

The Great Chronicle of Lanka



Translated from Pali

by **Wilhelm Geiger**

THE MAHAVAMSA

6th Century BC to 4th Century AD

*Editor's Note

*List of Sovereigns *Wars and Battles

*Pali words *Geneology of Kings

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Web Edition
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This website is dedicated to my great grandfather
Mudliyar P. D. Ratnatunga (1881-1976)
who was for many years Honorary Secretary of the Colombo Branch of the [Pali Text Society](#),

and to the memory of my grandfather
Deshamanya E.L. Senanayake (1920-2000)
who first introduced me to the great history of Sri Lanka

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Preface

A few words are necessary to explain how the present work came to be written; and one or two points should be mentioned regarding the aims it is hoped to achieve. Early in 1908 the Government of Ceylon was contemplating a new and revised edition of Turner's translation of the Mahavamsa, published in 1837 and reprinted in L. C. Wijesinha's Mahavamsa published in 1889, and were in correspondence on the subject with the Ceylon Branch of the Royal Asiatic Society. The Society appointed a numerous and influential Committee, and recommended myself as Editor for Europe.' By their letter of July 18, 1908, the Government of Ceylon requested me to undertake that post. I took the opportunity at the Congress of Orientalists held at Copenhagen in August, and again at the Congress on the History of Religions held in September at Oxford, to consult my colleagues on the best plan for carrying out the proposed revision. They agreed that the method most likely to lead to a satisfactory result within a reasonable time was to entrust the work to one competent critical scholar who could, if necessary, consult members of the Ceylon Committee, but who should be himself responsible for all the details of the work. I reported to Government accordingly, and recommended that Prof. Geiger, who had just completed his edition of the text, should be asked to undertake the task. The Government approved the plan, and asked me to make the necessary arrangements. Those arrangements have resulted in the publication of the present volume.

Professor Geiger has made a translation into German of his own revised critical edition published by the Pali Text Society in 1908; and added the necessary introduction, appendices, and notes. Mrs. Bode has translated the German into English; and Professor Geiger has then revised the English translation.

The plan has been to produce a literal translation, as nearly as possible an absolutely correct reproduction of the statements recorded in the Chronicle. It is true there is considerable literary merit in the original poem, and that it may be possible hereafter to attempt a reproduction also, in English unrhymed verse, of the literary spirit of the poem. But a literal version would still be indispensable for historical purposes. For similar reasons it has been decided to retain in the translation certain technical terms used in the Buddhist Order. In a translation aiming at literary merit some English word more or less analogous in meaning might be used, regardless of the fact that such a word would involve implications not found in the original. Thus bhikkku has often been rendered 'priest' or 'monk'. But a bhikkku claims no such priestly powers as is implied by the former term, and would yield no such obedience as is implied in the other; and to discuss all the similarities and differences between these three ideas would require a small treatise. There are other technical terms of the same kind. It is sufficient here to explain that when such terms are left, in the present translation, untranslated, it is because an accurate translation is not considered possible. Most of them are, like bkikkhu, already intelligible to those who are likely to use this version. But they are shortly explained in footnotes; and a list of them, with further interpretation, will be found at the end of the volume.

The Ceylon Government has defrayed the expense of this, as it did of the previously published translations of the Mahavamsa.

T.W. RHYS DAVIDS

Source : - <http://lakdiva.net/mahavamsa/>

EDITORS NOTE

The resplendant and beautiful isle we know as Sri Lanka has a long historical recorded. This rich and vibrant history is faithfully recored in the chronicle we have come to know as the *Mahavamsa*. The *Mahavamsa* or otherwise known as the "Great Chronicle" is the single most important work of Lankan origin. It describes the life and times of the people who forged our nation, from the coming of Vijaya in 543 BC to the final takeover by the British in 1815. The *Mahavamsa* itself is actually comprised of three parts, all written at different times in Lankan history.

The first part was written in the 6th century AD by King Dhatusena's brother, the venerable thera Mahanama. His work was greatly influenced by the *Dipavamsa* written five centuries earlier. It describes the foundation of the Lankan monarchy with the consecration of King Vijaya and continues to the end of King Mahasena's rule in the 4th century AD. The second part of the *Mahavamsa*, more commonly known as the *Culavamsa* was written in the 13th century AD. This chronicles the time between the arrival of the Tooth Relic in the 4th century AD and the end of the reign of King Parakramabahu the Great. Credit for this part is given to the thero Dhammakitti, but many historians believed that it was authored by many monks. The third and final part was written over many years, concluding in the year 1815, when the British occupied the whole of Lanka by military force.

The official translation of the *Mahavamsa* from Pali was completed by Wilhelm Geiger in 1912 and subsequently the *Culavamsa* in 1930. The first English translation of the *Mahavamsa* from Mr. Geiger's native German was done by Mrs. Mabel Haynes Bode. Overall, the Chronicle has over 200,000 words of text in about 960 printed pages. It is as I mentioned earlier divided into three parts. Mr. Geiger called the first part (Chapters 1-37) the *Mahavamsa*, the second part (Chapters 38-79) the *Culavamsa I*, and the third and final part (Chapters 80-101) the *Culavamsa II*.

I felt it imperative that this national treasure be put on the Web, so beginning in July of 2002, I began scanning the text of the *Mahavamsa*. Using OCR (optical character recognition) technology, I translated the text onto my computer and then began the long task of hand editing any mistakes. The whole process of scanning, editing, and writing the HTML for the first 37 chapters took me a total of three weeks.

What you will see on this website is only the first 37 chapters of the *Mahavamsa* as written by the thera Mahanama. I hope to OCR and put online the complete *Culavamsa* as and when time permits over the next two years left for me in high school.

To further aid your reading of the *Mahavamsa*, I have included many supplements including: a [geneology of kings](#), an [index of battles and wars](#) mentioned in the *Mahavamsa*, a [list of sovereigns](#) from Vijaya to Mahasena with corresponding links, and a list of [pali words](#) that occur in the text. The end notes however are not included in this website. If you find yourself lost, please consult the actual book or email me.

I hope you enjoy exploring the *Mahavamsa* in this E-book I have made available on the World Wide Web at the [Lakdiva](#) site. For more information on Lankan history, please visit the other E-book, [A Short History of Lanka](#) written by H. W. Codrington I put on line in 2000.

Please E-mail [me](#) any comments and suggestions you may have regarding this web site.

Rhajiv Ratnatunga
Pittsburgh, PA
August 8, 2002

MAHAVAMSA

<u>I</u>	? The Visit of the Tathagata	<u>XIX</u>	? The Coming of the Bodhi Tree
<u>II</u>	? The Race of Mahasammata	<u>XX</u>	? The Nibbana of the Thera
<u>III</u>	? The First Council	<u>XXI</u>	? The Five Kings
<u>IV</u>	? The Second Council	<u>XXII</u>	? The Birth of Prince Gamani
<u>V</u>	? The Third Council	<u>XXIII</u>	? The Levying of the Warriors
<u>VI</u>	? The Coming of Vijaya	<u>XXIV</u>	? The War of the Two Brothers
<u>VII</u>	? The Consecrating of Vijaya	<u>XXV</u>	? The Victory of Duttha Gamani
<u>VIII</u>	? The Consecrating of Panduvasudeva	<u>XXVI</u>	? The Consecrating of Maricavatti-vihara
<u>IX</u>	? The Consecrating of Abhaya	<u>XXVII</u>	? The Consecrating of the Lohapasada
<u>X</u>	? The Consecrating of Pandukabhaya	<u>XXVIII</u>	? The Obtaining of the Wherewithal to build the Great Thupa
<u>XI</u>	? The Consecrating of Devanampiya Tissa	<u>XXIX</u>	? The Beginning of the Great Thupa
<u>XII</u>	? The Converting of Different Countries	<u>XXX</u>	? The Making of the Relic Chamber
<u>XIII</u>	? The Coming of Mahinda	<u>XXXI</u>	? The Enshrining of the Relics
<u>XIV</u>	? The Entry into the Capital	<u>XXXII</u>	? The Entrance to the Tusita-Heaven
<u>XV</u>	? The Acceptance of the Maha Vihara	<u>XXXIII</u>	? The Ten Kings
<u>XVI</u>	? The Acceptance of the Cetiya-pabbata-Vihara	<u>XXXIV</u>	? The Eleven Kings
<u>XVII</u>	? The Arrival of the Relics	<u>XXXV</u>	? The Twelve Kings
<u>XVIII</u>	? The Recieving of the Great Bodhi-tree	<u>XXXVI</u>	? The Thirteen Kings
		<u>XXXVII</u>	? King Mahasena

CHAPTER I

THE VISIT OF THE TATHAGATA

HAVING made obeisance to the Sambuddha the pure, sprung of a pure race, I will recite the **Mahāvamsa**, of varied content and lacking nothing. That (Mahāvamsa) which was compiled by the ancient (sages) was here too long drawn out and there too closely knit; and contained many repetitions. Attend ye now to this (Mahāvamsa) that is free from such faults, easy to understand and remember, arousing serene joy and emotion and handed down (to us) by tradition, (attend ye to it) while that ye call up serene joy and emotion (in you) at passages that awaken serene joy and emotion.

On seeing the Sambuddha **Dipamkara**, in olden times, our Conqueror resolved to become a Buddha, that he might release the world from evil. When he had offered homage to that Sambuddha and likewise to **Kondanna** and to the sage **Mangala**, to **Sumana**, to the Buddha **Revata** and likewise to the great sage **Sobhita**, to the Sambuddha **Anomadassi**, to **Paduma** and to the Conqueror **Narada**, to the Sambuddha **Padumuttara** and to the Tathagata **Sumedha**, and to **Sujata**, to **Piyadassi** and to the Master **Atthadassi**, to **Dhammadassi** and **Siddhattha**, to **Tissa** and the Conqueror **Phussa**, to **Vipassi** and the Sambuddha **Sikhi**, and the Sambuddha **Vessabhu**, the mighty one, to the Sambuddha **Kakusaudha**, and likewise to **Konagamana**, as also to the blessed **Kassapa**, having offered homage to these *twenty-four Sambuddhas* and having received from them the prophecy of his (future) buddhahood he, the great hero, when he had fulfilled all perfections-' and reached the highest enlightenment, the sublime Buddha Gotama, delivered the world from suffering.

At Uruvelā, in the Magadha country, the great sage, sitting at the foot of the Bodhi-tree, reached the supreme enlightenment on the full-moon day of the month **Vesākha**. Seven weeks he tarried there, mastering his senses, while that he himself, knew the high bliss of deliverance and let (others) behold its felicity. Then he went to **Baranasi** and set rolling the wheel of the law; and while he dwelt there through the rain-months, he brought *sixty* (hearers) to arahantship. When he had sent forth these bhikkhus to preach the doctrine, and when he had converted the thirty companions of the company of **Bhadda** ' then did the Master dwell at Uruvela the winter through, for the sake of converting the thousand jatilas led by **Kassapa**, making them ripe (for deliverance).

Now since a great sacrifice by **Kassapa** of Uruvela was near at hand, and since he saw that this latter would fain have him away, he, the victorious over enemies, went to seek alms among the Northern Kurus ; and when he had eaten his meal at evening time near the lake **Anotatta**, the Conqueror, in the ninth month of his buddhahood, at the full moon of **Phussa**, himself set forth for the *isle of Lañkā*, to win Lanka for the faith. For Lanka was known to the Conqueror as **a place where**

his doctrine should (thereafter) shine in glory ; and (he knew that) from Lañkā, filled with the **yakkhas**, the yakkhas must (first) be driven forth.

And he knew also that in the midst of Lañka, on the fair river bank, in the delightful **Mahanaga garden**, three yojanas long and a yojana wide, the (customary) **meeting-place for the yakkhas**, there was a great gathering of (all) the yakkhas dwelling in the island. To this great gathering of that yakkhas went the Blessed One, and there, in the midst of that assembly, hovering in the air over their heads, at the place of the (future) **Mahiyangana-thupa**, he struck terror to their hearts by rain, storm, darkness and so forth.' The yakkhas, overwhelmed by fear, besought the fearless Vanquisher to release them from terrors, and the Vanquisher, destroyer of fear, spoke thus to the terrified yakkhas: 'I will banish this your fear and your distress, O yakkhas, give ye here to me with one accord a place where I may sit down.' The yakkhas thus answered the Blessed One: 'We all, O Lord, give you even the whole of our island. Give us release from our fear.' Then, when he had destroyed their terror, cold and darkness, and had spread his rug of skin on the ground that they bestowed on him, the Conqueror, sitting there, made the rug to spread wide, while burning flame surrounded it. Daunted by the burning heat thereof and terrified, they stood around on the border. Then did the Saviour cause the pleasant Giridipa to come here near to them, and when they had settled there, he made it return to its former place. Then did the Saviour fold his rug of skin; **the devas assembled**, and in their assembly the Master preached them the doctrine. The conversion of many kotis of living beings took place, and countless were those who came unto the (three) refuges and the precepts of duty.

The prince of devas, **Mahāsumana** of the **Sumanakūta mountain**,' who had attained to the fruit of entering into the path of salvation, craved of him who should be worshipped, something to worship. The Conqueror, the (giver of) good to living beings, he who had pure and blue-black locks, passing his hand over his (own) head, **bestowed on him a handful of hairs**. And he, receiving this in a splendid golden urn, when he had laid the hairs upon a heap of many-coloured gems, seven cubits round, piled up at the place where the Master had sat, covered them over with a thupa of sapphire and worshipped them.

When the Sambuddha had died, the thera named **Sarabhu**, disciple of the **thera Sariputta**, by his miraculous power received, even from the funeral pyre, the collar-bone of the Conqueror and brought it hither (to Lañka), and, with the bhikkhus all around him, he there laid it in that same **cetiya**, covered it over with golden-coloured stones, and (then he), the worker of miracles, having made the thupa twelve cubits high, departed again from thence. The son of king **Devanampiyatissa's** brother, named Uddhaculabhaya saw the wondrous cetiya and (again) covered it over and made it thirty cubits high. The king Dutthagamani dwelling there while he made war upon the **Damilas**, built a mantle cetiya over it eighty cubits high. Thus was the Mahiyangana-thupa completed. When he had thus made our island a fit dwelling-place for men, the mighty ruler, valiant as are great heroes, departed for Uruvela.

Here ends the Visit to Mahiyangana.

Now the most compassionate Teacher, the Conqueror, rejoicing in the salvation of the whole world, when dwelling at Jetavana in the fifth year of his buddhahood, saw that a war, caused by a gem-set throne, was like to come to pass between the niigas Mahodara and Cūlodara, uncle and nephew, and their followers; and he, the Sambuddha, on the uposathaday of the dark half of the month Citta, in the early morning, took his sacred alms-bowl and his robes, and, from compassion for the nagas, sought the [Nagadipa](#).

That same naga [Mahodara](#) was then a king, gifted with miraculous power, in a naga-kingdom in the ocean, that covered half a thousand yojanas. His younger sister had been given (in marriage) to the naga-king on the [Kannavaddhamana](#) mountain; her son was [Culodara](#). His mother's father had given to his mother a splendid throne of jewels, then the naga had died and therefore this war of nephew with uncle was threatening; and also the nagas of the mountains were armed with miraculous power.

The deva named [Samiddhisumana](#) took a rajayatana-tree standing in Jetavana, his own fair habitation, and, holding it like a parasol over the Conqueror, he, with the Teacher's leave, attended him to that spot where he had formerly dwelt. That very deva had been, in his latest birth, a man in Nagadipa. On the spot where thereafter the rajayatana-tree stood, he saw pācēkabuddhas taking their meal. And at the sight his heart was glad and he offered branches to cleanse the almsbowl. Therefore he was reborn in that tree in the pleasant Jetavana-garden, and it (the tree) stood afterwards outside at the side of the gate-rampart. The God of all gods saw (in this) an advantage for that deva, and, for the sake of the good which should spring (therefrom) for our land, he brought him hither (to Lafika) together with his tree.

Hovering there in mid-air above the battlefield the Master, who drives away (spiritual) darkness, called forth dread darkness over the nīgas. Then comforting those who were distressed by terror he once again spread light abroad. When they saw the Blessed One they joyfully did reverence to the Master's feet. Then preached the Vanquisher to them the doctrine that begets concord, and both [nagas] gladly gave up the throne to the Sage.' When the Master, having alighted on the earth, had taken his place on a seat there, and had been refreshed with celestial food and drink by the naga-kings, he, the Lord, established in the (three) refuges and in the moral precepts eighty kotis of snake-spirits, dwellers in the ocean and on the mainland.

The naga-king Maniakkhika of Kalyani, mother's brother to the naga Mahodara, who had come thither to take part in the battle, and who, aforesaid, at the Buddha's first coming, having heard the true doctrine preached, had become established in the refuges and in the moral duties, prayed now to the Tathagata: 'Great is the compassion that thou hast shown us here, O Master! Hadst thou not appeared we had all been consumed to ashes. May thy compassion yet light also especially on me, O thou who art rich in loving-kindness, in that thou shalt come yet again hither to

my dwelling-country, O thou peerless one.' When the Lord had consented by his silence to come thither, he planted the rajayatana-tree on that very spot as a sacred memorial, and the Lord of the Worlds gave over the rajayatana-tree and the precious throne-seat to the naga-kings to do homage thereto. `In remembrance that I have used these do homage to them, ye naga-kings!

This, well beloved, will bring to pass blessing and happiness for you.' When the Blessed One had uttered this and other exhortation to the nāgas, he, the compassionate saviour of the entire world, returned to Jetavana.

[Here ends the Visit to Nagadipa.](#)

In the third year after this, the naga-king Maniakkhika sought out the Saipbuddha and invited him, together with the brotherhood. In the eighth year after he had attained to buddhahood, when the Vanquisher was dwelling in Jetavana, the Master, set forth surrounded by five hundred bhikkhus, on the second day of the beautiful month of Vesākha, at the fullmoon, and when the hour of the meal was announced the Vanquisher, prince of the wise, forthwith putting on his robe and taking his alms-bowl went to the Kalyani country, the habitation of Maniakkhika. Under a canopy decked with gems, raised upon the spot where (afterwards) the [Kalyani cetiya](#) was built, he took his place, together with the brotherhood of bhikkhus, upon a precious throne-seat. And, greatly rejoicing, the naga-king with his following served [celestial food](#), both hard and soft, to the king of truth, the Conqueror, with his followers.

When the Teacher, compassionate to the whole world, had preached the doctrine there, he rose, the Master, and left the traces of his footsteps plain to sight on [Sumanakuta](#) And after he had spent the day as it pleased him at the foot of this mountain, with the brotherhood, he set forth for Dighavapi. And there the Master seated himself with the brotherhood at the place where the cetiya (thereafter) stood, and gave himself up to meditation, to consecrate the spot Then arose the Great Sage from that place, and knowing well which places were fit and which unfit he went to the place of the (later) Mahamegha vanarama. After he had seated himself with his disciples at the place, where the sacred Bodhi-tree came afterwards to be, the Master gave himself up to meditation; and likewise there where the Great Thüpa' stood (in later days) and there also where (afterwards) the thupa in the [Thuparama](#) stood. Then when he rose up from meditation he went to the place of the (later) [Silacetiya](#), and after the Leader of the assembly (of bhikkhus) had uttered exhortation to the assembly of devas, he, the Enlightened, who has trodden all the paths of enlightenment, returned thence to Jetavana.

Thus the Master of boundless wisdom, looking to [the salvation of Lanka](#) in time to come, and knowing in that time the highest good for the [hosts of asuras](#) and [nagas](#) and so forth in Lanka visited this fair island three times, he, the compassionate Enlightener of the world ; therefore this isle, radiant with the light of truth, came to high honour among faithful believers.

[Here ends the Visit to Kalyani](#)

Here ends the first chapter, called 'The Visit of the Tathagata', in the Mahavamsa, compiled for the serene joy and emotion of the pious.

CHAPTER II

THE RACE OF MAHASAMMATA

SPRUNG of the race of king **Mahasammata** was the Great Sage. For in the beginning of this age of the world there was a king named Mahūsammata, and (the kings) **Roja** and **Vararoja**, and the two Kalyanakas, Uposatha and Mandhata and the two, Caraka and Upacara, and Cetiya and Mucala and he who bore the name Mahamucala, Mucalinda and Sagara and he who bore the name **Sagaradeva**; Bharata and Angirasa and Ruci and also Suruci, Patāpa and Mahapatapa and the two Panadas likewise, Sudassana and Neru, two and two; also Accima. His sons and grandsons, these twenty-eight princes whose lifetime was immeasurably (long), dwelt in **Kusavati**, **Rajagaha**, and **Mithila**. Then followed a hundred kings, and (then) fifty-six, and (then) sixty, eighty-four thousand, and then further thirty-six, thirty-two, twenty-eight, then further twenty-eight, eighteen, seventeen, fifteen, fourteen; nine, seven, twelve, then further twentyfive; and (again) twenty-five, twelve and (again) twelve, and yet again nine and eighty-four thousand with Makhādeva coming at the head, and (once more) eighty-four thousand with Kalarajanaka at the head; and sixteen even unto Okkāka; these descendants (of Mahasammata) reigned in groups in their due order, each one in his capital.

The prince Okkamukha was Okkaka's eldest son; Nipmia, Candimā, Candamukha and Sivasarnjaya, the great king Vessantara, Jāli, and Sihavahana and Sihassara: these were his sons and grandsons. Eighty-two thousand in number were the royal sons and grandsons of king Sihassara; Jayasena was the last of them. They are known as the Sakya kings of Kapilavatthu. The great king Sihahanu was Jayasena's son, and Jayasena's daughter was named **Yasodharā**. In Devadaha there was a prince named **Devadahasakka**, Anjana and Kaccānā were his two children. Kaccānā was the first consort of Sihahanu, but the Sakka Anjana's queen was Yasodhara. Anjana had two daughters, Maya and Pajāpati, and also two sons, Dandapamji and the Sakiya Suppabuddha. But Sihahanu had five sons and two daughters, **Suddhodana**, Dhododana, Sakka, Sukka, and Amitodana, and Amitā and Pamita; these were the five sons and two daughters.

The royal consort of the Sakka Suppabuddha was Amitii; she had two children: Bhaddakaccāna and Devadatta. **Maya** and **Pajapati** were **Suddhodana's queens**, and the son of the great king Suddhodana and of **Maya** was our Conqueror.

Of this race of Mahasammata, thus succeeding was born, in unbroken line, the Great Sage, he who stands at the head of all men of lordly birth. The consort of the prince Siddhattha, the Bodhisatta, was **Bhaddgakkaccana**; her son was Rahula.

Bimbisara and the prince Siddhattha were friends, and friends likewise were the fathers of both. The Bodhisatta was five years older than Bimbisara; twenty-nine years old was he when he left (his father's) house. When he had striven six years and thereafter had attained to wisdom, he, being thirty-five years old, visited Bimbisāra. The virtuous Bimbisāra was fifteen years old when he was anointed king by his own father, and when

sixteen years had gone by since his coming to the throne, the Master preached his doctrine. Two and fifty years he reigned; fifteen years of his reign passed before the meeting with the Conqueror, and yet thirtyseven years (of his reign) followed in the lifetime of the Tathagata.

Bimbisara's son, the foolish Ajatasattu, reigned thirty-two years after he, the traitor, had slain (his father). In the eighth year of Ajatasattu the Sage entered into nibbana and thereafter did he, Ajātasattu, reign yet twenty-four years.

The Tathagata, who has reached the summit of all virtue, yielded himself up, albeit free, into the power of impermanence. He who shall contemplate this (same) dread-begetting impermanence shall attain unto the end of suffering.

Here ends the second chapter, called 'The Race of Maha saipmata', in the Mahavamsa, compiled for the serene joy and emotion of the pious.

CHAPTER III

THE FIRST COUNCIL

WHEN the Conqueror the incomparable, he who has the five eyes,' had lived eighty-four years and had fulfilled all his duties in the world, in all ways; then at [Kusinara](#) in the holy place between the two siila-trees, on the full-moon day of the month Vesakha was the light of the world extinguished. Beyond all reckoning in numbers, did bhikkhus assemble there and [khattiyas](#) and [brahmans](#), [vessas](#) and [suddas](#), and gods likewise. Seven hundred thousand leading bhikkhus were among them, the thera Mahakassapa was at that time the samghatthera.

When he had performed all rites due to the (dead) body of the Master and the bodily relics, the great thera, desiring that [the doctrine of the Master might long endure](#), did, seven days after the Lord of the World, gifted with the ten powers, had passed into nibanna, bethinking him of the evil words of the aged [Subhadda](#) and also bethinking him that he (the Master) had given him his garment,' and had (thereby) made him equal with himself, and (bethinking him) that the Sage had commanded the establishing of the holy truth, and (lastly) that the Sambuddha's consent existed to make a compilation of the holy dhamma appointed to this end five hundred eminent bhikkhus, who had overcome the āsavas, repeaters of the ninefold doctrine and versed in all its separate parts; but there was one less (than five hundred) because of the thera Ananda. And the thera Ananda also, again and again entreated by the bhikkhus, resolved to (join with them in) that compilation of the dhamma, for it was not possible without him.

When these theras, pitiful toward the whole world, had passed half a month seven days in the funeral ceremonies and seven in homage of the relics and had resolved thus: 'Spending the rainy season in Rajagaha, we will make a compilation of the dhamma, no other (monks) must be permitted to dwell there'; and when they had made their pilgrimage over Jambudipa, consoling here and there the sorrowing people, they, moved with desire that the good might long endure, betook them in the bright half of the month Asalha to Rajagaha, (the city) richly provided with the four things needful.

After the theras, with Mahakassapa at the head, unwavering in virtue, familiar with the thought of the Sambuddha, had arrived at that place to spend the rainy season there, they busied themselves during the first of the rain-months with repairing all the dwellings, when they had announced this to Ajatasattu.

When the repair of the vihara was finished they said to the king: 'Now we will hold the council.' To the question, 'What should be done?' they answered: 'A place (should be provided) for the meetings.' When the king had asked: 'Where (these were to be)?' and the place had been pointed out by them, he with all speed had a splendid hall built by the side of the Vebhāra Rock by the entrance of the Sattapanni grotto, (and it was) like to the assembly-hall of the gods. When it was adorned in every way he caused precious mats to be spread according to the number of the bhikkhus. [Placed on the south side and facing](#)

the north a lofty and noble seat was prepared for the therā, and in the middle of the hall a high seat was prepared for the preacher, facing the east and worthy of the blessed (Buddha) himself.

So the king bade them tell the theras: 'My work is finished,' and the theras addressed the therā Ananda, the joy-bringer:

'To-morrow, **Ananda**, the assembly (comes together); it behooves thee not to take part in it since thou art still preparing thee (for the highest state), therefore strive thou, unwearied in good.' **Thus spurred on, the therā put forth due effort and reached the state of an arahant without being confined to any one of the four postures.'**

On the second day of the second month of the rainy season the bhikkhus met together in that splendid hall. Leaving a fitting place vacant for Ananda, the arahants seated themselves on chairs, according to their rank. The therā Ananda, to make known to them that he had reached the state of an arahant, went not with them thither. But when some asked: Where is the therā Ananda? **he took the seat prepared for him, rising out of the ground or passing through the air.**

Together the theras chose the therā **Upali to speak for the vinaya**, for **the rest of the dhamma they chose Ananda**. The great therā (Mahakassapa) laid on himself (the task) of asking questions touching the vinaya and the therā Upali (was ready) to explain it.

Sitting in the therā's chair, the former asked the latter the questions touching the vinaya; and Upali, seated in the preacher's chair, expounded (the matter). And as this best master of the vinaya expounded each (clause) in turn all (the bhikkhus) knowing the custom, repeated the vinaya after him.

Then the therā (Mahakassapa) taking (the task) upon himself questioned concerning the dhamma, him the chief of those who had most often heard (the word), him the treasure keeper of the Great Seer (the Buddha); and the therā Ananda, taking (the task) upon himself, taking his seat in the preacher's chair, expounded the whole dhamma. And all the (theras) knowing all that was contained in the doctrine repeated the dhamma in turn after the sage of the Videha country.

Thus in seven months was that compiling of the dhamma to save the whole world completed by those (theras) bent on the whole world's salvation. **'The therā Mahakassapa has made the blessed Buddha's message to endure five hundred years,'** rejoicing in this thought, at the end of the council, the earth encircled by the ocean trembled six times and many wondrous signs were shown in the world in many ways. Now since the canon was compiled by the theras it was called the Thera tradition.' The theras who had held the First Council and had (there by) brought great blessing to the world, having lived their allotted span of life, entered, all, into nibbana.

Also the theras who have overcome darkness with the light of insight, those great shining lights in the conquest of the world's darkness, have been extinguished by the dread tempest of death. Therefore will the wise man renounce the joy of life.

Here ends the third chapter, called `The First Council', in the Mahavamsa, compiled for the serene joy and emotion of the pious.

CHAPTER IV

THE SECOND COUNCIL

WHEN Ajatasattu's son Udayabhaddaka had slain him he, the traitor, reigned sixteen years. Udayabhaddaka's son Anuruddhaka slew (his father) and Anuruddha's son named Muia did likewise. Traitors and fools, these (sons) reigned over the kingdom; in the reign of these two (kings) eight years elapsed. Munla's son Nagadasaka slew his father and then did the evil doer reign twenty-four years.

There were the citizens worth, saying: '[This is a dynasty of parricides](#),' and when they had banished the king Nagadasaka they met together and (since) the minister known by the name Susunaga was proved to be worthy, they anointed him king, mindful of the good of all. He reigned as king eighteen years. His son Kalasoka reigned twenty-eight years. At the end of the tenth year of Kalasoka's reign a century had gone by since the parinibbana of the Sambuddha.

At that time in Vesali many bhikkhus of the Vajji-clan did shamelessly teach that the Ten Points were lawful, namely 'Salt in the horn', 'Two fingers' breadth', 'Visiting the village', 'Dwelling', 'Consent', 'Example', 'unchurned milk', '[Unfermented palm-wine](#)', 'Seat with out fringe', 'Gold and so forth'.

When this came to the ears of the [thera Yasa](#), the son of the brahman Kakandaka, gifted with the six supernormal powers,' who was wandering about in the Vajji country, he betook himself to the Mahavana (vihāra) with the resolve to settle the matter. In the uposatha-hall those (monks) had placed a vessel made of metal and filled with water and had said to the lay-folk: 'Bestow on the brotherhood kahapanas and so on.' The therā forbade them with the words 'This is unlawful; give nothing!' Then did they threaten the therā

Yasa with the penance called the Craving of pardon from layfolk.' He asked for one to bear him company and went with him into the city proclaiming to the citizens, that his teaching was according to the dhamma.

When the bhikkhus heard what (Yasa's) companion had to tell, they came to thrust him out and surrounded the therā's house. The therā left it, [rising up and passing through the air, and halting at Kosambi](#), he forthwith sent messengers to the bhikkhus of Pava and Avanti; he himself went to the Ahoganga-mountain and related all to the therā Sambhūta Simavāsi.

Sixty great theras from Pava and eighty from Avanti, all free from the asavas, came together on the Ahogahga. The bhikkhus who met together here from this and that region were in all ninety thousand. When they had all conferred together they, knowing that the deeply learned therā [Revata of Soreyya](#) who was free from the asavas, was the chief among them at that time, went thence to seek him out.

When the therā heard this resolution (by his divine ear) he set out at once, wishing to travel easily, upon the way to Vesali. Arriving day by day in the evening at the spot whence the sage had departed in the morning (the theras) met him (at last) at Sahajāti.

There the therā Yasa, as the therā Sambhuta had charged him to do, at the end of the recital of the sacred word, addressing himself to the great therā Revata questioned him on the Ten Points. The therā rejected them, and when he had heard the matter, he said: 'Let us make an end (of this dispute).' The heretical bhikkhus, too, in order to win support, sought the therā Revata. Preparing in abundance the things needful for ascetics,' they took ship with all speed and went to Sahajāti, bestowing food sumptuously when the mealtime came.

The therā Sālha, free from the asavas, who lived at Sahajati, having thought on the matter, perceived: 'Those of Pava hold the true doctrine.' [And the great god Brahma drew near to him and said:](#) 'Stand thou firm in the doctrine,' and he replied that he would ever stand firm in the doctrine.

They took those needful things (that they had brought as gifts) and sought the therā Revata, but the therā did not take their part and dismissed (the pupil) who took their part. They went thence to Vesali, shameless they went from there to Pupphapura, and told king Kalasoka: 'Guarding our Master's perfumed chamber we dwell in the Mahāvāna-vihāra in the Vajji territory; but bhikkhus dwelling in the country are coming, great king, with the thought: We will take the vihāra for ourselves. Forbid them!'

When they had thus misled the king they went (back) to Vesali. Here in Sahajati eleven hundred and ninety thousand bhikkhus were come together under the therā Revata, to bring the dispute to a peaceful end. And the therā would not end the dispute save in the presence of those with whom it had begun;' therefore all the bhikkhus went thence to Vesali. The misguided king likewise sent his ministers thither, but led astray by the design of the devas they went elsewhere. And the monarch, when he had sent them, saw himself in a dream, that night, hurled into the hell called Lohakumbhi. The king was sorely terrified and, to calm his fears, [his sister, Nanda, the then free from the asavas, came to him, passing through the air.](#)

'An ill deed is this that thou hast done! Reconcile thee with these venerable bhikkhus, the true believers. Placing thyself on their side, protect thou their faith. If thou dost so, blessed art thou!' she said, and thereon vanished. And forthwith in the morning the king set out to go to Vesali. He went to the Mahāvāna (monastery), assembled the congregation of the bhikkhus there, and when he had heard what was said by both of the (opposing) sides, and had decided, himself, for the true faith, when moreover this prince was reconciled with all the rightly believing bhikkhus and had declared that he was for the right belief, he said: 'Do what ye think well to further the doctrine,' and when he had promised to be their protector, he returned to his capital.

Thereafter the brotherhood came together to decide upon those points; then, in the congregation (of monks), aimless words were spent. Then the therā Revata, who went

into the midst of the brotherhood, resolved to settle the matter by means of an ubbahika. He appointed four bhikkhus from the East, and four from Pava, for the ubbahika to set the dispute to rest. Sabbakami and Salha, one named Khujjasobhita, and Vasabhagamika, these were the theras from the East; Revata, Sänasambhüta, Yasa, the son of Kakandaka, and Sumana, these were the four theras from Pavä.

Now to decide on those points the eight theras who were free from the Asavas betook them to the quiet and solitary Valikarama. There, in the beautiful spot prepared for them by the young Ajita, the great theras took up their abode, they who knew the thoughts of the Greatest of Sages. And the great thera Revata, skilled in questioning, questioned the thera Sabbakämi successively on each one of those points. Questioned by him the great thera Sabbakämi thus gave judgment: `All these points are unlawful, according to tradition.' And when, in due order, they had ended (their task) in this place, they did all again, in like manner, with question and answer, in the presence of the brotherhood. And thus did the great theras refute the teaching of those ten thousand heretical bhikkhus who maintained the Ten Points.

Sabbakämi was then the sarpghatthera on the earth, one hundred and twenty years did he number since his upasampada.

Sabbakami and Salha, Revata, Khnjjasobhita, Yasa, the son of Kakandaka, and Sarnbhüta Sanavasika, the six theras, were pupils of the thera Ananda; but Vasabhagamika and Sumana, the two theras, were pupils of the thera Anuruddha. These eight fortunate theras had beheld the Tathagata in time past. One hundred and twelve thousand bhikkhus had come together, and of all these bhikkhus the Revata then was the chief.

At that time the thera Revata, in order to hold a council, that the true faith might long endure, chose seven hundred out of all that troop of bhikkhus; (those chosen were) arahants endowed with the four special sciences, understanding of meanings and so forth, knowing the tipitaka.

All these (theras met) in the Valikarama protected by Käläsoka, under the leadership of the thera Revata, (and) compiled the dhamma.' Since they accepted the dhamma already established in time past and proclaimed afterward, they completed their work in eight months.

When these theras of high renown had held the Second Council, they, since in them all evil had perished, attained in course of time unto nibbana.

When we bethink us of the death of the sons of the Universal Teacher, who were gifted with perfect insight, who had attained all that is to attain, who had conferred blessings on (the beings of) the three forms of existence, then may we lay to heart the entire vanity of all that comes into being and vigilantly strive (after deliverance).

Here ends the fourth chapter, called `The Second Council`, in the Mahavamsa, compiled for the serene joy and emotion of the pious.

CHAPTER V

THE THIRD COUNCIL

THAT redaction of the true dhamma, which was arranged at the beginning by the great theras Mahäkassapa and others, is called that of the theras. One and united was the school of the theras in the first hundred years. Afterwards there arose other schools of doctrine.' The heretical bhikkhus, subdued by the theras who had held the Second Council, in all ten thousand, founded the school which bears the name [Mahasamghika](#).

From this arose the [Gokulika](#) and [Ekavyoharika](#) (schools). From the Gokulika arose the [Parniatti](#) sect and the Bahulika, from these the [Cetiya](#) sect. (Thus) there are six, with the Mahasamghika, and yet two more (groups) parted from the followers of the Thera-doctrine: the Mahimsasaka and the Vajjiputtaka bhikkhus. And there parted from them likewise the Dhammuttariya and the Bhadravānika bhikkhus, the Chandagarika, the Sammiti and the Vajjiputtiya bhikkhus. From the Mahimsasaka bhikkhus two (groups) parted, the bhikkhus who held by the Sabbattha-school and the Dhammaguttika bhikkhus. From the Sabbattha sect arose the Kassapiya, from these arose the Samkantika bhikkhus, from these last the Sutta sect. These are twelve together with (those of) the Thera-doctrine; thereto are added the six schools named and these together are eighteen.

Thus in the second century arose seventeen schools, and other schools arose afterwards. The Hemavata and the Rajagiriya and likewise the Siddhatthaka, the first Seliya bhikkhus, the other Seliya, and the Vajiriya: these six separated (from the rest) in [Jambudipa](#), the Dhammaruci and the Sagaliya separated (from the rest) in the island of Lanka.

Here ends the Story of the [Acariya](#)-schools.

The sons of Kalasoka were ten brothers; twenty-two years did they reign. Afterwards, the nine Nandas were kings in succession; they too reigned twenty-two years.

Then did the brahman [Canakka](#) anoint a glorious youth, known by the name [Candagutta](#), as king over all Jambudipa, born of a noble clan, the Moriyas, when, filled with bitter hate, he had slain the ninth (Nanda) Dhanananda.

Twenty-four years he reigned, and his son Bindusāra reigned twenty-eight. A hundred glorious sons and one had Bindusara; Asoka stood high above them all in valour, splendour, might, and wondrous powers. [He, when he had slain his ninety-nine brothers born of different mothers](#), won the undivided sovereignty over all Jambudipa. Be it known, that [two hundred and eighteen years](#) had passed from the nibana of the Master unto Asoka's consecration.

Four years after the famous (Asoka) had won for himself the undivided sovereignty he consecrated himself as king in the city Pataliputta. Straightway after his consecration his

command spread so far as a yojana (upward) into the air and downward into the (depths of the) earth.'

Day by day did the devas bring eight men's loads of water of (the lake) Anotatta; the king dealt it out to his people. From the Himalaya did the devas bring for cleansing the teeth twigs of naga-creeper, enough for many thousands, healthful fruits, myrobalan and terminalia and mango fruits from the same place, perfect in colour, smell, and taste. The spirits of the air brought garments of five colours, and yellow stuff for napkins, and also celestial drink from the Chaddanta-lake. Out of the naga-kingdom the nagas (brought) stuff, coloured like the jasmine-blossom and without a seam, and celestial lotus-flowers and collyrium and unguents; parrots brought daily from the Chaddanta-lake ninety thousand waggon-loads of rice. Mice converted this rice, unbroken, into grains without husk or powder, and therewith was meal provided for the royal family. Perpetually did honey-bees prepare honey for him, and in the forges bears swung the hammers. Karavika-birds, graceful and sweet of voice, came and made delightful music for the king. And being consecrated king, [Asoka raised his youngest brother Tissa](#), son of his own-mother, to the office of vice-regent.

[Here ends the Consecration of the pious Asoka.](#)

(Asoka's) father had shown hospitality to sixty thousand brahmans, versed in the Brahma-doctrine, and in like manner he himself nourished them for three years. But when he saw their want of self-control at the distribution of food he commanded his ministers saying: (hereafter) I will give according to my choice.' The shrewd (king) bade (them) bring the followers of the different schools into his presence, tested them in an assembly, and gave them to eat, and sent them thence when he had entertained them. As he once, standing at the window, saw a peaceful ascetic, the samanera Nigrodha, passing along the street, he felt kindly toward him. The youth was the son of prince Sumana, the eldest brother of all the sons of Bindusara.

When Bindusära had fallen sick Asoka left the government of Ujjeni conferred on him by his father, and came to Pupphapura, and when he had made himself master of the city, after his father's death, he caused his eldest brother to be slain and took on himself the sovereignty in the splendid city.

The consort of prince Sumana, who bore the same name (Sumana), being with child, fled straightway by the east gate and went to a candala village, and there the guardian god of a nigrodha-tree called her by her name, built a hut and gave it to her. And as, that very day, she bore a beautiful boy, she gave to her son the name [Nigrodha](#), enjoying the protection of the guardian god. When the headman of the candälas saw (the mother), he looked on her as his own wife, and kept her seven years with honour. Then, as the [thera Mahavaruna](#) saw that the boy bore the signs of his destiny, the arahant questioned his mother and ordained him, and [even in the room where they shaved him he attained to the state of arahant](#). Going thence to visit his royal mother, he entered the splendid city by the south gate, and following the road that led to that village, he passed (on his way) the

king's court. Well pleased was the king by his grave bearing, but kindly feeling arose in him also by reason of a former life lived together.

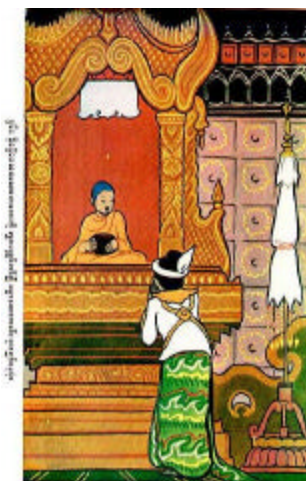
Now once, in time past, there were three brothers, traders in honey; one was used to sell the honey, two to get the honey. A certain paccekabuddha was sick of a wound; and another paccekabuddha, who, for his sake, wished for honey, came even then to the city on his usual way for seeking alms. A maiden, who was going for water to the river-bank, saw him. When she knew, from questioning him, that he wished for honey, she pointed with hand outstretched and said:

'Yonder is a honey-store, sir, go thither.'

The trader, with believing heart, gave to the buddha who came there a bowlful of honey, so that it ran over the edge. As he saw the honey filling (the bowl) and flowing over the edge, and streaming down to the ground, he, full of faith, wished: 'May I, for this gift, come by the undivided sovereignty of Jambudipa, and may my command reach forth a yojana (upward) into the air and (downward) under the earth. To his brothers as they came, he said: 'To a man of such and such a kind have I given honey; agree thereto since the honey is yours also.' The eldest brother said grudgingly:

'It was surely a candala, for the candalas ever clothe themselves in yellow garments.' The second said: 'Away with thy paccekabuddha over the sea!' But when they heard his promise to let them participate of the reward, they gave their sanction. Then the (maid who) had pointed out the store wished that she might become the Royal spouse of the (first), and (desired) a lovely form with limbs of perfect outline.'

Asoka was he who gave the honey, the queen Asamdhimitta was the maid, Nigrodha he who uttered the word 'candala', Tissa he who had wished him away over the sea. He who had uttered the word 'candala' lived (in expiation thereof) in a candala village, but because he had desired deliverance, he also, even in the seventh year, attained unto deliverance.



The king, in whom kindly feelings had arisen towards that same (Nigrodha), summoned him in all haste into his presence; but he came staidly and calmly thither. And the king said to him: 'Sit, my dear, upon a fitting seat.' Since he saw no other bhikkhu there he approached the royal throne. Then, as he stepped toward the throne, the king thought: 'To-day, this samanera will be lord in my house!' Leaning on the king's hand he (the monk) mounted the throne and took his seat on the royal throne under the white canopy. And seeing he seated there King Asoka rejoiced greatly that he had honoured him according to his rank. When he had refreshed him with hard and soft foods prepared for himself he questioned the samanera concerning the doctrine taught by the Saipbuddha. Then the

samanera preached to him the '[Appamadavagga](#)'.

And when the lord of the earth had heard him he was won to the doctrine of the Conqueror, and he said to (Nigrodha):

'My dear, I bestow on thee eight perpetual supplies of food.' And he answered: 'These will I bestow on my master.'

When again eight (supplies) were bestowed on him he allotted these to his teacher; and when yet eight more were bestowed he gave them to the community of bhikkhus. And when yet again eight were bestowed, he, full of understanding, consented to accept them. Together with thirty-two bhikkhus, he went on the following day, and when he had been served by the king with his own hands, and had preached the doctrine to the ruler, he confirmed him with many of his train in the refuges and precepts of duty.'

[Here ends the Visit of the samanera Nigrodha.](#)

Thereon the king, with glad faith, doubled day by day (the number) of bhikkhus (receiving bounty), till they were sixty thousand. Putting aside the sixty thousand teachers of false doctrine, he bestowed alms perpetually on sixty thousand bhikkhus in his house.

Having commanded costly foods, hard and soft, to be prepared speedily, in order to feast the sixty thousand bhikkhus, and having caused the town to be gaily decked, he went to the brotherhood and bade them to his house; and after he had brought them thither, had bestowed hospitality on them and largely provided them with the things needful for ascetics, he questioned them thus: 'How great is (the content of) the dhamma taught by the Master?' And the thera Moggaliputta-Tissa answered him upon this matter. When he heard: 'There are eighty-four (thousand) sections of the dhamma,' the king said: 'Each one of them will I honour with a vihara.'

Then bestowing ninety-six kotis (of money) in eighty-four thousand towns, the ruler bade the kings all over the earth begin (to build) viharas and he himself began to build the [Asokarama](#).'

With the grant for the three gems, for Nigrodha and for the sick, he bestowed in (support of) the faith for each of them a hundred thousand (pieces of money) each day with the treasure spent for the Buddha the (priests) held thupa-offerings of many kinds continually in many vihāras. With the treasure spent for the dhamma the people continually prepared the four things needful for the use of bhikkhus who were learned in the doctrine. Of the loads of water borne from the Anotatta-lake he bestowed four on the brotherhood, one every day to sixty theras who knew the tipitaka; but one he had commanded to be given to the [queen Asamdhimitta](#), while the king himself had but two for his own use. To the sixty thousand bhikkhus and to sixteen thousand women (of the palace), he gave day by day those tooth-sticks called nagalath.

'When, one day, the monarch heard of the naga-king Mahakala of wondrous might, who had beheld four Buddhas, who had lived through one age of the world, he sent for him to be brought (into his presence) fettered with a chain of gold; and when he had brought him and made him sit upon the throne under the white canopy, when he had done homage to him with (gifts of) various flowers, and had bidden the sixteen thousand women (of the palace) to surround him, he (the king) spoke thus: 'Let us behold the (bodily) form of the omniscient Great Sage, of Him who hath boundless knowledge, who hath set rolling the wheel of the true doctrine.' The naga-king created a beauteous figure of the Buddha, endowed with the thirty-two greater signs and brilliant with the eighty lesser signs (of a Buddha), surrounded by the fathom-long rays of glory and adorned with the crown of flames.'

At the sight thereof the king was filled with joy and amazement and thought: 'Even such is the image created by this. (Mahakala), say then, what (must) the (real) form of the Tathagata have been!' And he was more and more uplifted with joy, and for seven days without ceasing did he, the great king of wondrous power, keep the great festival called the 'Feast of the eyes '.

Here ends the Entrance (of Asoka) into the doctrine.

Now the mighty and believing king and thera Moggaliputta had already in former times been seen by the holy ones.

At the time of the Second Council, the theras, looking into the future, saw the downfall of the faith in the time of that king. Looking around in the whole world for one who should be able to stay that downfall, they saw the [Brahmā Tissa](#) who had not long to live (in the Brahma heaven). To him they went and prayed him, the mighty in wisdom, to bring this downfall to nought by being reborn himself among men. And he granted their prayer, desiring that the doctrine should shine forth in brightness. But to the youthful Siggava and Candavajji the sages spoke thus: *'When a hundred and eighteen years are passed the downfall of the religion will begin.* We shall not live to see that (time). You, bhikkhus, have had no part in this matter' therefore you merit punishment, and your punishment shall be this: that the doctrine may shine forth in brightness, the Brahma Tissa, mighty in wisdom, will be reborn in the house of the brahman Moggali. As time passes on one of you shall receive the boy into the order, another shall carefully instruct him in the word of the Sambuddha.

There was a thera Dasaka-disciple of the thera Upali. Sonaka was his (Dasaka's) disciple, and both those theras were disciples of Sonaka.

In former times there lived in Vesali a learned brahman named [Dasaka](#). As the eldest of three hundred disciples he dwelt with his teacher, and at the end of twelve years having come to the end of (studying) the vedas, he, going about with the (other) disciples, met the thera Upali, dwelling at the Valika-monastery, after he had established the sacred word (in council), and sitting down near him he questioned him concerning hard passages

in the vedas, and the other expounded them to him. 'A doctrine is come after all the doctrines, O brahman, yet all doctrines end in the one doctrine; which is that one?'

Thus spoke the therā concerning the name (of the true doctrine), but the young brahman knew it not. He asked: 'What manta is this?' and when the answer was given: 'The manta of the Buddha,' he said: 'Impart it to me,' and the other answered: 'We impart it(only) unto one who wears our robe.'

And he (Dasaka) asked his teacher and also his father and mother on behalf of that manta. When he with three hundred young brahmins had received from the therā the pabbajjā the brahman in time received the upassada Then to a thousand (disciples) who had overcome the asavas, among whom was the therā Dasaka, did the therā Upali teach the whole tipitaka. Past reckoning is the number of the other Ariyas, and of those who yet stood outside (the religion), by whom the pitakas were learned from the therā.

In the land of the Kasi lived the son of a caravan-guide, named Sonaka. With his father and mother he had come trading, to Giribajja. He went, youth as he was, fifteen years old, into the Veluvana (monastery); fifty-five young brahmins, his companions, came with him.

When he saw the therā Dāsaka there with his disciples around him, faith came to him and he asked him for the pabbajja-ordination. (The therā) said: 'Ask thy teacher.' Afterwards, the young Sonaka, having fasted three meal-times and won his parents' leave to enter the order, came again, and then, when he had received from the therā Dasaka the pabbajja and the upasampada, together with those other youths, he learned the three pitakas. Amid the company of the thousand disciples of the therā, who had overcome the asavas, who were versed in the pitakas, the ascetic Sojika was the foremost.

In the city that bears the name of the patali flower there lived the wise Siggava, son of a minister. He, when eighteen years old and dwelling in three palaces fitted for the three seasons of the year, went, in company with his friend Candavajji, a minister's son, and surrounded by five hundred followers, to the Kukkutarama, and visited the therā Sonaka.

And when he perceived that (the therā) sat sunk in a trance with senses restrained' and did not answer his greeting, he asked the brotherhood about this matter. They said: '*Those who are deep in a trance give no reply.*' (So he asked) 'How come they forth from (the trance)?' And the bhikkhus said:

'At a call from the master, or a call from the brotherhood, or, when the allotted time is ended, or at the approach of death they come forth (from the trance).'

As they saw, speaking thus, that these (youths) were destined for holiness, they caused the call from the brotherhood to be given; and (the therā) awoke from the trance and went to them. The youth asked: 'Wherefore didst thou not speak to me, venerable one?' The (therā) answered: 'We were enjoying that which is for us to enjoy.' The (young man) said:

'Let us also enjoy this.' He answered: 'Those only can we cause to enjoy it who are like unto us.'

Then, with their parents' leave, the young Siggava and Candavajji and their five hundred followers likewise received the pabbajja and (afterwards) the upasampada-ordination from the thera Sonaka. With him as their master the two eagerly studied the three pitakas and attained to the six supernormal powers.

Thereafter when Siggava knew that Tissa had been born into this world, the thera, from that time, frequented his house for seven years. And not for seven years did it befall him to hear the words 'Go further on' (said to him). But in the eighth year did he hear those words 'Go further on', in that house. As he went forth the brahman Moggali, who was even then coming in, saw him and asked him: 'Hast thou received aught in our house?' And he answered: 'Yes.' When (Moggali) went into his house he heard (what had befallen) and when the thera came to the house again, on the second day afterwards, he reproached him with the lie. And when he had heard the thera's words the brahman, full of faith, gave him continual alms of his own food, and little by little did all of his household become believers, and the brahman continually offered hospitality (to the thera), giving him a seat in his house.

So as time passed the young Tissa gradually came to the age of sixteen years and reached the further shore of the ocean of the three vedas. The thera, thinking that he might have speech with him in this way, made all the seats in his house to vanish, save the seat of the young brahman. Being come from the Brahma-world (this latter) loved cleanliness, and therefore were they used to keep his chair hung up for better care thereof.'

Then the people in the house, finding no other seat, full of confusion, since the thera had to stand, prepared the seat of the young Tissa for him. When the young brahman returned from his teacher's house and saw (the thera) sitting there he fell into anger and spoke to him in unfriendly wise. The thera said to him: 'Young man, dost thou know the manta ?' And the young brahman (for answer) asked him the same question again. Since the thera replied: 'I know it,' he asked him concerning hard passages in the vedas. The thera expounded them to him; for, when leading the lay life, he had already studied the vedas even to the end. How should he not be able to expound them since he had mastered the four special sciences?

'For him whose thought arises and does not perish, thought shall perish and not arise (again); but for him whose thought shall perish and not arise, thought shall arise (again) and not perish.'

The wise thera asked this question from the (chapter called) [Cittayamaka](#). And it was as the (darkness of) night to the other, and he said to him: 'What kind of manta is that, o bhikkhu?' 'The manta of the Buddha,' answered (the thera); and when the other said: 'Impart it to me,' he said:

'I impart it (only) to one who wears our robe.'

So with the leave of his father and mother (the young man) received the pabbajja-ordination, for the sake of the manta, and the thera, when he had ordained him, imparted to him duly the (method of the) kammattanas. By practice of meditation this highly gifted man soon won the fruit of sotapatti, and when the thera was aware of this he sent him to the thera Candavajji that he might learn the suttapitaka and abhidhammapitaka of him. And this he learned (from Candavajji).

And thereafter the monk Siggava, having conferred on him the upasampada, taught him the vinaya and again instructed him in the two other (pitakas). When, afterwards, the young Tissa had gained the true insight, *he attained in time to the mastery of the six supernormal powers and reached the rank of a thera*. Far and wide shone his renown like the sun and moon. The world paid heed to his word even as to the word of the Sarnbuddha.

Here ends the Story of the thera Tissa, the son of Moggali.

One day the prince (Tissa) when hunting saw gazelles sporting joyously in the wild. And at this sight he thought:

'Even the gazelles sport thus joyously, who feed on grass in the wild. Wherefore are not the bhikkhus joyous and gay, who have their food and dwelling in comfort?'

Returned home he told the king his thought. To teach him the king handed over to him the government of the kingdom for one week, saying: 'Enjoy, prince, for one week, my royal state; thou wilt I put thee to death.' Thus said the ruler.

And when the week was gone by he asked: 'Wherefore art thou thus wasted away?' And when (Tissa) answered: 'By reason of the fear of death,' the king spoke again to him and said: 'Thinking that thou must die when the week was gone by, thou wast no longer joyous and gay; how then can ascetics be joyous and gay, my dear, who think ever upon death?'

And (Tissa) when his brother spoke thus, was turned toward faith in the doctrine (of the Buddha). And afterwards when he once went forth hunting, he saw the thera *Mahadhamrnarakkhita*, the self-controlled, sitting at the foot of a tree, and fanned by a cobra with a branch of a sāla-tree. And that wise (prince) thought: 'When shall I, like this thera, be ordained in the religion of the Conqueror, and live in the forest-wilderness?'

When the thera, to convert him, had come thither flying through the air, standing on the water of the pond in the Asokarama, he, leaving his goodly garments behind him in the air, plunged into the water and bathed his limbs. And when the prince saw this marvel he was filled with joyful faith, and the wise man made this wise resolve: 'This very day will I receive the pabbajja-ordination.' He went to the king and respectfully besought him to let him receive the pabbajji.

Since the king could not turn him from (his resolve) he took him with him and went with a great retinue to the vihāra. There (the prince) received the pabbajji from the thera Mahādhammarakkhita and with him four hundred thousand persons, but the number of those who afterwards were ordained is not known. A nephew of the monarch known by the name Aggibrahma was the consort of the king's daughter Samghamitti and the son of these two (was) named Sumana. He (Aggibrahma) also craved the king's leave and was ordained together with the prince.

The prince's ordination, whence flowed blessing to many folk, was in the fourth year of (the reign of) king Asoka. In the same year he received the upasampada-ordination, and since [his destiny was holiness the prince, zealously striving, became an arahant, gifted with the six supernormal powers.](#)

All those beautiful viharas (then) begun they duly finished in all the cities within three years; but, by the miraculous power of the thera Indagutta, who watched over the work, the ārama named after Asoka was likewise quickly brought to completion. On those spots which the Conqueror himself had visited the monarch built beautiful cetiyas here and there. On every side from the eighty-four thousand cities came letters on one day with the news: 'The viharas are completed.'

When the great king, (great in majesty, in wondrous power and valour,) received the letters, he, desiring to hold. high festival in all the aramas at once, proclaimed in the town with beat of drum: 'On the seventh day from this day shall a festival of all the aramas be kept, in every way, in all the provinces. Yojana by yojana on the earth shall great largess be given; the aramas in the villages and the streets shall be adorned. In all the viharas let lavish gifts of every kind be bestowed upon the brotherhood, according to the time and the means (of givers), and adornments, such as garlands of lamps and garlands of flowers, here and there, and all that is meet for festivals, with music of every kind, in manifold ways. And all are to take upon themselves the duties of the [uposatha-day and hear religious discourse, and offerings of many kinds must they make on the same day.](#)' And all the people everywhere held religious festivals of every kind, glorious as the world of gods,'even as had been commanded and (did) yet more.

On that day the great king wearing all his adornments with the women of his household, with his ministers and surrounded by the multitude of his troops, went to his own arama, as if cleaving the earth. In the midst of the brotherhood he stood, bowing down to the venerable brotherhood. In the assembly were eighty kotis of bhikkhus, and among these were **[a hundred thousand ascetics who had overcome the asavas. Moreover there were ninety times one hundred thousand bhikkhunis, and among these a thousand had overcome the āsavas.](#)** These (monks and nuns) wrought the miracle called the 'unveiling of the world' to the end that the king Dhammasoka might be converted. Candāsoka (the wicked Asoka) was he called in earlier times by reason of his evil deeds. He was known as [Dhammāsoka](#) (the pious Asoka) afterwards because of his pious deeds. He looked around over the (whole) [Jambudīpa](#) bounded by the ocean and over all the viharas adorned with the manifold (beauties of) the festival and with exceeding joy, as he

saw them, he asked the brethren, while taking his seat: 'whose generosity toward the doctrine of the Blessed One was ever (so) great (as mine), venerable sirs'

The thera **Moggaliputta** answered the king's question:

'Even in the lifetime of the Blessed One there was no generous giver like to thee.'

When the king heard this he rejoiced yet more and asked:

'Nay then, is there a kinsman of Buddha's religion like unto me?'

But the thera perceived the destiny of the king's son **Mahinda** and of his daughter **Samghamitta**, and foresaw the progress of the doctrine that was to arise from (them), and he, on whom lay the charge of the doctrine, replied thus to the king: 'Even a lavish giver of gifts like to thee is not a kinsman of the religion; giver of wealth is he called, O ruler of men. But he who lets son or daughter enter the religious order is a kinsman of the religion and withal a giver of gifts.'

Since the monarch would fain become a kinsman of the religion he asked Mahinda and Samghamitta, who stood near:

'Do you wish to receive the **pabbajja**, dear ones? The **pabbajja** is held to be a great (good).' Then, when they heard their father's words, they said to him: 'This very day we would fain enter the order, if thou, O king, dost wish it; for us, even as for thee, will blessing come of our **pabbajja**.'

For already since the time of the prince's (Tissa's) **pabbajja** had he resolved to enter the order, and she since (the ordination) of Aggibrahma. Although the monarch wished to confer on Mahinda the dignity of prince-regent, yet did he consent to his ordination with the thought: 'This (last) is the greater dignity.' So he permitted his dear son Mahinda, distinguished (above all others) by intelligence, beauty and strength, and his daughter Samghamitta, to be ordained with all solemnity.

At that time Mahinda, the king's son, was twenty years old, and the king's daughter Samghamitta was then eighteen years old. On the very same day did he receive the **pabbajja** and also the **upasampada**-ordination, and for her the **pabbajja** ordination and the placing under a teacher took place on the same day.

The prince's master was the thera named after Moggali; the **pabbajja**-ordination was conferred on him by the thera Mahādeva, but Mahantika pronounced the ceremonial words, and even in the very place where he (received) the **upasampada**-ordination this great man reached the state of an arahant together with the special kinds of knowledge.

The directress of **Samghamitta** was the renowned Dhamma and her teacher was **Ayupala**; in time she became free from the **asavas**. Those two lights of the doctrine, who brought great blessing to the island of Lanka, received the **pabbajja** in the sixth year of king

Dhammāsoka. The great Mahinda, the converter of the island (of Lanka), learned the three pitakas with his master in three years. This bhikkhuni, even like the new moon, and the bhikkhu Mahinda, like the sun, illumined always the sky, the doctrine of the Sambuddha.

Once in time past, a dweller in the forest, who went forth into the forest- from Pataliputta, loved a *wood-nymph* named Kunti. Owing to the union with him she bore two sons, the elder was **Tissa** and the younger was named **Sumitta**. Afterwards both received the pabbajja-ordination from the thera Mahavaruna and attained to arahantship and the possession of the six supernormal powers.

(Once) the elder suffered pains in the foot from the poison of a venomous insect, and when his younger brother asked (what he needed) he told him that a handful of ghee was the remedy. But the thera set himself against pointing out to the king what things needful in sickness, and against going in search of the ghee after the midday meal. 'If, on thy begging-round, thou receivest ghee, bring it to me,' said the thera Tissa to the excellent thera Sumitta. When he went forth on his begging-round he received not one handful of ghee, and (in the meanwhile) the pain had come to such a pass that even a hundred vessels of ghee could not have cured it. And because of that malady the thera was near to death, and when he had exhorted (the other) to strive unceasingly he formed the, resolve to pass into nibbana.

Lifted up in the air as he sat, and winning mastery of his own body by the fire-meditation, according to his own free resolve, he passed into nibbana. Flames that broke forth from his body consumed the flesh and skin of the thera's whole body, the bones they did not consume.

When the monarch heard that the thera had died in this way he went to his own arama surrounded by the multitude of his troops. Mounted on an elephant the king brought down the bones; and when he had caused due honour to be paid to the relics, he questioned the brotherhood as to (the thera's) illness. Hearing about it he was' greatly moved, and had tanks made at the city gates and filled them with remedies for the sick, and day by day he had remedies bestowed on the 'congregation of the bhikkhus, thinking: might the bhikkhus never find remedies hard to obtain

The thera Sumitta passed into nibanna even when he was walking (in meditation) in the cankama-hall, and by this also was a great multitude of people converted to the doctrine (of the Buddha). Both these theras, the sons of Kunti, who had, brought a great good in the world, passed into nibbana in the eighth year of Asoka.

From that time onwards the revenues of the brotherhood were exceeding great, and since those who were converted later caused the revenues to increase, heretics who had (thereby) lost revenue and honour took likewise the yellow robe, for the sake of revenue, and dwelt together with the bhikkhus. They proclaimed their own doctrines as the doctrine of the Buddha and carried out their own practices even as they wished.

And when the thera **Moggaliputta**, great in firmness of soul, saw the coming-out of this exceedingly evil plague-boil on the doctrine, he, far-seeing, deliberated upon the right time to do away with it. And when he had committed his great company of bhikkhus to (the direction of) the thera Mahinda, he took up his abode, all alone, further up the Ganges on the Ahogahga-mountain, and for seven years he gave himself up to solitary retreat.

By reason of the great number of the heretics and their unruliness, the bhikkhus could not restrain them by the law; and therefore *the bhikkhus in Jambudipa for seven years held no uposatha-ceremony nor the ceremony of pavarana in all the aramas.*

When the great king, the famed Dhammasoka, was aware of this, he sent a minister to the splendid Asokarama, laying on him this command: 'Go, settle this matter and let the uposatha-festival be carried out by the community of bhikkhus in my arama.' This fool went thither, and when he had called the community of bhikkhus together he announced the king's command: 'Carry out the uposatha-festival.'

'We hold not the uposatha-festival with heretics,' the community of bhikkhus replied to that misguided minister. The minister struck off the head of several theras, one by one, with his sword, saying, 'I will force you to hold the uposatha festival.' When the king's brother, **Tissa**, saw that crime he came speedily and sat on the seat nearest to the minister. When the minister saw the thera he went to the king and told him (the whole matter).

When the monarch heard it he was troubled and went with all speed and asked the community of bhikkhus, greatly disturbed in mind: 'Who, in truth, is guilty of this deed that has been done?'

And certain of them answered in their ignorance: 'The guilt is thine,' and others said: 'Both of you are guilty'; but those who were wise answered: 'Thou art not guilty.'

When the king heard this he said: 'Is there a bhikkhu who is able to set my doubts to rest and to befriend religion?' 'There is the thera Tissa, the son of Moggali, O king,' answered the brethren to the king. Then was the king filled with zeal.

He sent four theras, each attended by a thousand bhikkhus and four ministers, each with a thousand followers, that same day, with the charge laid on them by (the king) himself to bring the thera thither; but though they prayed him he came not.

When the king heard this he sent again eight theras and eight ministers each with a thousand followers, but even as before he came not.

The king asked: 'Nay then, how shall the thera come?' The bhikkhus told him how the thera could be moved to come: 'O great king, if they shall say to him, "be our helper, venerable sir, to befriend religion," then will the thera come.'

Again the king sent (messengers) sixteen theras and sixteen ministers, each with a thousand followers, laying that (same) charge upon them, and he said to them: "Aged as he is, the' thera will not enter any wheeled vehicle; bring the thera by ship on the Ganges."

So they went to him and told him, and hardly had he heard (their message) but he rose up. And they brought the thera in a ship and the king went to meet him. Going down even knee-deep into the water the king respectfully gave his right hand to the thera, as he came down from the ship.' The venerable thera took the king's right hand from compassion toward him, and came down from the ship.

The king led the thera to the pleasure-garden called Rativaddhana, and when he had washed and anointed his feet and had seated himself the monarch spoke thus, to test the thera's faculty: 'Sir, I would fain see a miracle.' And to the question which (miracle he desired) he answered: '[An earthquake](#).' And again the other said to him: 'Which wouldst thou see, of the whole (earth shaken) or only of a single region?' Then when he had asked: 'Which is the more difficult?' and heard (the reply): 'The shaking of a single region is the more difficult,' he declared that he desired to see this last.

Then within the boundary of a yojana (in extent) did the thera place a waggon, a horse and a man, and a vessel full of water at the four cardinal points, and over this yojana by his miraculous power he caused the earth to tremble, together with the half of (each of) these (things) and let the king seated there behold this.

Then the monarch asked the thera whether or not he himself shared the guilt of the murder of the bhikkhus by the minister. The thera taught the king: '[There is no resulting guilt without evil intent](#)', and he recited the [Tittira-jataka](#).

Abiding a week there in the pleasant royal park he instructed the ruler in the lovely religion of the Sambuddha. In this same week the monarch sent out two yakkhas and assembled together all the bhikkhus on the earth. On the seventh day he went to his own splendid arama and arranged an assembly of the community of bhikkhus in its full numbers.

Then seated with the thera on one side behind a curtain the ruler called to him in turn the bhikkhus of the several confessions and asked them: 'Sir, what did the Blessed One teach?' And they each expounded their wrong doctrine, the Sassata-doctrine and so forth.' And all these adherents of false doctrine did the king cause to be expelled from the order; those who were expelled were in all sixty thousand. And now he asked the rightly-believing bhikkhus: 'What does the Blessed One teach?' And they answered: 'He teaches the Vibhajja doctrine.'

And the monarch asked the thera: 'Sir, does the Sambuddha (really) teach the Vibhajja-doctrine?' The thera answered: 'Yes.' And when the king knew this he was glad at heart and said: 'Since the community is (henceforth) purified, sir, therefore should the brotherhood hold the uposathafestival,' and he made the thera guardian of the order and

returned to his fair capital; the brotherhood held thenceforth the uposatha-festival in concord.

Out of the great number of the brotherhood of bhikkhus the therā chose a thousand learned bhikkhus, endowed with the six supernormal powers, knowing the three pitakas and versed in the special sciences, to make a compilation of the true doctrine. Together with them did he, in the Asokarama, make a compilation of the true dhamma. Even as the therā Mahākassapa and the therā Yasa had held a council so did the therā Tissa. In the midst of this council the therā Tissa set forth the Kathavatthupparakāra, refuting the other doctrines. Thus was this council under the protection of king Asoka ended by the thousand bhikkhus in nine months.

In the seventeenth year of the king's reign the wise (therā) who was seventy-two years old, closed the council with a great pavarāna-ceremony. And, as if to shout applause to the reestablishment of doctrine, the great earth shook at the close of the council.

Nay, abandoning the high, the glorious Brahma heaven and coming down for the sake of the doctrine to the loathsome world of men, he, who had fulfilled his own duty, fulfilled the duties toward the doctrine. Who else verily may neglect duties toward the doctrine?

Here ends the fifth chapter, called ['The Third Council'](#), in the Mahāvamsa, compiled for the serene -joy and emotion of the pious.

CHAPTER VI

THE COMING OF VIJAYA

IN the country of the [Vangas](#) in the Vanga capital there lived once a king of the Vangas. The daughter of the king of the Kalingas was that king's consort. By his spouse the king had a daughter, the [soothsayers prophesied her union with the king of beasts](#). Very fair was she and very amorous and for shame the king and queen could not suffer her.

Alone she went forth from the house, desiring the joy of independent life; unrecognized she joined a caravan travelling to the Magadha country. In the Lala country a lion attacked the caravan in the forest, the other folk fled this way and that, but she fled along the way by which the lion had come.

When the lion had taken his prey and was leaving the spot he beheld her from afar, love (for her) laid hold on him, and he came towards her with waving tail and ears laid back. Seeing him she bethought her of that prophecy of the soothsayers which she had heard, and without fear she caressed him stroking his limbs.

The lion, roused to fiercest passion by her touch, took her upon his back and bore her with all speed to his cave, and there he was united with her, and from this union with him the princess in time bore [twin-children, a son and a daughter](#).

The son's bands and feet were formed like a lion's and therefore she named him *Sihabahu*, but the daughter (she named) *Sihasivali*. When he was sixteen years old the son questioned his mother on the doubt (that had arisen in him): 'Wherefore are you and our father so different, dear mother?' She told him all. Then he asked: 'Why do we not go forth (from here)?' And she answered: 'Thy father has closed the cave up with a rock.' Then he took that barrier before the great cave upon his shoulder and went (a distance of fifty yojanas going and coming in one day.

Then (once), when the lion had, gone forth in search of prey, (Sihabahu) took his mother on his right shoulder and his young sister on his left, and went away with speed. They clothed themselves with branches of trees, and so came to a border-village and there, even at that time, was a son of the princess's uncle, a commander in the army of the Yanga king, to whom was given the rule over the border-country; and he was just then sitting under a banyan-tree overseeing the work that was done.

When he saw them he asked them (who they were) and they said; 'We are forest-folk'; the commander bade (his people) give them clothing; and this turned into splendid (garments). He had food offered to them on leaves and [by reason of their merit these were turned into dishes of gold](#). Then, amazed, the commander asked them, 'Who are you?' The princess told him her family and clan. Then the commander took his uncle's daughter with him and went to the capital of the Vangas and married her.

When the lion, returning in haste to his cave, missed those three (persons), he was sorrowful, and grieving after his son he neither ate nor drank. Seeking for his children he went to the border-village, and every village where he came was deserted by the dwellers therein.

And the border-folk came to the king and told him this:

`A lion ravages thy country; ward off (this danger) O king!' Sinée he found none who could ward off (this danger) he had a thousand (pieces of money) led about the city on an elephant's back and this proclamation made: `Let him who brings the lion receive these!' And in like manner the monarch (offered) two thousand and three thousand. Twice did Sibabahu's mother restrain him. The third time without asking his mother's leave, Sihabāhu took the three thousand gold-pieces (as reward) for slaying his own father.

They presented the `youth to the king, and the king spoke thus to him: *`If thou shalt take the lion I will give thee at once the kingdom.'* And he went to the opening of the cave, and as soon as he saw from afar the lion who came forward, for love toward his son, he shot an arrow to slay him.

The arrow struck the lion's forehead but because of his tenderness (toward his son) it rebounded and fell on the earth at the youth's feet. And so it fell out three times, then did the king of beasts grow wrathful and the arrow sent at him struck him and pierced his body.

(Sihabahu) took the head of the lion with the mane and returned to his city. And just seven days had passed then since the death of the king of the Vangas. Since the king had no son the ministers, who rejoiced over his deed on hearing that he was the king's grandson and on recognizing his mother, met all together and said of one accord to the prince Sihabahu `Be thou (our) king'.

And he accepted the kingship but handed it over then to his mother's husband and he himself went with Sihasivali to the land of his birth. There he built a city, and they called it *Sihapura*, and in the forest stretching a hundred yojanas around he founded villages. In the kingdom of Lala, in that city did Sihabāhu, ruler of men, hold sway when he had made *Sihasivali his queen*. As time passed on his consort bore twin sons sixteen times, the eldest was named *Vijaya*, the second *Sumitta*; together there were thirty-two sons. In time the king consecrated Vijaya as prince-regent.

Vijaya was of evil conduct and his followers were even (like himself), and many intolerable deeds of violence were done by them. Angered by this the people told the matter to the king; the king, speaking persuasively to them, severely blamed his son. But all fell out again as before, the second and yet the third time; and the angered people said to the king: `Kill thy son.'

Then did the king cause Vijaya and his followers, seven hundred men, to be shaven over half the head and put them on a ship and sent them forth upon the sea, and their wives

and children also. The men, women, and children sent forth separately landed separately, each (company) upon an island, and they dwelt even there. The island where the children landed was called **Naggadipa** and the island where the women landed **Mahiladipaka**. But Vijaya landed at the haven called Suppāraka, but being there in danger by reason of the violence of his followers he embarked again.

The prince named VIJAYA, the valiant, landed in Lanka, in the region called Tambapanni on the day that the Tathagata lay down between the two twinlike sala-trees to pass into nibbana.

Here ends the sixth chapter, called '[The Coming of Vijaya](#)', in the Mahavamsa, compiled for the serene joy and emotion of the pious.

CHAPTER VII

THE CONSECRATING OF VIJAYA

WHEN the Guide of the World, having accomplished the salvation of the whole world and having reached the utmost stage of blissful rest, was lying on the bed of his nibbana; in the midst of the great assembly of gods, he, the great sage, the greatest of those who have speech, spoke to Sakka' who stood there near him: `VIJAYA, son of king Sihabahu, is come to Lanka from the country of Lala, together with seven hundred followers. In Lanka, O lord of gods, will my religion be established, therefore carefully protect him with his followers and Lanka.

When the lord of gods heard the words of the Tathagata he from respect handed over the guardianship of Lanka to the god who is in colour like the lotus.

And no sooner had the god received the charge from Sakka than he came speedily to Lanka and sat down at the foot of a tree in the guise of a wandering ascetic. And all the followers of VIJAYA came to him and asked him: `What island is this, sir?' `The island of Lanka, he answered. `There are no men here, and here no dangers will arise.' And when he had spoken so and sprinkled water on them from his water-vessel, and had wound a thread about their hands he vanished through the air. And there appeared, in the form of a bitch, a yakkhini who was an attendant (of [Kuvanna](#)).

One of (VIJAYA's men) went after her, although he was forbidden by the prince (for he thought), 'Only where there is a village are dogs to be found.' Her mistress, a yakkhini named Kuvanna, sat at the foot of a tree spinning, as a woman hermit might.

When the man saw the pond and the woman-hermit sitting there, he bathed there and drank and taking young shoots of lotuses and water in louts-leaves he came forth again. And she said to him: "Stay! thou art my prey!". Then the man stood there as if fast bound. But because of the power of the magic thread she could not devour him, and though was entreated by the [yakkhini](#), the man would not yield up the thread. Then the yakkhini seized him, and hurled who cried aloud into a chasm. And there in like manner she hurled (all) the seven hundred one by one after him.

And when they all did not return fear came upon VIJAYA; armed with the five weapons he set out, and when he beheld the beautiful pond, where he saw no footstep of any man coming forth, but saw that woman-hermit there, he thought: 'Surely my men have been seized by this woman.' And he said to her, 'Lady, hast thou not seen my men?' 'What dost thou want with thy people, prince?' she answered. 'Drink thou and bathe.'

Then was it clear to him: 'This is surely a yakkhini, she knows my rank,' and swiftly, uttering his name, he came at him drawing his bow. He caught the yakkhini in the noose about the neck, and seizing her hair with his left hand he lifted his sword in the right and cried: 'Slave! give me back my men, or I slay thee!' Then tormented by fear, the yakkhini parlayed him for her life. 'Spare my life, sir, I will give thee a kingdom and do thee a woman's service and other services as thou wilt.'

And that he might not be betrayed he made the yakkhini swear an oath, and as soon as the charge was laid on her, 'Bring hither my men with all speed,' she brought them to that place. When he said, 'These men are hungry,' she showed them rice and other (foods) and goods of every kind that had been in the ships of those traders whom she had devoured.

(VIJAYA's) men prepared the rice and the condiments, and when they had first set them before the prince they all ate of them.

When the yakkhini had taken the first portions (of the meal) that VIJAYA handed to her, she was well pleased, and assuming the lovely form of a sixteen year old maiden she approached the prince adorned with all the ornaments. At the foot of a tree she made a splendid bed, well covered around with a tent, and adorned with a canopy. Seeing this, the king's son looking forward to the time to come, for her to be his spouse and lay (with her) blissfully on that bed; and all his men encamped around the tent.

As the night went on he heard the sounds of music and singing, and asked the yakkhini, who was lying near him: 'What means this noise?' And the yakkhini: 'I will bestow kingship on my lord and all the yakkhas must be slain, for (else) the yakkhas will slay me, for it was through me that men have taken up their dwelling (in Lanka).'

And she said to the prince: 'Here there is a yakkha-city called [Sirisavatthu](#); the daughter of the chief of the yakkhas who dwells in the city of Lanka has been brought hither, and her mother is to come. And for the wedding there is high festival, lasting seven seven days; therefore there is this noise, for a great multitude is gathered together. Even to-day do thou destroy the yakkhas, for afterwards it will no longer be possible.'

He replied: 'How can I slay the yakkhas who are invisible?' 'Wheresoever they may be,' she said, 'I will utter cries, and where thou shalt hear that sound, strike! and by my magic power shall thy weapon fall upon their bodies.'

Since he listened to her and did even (as she said) he slew all the yakkhas, and when he had fought victoriously he himself put on the garments of the yakkha king and bestowed the other raiment on one and another of his followers.

When he had spent some days at that spot he went to Tambapanni. There VIJAYA founded the city of Tambapanni and dwelt there, together with the yakkhini, surrounded by his ministers.

When those who were commanded by VIJAYA landed from their ship, they sat down wearied, resting their hands upon the ground and since their hands were reddened by touching the dust of the red earth that region and also the island were (named) Tambapanni. But the king Sihabähu, since he had slain the lion (was called) Sihala and, by reason of the ties between him and them, all those (followers of VIJAYA) were also (called) **Sihala**.

Here and there did VIJAYA's ministers found villages. **Anuradhagama** was built by a man of that name near the Kadamba river; the chaplain Upatissa built Upatissagama on the bank of the Qambhira river, to the north of Anu radhagama. Three other ministers built, each for himself, Ujjeni, Uruvela, and the city of Vijita.

When they had founded settlements in the land the ministers all came together and spoke thus to the prince: 'Sire, consent to be consecrated as king.' But, in spite of their demand, the prince refused the consecration, unless a maiden of a noble house were consecrated as queen (at the same time).

But the ministers, whose minds were eagerly bent upon the consecrating of their lord, and who, although the means were difficult, had overcome all anxious fears about the matter, sent people, entrusted with many precious gifts, jewels, pearls, and so forth, to the city of Madhura in southern (India), to woo the daughter of the Pandu king for their lord, devoted (as they were) to their ruler; and they also (sent to woo) the daughters of others for the ministers and retainers.

When the messengers were quickly come by ship to the city of Madhura they laid the gifts and letter before the king. The king took counsel with his ministers, and since he was minded to send his daughter (to Lanka) he, having first received also daughters of others for the ministers (of VIJAYA), nigh upon a hundred maidens, proclaimed with beat of drum:

'Those who are willing to let their daughter depart for Lanka shall provide their daughters with a double store of clothing. They shall then place them at the doors of their houses. By this sign shall we (know that we may) take them to ourselves.'

When he had thus obtained many maidens and had given compensation to their families, he sent his daughter, bedecked with all her ornaments, and all that was needful for the journey, and all the maidens whom he had fitted out, according to their rank, elephants withal and horses and waggons, worthy of a king, and craftsmen and a thousand families of the eighteen guilds, entrusted with a letter to the conqueror VIJAYA. All this multitude of men disembarked at Mahatittha; for that very reason is that landing-place known as Mahatittha.

VIJAYA had one son and one daughter by the yakkhini; when he now heard that the princess had arrived, he said to the yakkhini: `Go thou now, dear one, leaving the two children behind; men are ever in fear of superhuman beings.'

But when she heard this she was seized with fear of the yakkhas; then he said (again) to the yakkhini: `Delay not! I will bestow on thee an offering by (spending) a thousand (pieces of money).' When she had again and again besought him (in vain) she took her two children and departed for Lankapura, though fearing that evil should come of it.

She set the children down outside and went, herself, into that city. When the yakkhas in the city recognized the yakkhini, in their terror they took her for a spy and there was great stir among them; but one who was violent killed the yakkhini, with a single blow of his fist.

But her uncle, on the mother's side, a yakkha, went forth from the city and when he saw the children he asked them:

`Whose children are you?' and hearing that they were Kuvanna's he said: `Here has your mother been slain, and slay you also if they see you: (therefore) flee swiftly!'

Fleeing with speed they went from thence to the Sumanakūta. [The brother, the elder of the two, when he grew up took his sister, the younger, for his wife,](#) and multiplying with sons and daughters, they dwelt, with the king's leave, there in [Malaya](#). From these are sprung the Pulinda

The envoys of the Pandu king delivered up to the prince VIJAYA the gifts and the (maidens) with the king's daughter at their head. When VIJAYA had offered hospitality and bestowed honours on the envoys he bestowed the maidens, according to their rank, upon his ministers and retainers. According to custom the ministers in full assembly consecrated VIJAYA king and appointed a great festival.

Then king VIJAYA consecrated the daughter of the Pandu king with solemn ceremony as his queen; he bestowed wealth on his ministers, and every year he sent to his wife's father a shell-pearl worth twice a hundred thousand (pieces of money).

When he had forsaken his former evil way of life, VIJAYA, the lord of men, ruling over all Lanka in peace and righteousness reigned, as is known, in the city of [Tambapanni](#), thirty-eight years.

Here ends the seventh chapter, called `The Consecrating of VIJAYA', in the Mahavamsa compiled for the serene joy and emotion of the pious.

CHAPTER VIII

THE CONSECRATING OF PANDUVASUDEVA

The great king Vijaya, being in the last year (of his life), bethought him: 'I am old and there lives no son of mine. The kingdom peopled with (such great) difficulty may come to naught after my death; therefore would I fain have my brother Sumitta brought here (that I may give) the govern ment (into his hands).' When he had taken counsel with his ministers he sent a letter to him, and within a short time after Vijaya had sent the letter he passed away to the celestial world.

When he was dead the ministers ruled, dwelling in Upatissagama while they awaited the coming of the prince. After the death of king Vijaya and before the coming of the prince was our island of Lanka kingless for a year.

In Sihapura, after the death of king Sihabahu, his son Sumitta was king; he had three Sons by the daughter of the Madda' king. The messengers coming to Sihapura handed the letter to the king. When he had heard the letter the king spoke thus to his three sons: 'I am old, dear ones; one of you must depart for the greatly favoured and beauteous Lañkā belonging to my brother, and there, after his death, assume, (the sovereignty of) that fair kingdom.'

The king's youngest son, the prince **PANDUVASUDEVA**, thought: 'I will go thither.' And when he had assured himself of the success of his journey and empowered by his father, he took with him thirty-two sons of ministers and embarked (with them) in the disguise of mendicant monks. They landed at the mouth of the Mahandara' river; when the people saw these mendicant monks they received them with due respect.

When they had inquired about the capital, they arrived gradually approaching (the city), at Upatissagama, protected by the devatas. Now a minister there, charged by the (other) ministers, had questioned a soothsayer concerning the coming of the prince, and he had furthermore foretold him:

'Just on the seventh day wills the prince come and one who shall spring of his house shall establish (here) the religion of the Buddha.' Now when the ministers saw the mendicant monks arrive there, just on the seventh day, and inquiring into the matter recognized them, they entrusted PANDUVASUDEVA with the sovereignty of Lanka; but since he lacked a consort he did not yet receive the solemn consecration.

A son of the Sakka Amitodana was the Sakka Pandu Since he heard that the Sakyas would (shortly) be destroyed he took his followers with him and went to another tract of land on the further side of the Ganges and founded a city there and ruled there as king. He had seven sons.

His youngest daughter was called Bhaddakaccana. She was (even as) a woman made of gold, fair of form and eagerly wooed. For (love of) her did seven kings send precious gifts to the king (Pandu), but for fear of the kings, and since he was told (by soothsayers) that an auspicious journey would come to pass, nay, one with the result of royal consecration, he placed his daughter speedily upon a ship, together with thirty-two women-friends, and launched the ship upon the Ganges, saying: `Whosoever can, let him take my daughter.' And they could not overtake her, but the ship fared swiftly thence.

Already on the second day they reached the haven called Gonagamaka and there they landed robed like nuns. When they had inquired about the capital, they arrived gradually approaching (the city), at Upatissagama, protected by the devatas.

One of the ministers who had heard the saying of a soothsayer, saw the women come, and inquiring into the matter recognized them and brought them to the king. So his ministers, full of pious understanding, consecrated as their king PANDUVASUDEVA, whose every wish was fulfilled.

When he had consecrated Subhaddakaccana, of noble stature, as his own queen, and had given those (maidens) who had arrived with her to the followers who had come with him, the monarch lived happily.

Here ends the eighth chapter, called `The Consecrating of PANDUVASUDEVA, in the Mahavamsa, compiled for the serene joy and emotion of the pious.

CHAPTER IX

THE CONSECRATING OF ABHAYA

THE queen bore ten sons and one daughter: the eldest of all was named ABHAYA, the youngest (child, the) daughter was named Citta. When the brahmans skilled in sacred texts saw her they foretold: 'For the sake of sovereignty will her son slay his uncles.' When the brothers resolved: 'let us kill our young sister,' ABHAYA restrained them.

In due time they lodged her in a chamber having but one pillar, and the entry thereto they made through the king's sleeping chamber; and within they placed a serving woman, and a hundred soldiers without. But since she (Citta) drove men mad by the, mere sight of her beauty, the name given to her was lengthened by an epithet 'Ummadacitta'.

When they heard of the coming of the princess Bhaddakaccana to Lanka her brothers also, except one, urged by their mother, departed thither.

When on arriving they had visited the ruler of Lanka, Panduvasudeva and their youngest sister too and had lamented with her, they, hospitably received by the king and having the king's leave, went about the island of Lanka and took up their abode wheresoever it pleased them.

The place where Rama settled is called Ramagona, the settlements of Uruvela and Anurādha (are called) by their names, and the settlements of Vijita, Dighayu, and Rohajia are named Vijitagama, Dighayu, and Rohana. Anuradha built a tank and when he had built a palace to the south of this, he took up his abode there. Afterwards the great king Panduvasudeva consecrated his eldest son ABHAYA as viceregent.

When the son of prince Dighayu, Dighagamani, heard of Ummadacitta he went, driven by longing for her, to Upatissagama, and there sought out the ruler of the land. And this (latter) appointed him together with the vice-regent, to service at the royal court.

Now (once) Citta saw Gamani in the place where he stood opposite her window, and, her heart on fire with love, she asked her serving-woman: 'Who is that?' When she heard:

'He is the son of thy uncle,' she trusted the matter to her attendant and he, being in league with her, fastened a hookladder to the window in the night,' climbed up, broke the window and so came in.

So he had intercourse with her and did not go forth till break of day. And he returned there constantly, nor was he discovered, for there was no entry (to the chamber).

And she became with child by him, and when the fruit of her womb was ripe the serving-woman told her mother, and the mother, having questioned her daughter, told the king. The king took counsel with his sons and said: 'He too must be received among us; let us

give her (in marriage) to him.' And saying: 'If it is a son we will slay him'; they gave her to him.

But she, when the time of her delivery was come near, went to the lying-in-chamber. And thinking: 'These were accomplices in the matter,' the princes, from fear, did to death the herdsman Citta and the slave Kalavela, attendants on Gamani, since they would make no promise. They were reborn as [yakkhas](#) and both kept guard over the child in the mother's womb. And Citta made her attendant find another woman who was near her delivery. And Citta bore a son but this woman bore a daughter. Citta caused a thousand (pieces of money) to be handed over to (the other) together with her own son, and the latter's daughter to be then brought to her and laid beside her. When the king's sons heard 'a daughter is born', they were well pleased; but the two, mother and grandmother, joining the names of the grandfather and the eldest uncle gave the boy the name Panduabhaya.

The ruler of Lanka, Panduvāsudeva, reigned thirty years. When Pandukabhaya was born, he died.

When the ruler was dead, the king's sons all assembled together and held the great festival of consecration of their brother, the safety-giving ABHAYA.

Here ends the ninth chapter, called 'The Consecrating of ABHAYA', in the Mahavamsa, compiled for the serene joy and emotion of the pious.

CHAPTER X

THE CONSECRATING OF PANDUKABHAYA

(As) commanded by Ummadacitta the serving-woman took the boy, laid him in a basket and went with him to Dvaramandalaka.

When the princes, who had gone a-hunting in the Tumbara forest saw the serving woman they asked her: 'Where art thou going? What is that?' She answered: 'I am going to Dvramandalaka; that is a sweet cake for my daughter.' The princes said to her. 'Take it out.' Then Citta and Kalavela who had come forth to protect (the boy) caused a great boar to appear at that moment. The princes pursued him; but she took (the boy) and went thither and gave the boy and a thousand (pieces of money) secretly to a certain man who was entrusted (with the matter). On that very day his wife bore a son, and he, declaring: 'My wife has borne twin sons,' reared that boy (with his own).

The (boy) was already seven years old when his uncles found out (where he was) and charged followers of theirs to kill (with him) the boys playing in a certain pond. Now the boy was used to hide, by diving, in a certain hollow tree standing in the water and having the mouth of the hollow hidden under water, entering by the hollow, and when he had stayed long within he would come forth in the same way, and being again among the other boys, however much they questioned him, he would mislead them with evasive words.

On the day the (princes') people came the boy with his clothes on dived into the water and stayed hidden in the hollow tree. When those men had counted the clothes and killed the other boys they went away and declared: 'The boys have all been killed!' When they were gone that (boy) went to his foster-father's house, and comforted by him he lived on there to the age of twelve years.

When his uncles again heard that the boy was alive they charged (their followers) to kill all the herdsmen. Just on that day the herdsmen had taken a deer and sent the boy into the village to bring fire. He went home, but sent his foster father's son out saying: 'I am footsore, take thou fire for the herdsrnen; then thou too wilt have some of the roast to eat.' Hearing those words he took fire to the herdsmen: and at that moment those (men) despatched to do it surrounded the herdsmen and killed them all, and when they had killed them they (went and) told (the boy's) uncles.

Then, when he was sixteen years old, his uncles discovered him; his mother sent him a thousand (pieces of money) and a command to bring him to (a place of) safety. His foster father told him all his mother's message, and giving him a slave and the thousand (pieces of money) he sent him to Pandula. The brahman named Pandula, a rich man and learned in the vedas, dwelt in the southern district in (the village) Pandulagamaka. The prince went thither and sought out the brahman Pandula. When this latter had asked him: 'Art thou PANDUKABHAYA, my dear?' and was answered 'Yes', he paid him honour (as a

guest) and said: 'Thou wilt be king, and full seventy years wilt thou rule; learn the art, my dear!' and he instructed him, and by his son Canda also that art was mastered in a short time.

He gave him a hundred thousand (pieces of money) to enrol soldiers and when five hundred men had been enrolled by him (he said): 'The (woman) at whose touch leaves turn to gold make thou thy queen, and my son Canda thy chaplain.' When he had thus said and given him money he sent him forth from thence with his soldiers. Proclaiming his name he, the virtuous prince, fared forth and when in the city of Paia near the Kasa-mountain he had gathered together seven hundred followers and provision for all, he went thence, followed by one thousand two hundred men to the mountain called Ginkanda.

An uncle of PANDUKABHAYA, named Girikandasiva, drew his revenues from this district that Panduvasudeva had handed over to him. This prince was even then on the point of reaping (a field) measuring a hundred karisas; his daughter was the beautiful princess named Pali. And she, with a great retinue, had mounted her splendid waggon, and came bringing food for her father and for the reapers. The prince's men, who saw the princess there, told the prince (about her); the prince coming thither in haste and dividing her followers into two bands, drove his own waggon, followed by his men, near her and asked: 'Where art thou going?' And when she had told him all the prince, whose heart was fired with love, asked for a share of the food.

She stepped down from the waggon and, at the foot of a banyan-tree, she offered the prince food in a golden bowl. Then she took banyan-leaves to entertain the rest of the people (with food) and in all instant the leaves were changed into golden vessels. When the prince saw this and remembered the brahman's words he was glad (thinking): 'I have found the maiden who is worthy to be made queen.' So she entertained them all, but yet the food became not less; it seemed that but one man's portion had been taken away. Thus from that time onward that youthful princess who was so rich in virtues and merit was called by the name Suvannapali.

And the prince took the maiden and mounted his waggon and fared onward, fearless, and surrounded by a mighty army.

When her father heard this he despatched all his soldiers, and they came and gave battle and returned, defeated by the others; at that place (afterwards) a village was built called Kalahanagara.' When her five brothers heard this they (also) departed to make war. And all those did Canda the son of Pandula slay; Lohitavahakhanda was their battle-field.

With a great host PANDUKABHAYA marched from thence to the further shore of the Ganga toward the Dola-mountain. Here he sojourned four years. When his uncles heard that he was there they marched thither, leaving the king behind, to do battle with him. When they had made a fortified camp near the Dhūmarakkha-mountain they fought a battle with their nephew. But the nephew pursued the uncles to this side of the river, and having defeated them in flight he held their fortified camp for two years.

And they went to Upatissagama and told all this to the king. And the king sent the prince a letter together with a thousand (pieces of money) saying: 'Keep thou possession of the land on the further shore, but come not over to this shore.' When the nine brothers heard of this they were wroth with the king and said: 'Long hast thou been, in truth, a helper to him Now dost thou give him the kingdom. For that we will put thee to death.' He yielded up the government to them, and with one accord they appointed their brother named Tissa to be regent.

This safety-giving Abhaya had reigned as king in Upatissagama twenty years.

Now a yakkhini named Cetiya, who dwelt on the Dhammarakkha-mountain near the pond (called) Tumbaryangana, used to wander about in the form of a mare.

And once a certain man saw this beautiful (mare) with her white body and red feet and told the prince: Here is a mare whose appearance is thus and so.

The prince took a noose and came to capture her. When she saw him coming up behind her she fled for fear of his majestic aspect. She fled without rendering herself invisible and he pursued her swiftly as she fled. Seven times in her flight she circled round the pond, and plunging into the Mahaganga and climbing forth again to the shore she fled seven times around the Dhumarakkha-mountain; and yet three times more she circled round the pond and plunged yet again in the Ganga near the Kacchaka-ford, but there he seized her by the mane and (grasped) a palm-leaf that was floating down the stream; by the effect of his merit this turned into a great sword. He thrust at her with the sword, crying: I will slay thee. And she said to him: I will conquer the kingdom and give it to thee, lord! Slay me not! Then he seized her by the neck and boring her nostrils with the point of his sword he secured her thus with a rope; but she followed wheresoever he would.

When the mighty (hero) had gone to the Dhumarakkha mountain, bestriding the mare, he dwelt there on the Dhumarakkha-mountain four years. And having marched thence with his force and come to the Ariththa-mountain he sojourned there seven years awaiting a fit time to make war.

Eight of his uncles, leaving two behind, drew near to the Ariththa-mountain in battle array, and when they had laid out a fortified camp near a small city and had placed a commander at the head they surrounded the Ariththa-mountain on every side.

After speech with the yakkhini, the prince, according to her cunning counsel, sent in advance a company of his soldiers taking with them kingly apparel and weapons as presents and the message: Take all this; I will make peace with you. But as they were lulled to security thinking: 'We will take him prisoner if he comes, he mounted the yakkha-mare and went forth to battle at the head of a great host. The yakkhini neighed full loudly and his army, inside and outside (the camp) raised a mighty battle-cry. The prince's men killed all the soldiers of the enemy's army and the eight uncles with them, and they raised a pyramid of skulls. The commander escaped and fled (for safety) to a

thicket; that (same thicket) is therefore called Senapatigumbaka. When the prince saw the pyramid of skulls, where the skulls of his uncles lay uppermost, he said: 'Tis like a heap of gourds; and therefore they named (the place) Labugamaka.

When he was thus left victor in battle, PANDUKABHAYA went thence to the dwelling-place of his great-uncle Anuradha. The great-uncle handed over his palace to him and built himself a dwelling elsewhere; but he dwelt in his house. When he had inquired of a soothsayer who was versed in the knowledge of (fitting) sites, he founded the capital, even near that village. Since it had served as dwelling to two Anuradhas, it was called Anuradhapura, and also because it was founded under the constellation Anuradha. When he had caused the (state) parasol of his uncles to be brought and purified in a natural pond that is here, PANDUKABHAYA kept it for himself and with the water of that same pond he solemnized his own consecration; and Suvannapali, his spouse, he consecrated queen. On the young Candana, even as he had agreed, he conferred the office of his chaplain and other appointments on his other followers according to their merits.

Because his mother and he himself had been befriended by him, he did not slay the king Abhaya, his eldest uncle, but handed over the government to him for the night-time: he became the 'Nagaraguttika' (Guardian of the City). From that time onward there were nagaraguttikas in the capital. His father-in-law also, Girikandasiva, he did not slay but handed over to this uncle the district of Girikanda. He had the pond deepened and abundantly filled with water, and since he had taken water therefrom, when victories (for his consecration), they called it Jayavapi. He settled the yakkha Kalavela on the east side of the city, the yakkha Cittaraja at the lower end of the Abhayatank. The slave-woman who had helped him in time past and was re-born of a yakkhini, the thankful (king) settled at the south gate of the City. Within the royal precinct he housed the yakkhini in the form of a mare. Year by year he had sacrificial offerings made to them and to other (yakkhas); but on festival-days he sat with Cittaraja beside him on a seat of equal height, and having gods and men to dance before him, the king took his pleasure, in joyous and merry wise.

He laid out also four suburbs as well as the Abhaya-tank, the common cemetery, the place of execution, and the chapel of the Queens of the West, the banyan-tree of Vessavana and the Palmyra-palm of the Demon of Maladies, the ground set apart for the Yonasa and the house of the Great Sacrifice; all these he laid out near the west gate.

He set five hundred candalas to the work of cleaning the (streets of the) town, two hundred candalas to the work of cleaning the sewers, one hundred and fifty candalas he employed to bear the dead and as many candalas to be watchers in the cemetery. For these he built a village north-west of the cemetery and they continually carried out their duty as it was appointed.

Toward the north-east of the candala-village he made the cemetery, called the Lower Cemetery, for the candala folk. North of this cemetery, between (it and) the Pasana-mountain, the line of huts for the huntsmen were built thenceforth. Northward from thence, as far as the Gamani-tank, a hermitage was made for many ascetics; eastward of

that same cemetery the ruler built a house for the nigantha Jotiya. In that same region dwelt the nigantha named Gin and many ascetics of various heretical sects. And there the lord of the land built also a chapel for the nigantha Kumbhanda; it was named after him. Toward the west from thence and eastward of the street of the huntsmen lived five hundred families of heretical beliefs. On the further side of Jotiya's house and on this side of the Gamani tank he likewise built a monastery for wandering mendicant monks, and a dwelling for the ajivakas and a residence for the brahmans, and in this place and that he built a lying-in shelter and a hall for those recovering from sickness.

Ten years after his consecration did PANDUKABHAYA the over the whole of the island of Lanka . With Kalavela and Cittaraja, who were visible (in bodily form) the prince enjoyed his good fortune, he who had yakkhas and bhūtas for friends. Between the king PANDUKABHAYA and Abhaya were seventeen years without a king.

When the ruler of the earth, Pandukabyaha, the intelligent, being thirty-seven years old, had assumed the rule over the kingdom, he reigned full seventy years in fair and wealthy Anurādhapura.

Here ends the tenth chapter, called 'The Consecrating of PANDUKABHAYA' in the Mahavamsa, compiled for the serene joy and emotion of the pious.

CHAPTER XI

THE CONSECRATING OF DEVANAMPIYATISSA

AFTER his death his son, known by the name of MUTASIVA, the son of Suvannapali, succeeded him in the government, which was (then) in a peaceful state. The king laid out the beautiful Mahameghavana-garden, rich in all the good qualities that its name promises and provided with fruit-trees and flowering-trees. At the time that the place was chosen for the garden, a great cloud, gathering at an unwonted season, poured forth rain; therefore they called the garden Mahameghavana.

Sixty years king MUTASIVA reigned in splendid Anuradhapura the fair face of the land of Lanka. He had ten sons, each thoughtful of the other's welfare, and two daughters equal (in beauty), worthy of their family. The second son, known by the name DEVANAMPIYATISSA, was foremost among all his brothers in virtue and intelligence.

This DEVANAMPIYATISSA became king after his father's death. Even at the time of his consecration many wonders came to pass. In the whole isle of Lanka treasures and

jewels that had been buried deep rose up to the surface of the earth. Jewels which had been in ships wrecked near Lanka and those which were naturally formed there (in the ocean) issued forth upon the land. At the foot of the Chata-mountain there grew up three bamboo-stems, in girth even as a waggon-pole. One of them, 'the creeper-stem,' shone like silver; on this might be seen delightful creepers gleaming with a golden colour. But one was the 'flower-stem', on this again might be seen flowers of many kinds, of manifold colours, in full bloom. And last, one was the 'bird-stem' whereon might be seen numbers of birds and beasts of many (kinds) and of many colours, as if living. Pearls of the eight kinds, namely horse-pearl, elephant-pearl, waggon-pearl, myrobalan-pearl, bracelet-pearl, ring-pearl, kakudha fruit-pearl, and common (pearls) came forth out of the ocean and lay upon the shore in heaps.

All this was the effect of DEVANAMPIYATISSA's merit. Sapphire, beryl, ruby, these gems and many jewels and those pearls and those bamboo-stems they brought, all in the same week, to the king.

When the king saw them he was glad at heart and thought:

My friend Dhammasoka and nobody else is worthy to have these priceless treasures; I will send them to him as a gift.' For the two monarchs, DEVANAMPIYATISSA and Dhammasoka already had been friends a long time, though they had never seen each other.

The king sent four persons appointed as his envoys: his nephew Maharittha, who was the chief of his ministers, then his chaplain, a minister and his treasurer, attended by a body of retainers, and he bade them take with them those priceless jewels, the three kinds of

precious stones, and the three stems (like) waggon-poles, and a spiral shell winding to the right, and the eight kinds of pearls. When they had embarked at Jambukola' and in seven days had reached the haven in safety, and from thence in seven days more had come to Pataliputta, they gave those gifts into the hands of king Dhammasoka. When he saw them he rejoiced greatly. Thinking: `Here I have no such precious things,' the monarch, in his joy, bestowed on Arittha the rank of a commander in his army, on the brahman the dignity of chaplain, to the minister he gave the rank of staff-bearer, and to the treasurer that of a guild-lord.

When he had allotted to the (envoys) abundance of (all) things for their entertainment and dwelling-houses, he took counsel with his ministers considering (what should be sent as) a return-gift; and he took a fan, a diadem, a sword, a parasol, shoes, a turban, ear-ornaments, chains, a pitcher, yellow sandalwood, a set of garments that had no need of cleansing, a costly napkin, unguent brought by the nagas, red-coloured earth, water from the lake Anotatta and also water from the Ganges, a (spiral) shell winding in auspicious wise,' a maiden in the flower of her youth, utensils as golden platters, a costly litter, yellow and emblic myrobalans and precious ambrosial healing herbs, sixty times one hundred waggon loads of mountain-rice brought thither by parrots, nay, all that was needful for consecrating a king, marvellous in splendour; and sending these (things) in due time as a gift to his friend the lord of men sent envoys also with the gift of the true doctrine, saying: `I have taken refuge in the Buddha, his Doctrine and his Order, I have declared myself a lay-disciple in the religion of the Sakya son; seek then even thou, O best of men converting thy mind with believing heart refuge in these best of gems!' and saying moreover: `Consecrate my friend yet again as king,' he dismissed his friend's ministers, with many marks of honour.

When the ministers had stayed five months, highly honoured they set forth with the envoys, on the first day of the bright half of the month Vesakha. Having embarked at Tamalitti. and landed at Jambukola they sought out the king, when they arrived here on the twelfth day. The envoys handed the gifts to the ruler of Lanka; the ruler of Lanka made them welcome with great hospitality.

But the envoys most faithful to their king consecrated the ruler of Lanka, whose (first) consecration had been held in the month Maggasira on the day when the moon first shows itself, fulfilling the charge of Dhammasoka, yet again as king, they rejoicing in the salvation of their king (consecrated) him who rejoiced in the good fortune of Lanka.

Thus on the full-moon day of the month Vesākha the ruler of men, in whose name was contained the words `friend of the gods', bestowing good upon his people, held his consecration (as king) in Lanka, where in every place they held high festival.

Here ends the eleventh chapter, called `The Consecrating of DEVANAMPIYATISSA, in the Mahavamsa, compiled for the serene joy and emotion of the pious.

CHAPTER XII

THE CONVERTING OF DIFFERENT COUNTRIES

WHEN the thera Moggaliputta, the illuminator of the religion of the Conqueror, had brought the (third) council to an end and when, looking into the future, he had beheld the founding of the religion in adjacent countries, (then) in the month Kattika' he sent forth theras, one here and one there. The thera Majjhantika he sent to Kasmira and Gandhara, the thera, MaMdeva he sent to Mahisamandala. To Vanaväsa he sent the thera named Rakkhita, and to Aparantaka the Yona named Dhainmarakkhita; to Maharattha (he sent) the thera named MaMdhammarakkhita, but the thera Maharakkhita he sent into the country of the Yona. He sent the thera Majjhima to the Himalaya country, and to Suvambhürni he sent the two theras Sona and Uttara. The great thera Mahinda, the theras Utthiya, Uttiya, Sambala and Bhaddasala his disciples, these five theras he sent forth with the charge: 'Ye shall find in the lovely island of Lanka the lovely religion of the Conqueror.'

At that time in Kasmira and Gandhāra did the naga-king of wondrous power, Aravāla, cause the rain called 'Hail' to pour down upon the ripe crops, and cruelly did he overwhelm everything with a flood. The thera Majjhantika went thither with all speed, passing through the air, and wrought (miracles such as) walking on the surface of the water in Aravāla's lake and so forth. When the nagas beheld it they told their king with fury about this thing.

Then full of fury the naga-king brought divers terrors to pass; fierce winds blew, a cloud gave forth thunder and rain, thunder strokes crashed, and lightning flashed here and there, trees and mountain-tops were hurled down. Nagas in grisly forms terrified (beholders) on every side, he himself spat forth smoke and fire threatening in different ways.

When the thera by his wondrous power had brought all these terrors to naught, he said to the naga-king, showing his eminent might: 'Even if the world together with the gods came seeking to terrify me, they would not be equal to me (in strength) whatever fears and dread (they may arouse) in this place.' Nay, if thou shouldst raise the whole earth with the ocean and the mountains, thou mighty naga, and shouldst hurl them upon me, thou couldst in no wise arouse fear and dread in me. It were surely but thy own destruction, thou lord of serpents.'

Then to him, humbled by these words the thera preached the doctrine, and thereupon the naga-king came unto the (three) refuges and the precepts of duty, and this likewise did eighty-four thousand serpents and many gandhabbas, yakkhas and kumbhandakas in the Himalaya. But a yakkha named Pandaka with (his wife) the yakkhini Harita and his five hundred sons obtained the first fruit (of sanctification).

'Henceforth let no anger arise as of old; work no more harm to the harvest, for living beings love their happiness; cherish love for beings, let men live in happiness.' Thus were

they taught by him and they did according to (this teaching). Then the lord of serpents made the therā sit upon a jewel-throne and he stood near, fanning him. But the dwellers in Kasmira and Gandhara who had come to worship the naga-king acknowledged the therā as the mightier in working wonders, and when they had paid the therā reverence they seated themselves on one side near him. The therā expounded to them the dhamma, (namely) the Asivisupama. The conversion of eighty thousand persons took place and a hundred thousand persons received the pabbajja from the therā. Since then Kasmira and Gandhāra shine with yellow robes and prize above all the three things.

The therā Mahadeva who had gone to the Mahisamandala. country preached in the midst of the people the Devadūtasuttanta. Forty thousand (persons) made pure (in themselves) the eye of the truth and yet forty thousand received from him the pabbajja-ordination.

The therā Rakkhita, who had gone to Vanavāsa, preached, floating in the air in the midst of the people, the Anamataggasamyutta. The conversion of sixty thousand persons took place, thirty-seven thousand in number received the pabbajja from him. Five hundred, viharas were founded in the country. Thus did the therā establish there the religion of the Conqueror.

The therā Dhammarakkhita the Yona, being gone to Aparantaka' and having preached in the midst of the people the Aggikkhandhopama-sutta gave to drink of the nectar of truth to thirty-seven thousand living beings who had come together there, lie who perfectly understood truth and untruth. A thousand men and yet more women went forth from noble families and received the pabbajja.

The wise Mahadhammarakkhita, who had gone to MaMrattha, related there the jataka called Mahanaradakassapa. Eighty-four thousand persons attained to the reward of the path (of salvation), thirteen thousand received from him the pabbajja.

The wise Maharakkhita who went to the country of the Yona delivered in the midst of the people the Kalakarama suttanta. A hundred and seventy thousand living beings attained, to the reward of the path (of salvation); ten thousand received the pabbajja.

The wise Majjhima preached in the Himalaya region whither he had gone with four theras, the Dhammacakkappavattana-suttanta.' Eighty kotis of living beings attained to the reward of the path (of salvation). The five theras separately converted five kingdoms; from each of them a hundred thousand persons received the pabbajja, believing in the doctrine of the Sammasambuddha.

Together with the therā Uttara the therā Sona of wondrous might went to Suvannabhumi. Now at this time, whenever a boy was born in the king's palace, a fearsome female demon who came forth out of the sea, was wont to devour (the child) and vanish again. And at that very moment a prince was born in the king's palace. When the people saw the theras they thought: 'These are companions of the demons,' and they came armed to kill them. And the theras asked: 'What does this mean?' and said to them: 'We are pious ascetics, in no wise companions of the demon.' Then the demon came forth from the

ocean with her following, and when the people saw them they raised a great outcry. But the therā created twice as many terrifying demons and therewith surrounded the demon and her following on every side. She thought: `This (country) is come into possession of these (people),' and, panic-stricken, she took to flight.

When the therā had made a bulwark round the country he pronounced in the assembly the Brahmajāla (suttanta).

Many were the people who came unto the (three) refuges and the precepts of duty; sixty thousand were converted to the true faith. Three thousand five hundred sons of noble families received the pabbajja and one thousand five hundred daughters of noble families received it likewise. Thenceforth when a prince was born in the royal palace the kings gave to such the name Sonuttara.

Since they did even forbear to enter into the bliss already won (such was) also the renunciation of the all-compassionate Conqueror they bestowed blessing on the world, (going) here and there. Who should grow weary in (striving for) the salvation of the world?

Here ends the twelfth chapter, called `The Converting of Different Countries', in the Mahāvamsa, compiled for the serene joy and emotion of the pious.

CHAPTER XIII

THE COMING OF MAHINDA

THE great therā Mahinda, of lofty wisdom, who at that time had been twelve years (a monk), charged by his teacher and by the brotherhood to convert the island of Laṅkā, pondered on the fitting time (for this) and thought: 'Old is the king Mutasiva; his son must become king.'

When he had resolved to visit in the meantime his kinsfolk, he bade farewell to his teacher and the brotherhood and having asked the leave of the king he took with him the four theras and also Saipghamitta's son, the miraculously gifted samanera Sumana, mighty in the six supernormal powers; and he went to Dakkhinagira to confer on his kinsfolk (the) grace (of his preaching). While he was so doing six months passed away.

When he came in time to Vedisagiri the city of his mother Devi, he visited his mother and when Devi saw her dear son she made him welcome, and his companions likewise, with foods prepared by herself, and she led the therā up to the lovely vihāra Vedisagiri.

When the prince Asoka, while ruling over the realm of Avanti, that his father had bestowed on him, halted in the town of Vedisa, before he came to Ujjeni, and met there a lovely maiden named Devi, the daughter of a merchant, he made her his wife; and she was (afterwards) with child by him and bore in Ujjeni a beautiful boy, Mahinda, and when two years had passed (she bore) a daughter, Samghamitta. At that time she lived in the city of Vedisa. The therā who then- sojourned there, perceiving (that) the time (was come), thought thus: 'In that great festival of consecration commanded by my father shall the great king Devanampiyatissa take part, and he shall know the splendour of the three things when he has heard it from the envoys. He shall climb the Missakamountain on the uposatha-day of the month Jettha. On that same day we will go to the beautiful isle of Lanka;'

The great Indra sought out the excellent therā Mahinda and said to him: 'Set forth to convert Lanka; by the Sam buddha also hast thou been foretold (for this) and we will be those who aid thee there.'

The son of a daughter of Devi's sister, (a youth) named Bhanduka, who had heard the doctrine preached by the therā to Devi, and who had obtained the reward of one who shall return no more unto life remained with the therā.

When he had stayed there a month the therā, on the uposatha-day of the month Jettha, with the four theras and Sumana, and the lay-disciple Bhanduka also, to the end that they might be known for human beings, rose up in the air (and departed) from that vihāra; and he, the (therā) of wondrous powers, coming hither with his following alighted on the pleasant Missaka-mountain, on the Sila-peak on the open and fair Ambatthala.

He who was foretold by the Sage, in the hour of death, as bringing salvation to Lañkā, by his merit in converting Lanka, he, who for Lanka's salvation had become like to the Master, alighted there, extolled by the gods of Lanka.

Here ends the thirteenth chapter, called 'The Coming of Mahinda', in the Mahavamsa, compiled for the serene joy and emotion of the pious.

CHAPTER XIV

THE ENTRY INTO THE CAPITAL

THE king Devanampiyatissa who had arranged a waterfestival for the dwellers in the capital, set forth to enjoy the pleasures of the chase. Attended by forty thousand of his men he went on foot to the Missaka-mountain. The [deva of the mountain](#) who desired to show the theras to him, appeared there in the form of an elk-stag browsing in the thicket. When the king saw him, he thought: 'It is unseemly to kill an unheeding (creature)' and he struck out a sound from his bowstring; the stag fled towards the mountain. The king pursued, but the stag in his flight drew near to the thera. When the thera came into the prince's view the (deva) himself vanished.

Thinking: 'If he sees too many (people) he will be too much afraid,' the thera let (the king) see him alone. When the king beheld him he stood still terrified. The thera said to him: 'Come hither, Tissa.' Then, from the calling him by his name, Tissa, the king thought forthwith: '(That is) a yakkha. Samanas are we, O great king, disciples of the King of Truth. From compassion toward thee are we come hither from Jambudipa,' thus said the thera. When the king heard this fear left him. And remembering the message of his friend, and persuaded that these were samanas, he laid bow and arrow aside and approaching the sage he exchanged greeting with the thera and sat down near him.

Then came his people and surrounded him and the great thera caused the others who had come with him to become visible. When the king beheld these too he said: 'When did these come hither?' The thera answered: '(They came) with me.' And he asked moreover: 'Are there in Jambudipa other ascetics like to these?' The other said: 'Jambudipa is gleaming with yellow robes; and great is the number there of arahants learned in the three vedas, gifted with miraculous powers, skilled in reading the thoughts of others, possessing the heavenly ear: the disciples of the Buddha.'

(The king) then asked: 'By what way are you come?' And since the answer was: 'Neither by land nor by water are we come,' he understood that they had come through the air.

To test him that most wise (thera) now asked a subtle question, and even as he was questioned the monarch answered the questions severally.

'What name does this tree bear, O king?'

'This tree is called a mango.'

'Is there yet another mango beside this?'

'There are many mango-trees.'

'And are there yet other trees besides this mango and the other mangoes?'

`There are many trees, sir; but those are trees that are not mangoes.'

`And are there, beside the other mangoes and those trees which are not mangoes, yet other trees?'

`There is this mango-tree, sir.'

`Thou hast a shrewd wit, O ruler of men!'

`Hast thou kinsfolk, O king?'

`They are many, sir.'

`And are there also some, O king, who are not kinsfolk of thine?'

`There are yet more of those than of my kin.'

`Is there yet any one besides the kinsfolk and the others?'

`There is yet myself, sir.'

`Good! thou hast a shrewd wit, O ruler of men!'

When he had known that he was a keen-witted man, the wise therā preached to the monarch the Cūlahatthipadūpamasuttanta. At the end of the discourse he, with the forty thousand men, came unto the (three) refuges.

In the evening they brought the king's meal to him. Although the king knew that these (bhikkhns) would not eat then he invited the sages to the meal, with the thought: `It were seemly at least to ask them.' When they told him:

`We do not eat now,' he asked concerning the time. And when he was told the time, he said: `We will go into the city.'

`Go thou, great king, we will stair here.'

`If that be so, then must this young man come with `us.'

`This (youth) is one who has attained the goal, has grasped the doctrine and waits for the pabbajja, (therefore) must he abide near us. We wish to bestow on him the pabbajja now; depart then, O king.' Then, when he had taken leave of the theras with the words: `Tomorrow I will send a waggon, do you enter it and conic into the city,' he took Bhandu aside and asked him what the theras intended (to do). And he told the king all. When (the king) heard the therā's name he was full of joy and thought: `This is blessing for me.' And now the king, whose fear had left him because Bhandu was a layman, knew that these were human beings. Saying:

`Let us bestow on him the pabbajja,' the thera bestowed on young Bhanduka, within the boundaries of that village and within that group (of bhikkhus), both the pabbajja and the upasampada-ordination, and even in the same moment he attained to the state of arahant.

Then the thera ordered the samanera Sumana: `Announce ye the time of preaching the dhamma.' He asked: `How far, sir, shall I make the time to be heard when I announce it?' When the thera answered: `Over all Tambapanni,' he announced the time of (preaching the) dhamma, making it to be heard, by his miraculous power, over the whole of Lanka.

When the king, who was seated by the rock-basin at the Nagacutakka and was taking his repast, heard, the loud summons, he sent a message to the thera asking: `Has any misfortune come to pass?' He answered: `No misfortune has come to pass; the time was proclaimed for hearing the word of the Sarnbuddha.'

When the earth-gods heard the summons of the sāmanera they echoed it and so the call rose up gradually to Brahma's heaven. Because of the summons there came together a great assembly of devas; and the thera preached before this gathering the Samacitta-sutta.

Devas without number were converted to the doctrine and many nāgas and supanas came unto the (three) refuges. Even as when the thera Sariputta uttered this discourse so did the devas gather together to hear it from Mahinda.

On the morrow the king sent a waggon. The driver came and said: `Mount into the waggon, we will drive to the city.' `We will not mount into the waggon; go thou, we will follow thee.' Saying this they, full of holy desires, sent the driver away; and they rose into the air and by their miraculous power they descended to the east of the city in the place where the first thūpa (afterwards stood). And thenceforward to this day the cetiya that was built on the spot where the theras first alighted 1 is called the Pathamacetiya.

Since the women of the royal household, hearing from the king of the virtues of the theras, desired to see them, the monarch had a lovely pavilion built for them within the royal precincts, covered with white stuffs and with flowers and beautifully adorned.

And since he had heard from the thera that they would not sit upon raised seats, he pondered doubtfully: `Will the thera indeed sit upon a raised seat?' In the meantime the driver saw the theras standing there putting on their robes and in wonderment he came and told the king. Hearing all (this) it became clear to the king that they would not sit on chairs. And commanding: `Let the finest carpets be spread upon the ground,' he went to meet the theras, greeted them reverently, took the almsbowl from the great thera Mahinda's hand and led the thera into the city, as is the custom in hospitable welcome and homage.

And the soothsayers, when they saw the seats prepared, foretold: `The earth is occupied by these (bhikkhus); they will be lords upon the island.' Showing them honour the king led the theras into the palace. There, according to their rank, they took their seat on chairs covered with stuffs. The king himself served them with rice-soup and with foods hard

and soft. And when the meal was finished, he himself sat down at their feet and sent for Anulā, the consort of his younger brother, the sub-king Mahanaga, who dwelt in the royal palace. When the queen Anulā had come with five hundred women and had bowed down and made offerings to the theras, she stepped to one side. The thera preached the Petavatthu, the Vimānavatthu and the Sacca-samyutta. The women attained to the first stage of sanctification.

And many people from the city, hearing from persons who had seen them the day before, of the virtues of the theras, came together desirous to see the theras and made a great stir at the palace-gates. When the king heard that and had been told, on asking, (why it was so,) he said, thoughtful for their welfare: `Here there is not enough space for all these men; let them cleanse the hail of the state-elephant, there shall the townspeople be able to look upon the theras. When they had cleansed the elephant's hall, and had adorned it speedily with canopies and so forth, they prepared seats there (for the theras), according to their rank. The great thera went thither with the (other) theras and when he had taken his seat, he, the eminent preacher, preached the Devadūta-suttanta. When the townspeople, who were come together, heard it, they were filled with faith and a thousand persons among them attained to the first stage of salvation.

When thus in the isle of Lanka the peerless thera, like unto the Master in the protection of Lanka, had preached the true doctrine in two places, in the speech of the island, he, the light of the island, thus brought to pass the descent of the true faith.

Here ends the fourteenth chapter, called `The Entry into the Capital', in the Mahavamsa, compiled for the serene joy and emotion of the pious.

CHAPTER XV

THE ACCEPTANCE OF THE MAHAVIHARA

WHEN they saw that the elephant's hail was also too small, the people who had assembled there, full of pious zeal, prepared seats for the theras outside the southern gate, in the pleasant Nandana-garden' in the royal park, thickly shaded, cool and covered with verdure. The thera went forth by the south gate and seated himself there. Numbers of women of noble families who came thither sat at the thera's feet filling the garden. And to them the thera preached the Balapandita-suttanta. A thousand of the women attained to the first stage of salvation. So, there in the grove, evening fell.

Then the theras set forth saying: 'We will go hence to the mountain.' And they told the king, and the king came with all speed. Approaching the thera he said to him: 'It is evening-time, and the mountain is far away; but here in the Nandana-garden is a pleasant place to rest.' When they answered: 'It is not fitting (for us) being too near the city,' (he said): 'The Mahamegha-park is neither too far nor too near; pleasant (is it), and water and shade abound there; may it please you to rest there! Thou must turn back, lord!' Then the thera turned back.

The cetiya (afterwards) built on the spot where he turned back, near the Kadamba-river, is called therefore Nivattacetiya.

Southwards from Nandana the lord of chariots himself led the thera to the Mahamegha-park, at the east gate. When the king had bidden them prepare fine beds and chairs in fitting wise, in the pleasant royal dwelling, and had taken leave of the theras, saying: 'Dwell here in comfort,' he returned to the city, surrounded by his ministers; but the theras sojourned there that night.

As soon as the morning came, the ruler of the land took flowers and visited the theras, greeting them and offering flowers in homage, and he asked them: 'Was (your) rest pleasant? Is the garden fitting (for you)?'

'Pleasant was our rest, O great king, and the garden is fitting for ascetics.'

And he asked (moreover): 'Is an arama allowed to the brotherhood, sir?' 'It is allowed,' replied the thera, who had knowledge of that which is allowed and that which is not allowed. And he related the accepting of the Veluvanarama. When the other heard it, he rejoiced greatly and (all) the people were pleased and joyful.

But the queen Anulā, who had come with five hundred women to greet the theras, attained to the second stage of salvation. And the queen Anula with her five hundred women said to the king: 'We would fain receive the pabbajja-ordination, your Majesty.' The king said to the them, 'Bestow ye on them the pabbajja!' But the them made answer to the king: It is riot allowed to us. O great king, to bestow the pabbajja on women. But in

Pataliputta there lives a nun, my younger sister, known by the name Samghamitta. She, who is ripe in experience, shall come hither bringing with her the southern branch of the great Bodhi-tree of the king of samanas, O king of men, and (bringing) also bhikkhunis renowned (for holiness); to this end send a message to the king my father. When this then is here she will confer the pabbajja upon these women.'

'It is well,' said the king, and taking a splendid vase he poured water (in token) of giving, over the hand of the thera Mahinda with the words: 'This Maha mégha-park do I give to the brotherhood.'

As the water fell on the ground, the great earth quaked. And the protector of the earth asked the (thera): 'Wherefore does the earth quake?' And he replied: 'Because the doctrine is (from henceforth) founded in the island.'

The noble (king)' offered jasmine-blossoms to the thera, and the thera went to the royal dwelling and scattered eight handfuls of blossoms about the picula-tree standing on the south side of it. And then again the earth quaked and when he was questioned he gave this reason: 'Already in the lifetime of three Buddhas there has been here a malaka for carrying out the duties of the brotherhood, O king, and now will it be so once more.'

Northward he went from the royal dwelling to the beautiful bathing-tank, and there also the thera scattered as many blossoms. And then again did the earth quake, and being asked (the thera) gave this reason: 'This, O ruler of the earth, will be the tank with the room for warm baths.'

Then the wise (thera) went to the gateway of the same king's dwelling and did homage to the spot with (the offering of) as many flowers. And here again the earth quaked; and quivering with joy the king asked the reason, and the thera told him the reason: 'Here the south branch of the Bodhi

tree of the three Buddhas' of our age was planted, when they had brought it hither, O king, and the south branch of the Bodhi-tree of our Tathagata will likewise have its place on this same spot, lord of the earth.'

Then the great thera went to the Mahamucalamalaka and scattered on that spot as many flowers. And then again the earth quaked, and being questioned he told (the king) the reason: 'The uposatha-hall of the brotherhood will be here, O lord of the earth.'

Afterwards the wise thera went to the place of the Pañhambamalaka.

A ripe mango-tree, excellent in colour, fragrance and taste and of large size, did the gardener offer to the king, and the king offered the splendid (fruit) the thera. The thera, bringer of good to mankind, let the king know that he would fain rest seated and forthwith the king had a fine carpet spread. When the thera was seated the king gave him the mango-fruit. When the thera had eaten it he gave the kernel to the king to plant. The king himself planted it there and over it, that it might grow, the thera washed his hands.

In that same moment a shoot sprouted forth from the kernel and grew little by little to a tall tree bearing leaves and fruit.

When those who were present with the king beheld this miracle, they stood there doing homage to the therā, their hair raising on end (with amazement).

Now the therā scattered there eight handfuls of flowers and then again the earth quaked. And being asked he gave the reason: 'This place will be the place where many gifts shall be distributed, which shall be given to the brotherhood, (the bhikkhus) being assembled together, O ruler of men.'

And he went up to the place where (afterwards) the Catussā was, and there he scattered as many flowers, and then again did the earth quake. And when the king asked the reason of the earthquake the therā made answer: 'On the occasion of the receipt of a royal park by the three former Buddhas, on this spot the gifts brought from all parts by the dwellers in the island being laid down, the three Blessed Ones and their communities accepted them. And now again the Catassala will stand here and here will be the refectory of the brotherhood, O lord of men.'

From thence the great therā Mahinda, the friend of the island, knowing what was a fitting place, and what unfitting, went to the spot where the Great thūpa (afterwards) stood.

At that time there was within the enclosure of the royal park a little pond called the Kakudha-pond; at its upper end, on the brink of the water, was a level spot fitting for the thupa.

When the therā went thither they brought the king eight baskets of campaka-flowers. The king offered the campaka-flowers to the therā and the therā did homage to the spot with the campaka-flowers. And then again the earth quaked, the king asked the reason of the earthquake and the therā gave in due order the reasons for the earthquake.

'This place, O great king, which has been visited by four Buddhas is worthy of a thupa, to be a blessing and happiness to beings.

'In our age of the world there lived first the Conqueror Kakusandha, a teacher versed in all truth, compassionate toward all the world. At that time this Mahamegha-grove was known as Mahatittha; the capital called Abhaya lay eastward on the other side of the Kadamba-river, there Abhaya was king. This island then bore the name Ojadipa.

'By (the power of) the demons pestilence arose here among

the people. When Kakusandha, who was gifted with the ten powers,' knew of this misery, then, to bring it to an end and to achieve the converting of beings and progress of the doctrine in this island, he, urged on by the might of his compassion, came through the air surrounded by forty thousand (disciples) like to him, and stood on the Devakuta-

mountain. By the power of the Sambuddha, O great king, the pestilence ceased then here over the whole island.

“Standing there, O king of men, the King of the Wise, the Great Sage, proclaimed his will: All men in Ojadipa shall see me this day, and if they only desire to come (to me) all men shall draw near to me without trouble and speedily.”

“When the king and the townsfolk saw the Prince of the Wise, shining and making the mountain to shine, they came swiftly thither.

“The people, who were going thither to bring offerings to the devaths, believed the Guide of the World with the brotherhood to be (such) devatās. And when the king, greatly rejoicing had greeted the King of the Wise, had invited him to a repast and had brought him into the city, the monarch then thinking:

“This stately and pleasant place is fitting for the resting-place of the Prince of the Wise, with the brotherhood, and not too small,” made the Sambuddha and the brotherhood sit here on beautiful seats in a fine pavilion raised (by him).

“When the people in the island saw the Guide of the world with the brotherhood sitting here they brought gifts holier from every side. And the king served the Guide of the World together with the brotherhood with his own food, both hard and soft, and with such (foods) as were brought by sundry other folk.

“While the Conqueror was seated, after the meal, on this very spot, the king offered him the Mahatitthaka-garden as a precious gift. When the Mahatitthaka-grove, gay with blossoms at an unwonted season, was accepted by the Buddha the great earthquaked. And sitting even here, the Master Preached the doctrine; forty thousand persons attained to the fruit of the path (of salvation).

“When the Conqueror had stayed the day through in the Mahatittha-grove he went in the evening to that plot of ground which was fitting for the place of the Bodhi-tree, and after he, sitting there, had sunk in deep meditation the Sambuddha, rising from thence again, thought, mindful of the salvation of the island-people: Bringing the south branch of my Bodhi-tree, the sirisa,' with her, the bhikkhuni Rucanada shall come hither with (other) bhikkhunīs.”

“When the therī knew his thought she forthwith took the king of that country with her and went to the tree. Then when the therī of wondrous power had drawn a line with a pencil of red arsenic around the south branch she took the Bodhi-tree thus separated and set it in a golden vase, and this, by her miraculous power she brought hither, O great king, with (company of her) five hundred bhikkhunīs, surrounded by the devatas, and she placed it, with its golden vase, in the outstretched right hand of the Sambuddha. The Tathugata received the Bodhi-branch and gave it to the king Abhaya to plant; the lord of the earth planted it in the Mahatittha garden.

Then the Sambuddha went northwards from this place, and sitting in the beautiful Sirisamalaka the Tathagata preached the true doctrine to the people. Then, O prince, the conversion of twenty thousand living beings took place. Thereupon the Conqueror went yet further north to that plot of ground where (afterwards) the Thuparama stood, and after he, sitting there, had sunk into meditation, the Sambuddha rising from thence again preached the doctrine to those around him, and even at that place did ten thousand living beings attain to the fruit of the path (of salvation).

Giving his own holy drinking vessel for the homage of the people and leaving the bhikkhuni here with her following and also his disciple Mahadeva with a thousand bhikkhus, the Sambuddha went eastward from thence, and standing on the place of the Ratanamala, he delivered exhortations to the people; then rising in the air with the brotherhood the Conqueror returned to Jambudipa.

Second in our age of the world was the Lord Konagamana, the all-knowing Teacher, compassionate toward all the world.

At that time this Mahamegha-grove was known as Mabänoma, the capital called Vaddhamana, lay to the south. Samiddha was the name of the king of that region then. This island then bore the name Varadipa.

At that time the misery of drought prevailed here in Varadipa. When the Conqueror Konagamana knew of this misery, then, to bring it to an end, and afterwards to achieve the converting of beings and progress of the doctrine in this island, he, urged on by the might of his compassion, came through the air, surrounded by thirty thousand (disciples) like to himself, and stood upon the Sumanakütaka-mountain. By the power of the Sambuddha the drought came to an end, and from the time that the decline of the doctrine ceased rainfall in due season now began.

And standing there, O king of men, the King of the Wise, the Great Sage, proclaimed his will: "All men in Varadipa shall see me this day, and if they only desire to come (to me) all men shall draw near to me without trouble and speedily."

When the king and the townsfolk saw the Prince of the Wise, shining and making the mountain to shine, they came swiftly thither.

The people who were going thither to bring offerings to the devatas believed the Guide of the World with the brotherhood to be (such) devatās. And when the king, greatly rejoicing, had greeted the King of the Wise, had invited him to a repast, and had brought him to the city, the monarch then thinking: "This stately and pleasant place, is fitting for the resting-place of the Prince of the Wise with the brotherhood and not too small," made the Sambuddha and the brotherhood sit here on beautiful seats in a fine pavilion raised (by him).

When the people of the island saw the Guide of the World with the brotherhood sitting here, they brought gifts hither from every side. And the king served the Guide of the

World together with the brotherhood with his own food, both hard and soft, and with such (foods) as were brought by sundry other folk.

While the Conqueror was sitting, after the meal on this very spot, the king offered him the Mahanoma-garden as a precious gift. And when the Mahanoma-grove, gay with blossoms at an unwonted season, was accepted by the Buddha the great earthquaked. And sitting even here, the Master preached the doctrine; then thirty thousand persons attained to the fruit of the path (of salvation).

When the Conqueror had stayed the day through in the Mahanoma-grove, he went in the evening to that plot of ground where the former Bodhi-tree had stood, and after he, sitting there, had sunk in deep meditation, the Sambuddha, rising from thence again, thought, mindful of the salvation of the island-people: "Bringing the south branch of my Bodhi tree, the udumbara' with her, the bhikkhunii Kantakananda shall come hither with (other) bhikkhunis."

When the theri knew his thought she forthwith took the king of that region with her and went to the tree. Then when the theri of wondrous power had drawn a line with a pencil of red arsenic around the south branch, she took the Bodhi-tree thus separated, and set it in a golden vase, and this, by her miraculous power, she brought hither, O great king, with (her company of) five hundred bhikkhunis, surrounded by the devatäs, and she placed it, with its golden vase, in the outstretched right hand of the Sambuddha. The Tathagata received it and gave it to the king Samiddha to plant; the lord of the earth planted it there in the Mahänoma garden.

Then the Sambuddha went northward from the Sirisamala and preached the doctrine to the people, sitting in the Nagamälaka. When they heard the preaching of the doctrine, O king, the conversion of twenty thousand living beings took place. When he had gone yet further northward to the place where the former Buddha had sat, and after he, sitting there, had sunk into meditation, the Sambuddha, rising from thence again, preached the doctrine to those around him, and even at that place did ten thousand living beings attain to the fruit of the path (of salvation).

Giving his girdle as a relic for the homage of the people, and leaving the bhikkhuni here with her following and also his disciple Mahasumba with a thousand bhikkhus, the Sambuddha, standing on this side of the Ratanamäla in the Sudassanamala, delivered exhortations to the people; then rising with the brotherhood into the air, the Conqueror returned to Jambudipa.

Third in our age of the world was the Conqueror of the Kassapa clan, the all-knowing Teacher, compassionate toward the whole world.

The Mahamegha-grove was called (at that time) Mahasagara; the capital, named Visäla, lay toward the West. Jayanta was the name of the king of that region then, and this isle bore then the name of Mandaipa.

`At that time a hideous and life-destroying war had broken out between king Jayanta and his younger royal brother. When Kassapa, gifted with the ten powers, the Sage, full of compassion, knew how great was the wretchedness caused to beings by this war, then, to bring it to an end and afterwards to achieve the converting of beings and progress of the doctrine in this island, he, urged on by the might of his compassion, came through the air surrounded by twenty thousand (disciples) like to himself, and he stood on the Subhakuta-mountain.

`Standing there, O king of men, the King of the Wise, the Great Sage, proclaimed his will: "All men in Mandadipa shall see me this day; and if they only desire to come (to me) all men shall draw near to me without trouble and speedily."

`When the king and the townsfolk saw the Prince of the Wise, shining and making the mountain to shine, they came swiftly thither. The many people who were coming to the mountain bringing offerings to the devatas, that their own side might win the victory, believed the Guide of the World with the brotherhood to be (such) devatas; and the king and the prince amazed, halted in their battle. When the king, greatly rejoicing, had greeted the King of the Wise, had invited him to a repast and had brought him to the city, the monarch then thinking: "This stately and pleasant place is I fitting for the resting-place of the King of the Wise with the brotherhood and not too small," made the Sambuddha and I the brotherhood sit here on beautiful seats in a fine pavilion raised (by him).

`When the people of the island saw the Guide of the `World I with the brotherhood sitting here, they brought gifts hither from every side. And the king served the Guide of the World together with the brotherhood with his own food, both hard and soft, and with such (foods) as were brought by sundry other folk.

`While the Conqueror was sitting, after the meal, on this very spot, the king offered him the Mahasagara-garden as a precious gift. And when the Mahasagara-grove, gay with blossoms at an unwonted season, was accepted by the Buddha, the great earth quaked. And sitting even here, the Master preached the doctrine; then twenty thousand persons attained to the fruit of the path (of salvation).

`When the Blessed One had staved the day through in the Mahasagara-grove, he went in the evening to that plot of ground where the former Bodhi-trees had stood, and after he, sitting there, had sunk into deep meditation, the Sambuddha, rising from thence again, thought, mindful of the salvation of the island-people, sBringing the south branch of my Bodhitree, the nigrodha,' with her, the bhikkhuni Sudhammā shall come now with (other) bhikkhunis."

`When the theri knew his thought she forthwith took the king' of that region with her and went to the tree. Then when the theri of wondrous power had drawn a line with a pencil of red arsenic around the south branch, she took the Bodhi-branch thus separated and set it in a golden vase, and this, by her miraculous power, she brought hither, O great king, with (her company of) five hundred bhikkhunis, surrounded by the devatas; and she

placed it with its golden vase, in the out-stretched right hand of the Sambuddha the Tathagata received it and gave it to the king Jayanta to plant; the lord of the earth planted it there in the Mahasagara-garden.

Then the Buddha went northward from the Nagamalaka and preached the doctrine to the people seated in the Asokamalaka. When they heard the preaching of the doctrine,

o ruler of men, even there the conversion of four thousand living beings took place. When he had then gone yet further northward to the place where the former Buddhas had sat, and after he, sitting there, had sunk into meditation, the Sambuddha, rising from thence again, preached the doctrine to those around him; and even in that place did ten thousand living beings attain to the fruit of the path (of salvation).

Giving his rain-cloak as a relic for the homage of the people, and leaving the bhikkhuni here with her following, and also his disciple Sabbananda with a thousand bhikkhus, he, standing on this side of the river (and) of the Sudassanamāla in the Somanassamalaka, delivered exhortations to the people; then rising with the brotherhood into the air, the Conqueror returned to Jambudipa.

Fourth in our age of the world lived the Conqueror Gotama, the teacher, knowing the whole truth, compassionate toward the whole world. When he came hither the first time he drove forth the yakkhas, when he came hither again the second time he subdued the nagas. When, besought by the naga Maniakkhi in Kalyani, he returned the third time, he took his meal there with the brotherhood; and when he had taken

his ease in the place where the former Bodhi-trees had stood and in the place here appointed for the thupa and (also) in the place (appointed for the guarding) of those (things) used by him (and left as) relics, and when he had gone to this side of the place where the former Buddhas had stood, the great Sage, the Light of the World, since there were then no human beings in Lankadipa, uttered exhortations to the host of devatas, dwelling in the island, and to the nagas; then rising into the air with the brotherhood the Conqueror returned to Jambudipa.

Thus was this place, O king, visited by four Buddhas; on this spot, O great king, will the thūpa stand hereafter, with the relic-chamber for a dona of the relics of the Buddha's body; (it will be) a hundred and twenty cubits⁴ high and (will be) known by the name Hemamali.

Then said the ruler of the earth: 'I myself will build it.' 'For thee, O king, are many other tasks to fulfil here. Do thou carry them out; but one descended from thee shall build this (thūpa). A son of thy brother the vice-regent Mahanama, one named Yatthalayakatissa, will hereafter be king, his son will be the king named Gothabhaya; his son will be (the king) named Kakavannatissa; this king's son, O king, will be the great king named Abhaya, renowned under the title Dutthagamani: he, great in glory, wondrous power and prowess, will build the thupa here.'

Thus spoke the thera, and because of the thera's words the monarch set up here a pillar of stone, whereon he inscribed these sayings. And as the great and most wise thera, Mahinda of wondrous power, accepted the pleasant Mahamegha-grove the Tissarsama, he, the unshakeable caused the earth to quake in eight aces' and when going his round for alms he had entered the city like unto the ocean and had taken his meal in the king's house, he left the palace, and when, sitting there in the Nandana-grove, he had preached to the people the sutta Aggikkhandhopama and had made a thousand persons partakers in the fruit of the path (of sanctification) he rested (again) in the Mahamegha-grove.

When the thera had eaten on the third day in the king's house, and sitting in the Nandana-grove had preached the Asivisupama, and had thereby led a thousand persons to conversion, the thera went thence to the Tissārāma.

But the king, who had heard the preaching, seated himself at the thera's feet and asked: 'Does the doctrine of the Conqueror stand, sir?' 'Not yet, O ruler of men, only, O lord of nations, when the boundaries are established here for the uposatha-ceremony and the other acts (of religion), according to the command of the Conqueror, shall the doctrine stand.'

Thus spoke the great thera, and the king answered thus:

'I will abide under the Buddha's command, thou Giver of light! Therefore establish the boundaries with all speed, taking in the city.' Thus spoke the great king and the thera answered thus: 'If it be so, then do thou thyself, lord of the earth, mark out the course of the boundary; we will establish it.' 'It is well,' said the lord of the earth, and even like the king of the gods leaving the Nandana (garden) he went forth from the Mahameghavanarama into his palace.

When the thera on the fourth day had eaten in the king's house, he preached, sitting in the Nandana-grove, the Anamatagga-discourse and when he had given there a thousand persons to drink of the draught of immortality, the great thera went to the Mahameghavanarama. But having commanded in the morning to beat the drum and to adorn the splendid city and the road leading to the vihara and all around the vihara, the lord of chariots came upon his car to his ārāma, adorned with all his ornaments, together with his ministers and the women of the harem, with chariots troops and beasts for riders, in a mighty train.

When he had here sought out the theras and paid his respects to these to whom respect was due, he ploughed a furrow in a circle, making it to begin near the ford on the Kadamba-river, and ended it when he (again) reached the river.

When he had assigned boundary-marks on the furrow that the king had ploughed and had assigned the boundaries for thirty-two malakas and for the Thuparama, the great thera of lofty wisdom, then fixed the inner boundary-marks likewise according to custom; and thus the ruler (of his senses) did on one and the same day establish all the boundaries. The great earth quaked when the fixing of the boundaries was completed.

When on the fifth day the thera had eaten in the king's house he preached, sitting in the Nandana-grove, the Khajjaniya-suttanta, to a great multitude of people, and when he

had given to drink of the ambrosial draught to a thousand persons there, he rested (again) in the Mahamegha-grove.

When also on the sixth day the thera had eaten. in the king's house he preached, sitting in the Nandana-grove, the Gomayapirnjr-sutta,' and after the wise preacher had thus brought a thousand persons to conversion he rested (again) in the Mahamegha-grove.

When on the seventh day the thera had eaten in the king's house he preached, sitting in the Nandana-garden, the Dhammacakkappavattana-suttanta, and having brought a thousand persons to conversion he rested (again) in the Mabamegha-grove, when he, the light-giver, had in this wise brought eight thousand five hundred persons to conversion in the space of only seven days.

The Nandana-grove being the place where the holy one had made the true doctrine to shine forth, is called the Jotivana. And in the very first days the king commanded that a pasada be built for the thera in the Tissārāma, and he had the bricks of clay dried speedily with fire. The dwelling-house was dark-coloured and therefore they named it the Kalapasadaparivena.

Then did he set up a building for the great Bodhi-tree, the Lohapasada, a salaka-house, and a seemly refectory. He built many parivenas in an excellent manner, and bathingtanks and buildings for repose, by night and by day, and so forth. The parivena on the brink of the bathing-tank (which was allotted) to the blameless (thera) is called the Sunhätaparivena. The parivena on the spot where the excellent Light of the Island used to walk up and down is called Dighacañkamana. But the parivena which was built where he had sat sunk in the meditation that brings the highest bliss is called from this the Phalagga-parivena. The (parivena built there) where the thera had seated himself leaning against a support is called from this the Therapassaya-parivena/. The (parivena built) where many hosts of gods had sought him out and sat at his feet is therefore called the Marugana-parivena. The commander of the king's troops, Dighasandana, built a little pasada for the thera with eight great pillars. This famed parivena, the home of renowned men, is called the Dighasandasenapati-parivena.

The wise king, whose name contains the words `beloved of the gods', patronizing the great thera Mahinda, of spotless mind, first built here in Lanka this Mahāvihāra.

Here ends the fifteenth chapter, called `The Acceptance of the Mahavihara', in the Mahavamsa, compiled for the serene joy and emotion of the pious.

CHAPTER XVI

THE ACCEPTANCE OF THE CETIYAPABBATA-VIHARA

Going into the city for alms and showing favour to the people (by preaching); eating in the king's house and showing favour to the king (by preaching) the thera dwelt twenty-six days in the Mahamegha-grove. But when, on the thirteenth day of the bright half of the month Asalha, the lofty souled (thera) had eaten in the great king's house and had preached (to him) the Mahappamada-suttanta, he went thence, for he would fain have a vihāra founded on the Cetiya-mountain, departing by the east gate (he went) to the Cetiya-mountain.

When the king heard that the thera had gone thither he mounted his car, and taking the two queens with him he followed hard after the thera. When the theras had bathed in the Nagacattukka-tank they stood in their due order to go up to the mountain-top. Then the king stepped down from the car and stood there respectfully greeting the theras.

``Wherefore, O king, art thou come wearied by the heat?' they said; and on the reply: `Troubled by your departure am I come,' the theras answered: `We are come to spend the rain-season even here,' and lie who was versed in the rules (of the order), expounded to the king the chapter concerning the vassa.

When the king's nephew, the chief minister Maharittha, who stood near the king with his fifty-five elder and younger brothers, heard this, after seeking the king's leave, they received the pabbajjā that very day from the thera, and all these wise men attained to arahantship even in the shavinghail.'

When the king, on that same day, had made a beginning with the work of building sixty-eight rock-cells about (the place where) the Kantaka-cetiya (afterwards stood), he returned to the city; but the theras remained in that spot, going at the appointed time, full of compassion (for the people) to the city to beg alms there.

When the work on the rock-cells was finished, on the fullmoon day of the month Asalha, the king came and gave the vihāra to the theras as a consecrated offering.

When the thera, who had passed beyond the boundaries (of evil) had established the boundaries for the thirty-two mālakas and the vihāra, then did he on the very same day in the Tumbaru-malaka, which was marked out as the first of all, confer the upasampada on all those who were weary of the pabajja. And these sixty-two arahants, taking up their abode during the rain-season all together on the Cetiya mountain, showed favour to the king (by their teaching).

And, in that the hosts of gods and men drew near with reverence to him, the leader of the host (of his disciples), and to his company that had attained to wide renown for virtue, they heaped up great merit.

Here ends the sixteenth chapter, called `The Acceptance of the Cetiya-pabbata-vihara, in the Mahavamsa, compiled for the serene joy and emotion of the pious.

CHAPTER XVII

THE ARRIVAL OF THE RELICS

WHEN the great therā of lofty wisdom, after spending the rain-season (thus), had held the pavāraṇa-ceremony, on the full-moon day of the month Kattika, he spoke thus to the king: 'Long is the time, O lord of men, since we have seen the Sambuddha. We lived a life without a master. There is nothing here for us to worship.' And to the question: 'Yet hast thou not told me, sir, that the Sambuddha is passed into nibbana?' he answered: 'If we behold the relics we behold the Conqueror.' 'My intention to build a thupa is known to you. I will build the thupa, and do you discover the relics.' The therā replied to the king: 'Take counsel with Sumana'; and the king said to the samanera: 'Whence shall we have the relics?' 'O lord of men, when thou hast commanded the adorning of the city and the road and hast taken the uposathavows upon thyself together with thy company, go thou, in the evening, mounted on thy state-elephant, bearing the white parasol and attended by musicians, to the Mahanaga-park. There, O king, wilt thou receive relics of him who knew how to destroy the elements of existence,' so said the sāmanera Sumana to the (king), glad of heart.

And now the therā went forth from the king's house to the Cetiya-mountain and summoned the samanera Sumana, bent on holy thoughts. 'Go, friend Sumana, and when thou art come to the fair Pupphapura, deliver to the mighty king, thy grandfather, this charge from us: "Thy friend, O great king, the great king, the friend of the gods, desires, being converted to the doctrine of the Buddha, to build a thupa; do thou give him the relics of the Sage and the alms-bowl that the Master used, for many relics of the (Buddha's) body are with thee." When thou hast received the alms-bowl full (of relics) go to the fair city of the gods and declare to Sakka, king of the gods, this charge from us: "The relic, the right eye-tooth of the (Buddha), worthy of the adoration of the three worlds, is with thee, O king of the gods, and the relic of the right collar-bone. Honour thou the tooth; the collar-bone of the Master do thou give away. Grow not weary of thy duty toward the isle of Lankā, O lord of the gods!"

And the sāmanera of wondrous power, replying: 'So be it, sir,' went, that very moment, to the king Dhammāsoka and found him even as he stood at the foot of a sāla-tree and honoured the beautiful and sacred Bodhi-tree with the offerings of the Kattika-festival.

When he had delivered the therā's charge and had accepted the alms-bowl full of relics received from the king he went to the Himalaya. When, on the Himalaya, he had set down that most sacred bowl with the relics, he went to the king of the gods and delivered the therā's charge.

Sakka, the lord of the gods, took from the Culamani-cetiya the right collar-bone (of the Buddha) and gave it to the samanera. Thereupon the ascetic Sumana took the relic and the bowl with the relics likewise and returning to the Cetiya mountain he handed them to the therā.

In the evening the king, at the head of the royal troops, went to the Mahanaga-park, in the manner (already) told. The thera put all the relics down there on the mountain, and therefore the Missaka-mountain was called the Cetiya mountain.

When the thera had put the vessel with the relics on the Cetiya-mountain, he took the collar-bone relic and went with his company of disciples to the appointed place.

'If this is a relic of the Sage then shall my parasol bow down, of itself, my elephant shall sink upon its knees, this relic-urn, coming (toward me) with the relic shall descend upon my head.' So thought the king, and as he thought so it came to pass. And as if sprinkled with ambrosia the monarch was full of joy, and taking (the urn) from his head he set it on the back of the elephant.

Then did the elephant trumpet joyfully and the earth quaked. And the elephant turned about and having entered the fair city by the east gate, together with the theras and the troops and vehicles, and having left it again by the south gate he went to the building, of the Great Sacrifice set up' to the west of the spot where (afterwards) the cetiya of the Thuparama and when he had turned around on the place of the Bodhi-tree he remained standing, his head turned toward the east.

But at that time the place of the thüpa was covered with flowering kadamba-plants and adari-creepers.

When the god among men had caused this holy place, protected by the gods, to be cleared and adorned, he began forthwith, in seemly wise, to take the relic down from the elephant's back. But this the elephant would not suffer, and the king asked the thera what he wished. And the other answered: 'He would fain have (them) put in a place that is equal (in height) to his back; therefore will he not suffer them to be taken down.'

Then with lumps of dry clay that he had commanded to be brought straight way from the dried Abhaya-tank he raised a pile even as (high as the elephant), and when the king had caused this high-standing place to be adorned in manifold ways and had caused the relic to be taken down from the back of the elephant, he placed it there.

(Then) having entrusted the elephant with the guarding of the relic and having left him there, the king, whose heart was set on building a thupa for the relic, and who speedily commanded many people to make bricks, went back with his ministers to the city meditating (to hold) a solemn festival for the relic. But the great thera Mahinda went with his company of disciples to the beautiful Maha megha-grove and rested there.

During the night the elephant paced around the place with the relic; through the day he stood with the relic in the hail on the spot (destined) for the Bodhi-tree. When the monarch, obedient to the thera's wish, had built up³ the thüpa knee-high above that (brick)work and had caused the (festival of the) laying down of the relic to be proclaimed in that same place, he went thither and from this region and that, from every side a multitude assembled there.

Amid this assembly the relic rose up in the air from the elephant's back, and floating in the air plain to view, at the height of seven talas, throwing the people into amazement, it wrought that miracle of the double appearances,' that caused the hair (of the beholders) to stand on end, even as (did) the Buddha under the Gandamba-tree. By the rays of light and streams of water pouring down therefrom was the whole land of Lanka illumined and flooded again and again.

When the Conqueror lay stretched upon the couch of the great nibbana the five great resolutions were formed by him, who was endowed with the five eyes.

'The south branch of the great Bodhi-tree, grasped by Asoka, being detached of itself, shall place itself in a vase. When it is so placed the branch, illumining all the regions of the world, shall put forth lovely rays of six colours from its fruits and leaves. Then, rising up with the golden vase, this delightful (tree) shall abide invisible for seven days in the region of snow. My right collar-bone, if it be laid in the Thuparama, shall rise in the air and perform the miracle of the double appearances. If my pure relics, filling a doimeasure, are laid in the Hemamalika-cetiya, that ornament of Lanka, they shall take the form of the Buddha, and rising and floating in the air, they shall take their place after having wrought the miracle of the double appearances.'

Thus did the Tathagata form five resolutions and therefore was the miracle then wrought by the relic. Coming down from the air it rested on the head of the monarch, and full of joy the king laid it in the cetiya. So soon as the relic was laid in the cetiya a wondrous great earthquake came to pass, causing a thrill (of awe). Thus are the Buddhas incomprehensible, and incomprehensible is the nature of the Buddhas, and incomprehensible is the reward of those who have faith in the incomprehensible.

When the people saw the miracle they had faith in the Conqueror. But the prince Mattabhaya, the king's younger brother, who had faith in the King of Sages, begged leave of the king of men and received the pabbajja of the doctrine with a thousand of his followers.

And from Cetavigama and also from Dvaramandala and also from Viharabahu even as from Gallakapitha and from Upatissagama, from each of these there received gladly the pabajja five hundred young men in whom faith in the Tathagata had been awakened.

So all these who, (coming) from within the city and without (the city), had received the pabbajja of the Conqueror's doctrine now numbered thirty thousand bhikkhus.

When the ruler of the earth had completed the beautiful thūpa in the Thuparama he caused it to be worshipped perpetually with gifts of many jewels and so forth. The women of the royal household, the nobles, ministers, townspeople, and also all the country-folk brought each their offerings.

And here the king founded a vihara, the thiipa of which had been built before; for that reason this vihāra was known by the name Thūpārama.

Thus by these relics of his body the Master of the World, being already passed into nibbana, truly bestowed salvation and bliss in abundance on mankind. How can there be discourse (of this, as it was) when the Conqueror yet lived

Here ends the seventeenth chapter, called 'The Arrival of the Relics', in the Mahavamsa, compiled for the serene joy and emotion of the pious.

CHAPTER XVIII

THE RECEIVING OF THE GREAT BODHI-TREE

THE monarch remembered the word spoken by the thera, that he should send for the great Bodhi-tree and the theri, and when, on a certain day during the rain-season, he was sitting in his own city with the thera and had taken counsel with his ministers he entrusted his own nephew, his minister named Arittha, with this business.

When he had pondered (on the matter) and had summoned him he spoke to him in these words: 'Canst thou perchance, my dear, go to Dhammasoka to bring hither the great Bodhi-tree and the then Sanghamitta?' 'I can bring them hither, your majesty, if I be allowed, when I am come back, to receive the pabbajja, O most exalted!'

'So be it,' answered the king and sent him thence. When he had received the command of the thera and the king and had taken his leave he set forth on the second day of the bright half of the month Assayuja, and having embarked, filled with zeal (for his mission) at the haven Jambukola and having passed over the great ocean he came, by the power of the thera's will, to the pleasant Pupphapura even on the day of his departure.

The queen Anulā, who, with five hundred maidens and five hundred women of the royal harem had accepted the ten precepts, did (meanwhile) pious as she was, (wearing) the yellow robe, waiting for the pabbajja, in discipline, looking for the coming of the theri, take up her abode, leading a holy life, in the pleasant nunnery built by the king in a certain part of the city. Since the nunnery was inhabited by these laysisters it became known in Lañkā by the name Upasikavihara.

When the nephew Maharittha had delivered the king's message to the king Dhammasoka he gave him (also) the thera's message: 'The spouse of the brother of thy friend, of the king (Devanampiya), O thou elephant among kings, lives, longing for the pabbajja, constantly in stern discipline. To bestow on her the pabbajja do thou send the bhikkhuni Samghamitta and with her the south branch of the great Bodhi-tree.'

And the same matter, even as the thera had charged him, he told the then; the theri went to her father (Asoka) and told him the thera's purpose.

The king said: 'How shall I, when I no longer behold thee, dear one, master the grief aroused by the parting with son and grandson?'

She answered: 'Weighty is the word of my brother, O great king; many are they that must receive the pabajja, therefore must I depart thither.' 'The great Bodhi-trees must not be injured with a knife, how then can I have a branch!' mused the king. Then when he, following the counsel of his minister Mahādeva, had invited the community of bhikkhus and had shown them hospitality the monarch asked: 'Shall the great Bodhi-tree be sent to Lañka, sirs?'

The thena Moggaliputta answered: 'It shall be sent thither,' and he related to the king the five great resolutions that the (Buddha) gifted with the five eyes had formed.

When the ruler of the earth heard this he was glad, and when he had caused the road, seven yojanas long, leading to the great Bodhi-tree to be carefully cleaned he adorned it in manifold ways, and gold he caused to be brought to make ready a vase. Vissakamma, who appeared in the semblance of a goldsmith, asked: 'How large shall I make the vase?' Then being answered: 'Thyself deciding the size do thou make it,' he took the gold, and having moulded it with his hand he made a vase in that very moment and departed thence.

When the king had received the beautiful vase measuring nine cubits around and five cubits in depth and three cubits across, being eight finger-breadths thick, having the upper edge of the size of a young elephant's trunk, being in radiancy equal to the young (morning) sun; when, with his army of four divisions stretching to a length of seven yojanas and a width of three yojanas, and with a great company of bhikkhus, he had gone to the great Bodhi-tree, decked with manifold ornaments, gleaming with various jewels and garlanded with many coloured flags; when he, moreover, had ranged his troops about (the tree), bestrewn with manifold flowers and resounding with many kinds of music and had covered it round with a tent; when in seemly wise he had surrounded himself and the great Bodhi-tree with a thousand great theras at the head of a great company (of bhikkhus) and with more than a thousand princes who had been anointed as king, he gazed up with folded hands at the great Bodhi-tree.

Then from its south bough the branches vanished, leaving a stump four cubits long.

When the ruler of the earth saw the miracle he cried out, rejoicing: 'I worship the great Bodhi-tree by bestowing kingship (thereon),' and the monarch consecrated the great Bodhi-tree as king of his great realm. When he had worshipped the great Bodhi-tree with gifts of flowers and so forth, and had passed round it three times turning to the left' and had done reverence to it at eight points with folded hands, he had the golden vase placed upon a seat inlaid with gold, adorned with various gems and easy to mount, reaching to the height of the bough; and when, in order to receive the sacred branch, he had mounted upon it, grasping a pencil of red arsenic with a golden handle he drew (with this) a line about the bough and uttered the solemn declaration:

'So truly as the great Bodhi-tree shall go hence to the isle of Lañkā, and so truly as I shall stand unalterably firm in the doctrine of the Buddha, shall this fair south branch of the great Bodhi-tree, severed of itself, take its place here in this golden vase.'

Then the great Bodhi-tree severed, of itself, at the place where the line was, floating above the vase filled with fragrant earth. Above the line first (drawn) the ruler of men drew, at (a distance of) three finger-breadths, round about ten (further) pencil-strokes. And ten strong roots springing from the first and ten slender from each of the other (lines) dropped down, forming a net.

When the king saw this miracle he uttered even there, greatly gladdened, a cry of joy, and with him his followers all around and the community of bhikkhus raised, with glad hearts, cries of salutation and round about was a thousandfold waving of stuffs.

Thus with a hundred roots the great Bodhi-tree set itself there in the fragrant earth, converting the people to the faith. Ten cubits long was the stem; five lovely branches (were thereon), each four cubits long and (each) adorned with five fruits, and on these branches were a thousand twigs. Such was the ravishing and auspicious great Bodhi-tree.

At the moment that the great Bodhi-tree set itself in the vase the earth quaked and wonders of many kinds came to pass. By the resounding of the instruments of music (which gave out sound) of themselves among gods and men, by the ringing-out of the shout of salutation from the hosts of devas and brahmas, by the crash of the clouds, (the voices) of beasts and birds, of the yakkhas and so forth and by the crash of the quaking of the earth all was in one tumult. Beautiful rays of six colours going forth from the fruits and leaves of the Bodhi-tree made the whole universe to shine. Then rising in the air with the vase the great Bodhi-tree stayed for seven days invisible in the region of the snow.

The king came down from his seat and sojourning there for seven days he continually brought offerings in many ways to the great Bodhi-tree. When the week was gone by all the snow-clouds and all the rays likewise entered into the great Bodhi-tree, and in the clear atmosphere the glorious great Bodhi-tree was displayed to the whole people, planted in the golden vase. Whilst wonders of many kinds came to pass the great Bodhi-tree, plunging mankind into amazement descended on the earth.

Rejoiced by the many wonders the great king worshipped again the great Bodhi-tree by (bestowing on it) his great kingdom, and, when he had consecrated the great Bodhi-tree unto great kingship he abode, worshipping it with divers offerings, yet another week in that same place.

In the bright half of the month Assayuja on the fifteenth uposatha-day he received the great Bodhi-tree; two weeks after in the dark half of the month Assayuja on the fourteenth-uposatha day the lord of chariots brought the great Bodhi-tree, having placed it on a beautiful car on the same day, amid offerings, to his capital; and when he had built a beautiful hail (for it) adorned in manifold ways, and there on the first day of the bright half of the month Kattika had caused the great Bodhi-tree to be placed on the east side of the foot of a beautiful and great sula-tree, he allotted to it day by day many offerings. But on the seventeenth day after the receiving (of the tree) new shoots appeared on it all at once; therefore, rejoicing, the lord of men once more worshipped the great Bodhi-tree by bestowing kingship upon it. When the great ruler had consecrated the great Bodhi-tree unto kingship he appointed a festival of offerings in divers forms for the great Bodhi-tree.

So it came to pass that the festival of adoration of the great Bodhi-tree, vivid with gay and lovely flags, great, brilliant and splendid, in the city of flowers, opened the hearts of gods and men (to the faith) (even as) in the lake the sun (opens the lotuses).'

Here ends the eighteenth chapter, called 'The Receiving of the Great Bodhi-tree', in the Mahavamsa, compiled for the serene joy and emotion of the pious.

CHAPTER XIX

THE COMING OF THE BODHI-TREE

WHEN the lord of chariots had appointed to watch over the Bodhi-tree eighteen persons' from royal families and eight from families of ministers, and moreover eight persons from brahman families and eight from families of traders and persons from the cowherds likewise, and from the hyena and sparrowhawk-clans, (from each one man), and also from the weavers and potters and from all the handicrafts, from the nagas and the yakkhas; when then the most exalted prince had given them eight vessels of gold and eight of silver, and had brought the great Bodhi-tree to a ship on the Ganges, and likewise the theri Samghamitta with eleven bhikkhunis, and when he had caused those among whom Arittha was first to embark on that same ship, he fared forth from the city, and passing over the Vinjha-mountains the prince arrived, in just one week, at Tamalitti.

The gods also and the nagas and men who were worshipping the great Bodhi-tree with the most splendid offerings, arrived in just one week. The ruler of the earth, who had caused the great Bodhi-tree to be placed on the shore of the great ocean, worshipped it once more by (bestowing upon it) the great kingship.

When the wish-fulfiller had consecrated the great Bodhitree as a great monarch, he then, on the first day of the bright half of the month Maggasira,' commanded that the same noble persons, eight of each (of the families) appointed at the foot of the great säla-tree to escort the great Bodhitree, should raise up the great Bodhi-tree; and, descending: there into the water till it reached his neck, he caused it to be set down in seemly wise on the ship. When he had brought the great theri with the (other) theris on to the ship he spoke these words to the chief minister Maharittha:

‘Three times have I worshipped the great Bodhi-tree by (bestowing) kingship (upon it). Even so shall the king my friend also worship it by (bestowing) kingship (upon it).’

When the great king had spoken thus he stood with folded hands on the shore, and as he gazed after the vanishing great Bodhi-tree he shed tears. ‘Sending forth a net like rays of sunshine the great Bodhi-tree of the (Buddha) gifted with the ten powers departs, alas! from hence!’

Filled with sorrow at parting from the great Bodhi-tree Dhammasoka returned weeping and lamenting to his capital.

The ship, laden with the great Bodhi-tree, fared forth into the sea. A yojana around the waves of the great ocean were stilled. Lotus-flowers of the five colours blossomed all around and manifold instruments of music resounded in the air.

By many devatas many offerings were provided, and the nagas practised their magic to win the great Bodhi-tree. The great theri Samghamitta, who had reached the last goal of

supernormal powers, taking the form of a griffin terrified the great snakes. Terrified, the great snakes betook them to the great theri with entreaties, and when they had escorted the great Bodhi-tree from thence to the realm of the serpents and had worshipped it for a week by (bestowing on it) the kingship of the nagas and by manifold offerings they brought it again and set it upon the ship. And on that same day the great Bodhi-tree arrived here¹ at Jambukola.

King Devanampiyatissa, thoughtful for the welfare of the world, having heard before from the samanera Sumana of its arrival, did, from the first day of the month Maggasira onwards, being always full of zeal, cause the whole of the highroad from the north gate even to Jambukola to be made ready, awaiting the arrival of the great Bodhi-tree, and abiding on the sea-shore, in the place where the Samuddapannasal (afterwards) was, he, by the wondrous power of the then, saw the great Bodhi-tree coming.

The hail that was built upon that spot to make known this miracle was known here by the name Samuddapannasala.

By the power of the great theras and together with the (other) theras the king came, with his retinue, on that same day to Jambukola.

Then, uttering an exulting cry moved by joyous agitation at the coming of the great Bodhi-tree, he, the splendid (king), descended even neck-deep into the water; and when together with sixteen persons (of noble families) he had taken the great Bodhi-tree upon his head, had lifted it down upon the shore and caused it to be set in a beautiful pavilion, the king of Lañkā worshipped it by (bestowing on it) the kingship of Lanka. When he had then entrusted his own government to the sixteen persons and he himself had taken the duties of a doorkeeper, the lord of men forthwith commanded solemn ceremonies of many kinds to be carried out for three days.

On the tenth day he placed the great Bodhi-tree upon a beautiful car and he, the king of men, accompanying this, the king of trees, he who had knowledge of the (right) places caused it to be placed on the spot where the Eastern Monastery (afterwards) was and commanded a morning meal for the people together with the brotherhood. Here the great them Mahinda related fully to the king the subduing of the nāgas which had been achieved by the (Buddha) gifted with the ten powers.

When the monarch heard this from the them he caused monuments to be raised here and there in such places as had been frequented by the Master by resting there or in other ways. And, moreover, when he had caused the great Bodhitree to be set down at the entrance to the village of the brahman Tivakka and in this and that place besides, he, (escorting it) on the road, sprinkled with white sand, bestrewn with various flowers, and adorned with planted pennons and festoons of blossoms, bringing thereto offerings unweariedly, day and night, brought the great Bodhi-tree on the fourteenth day to the neighbourhood of the city of Anuradhapura, and after, at the time when the shadows increase, he had entered the city worthily adorned by the north gate amid offerings, and (when he then), leaving the city again by the south gate, had entered the

Mahameghavanarama consecrated by four Buddhas, and here had brought (the tree) to the spot worthily prepared by Sumana's command, to the lovely place where the former Bodhi-trees had stood, he, with those sixteen noble persons, who were wearing royal ornaments, lifted down the great Bodhi-tree and loosed his hold to set it down.

Hardly had he let it leave his hands but it rose up eighty cubits into the air, and floating thus it sent forth glorious rays of six colours. Spreading over the island, reaching to the Brahma-world, these lovely rays lasted till sunset. Ten thousand persons, who were filled with faith by reason of this miracle, gaining the spiritual insight and attaining to arahantship, received here the pabbajja.

When the great Bodhi-tree at sunset was come down from (its place in the air) it stood firm on the earth under the constellation Rohini. Then did the earth quake. The roots growing over the brim of the vase struck down into the earth, closing in the vase. When the great Bodhi-tree had taken its place all the people who had come together from (the country) round, worshipped it with offerings of perfumes, flowers and so forth. A tremendous cloud poured forth rain, and cool and dense mists from the snow-region surrounded the great Bodhi-tree on every side. Seven days did the great Bodhi-tree abide there, awaking faith among the people invisible in the region of the snow. At the end of the week all the clouds vanished and the great Bodhi-tree became visible and the rays of six colours.

The great therā Mahinda and the bhikkhuni Samghamitta went thither with their following and the king also with his following. The nobles of Kajaragama and the nobles of Candanagama and the Brahman Tivakka and the people too who dwelt in the island came thither also by the power of the gods, (with minds) eagerly set upon a festival of the great Bodhi-tree. Amid this great assembly, plunged into amazement by this miracle, there grew out of the east branch, even as they gazed, a faultless fruit.

This having fallen off the therā took it up and gave it to the king to plant. In a golden vase filled with earth mingled with perfumes, placed on the spot where the Mahaasana (afterwards) was, the ruler planted it. And while they all yet gazed, there grew, springing from it, eight shoots; and they stood there, young Bodhi-trees four cubits high.

When the king saw the young Bodhi-trees he, with senses all amazed, worshipped them by the gift of a white parasol and bestowed royal consecration on them.

Of the eight Bodhi-saplings one was planted at the landingplace Jambukola on the spot where the great Bodhi-tree had stood, after leaving the ship, one in the village of the Brahman Tivakka, one moreover in the Thuparama, one in the Issarasamanarama, one in the Court of the First thūpa, one in the arāma of the Cetiya-mountain, one in Kajaragama and one in Candanagama. But the other thirty-two Bodhi-saplings which sprang from four (later) fruits (were planted) in a circle, at a distance of a yojana, here and there in the vihāras.

When thus, for the salvation of the people dwelling in the island, by the majesty of the Sammasambuddha, the king of trees, the great Bodhi-tree was planted, Anula with her following having received the pabbajja from the theri Samghamitta, attained to arahantship. The prince Arittha also, with a retinue of five hundred men, having received the pabbajja from the thera, attained to arahantship. The eight (persons from the) merchant-guilds who had brought the great Bodhi-tree hither were named therefrom the 'Guild of the Bodhi-bearers'.

In the nunnery, which is known as the Upasikavihara the great theri Samghamitta dwelt with her company (of nuns). She caused twelve buildings to be erected there, of which three buildings were important before others; in one of these great buildings she caused the mast of the ship that had come with the great Bodhi-tree to be set up, in one the rudder, and in one the helm, from these they were named. Also when other sects arose these twelve buildings were always used by the Hatthalhaka-bhikkhunis.

The king's state-elephant that was used to wander about at will liked to stay on one side of the city in a cool grotto, on the border of a Kadamba-flower-thicket, when he went to feed. Since they knew that this place was pleasing to the elephant they put up a post in the same spot. One day the elephant would not take the fodder (offered to him) and the king questioned the thera who had converted the island as to the reason. 'The elephant would fain have a thupa built in the Kadamba flower-thicket,' the great thera told the great king. Swiftly did the king, who was ever intent on the welfare of his people, build a thupa, with a relic, in that very place and a house for the thupa.

The great theri Samghamitta, who longed for a quiet dwelling-place, because of the too great crowding of the vihara where she dwelt, she who was mindful for the progress of the doctrine and the good of the bhikkhunis, the wise one who desired another abode for the bhikkhunis went (once) to the fair cetiya-house, pleasant by its remoteness, and there she the skilled (in choice) of dwelling-places, the blameless, stayed the day through.

When the king came to the convent for bhikkhunis to salute the theri he, hearing that she had gone thither, went also and when he had greeted her there and talked with her and had heard the wish that was the cause of her going thither, then did he, who was skilled in (perceiving) the desires (of others), the wise, the great monarch Devanampiya tissa, order to be erected a pleasing convent for the bhikkhunis round about the thupa-house. Since the convent for the bhikkhunis was built near to the elephant-post therefore was it known by the name Hatthalhaka-vihara.

The well-beloved, the great theri Samghamitta of lofty wisdom now took up her abode in this pleasing convent for bhikkhunis.

Bringing about in such wise the good of the dwellers in Lañkā, the progress of the doctrine, the king of trees, the great Bodhi-tree, lasted long time on the island of Lanka, in the pleasant Mahamegha-grove, endowed with many wondrous powers.

Here ends the nineteenth chapter, called 'The Coming of the Bodhi-tree', in the Mahavamsa, compiled for the serene joy and emotion of the pious.

CHAPTER XX

THE NIBBANA OF THE THERA

IN the eighteenth year (of the reign) of king Dhammasoka, the great Bodhi-tree was planted in the Mahameghavanarama. In the twelfth year afterwards died the dear consort of the king, Asandhimitta, the faithful (believer) in the Sambuddha. In the fourth year after this the ruler of the earth Dhammasoka raised the treacherous Tissarakkhā to the rank of queen. In the third year thereafter this fool, in the pride of her beauty, with the thought: 'Forsooth, the king worships the great Bodhi-tree to my cost!' drawn into the power of hate and working her own harm, caused the great Bodhi-tree to perish by means of a mandu-thorn. In the fourth year after did Dhammasoka of high renown fall into the power of mortality. These make up thirty-seven years.

But when king Devanampiyatissa, whose delight was in the blessing of the true doctrine, had brought to completion in seemingly wise his undertakings in the Mahāvihāra, on the Cetiya-mountain and also in the Thuparama, he asked this question of the therā who had converted the island, who was skilled in (answering) questions: 'Sir, I would fain find many viharas here; whence shall I get me the relics to place in the thupas?'

'There are the relics brought hither by Sumana, with which he filled the bowl of the Sambuddha and which were placed here on the Cetiya-mountain, O king. Have these relics placed on the back of an elephant and brought hither.' Thus addressed by the therā he brought thus the relics hither. Founding viharas a yojana distant from one another he caused the relics to be placed there in the thupas, in due order. But the bowl that the Sambuddha had used the king kept in his beautiful palace and worshipped continually with manifold offerings.

The (vihāra that was built) in the place where the five hundred nobles dwelt when they had received the pabbajja from the great therā, was (named) Issarasamanaka. That (vihāra that was built) where five hundred vassas dwelt, when they had received the pabbajja from the great therā, was (called) in like manner Vessagiri. But as for the grotto inhabited by the great therā Mabinda, in the vihāra built upon the mountain, it was called the 'Mahinda-grotto'.

First the Mahavihāra, then the (monastery) named Cetiya vihāra, third the beautiful Thuparama, which the thūpa (itself) preceded, fourth the planting of the great Bodhi-tree, then fifth the (setting up) in seemingly wise (of the) beautiful stone pillar which was intended to point to the place of the thūpa, on the place where the Great cetiya (afterwards) was, and also the enshrining of the Sambuddha's collar-bone relic, sixth the Issarasamana(vihāra), seventh the Tissatank, eighth the Pathamathūpa, ninth the (vihāra) called Vessa(giri), then that pleasant (nunnery) which was known as the Upasika(vihāra) and the (vihāra) called the Hatthalhaka, those two convents as goodly dwellings for the bhikkhunis; and (furthermore) for the accepting of food by the brotherhood of bhikkhus when they were visiting the dwelling of the bhikkhunis (called) Hatthalhaka(vihāra), the

refectory called Mahäpäli, easy of approach, beautiful, stored with all provisions and provided with service; then lavish gifts, consisting of the needful utensils for a thousand bhikkhus, (which things he gave) on the pavarana-day, every year; in Nagadipa the Jambukolavihara at this landing place, the Tissamahävihära and the Pacinarama: these works, caring for the salvation of the people of Lañkä, Devanampiyatissa, king of Lañkä, rich in merit and insight, caused to be carried out, even in his first year, as a friend to virtue, and his whole life through he heaped up works of merit. Our island flourished under the lordship of this king; forty years did he hold sway as king.

After his death, his younger brother since there was no son, the prince known by the name UTTIYA held sway piously as king. But the great thera, Mahinda, who had taught the peerless doctrine of the Master, the sacred writings, the precepts of righteousness and the higher perfection, full excellently in the island of Lanka, (Mahinda) the light of Lanka, the teacher of many disciples, he who, like unto the Master, had wrought great blessing for the people, did, in the eighth year of king UTTIYA, while he, being sixty years old,' was spending the rain season on the Cetiya-mountain, pass, victorious over his senses, into nibbana, on the eighth day of the bright half of the month Assayuja. Therefore this day received his name.

When king UTTIYA heard this he went thither, stricken by the dart of sorrow, and when he had paid homage to the thera and oft and greatly had lamented (over him) he caused the dead body of the thera to be laid forthwith in a golden chest sprinkled with fragrant oil, and the well closed chest to be laid upon a golden, adorned bier; and when he had caused it then to be lifted upon the bier, commanding solemn ceremonies, he caused it to be escorted by a great multitude of people, that had come together from this place and that, and by a great levy of troops; commanding due offerings (he caused it to be escorted) on the adorned street to the variously adorned capital and brought through the city in procession by the royal highway to the Mahavihara.

When the monarch had caused the bier to be placed here for a week in the Panambamälaka with triumphal arches, pennons, and flowers, and with vases filled with perfumes the vihära was adorned and a circle of three yojanas around, by the king's decree, but the whole island was adorned in like manner by the decree of the devas and when the monarch had commanded divers offerings throughout the week he built up, turned toward the east in the Theränambandhamälaka, a funeral pyre of sweet smelling wood, leaving the (place of the later) Great thupa on the right, and when he had brought the beautiful bier thither and caused it to be set upon the pyre he carried out the rites of the dead.'

And here did he build a cetiya when he had caused the relics to be gathered together. Taking the half of the relics the monarch caused thupas to be built on the Cetiya-mountain and in all the vihäras. The place where the burial of this sage's body had taken place is called, to do him honour, Isibhumangana.

From that time onwards they used to bring the dead bodies of holy men from three yojanas around to this spot and there to burn them.

When the great theri Samghamitta, gifted with the great supernormal powers and with great wisdom had fulfilled the duties of the doctrine and had brought much blessing to the people, she, being fifty-nine years old, in the ninth year of this same king UTTIYA, while she dwelt in the peaceful Hatthalhaka-convent passed into nibbana. And for her also, as for the theras, the king commanded supreme honours of burial a week through, and the whole of Lanka was adorned as for the theras.

The body of the theri laid upon a bier did he cause to be brought when the week was gone by, out of the city; and to the east of the Thüpäräma, near the Cittisala (of later times) in sight of the great Bodhi-tree, on the spot pointed out by the theri (herself), he caused the burning to take place. And the most wise UTTIYA also had a thupa built there.

The five great theras also, and those theras too of whom Arittha was the leader, and many thousand bhikkhus who were freed from the asavas and also the twelve theris among whom Samghamitta stood highest, and many thousand bhikkhunis who were freed from the äsavas, who, endowed with great learning and deep insight had expounded the holy scripture of the Conqueror, the vinaya and the rest, fell, in time, into the power of mortality.

Ten years did king UTTIYA reign; thus is mortality the destroyer of the whole world.

A man who, although he knows this overmastering, overwhelming, irresistible mortality, yet is not discontented with the world of existence and does not feel, in this discontent, resentment at wrong nor joy in virtue that is the strength of the fetters of his evil delusion such an one is knowingly fooled.'

Here ends the twentieth chapter, called 'The Nibbana of the Thera', in the Mahavamsa, compiled for the serene joy and emotion of the pious.

CHAPTER XXI

THE FIVE KINGS

Uttiya's younger brother, MAHASIVA, reigned after his death ten years, protecting the pious. Being devoted to the thera Bhaddasāla, he built the noble vihara, Nagarangana, in the eastern quarter (of the city).

Mahāsiva's younger brother, SURATISSA, reigned after his death ten years, zealously mindful of meritorious works. In the southern quarter (of the city) he founded the Nagarangana-vihara, in the eastern quarter the vibāra (called) Hatthikkhandha and the Gonnagirika (vihara) on the Vangutrara-mountain the (vihāra) named Pacinapabbata and near Raheraka the (vihāra) Kolambahalaka; at the foot of the Arittha(mountain) the Makulaka(vihāra), to the east the Acchagallaka(vihara), but the Girinelavahanaka(vihara) to the north of Kandanagera; these and other pleasing viharas, in number five hundred, did the lord of the earth build on this and the further bank of the river, here and there in the island of Lanka, before and while he reigned, during the period of sixty years, piously and justly, devoted to the three gems. Suvannapindatissa was his name before his reign, but he was named Sūratissa after the beginning of the reign.

Two Damilas, SENA and GUTTIKA, sons of a freighter who brought horses hither, conquered the king Sūratissa, at the head of a great army and reigned both (together) twenty-two years justly. But when ASELA had overpowered them, the son of Mutasiva, the ninth among his brothers, born of the same mother, he ruled for ten years onward from that time in Anuradhapura

A Damila of noble descent, named ELARA, who came hither from the Chola-country to seize on the kingdom, ruled when he had overpowered king ASELA, forty-four years, with even justice toward friend and foe, on occasions of disputes at law.

At the head of his bed he had a bell hung up with a long rope so that those who desired a judgement at law might ring it. The king had only one son and one daughter. When once the son of the ruler was going in a car to the Tissa-tank, he killed unintentionally a young calf lying on the road with the mother cow, by driving the wheel over its neck. The cow came and dragged at the bell in bitterness of heart; and the king caused his son's head to be severed (from his body) with that same wheel.

A snake had devoured the young of a bird upon a palmtree. The hen-bird, mother of the young one, came and rang the bell. The king caused the snake to be brought to him, and when its body had been cut open and the young bird taken out of it he caused it to be hung up upon the tree.

When the king, who was a protector of tradition, albeit he knew not the peerless virtues of the most precious of the three gems, was going (once) to the Cetiya-mountain to invite the brotherhood of bhikkhus, he caused, as he arrived upon a car, with the point of the

yoke on the waggon, an injury to the thūpa of the Conqueror at a (certain) spot. The ministers said to him: `King, the thūpa has been injured by thee.' Though this had come to pass without his intending it, yet the king leaped from his car and flung himself down upon the road with the words: `Sever my head also (from the trunk) with the wheel.' They answered him: `Injury to another does our Master in no wise allow; make thy peace (with the bhikkhus) by restoring the thupa'; and in order to place (anew) the fifteen stones that had been broken off he spent just fifteen thousand kahapanas.

An old woman had spread out some rice to dry it in the sun. The heavens, pouring down rain at an unwonted season, made her rice damp. She took the rice and went and dragged at the bell. When he heard about the rain at an unwonted season he dismissed the woman, and in order to decide her cause he underwent a fast, thinking: `A king who observes justice surely obtains rain in due season.' The guardian genius who received offerings from him, overpowered by the fiery heat of (the penances of) the king, went and told the four great kings of this (matter). They took him with them and went and told Sakka. Sakka summoned Pajjunna and charged him (to send) rain in due season. The guardian genius who received his offerings told the king. From thenceforth the heavens rained no more during the day throughout his realm; only by night did the heavens give rain once every week, in the middle watch of the night; and even the little cisterns everywhere were full (of water).

Only because he freed himself from the guilt of walking in the path of evil did this (monarch), though he had not put aside false beliefs, gain such miraculous power; how should not then an understanding man, established in pure belief, renounce here the guilt of walking in the path of evil?

Here ends the twenty-first chapter, called `The Five Kings', in the Mahavamsa, compiled for the serene joy and emotion of the pious.

CHAPTER XXII

THE BIRTH OF PRINCE GAMANI

WHEN he had slain Elara, DUTTAGAMANI became king. To show clearly how this came to pass the story in due order (of events) is this: King Devanampiyatissa's second brother, the vice-regent named Mahanaga, was dear to his brother. The king's consort, that foolish woman, coveted the kingship for her own son and ever nursed the wish to slay the vice-regent, and while he was making the tank called Taraccha she sent him a mango-fruit which she had poisoned and laid uppermost among (other) mango-fruits. Her little son who had gone with the vice-regent, ate the mango-fruit, when the dish was uncovered, and died therefrom. Upon this the vice-regent, with his wives, men and horses, went, to save his life, to Rohana.

In the Yatthalata-vihara his wife, who was with child, bore a son. He gave him his brother's name. Afterwards he came to Rohana and as ruler over the whole of Rohana the wealthy prince reigned in Mahagame. He founded the Nagamahavihara that bore his name; he founded also many (other) viharas, as the Uddhakandaraka (vihāra) and so forth.

His son Yatthalayakatissa reigned after his death in that same place, and in like manner also Abhaya, son of this (last).

Gothabhaya's son, known by the name Kakavannatissa, the prince, reigned there after his death. Viharadevi was the consort of this believing king, firm in the faith (was she), the daughter of the king of Kalyani.

Now in Kalyani the ruler was the king named Tissa. His younger brother named Ayya-Uttika, who had roused the wrath (of Tissa) in that he was the guilty lover of the queen, fled thence from fear and took up his abode elsewhere. The district was named after him. He sent a man wearing the disguise of a bhikkhu, with a secret letter to the queen. This man went thither, took his stand at the king's door and entered the king's house with an arahant who always used to take his meal at the palace, unnoticed by that thera. When he had eaten in company with the thera, as the king was going forth, he let the letter fall to the ground when the queen was looking.

The king turned at the (rustling) sound, and when he looked down and discovered the written message he raged, unthinking, against the thera, and in his fury he caused the thera and the man to be slain and thrown into the sea. Wroth at this the sea-gods made the sea overflow the land; but the king with all speed caused his pious and beautiful daughter named Devi to be placed in a golden vessel, whereon was written 'a king's daughter', and to be launched upon that same sea. When she had landed near to (the) Lanka (vihara) the king Kakavanna consecrated her as queen. Therefore she received the epithet Vihāra.

When he had founded the Tissamahavihara and the Cittalapabbata (vihara) and also the Gamitthavali and Kütali (vihära) and so forth, devoutly believing in the three gems, he provided the brotherhood continually with the four needful things.

In the monastery named Kotapabbata there lived at that time a sämanera, pious in his way of life, who was ever busied with various works of merit.

To mount the more easily to the courtyard of the Akasacetiya he fixed three slabs of stone as steps. He gave (the bhikkhus) to drink and did services to the brotherhood. Since his body was continually wearied a grievous sickness came upon him. The grateful bhikkhus, who brought him in a litter, tended him at the Tissarama, in the Silapassayaparivena.

Always when the self-controlled Vihäradevi had given lavish gifts to the brotherhood in the beautifully prepared royal palace, before the mid-day meal, she was used to take, after the meal, sweet perfumes, flowers, medicines and clothing and go to the arama and offer these (to the bhikkhus) according to their digrity.

Now doing thus, at that time, she took her seat near the chief thera of the community (in the vihara) and when expounding the true doctrine the thera spoke thus to her: `Thy great happiness thou hast attained by works of merit; even now must thou not grow weary of performing works of merit.' But she, being thus exhorted, replied: `What is our happiness here, since we have no children? Lo, our happiness is therefore barren!'

The thera, who, being gifted with the six (supernormal) powers, foresaw that she would have children, said: `Seek out the sick samanera, O queen.' She went thence and said to the samanera, who was near unto death: `Utter the wish to become my son; for that would be great happiness for us.' And when she perceived that he would not the keen-witted woman commanded, to this end, great and beautiful offerings of flowers, and renewed her pleading.

When he was yet unwilling, she, knowing the right means, gave to the brotherhood for his sake all manner of medicines and garments and again pleaded with him. Then did he desire (rebirth for himself in) the king's family, and she caused the place to be richly adorned and taking her leave she mounted the car and went her way. Hereupon the samanera passed away, and he returned to a new life in the womb of the queen while she was yet upon her journey; when she perceived this she halted. She sent that message to the king and returned with the king. When they two had both fulfilled the funeral rites for the samanera they, dwelling with collected minds in that very parivena, appointed continually lavish gifts for the brotherhood of bhikkhus.

And there came on the virtuous queen these longings of a woman with child. (This) did she crave: that while making a pillow for her head of a honeycomb one usabha long and resting on her left side in her beautiful bed, she should eat the honey that remained when she had given twelve thousand bhikkhus to eat of it; and then she longed to drink (the water) that had served to cleanse the sword with which the head of the first warrior among king Elära's warriors had been struck off, (and she longed to drink it) standing on

this very head, and moreover (she longed) to adorn herself with garlands of unfaded lotus-blossoms brought from the lotusmarshes of Anuradhapura.

The queen told this to the king, and the king asked the soothsayers. When the soothsayers heard it they said: 'The queen's son, when he has vanquished the Damilas and built up a united kingdom, will make the doctrine to shine forth brightly.'

'Whosoever shall point out such a honeycomb, on him the king will bestow a grace in accordance (with this service),' thus did the king proclaim. A countryman who found, on the shore of the Gotha-sea a boat, which was turned upside down, filled with honey, showed this to the king. The king brought the queen thither and, in a beautifully prepared pavilion, caused her to eat the honey as she had wished.

And that her other longings might also be satisfied the king entrusted his warrior named Velusumana with the matter. He went to Anuradhapura and became the friend of the keeper of the king's state-horse and continually did him services. When he saw that this man trusted him he, the fearless one, laid lotus-flowers and his sword down on the shore of the Kandamba-river early in the morning; and when he had led the horse out and had mounted it and had grasped the lotus-blossoms and the sword, he made himself known and rode thence as swiftly as the horse could (go).

When the king heard that he sent forth his first warrior to catch him. This man mounted the horse that came second (to the state-horse) and pursued the other. He (Velusumana), sitting on the horse's back, hid himself in the jungle, drew the sword and stretched it toward his pursuer. Thereby was his head, as he came on, so swiftly as the horse could, severed (from the trunk). The other took both beasts and the head (of Elara's warrior) and reached Mahagama in the evening. And the queen satisfied her longings even as she would. But the king conferred on his warrior such honours as were in accordance (with this service).

In time the queen bore a noble son, endowed with all auspicious signs, and great was the rejoicing in the house of the great monarch. By the effect of his merit there arrived that very day, from this place and that, seven ships laden with manifold gems. And in like manner, by the power of his merit, an elephant of the six-tusked race brought his young one thither and left him here and went his way. When a fisherman named Kandula saw it standing in the jungle on the shore opposite the watering-place, he straightway told the king. The king sent his (elephant)-trainers to bring the young elephant and he reared him. He was named Kandula as he had been found by Kandula

'A ship filled with vessels of gold and so forth has arrived.' This they announced to the king. And he bade them bring (the precious things) to him.

As the king had invited the brotherhood of the bhikkhus, numbering twelve thousand, for the name-giving festival of his son, he thought thus: 'If my son, when he has won the kingship over the whole realm of Lanka, shall make the doctrine of the Sambuddha to shine forth (in clear brightness) then shall just one thousand and eight bhikkhus come

hither and they shall wear the robe in such wise that the alms-bowl shall be uppermost. they shall put the right foot first inside the threshold and they shall lay aside the prescribed waterpot together with the umbrella (made of) one (piece). A thera named Gotama shall receive my son and impart to him the confession of faith and the precepts of morality.' All fell out in this manner.

When he saw all these omens the king, glad at heart, bestowed rice-milk on the brotherhood; and to his son, bringing together in one both the lordship over Mahagama and the name of his father, he gave the name Gamani Abhaya.

When, on the ninth day after this, he had entered Mahägama, he had intercourse with the queen. She became thereby with child. The son born in due time did the king name Tissa. And both boys grew up in the midst of a great body of retainers.

When, at the festival time of the presenting of the (first) rice-foods to both (children), the king, full of pious zeal, set rice-milk before five hundred bhikkhus, he, when the half had been eaten by them, did, together with the queen, take a little in a golden spoon and give it to them with the words: `If you, my sons, abandon the doctrine of the Sambuddha then shall this not be digested in your belly.' Both princes, who understood the meaning of these words, ate the rice-milk rejoicing as if it were ambrosia.

When they were ten and twelve years old the king, who would fain put them to the test, offered hospitality in the same way to the bhikkhus, and when he had the rice that was left by them taken and placed in a dish and set before the boys he divided it into three portions and spoke thus: `Never, dear ones, will we turn away from the bhikkhus, the guardianspirits of our house: with such thoughts as these eat ye this portion here.' And furthermore: `We two brothers will for ever be without enmity one toward the other; with such thoughts as these eat ye this portion here.' And as if it were ambrosia they both ate the two portions. But when it was said to them: `Never will we fight with the Damilas; with such thoughts eat ye this portion here,' Tissa dashed the food away with his hand, but Gämani who had (in like manner) flung away the morsel of rice, went to his bed, and drawing in his hands and feet he lay upon his bed. The queen came, and caressing Gamani spoke thus: `Why dost thou not lie easily upon thy bed with limbs stretched out, my son?' `Over there beyond the Ganga are the Damilas, here on this side is the Gotha-ocean, how can I lie with outstretched limbs?' he answered. When the king heard his thoughts he remained silent.

Growing duly Gamani came to sixteen years, vigorous, renowned, intelligent and a hero in majesty and might.

In this changing existence do beings indeed (only) by works of merit come to such rebirth as they desire; pondering thus the wise man will be ever filled with zeal in the heaping up of meritorious works.

Here ends the twenty-second chapter, called `The Birth of Prince Gamani', in the Mahavamsa compiled for the serene joy and emotion of the pious.

CHAPTER XXIII

THE LEVYING OF THE WARRIORS

FOREMOST in strength, beauty, shape and the qualities of courage and swiftness and of mighty size of body was the elephant Kandula. Nandhimitta, Süranimila, Mahasona, Gothaimbara, Theraputtabhaya, Bharana, and also Velusumana, Khañjadeva, Phussadeva and Labhiyavasabha: these ten were his mighty and great warriors.

King Elara had a general named Mitta; and he had, in the village that he governed, in the eastern district near the Citta-mountain, a (nephew, his) sister's son, named after his uncle, whose secret parts were hidden (in his body). In the years of his childhood, since he loved to creep far, they were used to bind the boy fast with a rope slung about his body, to a great mill-stone. And since, creeping about on the ground, he dragged the stone after him and in crossing over the threshold the rope broke asunder, they called him Nandhimitta. He had the strength of ten elephants. When he was grown up he went into the city and served his uncle. Damilas who desecrated at that time thupas and other (sacred memorials), this strong man used to tear asunder, treading one leg down with his foot while he grasped the other with his hand, and then (he would) cast them out (over the walls). But the devas caused those dead bodies that lie cast out to vanish.

When they observed the diminution of the Damilas they told the king; but the command `Take him with his prey they could not carry out. Nandhimitta thought: `And if I do thus, it is but the destruction of men and brings not the glory to the doctrine. In Rohana there are still princes who have faith in the three gems. There will I serve the king, and when I have overcome all the Damilas and have conferred the overlordship on the princes, I shall make the doctrine of the Buddha to shine forth brightly.' Then he went and told this to prince Gamani. When this latter had taken counsel with his mother he received him with honour, and with high honours the warrior Nandhimitta continued to dwell with him.

King Kakavannatissa caused a guard to hold the Damilas in check to be kept continually at all the fords of the Mahäganga, Now the king had, by another wife, a son named Dighabhaya; and he gave the guard near the Kacchaka ford into his charge. And to form the guard this (prince) commanded each noble family within a distance of two yojanas round (to send) one son thither. Within the district of Kothivala, in the village of Khandakavittika, lived the chief of a clan the headman named Samgha who had seven sons. To him, too, the prince sent a messenger demanding a son. His seventh son named Nimila had the strength of ten elephants. His six brothers who were angered at his bent toward idleness, wished that he might go, but not so his mother and his father. Wroth with his other brothers he went, in the early morning, a distance of three yojanas, and sought out the prince even at sunrise. And he, to put him to the test, entrusted him with a far errand: `Near the Cetiya-mountain in the village of Dvaramandala is a brahman named Kundali, my friend. In his possession is merchandise from over-seas. Go thou to him and bring hither the merchandise that he gives thee.' When he had thus spoken to him and had offered him a meal he sent him forth with a letter. He travelled, yet in the

forenoon, nine yojanas from that place hither toward Anurādhapura and sought out the brahman. 'When thou hast bathed in the tank, my dear, come to me,' said the brahman. As he had never yet come to this place he bathed in the Tissa-tank, and when he had done reverence to the great Bodhi-tree and the cetiya in the Thuparama he went into the city; when he had (then) seen the whole city and had bought perfumes in the bazaar, had gone forth again by the north gate and had brought lotus-blossoms from the lotus-field he sought out the brahman, and questioned by him he told him of his wayfaring. When the brahman heard of his first march and of his march hither he thought, full of amazement: 'This is a man of noble race; if Elara hears of him he will get him into his power. Therefore must he not dwell near the Damilas, he must rather take up his abode with the prince's father.' When he had written in the same sense he gave the written message into his hands, and giving him Punnavaddhana-garments and many gifts (to take with him), and having fed him he sent him (back) to his friend. He came to the prince at: the time that the shadows grow longer and delivered up to the king's son the letter and the gifts. Then rejoicing (the prince) said: 'Honour this man with a thousand (pieces of money).' The other servitors of the prince grew envious, then ordered he to honour the youth with ten thousand (pieces). And when (according to his charge) they had euf his hair and bathed him in the river, and had put on him a pair of Punnavaddhana-garments and a beautiful fragrant wreath, and had wound a silken turban about his head, they brought him to the prince,' and the latter commanded that food from his own stores be given him. Moreover, the prince bade them give his own bed worth ten thousand (pieces of money) to the warrior as a couch. He gathered all these together and took them to his mother and father and gave the ten thousand (pieces of money) to his mother and the bed to his father. The same night he came and appeared at the place of the guard. When the prince heard this in the morning he was glad at heart. When he had given him provision for the journey and an escort and had bestowed on him (as a gift) ten thousand (pieces of money) he sent him to his father. The warrior brought the ten thousand to his mother and father, gave it to them and went into the presence of king Kakavannatissa. The king gave him (into the service of) the prince Gamani, and with high honours the warrior Sūranimila took up his abode with him.

In the Kulambari-district in the village Hundarivapi lived Tissa's eighth son named Sona. At the time when he was seven years old he tore up young palms; at the time when he was ten years old the strong (boy) tore up great palm-trees. In time Mahasona became as strong as ten elephants. When the king heard that he was such a man he took him from his father and gave him into the service of the prince Gamani that he might maintain him. Receiving honourable guerdon from him, the warrior took up his abode with him.

In the region named Giri, in the village Nitthulavitthika, th̄re lived a son of Mahanaga strong as ten elephants. By reason of his dwarfish stature he was named Gothaka; his six elder brothers made a merry jest of him. Once when they had gone forth and were clearing the forest to lay out a beanfield they left his share and came back and told him. Then forthwith he started out, and when he had torn up the trees called imbarā and had levelled the ground he came and told (them). His brothers went and when they had seen his amazing work they returned to him praising his work.' Because of this he bore the

name Gothaimbara, and him too, in like manner, the king commanded to stay with Gamani.

A householder named Rohana, who was headman in the village of Kitti near the Kotamountain, gave to the son who was born to him the name of the king Gothabbaya. At the age of ten to twelve years the boy was so strong that in his play he threw like balls for playing stones that could not be lifted by four or five men. When he was sixteen years old his father made him a club thirty-eight inches round and sixteen cubits long. When, with this, he smote the stems of palmyra or coco-palms, he felled them. Therefore was he known as a warrior. And him, too, did the king in like manner command to stay with Gamani. But his father was a supporter of the then Mahāsumma. Once when this householder was hearing a discourse of Mahāsumma in the Kotapabbata-vihara he attained to the fruition of (the first stage of salvation called) sotapatti. With heart strongly moved' he told this to the king, and when he had given over (the headship of) his house to his son he received the pabbajjā from the thera. Given up to the practice of meditation he attained to the state of an arahant. Therefore his son was called Theraputtabhaya.

In the village of Kappakandara a son of Kumāra lived named Bharana. In time, when he was ten to twelve years old, he went with the boys into the forest and chased many hares; he struck at them with his foot and dashed them, (smitten) in twain, to the ground. Then when he, at the age of sixteen years, went with the village-folk into the forest he killed antelopes, elks, and boars in like manner. Therefore was Bharana known as a great warrior. And him did the king in like manner command to stay with Gamani.

In the district called Giri, in the village of Kutumbiyahgana there dwelt, held in honour (by the people) there, a householder named Vasabba. His fellow-countrymen Vela and Sumana, governor of Giri, came when a son was born to their friend, bringing gifts, and both gave their name to the boy. When he was grown up the governor of Giri had him to dwell in his house. He had a Sindhu-horse that would let no man mount him. When he saw Velusumana he thought: 'Here is a rider worthy of me,' and he neighed joyfully. When the governor perceived this he said to him: 'Mount the horse.' Then he mounted the horse and made him gallop in a circle; and the animal appeared even as one single horse around the whole circle, and he sat on the back of the courser seeming to be a chain of men and he loosed his mantle and girt it about him again and again fearlessly. When the bystanders saw this they broke into applauding shouts. The governor of Giri gave him ten thousand (pieces of money) and thinking:

'he is fit for the king,' he gave him joyfully into the king's service. The king made Velusumana dwell near him, giving him honourable guerdon and favouring him greatly.'

In the district of Nakulanaga in the village of Mahisadomka there lived Abhaya's last son, named Deva, endowed with great strength. Since he limped a little they called him Khanjadeva. When he went a-hunting with the village-folk, he chased at those times great buffaloes, as many as rose up, and grasped them by the leg with his hand, and when he had whirled them round his head the young man dashed them to the ground breaking

their bones. When the king heard this matter, having sent for Khanjadeva, he commanded him to stay with Gamani.

Near the Cittalapabbata (vihara) in the village named Gavita there lived Uppala's son named Phussadeva. When he went once as a boy to the vihara with the (other) boys he took one of the shells offered to the bodhi-tree and blew it mightily. Powerful even as the roar at the bursting asunder of a thunderbolt was his tone, and all the other boys, terrified, were as if stunned. Therefore he was known by the name Ummadaphussadeva. His father made him learn the archer's art handed down in the family, and he was one of those who hit their mark (guided) by sound, who hit by (the light of the) lightning, and who hit a hair. A waggon laden with sand and a hundred skins bound one upon another, a slab of asana or udumbara-wood eight or sixteen inches thick, or one of iron or copper two or four inches thick he shot through with the arrow; an arrow shot forth by him flew eight usabhas over the land but one usabha through the water. When the great king heard this thing he had him taken away from his father and commanded him to stay with Gamani.

Near the Tuladhara-mountain in the village of Vihāravāpi lived a son of the householder Matta, named Vasabha. Since his body was nobly formed they called him Labhiyavasabha. At the age of twenty years he was gifted with great bodily strength. Taking some men with him he began, since he would fain have some fields, (to make) a tank. Making it he, being endowed with great strength, flung away masses of earth such as only ten or twelve men had moved else, and thus in a short time he finished the tank. And thereby he gained renown, and him too did the king summon and, allotting him honourable guerdon, he appointed him to (the service of) Gamani. That field was known as Vasabha's Dam. So Labhiyavasabha abode near Gamani.

On these ten great warriors did the king henceforth confer honours like to the honours conferred on his own son. Then summoning the ten great warriors the king charged them:

'Each one find ten warriors.' They brought thither warriors in this way and again the king commanded these hundred warriors to levy (others) in like manner. They too brought thither warriors in this way and these thousand warriors did the king again command to levy (others) in like manner. They also brought warriors thither. And they, reckoned altogether, were then eleven thousand one hundred and ten warriors.

They all continually received honourable guerdon from the ruler of the land and abode surrounding the prince Gamani.

Thus when a wise man, mindful of his salvation, hears of the marvels wrought by the pious life, he should surely, turning aside from the evil path, evermore find pleasure in the path of piety.

Here ends the twenty-third chapter, called 'The Levying of the Warriors', in the Mahavamsa, compiled for the serene joy and emotion of the pious.

CHAPTER XXIV

THE WAR OF THE TWO BROTHERS

SKILLED in (guiding) elephants and horses, and in (bearing) the sword and versed in archery did the prince Gamani dwell thenceforth in Mahagama. The prince Tissa, equipped with troops and chariots did the king cause to be stationed in Dighavapi in order to guard the open country. Afterwards prince Gamani, reviewing his host, sent to announce to his father the king: 'I will make war upon the Damilas.' The king, to protect him, forbade him, saying: 'The region on this side of the river is enough.' Even to three times he sent to announce the same (reply). 'If my father were a man he would not speak thus: therefore shall he put this on.' And therewith Gamani sent him a woman's ornament. And enraged at him the king said: 'Make a golden chain! with that will I bind him, for else he cannot be protected.'

Then the other fled and went, angered at his father, to Malaya, and because he was wroth with his father they named him Dutthagamani.

Then the king began to build the Mahanuggala-cetiya. When the cetiya was finished the monarch summoned the brotherhood. Twelve thousand bhikkhus from the Cittalappabata (vihara) gathered together here, and from divers (other) places twelve thousand also.

When the king had celebrated the solemn festival of the cetiya he brought all the (ten) warriors together and made them take an oath in the presence of the brotherhood. They all took the oath: 'We will not go to (thy) sons' battlefield'; therefore did they also not come to the war (afterwards).

When the king had built sixty-four viharas and had lived just as many years he died then in that same place.' The queen took the king's body, brought it to the Tissamaharama in a covered car and told this to the brotherhood. When the prince Tissa heard this he came from Dighavapi, and when he himself had carried out with (due) care the funeral rites for his father, the powerful (prince) took his mother and the elephant Kandula with him and for fear of his brother went thence with all speed back to Dighavapi. To acquaint him with these matters the whole of the ministers, who had met together, sent a letter to Dutthagamni. He repaired to Guttahala and when he had placed outposts there he came to Mahagama and caused himself to be consecrated king. He sent a letter to his brother (asking) for his mother and the elephant. But when after the third time he did not receive them he set forth to make war upon him. And between those two there came to pass a great battle in Culanganiyapitthi: fell many thousands of the king's men. The king and his minister Tissa and the mare Dighathunika, those three, took flight; the prince (Tissa) pursued them. The bhikkhus created a mountain between the two (brothers). When he (Tissa) saw it he turned about, thinking: 'This is the work of the brotherhood of the bhikkhus.'

When he came to the Javamala of the river Kappakandara the king said to his minister Tissa: 'I am spent' with hunger.' He offered him food that was placed in a golden vessel. When he had set aside of the food for the brotherhood and had divided it into four portions he said: 'Proclaim the meal-time.' Tissa proclaimed the time. When, by means of his heavenly ear, he who had taught the king the holy precepts, the thera (Gotama), dwelling in Piyangudipa, heard this he sent the thera Tissa the son of a householder, thither, and he went there through the air. Tissa (the minister) took his almsbowl from his hand and offered it to the king. The king commanded the portion for the brotherhood and his own portion to be poured into the bowl. And Tissa poured his portion in likewise, and the mare also would not have her portion. Therefore did Tissa pour her share too into the bowl.

The king handed to the thera the bowl filled with food; and hastening away through the air he brought it to the thera Gotama. When the thera had offered their share in morsels to five hundred bhikkhus, who partook of the food, and had (again) filled the bowl with the fragments that he received from them, he caused it to fly through the air to the king. (The minister) Tissa who saw it coming received it and served the king. When he himself then had eaten he fed the mare also; then the king sent the almsbowl away, making of his own field-cloak a cushion to bear it upon.

Arrived in Mahagama he assembled again a host of sixty thousand men and marching into the field began the war with his brother. The king riding on his mare and Tissa on the elephant Kandula, thus did the two brothers now come at once together, opposing each other in battle. Taking the elephant in the middle the king made the mare circle round him. When he, notwithstanding, found no unguarded place he resolved to leap over him.' Leaping with the mare over the elephant he shot his dart over his brother, so that he wounded only the skin on the back (of the elephant).

Many thousands of the prince's men fell there, fighting in battle, and his great host was scattered. 'By reason of the weakness of my rider one of the female sex has used me contemptuously'; so thought the elephant, and in wrath he rushed upon a tree in order to throw him (Tissa). The prince climbed upon the tree; the elephant went to his master (Dutthagamani). And he mounted him and pursued the fleeing prince. The prince came to a vihara and fleeing to the cell of the chief thera, he lay down, in fear of his brother, under the bed. The chief thera spread a cloak over the bed, and the king, who followed immediately, asked: 'Where is Tissa?' 'He is not in the bed, great king'; answered the thera. Then the king perceived that he was under the bed, and when he had gone forth he placed sentinels round about the vihara; but they laid the prince upon the bed and covered him over with a garment and four young ascetics, grasping the bed-posts, bore him out as if (they were carrying) a dead bhikkhu. But the king, who perceived that he was being carried forth, said: 'Tissa, upon the head of the guardian genii of our house art thou carried forth; to tear away anything with violence from the guardian genii of our house is not my custom. Mayst thou evermore remember the virtue of the guardian genii of our house!' Hereupon the king went to Mahagama, and thither did he bring his mother, whom he greatly revered. Sixty-eight years did the king live, whose heart stood firm in the faith, and he built sixty-eight vihāras.

But the prince Tissa, carried forth by the bhikkhus, went thence unrecognized' and came to Dighavapi. The prince said to the thera Godhagatta Tissa: 'I have done ill, sir; I will make my peace with my brother'. The thera took Tissa, in the habit of a servitor, and five hundred bhikkhus with him and sought the king out. Leaving the prince above on the stairs the thera entered with the brotherhood. The monarch invited them all to be seated and had rice-milk and other (food) brought (to them). The thera covered his almsbowl, and on the question: 'Wherefore this?' he answered: 'We have I come bringing Tissa with us.' To the question: 'Where is the traitor?' he pointed out the place where he stood. The Viharadevi hurried thither and stood sheltering her young son. The king said to thëthera: 'Itis known to you that we are now also your servants. If you bad but sent a sAmanera of seven years our strife had not taken place (and all had ended) without lose of men.' 'O king, this is the brotherhood's guilt, the brotherhood will do penance.'

'You will (first) have (to do) what is due to (guests) arriving. Take the rice-milk and the rest.' With these words he offered the (food) to the brotherhood; and when he had called his brother hither he took his seat with his brother even there in the midst of the brotherhood; and when he had eaten together with him he gave the brotherhood leave to depart. And thither too he sent his brother to direct the work of harvest; and he too, when he had made it known by beat of drum, directed the work of harvest.

Thus are pious men wont to appease an enmity, though heaped up from many causes, even if it be great; what wise man, pondering this, shall not be of peace-loving mind toward others?

Here ends the twenty-fourth chapter, called 'The War of the Two Brothers', in the Mahavamsa, compiled for the serene joy and emotion of the pious.

CHAPTER XXV

THE VICTORY OF DUTTHAGAMANI

WHEN the king Dutthagamani had provided for his people and had had a relic put into his spear' he marched, with chariots, troops and beasts for riders, to Tissamaharama, and when he had shown favour to the brotherhood he said: 'I will go on to the land on the further side of the river to bring glory to the doctrine. Give us, that we may treat them with honour, bhikkhus who shall go on with us, since the sight of bhikkhus is blessing and protection for us.' As a penance the brotherhood allowed him five hundred ascetics; taking this company of bhikkhus with him the king marched forth, and when he had caused the road in Malaya leading hither to be made ready he mounted the elephant Kandula and, surrounded by his warriors, he took the field with a mighty host. With the one end yet in Mahagama the train of the army reached to Guttahalaka.

Arrived at Mahiyangana he overpowered the Damila Chatta. When he had slain the Damilas in that very place he came then to Ambatitthaka, which had a trench leading from the river, and (conquered) the Damila Titthamba; fighting the crafty and powerful foe for four months he (finally) overcame him by cunning,' since he placed his mother in his view. When the mighty man marching thence down (the river) had conquered seven mighty Damila princes in one day and had established peace, he gave over the booty to his troops. Therefore is (the place) called Khemäräma.

In Antarasobbha he subdued Mahakotta, in Dona Gavara, in Halakola Issariya, in Nalisobbha Nalika. In Dighabhayagallaka he subdued, in like manner, Dighabhaya; in Kacchatittha, within four months, he subdued Kapisisa. In Kotanagara he subdued Kota, then Halavahanaka, in Vahitta the Damila Vahittha and in Gamani (he subdued) Gamani, in Kumbagama Kumba, in Nandigama Nandika, Khanu in Khanugama but in Tamba and Unnama the two, uncle and nephew, named Tamba and Unnama. Jambu also did he subdue, and each village was named after (its commander.)

When the monarch heard (that it was said:) 'Not knowing their own army they slay their own people', he made this solemn declaration: 'Not for the joy of sovereignty is this toil of mine, my striving (has been) ever to establish the doctrine of the Sambuddha. And even as this is truth may the armour on the body of my soldiers take the colour of fire.' And now it came to pass even thus.

All the Damilas on the bank of the river who had escaped death threw themselves for protection into the city named Vijitanagara. In a favourable open country he pitched a camp, and this became known by the name Khandhavarapitthi.

Since the king, in order to take Vijitanagara, would fain put Nandhimitta to the test, he let loose Kandula upon him (once) when he saw him coming towards him. When the elephant came to overpower him, Nandhimitta seized with his hands his two tusks and forced him on his haunches.

Since Nandhimitta fought with the elephant the village built on the spot where (it came to pass) is therefore named Hatthipora.

When the king had (thus) put them both to the test he marched to Vijitanagara. Near the south gate befell a fearful battle between the warriors. But near the east gate did Velusumana, sitting on his horse, slay Damilas in great numbers.

The Damilas shut the gate and the king sent thither his men. Kandula and Nandhimitta and Suranimila, at the south gate, and the three, Mahasona, Gotha and Theraputta, at the three other gates did their (great) deeds. The city had three trenches, was guarded by a high wall, furnished with gates of wrought iron, difficult for enemies to destroy. Placing himself upon his knees and battering stones, mortar and bricks with his tusks did the elephant attack the gate of iron. But the Damilas who stood upon the gate-tower hurled down weapons of every kind, balls of red-hot iron and molten pitch. When the smoking pitch poured on his back Kandula, tormented with pains, betook him to a pool of water and dived there.

'Here is no sura-draught for thee, go forth to the destroying of the iron gate, destroy the gate!' thus said Gothambara to him. Then did the best of elephants again proudly take heart, and trumpeting he reared himself out of the water and stood defiantly on firm land.

The elephants' physician washed the pitch away and put on balm; the king mounted the elephant and, stroking his temples with his hand, he cheered him on with the words: 'To thee I give, dear Kandula, the lordship over the whole island of Lanka.' And when he had had choice fodder given to him, had covered him with a cloth and had put his armour on him and had bound upon his skin a seven times folded buffalo-hide and above it had laid a hide steeped in oil he set him free. Roaring like thunder he came, daring danger, and with his tusks pierced the panels of the gate and: trampled the threshold with his feet; and with uproar the gate crashed to the ground together with the arches of the gate. The crumbling mass from the gate-tower that fell upon the elephant's back did Nandhimitta dash aside, striking it with his arms. When Kandula saw his deed, in contentment of heart he ceased from the former wrath he had nursed since he (Nandhimitta) had seized him by the tusks.

That he might enter the town close behind him Kandula the best of elephants turned (to Nandhimitta) and looked at that warrior. But Nandhimitta thought: 'I will not enter (the town) by the way opened by the elephant' and with his arm did he break down the wall. Eighteen cubits high and eight usabhas long it crashed together. The (elephant) looked on Suranimila, but he too would not (follow in) the track but dashed forward, leaping the wall into the town. Gona also and Sona pressed forward, each one breaking down a gate. The elephant seized a cart-wheel, Mitta a waggon frame, Gotha a cocos-palm, Nimila his good sword, Mahasona a palmyra-palm, Theraputta his great club,' and thus, rushing each by himself into the streets, they shattered the Damilas there.

When the king in four months had destroyed Vijitanagara he went thence to Girilaka and slew the Damila Giriya.

Thence he marched to Mahelanagara that had a triple trench and was surrounded by an undergrowth of kadamba flowers, possessed but one gate and was hard to come at; and staying there four months the king subdued the commander of Mahela by a cunningly planned battle. Then nearing Anuradhapura the king pitched his camp south of the Kasamountain. When he had made a tank there in the month Jetthamūla he held a water-festival. There is to be found the village named Pajjotanagara.

When the king Elara heard that king Dutthagamani was come to do battle he called together his ministers and said: 'This king is himself a warrior and in truth many warriors (follow him). What think the ministers, what should we do?' King Elara's warriors, led by Dighajantu, resolved: 'Tomorrow will we give battle.' The king Dutthagamani also took counsel with his mother and by her counsel formed thirty-two bodies of troops. In these the king placed parasol-bearers and figures of a king; the monarch himself took his place in the innermost body of troops.

When Elara in full armour had mounted his elephant Mahāpabbata he came thither with chariots, soldiers and beasts for riders. When the battle began the mighty and terrible Dighajantu seized his sword and shield for battle, and leaping eighteen cubits up into the air and cleaving the effigy of the king with his sword, he scattered the first body of troops. When the mighty (warrior) had in this manner scattered also the other bodies of troops, he charged at the body of troops with which king Gamani stood. But when he began to attack the king, the mighty warrior Sūranimila insulted him, proclaiming his own name. Dighajantu thought: 'I will slay him,' and leaped into the air full of rage. But Sūranimila held the shield toward him as he alighted (in leaping). But Dighajantu thought: 'I will cleave him in twain, together with the shield,' and struck the shield with the sword. Then Sūranimila let go the shield. And as he clove (only) the shield thus released Dighajantu fell there, and Suranimila, springing up, slew the fallen (man) with his spear. Phussadeva blew his conch shell, the army of the Damilas was scattered; nay, Elara turned to flee and they slew many Damilas. The water in the tank there was dyed red with the blood of the slain, therefore it was known by the name Kulantavapi.

King Dutthagamani proclaimed with beat of drum: 'None but myself shall slay Elara.' When he himself, armed, had mounted the armed elephant Kandula he pursued Elara and came to the south gate (of Anuradhapura).

Near the south gate of the city the two kings fought; Elara hurled his dart, Gamani evaded it; he made his own elephant pierce (Elara's) elephant with his tusks and he hurled his dart at Elara; and this (latter) fell there, with his elephant.

When he had thus been victorious in battle and had united Lankā under one rule he marched, with chariots, troops and beasts for riders, into the capital. In the city he caused the drum to be beaten, and when he had summoned the people from a yojana around he celebrated the funeral rites for king Elara. On the spot where his body had fallen he burned it with the catafalque, and there did he build a monument and ordain worship. And even to this day the princes of Lanka, when they draw near to this place, are wont to silence their music because of this worship.

When he had thus overpowered thirty-two Damila kings Dutthagamani ruled over Lanka in single sovereignty.

When Vijitanagara was destroyed the hero Dighajantuka had told Elara of the valour of his nephew, and to this nephew named Bhalluka he had sent a message to come hither. When Bhalluka had received (the message) from him he landed here, on the seventh day after the day of the burning of Elara, with sixty thousand men.

Although he heard of the king's death after he had landed yet, from shame, with the purpose: 'I will do battle,' he pressed on from Mahatittha hither.' He pitched his camp near the village Kolambahalaka.

When the king heard of his coming he marched forth to battle in full panoply of war, mounted on the elephant Kandula, with warriors mounted on elephants, horses and chariots, and with foot-soldiers in great numbers.

Ummadaphussadeva, who was the best archer in all the island (followed) armed with the five weapons, and the rest of the heroes followed him (also). While the raging battle went forward Bhalluka in his armour came at the king there; but Kandula, the king of elephants, to weaken his onslaught, yielded his ground quite slowly and the army with him drew also back quite slowly. The king said: 'Aforetime in twenty-eight battles he has never retreated, what may this be, Phussadeva?' And he answered: 'Victory lies behind us, O king; looking to the field of victory the elephant draws back, and at the place of victory he will halt.' And when the elephant had retreated he stood firm beside (the shrine of) the guardian god of the city within the precincts of the Mahavihara.

When the king of elephants had halted here the Damila Bhalluka came toward the king in that place and mocked at the ruler of the land. Covering his mouth with his sword the king returned insult for insult. 'I will send (an arrow) into the king's mouth,' thought the other, and he let fly an arrow. The arrow struck on the sword-blade and fell to the ground. And Bhalluka, who thought 'He is struck in the mouth,' uttered a shout for joy. But the mighty Phussadeva sitting behind the king, let fly an arrow into his mouth wherewith (as the arrow passed) he lightly touched the king's ear-ring. And since he made him thus to fall with his feet toward the king, he let fly yet another arrow at the falling man and struck him in the knee; and making him (now) to turn with his head toward the king, thus with swift hand he brought him down.' When Bhalluka had fallen a shout of victory went up.

To make known his fault Phussadeva himself forthwith cut off the lobe of his own ear and showed the king the blood streaming down. When the king saw this he asked: 'What does this mean?' 'I have carried out the royal justice upon myself,' he said (in answer) to the ruler of the land. And to the question: 'What is thy guilt?' he answered: 'Striking thy ear-ring.' 'Why hast thou done this, my brother, taking as guilt that which was no guilt?' replied the great king, and in gratitude he said moreover: 'Great shall be thy honourable guerdon, even as thy arrow.'

When the king, after winning the victory, had slain all the Damilas he went up on the terrace of the palace, and when, in the royal chamber there in the midst of the dancers and ministers, he had sent for Phussadeva's arrow and had set it in the ground with the feathered end uppermost, he covered the dart over and over with kahapanas poured forth upon it, and these he forthwith caused to be given to Phussadeva.

Sitting then on the terrace of the royal palace, adorned, lighted with fragrant lamps and filled with many a perfume, magnificent with nymphs in the guise of dancing-girls, while he rested on his soft and fair couch, covered with costly draperies, he, looking back upon his glorious victory, great though it was, knew no joy, remembering that thereby was wrought the destruction of millions (of beings).

When the arahants in Piyangudipa knew his thought they sent eight arahants to comfort the king. And they, coming in the middle watch of the night, alighted at the palace-gate. Making known that they were come thither through the air they mounted to the terrace of the palace.

The great king greeted them, and when he had invited them to be seated and had done them reverence in many ways he asked the reason of their coming. 'We are sent by the brotherhood at Piyangudipa to comfort thee, O lord of men.'

And thereon the king said again to them: 'How shall there be any comfort for me, O venerable sirs, since by me was caused the slaughter of a great host numbering millions?'

'From this deed arises no hindrance in thy way to heaven. Only one and a half human beings have been slain here by thee, O lord of men. The one had come unto the (three) refuges, the other had taken on himself the five precepts Unbelievers and men of evil life were the rest, not more to be esteemed than beasts. But as for thee, thou wilt bring glory to the doctrine of the Buddha in manifold ways; therefore cast away care from thy heart, O ruler of men!'

Thus exhorted by them the great king took comfort. When he had bidden them farewell and had given them leave to depart belay down again and thought: 'Without the brotherhood you shall never take a meal,' thus our mother and father have caused to swear us in our boyhood at the meal. Have I ever eaten anything whatsoever without giving to the brotherhood of bhikkhus?' Then he saw that he had, all unthinkingly, eaten pepper in the pod, at the morning meal, leaving none for the brotherhood; and he thought: 'For this I must do penance.'

Should a man think on the hosts of human beings murdered for greed in countless myriads, and should he carefully keep in mind the evil (arising from that), and should he also very carefully keep in mind the mortality as being the murderer of all, then will he, in this way, shortly win freedom from suffering and a happy condition.

Here ends the twenty-fifth chapter, called 'The Victory of Dutthagamani', in the Mahavamsa, compiled for the serene joy and emotion of the pious.

CHAPTER XXVI

THE CONSECRATING OF THE MARICAVATTI VIHARA

WHEN that king of high renown had united Lañkā in one kingdom he distributed places of honour to his warriors according to their rank. The warrior Theraputtabhaya would not have that which was allotted to him, and being asked:

‘Wherefore?’ he answered: ‘It is war.’ And questioned (yet again): ‘When a single realm is created what war is there?’ he answered: ‘I will do battle with those rebels, the passions, (battle) wherein victory is hard to win.’ Thus said he, and again and again the king sought to restrain him. When he had entreated again and again he took the pabbajja with the king's consent. After taking the pabbajja he attained in time to arahantship, and he lived in the midst of five hundred (bhikkhus) who had overcome the asavas.

When the week of the festival of kingship was gone by the fearless king Abhaya, who had carried out the consecration with great pomp, went to the Tissa-tank, that was adorned according to the festival custom, to hold festival plays there and to observe the tradition of crowned kings.

All that had been made ready for the king and hundreds of offerings did they place on the spot where the Maricavatti vihara (afterwards stood). There in the very place where the thūpa (afterwards) stood the king's people who carried the spear planted the splendid spear with the relic. When the king had disported himself in the water the whole day through, together with the women of the harem, he said, in the evening: ‘We will go hence; carry the spear before us.’

And the people entrusted with (this duty) could not move the spear from its place; and the king's soldiers came together and brought offerings of perfumes and flowers. When the king saw this great miracle, glad at heart he appointed sentinels there, and after he had returned forthwith into the city he built a cetiya in such wise that it enclosed the spear and founded a vihāra that enclosed the thūpa.

In three years the vihara was finished and the ruler of men called the brotherhood together to hold the festival (on the consecration) of the monastery. A hundred thousand bhikkhus and ninety thousand bhikkhunis were gathered together there. Then in this assembly the king spoke thus to the brotherhood: ‘Without a thought of the brotherhood, venerable sirs, I ate pepper in the pod. Thinking: This shall be my act of expiation, I have built the pleasant Maricavatti vihara, together with the cetiya. May the brotherhood accept it!’ With these words he poured forth the (ceremonial) water of a gift and piously gave the monastery to the brotherhood. When he had set up a great and beautiful hall in the vihāra and round about it, he commanded that lavish gifts should be given there to the brotherhood. The hail was so planned that stakes were set even in the water of the Abhayatank, what need of further words to speak of the remaining space (covered)?

When the ruler of men had given food, drink and so forth, for a week, he offered as a gift the whole of the costly necessities for samanās. These necessities began with a cost of a hundred thousand (kahapanās) and ended with a cost of a thousand. All this did the brotherhood receive. The money that was spent there in gratitude by the wise king, who was a hero in battle as in largess, whose pure heart was filled with faith in the Three Gems, who desired to raise the (Buddha's) doctrine to glory, (that was spent) to honour the Three Gems, beginning with the building of the thūpa and ending with the festival of the vihāra, (all this money), leaving aside the rest of the priceless (gifts), is reckoned as but one less than twenty kotis.

Treasures which, in truth, bear on them the blot of the five faults become, if they be acquired by people who are gifted with special wisdom, possessed of the five advantages ; therefore let the wise man strive to have them thus.

Here ends the twenty-sixth chapter, called 'The Consecrating of the Maricavatti-vihāra', in the Mahāvamsa, compiled for the serene joy and emotion of the pious.

CHAPTER XXVII

THE CONSECRATING OF THE LOHAPASADA

HEREUPON the king called to mind the tradition known to all, and duly handed down: `The theras rich in merit, ever intent on meritorious works, who formed his resolves in wisdom, who converted the island did, as is known, speak thus to the king, my ancestor: "Thy descendant, the king Dutthagamani, the wise, will hereafter found the Great Thüpa, the splendid Sonnamali a hundred and twenty cubits in height, and an uposatha-house, moreover, adorned with manifold gems, making it nine stories high, namely the Lohapasada."

Thus thought the ruler of the land, and finding, when he made search, a gold plate kept in a chest and laid by in the palace with such a written record thereon, he commanded that the inscription be read aloud: `When one hundred and thirty-six years have run their course, in future time will Kakavanna's son, the ruler of men, Dutthagamani, build this and that in such and such wise.' When the king had heard this read he uttered a cry of joy and clapped his hands. Then early in the morning he went to the beautiful Mahamegha-park, and when he had arranged a gathering together of the brotherhood of the bhikkhus he said to them: `I will build for you a pasada like to a palace of the gods. Send to a celestial palace' and make me a drawing of it.' The brotherhood of the bhikkhus sent thither eight (theras) who had overcome the asavas.

In the time of the sage Kassapa a brahman named Asoka, who had set out eight ticket-meals (to be apportioned) to the brethren, commanded his serving-woman named Birani:

`Give of this continually.' When she had given these gifts faithfully her whole life long she left this (world) and was reborn as a lovely maiden in a gleaming palace, floating in the air, (and she was) continually served by a thousand nymphs. Her gem-palace was twelve yojanas high and measured forty-eight yojanas round about; it was adorned with a thousand jutting window-chambers, nine-storied and provided with a thousand chambers, gleaming with light, four-sided, with a thousand shell-garlands and with windows as eyes and provided with a vedikā (adorned) with a network of little bells. In the middle of the (building) was the beautiful Ambalathika-pasada, visible from every side, bright with pennons hung out. When the theras, going to the heaven of the thirty-three (gods), saw that (palace) they made a drawing of it with red arsenic upon a linen cloth, and they returned, and being arrived they showed the linen to the brotherhood. The brotherhood took the linen and sent it to the king. When the king full of joy saw it he went to the splendid Arāma and caused the noble Lohapasada to be built after the drawing.

At the time that the work was begun the generous (king) commanded that eight hundred thousand gold pieces should be placed at each of the four gates; moreover, at each gate he commanded them to lay a thousand bundles of garments and many pitchers filled with ball-sugar, oil, sugar-dust, and honey, and proclaiming, `No work is to be done here

without reward,' he had the work done (by the people) appraised, and their wage given to them.

The pasada was four-sided, (measuring) on each side a hundred cubits, and even so much in height. In this most beautiful of palaces there were nine stories, and in each story a hundred window-chambers. All the chambers were overlaid with silver and their coral vedikas were adorned with manifold precious stones, gay with various gems were the lotusflowers on the (vedikas) and they (the vedikas) were surrounded with rows of little silver bells.

A thousand well-arranged chambers were in the pasada, overlaid with various gems and adorned with windows. And since he heard of Vessavana's chariot which served as a car for the women, he had a gem-pavilion set up in the middle (of the palace) fashioned in like manner. It was adorned with pillars consisting of precious stones, on which were figures of lions, tigers, and so forth, and shapes of devaths; a bordering of pearl network ran round the edge of the pavilion and thereon was a coral vedikā of the kind that has been described above.

Within the pavilion, gaily adorned with the seven gems, stood a shining beauteous throne of ivory with a seat of mountain-crystal, and in the ivory back (was fashioned) a sun in gold, a moon in silver, and stars in pearls, and lotus-blossoms made of various gems were fitly placed here and there and Jataka-tales in the same place' within a festoon of gold.

On the exceedingly beautiful throne covered with costly cushions was placed a beautiful fan of ivory, gleaming (magnificently), and a white parasol with a coral foot, resting on mountain-crystal and having a silver staff, shone forth over the throne. On it, depicted in the seven gems, were the eight auspicious figures and rows of figures of beasts with jewels and pearls in between; and rows of little silver bells were hung upon the edge of the parasol. Palace, parasol, throne, and pavilion were beyond price.

Costly beds and chairs, according to rank, and carpets and coverlets of great price did he command them to spread about. The rinsing-vessel and the ladle (belonging thereto) were even of gold; what need then to speak of the other utensils in the palace? Surrounded by a beautiful enclosure and provided with four gateways the pasada gleamed in its magnificence like the ball in the heaven of the thirty-three (gods). The pasada was covered over with plates of copper, and thence came its name `Brazen palace'.

When the Lohapasada was ready the king assembled the brotherhood, and the brotherhood came together as at the consecration-festival of the Maricavatti (vihara). Those bhikkhus who were yet simple folk stood on the first story, those learned in the tipitaka on the second, but those who had entered on the path of salvation and the others (stood) each on one of the third and higher stories,' but the arahants stood on those four stories that were highest of all

When the king had bestowed the pasada on the brotherhood, after pouring forth the (ceremonial) water of presentation, he commanded, as before, a lavish gift of alms for a

week. That which was spent by the generous king for the pasada, leaving aside all that which was beyond price, is reckoned at thirty kotis.

The wise who consider how marvellously precious is the giving of alms, while the gathering together of treasures (for oneself) is worthless, give alms lavishly, with a mind freed from the fetters (of lust), mindful of the good of beings.

Here ends the twenty-seventh chapter, called 'the Consecrating of the Lohapasada', in the Mahavamsa, compiled for the serene joy and emotion of the pious.

CHAPTER XXVIII

THE OBTAINING OF THE WHEREWITHAL TO BUILD THE GREAT THUPA

SPENDING a hundred thousand (pieces of money) the king hereupon commanded a great and splendid ceremony of gift for the great Bodhi-tree. As he then, when entering the city, saw the pillar of stone raised upon the place of the (future) thüpa and remembered the old tradition, he became glad, thinking: 'I will build the Great Thupa.' Then he mounted the high terrace (of his palace), and when he had taken his repast and had lain down he thought thus: 'At the conquering of the Damilas this people was oppressed by me. It is not possible to levy a tax; yet if without a tax I build the Great Thüpa how shall I be able to have bricks duly made?'

As he thus reflected the devath of the parasol observed his thought, and thereupon arose a tumult among the gods; when Sakka was aware of this he said to Vissakamma: 'King Gamani has been pondering over the bricks for the cetiya: Go thou a yojana from the city near the Gambhirariver and prepare the bricks there.'

Thus commanded by Sakka, Vissakamma came hither and prepared the bricks in that very place.

In the morning a huntsman there went into the forest with his dogs; the devatä of the place appeared to the huntsman in the form of an iguana. The hunter pursued it, and when he came (to the place) and saw the bricks, and when the iguana vanished there, he thought: 'Our king intends to build the Great Thupa; here is an aid there to!' Thereupon he went and told (this thing). When the king, to whom hispeople's good was dear, heard his welcome words he, glad at heart, bestowed on him a rich guerdon.

In a north-easterly direction from the city, at a distance of three yojanas and near Acaravithigama, on a plain covering sixteen karisas (of land) there appeared nuggets of gold of different sizes; the greatest measured a span, the least were of a finger's measure. When the dwellers in the village saw the earth full of gold, they put some of it into a gold vessel and went and told the king of this matter.

On the east side of the city, at a distance of seven yojanas, on the further bank of the river and near Tambapittha, copper appeared. And the dwellers in the village there put the nuggets of copper into a vessel, and when they had sought the king they told him this matter.

In a south-easterly direction from the city, four yojanas distant, near the village of Sumanavapi many precious stones appeared. The dwellers in the village put them, mingled with sapphires and rubies, into a vessel and went and showed them to the king.

In a southerly direction from the city, at a distance of eight yojanas, silver appeared in the Ambatthakola-cave. A merchant from the city, taking many waggons with him, in order

to bring ginger and so forth from Malaya, had set out for Malaya. Not far from the cave he brought the waggons to a halt and since he had need of wood for whips he went up that mountain. As he saw here a branch of a bread-fruit-tree, bearing one single fruit as large as a waterpitcher, and dragged down by the weight of the fruit, he cut the (fruit) which was lying on a stone away from the stalk with his knife, and thinking: 'I will give the first (produce as alms),' with faith he announced the (meal) time. And there came thither four (theras) who were free from the asavas. When he had greeted them gladly and had invited them with all reverence to be seated, he cut away the rind around the stalk with his knife and tore out the bottom (of the fruit), and pouring the juice which filled the hollow forth into their bowls he offered them the four bowls filled with fruit-juice. They accepted them and went their way. Then he yet again announced the (meal) time. Four other theras, free from the asavas, appeared before him. He took their alms-bowls and when he had filled them with the kernels of the bread-fruit he gave them back. Three went their way, but one did not depart. In order to show him the silver he went further down and seating himself near the cave he ate the kernels. When the merchant also had eaten as he wished of the kernels that were left, and had put the rest in a bundle, he went on, following the track of the thera, and when he saw the thera he showed him the (usual) attentions. The thera opened a path for him to the mouth of the cavern: 'Go thou now also on this path, lay brother!' When he had done reverence to the thera he went that way and saw the cave. Standing by the mouth of the cave and seeing the silver he struck upon it with his axe, and when he knew it to be silver he took a lump of the silver and went to his freight-waggons. Then leaving the waggons behind and taking the lump of silver with him the excellent merchant went in haste to Anuradhapura and told the king of this matter, showing him the silver.

In a westerly direction from the city, at a distance of five yojanas, near the landing-place Uruvela, pearls in size like to great myrobalan fruits, mingled with coral, six waggonloads, came forth to the dry land. Fishermen who saw them piled them together in a heap, and taking the pearls together with coral in a vessel they went to the king and told him of this matter.

In a northerly direction from the city, at a distance of seven yojanas, in a cave opening on the Pelivapikagama tank, above on the sand, four splendid gems had formed in size like to a small mill-stone, in colour like flax-flowers, (radiantly) beautiful. When a hunter with his dogs saw these he came to the king and told him: 'I have seen precious stones of such and such a kind.'

The lord of the land, rich in merit, heard, on one and the same day, that the bricks and the other (treasures) had appeared for the Great Thüpa. Glad at heart he bestowed due reward upon those people, and appointing them forthwith as watchers he had the treasures all brought to him.

Merit, that a man has thus heaped up with believing heart, careless of insupportable ills of the body, brings to pass hundreds of results which are a mine of happiness; therefore one must do works of merit with believing heart.

Here ends the twenty-eighth chapter, called 'the Obtaining of the wherewithal to build the Great Thupa', in the Mahavamsa, compiled for the serene joy and emotion of the pious.

CHAPTER XXIX

THE BEGINNING OF THE GREAT THUPA

WHEN the wherewithal to build was thus brought together he began the work of the Great Thupa on the full-moon day of the month Vesakha, when the Visakha-constellation had appeared. When he had ordered to take away the stone pillar the lord of the land had the place for the thüpa dug out to a depth of seven to make it firm in every way. Round stones that he commanded his soldiers to bring hither did he cause to be broken with hammers, and then did he, having knowledge of the right and the wrong ways, command that the crushed stone, to make the ground firmer, be stamped down by great elephants whose feet were bound with leather.

The fine clay that is to be found on the spot, for ever moist, where the heavenly Ganga falls down (upon the earth) (on a space) thirty yojanas around, is called because of its fineness, 'butter-clay.' Samaneras who had overcome the asavas, brought the clay hither from that place. The king commanded that the clay be spread over the layer of stones and that bricks then be laid over the clay, over these a rough cement and over this cinnabar, and over this a network of iron, and over this sweet-scented marumba that was brought by the samaneras from the Himalaya. Over this did the lord of the land command them to lay mountain-crystal. Over the layer of mountain-crystal he had stones spread; everywhere throughout the work did the clay called butter-clay serve (as cement). With resin of the kapittha -tree,' dissolved in sweetened water, the lord of chariots laid over the stones a sheet of copper eight inches thick, and over this, with arsenic dissolved in sesamum-oil, (he laid) a sheet of silver seven inches thick.

When the king, glad at heart, had thus had preparation made upon the spot where the Great Thüpa was to be built, he arranged, on the fourteenth day of the bright half of the month Asalha, an assembly of the brotherhood of the bhikkhus, and spoke thus: 'To-morrow, venerable sirs, I shall lay the foundation-stone of the Great Cetiya. Then let our whole brotherhood assemble here, to the end that a festival may be held for the Buddha, mindful of the weal of the people; and let the people in festal array, with fragrant flowers and so forth, come to-morrow to the place where the Great Thupa will be built.'

He entrusted ministers with the adorning of the place of the cetiya. Commanded by the lord of men, they, filled with deep reverence for the Sage (Buddha), adorned the place in manifold ways. The whole city also and the streets leading thither did the king command to be adorned in manifold ways. On the following morning he placed at the four gates of the city many barbers and servants for the bath and for cutting the-hair, clothes likewise and fragrant flowers and sweet foods (did) the king (place there) for his people's good, he who rejoiced in the people's welfare. Taking, according to their wish, the things thus put before them, townsfolk and country-people went to the place of the thüpa.

The king supported, in order of their rank, by many ministers, richly clothed as befitted their office, surrounded by many dancers richly clothed like to celestial nymphs, (be

himself) being clad in his state-vestment, attended by forty thousand men, while around him crashed the music (he being) glorious as the king of the gods; in the evening he who had knowledge of fit and unfit places went to the place of the Great Thupa, delighting the people (with the sight). A thousand and eight waggon-loads of clothes rolled in bundles did the king place in the midst, and on the four sides he had clothes heaped up in abundance; and moreover he had honey, clarified butter, sugar and so forth set (there) for the festival.

From various (foreign) countries also did many bhikkhus come hither; what need to speak of the coming of the brotherhood living here upon the island? With eighty thousand bhikkhus from the region of Rajagaha came the thera Indagutta, the head of a great school. From Isipatana came the great thera Dhammasena with twelve thousand bhikkhus to the place of the cetiya.

With sixty thousand bhikkhus came hither the great thera Piyadassi from the Jetarama-vihara. From the Mahavana (monastery) in Vesali came the thera Urubuddharakkhita with eighteen thousand bhikkhus. From the Ghositarama in Kosambi came the thera Urudbamarakkhita with thirty thousand bhikkhus. From the Dakkhinagiri in Ujjeni came the thera Urusamgharakkhita with forty thousand ascetics.

With a hundred and sixty thousand bhikkhus came the thera named Mittinna from the Asokarama in Puppapura. From the Kasmira country came the thera Utinna bringing with him two hundred and eighty thousand bhikkhus. The wise Mahadeva came from Pallavabhogga with four hundred and sixty thousand bhikkhus, and from Alasanda the city of the Yonas came the thera Yonamahadhammarakkhita with thirty thousand bhikkhus. From his dwelling by the road through the Vinjha forest mountains, came the thera Uttara with sixty thousand bhikkhus.

The great thera Cittagutta came hither from the Bodhimanda-vihara with thirty thousand bhikkhus. The great thera Candagutta came hither from the Vanavasa country with eighty thousand ascetics. The great thera Suriyagutta came from the great Kelasa-vihara with ninety-six thousand bhikkhus. As for the number of the bhikkhus dwelling in the island who met together from every side, no strict account has been handed down by the ancients. Among all these bhikkhus who were met in that assembly those alone who had overcome the āsavas, as it is told, were ninety-six kotis

These bhikkhus stood according to their rank around the place of the Great Thupa, leaving in the midst an open space for the king. As the king stepped into this (space) and saw the brotherhood of bhikkhus standing thus he greeted them joyfully, with believing heart; when he had then duly offered them fragrant flowers and had passed round them three times, turning to the left, he went into the midst, to the consecrated place of the 'filled pitcher'. Then forthwith uplifted by the power of pure gladness he, devoted to the welfare of the beings, commanded that the pure turning staff (for tracing the circular boundary), made of silver and secured (by means of a rope) to a post of gold, be grasped by a minister of noble birth, well attired and in festival array, and, being resolved to allot a great space for the cetiya, he ordered him to walk round (with the turning staff in his

hands) along the ground already prepared. But the great thera of wondrous power named Siddhattha, the far-seeing, prevented the king as he did this. Reflecting: 'If our king shall begin to build so great a thupa death will come upon him, ere the thūpa be finished; moreover, so great a thupa will be hard to repair,' he, looking to the future, prevented (the measuring of) that great dimension. In agreement with the brotherhood and from reverence toward the thera, the king, though he would fain have made (the thupa) great, hearkened to the thera's word and did, according to the thera's instruction, allot a moderate space for the cetiya, that the (foundation) stones might be laid.

Eight vases of silver and eight (vases) of gold did he, with tireless zeal, place in the midst, and in a circle around these he placed a thousand and eight new vases, and likewise (around each of these) a hundred and eight garments.' Eight splendid bricks did he lay, each one apart by itself. When he then had commanded an official chosen for this and adorned in every way to take one of them, he laid on the east side, which had been prepared with many ceremonies, the first foundation stone, solemnly, upon the sweet-smelling clay.

When jasmine-flowers had been offered on that spot an earthquake came to pass. And he caused the other seven (stones) to be laid by seven (other) ministers and ceremonies (of consecration) to be carried out. Thus he caused the stones to be laid on the day appointed, the fifteenth uposatha day in the bright half of the month Asalha.

When he had reverentially greeted the four great theras who were free from the asavas, who stood there at the four heavenly quarters, and when he had honoured them with gifts he came in due course, greatly rejoicing, to the north-east side, and when he (here) had greeted the great thera Piyadassi, who was free from the asavas, he took his place near him. Exalting the festival ceremony there this thera preached the true doctrine to him; the preaching of the thera was rich in blessing for the people. The conversion of forty thousand to the true doctrine took place, and (yet) forty thousand (more) became partakers in the fruit of entering into the path of salvation. A thousand lay-folk became even such as have but one (earthly) existence before them, a thousand became such as have no other (earthly) existence (to come), and a thousand also became arahants.' Eighteen thousand bhikkhus and fourteen thousand bhikkhunis attained to arahantship.

Even so may every one whose heart is inclined to (faith in) the Three Gems, knowing that by a benefactor of mankind, whose heart is set on generous giving, the highest blessing is brought to pass for the world, strive toward the attainment of many virtues, as faith and so forth.

Here ends the twenty-ninth chapter, called 'The beginning of the Great Thupa', in the Mahavamsa, compiled for the serene joy and emotion of the pious.

CHAPTER XXX

THE MAKING OF THE RELIC-CHAMBER

WHEN the great king had reverentially greeted the whole brotherhood he invited them, saying: 'Even till the cetiya is finished accept ye alms from me.' The brotherhood would not consent; when he then by degrees' prayed (them to accept) for a week he won acceptance, for one week, by the half of the bhikkhus. When he had obtained this from them he, satisfied, had pavilions set up in eighteen places around the place of the thupa and commanded there, for one week, lavish gifts to the brotherhood. Then he gave the brotherhood leave to depart.

Thereupon commanding that the drums be beaten he called the master-builders together with all speed; in number they were five hundred. And one of them answered the king, on his asking: 'How wilt thou make (the thupa)?' 'Taking a hundred workmen I will use one waggon-load of sand in one day.'

The king rejected him. Thereon they offered (to work with) one half less and yet one half less again, and (at last with) two ammanas of sand. These four master-builders also did the king reject. Then an experienced and shrewd masterbuilder said to the king: 'I shall pound (the sand) in a mortar, and then, when it is sifted, have it crushed in the mill and (thus will use) one ammana (only) of sand.'

And on these words the lord of the land, whose courage was like to Indra's, consented, with the thought: There will be no grass nor any such thing on our cetiya, and he questioned him saying: 'In what form wilt thou make the cetiya?' At that moment Vissakamma entered into (and possessed) him. When the master-builder had had a golden bowl filled with water, he took water in his hand and let it fall on the surface of the water. A great bubble rose up like unto a half-globe of crystal. He said: 'Thus will I make it.' And well-pleased the king bestowed on him a pair of garments worth a thousand (pieces of money) and ornamented shoes and twelve thousand kahapanas.

'How shall I have the bricks transported without laying burdens on the people?' Thus pondered the king in the night-time; when the gods were aware of this they brought night after night bricks to the four gates of the cetiya and laid them down there, always as many as sufficed for one day. When the king heard this, glad at heart, he began work on the thupa. And he made it known: 'Work shall not be done here without wage.' At every gate he commanded to place sixteen hundred thousand kahapanas, very many garments, different ornaments, solid and liquid foods and drink withal, fragrant flowers, sugar and so forth, as well as the five perfumes for the mouth.

'Let them take of these as they will when they have laboured as they will.' Observing this command the king's work-people allotted (the wages).

A bhikkhu who wished to take part in the building of the thupa took a lump of clay which he himself had prepared, went to the place of the cetiya, and deceiving the king's work-people, he gave it to a workman. So soon as he received it he knew what it was, perceiving the bhikkhu's design.

A dispute arose there. When the king afterwards heard this he came and questioned the workman.

‘Sire, with flowers in the one hand the bhikkhus are used to give me a piece of clay with the other; but I can only know (just so much) whether he be a bhikkhu from another land or of this country, Sire.’

When the king heard this word he appointed an overseer to show him the ascetic who had offered the lump of clay. The other showed him to the overseer and he told the king. The king had three pitchers with jasmine-blossoms placed in the courtyard of the sacred Bodhi-tree and bade the overseer give them to the bhikkhu. When the bhikkhu, observing nothing, had offered them, the overseer told him this while he yet stood there. Then did the ascetic understand.

A therā living in Piyaṅgalla in the Koththivala district, who also wished to take part in the work of building the cetiya and who was a kinsman of that brick-worker, came hither and when he had made a brick in the size (such as was used there) after having learned (the exact measure) he, deceiving the work-people, gave it to the workman. This man laid it on its place (in the thupa), and a quarrel arose (on this matter). When the king knew this he asked: ‘Is it possible to recognize the brick?’ Although the workman knew it, he answered the king: ‘It is impossible.’ To the question:

‘Dost thou know the therā?’ he answered: ‘Yes.’ So that he might be made known the king placed an overseer near him. When the overseer had thereby come to know him he went, with the king's consent, and visited the therā in the Katthahala-parivena and spoke with him; and when he had learned the day of the therā's departure and the place whither he was going, and had said to him: ‘I am going with thee to thy village,’ he told the king all. The king commanded that a pair of garments, worth a thousand (pieces of money), and a costly red coverlet be given to him, and when he had (also) commanded to give him many things used by samanas, and sugar and a nali of fragrant oil withal, he laid his command upon him.

He went with the therā, and when Piyaṅgallaka was in sight he made the therā sit down in a cool shady place where there was water, and when he had given him sugar-water and had rubbed his feet with fragrant oil and put sandals upon them, he gave him the necessaries (saying): ‘For the therā who visits my house have I brought these with me, but the two garments for my son. All this do I give to thee now.’ When with these words he had given those (necessaries) to the therā who, after receiving them, set out again upon his journey, he, taking leave of (the therā), told him, in the king's words, the king's command.

While the Great Thupa was built, people in great numbers who laboured for wages, being converted to the faith, went to heaven. A wise man who perceives that only by inner faith in the Holy One is the way to heaven found, will therefore bring offerings to the thupa.

Two women, who since they had also laboured here for hire, were re-born in the heaven of the thirty-three (gods), pondered when the thupa was finished, upon what they had formerly done, and when they both became aware of the reward of their deeds, they took fragrant flowers and came to do reverence to the thupa with offerings. When they had offered the fragrant flowers they did homage to the cetiya. At this moment came the thera Mahasiva who dwelt in Bhätivaka (with the thought): 'I will pay homage by night to the Great Thupa.' As he, leaning against a great sattapanna-tree, saw those women and without letting himself be seen stood there gazing at their marvellous splendour, he, when their adoration was ended asked them:

'Here the whole island shines with the brightness of your bodies; what works have ye done that ye have passed from this world into the world of gods?' The devatas told him of the work done by them in the (building of the) Great Thupa; thus does faith in the Tathagata bring a rich reward.

The three terraces for the flower-offerings to the thupa did the theras of miraculous power cause to sink down so soon as they were laid with bricks, making them equal to the surface of the soil. Nine times did they cause them to sink down when they were laid. Then the king called together an assembly of the brotherhood of bhikkhus. Eighty thousand bhikkhus assembled there. The king sought out the brotherhood, and when he had paid homage to them with gifts and had reverentially greeted them he asked the reason of the sinking down of the bricks. The brotherhood answered: 'In order that the thupa may not sink down of itself was this thipg done by the bhikkhus of miraculous power, O great king; they will do it no more, make no alteration and finish the Great Thüpa.'

When the king heard this, glad at heart he caused the work on the thüpa to be continued. For the ten flower-terraces ten kotis of bricks (were used). The brotherhood of bhikkhus charged the two samaneras, Uttara and Sumana, saying: 'Bring hither, to (make) the relic-chamber in the cetiya, fat-coloured stones.' And they set out for (the land of) the Northern Kurus and brought from thence six massive fat-coloured stones measuring eighty cubits in length and breadth, bright as the sun, eight inches thick and like to ganthi blossoms. When they had laid one on the flower terrace in the middle and had disposed four (others) on the four sides, in the fashion of a chest, the (theras) of wondrous might placed the sixth, to serve (afterwards) as a lid, upon the east side, making it invisible.

In the midst of the relic-chamber the king placed a bodhi tree made of jewels, splendid in every way. It had a stem eighteen cubits high and five branches; the root, made of coral, rested on sapphire. The stem made of perfectly pure silver was adorned with leaves made of gems, had withered leaves and fruits of gold and young shoots made of coral. The eight auspicious figures were on the stem and festoons of flowers and beautiful rows of fourfooted beasts and rows of geese. Over it, on the border of a beautiful canopy, was a

network of pearl bells and chains of little golden bells and bands here and there. From the four corners of the canopy hung bundles of pearl strings each worth nine hundred thousand (pieces of money). The figures of sun, moon and stars and different lotus-flowers, made of jewels, were fastened to the canopy. A thousand and eight pieces of divers stuffs, precious and of varied colours, were hung to the canopy. Around the bodhi-tree ran a vedika made of all manner of jewels; the pavement within was made of great myrobalanpearls.

Rows of vases (some) empty and (some) filled with flowers made of all kinds of jewels and filled with four kinds of fragrant water were placed at the foot of the bodhi-tree. On a throne, the cost whereof was one koti, erected to the east of the bodhi-tree, he placed a shining golden Buddha image seated. The body and members of this image were duly made of jewels of different colours, beautifully shining. Mahabrahma stood there holding a silver parasol and Sakka carrying out the consecration with the Vijayuttara shell, Pancasikha with his lute in his hand, and Kalanaga with the dancing -girls, and the thousand-handed Mara with his elephants and train of followers. Even like the throne to the east (other) thrones were erected, the cost of each being a koti, facing the other seven regions of the heavens. And even thus, so that the bodhi-tree was at the head, a couch was placed, also worth one koti, adorned with jewels of every kind.

The events during the seven weeks he commanded them to depict duly here and there in the relic chamber, and also the prayer of Brahma, the setting in motion the wheel of the doctrine, the admission of Yasa into the order, the pabbajja of the Bhaddavaggiyas and the subduing of the jatilas; the visit of Bimbisāra and the entry into Rajagaha, the accepting of the Veluvana, the eighty disciples,' the journey to Kapilavatthu and the (miracle of the) jewelled path in that place, the pabbajjā of Rahula and Nanda, the accepting of the Jetavana, the miracle at the foot of the mango-tree, the preaching in the heaven of the gods, the miracle of the descent of the gods, and the assembly with the questioning of the thera, the Mahasamayasuttanta, and the exhortation to Rahula, the Mahamahgalasutta, and the encounter with (the elephant) Dhanapala; the subduing of the (yakkha) Alavaka, of the (robber) Anguli mala and the (naga-king) Apalala,' the meeting with the Parayanakas, the giving-up of life, the accepting of the dish of pork, and of the two gold-coloured garments, the drinking of the pure water, and the Parinibbana itself; the lamentation of gods and men, the revering of the feet by the thera, the burning (of the body), the quenching of the fire, the funeral rites in that very place and the distributing of the relics by Dona.' Jatakas also which are fitted to awaken faith did the noble (king) place here in abundance. The Vessantarajataka he commanded them to depict fully, and in like manner (that which befell beginning at the descent) from the Tusitaheaven even to the Bodhi-throne.'

At the four quarters of the heaven stood the (figures of) the four Great kings, and the thirty-three gods and the thirty-two (celestial) maidens and the twenty-eight chiefs of the yakkhas; but above these devas raising their folded hands, vases filled with flowers likewise, dancing devatas and devatas playing instruments of music, devas with mirrors in their hands, and devas also bearing flowers and branches, devas with lotus-blossoms and so forth in their hands and other devas of many kinds, rows of arches made of gems

and (rows) of dhammacakkas; rows of sword-bearing devas and also devas bearing pitchers. Above their heads were pitchers five cubits high, filled with fragrant oil, with wicks made of dukūla fibres continually alight. In an arch of crystal there was in each of the four corners a great gem and (moreover) in the four corners four glimmering heaps of gold, precious stones and pearls and of diamonds were placed. On the wall made of fat-coloured stones sparkling zig-zag lines were traced, serving as adornment for the relic-chamber. The king commanded them to make all the figures here in the enchanting relic-chamber of massive wrought gold.

The great thera Indagutta, who was gifted with the six supernormal faculties, the most wise, directed here all this, being set over the work. All this was completed without hindrance by reason of the wondrous power of the king, the wondrous power of the devatas, and the wondrous power of the holy (theras).

If the wise man who is adorned with the good gifts of faith, has done homage to the blessed (Buddha) the supremely venerable, the highest of the world, who is freed from darkness, while he was yet living, and then to his relics, that were dispersed abroad by him who had in view the salvation of mankind; and if he then understands: herein is equal merit; then indeed will he reverence the relics of the Sage even as the blessed (Buddha himself) in his lifetime.

Here ends the thirtieth chapter, called 'The Making of the Relic-Chamber', in the Mahavamsa, compiled for the serene joy and emotion of the pious.

CHAPTER XXXI

THE ENSHRINING OF THE RELICS

WHEN the subduer of foes had completed the work on the relic-chamber he brought about an assembly of the brotherhood and spoke thus: 'The work on the relic-chamber has been completed by me; to-morrow I will enshrine the relics; do you, venerable sirs, take thought for the relics.' When the great king had spoken thus he went thence into the city; but the assembly of bhikkhus sought out a bhikkhu who should bring relics hither; and they charged the ascetic named Sonuttara, gifted with the six supernormal faculties, who dwelt in the Pūja-parivena, with the task of bringing the relics.

Now once, when the Master was wandering about (on the earth) for the salvation of the world, on the shore of the Ganges a brahman named Nanduttara invited the Sambuddha and offered him hospitality together with the brotherhood. Near the landing-place Payaga the Master, with the brotherhood, embarked on a ship. As then the them Bhaddaji of wondrous might, endowed with the six supernormal faculties, saw there a place where the water whirled in eddies, he said to the bhikkhus: 'The golden palace measuring twenty-five yojanas wherein I dwelt, when I was (the king) Mahapanada, is sunk here. When the water of the Ganges comes to it here it whirls in eddies.'

The bhikkhus, who did not believe him, told this to the Master. The Master said: 'Banish the doubts of the bhikkhus.' Then to show his power to command even in he Brahma-world he rose, by his wondrous might, into the air and when he, floating at a height even of seven talas, had taken the Dussa-thupa in the Brahma-world upon his outstretched hand, and had brought it hither and shown it to the people, he put it again in the place to which it belonged. Thereon he dived, by his wondrous power, into the Ganges, and seizing tht palace by its spire with his toe he raised it high up, and when he had shown it to the people he let it fall again there (to its place). When the brahman Nanduttara saw this wonder he uttered the wish: 'May I (at some time) have the power to procure relics that others hold in their possession.' Therefore did the brotherhood lay this charge upon the ascetic Sonuttara although he was but sixteen years old. 'Whence shall I bring a relic?' he asked the brotherhood, and thereupon the brotherhood described the relics thus:

'Lying on his deathbed the Master of the world, that with his relics he might bring to pass salvation for the world, spoke thus to (Sakka) the king of the gods: O king of the gods, of the eight donas of my bodily relics one dona, adored (first) by the Koliyas in Ramagama, shall be borne thence into the kingdom of the nagas and when it will be adored even there by the nagas it (at the last) shall come to be enshrined in the Great Thupa on the island of Lanka. The far-seeing and most wise thera Mahakassapa then, mindful of the (coming) division of the relics by king Dhammasoka, had a great and well-guarded treasure of relics placed' near Rajagaha (the capital) of king Ajatasattu as he brought thither the seven donas of relics; but the dona in Ramagama he did not take, knowing the Master's intention. When the king Dhammasoka saw the great treasure of relics he thought to have the eighth dona also brought thither. But, bethinking them that it was destined by the

Conqueror to be enshrined in the Great Thüpa, the ascetics of that time who had overcome the asavas prevented Dhammasoka from (doing) this. The thupa in Rajagama, that was built on the shore of the Ganges, was destroyed by the overflowing of the Ganges, but the urn with the relics reached the ocean and stayed there in the twofold divided waters on a throne made of many-coloured gems surrounded by rays of light. When the nagas saw the urn they went to the naga palace Mañjerika of the king Kalanaga and told him, And he went thither with ten thousand kotis of nagas, and when he had brought the relics to his palace, (adoring them) with offerings meanwhile, and had built over them a thupa made of all kinds of jewels and a temple above the (thüpa) also, he, filled with zeal, brought offerings continually, together with the (other) nagas. There a strong guard is set; go thou and bring the relics hither. To-morrow will the lord of the land set about enshrining the relics.'

When he had heard these words of the brotherhood he, answering `Yes (I shall do so)`, withdrew to his cell pondering over the time when he must set forth. `To-morrow the enshrining of the relics shall take place,' thus proclaimed the king by beat of drums in the city, by which all that must be done is set forth. He commanded that the whole city and the road leading hither' be carefully adorned and that the burghers be clad in festal garments. Sakka, the king of the gods, summoning Vissakamma (for this task), caused the whole island of Lanka to be adorned in manifold ways.

At the four gates of the city the ruler of men had garments, food and so forth placed for the use of the people.

On the fifteenth uposatha-day in the evening, (the king) glad at heart, well versed in the duties of kings, arrayed in all his ornaments, surrounded on every side by all his dancingwomen and his warriors in complete armour, by a great body of troops, as well as by variously adorned elephants, horses and chariots, mounted his car of state that was drawn by four pure white Sindhu-horses and stood there, making the (sumptuously) adorned and beautiful elephant Kandula pace before him, holding a golden casket under the white parasol. A thousand and eight beautiful women from the city, with the adornment of well-filled pitchers, surrounded the car and, even as many women bearing baskets (filled) with various flowers, and as many again bearing lamps on staves. A thousand and eight boys in festal array surrounded him, bearing beautiful many-coloured flags. While the earth seemed as it were rent asunder by all manner of sounds from various instruments of music, by the (thundering) noise of elephants, horses and chariots, the renowned king shone forth, as he went to the Mahameghavana, in glory like to the king of the gods when he goes to Nandavana.

When the ascetic Sonuttara, sitting in his cell, heard the noise of the music in the city as the king began to

set out, he went, plunging into the earth to the palace of the nagas and appeared there in a short time before the naga king. When the king of the nagas had risen up and had greeted him and invited him to be seated on a throne, he paid him the honours due to a guest and questioned him as to the country whence he had come. When this was told he asked the

reason of the thera's coming. And he told him the whole matter and gave him the message of the brotherhood: 'The relics that are here in thy hands are appointed by the Buddha to be enshrined in the Great Thupa; do thou then give them to me.' When the naga-king heard this, he was sorely troubled and thought: 'This samana might have the power to take them from me by force; therefore must the relics be carried elsewhere,' and he made this known by a sign to his nephew, who was present there. And he, who was named Vasuladatta, understanding the hint, went to the temple of the cetiya, and when he had swallowed the urn (with the relics) he went to the foot of Mount Sineru and lay there coiled in a circle. Three hundred yojanas long was the ring and one yojana was his measure around. When the (naga) of wondrous might had created many thousand (heads with puffed-up) hoods he belched forth, as he lay there, smoke and fire. When he (then) had created many thousand snakes like to himself, he made them lie about him in a circle.

Many nagas and devas came thither then with the thought:

'We will behold the combat of the two nagas.'

When the uncle perceived that the relics had been taken thence by his nephew, he said to the thera: 'There are no relics with me.' The thera told him the story of the coming of the relics from the beginning, and said then to the nagaking: 'Give thou the relics.'

And to content him by some other means the serpent-king took the thera with him and went to the temple with the cetiya and described it to him: 'See, O bhikkhu, this cetiya adorned with many gems in many ways and the nobly built temple for the cetiya. Nay, but all the jewels in the whole island of Lanka are not of so great worth as the stone-slab at the foot of the steps; what shall be said of the other (treasures)? Truly it beseems thee not, O bhikkhu, to bear away the relics from a place of high honour to a place of lesser honour.'

'Verily, there is no understanding of the truth among you nāgas. It were fitting indeed to bear away the relics to a place where there is understanding of the truth. The Tathagatas are born for deliverance from the sarusara, and thereon is the Buddha intent, therefore I will bear away the relics. This very day the king will set about enshrining the relics; swiftly then give me the relics without delay.'

The naga said: 'If thou shalt see the relics, venerable sir, take them and go.' Three times the thera made him repeat this (word), then did the thera standing on that very spot create a (long) slender arm, and stretching the hand straightway down the throat of the nephew he took the urn with the relics, and crying: 'Stay, naga !' he plunged into the earth and rose up (out of it) in his cell.

The naga-king thought: 'The bhikkhu is gone hence, deceived by us,' and he sent to his nephew to bring the relics (again). But when the nephew could not find the urn in his belly he came lamenting and told his uncle. Then the naga king also lamented: 'We are betrayed,' and all the nagas who came in crowds lamented likewise. But rejoicing in the

victory of the mighty bhikkhu the gods assembled, and adoring the relics with offerings they came together with the (thera).

Lamenting, the nagas came to the brotherhood and made right woful plaint sorrowful over the carrying away of the relics. From compassion the brotherhood left them a few of the relics; rejoicing at this they went and brought treasures as offerings.

Sakka came to the spot with the gods bringing a throne set with jewels and a casket of gold. In a beautiful pavilion made of jewels that was built by Vissakamma on the spot, where the thera had emerged (from the earth), he set up the throne and when he had received the urn with the relics from the hand of the thera, and had put them in the casket he placed it on the throne.

Brahma held the parasol, Samtusita the yak-tail whisk, Suyama held the jewelled fan, Sakka the shell with water. The four great kings stood with swords in their grip and the thirty-three gods of wondrous power with baskets in their hands. When they had gone thither offering paricchattakaflowers the thirty-two celestial maidens stood there bearing lamps on staves. Moreover, to ward off the evil yakkhas the twenty-eight yakkha-chieftains stood holding guard. Pancasikha stood there playing the lute, and Timbaru who had set up a stage, making music to sound forth. Many devas (stood there) singing sweet songs and the naga-king Mabäkäla chanting praises in manifold ways. Celestial instruments of music resounded, a celestial chorus pealed forth, the devatas let fall a rain of heavenly perfumes and so forth. But the thera Indagutta created, to ward off Mara, a parasol of copper that he made great as the universe. On the east side of the relics and here and there in the five regions' the bhikkhus raised their song in chorus.

Thither, glad at heart;, went the great king Dutthagamani, and when he had laid the casket with the relics in the golden casket that he had brought upon his head, and had placed it upon a throne, he stood there with folded hands, offering gifts to the relics and adoring them.

When the prince saw the celestial parasol, the celestial perfumes, and the rest, and heard the sound of celestial instruments of music and so forth, albeit he did not see the Brahma-gods he, rejoicing and amazed at the miracle, worshipped the relics, with the offering of a parasol and investing them with the kingship over Lanka.

‘To the Master of the world, to the Teacher who bears the threefold parasol, the heavenly parasol and the earthly and the parasol of deliverance I consecrate three times my kingly rank.’ With these words he, with joyful heart, thrice conferred on the relics the kingship of Lanka.

Thus, together with gods and men, worshipping the relics with offerings, the prince placed them, with the caskets, upon his head, and when he, surrounded by the brotherhood of the bhikkhus, had passed three times, going toward the left, around the thüpa, he ascended it on the east side and descended into the relic-chamber. Ninety-six kotis of arahants stood with folded hands surrounding the magnificent thüpa. While the

king, filled with joy, when he had mounted into the relic-chamber, thought: 'I will lay them on the costly and beautiful conch,' the relic-casket, together with the relics, rose up from his head, and, floating at a height of seven tālas in the air, the casket forthwith opened of itself; the relics rose up out of it and taking the form of the Buddha, gleaming with the greater and lesser signs, they performed, even as the Buddha (himself) at the foot of the gandambatree that miracle of the double appearances, that was brought to pass by the Blessed One during his lifetime. As they beheld this miracle, with believing and joyous heart, twelve kotis of devas and men attained to arahantship; those who attained the three other fruits (of salvation) were past reckoning.

Quitting the form of the Buddha those (relics) returned to their place in the casket; but the casket sank down again and rested on the head of the king. Then passing round the relic-chamber in procession with the thera Indagutta and the dancing-women, the glorious king coming even to the beautiful couch laid the casket on the jewelled throne. And when he, filled with zeal, had washed again his hands in water fragrant with perfumes, and had rubbed them with the five kinds of perfumes, he opened the casket, and taking out the relics the ruler of the land, who was intent on the welfare of his people, thought thus: 'If these relics shall abide undisturbed by any man so ever, and if the relics, serving as a refuge for the people, shall endure continually, then may they rest, in the form of the Master as he lay upon his deathbed, upon this well-ordered and precious couch.'

Thinking thus he laid the relics upon the splendid couch; the relics lay there upon the splendid couch even in such a shape. On the fifteenth uposatha-day in the bright half of the month Asalha, under the constellation Uttarasalha, were the relics enshrined in this way. At the enshrining of the relics the great earth quaked and many wonders came to pass in divers ways.

With believing heart did the king worship the relics by (offering) a white parasol, and conferred on them the entire overlordship of Lanka for seven days.

All the adornments on his body he offered in the relic chamber, and so likewise (did) the dancing-women, the ministers, the retinue and the devatas. When the king had distributed garments, sugar, clarified butter and so forth among the brotherhood, and had caused the bhikkhus to recite in chorus the whole night, then, when it was again day, he had the drum beaten in the city, being mindful of the welfare of the people: 'All the people shall adore the relics throughout this week.' The great thera Indagutta, of wondrous might, commanded: 'Those men of the island of Lanka who would fain adore the relics shall arrive hither at the same moment, and when they have adored the relics here shall return each one to his house.' This came to pass as he had commanded.

When the great king of great renown had commanded great offerings of alms to the great brotherhood of the bhikkhus for the week uninterruptedly, he proclaimed: 'All that was to be done in the relic-chamber has been carried out by me; now let the brotherhood take the charge of closing the relic-chamber.'

The brotherhood charged the two samaneras with this task. They closed up the relic-chamber with the fat-coloured stone that they had brought.

‘The flowers here shall not wither, these perfumes shall not dry up; the lamps shall not be extinguished; nothing whatsoever shall perish; the six fat-coloured stones shall hold together for evermore.’ All this did the (theras) who had overcome the asavas command at that time.

The great king, mindful of the welfare (of the people), issued the command: ‘So far as they are able (to do so) the people shall enshrine relics.’ And above the great relic-treasure did the people, so far as they could, carry out the enshrining of thousands of relics. Enclosing all together the king completed the thūpa and, moreover, he completed the four-sided building’ on the cetiya.

Thus are the Buddhas incomprehensible, and incomprehensible is the nature of the Buddhas, and incomprehensible is the reward of those who have faith in the incomprehensible.

Thus do the pious themselves perform pure deeds of merit, in order to obtain the most glorious of all blessings; and they, with pure heart, make also others to perform them in order to win a following of eminent people of many kinds.

Here ends the thirty-first chapter, called ‘The Enshrining of the Relics’, in the Mahavamsa, compiled for the serene joy and emotion of the pious.

CHAPTER XXXII

THE ENTRANCE INTO THE TUSITA-HEAVEN

ERE yet the making of the chatta and the plaster-work' on the cetiya was finished the king fell sick with a sickness that was (fated) to be mortal. He sent for his younger brother Tissa from Dighavapi. and said to him: `Complete thou the work of the thūpa that is not yet finished.' Because of his brother's weakness he had a covering made of white cloths by seamsters and therewith was the cetiya covered, and thereon did he command painters to make on it a vedika duly and rows of filled vases likewise and the row with the five-finger ornament. And he had a chatta made of bamboo-reeds by plaiters of reeds and on the upper vedika a sun and moon of kharapatta. And when he had had this (thūpa) painted cunningly with lacquer and kankutthaka he declared to the king: `That which was yet to do to the thūpa is completed.'

Lying on a palanquin the king went thither, and when on his palanquin he had passed round the cetiya, going toward the left, he paid homage to it at the south entrance, and as he then, lying on his right side on his couch spread upon the ground, beheld the splendid Great Thupa, and lying on his left side the splendid Lohapasada, he became glad at heart, surrounded by the brotherhood of bhikkhus.

Since they had come from here and there to have news Of the sick (king), there were (present) in that assembly ninety-six kotis of bhikkhus. The bhikkhus, group by group, recited in chorus. When the king did not see the thera Theraputtabhaya among them he thought: `The great warrior, who fought victoriously through twenty-eight great battles with me nor ever yielded his ground, the thera Therasutabhaya comes not now to help me, now that the death-struggle is begun, for methinks he (fore)sees my defeat.'

When the thera, who dwelt by the source of the Karindariver' on the Paajali-mountain, knew his thought he came with a company of five hundred (bhikkhus) who had overcome the āsavas, passing through the air by his miraculous power, and he stood among those who surrounded the king. When the king saw him he was glad at heart and he bade him be seated before him and said: `Formerly I fought with you, the ten great warriors, by my side; now have I entered alone upon the battle with death, and the foe death I cannot conquer.'

The thera answered: `O great king, fear not, ruler of men. Without conquering the foe sin the foe death is unconquerable. All that has come into (this transitory) existence must necessarily perish also, perishable is all that exists; thus did the Master teach. Mortality overcomes even the Buddhas, untouched by shame or fear; therefore think thou: all that exists is perishable, full of sorrow, and unreal. In thy last mortal existence' thy love for the true doctrine was indeed great. Albeit the world of gods was within thy sight, yet didst thou, renouncing heavenly bliss, return to this world and didst many works of merit in manifold ways. Moreover, the setting up of sole sovereignty by thee did serve to bring glory to the doctrine. Oh thou who art rich in merit, think on all those works of merit

accomplished by thee even to this present day, then will all be well with thee straightway!"

When the king heard the theras' words he was glad at heart and said: 'In single combat also thou art my help.'

And rejoicing he forthwith commanded that the book of meritorious deeds be brought, and he bade the scribe read it aloud, and he read the book aloud:

'Ninety-nine viharas have been built by the great king, and, with (the spending of) nineteen kotis, the Maricavattivihara; the splendid Lohapasada was built for thirty kotis. But those precious things that have been made for the Great Thupa were worth twenty kotis; the rest that, was made for the Great Thüpa by the wise (king was worth) a thousand kotis, O great king.' Thus did he read. As he read further: 'In the mountain-region called Kotta, at the time of the famine called the Akkhakhayika famine, two precious ear-rings were given (by the king), and thus a goodly dish of sour millet-gruel was gotten for five great theras who had overcome the asavas, and offered' to them with a believing heart; when, vanquished in the battle of Culaganiya, he was fleeing he proclaimed the hour (of the meal) and to the ascetic (Tissa), free from the Asavas, who came thither through the air he, without thought for himself, gave the food from his bowl' then did the king take up the tale:

'In the week of the consecration-festival of the (Maricavatti) vihāra as at the consecration of the (Loha) pasada, in the week when the (Great) Thupa was begun even as when the relics were enshrined, a general, great and costly giving of alms was arranged by me to the great community of both (sexes) from the four quarters. I held twenty-four great Vesakha-festivals; three times did I bestow the three garments on the brotherhood of the island.

Five times, each time for seven days, have I bestowed (glad at heart) the rank of ruler of this island upon the doctrine. I have had a thousand lamps with oil and white wicks burning perpetually in twelve places, adoring the Blessed (Buddha) with this offering. Constantly in eighteen places have I bestowed on the sick the foods for the sick and remedies, as ordered by the physicians.

In forty-four places have I commanded the perpetual giving of rice-foods prepared with honey ; and in as many places lumps of rice with oil, and in even as many places great jala-cakes, baked in butter and also therewith the ordinary rice. For the uposatha-festivals I have had oil for the lamps distributed one day in every month in eight vihāras on the island of Lanka. And since I heard that a gift (by preaching) of the doctrine is more than a gift of worldly wealth I said: At the foot of the Lohapasada, in the (preacher's) chair in the midst of the brotherhood, I will preach the Mangalasutta to the brotherhood but when I was seated there I could not preach it, from reverence for the brotherhood. Since then I have commanded the preaching of the doctrine everywhere, in the viharas of Lanka, giving rewards to the preachers. To each preacher of the doctrine did I order to give a nali of butter, molasses and sugar; moreover, I bestowed on them a handful of liquorice, four

inches long, and I gave them, moreover, a pair of garments. But all this giving while that I reigned, rejoices not my heart; only the two gifts that I gave, without care for my life, the while I was in adversity, those gladden my heart.'

When the thera Abhaya heard this he described those two gifts, to rejoice the king's heart withal, in manifold ways:

`When (the one) of those five theras the thera Malayamahadeva, who received the sour millet-gruel, had given thereof to nine hundred bhikkhus on the Sumanakuta-mountain he ate of it himself. But the thera Dhammagutta who could cause the earth to quake shared it with the bhikkhus in the Kalyanika-vihara, (who were) five hundred in number, and then ate of it himself. The thera Dhammadinna, dwelling in Talanga, gave to twelve thousand (bhikkhus) in Piyangudipa and then ate of it. The thera Khuddatissa of wondrous power, who dwelt in Mangana, divided it among sixty thousand (bhikkbus) in the Kelasa (vihara) and then ate of it himself. The thera Mahavyaggha gave thereof to seven hundred (bhikkhus) in the Ukkanagara-vihara and then ate of it himself.

The thera who received the food in his dish divided it among twelve thousand bhikkhus in Piyangudipa and then ate of it himself.'

With such words as these the thera Abhaya gladdened the king's mood, and the king, rejoicing in his heart, spoke thus to the thera:

`Twenty-four years have I been a patron of the brotherhood, and my body shall also be a patron of the brotherhood. In a place whence the Great Thupa may be seen, in the malaka (bounded about) for the ceremonial acts of the brotherhood, do ye burn the body of me the servant of the brotherhood.'

To his younger brother he said: `All the work of the Great Thupa which is still unfinished, do thou complete, my dear Tissa, caring duly for it. Evening and morning offer thou flowers at the Great Thupa and three times (in the day) command a solemn oblation at the Great Thupa. All the ceremonies introduced by me in honour of the doctrine of the Blessed (Buddha) do thou carry on, my dear, stinting nothing. Never grow weary, my dear, in duty toward the brotherhood.' When he had thus exhorted him, the king fell into silence.

At this moment the brotherhood of bhikkhus began the chanting in chorus, and the devatas led thither six cars with six gods, and severally the gods implored the king as they stood in their cars: `Enter into our delightful celestial world, O king.'

When the king heard their words he stayed them with a gesture of his hand: `Wait ye as long as I listen to the dhamma.' Then the bhikkhus thinking: `He would fain stop the chanting in chorus,' ceased from their recitations; the king asked the reason of the interruption. `Because the sign (to bid us) sbe still" was given,' they answered. But the king said: `It is not so, venerable sirs,' and he told them what had passed.

When they heard this, certain of the people thought:

‘Seized by the fear of death, he wanders in his speech.’ And to banish their doubts the therā Abhaya spoke thus to the king: ‘How would it be possible to make known (the presence of) the cars that have been brought hither?’ The wise king commanded that garlands of flowers be flung into the air, these severally wound themselves around the poles of the cars and hung loose from them.

When the people saw them floating free in the air, they conquered their doubts; but the king said to the therā:

‘Which of the celestial worlds is the most beautiful, venerable sir?’ And the other answered: ‘The city of the Tusitas, O king, is the fairest; so think the pious. Awaiting the time when he shall become a Buddha, the compassionate Bodhisatta Metteyya dwells in the Tusita-city.’

When the most wise king heard these words of the therā, he, casting a glance at the Great Thupa, closed his eyes as he lay.

And when he, even at that moment, had passed away, he was seen, reborn and standing in celestial form in the ear that had come from Tusita-heaven. And to make manifest the reward of the works of merit performed by him he drove, showing himself in all his glory to the people, standing on the same car, three times around the Great Thupa, going to the left, and then, when he had done homage to the thūpa and the brotherhood he passed into the Tusita-heaven.

Even where the dancing-women who had come thither laid off their head-ornaments there was a hail built called Makutamuttasala. Even where the people, when the body of the king was laid on the funeral pyre, broke into wailing there was the so-called Ravivattisala built.

The mālaka outside the precincts (of the monastery), in which they burned the body of the king here bears the name Rajamalaka.

The great king Dutthagamani, he who is worthy of the name of king, will be the first disciple of the sublime Metteyya, the king’s father (will be) his father’ and the mother his mother.’ The younger brother Saddhatissa will be his second disciple, but Salirajakumara, the king’s son, will be the son of the sublime Metteyya.

He who, holding the good life to be the greatest (good), does works of merit, passes, covering over much that perchance is evil-doing, into heaven as into his own house; therefore will the wise man continually take delight in works of merit.

Here ends the thirty-second chapter, called ‘The Entrance into the Tusita-heaven’, in the Mahāvamsa, compiled for the serene joy and emotion of the pious.

CHAPTER XXXIII

THE TEN KINGS

UNDER the rule of the king Dutthagamani the subjects in the kingdom lived happily; Salirajakumara was his famous son.

Greatly gifted was he and ever took delight in works of merit; he tenderly loved a candāla woman of exceedingly great beauty. Since he was greatly enamoured of the Agokamaladevi, who already in a former birth had been his consort,' because of her loveliness, he cared nothing for kingly rule. Therefore Dutthagamani's brother, SADDHA TISSA, anointed king after his death, ruled, a peerless (prince), for eighteen years. He finished the work on the parasol, and the plaster-work and the elephant-wall' of the Great Thūpa, he who won his name by his faith. The magnificent Lohapāsada caught fire from a lamp; he built the Lohapasada anew, seven stories high. And now was the pasada worth (only) ninety times a hundred thousand. He built the Dakkhinariri-vihara and the (vihara) Kallakalena, the Kalambaka-vihara, and the (vihara) Pettahgavalika, (the viharas) Velangavitthika, Dubbalavapitissaka and Duratissakavapi, and the Mutuviharaka He also built viharas (from Anuradhapura) to Dighavapi, one for every yojana (of the way).

Moreover, he founded the Dighavapi-vihara together with the cetiya; for this cetiya he had a covering of network made set with gems, and in every mesh thereof was hung a splendid flower of gold, large as a waggon-wheel, that he had commanded them to fashion. (In honour) of the eighty-four thousand sections of the dhamma the ruler commanded also eighty-four thousand offerings. When the king had thus accomplished many works of merit he was reborn, after his death, among the Tusita gods.

While the great king Saddhatissa lived yet in Dighavapi his eldest son Lanjatissa built the beautiful vihara called Girikumbhila; and Thulathana, a younger son of this same (king), built the vihara called Kandara. When his father (SADDHA TISSA) went to his brother (Dutthagamani at Anurādhapura) THULANTHANA went with him, to bestow land for the use of the brotherhood upon his vihāra.

When SADDHA TISSA died all the counsellors assembled, and when they had summoned together the whole brotherhood of bhikkhus in the Thuparama, they, with the consent of the brotherhood consecrated the prince THULANTHANA as king, that he might take the kingdom under his protection. When LANJA TISSA heard this he came hither,' overpowered him, and took the government upon himself. Only for one month and ten days had Thulathana been king.

During three years did LANJA TISSA use the brotherhood slightly and neglect them, with the thought: 'They did not decide according to age.' When, afterwards, he was reconciled with the brotherhood, the king built, in atonement, spending three hundred thousand (pieces of money), three stone terraces for offerings of flowers to the Great Cetiya, and then did the lord of the land, with (the expense of) a hundred thousand, have

the earth heaped up between the Great Thupa and the Thuparama so that it was level. Moreover, he made a splendid stone mantling to the thupa in the Thuparama, and to the east of the Thuparama a little thupa built of stones, and the Lanjakasana hail for the brotherhood of bhikkhus. Moreover, he had a mantling made of stone for the Khandhakathupa. When he had spent a hundred thousand for the Cetiya-vihara he commanded that at the (consecration) festival of the vihara called Girikumbhila the six garments be distributed to sixty thousand bhikkhus.

He built the Arittha-vihara and the (vihara) Kunjarahinaka, and to the bhikkhus in the villages he distributed medicines. To the bhikkhunis he ordered to give rice as much as they wanted. Nine years and one half-month did he reign here.

When Lanjatissa was dead his younger brother named KHALLATA NAGA reigned six years. Round about the Lohapasada he built thirty-two exceedingly beautiful (other) pasadas to make the Lohapāsāda yet more splendid. Round the Great Thupa, the beautiful Hemamali, he made as a border a court (strewn) with sand and a wall. Moreover, he built the Kurundavasoka-vihara, and yet other works of merit did the king carry out.

A commander of troops named Kammaharattaka, overpowered the ruler, king KHALLATA NAGA, in the capital itself. But the king's younger brother named VATTA GAMANI killed the villainous commander and took on himself the government. The little son of his brother, king Khallatanaga, whose name was Mahaculika, he took as his son; and the (child's) mother, Anulādevi, he made his queen. Since he had thus taken the place of a father they called him Pitiraja.

In the fifth month after he was thus anointed king, a young brahman named Tissa, in Rohana, in the city (that was the seat) of his clan, hearkened, fool that he was, to the prophesying of a brahman and became a rebel, and his following waxed great. Seven Damilas landed (at the same time) with their troops in Mahatittha. Then Tissa the brahman and the seven Damilas also sent the king a written message concerning the (handing over of the) parasol. The sagacious king sent a written message to Tissa the brahman: 'The kingdom is now thine, conquer thou the Damilas.' He answered: 'So be it,' and fought a battle with the Damilas, but they conquered him.

Thereupon the Damilas made war upon the king; in a battle near Kolambalaka the king was vanquished. (Near the gate of the Titharama he mounted into his car and fled.

But the Tithārāma was built by king Pandukabhaya and it had been constantly inhabited under twenty-one kings.) As a nigantha named Giri saw him take flight he cried out loudly: 'The great black lion is fleeing.' When the great king heard that he thought thus: 'If my wish be fulfilled I will build a vihara here.'

He took Anuladevi with him, who was with child, thinking: 'She must be protected,' and Mahacula also and (his son) the prince Mahanaga, also thinking: 'They must be protected.' But, to lighten the car the king gave to Somadevi his splendid diadem-jewel and let her, with her own consent, descend from the car.

When going forth to battle he had set out, full of fears, taking his little son and his two queens with him. Being vanquished he took flight and, unable to take with him the almsbowl used by the Conqueror, he hid in the Vessagiri forest. When the thera Mahatissa from Kupikkala (vihāra) saw him there, he gave him food, avoiding thereby the giving of an untouched alms. Thereon the king, glad at heart, recording it upon a ketakā - leaf, allotted lands to his vihāra for the use of the brotherhood. From thence, he went to Silasobbhakandaka and sojourned there; then he went to Matuvelanga near Samagalla and there met the thera (Kupikkalamahatissa) whom he had already seen before. The thera entrusted the king with due carefulness to Tanasiva, who was his attendant. Then in the house of this Tanasiva, his subject, the king lived fourteen years, maintained by him.

Of the seven Damilas one, fired with passion for the lovely Somadevi, made her his own and forthwith returned again to the further coast. Another took the almsbowl of the (Master) endowed with the ten miraculous powers, that was in Anuradhapura, and returned straightway, well contented, to the other coast.

But the Damila PULAHATTHA reigned three years, making the Damila named Bahiya commander of his troops. BARIYA slew PULAHATTHA and reigned two years; his commander-in-chief was PANAYAMARAKA. PANAYAMARAKA slew BARIYA and was king for seven years; his commander-in-chief was PILAYAMARAKA. PILAYAMARAKA slew PANAYAMARAKA and was king for seven months; his commander-in-chief was DATHIKA. And the Damila DATHIKA slew PILAYAMARAKA and reigned two years in Anuradhapura. Thus the time of these five Damila-kings was fourteen years and seven months.

When one day, in Malaya, Anuladevi went to seek her (daily) portion the wife of Tanasiva struck against her basket with her foot. And she was wroth and came weeping to the king. When Tanasiva heard this he hastened forth (from the house) grasping his bow. When the king had heard what the queen said, he, ere yet the other came, took the two boys and his consort and hastened out also. Putting the arrow to his bow the glorious (hero) transfixed Siva as he came on. The king proclaimed (then) his name and gathered followers around him. He obtained as ministers eight famous warriors, and great was the following of the king and his equipment (for war).

The famous (king) sought out the thera Mahatissa of Kupikkala and commanded that a festival in honour of the Buddha be held in the Acchagalla-vihāra. At the very time when the minister Kapisisa, having gone up to the courtyard of the Akasa-cetiya to sweep the building, had come down from thence, the king, who was going up with the queen, saw him sitting by the road, and being wroth with him that he had not flung himself down (before him) he slew Kapisisa. Then in anger against the king the other seven ministers withdrew themselves from him, and going whither it seemed good to them, they were stripped of their possessions by robbers on the way, and they took refuge in the vihāra Hambugallaka where they sought out the learned thera Tissa. The thera, who was versed in the four nikayas, gave them, as he had received it (as alms), clothing, sugar and oil, and rice, too, in sufficing measure.

When he had refreshed them the thera asked them:

‘Whither are you going?’ They made themselves known to him, and told him this matter. But when they were asked afterwards: ‘With whom will it be possible to further the doctrine of the Buddha? With the Damilas or with the king?’ they answered: ‘By the king will this be possible.’ And when they had thus convinced them the two theras, Tissa and Mahatissa, took them forth from thence and brought them to the king and reconciled them one to another. The king and the ministers besought the theras saying: ‘If our undertaking has prospered then must ye come to us, when a message is sent to you.’ The theras agreed and returned each one to his place.

When the renowned king had come to Anuradhapura and had slain the Damila Dathika he himself assumed the government. And forthwith the king destroyed the Arama of the niganthas and built there a vihara with twelve cells. When two hundred and seventeen years ten months and ten days had passed since the founding of the Mahavihara the king, filled with pious zeal, built the Abhayagiri-vihara.’ He sent for the (two) theras, and to the thera Mahatissa, who had first assisted him of the two, he gave the vihāra, to do him honour. Since the king Abhaya built it on the place of the arama of (the nigantha) Giri, the vihara received the name Abhayagiri.

When he had sent for Somadevi he raised her again to her rank and built, in her honour, the Somarama, bearing her name. For this fair woman, who had alighted from the car at this spot and had concealed herself in a thicket of flowering Kadambas, saw in that very place a samanera who was relieving his need, using (decently) his hand for concealment. When the king heard her story he built a vihara there.

To the north of the Mahathupa this same king founded upon a lofty spot the cetiya called Silasobbhakandaka.

One of the seven warriors (of the king), Uttiya, built, to the south of the city, the so-called Dakkhina-vihara. In the same place the minister named Mula built the Mulavokasavihāra, which was, therefore, called after him. The minister named Saliya built the Saliyarama, and the minister named Pabbata built the Pabbatarama; but the minister Tissa founded the Uttaratissarāma. When the beautiful viharas were completed they sought out the them Tissa and gave them to him with these words: ‘In gratitude for thy kindness we give thee these viharas built by us!’

The them established sundry bhikkhus everywhere (in these viharas), according to their rank, and the ministers bestowed upon the brotherhood the different (things) useful to a samana. The king provided those (bhikkhus) living in his vihāra with the (needful) things for use, so that nothing was lacking therefore were they many in number.

A then known by the name Mahatissa, who had frequented the families of laymen, was expelled by the brotherhood from our monastery for this fault, the frequenting of lay-families. His disciple, the them who was known as Bahalamassutissa, went in anger to the Abhayagiri (vihāra) and abode there, forming a (separate) faction. And thenceforward

these bhikkhus came no more to the Mahavihara: thus did the bhikkhus of the Abhayagiri (viliūra) secede from the Theravada. From the monks of the Abhayagiri - vihara those of the Dakkhina-vihara separated (afterwards); in this wise those bhikkhus (who had seceded) from the adherents of the Theravada were divided into two (groups).

He (the king) built the cells of the vihara so that a greater number were joined together, for he reflected: `In this way it will be possible to restore them.'

The text of the three pitakas and the athhakatha thereon did the most wise bhikkhus hand down in former times orally, but since they saw that the people were falling away (from religion) the bhikkhus came together, and in order that the true doctrine might endure, they wrote them down in books.

Thus did the king VATTA GAMANI ABHAYA reign twelve years, and, at the beginning, five months beside.

Thus does the wise man labour, when he comes to rule, for the bliss of others and for his own bliss, but a man without understanding does not render the possessions which he has won, however great they are, blissful for both, being greedy of (more) possessions.

Here ends the thirty-third chapter, called `The Ten Kings', in the Mahavamsa, compiled for the serene joy and emotion of the pious.

CHAPTER XXXIV

THE ELEVEN KINGS

After his death MAHACULI MAHA TISSA reigned fourteen years with piety and justice.

Since he heard that a gift brought about by the work of a man's own hand is full of merit, the king, in the very first year (of his reign), went in disguise and laboured in the riceharvest, and with the wage that he received for this he gave food as alms to the thera Mahasumma. When the king had laboured also in Sonagiri three years in a sugar-mill, and had received lumps of sugar as wage for this, he took the lumps of sugar, and being returned to the capital he, the ruler of the earth, appointed great almsgiving to the brotherhood of bhikkhus. He bestowed clothing on thirty thousand bhikkhus and the same on twelve thousand bhikkhunis.

When the protector of the earth had built a well-planned vihara, he gave the six garments to sixty thousand bhikkhus and to bhikkhunis likewise, in number thirty thousand. The same king built the Mandavapi-vihara, the Abhayagallaka (vihara), the (vihāras) Vankavattakagalla and Dighabahugallaka and the Jalagama-vihara.

When the king (inspired) by faith had done works of merit in many ways he passed into heaven, at the end of the fourteen years.

VATTA GAMANI's son known as CORANAGA lived as a rebel under the rule of Mahacula. When MAHACULI had departed: he came and reigned. Those places, where he had found no refuge during the time of his rebellion, eighteen vihāras, did this fool destroy. Twelve years did Coranaga reign. And eating poisoned (food) that his consort gave him the evildoer died and was reborn in the Lokantarika-hell.

After his death king MAHACULI's son ruled three years as king, being known by name TISSA. But Coranaga's spouse, the infamous Anulā, had done her infamous (consort) to death, giving him poison, because she was enamoured of one of the palace-guards. And for love of this same palace-guard Anulā now killed TISSA also by poison and gave the government into the hands of that other.

When the palace-guard, whose name was SIVA, and who (had been) the first of the gate-watchmen, had made ANULA his queen he reigned a year and two months in the city; but Anulā, who was enamoured of the Damila VATUKA, did him to death with poison and gave the reign to VATUKA. The Damila VATUKA, who had been a city-carpenter in the capital, made ANULA his queen and then reigned a year and two months in the city.

But when ANULA (one day) saw a wood-carrier, who had come to the house, she fell in love with him, and when she had killed VATUKA with poison she gave the government into his hands. DARU BHATIKA TISSA, the wood-carrier, when he had made ANULA

his queen, ruled one year and one month in the city. In haste he had a bathing-tank made in the Mahameghavana. But ANULA, enslaved by passion for a Damila named NILIYA, a brahman who was the palace-priest, and eager to be united with him, did Tissa the wood-carrier to death giving him poison and gave the government into (NILIYA's) hands. And the brahman NILIYA also made her his queen and resigned, upheld constantly by her, six months here in Anuradhapura. When the princess ANULA (who desired to take her pleasure even as she listed with thirty-two of the palace-guards) had put to death NILIYA also with poison, the queen ANULA herself, reigned four months.

But king MAHACULI's second son, named KUTAKANNA TISSA, who had fled from fear of ANULA and had taken the pabbajja returned hither when, in time, he had gathered an army together, and when he had slain the wicked ANULA he, the ruler of men, reigned twenty-two years. He built upon the Cetiya-mountain a great building for the uposatha festival and to the east of this building he raised a thupa of stone, and in that same place on the Cetiya-mountain he planted a bodhi-tree.

In the region between the rivers he founded the Pelagamavihara and in the same place (he made) a great canal called Vannaka and the great Ambadugga-tank and the Bhayoluppala, and moreover (he made) around the city a wall seven cubits high and a trench. When he had burned the licentious ANULA in the palace (upon the funeral pyre), he, withdrawing a little (distance) from thence, built a new palace. In the city itself he laid out the Padumassara-park. His mother entered the order of the doctrine of the Conqueror when she had just cleansed her teeth. On a plot for building belonging to his family he founded a nunnery for his mother and this was therefore known by name Dantageha.

After his death his son, the prince named BHATIKABHAYA, reigned twenty-eight years. Since he, the pious ruler of the earth, was the brother of king MAHADATHIKA he was known on the island by the name Bhatikaraja, Here did he carry out the work of repairing the Lohapasada and built two vedikas for the Mahathupa, and the (hall) called the Uposatha (hall) in the (vihāra) named after the thūpa.'

And doing away with the tax appointed for himself he planted sumana and ujjuka-flowers over a yojana of land round the city. And when the king had commanded that the Great Cetiya, from the vedika at the foot to the parasol at the top, be plastered with (a paste of) sweet-smelling unguent four fingers thick and that flowers be carefully embedded therein by their stalks, he made the thupa even as a globe of flowers. Another time he commanded them to plaster the cetiya with (a paste of) minium eight fingers thick, and thus he changed it into a heap of flowers. Yet another time he commanded that the cetiya be strewn with flowers from the steps to the parasol on the top, and thus he covered it over with a mass of blossoms. Then when he had raised water by means of machines from the Abhaya-tank he, by pouring (masses of) water over the thupa, carried out a wateroffering. From a hundred waggon-loads of pearls, he, bidding that the mass of plaster be carefully kneaded together with oil, made a plaster-covering (for the Great Thupa). He had a net of coral prepared and cast over the cetiya, and when he had commanded them to fasten in the meshes thereof lotus-flowers of gold large as waggon-

wheels, and to hang clusters of pearls on these that reached to the lotus-flower beneath, he worshipped the Great Thupa with this offering.

When he heard one day in the relic-chamber the sound of the arahants chanting in chorus he made the resolve: 'I will not rise up till I have seen it,' and fasting he lay down at the foot of the stone-pillar on the east side. The theras created a door for him and brought him into the relic-chamber. When the ruler of the earth had beheld all the adornment of the relic-chamber he went forth and made an offering of figures modelled with clay in close likeness to those (within).

With honeycombs, with perfumes, with vases (filled with flowers), and with essences, with anti-pigment (prepared) as unguent and minium; with lotus-flowers arrayed in minium that lay ankle-deep in the courtyard of the cetiya, where they had poured it molten; with lotus-flowers that were fastened in the holes of mattings, spread on fragrant earth, wherewith the whole courtyard of the cetiya was filled; with many lighted lamps, prepared with wicks made of strips of stuff in clarified butter, which had likewise been poured (into the courtyard) when the ways for the outflow had been closed up; and in like manner with many lamps with stuff-wicks in madhuka-oil and sesamum-oil besides; with these things, as they were named, the prince commanded severally with each seven times offerings for the Great Thupa.

And moreover, urged by faith, he ordered year by year perpetually a great festival (for the renewing) of the plasterwork; and festivals also of the great Bodhi-tree (in honour) of the watering of the Bodhi-tree, and furthermore twentyeight great Vesakha-festivals and eighty-four thousand lesser festivals, and also divers mimic dances and concerts, with the playing of all kinds of instruments of music (in honour) of the Great Thüpa. Three times a day he went to do homage to the Buddha and he commanded (them to give) twice (a day) continually (the offering known as) the 'flower-drum'.

And he continually gave alms at the preaching and alms at the pavarana-ceremony, and (distributed) also, in abundance, the things needed for the ascetic, such as oil, molasses, garments and so forth among the brotherhood. Moreover, the prince bestowed everywhere land for the cetiya, to the end that the cetiyas might be kept in repair. And constantly the king bestowed food (as alms allotted) by tickets to a thousand bhikkhus in the vihara (of the) Cetiya-pabbata. At five spots, namely, the three receiving -places, called Citta, Maui, and Mucala, as also in the Paduma-house and the beautiful Chattapasada, offering hospitality to the bhikkhus who were harnessed to the yoke of the sacred word he provided them always with all that was needful, being filled with reverence for the religion. Moreover, all those works of merit which had been ordered by the kings of old regarding the doctrine, all these did king Bhatika carry out.

After the death of Bhatikaraja his younger brother named MAHADATHIKA MAHANAGA reigned twelve years, intent on works of merit of many kinds. He had kincikkha-stones laid as plaster on (the square of) the Great Thüpa and he turned the sand-pathway round (the thupa) into a wide court; in all the viharas he had (raised) chairs put up for the preachers.

The king built the great Ambatthala-thupa; since the building was not firm he lay down in that place, bethinking him of the merit of the Sage (Buddha), risking his own life. When he had thus made the building firm and had completed the cetiya he set up at the four entrances four bejewelled arches that had been well planned by artists and shone with gems of every kind. To be fastened to the cetiya he spent a cover (for it) of red stuff and golden balls thereto and festoons of pearls.

When he had made ready around the Cetiya-mountain a (tract of land measuring a) yojana, and had made four gateways and a beautiful road round about (the mountain), and when he had then set up (traders') shops on both sides of the road and had adorned (the road) here and there with flags, arches, and triumphal gates, and had illuminated all with chains of lamps, he commanded mimic dances, songs, and music. That the people might go with clean feet on the road from the Kadamba-river to the Cetiya-mountain he had it laid with carpets the gods themselves might hold a festival assembly' there with dance and music and he gave great largess at the four gates of the capital. Over the whole island he put up chains of lamps without a break, nay over the waters of the ocean within a distance of a yojana around. At the festival of (consecrating of) the cetiya these beautiful offerings were appointed by him: the splendid feast is called here (in the country) the great Giribhanda-offering.

When the lord of the earth had commanded almsgiving in eight places to the bhikkhus who were come together in the festal assembly, he, with the beating of eight golden drums that were set up even there, allotted lavish gifts to twenty-four thousand (bhikkhus). He distributed the six garments, commanded the remission of the prison-penalties and he ordered the barbers to carry on their trade continually at the four gates. Moreover, all those works of merit that had been decreed by the kings of old and that had also been decreed by big brother, those did he carry out without neglecting anything. He gave himself and the queen, his two sons, his state-elephant and his state horse to the brotherhood as their own, albeit the brotherhood forbade him.

To the brotherhood of the bhikkhus he gave gifts worth six hundred thousand, but to the company of bhikkhunis (such gifts) worth a hundred thousand, and in giving them, with knowledge of the custom, various possessions suited (to their needs) he redeemed (again) himself and the rest from the brotherhood. In Kalayanakannika the ruler of men built the (vihara) called Maninagapabbata and the vihara which was called Kalanda, furthermore on the bank of the Kubukandariver the Samudda-vihara and in Huvacakannika the vihāra that bore the name Culanagapabbata. Delighted with the service rendered him in the vihāra that he himself had built, called Pasana-dipaka, by a samanera who had given him a draught of water, the king bestowed on that vihara (a tract of land) in measure half a yojana round about, for the use of the brotherhood. And rejoicing likewise at (the behaviour of) a samanera in the Mahadavapi-vihara the prince gave land for the use of the brotherhood to this vihara.

Thus men of good understanding, who have conquered pride and indolence, and have freed themselves from the attachment to lust, when they have attained to great power,

without working harm to the people, delighting in deeds of merit, rejoicing in faith, do many and various pious works.

Here ends the thirty-fourth chapter, called 'The Eleven Kings', in the Mahavamsa compiled for the serene joy and emotion of the pious.

CHAPTER XXXV

THE TWELVE KINGS

After MAHA DATHIKA 's death AMANDA GAMANI, his son, reigned nine years and eight months. On the splendid Great Thupa he caused to be made a parasol above the parasol, and he built even there a vedi at the base and at the top. And in like manner he made an inner courtyard and an inner verandah to the Lohapasada and to the (building) called the Uposatha (house) of the Thuparama. Moreover, for both he built a beautiful pavilion adorned with precious stones; and the ruler of men also built the Rajatalena-vihara. When he had made the Mahagamendi-tank on the south side (of Anurādhapura), he, who was clever in works of merit, bestowed it on the Dakkhina-vihāra. On the whole island the ruler of men commanded not to kill. All kinds of vine-fruits did he plant in divers places, and the king Amandiya, filling the almsbowis with the fruit called `flesh-melons', and bestowing garments as a support (for the bowls) he gave of these, with believing heart, to the whole brotherhood; because he had filled the almsbowls (with them) be received the name AMANDA GAMANI.

His younger brother, the prince KANIRAJANU TISSA, reigned three years in the city, when he had slain his brother. He decided the lawsuit concerning the uposatha-house in the (vihara) named after the cetiya, but sixty bhikkhus who were invoiced in the crime of high treason did the king order to be taken captive, with all that was theirs, upon the Cetiya-pabbata, and he commanded these evildoers to be flung into the caves called Kanira.

After KANIRAJANU's death AMANDA GAMANI's son, the prince CULABHAYA, reigned a year. The king built the Culagallakavihara on the bank of the Gonaka-river to the south of the capital.

After the death of CULABHAYA his younger sister SIVALI, the daughter of AMANDA, reigned four months. But AMANDA's nephew named ILANAGA dethroned Sivali and raised the parasol (of sovereignty) in the capital. When, one day, in the first year (of his reign), the king went to the Tissa-tank, many of the Lambakannas deserted him and went back to the capital. When the king saw them not he was wroth and (in punishment) he ordered that they, even they themselves, should make a road to the Mahāthūpa, commanding to stamp it down firmly, where it ran beside the tank, and he set caudalas to be their overseers. And full of anger because of this the Lambakannas came together, and when they had taken the king captive and imprisoned him in his palace they themselves administered the government; but the king's consort put festal garments on her little son the prince Candamukhasiva, gave him into the hands of the serving-women and sent him to the state-elephant, charging (the attendants) with a message.

The serving-women conveyed him thither and gave the state elephant the queen's whole message: `This is thy lord's son; thy lord is in prison; better is it for this (boy) to meet his death by thee than by the enemies; then slay thou him: that is the queen's command.' With

these words they laid him down at the elephant's feet. And for grief the elephant began to shed tears, and breaking to pieces the posts (to which he was chained) he pressed forward into the palace and dashed against the gate with fury, and when he had broken down the door' in the room where the king sat, he made him mount upon his back and went towards Mahatittha. There the elephant made the king embark on a ship (that brought him) to the western shore of the sea; he himself went toward Malaya.

When the king had stayed three years on the other coast he raised an army and went by ship to Rohana. Having landed at the haven Sakkharasobbha the king assembled there in Rohana a mighty force. Then came the king's state-elephant forthwith out of the southern Malaya to Rohana to do him service. As he had heard there the Kapi-jataka from the great thera, the preacher of jatakas, named Mahāpaduma, who dwelt in the (vihara) called Tuladhara, he, being won to faith in the Bodhisatta, restored the Nagamahavihara and gave it the extension of a hundred unbent bows in length, and he enlarged the thūpa even to what it has been (since then); moreover, he made the Tissa-tank and the tank called Dura.

When the king had raised an army he marched to battle; when the Lambakannas heard this they also prepared themselves for battle. Near the gate of Kapallakkhanda on the field of Hankarapitthi was waged the battle between the two (armies) that brought destruction to both.

Since their bodies were exhausted by the sea-journey, the king's men yielded their ground, therefore the king proclaimed his name and pressed forward. Terrified thereat the Lambakannas threw themselves down upon their belly, and they hewed off their heads and heaped them up high as the nave of the (king's) waggon-wheel, and when this had come to pass three times the king, from pity, said: 'Slay them not, but take them captive living.'

When then the king had come into the capital as victor in battle and had raised the parasol (of sovereignty) he went to a festival at the Tissa-tank.' And when he, fully arrayed in his ornaments and armour, had withdrawn from the watersports and reflected on the good-fortune that he had attained, and thought of the Lambakannas who had opposed his progress, he was wroth and commanded that they be yoked two and two behind one another to his car, and thus did he enter the city in front of them. Halting on the threshold of the palace the king gave the command: 'Here on this threshold, soldiers, strike off their heads.' 'These are but oxen yoked to thy chariot, O lord of chariots; therefore let their horns and hoofs be struck off,' thus admonished by his mother the king recalled (the order) to behead them and commanded that their nose and toes be cut off. The district where the elephant had stayed the prince allotted to the elephant; and therefore the tract is called Hatthibhoga.

So ILANAGA, ruler of the earth, reigned full six years as king in Anuradhapura.

After the death of ILANAGA his son CANDAMUKHA SIVA reigned eight years and seven months as king.

When the lord of the earth had constructed a tank near Manikaragamaka he gave it to the vihara called Issarasamana. This king's consort who was known by the name Damilidevi, allotted her own revenues from that village to the same vihara.

Having slain Candamukha Siva in the festival-sports at the Tissa-tank his younger brother, known by the name YASALALAKATISSA, reigned as king in delightful Anuradhapura, the fair face of Lanka, seven years and eight months.

Now a son of Datta the gate-watchman, named SUBHA, who was himself a gate-watchman, bore a close likeness to the king. And this palace-guard SUBHA did the king Yasalalaka, in jest, bedeck with the royal ornaments and place upon the throne and binding the guard's turban about his own head, and taking himself his place, staff in hand, at the gate, he made merry over the ministers as they paid homage to (SUBHA) sitting on the throne. Thus was he wont to do, from time to time.

Now one day the guard cried out to the king, who was laughing: 'Why does this guard laugh in my presence?' And SUBHA the guard ordered to slay the king, and he himself reigned here six years under the name SUBHARAJA.

In both the great viharas SUBHARAJA built a noble row of cells called SUBHARAJA after him. Near Uruvela (he built) the Valli-vihara, to the east the (vihara) Ekadvara and at the mouth of the Ganga the (vihara) Nandigamaka.

One sprung of the Lambakanna (clan), named VASABHA, whose home was in the northern province, served under his uncle, a commander of troops. Since it was declared: 'One named Vasabha shall be king,' the king at that time commanded that all in the island who bore the name of Vasabha should be slain. The commander, thinking: 'We must deliver up our Vasabha to the king,' and having taken counsel with his wife (upon the matter) set out early in the morning to go to the king's residence. And the wife, to guard Vasabha carefully who went with him, put betel into his hand but without powdered chalk.

Now when the commander, at the gate of the palace, saw the betel without chalk, he sent him back for chalk. When Vasabha came for the chalk the commander's wife spoke with him secretly, gave him a thousand (pieces of money) and aided him to take flight. Vasabha went to the Mahavihara and by the theras there was provided with milk, food and clothes, and when he had again heard from a leper the certain prophecy that he would be king, rejoicing he resolved: 'I will be a rebel' And when he had found men suited (to his purpose) he went, seizing in his further course village by village, according to the instruction (in the story) of the cake,' to Rohana, and gradually winning the kingdom to himself he advanced, after two years, with the needed army and train, towards the capital. When the mighty VASABHA had conquered SUBHARAJA in battle he raised the parasol (of sovereignty) in the capital. His uncle had fallen in battle. But his uncle's wife, named Pottha, who had first helped him, did king VASABHA raise to be queen.

Once he questioned a soothsayer concerning the length of his life, and he told him secretly (that he should live) just twelve years. And when he had given him a thousand (pieces of money) to keep the secret the king assembled the brotherhood and greeted them reverently and asked them:

‘Is there perchance, venerable sirs. means to lengthen life?’ ‘There is,’ so did the brotherhood teach him, ‘a way to do away with the hindrances (to long life); gifts of strainers must be given and gifts of dwellings and gifts for maintenance of the sick, O ruler of men, and in like manner the restoring of ruined buildings must be carried out; one should take the five precepts on himself and keep them carefully, and one should also keep the solemn fast on the uposathaday.’ The king said: ‘It is well,’ and went thence and carried out all these (duties).

Every three years that went by the king bestowed the three garments on the whole brotherhood in the island; and to those theras that lived far away he sent them. In thirty two places he ordered milk-rice with honey to be distributed, but in sixty-four places a lavish gift of mixed alms.

He had a thousand lamps lighted in four places; that is, on the Cetiya-pabbata, about the cetiya in the Thuparama, about the Great Thüpa and in the temple of the great Bodhi-tree.

In the Cittalakuta (vihara) he built ten beautiful thnpas and over the whole island he restored ruined buildings. From pious trust in a thera in the Valliyera-vihara he built the vihara called Mahavalligotta. And (moreover) he built the Anurarama (vihara) near Mahagama and bestowed on it a thousand and eight karisa (of land) of (the village) Heligama. When he had built the Mucela-vihara in Tissavaddhamanaka he allotted to the vihara a share in the water of the (canal) Alisara. To the thüpa in Galambatittha he added a mantling of bricks, and he built an uposatha-house too, and to provide oil for the lamps. he constructed a pond (yielding water to) a thousand karisa (of land)⁵ and gave it to the (vihara). In the Kumbhigallaka-vihara he built an uposatha-house. In like manner the king built an uposatha-house in the Issarasamanaka (vihara) here and in the Thuparama a thüpa-temple. In the Mahavihara he built a row of cells facing the west, and he restored the ruined Catussala (hall). In like manner the same king made four beautiful Buddha-images and a temple for the images in the fair courtyard of the great Bodhi-tree.

The king's consort, named Pottha, built in that same place a splendid thüpa and a beautiful temple for the thüpa. When the king had completed the thüpa-temple in the Thuparama he commanded lavish almsgiving for the festival of its completion. Among those bhikkhus who were busied with (the learning of) the word of the Buddha he distributed the things. needed (by bhikkhus), and among the bhikkhus who explained the doctrine butter and sugar-molasses. At the four gates of the city he had food given away to the poor and, to such bhikkhus who were sick, food suited to the sick. The Cayanti and the Rajappala-tank, the Vaba and the Kolambagamaka, the Mahanikkhavatii-tank and the Maharametti, the Kohāla and the Kali-tank, the Cambuti, the Citthamangajjia and the Aggivaddhamanaka: these twelve tanks and twelve canals he constructed, to make (the land) fruitful. For safety he built up the city wall even so high (as it now is) and he built

fortress -towers at the four gates and a palace besides; in the garden he made a tank and put geese therein.

When the king had constructed many bathing-tanks here and there in the capital he brought water to them by subterranean canals. And in this way carrying out various works of merit king VASABHA did away with the hindrances (to long life), and delighting perpetually in well doing he reigned forty-four years in the capital. He appointed also fortyfour Vesakha-festivals.

Subhariija while he yet lived had anxiously, for fear of VASABHA, entrusted his daughter to a brick-worker and had at the same time given into his care his mantle and the royal insignia. When he was killed by VASABHA the brick-worker took her with him, put her in the place of a daughter, and brought her up in his own house. When he was at work the girl used to bring him his food.

When (one day) in a thicket of flowering kadambas, she saw an (ascetic) who was in the seventh day of the state of nirodha,' she the wise (maiden) gave him the food. When she had then prepared food afresh she carried the food to her father, and when she was asked the cause of the delay she told her father this matter. And full of joy he bade (her) offer food repeatedly to the thera. When the thera had come out (of his trance) he said to the maiden, looking into the future: `When royal rank has fallen to thy lot then bethink thee, O maiden, of this place.' And forthwith the thera died.

Now did king VASABHA when his son Vañkanäsikatissa had come to (full) age seek a fitting wife for him. When those people who understood the (auspicious) signs in women saw the maiden in the brick-worker's village they told the king; the king thereon was about to send for her. And now the brick-worker told him that she was a king's daughter, but that she was the daughter of SUBHARAJA he showed by the mantle and so forth. Rejoiced the king gave her (in marriage) to his son when all had been duly provided.

After VASABHA's death his son VANKANASIKA TISSA reigned three years in Anuradhapura. On the bank of the Gonariver the king VankanAsikatissaka built the vihāra called Mahamangala. But his consort Mahamatta collected money to build a vihāra, bethinking her of the thera's words.

After VANKANASIKA TISSA 's death his son GAJABAHU I reigned twenty-two years. Harkening to his mother's word the king founded the Mätuvihāra on the place of the thicket of flowering kadambas, in honour of his mother. His wise mother gave to the great vihāra a hundred thousand (pieces of money) for the plot of land and built the vihara;' he himself built a thūpa of stone there and gave (land) for the use of the brotherhood, when he had bought it from various owners.

He erected the great Abhayuttara-thupa, making it greater, and to the four gates thereof he made vestibules. When the king had made the Gamanitissa-tank he bestowed it on the Abhayagiri-vihara for maintenance in food. He made a mantling to the Maricavatti-thupa and gave (land) thereto for the use of the brotherhood, having bought it for a hundred

thousand (pieces of money). In the last year he founded the vihara called Ramuka and built in the city the Mahejasanasala (hall).

After Gajabāhu's death the king's father-in-law MAHALLAKA NAGA reigned six years. (The viharas) Sejalaka in the east, Gotapabbata in the south, Dakapasana in the west, in Nagadipa Sālipabbata, in Bijagama Tanaveli, in the country of Rohana Tobbalanugapabbata, in the inland country Girihālaka: these seven vihāras did the king MAHALLAKA NAGA, ruler of the earth, build in the time (of his reign), short though it was.

In this way do the wise, doing many works of merit, gain with worthless riches that which is precious, but fools in their blindness, for the sake of pleasures, do much evil.

Here ends the thirty-fifth chapter, called 'The Twelve Kings', in the Mahavamsa, compiled for the serene joy and emotion of the pious.

CHAPTER XXXVI

THE THIRTEEN KINGS

AFTER the death of MAHALLA NAGA his son BHATIKA TISSA reigned twenty-four years in Lanka. He built a wall around the Mahāvihāra. When the king had built the Gavaratissavihāra he made the Mahamani-tank and gave it to the vihāra. Moreover, he built the vihāra called Bhāṭikatissa. He built an uposatha-house in the beautiful Thuparama; the king also made the Randhakandaka-tank. Filled with tenderness towards beings and zealous in reverencing the brotherhood the protector of the earth commanded lavish almsgiving to the community of both sexes.

After the death of BHATIKA TISSA (his younger brother) KANITTHA TISSA reigned eighteen years in the island of Lankā. Since he was well pleased with the thera Mahanaga in the Bhutarama he built for him in splendid fashion the Ratanapasada in the Abhayagiri. Moreover, he built in the Abhayagiri a wall and a great parivena and a great parivena besides in the (vihāra) called Manisoma. In that place he built a temple for the cetiya and in like manner for the Ambatthala-thupa; and (he ordered) the restoration of the temple in Nagadipa. Doing away with the boundary of the Mahavihāra, the king built there the row of cells (called) Kukkutagiri with all things provided. In the Mahāvihāra the ruler of men built twelve great four-sided pasadas, admirable to see and beautiful, and he added a mantling to the thupa of the Dakkhinavihāra, and a refectory besides, doing away with the boundary of the Mahameghavana. And moving the wall of the Mahāvihāra to the side, he also made a road leading to the Dakkhinavihāra. He built the Bhutaramavihāra and the Ramagonaka, and the arāma of Nandatissa besides.

In the east the king built the Anulatissapabbata (vihāra) in Gangaraji, the Niyelatissarama and the Pilapitthivihāra as well as the Rajamahavihāra. In like manner he built in three places an uposatha-house, in the three following vihāras, the Kalyanikavihāra, the Mandalagirika, also the (vihāra) called Dubbalavapitissa.

After KANITTHA TISSA's death his son, who was known as KHUJJA NAGA, reigned one year. The younger brother of KHUJJA NAGA, KUNCHA NAGA, when he had slain the king his brother, reigned two years in Lanka. During the great Ekanalika famine the king maintained without interruption a great almsgiving appointed for five hundred bhikkhus.

But the brother of KUNCHA NAGA's consort, the commander of troops, SIRI NAGA, became a rebel against the king, and when he was equipped with troops and horses he moved on to the capital and when he, in battle with the king's army, had put king KUNCHA NAGA to flight, victorious he reigned over Lanka nineteen years in splendid Anuradhapura. When the king had placed a parasol on the stately Great Thupa, he had it gilded in admirable and splendid fashion. He built the Lohapasada, keeping it within five stories (height), and he restored the steps to the four entrances leading to the great Bodhi-tree. When he had completed the parasol and the pasada he commanded offerings at the

festival (of the consecration); great in compassion, he remitted the tribute of families throughout the island.

After the death of SIRI NAGA his son VOHARIKA TISSA reigned twenty two years, with knowledge of (the) law and (the) tradition. Because he first in this country made a law that set aside (bodily) injury (as penalty) he received the name king VOHARIKA TISSA. When he had heard the (preaching of the) doctrine by the thera Deva, who dwelt in Kappukagama, he restored five buildings. Moreover, contented with the thera Mahätissa, who dwelt in Anurarama, he commanded almsgiving in Mucelapattana. When the king VOHARIKA TISSA had set up a pavilion in the two great viharas and in the eastern temple of the great Bodhi-tree two bronze images, and had built also the Sattapannakapasada, goodly to dwell in, he appointed every month a thousand (pieces of money) for the Mahavihara. In the Abhayagiri-vihara and in the (vihāra) called Dakkhinamula, in the Maricavatti-vihāra and the (vihāra) called Kulalitissa, in the Mahiyangana-vihara, in the (vihāra) called Mahagamanaga, in the (vihāras) called Mahanagatissa, and Kalyāriika he put parasols to their eight thupas. In the Mulanagasenapati-vihara and in the Dakkhina (vihara), in the Maricavatiivihāra and in the (vihara) called Puttabhaga, in the (vihāra) called Issarasamana and the (vihara) named VOHARIKA TISSA in Nagadipaka; in these six viharas he put up a wall, and he also built an uposatha-house in the (vihāra) called Anurarama. For the occasions when the Ariyavamsa was read he decreed over the whole island a regular giving of alms, from reverence for the true doctrine. With the spending of three hundred thousand (pieces of money) this king, who was a friend to the doctrine, freed from their indebtedness such bhikkhus as were in debt. When he had decreed a great Vesakha-festival, he bestowed the three garments on all the bhikkhus dwelling in the island. Suppressing the Vetulya-doctrine and keeping heretics in check by his minister Kapila, he made the true doctrine to shine forth in glory.

This king's younger brother, known as ABHAYA NAGA, who was the queen's lover, being discovered (in his guilt) took flight for fear of his brother and went with his serving-men to Bhallatittha and as if wroth with him, he had his uncle's hands and feet cut off. And that he might bring about division in the kingdom, he left him behind here and took his most faithful followers with him, showing them the example of the dog, and he himself took ship at the same place and went to the other shore. But the uncle, Subhadeva, went to the king and making as if he were his friend he wrought division in the kingdom. And that he might have knowledge of this, ABHAYA NAGA sent a messenger thither. When Subhadeva saw him he loosened (the earth) round about an areca-palm, with the shaft of his spear, as he walked round (the tree), and when he had made it thus (to hold) but feebly by the roots, he struck it down with his arm; then did he threaten the (messenger), and drove him forth. The messenger went and told this matter to ABHAYA NAGA. And when he knew this, ABHAYA NAGA took many Damilas with him and marched from there against the city to do battle with his brother. On news of this the king took flight, and, with his consort, mounting a horse he came to Malaya. The younger brother pursued him, and when he had slain the king in Malaya, he returned with the queen and reigned eight years in the capital as king.

The king set up a vedi of stone round about the great Bodhi-tree, and a pavilion in the courtyard of the Lohapasāda. And obtaining garments of every kind for twice a hundred thousand (pieces of money), he distributed gifts of clothing among the brotherhood of bhikkhus on the island.

After ABHAYA NAGA's death, SIRI NAGA II, the son of his brother Tissa, reigned two years in Lanka. When he had restored the wall round about the great Bodhi-tree, then did this king also build in the sand-court' of the temple of the great Bodhitree, to the south of the Mucela-tree, the beautiful Hamsavatta and a great pavilion besides.

SIRI NAGA's son named VIJAYA-KUMARAKA reigned for one year after his father's death.

(At that time) three Lambakannas lived in friendship at Mahiyangana: Samghatissa and Samghabodhi, the third being Gothakabhaya. When they were coming (to Anuradhapura) to do service to the king, a blind man who had the gift of prophecy, being by the edge of the Tissa-tank, cried out at the sound of their footsteps: 'The ground bears here three rulers of the earth!' As Abhaya, who was walking last, heard this he asked (the meaning of the saying). The other uttered yet again (the prophecy). 'Whose race will endure?' then asked again the other, and he answered:

'That of the last.' When he had heard that he went (on) with the two (others). When they were come into the capital the three, being the close and trusted (counsellors) of the king, remained in the royal service about the king.

When they together had slain king Vijaya in his royal palace the two (others) consecrated SANGHA TISSA, the commander of the troops, as king. Thus crowned did SANGHA TISSA reign four years in stately Anuradhapura. He set up a parasol on the Great Thūpa and gilded it, and moreover the king put four great gems, each worth a hundred thousand (pieces of money), in the middle of the four suns,' and put upon the spire of the thupa a precious ring of crystal. At the festival of (consecrating) the chatta the ruler of men distributed the six garments to the brotherhood (in number) forty thousand. As he (one day) when listening to the khandhakas' heard from the thera Mahadeva, dwelling in Damahalaka, the sutta that sets forth the merit of (a gift of) rice-gruel, he, joyfully believing, distributed to the brotherhood at the four gates of the city an abundant and well-prepared gift of rice-gruel.

From time to time the king, with the women of the royal household and the ministers, used to go to Pacinadipaka to eat jambu-fruits. Vexed by his coming the people dwelling in Pacinadipa poisoned the fruit of the jambu-tree from which the king was to eat. When he had eaten the jambu-fruits he died forthwith even there. And Abhaya consecrated as king Samghabodhi who was charged with the (command of) the army.

The king, who was known by the name SIRI SAMGHABODHI, reigned two years in Anuradhapura, keeping the five precepts.

In the Mahavihara he set up a beautiful salaka-house. When the king heard that the people of the island were come to want by reason of a drought he himself, his heart shaken with pity, lay down on the ground in the courtyard of the Great Thūpa, forming the resolve: 'Unless I be raised up by the water that the god shall rain down I will nevermore rise up from hence, even though I die here.' As the ruler of the earth lay there thus the god poured down rain forthwith on the whole island of Lanka, reviving the wide earth. And even then he did not yet rise up because he was not swimming in the water. Then his counsellors closed up the pipes by which the water flowed away. And as he now swam in the water the pious king rose up. By his compassion did he in this way avert the fear of a famine in the island.

At the news: 'Rebels are risen here and there,' the king had the rebels brought before him, but he released them again secretly; then did he send secretly for bodies of dead men, and causing terror to the people by the burning of these he did away with the fear from rebels.

A yakkha known as Ratakkhi, who had come hither, made red the eyes of the people here and there. If the people did but see one another and did but speak of the redness of the eyes they died forthwith, and the yakkha devoured them without fear.

When the king heard of their distress he lay down with sorrowful heart alone in the chamber of fasting, keeping the eight uposatha vows, (and said): 'Till I have seen the yakkha I will not rise up.' By the (magic) power of his piety the yakkha came to him. To the king's (question):

'Who art thou?' he answered: 'It is I, (the yakkha).' 'Why dost thou devour my subjects? Swallow them not!' 'Give up to me then only the people of one region,' said the other. And being answered: 'That is impossible,' he came gradually (demanding ever less and less) to one (man) only. The (king) spoke: 'No other can I give up to thee; take thou me and devour me.' With the words: 'That is impossible,' the other prayed him (at last) to give him an offering in every village. 'It is well,' said the king, and over the whole island he decreed that offerings' be brought to the entrance of the villages, and these he gave up to him. Thus by the great man, compassionate to all beings, by the torch of the island was the fear pestilence brought to an end.

The king's treasurer, the minister GOTHABHAYA, who had become a rebel, marched from the north against the capital. Taking his water-strainer with him the king fled alone by the south gate, since he would not bring harm to others.

A man who came, bearing his food in a basket, along that road entreated the king again and again to eat of his food. When he, rich in compassion, had strained the water and had eaten he spoke these words, to show kindness to the other:

'I am the king Samghabodhi; take thou my head and show it to GOTHABHAYA, he will give thee much gold.' This he would not do, and the king to render him service gave up the ghost even as he sat. And the other took the head and showed it to GOTHABHAYA

and he, in amazement of spirit, gave him gold and carried out the funeral rites of the king with due care.

Thus GOTHABHAYA, also known as Meghavannabhaya, ruled thirteen years over Lanka.

He' built a palace, and when he had built a pavilion at the entrance to the palace and had adorned it, even there did he daily invite a thousand and eight bhikkhus of the brotherhood to be seated, and rejoicing them with rice-gruel and with foods excellent and of many kinds, both hard and soft, together with garments, he bestowed alms lavishly upon them. Twenty-one days did he continue (to give) thus.

In the Mahavihara he built a splendid pavilion of stone; he renewed the pillars of the Lohapasada. He set up a vedi of stone for the great Bodhi -tree and an arched gateway at the northern entrance, and likewise at the four corners (of the courtyard) pillars with wheel-symbols.

At three entrances he made three statues of stone and at the south gate he set up a throne of stone. To the west of the Mahāvihāra he laid out a tract of land for exercises of meditation, and over the island he restored all ruined buildings. In the Thūparama he ordered the thupa-temple to be restored and also in the Ambatthala-monastery of the thera (Mahinda); and in the arama called Manisoma, and in the Thuparama, in the Manisomarama and in the Maricavatti (vihara), and moreover in the vihara called Dakkhina (he restored) the uposatha-houses. And he founded also a new vihāra called Meghavannabhaya and at the (time of) festal offerings at the consecration of the vihāra he distributed the six garments to thirty thousand bhikkhus dwelling on the island, whom he had assembled.

In like manner he appointed then a great Vesakha-festival, and yearly did he distribute the six garments to the brotherhood. Purifying the doctrine by suppression of heresy he seized bhikkhus dwelling in the Abhayagiri (vihāra), sixty in number, who had turned to the Vetulya-doctrine and were like a thorn in the doctrine of the Buddha, and when he had excommunicated them, he banished them to the further coast. A bhikkhu from the Cola people, named Samghamitta, who was versed in the teachings concerning the exorcism of spirits, and so forth, had attached himself to a thera banished thither, and he came hither embittered against the bhikkhus of the Mahāvihāra.

When this lawless (bhikkhu) had thrust himself into an assembly in the Thuparama and had refuted there the words of the thera living in the parivena of Samghapala, namely the thera GOTHABHAYA, uncle of the king on the mother's side, who had addressed the king with his (old) name, he became a constant guest in the king's house.' The king who was well pleased with him entrusted his eldest son Jetthatissa and his younger son Mahasena, to the bhikkhu. And he made the second his favourite, therefore prince Jetthatissa bore ill-will to the bhikkhu.

After his father's death JETTHA TISSA became king. To punish the hostile ministers who would not go in procession with him, at the performing of the king's funeral rites, the king himself proceeded forth, and placing his younger brother at the head and then the body following close behind, and then the ministers whilst he himself was at the end (of the procession), he, when his younger brother and the body were gone forth, had the gate closed immediately behind them, and he commanded that the treasonous ministers be slain and (their bodies) impaled on stakes round about his father's pyre.

Because of this deed he came by the surname 'the Cruel'. But the bhikkhu Samghamitta, for fear of the king, went hence at the time of his coronation, when he had taken counsel with MAHASENA, to the further coast awaiting the time of (MAHASENA's) consecrating.

He (JETTHA TISSA) built up to seven stories the splendid Lohapasada, that had been left unfinished' by his father, so that it was now worth a koti (pieces) of money. When he had offered there a jewel worth sixty thousand, Jetthatissa named it the Manipasada.

He offered two precious gems to the Great Thüpa, and he built three gateways to the temple of the great Bodhi-tree. When he had built the vihara Pacinatissapabbata the ruler gave it to the brotherhood in the five settlements.

The great and beautiful stone image that was placed of old by Devanampiyatissa in the Thuparama did king Jetthatissa take away from the Thuparama, and set up in the Arama Pacinatissapabbata. He bestowed the Kalamattika-tank on the Cetiypabbata (vihara), and when he celebrated the consecrating festival of the vihāra and the pasada and (held) a great Vesakha-ceremony he distributed the six garments among the brotherhood, in number thirty thousand. Jetthatissa also made the Alambagama-tank. Accomplishing thus many works of merit, beginning with the building of the pasada the king reigned ten years.

Thus, reflecting that sovereignty, being the source of manifold works of merit, is at the same time the source of many an injustice, a man of pious heart will never enjoy it as if it were sweet food mixed with poison.

Here ends the thirty-sixth chapter, called 'The Thirteen Kings', in the Mahavamsa, compiled for the serene joy and emotion of the pious.

CHAPTER XXXVII

KING MAHASENA

After king JETTHA TISSA's death, his younger brother MAHASENA ruled twenty-seven years as king. And to consecrate him as king, the thera Samghamitta came thither from the further coast, when he heard the time (of Jetthatissa's death). When he had carried out the consecration and the other ceremonies of various kind, the lawless (bhikkhu) who would fain bring about the destruction of the Mahavihara won the king to himself with the words: 'The dwellers in the Mahavihara do not teach the (true) vinaya, we are those who teach the (true) vinaya, O king', and he established a royal penalty: 'Whosoever gives food to a bhikkhu dwelling in the Mahavihara is liable to a fine of a hundred (pieces of money).'

The bhikkhus dwelling in the Mahavihara, who thereby fell into want, abandoned the Mahavihara, and went to Malaya and Rohana. Thus was our Mahavihara desolate for nine years and empty of those bhikkhus who (else) had dwelt in the Mahavihara. And the unwise thera persuaded the unwise king: 'Ownerless land belongs to the king,' and when he had gained leave from the king to destroy the Mahavihara, this (bhikkhu), in the enmity of his heart, set on people to do so.

An adherent of the thera Samghamitta, the ruthless minister Sona, a favourite servant of the king, and (with him) shameless bhikkhus, destroyed the splendid Lohapasada seven stories high, and carried away the (material of the) various buildings from hence to the Abhayagiri (vihara), and by means of the many buildings that were borne away from the Mahavihara the Abhayagiri-vihara became rich in buildings. Holding fast to his evil friend, the thera Samghamitta, and to his servant Sona, the king wrought many a deed of wrong. The king sent for the great stone image from the Pacinatissapabbata (vihara) and set it up in the Abhayagiri (vihara). He set up a building for the image, a temple for the Bodhitree, a beautiful relic-hall and a four-sided hall, and he restored the (parivena) called Kukkuta. Then by the ruthless thera Samghamitta was the Abhayagiri-vihara made stately to see.

The minister named Meghavannabhaya, the friend of the king, who was busied with all his affairs, was wroth with him for destroying the Mahavihara; he became a rebel, and when he had gone to Malaya and had raised a great force, he pitched a camp by the Duratissaka-tank.

When the king heard that his friend was come thither, he marched forth to do battle with him, and he also pitched a camp.

The other had good drink and meat, that he had brought with him from Malaya and thinking: 'I will not enjoy it without my friend the king,' he took some, and he himself went forth alone by night, and coming to the king he told him this thing. When the king had eaten with him, in perfect trust, that which he had brought, he asked him: 'Why hast

thou become a rebel?' `Because the Mahavihara has been destroyed by thee' he answered. `I will make the vihara to be dwelt in yet again; forgive me my fault,' thus spoke the king, and the other was reconciled with the king. Following his counsel the king returned to the capital. But Meghavannabhaya, who persuaded the king (that it was fitting to do this), did not go with the king that he might collect in the meantime the wherewithal to build.

One of the king's wives, who was exceedingly dear to him, the daughter of a scribe, grieved over the destruction of the Mahavihara, and when she, in bitterness of heart, had won over a labourer to kill the thera who had destroyed it, she caused the violent thera Samghamitta to be done to death as he came to the Thuparama to destroy it. And they slew likewise the violent and lawless minister Sona. But when Meghavannabhaya had brought the building-materials (that he had collected), he built several parivenas in the Mahavihara. When this fear had (thus) been calmed by Abhaya the bhikkhus coming from here and there again inhabited the Mahavihara. But the king made two bronze images and set them up on the west side of the temple of the great Bodhi-tree.

Being well-pleased with the hypocrite, the plotter, the lawless thera Tissa, his evil friend, who dwelt in the Dakkhinarama, he, although he was warned, built within the boundaries of the Mahavihara, in the garden called Joti, the Jetavana-vihara. Then he called upon the brotherhood of monks to do away with their boundaries, and since the bhikkhus would not do this, they abandoned the vihara. But now, to make the shifting of the boundary void of effect, if others should seek to do this, certain bhikkhus hid themselves in various places.'

Thus was the Mahavihara abandoned for nine months by the bhikkhus, and the other bhikkhus thought: `We will begin to shift (the boundaries).' Then, when this attempt to shift the boundary was given up,' the bhikkhus came back hither and dwelt again in the Mahavihara. But within the brotherhood of bhikkhus a complaint touching an offence of the gravest kind was raised against the thera Tissa, who had received the (Jetavana) vihāra. The high minister, known to be just, who decided (the matter) excluded him, according to right and law, from the order, albeit against the king's wishes.

The king built also the Manihira-vihara and founded three vihāras, destroying temples of the (brahmanical) gods: the Gokanna (vihara), (and another vihara) in Erakavilla, (and a third) in the village of the Brahman Kalanda; (moreover he built) the Migagama-vihara and the Gangasenakapabbata (vihara). To the west, he built the Dhatusenapabbata (vihara); the king founded also the great vihāra in Kokavāta. He built the Thuparama - vihara and the Hulapitthi (vihara) and the two nunneries, called Uttara and Abhaya. At the place of the yakkha Kalavela' he built a thūpa, and on the island he restored many ruined buildings. To one thousand samghattheras he distributed alms for theras, at a cost of a thousand (pieces of money), and to all (the bhikkhus he distributed) yearly a garment. There is no record of his gifts of food and drink.

To make (the land) more fertile, he made sixteen tanks, the Manihira, the Mahagama, the Challūra, and the (tank) named Khanu, the Mahamani, the Kokavata and the Dhammaramma-tank, the Kumbalaka and the Vahana, besides the Rattamalakandaka, the

tank Tissavaddhamanaka, that of Velangavitthi, that of Mahagallaka, the Cira-tank and the Mahadaragallaka and the Kalapasana-tank. These are the sixteen tanks. On the Ganga he built the great canal named Pabbatanta.

Thus did he gather to himself much merit and much guilt.

The Mahavamsa is ended.