰⁵ vv. 42. 43. are wanting in B G2 Z. rattim acch° N, rattinicch° F, vārassa acch° A G. –
Dīpamālinim N, Dassamālini (°ni F) A F G. – dīparūpe (°ruse F) X, disarūpe A G. –
patiṭṭhaya A, patiṭṭhasi G X. patiṭṭhapi?

⁷⁰⁶ cipanti A G, dīpanti X. dīpenti?

**44. divāna rājā pāpabhikkhu dūsentam̐ jinasāsanam̐ [111]
Kapilāmaccam̐ ādāya akāsi pāpaniggaham̐.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. vitaṇḍavādam̐ madditvā jotayitvāna sāsanaṃ
Hatthapaṇṇihī pāsanaṃ adā Meghavanodanaṃ.
dvevīsati tu vassāni rajjam̐ kāresi issaro 'ti.⁷⁰⁸ |**

45. Having destroyed these captious doctrines and caused the (true) religion to shine, he gave (to the Fraternity) the Hatthapaṇṇika (Sattapaṇṇika?) 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
rajjam̐ kāresi dīpamhi dve vassāni anūnakaṃ. |**

46. Tissa's own son, known by the name of Sirināga, reigned full two years over the Island.

**47. mahābodhissa sāmantaṃ pākāraṇ cāta maṇḍapaṃ
akārayi pāsādikaṃ Sirināgavhaya ayaṃ.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.⁷¹⁰ |**

48. (The king) called Asaṅgatisa (Saṅghatissa) fixed golden parasols over the most excellent Mahāthūpa, on the top of the Thūpa.

⁷⁰⁷ °bhikkhum̐ M n. °bhikkhū? – dussente A dūsentē B G2, dūsentam̐ G1 Z n, dūsantam̐ F.

⁷⁰⁸ vetullavādam̐ Y (except G1). This may be the correct reading (see Mahāv., p. 227, I. 6). – Hatthipaṇṇihī (°ṇṇihī B) A B G. – pāsanaṃ B, sāhanaṃ F, bālānaṃ N. Hattha- (or: Satta-) paṇṇikapāsādam̐? comp. Mahāv., p. 226, I. 11.

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): panakam̐ (patakam̐ Z; F omits this word) pākāraṃ ca samaṇḍapaṃ akārayi pāsādakaṃ.

⁷¹⁰ 48a is wanting in N. – Asaṅgahatissa B G. Read: Saṅghatisso.

**49. maṇimayaṃ sikhāthūpaṃ Mahāthūpe varuttame
tassa kammaṃ 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. Andhakavindakasuttantaṃ Devatherassa bhāsaṃ
catudvāre dhuvayāguṃ paṭṭhapesi 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 rajjaṃ ekavassaṃ akārayi. |**

51. Vijayakumāra,⁷¹² the son of Sirināga, reigned after his father's death one year.

**52. rajjaṃ cattāri vassāni Saṅghatissa akārayi,
Mahāthūpamhi chattaṃ so hemakammaṃ 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 rajjaṃ kāresi khattiyo. |**

53. King Saṅghabodhi by name was a virtuous prince; this king reigned two years.

**54. ramme Meghavanuyyāne dhuvayāguṃ arindamo
paṭṭhapesi salākaggaṃ 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.

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. Abhaya nāma nāmena Meghavaṇṇo 'ti vissuto
kāresi silāmaṇḍapaṃ Mahāvihāramuttame. |**

55. The king called Abhaya, known by the surname Meghavaṇṇa, constructed a stone pavilion in the most excellent Mahāvihāra.

**56. padhānabhūmiṃ kāresi Mahāvihārapacchato,
kāresi bodhiparivāraṃ silāvedīṃ anuttamaṃ, |**

**57. silāparikhaṅ ca kāresi toranaṅ ca mahārahaṃ,
kāresi silāpallaṅkaṃ mahābodhigharuttame.⁷¹⁴ |**

56-57. To the west of the Mahāvihāra he built a cloister for monks given to meditation. He (also) constructed an incomparable stone altar around the Bo tree and ordered a trench to be made, lined with stones, and a very costly triumphal arch. In the most excellent Bo tree sanctuary he erected a throne of stone.

**58. uposathagaram kāresi Dakkhiṇārāmamantare.
adāsi so mahādānaṃ bhikkhusaṅghagaṇuttame. | [112]**

58. Within the Dakkhiṇārāma he constructed an Uposatha hall. He distributed a great donation to the fraternity of Bhikkhus, the most excellent community.

**59. katvā rājagharaṃ rājā mahāvattthuṃ manoramaṃ
bhikkhusaṅghassa 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 [220] it back.

**60. vesākhapūjaṃ kāresi rājā Meghavane tadā.
terasāni hi vassāni issariyaṃ aksāsi so 'ti. |**

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

**61. atrajo Meghavaṇṇassa Jeṭṭhatisso mahīpati
rajaṃ 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. maṇim mahaggham pūjesi Mahāthūpe varuttame.
katvāna lohapāsādam pūjetvā maṇim uttamaṃ |**

**63. Maṇipāsādo 'ti paṇṇattim kārāpesi narāsabho.
kārāpetvāna ārāmaṃ Pācīnatissapabbataṃ |**

**64. pādāsi bhikkhusaṅghassa narindo Tissasavhayo.
Ālambagāmatalākaṃ gaṇhāpetvā mahīpati⁷¹⁵ |**

**65. aṭṭha saṃvaccharaṃ pūjaṃ kārāpesi narāsabho.
rajaṃ kāresi so rājā dasa vassāni Tambapaṇṇike. |**

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 Pācīnatissapabbata 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 Tambapaṇṇi.

**66. Jeṭṭhatissaccaye tassa Mahāseno kaniṭṭhako
sattavīsati vassāni rājā rajaṃ akārayi. |**

66. After Jeṭṭhatissa’s death his younger brother, king Mahāseno, 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. vīcintevā imam attham gavesanto lajjipuggale
addasa pāpake bhikkhū assamaṇe paṭirūpake.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).

⁷¹⁵ As to “gaṇhāpetvā” (or, “khanāpetvā?”) comp. 20, 34, 35.

⁷¹⁶ vicintevā A B G2, viriyetvā F, vicinetvā G1 Z n. vicinityvā? – paṭirūpapake (sic) N, [pa]ṇapaṭidūsake [“pa” is expunged] F, pake G1, pāpake A B G2, pāpakāmike Z.

**69. pūtikunapasadise vattaṃ va nīlamakkhike
asante assamaṇake addasa paṭirūpake⁷¹⁷ |**

69. He saw people who were like stinking corpses, and in behaviour like blue flies, wicked persons, who were no (true) Samaṇas and (only) looked like (Samaṇas), –

**70. Dummittaṃ Pāpasoṇaṃ ca aññe ca alajjipuggale;
upento pāpake bhikkhū atthaṃ dhammaṃ ca pucchi so. |**

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. ubhosamaggabhāviṣsaṃ anuññātaṃ Kumāarakassape
akappiyan ti dīpesuṃ dussīlā mohapārūtā.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) Kumāarakassapa,⁷¹⁹ is not allowable.

⁷¹⁷ vattaṃ va Y, vattava N, cattaṃ ca F.

⁷¹⁸ ubhosamaggabhāviyaṃ N, ubhosamagga bhāviṣsaṃ F, ubhosamaggaṃ vibhaviṣsaṃ Y. The way for correcting these words is shown by the Mahāv. Ṭīkā, fol. ṇī: “kumāarakassapavatthumhi (Mahāvagga, I, 75) anuññātaṃ gabbhamāseṇa paripuṇṇavāsisativassūpasampadam pi na vaṭṭatīti.” I therefore conjecture: upasampadam gabbhavāsaṃ (or: vāse).

⁷¹⁹ Mahāvagga, I, 75.

**73. Chabbaggiyānaṃ vatthusmiṃ ananuññātaṃ dantavattakaṃ [113]
anuññātan ti dīpesuṃ alajjī dantagaṇikā.⁷²⁰ |**

73. The practice of (wearing) ivory (fans)⁷²¹ [221] which has not been admitted in the story about the Chabbaggiyas, these shameless, idle (?) teachers taught to be allowable.

**74. imaṃ c' aññaṃ bhikkhū atthaṃ aññe bahu akāraṇe
adhammo iti dīpesuṃ alajjī lābhahetukaṃ.⁷²² |**

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. asādhusaṅgamen' eva yāvajīvaṃ subhāsubhaṃ
katvā gato yathākammaṃ so Mahāsenabhūpati. |**

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.

⁷²⁰ 73a anuññātaṃ Y. – dunnivatthakaṃ (°ttakaṃ B G) Y, dantavattakaṃ X. The reading of X is confirmed by the Mahāv. Ṭīkā, I, 1.: “Chabbaggiyānaṃ bhikkhūnaṃ vatthumhi anuññātaṃ (ananuññāte?) dantamaye vijānimhi.” As to the reading of Y, compare the following passage of the Cullavagga (Paris MS., fonds Pāli 20, fol. ṇṛ): “tena kho pana samayena Chabbaggiyā bhikkhū dunnivatthā duppārutā anākappasampannā bhattaggaṃ gacchanti” *etc.* For further details, see my note on the passage in the Translation. dantagaṇikā X. dandhagaṇikā?

⁷²¹ I have translated this passage according to the indications given in the Mahāvamsa 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 Khuddakavattukhandha[ka] (Cullavagga, V, 28, 1) a precept which implicitly excludes the use of fans made of ivory (“anujānāmi bhikkhave tisso vijāniyo vākamayaṃ usīramayaṃ morapiñchamayaṃ”). I think that this is the passage alluded to, though the Chabbaggiyas are not expressly mentioned in it; in the short stories which precede and follow this one, most frequently mention is made of the transgressions of the Chabbaggiyas, so that the expression “Chabbaggiyānaṃ vatthu” may have been extended to this passage also, by an inaccuracy which scarcely will be deemed strange.

⁷²² bahū?

**76. tasmā asādhusaṃsaggamā ārakā parivajjiya
ahim vāsivisaṃ vāsi kareyy' atthahitaṃ bhava 'ti.⁷²³ |**

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.

***Dīpavaṃsaṃ Niṭṭhitaṃ**
Here Ends the Lineage of the Island*

***Nibbānapaccayo Hotu!**
May there be the Conditions for Nibbāna!*

⁷²³ vāsī? Comp. Mahāvamsa, p. 238, I. 5.

Table of the Ceylonese Kings according to the Dīpavaṃsa

[King and Regnal Period]	[Chapter and Verse(s)] [226]
Vijaya (reigned 38 years)	9, 28-44.
Interregnum (1 year)	11, 9.
Paṇḍuvāsa (30 y.)	10, 1-6.
Abhaya (20 y.)	10, 7.
Interregnum (17 y.)	11, 1-2.
Paṇḍukābhaya (70 y.)	11, 1-4.
Muṭasiva (60 y.)	11, 5-13.
Devānampiyatissa (40 y.)	11, 4-17, 92.
Uttiya (10 y.)	17, 93-109.
Siva (10 y.)	18, 45.
Sūratissa (10 y.)	18, 46.
Sena and Gutta (12 y. ⁷²⁴)	18, 47.
Asela (10 y.)	18, 48.
Elāra (44 y.)	18, 49-52.
Abhaya Duṭṭhagāmani (24 y.)	18, 53; 19, 10. 23.
Saddhātissa (18 y.)	20, 1-7.
Thūlathana (1 month and 10 days)	20, 8. [227]
Lajjitissa (9 y. 6 m. ⁷²⁵)	19, 11-13; 20, 9-11.
Khallātanāga (6 y.)	20, 12.
Mahārattaka (1 day)	20, 13.
Abhaya Vaṭṭagāmani (5 months)	20, 14.
Pulahattha (Ālavatta) 8 y.)	19, 15; 20, 15-17
Bāhiya (Sābhiya) (2 y.)	19, 15; 20, 15-17
Panayamāra (7 y.)	19, 15; 20, 15-17
Dāṭhika (2y.)	19, 15; 20, 15-17
Abhaya Vaṭṭagāmani (12 y.)	19, 14. 16-20; 20, 18-21.

⁷²⁴ 22 years according to Mahāvamsa.

⁷²⁵ According to the Mahāvamsa: 9 years and 8 months.

Table of the Ceylonese Kings - 269

Mahācūli Mahātissa (14 y.)	19, 21-22; 20, 22-23.
Coranāga (12 y.)	20, 24.
Tissa (3 y.)	20, 25.
Sīva (1 y. 2 m.)	20, 26.
Vaṭuka (1 y. 2 m.)	20, 27.
Tissa (1 y. 1 m.)	20, 28.
Niliya (8 m. ⁷²⁶)	20, 29.
Anulā (4 m.)	20, 30.
Kuṭikaṇṇatissa (22 y.)	20, 31-35.
Abhaya (28 y.)	21, 1-30.
Mahādāṭhika Nāga (12 y.)	21, 31-33.
Abhaya Āmandagāmani (9 y. 8 m.)	21, 34-37.
Kaṇirajānu (3 y.)	21, 38
Cūlābhaya (1 y.)	21, 39-40.
Sīvalī Revatī (4 m.)	21, 40-41.
Ilanāga (6 y.)	21, 41-43.
Siva Candamukha (8 y. 7 m.)	21, 44-45
Tissa Yasalāla (8 y. 7 m. ⁷²⁷)	21, 46
Subha (6 y.)	21, 47-48
Vasabha (44 y.)	22, 1-11
Vaṅkanāsikatissa (3 y.)	22, 12. 27.
Gajābāhukagāmani (22 y.)	22, 13-14. 28.
Mahallanāga (6 y.)	22, 15-17. 29.
Bhātutissa (24 y.)	22, 18-22.30.
Kaniṭṭha-Tissa (18 y.)	22, 23-25.31.
Khujjanāga (2 y.)	22, 26. 32-33.
Kuñjanāga (1 y.)	22, 26. 32-33.
Sirināga (19 y.)	22, 34-36.

⁷²⁶ 6 months according to the Mahāvamsa.

⁷²⁷ According to the Mahāvamsa: 7 years and 8 months.

Table of the Ceylonese Kings - 270

Abhaya ⁷²⁸ (22 y.)	22, 37-38.
Tissa (22 y.)	22, 39-45.
Sirināga (2 y.)	22, 46-47.
Vijaya (1 y.)	22, 51
Saṅghatissa (Asaṅgatissa) (4 y.)	22, 48-50. 52.
Saṅghabodhi (2 y.)	22, 53-54.
Abhaya Meghavaṇṇa (13 y.)	22, 55-60.
Jetṭhatissa (10 y.)	22, 61-65.
Mahāsena (27 y.)	22, 66-76.

⁷²⁸ In the Mahāvamsa, Tissa and Abhaya are transposed, and to Abhaya only eight years are given.