

ceived in Greek originally, can hardly be substantiated by any facts. The only thing really Greek in this text seems to be the (distorted) name of king Menandros.

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REMARKS ON A LIST OF BOOKS SENT TO CEYLON FROM SIAM
IN THE 18TH CENTURY

The letter sent to the royal court at Kandy (Sirivaḍḍhanapura) on behalf of the king of Siam, and published in the present issue, includes some information of considerable interest for the study of the history of Pāli texts. For a shipment, which comprised no less than 97 books (sattanavutipakaraṇāni) containing texts no longer extant on the island, and therefore asked for in a second document accompanying this letter (samaṇasandesa, § 2 at the end), is said to have been dispatched together with the letter. That the Siamese side readily complied to the request from Ceylon can be gathered from § 15 of the letter: "In the auspicious letter (subhakkhara) sent by you (i.e. the aggamahāsenāpati of Kandy: § 1 at the end) it is said that books on dhamma, vinaya, etc. are not available in Ceylon. Having heard this, and that no other books on dhamma and vinaya than those mentioned in the letter on religious matters (samaṇalekha, cf. § 13 and elsewhere)¹ have been asked for to reestablish these texts there (i.e. in Ceylon), I reported this to the best of lawful and pious kings with all due respect and having risen my folded hands over my head. <§ 16> The best of lawful and pious kings joyfully gave 97 texts, namely ... to establish them in Ceylon."

For easy reference the list is repeated here with a number given to each individual text:

1. Sumaṅgalavilāsinīcatuātṭhakathāsuttapīṭaka²
2. Paṭhamasamantapāsādikādīpañcavinayaātṭhakathāpīṭaka
3. Moggallānapakaraṇa
4. Aṭṭhakathāvinayasaṭṭhikā
5. Vimativinodanī
6. Rūpasiddhi
7. Bālapabodhisattṭhikā
8. Bālāvatārasaṭṭhikā
9. Saddasārasaṭṭhikā
10. Saddabindupakaraṇa
11. Kaccāyanaātṭhupakaraṇa
12. Sampiṇḍamahānidāna
13. Vimānavatthupakaraṇa
14. Petavatthupakaraṇa
15. Cakkavāladīpanīpakaraṇa
16. Sotabbamālinīpakaraṇa
17. Soḷasakīmahānidāna
18. Lokadīpaka
19. Lokavināsa
20. Jambūpatīsutta
21. Theragāthāpakaraṇa
22. Therīgāthāpakaraṇa
23. Anuṭṭikāsaṅgaha

24. Mahāvamsapakaraṇa
25. Maṅgaladīpanīpakaraṇa
26. Majjhimanikāya
27. Paṇāśasūdanīatthakathāmajjhimanikāya
28. Aṅguttaranikāya
29. Manorathapūraṇī
30. Sammohavinodanīatthakathāvibhaṅga
31. Vajirabuddha(!)ṭṭikā
32. Nettipakarāṇa
33. Cullavagga
34. Mahāvagga
35. Parivāra
36. Atthakathāmātikāpakaraṇa
37. Vinayavinicchaya
38. Ṭikāsaṅgaha
39. Anuṭṭikāsaṅgaha
40. Vibhaṅgapakarāṇa
41. Dhutaṅga
42. Kaṅkhāvītarāṇī
43. Pañcapakarāṇaatthakathāparamatthadīpanī
44. Sumaṅgalavilāsinīatthakathādīghanikāya
45. Sīlakhandhavagga
46. Mahāvagga
47. Pātikatṭikā (!): mistake for Pāṭikavagga(?)
48. Paramatthavinicchaya
49. Saccasaṅkhepa
50. Paramatthadīpanīsaṅkhepa
51. Ṭikāsaccasaṅkhepa
52. Paramatthamañjūsāṭṭikāvīsuḍḍhimagga
53. Ṭikāparamatthavinicchaya
54. Paramatthadīpanī
55. Ṭikākhuddakasikkhā
56. Atthakathātheragāthā
57. Sāratthajālinī
58. Ṭikāpetavatthu
59. Ṭikāsuttanipāta
60. Ṭikācariyāpiṭaka
61. Ṭikānettipakarāṇa
62. Ṭikāatthakathāpaṭisambhidāmagga
63. Ṭikāitivuttaka
64. Atthakathāudāna
65. Atthakathācūlaniddesa
66. Pālibuddhavaṃsa
67. Ṭikābuddhavaṃsa
68. Pālianāgatavaṃsa
69. Atthakathāanāgatavaṃsa
70. Ṭikāanāgatavaṃsa
71. Ṭikāmilindapaṅha
72. Ṭikāmadhurasavāhinī
73. Ṭikāvinayavinicchaya
74. Yamakapakaraṇa
75. Buddhasiḥiṅganidāna

Not all texts named in this list can be identified easily either because the title itself cannot be traced elsewhere, and consequently

no relation to any known text can be established with confidence, as e.g. in the case of *Dhutaṅga*, no. 41, or because the title is ambiguous referring to a group rather than to any individual text such as *Ṭikāsaṅgaha*.

Further, the method of calculating the number of manuscripts dispatched to Ceylon is anything but lucid. Although the total is stated explicitly to be 97, it is not easy to see, how this figure has been reached at. A simple count of titles amounts to 75 only, to which 10 may be added, as two copies each (*dvīpakaraṇa*) have been sent of the items no. 13, 14, 23, 26, 27, 28, 29, 30, 42, 74, and further four items, nos. 4, 7, 8, 9 have been qualified as *saṭṭikā*, what amounts to a total of 89 only. Consequently 8 titles seem to be missing, which, however, may be suspected as hidden in the very beginning of the list: "2. the first (part) of the *Samantapāsādikā* etc., the commentary on the five(fold) *Vinayapiṭaka*". A fivefold division of Sp is found elsewhere in manuscripts³ also: *Pārājikakaṇḍa*, *Pācityādikaṇḍa*, *Mahāvagga*, *Cullavagga*, *Parivāra*.

While this title can be explained easily, the exact meaning of the first one remains doubtful. However, a similar title is found in both lists of texts found in the prologue and epilogue respectively to the *Traibhūmikathā* of King Ruang completed probably in AD 1345. Here, an *atthakathācaturāgama* is mentioned, which should mean a commentary on the four *nikāyas*, as these are called *āgamas* in the introductory verses e.g. to Sv or Ps. However, exactly as in our list, where Sv, no. 44 and Mp, no. 27 are found again named separately, all four commentaries on the *nikāyas* are mentioned by their individual names in the *Traibhūmikathā*. In our list Sv occurs even twice as no. 1 and no. 44. And as a title such as "*Sumaṅgalavilāsinī* <and(?)> the four commentaries on the *Suttapiṭaka*" hardly makes much sense, some mistake may be suspected here. Further, the four commentaries together with the five parts of Sp amount to 9 items, bringing the total up to 99 instead to 97 items. Even if nos. 28 and 29 are united and supposed to name only Mp, there is still one title too much. Therefore it does not seem to be possible at present to solve this puzzle.

As no order can be recognized in the sequence of titles evidently listed at random, it may not be totally useless to rearrange the list subjectwise following the principles and using as far as this seems suitable numbering and abbreviations of H. Smith: *Epilegomena* to Volume I (of the *Critical Pāli Dictionary*). Copenhagen 1948.

I. *Vinaya* texts:

Kkh, no. 42: 1.1,1: This text, too, seems to be named twice in the list: *Mātikā-atthakathā*, no. 36, cf. K.R. Norman: *Pāli Literature. A History of Indian Literature VII 2*. Wiesbaden 1983, p. 126 on the title. A single phūk of a rather old manuscript bearing this title and copied in CS 933, year of the goat, corresponding to AD 1571, is kept in Vat Phra Singh in Chiang Mai today. However, the content of this manuscript has not been checked yet.

Mahāvagga, no. 34
Cullavagga, no. 33: Vin 1.2
Parivāra, no. 35
Sp, no. 2 and no. 4 (*saṭṭikā*): 1.2,1
Vjb, no. 31: 1.2,11
Sp-ṭ, no. 4: 1.2,12

- Vmv, no. 5: 1.2,13
 Khuddas-ṭ, no. 55: 1.3.1,1 or 2: -pṭ or -nt?
 Vin-vn, no. 37: 1.3.3
 Vin-vn-ṭ, no. 73: 1.3.3,1 or 2: -pṭ or -nt?

II. Sutta texts:

- Silakhandha, no. 45
 Mahāvagga, no. 46: DN 2.1
 Pāṭikaṭṭikā(!?), no. 47
 Sv, no. 1 and 44: 2.1,1
 MN, no. 26: 2.2
 Ps, no. 27: 2.2,1
 AN, no. 28: 2.4
 Mp, no. 29: 2.4,1

It may be worth while to note that neither SN nor Spk have been asked for by the Sinhalese monks. Consequently these texts, which have not been sent to Ceylon, seem to have survived in the island. And indeed a continuous Sinhala tradition of SN and Spk is mirrored by the manuscript tradition, which shows very clearly marked differences between those manuscripts copied in Ceylon and others stemming from South East Asia: O.v.Hinüber: Pāli Manuscripts of Canonical Texts from North Thailand. Journal of the Siam Society 71. 1983. 75-88, and: Die Sprachgeschichte des Pāli im Spiegel der südostasiatischen Handschriftenüberlieferung. Akademie der Wissenschaften und der Literatur, Mainz. Abhandlungen der geistes- und sozialwissenschaftlichen Klasse. Jahrgang 1988. Wiesbaden 1988.

- Ud-a, no. 64: 2.5.3,1
 It-ṭ, no. 63: 2.5.4,12
 Sn-ṭ, no. 59: 2.5.5,12
 Vv, no. 13: 2.5.6
 Pv, no. 14: 2.5.7
 Pv-ṭ, no. 58: 2.5.7,12
 Th, no. 21: 2.5.8
 Th-a, no. 56: 2.5.8,1
 Thī, no. 22: 2.5.9
 Nidd-a II, no. 65: 2.5.11²,1
 Paṭis-a, no. 62: 2.5.12,1
 Paṭis-ṭ, no. 62: 2.5.12,13(?): The titles as given in the list might mean only the ṭikā, the identity of which is not clear, cf. Epilegomena.
 Bv, no. 66: 2.5.14
 Bv-ṭ, no. 67: 2.5.14,12
 Cp-ṭ, no. 60: 2.5.15,12

The ṭikās mentioned here, seem to be known otherwise from the Piṭakat-samuih only, where they are listed between nos. 217 and 228. No manuscript has been traced so far, not even in the National Library, Bangkok: R.Nagasaki, Buddhist Studies (Bukkyo Kenkyu). Hamamatsu. 5. 1976. 79-57, esp. p. 75.

III. Abhidhamma texts:

- a. Canonical texts:

- Vibh, no. 40: 3.2
 Vibh-a, no. 30: 3.2,1
 Pañcapakarāṇa-a, no. 43: 3.3,1 - 3.7,1
 Yam, no. 74: 3.6

b. Non-canonical texts:

- Pm-vn, no. 48: 3.8.2: This text has been edited twice since the Epilegomena appeared: 1. A.P.Buddhadatta, JPTS 10.1985. 155-226; 2. Rangoon 1962 together with Abhidh-av, Nāmar-p, Sacc.
 Pm-vn-ṭ, no. 53: 3.8.2,1 or 2: -pṭ or -nt?
 Sacc, no. 49: 3.8.6
 Sacc-ṭ, no. 51: 3.8.6,1 or 2: -pṭ or -nt?

IV. Paracanonical texts:

- Mil-ṭ, no. 71: 2.6.1: cf. JPTS 11. 1987. 111-119 with an additional note in the present issue.
 Nett, no. 32: 2.7.2
 Nett-ṭ, no. 61: 2.7.2,11 or 12: -pṭ or -nt?
 Vism-mṭ, no. 42: 2.8.1,1

V. Historical and future texts:

- Mhv, no. 24: 4.1.2: This is almost certainly a copy of the so called "Cambodian" Mhv, because all manuscripts known are either in or copied from originals in Khmer script: Extended Mahāvamsa, ed. by G.P.Malalasekera. Aluvihāra Series Volume VIII. Colombo 1937, and: O.v.Hinüber: The Tittira-Jātaka and the Extended Mahāvamsa. Journal of the Siam Society 70. 1982. 71-75.
 Anāg, no. 68: 4.4.1
 Anāg-a, no. 69: 4.4.1,1
 Anāg-ṭ, no. 70: 4.4.1,2: Again it is impossible to tell, exactly which text is meant here: On the different versions of this future text: Norman, as above on 1.1,1, p. 160-162. Still another version of this text seems to be contained in a manuscript copied most probably in the 16th century and preserved at Vat Phra Singh, Chiang Mai, now. Only phūk 2: ga, gha and phūk 3: ña, ca are extant. This manuscript has been copied by Nānbhadra and brought to Chiang Mai from Chiang Saen. The title Mahānāgatavaṅsa occurs on the cover leaf of phūk 3.

VI. Grammatical texts:

- Kacc, no. 11: 5.1: As this text is called Kaccāyanatṭhapakarāṇa, it seems to comprehend the unādikappa: Epilegomena, p. 96*: 5.1.
 Rūp, no. 6: 5.1,4
 Bālāv, no. 8: 5.1,5
 Bālāv-ṭ, no. 8: 5.1,51
 Mogg, no. 3: 5.3
 Saddabindu, no. 10: 5.4.5: F.Lottemoser: Minor Pāli Grammar Texts: The Saddabindu and Its "New" Subcommentary. JPTS 11. 1987. 79-108. - A manuscript of this text is found in the Vat Phra Singh, Chiang Mai, which also con-

tains **Saddavutti** and **Sāratthajālīnī**.

Saddasāratthajālīnī, no. 57: 5.4.6: In spite of the fact that this text is usually known as **Sadda-Sāratthajālīnī**, the proposed identification seems to be very likely. Besides the manuscript mentioned already under 5.4.5, there is a second **Saddasāratthajālīnī** kept in the same monastery dated CS 888, year of the dog, corresponding to AD 1526. It comprises a single **phūk** containing folios **ka-kaḥ, kha-khaḥ, gha, ghā**.

Bālapabodhi, no. 7: 5.4.19: The usual title is **Bālapabodhinī**.

Bālapabodhi-ṭ, no. 7: 5.4.19,1

Saddasāra, no. 9: Title and position in the list might point to a grammatical text and its **ṭikā**, though both are untraceable till now in the **Epilegomena** or elsewhere.

VII. Miscellaneous titles:

Titles such as **ṭikāsaṅgaha**, no. 38, or **Anuṭikāsaṅgaha**, no. 23 and 39 allow for a wide range of possible identifications. However, as nos. 38 and 39 are preceded by **vinaya** texts, they may well belong to that category, too. On similar reasons **Paramatthadīpanī**, no. 54, may be classified as **abhidhamma** rather than as the well known commentary on the **Khuddakanikāya**, particularly, as a **Paramatthadīpanīsaṅkhepa**. no. 50, occurs as well. Neither text is listed in the **Epilegomena**, as **Paramatthadīpanī**, 3.8.1,5 has been written during the last century.

The **Madhurasavāhinī**, no. 72, is mentioned in the **Gandhavaṃsa**, and a text of this title has been microfilmed by H.Hundius in Lamphun in 1972/74 (roll 12/174)⁶, cf. also Norman, as above on 1.1.1, p. 155 on the possible relation of this text to Ras; the **Piṭakat-samuṃh** lists a **Madhurara(!)savāhinīnissaya**. However, no **ṭikā** is ever mentioned.

The contents of the **Dhutaṅga**, no. 41, cannot be ascertained, but cf. Norman, as above on 1.1.1, p. 114 on **Vimuttimaggā** and **Dhutagga-nirdeśa(??)**; cf. also **Dhutaṅgavatthu** in Finot's list (below VIII), p. 183, no. 162.

VIII. South East Asian Pāli texts:

A summary of the still rather unsatisfactory knowledge about Pāli literature in South East Asia with the exception of Burma has been given by H.Saddhatissa in a series of three articles: Pāli Literature of Thailand, in: **Buddhist Studies in Honour of I.B.Horner**. Dordrecht 1974, 211-225 also covering Laos; Pāli Studies in Cambodia, in: **Buddhist Studies in Honour of Walpola Rahula**. London 1980, 242-250; Pāli Literature in Cambodia. **JPTS** 9. 1981. 178-197. In spite of these useful contributions, older articles may be still consulted with profit: L.Finot: *Recherches sur la littérature laotienne*. BEFEO 17. 1917. 1-221 supplemented by: P.-B.Lafont: *Inventaire des manuscrits des pagodes de Laos*. BEFEO 52. 1964/65. 429-545, further: G.Coedès: *Note sur les ouvrages palis composés en pays Thai*. BEFEO 15. 1915. 39-46, cf. also the recent book by Supaphan na Bangchang: *Vivaḍhanākār nān kheīyan bhāṣā pāli nai praḥdeś daiy: cārūk, tāṃ nān, baṅsāvātār, sāsan, praḥkāś* <Development of Writing in Pāli in Thailand: Inscriptions, Historical Writing, Chronicals, Royal Messages, Proclamations> Bangkok 2529 <1986>.

In the **Epilegomena**, only comparatively few texts have been listed: **Maṅgaladīpanī**, no. 25: 2.9.10: The usual title is **Maṅgalatthadīpanī**, Finot, p. 71 foll.; **Saddhatissa** (1974), p. 217. The

text has been edited in two volumes in Bangkok 2517 (vol. I), 2515 (vol. II) <1974, 1972>.

Lokadīpaka, no. 18: 2.9.17: Most probably identical with **Lokappadīpaka-sāra**, cf. Lafont, no. 408. The text has been edited in Bangkok 2529 <1986>; on this and further unpublished editions as well as old manuscripts: O.v. Hinüber: *The Pāli Manuscripts Kept at the Siam Society*, Bangkok. *Journal of the Siam Society* 75.1986. 9-74, no. 16, p. 27.

The **Lokavināsa**, no. 19, is extant in Thailand according to an oral communication by H.Hundius.

Cakkavāḍadīpanī, no. 15: **Saddhatissa** (1974), p. 217: The text has been composed in CS 882 corresponding to AD 1520 as stated in the colophon. Therefore the oldest known manuscript dated CS 900 corresponding to AD 1538 is exceptionally near to the original. The four **phūk**, which are surviving, have been microfilmed: *Catalogue of palm-leaf texts on microfilm at the Social Research Institute, Chiang Mai University*. 1978-1986. Chiang Mai 1986, p.41, no. 78.0009. 01J117-120. The text has been edited in Bangkok 2523 <1980> with a Thai translation.

Sotabbamālinī, no. 16: Listed by Finot, no. 895, p. 208; cf. **Saddhatissa** (1974), p. 219. The text has been edited in Ceylon as early as 1911, what had escaped the attention of the authors of the **Epilegomena**, where no edition is listed.

Soḷasakīmahānidāna, no. 17: An alternative title of this text is **Sotatt(h)akīmahānidāna**, cf. **Epilegomena**, p. 87*b. The text, which contains the story of the past Buddhas, has been edited with an extremely confused introduction by W.Sailer, Bangkok 2526 <1983> as a cremation book for Somdec Braḥ Bughācārya, Vat Suthat, Bangkok. Similar in content is the **Jinamahānidāna**, edited in Bangkok 2530 <1987> in two volumes. Both texts are accompanied by a Thai translation.

Sampiṅgamahānidāna, no. 13: Alternative titles are **Sampiṅgitamahānidāna** and **Mahāsampiṅgitānidāna**: **Saddhatissa** (1981), p. 180 foll. An edition, which has been announced here and by I.B.Horner <trsl.>: *The Minor Anthologies of the Pāli Canon. Part III: Chronicles of the Buddhas (Bv) and Basket of Conduct (Cp)*. London 1975, p. XI does not seem to have been appeared. - It remains a matter of conjecture, whether this text is mentioned under the title **Mahānidāna** in both lists of the **Traibhūmikathā**, cf. note 4.

Jambupatisutta, no. 20: The contents of this text is given by Finot, p. 66-69, cf. Finot's list no. 209, p. 185 and **Saddhatissa** (1974), p. 222.

Buddhasihāṅganidāna, no. 75: This text composed by Bodhiraṅsi at the beginning of the 15th century, tells the legend of a famous Thai Buddha image: Finot's list no. 621, 622, p. 199; **Saddhatissa** (1974), p. 213; K.L.Hazra: *The Buddhist Annals and Chronicles of South-East Asia*. Delhi 1986, p. 55-63 mainly based upon: D.K.

Wyatt: Chronicle Traditions in Thai Historiography, in: South East Asian History and Historiography. Essays Presented to D.G.E.Hall. Ithaca 1976, 107-122, esp. p. 117, where editions and the English translation by C.Notton, Bangkok 1933, are listed.

The reasons for sending these last two text are given in paragraph no. 39 and 40 of the letter. Further, the following texts are mentioned in this letter: *Itipisobhagavāḍibuddhamanta*, which refers to the *Dhajjaggasutta*, SN I 219,31-220,13. The quotation from the *Maṅgalasuttavaṅṅana*, § 21: *sace ...nāgghati* corresponds to *Maṅgalatthadīpanī*, Bangkok 1972, II 37,19-38,2 except for the verse. None of the quotations from the *Dhammānisaṅsa* in paragraph 22, *Manussavinaya*, § 34 nor *Pācityādivaṅṅana*, § 35 could be traced so far. In spite of the fact that the last quotation clearly refers to Vin IV 202 foll., it is not traceable at the respective passages in Sp, Vaj, Sp-ṭ, Vmv.

Finally, it would be interesting to know, what might have happened to the books and the letter after they had left Siam. In this respect at least some information can be gathered from the *Cūlavamsa*. In the chapters 99 and 100 the events during the reign of Kittisiri-rāja (1747-1781) are related, and the verses Mhv 100, 160.163 foll. refer to our letter. Thus there is no room for doubt that both, letter and books arrived safely at Kandy. Further it may be concluded from how books sent earlier from Siam (Mhv 100,72.80.86) have been handled that those sent in 1756, too, have been given to the *Pupphārāma* (Malvattavihāra). This is corroborated by the fact, that the letter of 1756 is still kept at that monastery as stated in the introduction to the edition.

By lucky coincidence the books seem to have left at least one very clear trace in the manuscript tradition. For it is stated in the colophon to the Pāli manuscript PA(Sinh.) 21 kept at the Royal Library in Copenhagen that this Th-a was copied in 1768 from a Siamese original, which may well be no. 56 of the list given in the letter of the year 1756. Of course more copies must have been made from these books, but no colophon has preserved this information, which, consequently, is lost to us.

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Notes

- 1 The Pāli text is not clear: Read °*pakarane na* in two words and take *pakarana* as masc. (??). Confusion of gender does occur in SE Asian Pāli, though usually the nt. is preferred: G.Terral: *Samudagghosajātaka*. Conte Pāli tiré du Paññāsajātaka. BEFEO 36. 1936. 249-351, esp. p. 319 foll.
- 2 The titles are given here in the usual Thai way, i.e. *atthakathā-vinaya* for *vinayatthakathā*.
- 3 C.E.Godakumbura: A Catalogue of Cambodian and Burmese Pāli Manuscripts. Copenhagen 1983, p. 7: *catutthasamantapāsādikā*, PA(Camb.) 5, note 1.
- 4 Three Worlds According to King Ruang. A Thai Buddhist Cosmology.

Trsl. by F.E. and M.B.Reynolds. Berkeley 1982, p. 46, 349 foll.; the latest edition has been prepared by Pitoon Malivan (Bidura Malivalya): *Traibhūmikathā hrūp traibhūmi braḥ rvaṅ*. Bangkok 2526 <1983>(3rd printing). The lists p. 2, 156 extracted by the editor on p. 187 foll. are unfortunately marred by misprints; cf. also H. Saddhatissa: *The Dawn of Pāli Literature in Thailand*, in: *Malalasekera Commemoration Volume*. Colombo 1976, p. 315-324, where the first list from the *Traibhūmikathā* can be found on p. 318; it is not said, from which edition this list is derived, which contains some obvious mistakes. - On the date of the text: Reynolds, p. 45.

- 5 See CPD s.v. *āgama* 7; the term *caturāgama* is not found elsewhere.
- 6 These microfilms are available in the National Library and at the Culalokom University, both Bangkok, and at the Indological Institutes at Kiel and Göttingen.
- 7 On *ānisaṅsa* texts in general: Saddhatissa (1981), p. 185 and G. Coedès: *Catalogue des manuscrits en Pāli, Laotien et Siamois provenant de la Thaïlande*. Copenhagen 1966, p. 34a, 49a, 71a.
- 8 C.E.Godakumbura: *Catalogue of Ceylonese Manuscripts*. Copenhagen 1980, p. 31-33, where a second manuscript copied from a Siamese original is mentioned.

A PĀLI LETTER SENT BY THE AGGAMAHĀSENĀPATI OF SIAM
TO THE ROYAL COURT AT KANDY IN 1756*

During the reign of Viraparakkamanarindasiha (1707-1739) the Buddhist order in Ceylon had become extinct, when the last monk, Hulamgamuve Jinadāsa died in 1729¹. At the instigation of the *sāmañera* Vālivitiye Saraṇaṅkara, the future *saṅgharāja*, the next king, Sirivijayarājasīha (1739-1747) tried to reestablish the *upasampadā* by inviting monks from abroad. As he learned from the Dutch that the Buddhist order was flourishing in South East Asia, he sent different missions there, among them one to Siam in 1745² asking for help in religious matters.

However, these attempts were not crowned by success, and the respective activities had to be renewed by his successor Kittisirirājasīha (1747-1781) in 1750³. He was more successful than his predecessor, for the king of Siam, Borommakot [Paramakoś] (1733-1758) now readily complied and sent in 1752 a group of monks, namely the *theras* Upāli, Ariyamuṇi, Mahānāma, who were renowned for their learning, and some junior *bhikkhus*. Thus an exchange of missions and letters was inaugurated⁴.

In 1756 the king of Siam sent a second group of monks to Ceylon under the leadership of the *theras* Visuddhācāra and Varañṇamuni, who are named in § 46 of the letter published here. This letter is dated BE 2299, year of the rat, Friday, 7th day of the dark half of the month *āsuja* [āśvina], which corresponds to 15th October 1756. As it is of considerable interest for the cultural history and for the history of Pāli texts as well, it has been republished here from a Thai publication, which is almost inaccessible outside the kingdom. In 1916 (BE 2459), when Prince Damrong Rachanuphap (21.6.1862 - 1.12.1943) wrote his "The Establishment of the Syāma Nikāya in Ceylon" [*rūaṅ praṭiṣṭhān brah saṅgh sayāmaṅś nai laṅkādvīp*], which has been reprinted in Bangkok 1960, he included a transcript of the letter with a facing Thai translation on p. 211-295. Unfortunately, Prince Damrong does not give any information on the whereabouts of the letter. A search in the National Library, Bangkok, did not yield any result. Nor is there any clear evidence in the left papers of Prince Damrong or in the documents relating to King Rama V's voyage to Europe in 1897, where it is mentioned, however, that the King, while visiting the Temple of the Tooth in Kandy, saw "two of the golden books on *dhamma* sent by king Borommakot", and that he had them copied, but no reference is made to the letter. Consequently the present

edition is based exclusively on Prince Damrong's text. For efforts to get access to the original, which has been kept at least up to 1935 in the Malvatta Vihāra, in Kandy, when S. Paranavitana⁵ received a set of photos containing this very letter, have failed so far. Still, there is hope to get hold of the original in future. Even now the importance of the document certainly justifies its publication.

The language of the letter is South East Asian Pāli not always easy to understand, as syntax and vocabulary have been influenced by Thai, e.g.: *yipuna* § 65 foll. "Japanese", *phāraṅga*, § 69 "European", *vilanta*, § 44 foll. "Dutch"; *rae*, § 88 = *ree*¹ "mineral". An amusing misunderstanding is mirrored by the name of the Dutch skipper *kapitallotelante*, § 79 "lieutenant captain" as the commanding officer of the ship.

The paragraphs are the same as in Prince Damrong's edition. A translation, which poses considerable problems, and a study of the language remain a future task.

Bangkok

Supaphan na Bangchang

NOTES

* I am obliged to K. R. Norman, Cambridge, for checking the English of the summary of the letter, and to O. v. Hinüber, Freiburg, for adding some bibliographical references to the introduction.

1 Dewaraja, L. S.: The Kandyan Kingdom 1707-1760. Colombo 1972, p. 123.

2 Mhv 98,87 foll., cf.: Cūlavamsa being the more recent part of the Mahāvamsa. Trsl. by W. Geiger. Colombo 1955, II p. 253 foll.

3 P. E. E. Fernando: An Account of the Kandyan Mission sent to Siam in 1750. The Ceylon Journal of Historical and Social Studies. Peradeniya II, 1. 1959.37-83.

4 E. Lorgeou: Notice sur un manuscrit siamois contenant la relation de deux missions religieuses envoyées de Siam a Ceylan au milieu du XVIII^e siècle. JAs 1906. 533-548: on the missions of 1752 and 1756. - Mudiyananse, Nandasena: Correspondence between Siam and Sri Lanka in the 18th century. The Buddhist 44.1973. 15-22 briefly lists some letters and gives summaries of their contents. - Buddharakkhita, Siddhartha: Religious intercourse between Ceylon and Siam in the 18th century. Bangkok 1914 is inaccessible to me at present.

5 S. Paranavitana: Report on a Pāli Document in Cambodian Characters Found in the Malvatta Vihāre, Kandy, in: Second Report of the Ceylon Historical Manuscripts Commission. Colombo 1935. Appendix IX, p. 58-61: Paranavitana gives the contents of the letter and calculates the date. - A summary of the letter can be found also in: H. W. Codrington: A letter from the court of Siam, 1756. JRAS (Ceylon Branch) 36. 1945. 97-99.

SUMMARY OF THE LETTER

1. This letter was sent from the Aggasenāpati of Siam to the Aggasenāpati of Laṅkā.

2. The King of Laṅkā sent royal envoys to Siam with a model of Lord Buddha's Tooth Relic, a Buddha image, a royal letter and gifts for the King and the Crown Prince of Siam, a letter and offerings for the Saṅgharāja, and a letter and presents for the Aggasenāpati of Siam. The envoys came with the company of (Siamese) *bhikkhus* who returned (from Laṅkā) to Siam.

3. The envoys reached the mouth of the Chaophaya River in 1756.

4. When the Siamese ministers knew of the Laṅkan envoys' arrival, they told the King of it.

5. The King ordered a fleet of barges to meet the envoys and lead them from the mouth of the Chaophaya River. Along the River, the Siamese people joyously paid homage to the model of the Tooth Relic and the Buddha image.

6. The Aggasenāpati brought the model of the Tooth Relic and the Buddha image to Wat Parama-Buddhārāma near the Grand Palace and put the royal letters and gifts in a *maṇḍapa*.

7. The envoys had an audience with the King and presented him with the royal letter and gifts.

8. The King ordered the Siamese Aggasenāpati to write a letter in reply to the Laṅkan Aggasenāpati.

9. - 10. The letter from Laṅkā reported that Paramadhammikarāja (the King of Siam) had sent a Buddha image, a superb golden book, a royal letter, and presents, together with a company of *bhikkhus* to Laṅkā in 1752. Sirivaḍḍhanapurādhipati (the King of Laṅkā) celebrated the occasion by ordering a festival to be held. He also ordered a procession to convey the Buddha image and the superb golden book around the city. The Buddha image was kept near the *maṇḍapa* of the Tooth Relic. The Siamese *bhikkhus* stayed at Wat Pupphārāma. They set up *uposatha* boundaries in twenty places. Six hundred *sāmaṇeras* were ordained as *bhikkhus*, and three thousand young men were ordained as *sāmaṇeras*. These activities would help Buddhism in Laṅkā to last for 5,000 years. The King of Laṅkā had the Siamese *bhikkhus* well taken care of. He performed meritorious deeds as a dedication to the King of Siam. Later, he had a model of the Tooth Relic and a Buddha image made for the King of Siam.

11. When the King of Siam heard and took note of the words of the letter, he was very joyful. He had the model of the Tooth Relic and the Buddha image kept at Wat Parama-Buddhārāma, asked the *saṅgharāja* and the *saṅgha* to chant Buddhist texts, welcomed the envoys' giving alms to the *bhikkhus* in that ceremony, paid homage to the model of the Tooth Relic and the Buddha image, celebrated a three-day festival, and dedicated the merit to the King of Laṅkā.

12. When the King of Siam knew that the King of Laṅkā would like to give offerings to the Buddhapāda, he ordered the officials to lead the envoys there to do so.

13.-14. The royal presents to the Siamese *saṅgharāja* and to the crown prince were presented to them in the proper way.

15.-16. As the King of Siam was informed that there was a lack of Dhamma texts in Laṅkā, he sent 97 books to Laṅkā (A list of the texts is given in the letter).

17.-18. There were other suggestions in the letter in the royal letter from Laṅkā: the decoration of a *maṇḍapa* in the centre of the city and an arrangement for Dhamma preaching by a *bhikkhu* for three days each year.

19.-22. In fact the King of Siam arranged for Dhamma preaching by a *bhikkhu* in the Royal Palace every *uposatha* day, four times a month. During the Buddhist Lent, the King of Siam invited *bhikkhus* to preach daily for three months, because he knew that the gift of the Dhamma gives better results than any other gift. This was clearly mentioned in Maṅgalasuttavaṇṇanā. The Buddha himself advised those who strive for happiness to listen respectfully to the Dhamma.

It was suggested that the Aggasenāpati of Laṅkā inform the King of Laṅkā of these activities.

23.-24. It was also suggested that the King of Laṅkā invite *bhikkhus* to preach the Dhamma in the Royal Palace every *uposatha* day, and every day during the Buddhist Lent, as the King of Siam had been doing. Then the King of Laṅkā would receive merit in the future.

25. However, ordination and religious practice in Laṅkā were apparently not following the traditional rules.

26.-27. With reference to the Laṅkan King's asking for Siamese *bhikkhus* to be sent to teach young men in Laṅkā, the necessary arrangement had been made.

28.-29. The Siamese *bhikkhus*, headed by the Thera Upāli, were now

teaching the Dhamma in Laṅkā to relieve the people there from *dukkha*. For it is believed that those who constantly perform meritorious deeds will finally gain bliss.

30. The three officials in the company of the Siamese envoys - Luang Visuddhimitri, Khun Vādivicitra, and Muen Bibidhsaneha - related that the Laṅkan people, with their headdress on, entered a *vihāra*, which was the place for the *saṅgha* assembly presided over by a Buddha image, to observe the *uposatha* precepts and listen to the Dhamma. The four Siamese *theras*, headed by the Thera Upāli, advised them to remove their headdress before entering the *vihāra*; but the Laṅkan ministers did not follow the instruction.

31. However, those Laṅkan officials who had brought the royal letter (to Siam) three years earlier, when they were advised by the Siamese, did follow the rule. In Laṅkā, after frequent warnings by the Siamese *bhikkhus*, some of the Laṅkan ministers began to comply, but some did not, and some of those who first complied later followed the latter's example.

32. The Laṅkans explained that the wearing of headdress indicated their high social status.

33. The intention of the Siamese *bhikkhus* was to have everybody's head-dress temporarily removed during the stay inside the *ārāma*. For merit would be the reward for those who do so.

34. It was stated in the *Manussa-Vinayavaṇṇanā* that those who used umbrellas or wore turbans or shoes; rode on horses, elephants, or vehicles inside the boundary of an *ārāma* would go to hell.

35. It was said in the *Pācittiya-Vinayavaṇṇanā* that *bhikkhus* should not preach to a person who, except when he was sick, used an umbrella, put on shoes, or wore a headdress. Those who wore shoes and stayed close to a *saṅgha* assembly were considered disrespectful to the *Buddhasāsana*.

36. The *Aggasenāpati* of Laṅkā should make this fact known to the King of Laṅkā.

37. In Siam, a Siamese minister led the Laṅkan envoys to Wat Parama-Buddhārāma, where the model of the Tooth Relic and the Buddha image (from Laṅkā) were kept.

38. The envoys saw a decorated golden Buddha image with a crown. They should not say that such a Buddha image looked like a *devarūpa* (in Brahmanism).

39. For such a crowned Buddha image has been described in the *Mahājambupativatthu*.

40. The *Mahājambupativatthu* was sent as evidence for this. So the King of Laṅkā might have a Buddha image made with a crown in the Siamese style. - The Laṅkan envoys also saw the *Sihinga-Buddha* image in Wat Parama-Buddhārāma but they did not know its history.

41. The Siamese official told the envoys about the history of the *Sihinga-Buddha* image.

42. The envoys said that the *Sihingānidāna* did not exist in Laṅkā.

43. The Siamese *Aggasenāpati* had the *Sihingānidāna* copied for the King of Laṅkā.

44. When approaching Laṅkā, the ship was wrecked. Four *bhikkhus*, two *sāmaṇeras*, and two Dutch men were drowned.

45. The remaining fifty-six people survived. They brought the royal letter and offerings to Wat Maṅgalamahāvihāra at Aruṇagāma and presented the letter to the *Aggasenāpati*, who then brought it to the Palace and reported it to the King.

46. The King of Laṅkā welcomed the Siamese *bhikkhus* and their company, and presented gifts to them.

47. The King of Laṅkā sent ministers, other officials, the *saṅgharāja*, *bhikkhus* and *sāmaṇeras*, altogether 836 of them, to welcome the Siamese *bhikkhus* and their company and brought them to *Sirivaḍḍhanapura* (Kandy).

48.-49. When the Siamese *bhikkhus* arrived, the King granted an audience and ordered his officials to arrange for their residence at Wat Puppā-rāma.

50. The King granted an audience to the Siamese dignitaries both on arrival and on departure, and gave various presents to them and their retinue.

51. When the Siamese *bhikkhus* and their company left for Siam, the Laṅkan King himself, the *saṅgharāja*, and the Laṅkan *bhikkhus* went to see them off. They arrived in Siam without having any difficulties.

52. The King of Laṅkā truly enjoyed doing these meritorious deeds.

53.-54. The King of Siam was pleased and arranged for a residence for them, together with money, utensils, and food.

55.-56. The King gave them money to buy things they wanted.

57. The King ordered his officials to take good care of them, from their arrival until their departure.

58. He gave money and clothings to those who came with the *bhikkhus* from Laṅkā.

59.-62. And when the envoys had an audience with him, he graciously

gave many more things. (There are lists of the things given to the envoys.)

63.-64. When the envoys went to pay homage to the Buddhapāda, the King gave money to them and their servants.

65. The envoys were granted an audience with the King in the Throne Hall.

66.-74. Lists of things graciously given by the King on that occasion.

75.-76. The envoys were comfortable, lacking nothing, for for the King was kind to them and their retinue.

77. The letter asked for the Laṅkan King's joyous approval of the Siamese King's meritorious deeds.

78. When returning to Siam, the Laṅkan King graciously arranged for the embarkation of the Siamese *bhikkhus*, including the Thera Ariyamuni.

79. The captain took good care of the *bhikkhus*; he had great respect for the Thera Ariyamuni.

80. The King of Siam graciously gave many things to the captain.

81. The Siamese *bhikkhus* who preached the Dhamma in Laṅkā then were the Thera Visuddācariya, the Thera Varañānamuni and others.

82. The weather in Laṅkā was mostly rainy and cold, but if the Siamese *bhikkhus* could bear it, they might stay there; but if they could not, a request should be submitted to the Laṅkan King that the *bhikkhus* be sent back to Siam. This would be meritorious for the King.

83. The King of Siam decided to give royal presents for friendship and goodwill to the King of Laṅkā.

84. So he had an official ask the Thera Ariyamuni and the Laṅkan envoys about what the King of Laṅkā liked.

85. The Thera Ariyamuni and the envoys told the Siamese official of those things that the King of Laṅkā liked.

86. The official then relayed the information to the Siamese King.

87. The King ordered such things.

88. The list of the 55 items of the royal presents for friendship and goodwill.

89. The list of the 21 items of the royal presents given to the Laṅkan Crown Prince.

90. The Siamese Crown Prince sent a Japanese sword with a niellowork-decorated sheath as a present to the Laṅkan King.

91. The list of gifts presented to the Laṅkan *saṅgharāja*.

92. The Siamese Aggasenāpati, too, sent gifts to the Laṅkan Aggasenāpati.

93. This letter was sent from Ayudhyā on Friday, the 15th October 1756.

SUBHAKKHARAM

1. Tibhava-lokamakūṭa-uttamaperamamah' issara-varavaṇṣa-auriyendra-narendrādhipat' indra-varottamakhattiyajātirāja-varātulavipulagūṇa-gambhīravīraanantamahācakkavatt' issara-vararājā-dhirāja-nātha-nāyaka-tilakaloka-cudhānarāmaniker'abhivanda-enantapūjite-mah'iddhinārāyan' uppattisadisātirekaekacaturāṅgabala-bahalaacalauriyodita-amitatejā-ekādasaruddhaisaravara-paramanāthaperamapavitta-saṅghita-Devamahānagarapavaradvāravatisiriyuddhayamahāttilakabhabanabheratanarājadhānīpurīramya-uttamasaṁī-sirisuvanṇapāsāde-ratanavararājanidhi-kāñcakanūjjarasupatitanāgendre-gajendra-paduma-dantasetavaraṇanāg' indrakarindraekadanta-sanimbāṇṣadhara-aṭṭhadise-nārāyana-dasabidharājedhamma-dharottamamahārājassa amaccesu Aggamahāsenādhipatinā mayā pavara-SiriLaṅkādiṭṭe rajjesirisampattassa Sirivadḍhanapurādhiṅgamaṅgārājuttamassa amaccesu Aggamahāsenādhipatissa pesitaṃ subhakkharapavaravacanaṃ nāma.

2. Sirivadḍhanapurirājā Siri- Ayuddhayā- mahānagarānivattanapavesan'atthāya siridantadhātuvalaṅgījanāṃ maṇibuddharūpaṅ ca pavarabhikkhusaṅgaṅ ca nimantetvā maṅgalarājapāṇṇākārehi saddhiṃ rājasandesāṃ dutāmacce ca pesetvā Ekādasaruddhaisaraperamanāthaperamapavittanārāyanadasabidharājadhammadharamehojārassa ca Paramaorasādhirājassa ca datvā Saccobandhapabbate patiṭṭhitassiri-Buddhapādavalaṅgījanassa pūjanabhaṇḍāni pūjāpetvā Varamunisirisāṅgharāj' issarapavaraviuddh' uttamabrahmacariyamahantavidyāsudhāttilakatiṭṭakadharavaradhammamahāṇṇavapaṅgānāyekatissaraparamācariyapavittasaṅghita-Siriratanamahādhatuārāmaṅghiranyasamanāsamasaravaraṅghādhipatissa cīvar' ādiparikkhārehi saddhiṃ samanāsandesaṃ Aggamahāsenādhipatissa vikappabhaṇḍehi saddhiṃ subhakkharaṅ ca adēsi.

3. Dūtānūdūtesu Rājanadīmukhaṃ sampettesu ekūnaseta-saṃvaccharadvīsatādīhikāni dvesaṃvaccharasahasāni atikkantāni ahesuṃ imasmiṃ musikasamvacchare-somavāra-āśāhamāsa-kāḷapakkha-pātipadadivase.

4. (Tad āha) Samuddapākāranagarā vutthena senāpatinā nagaraparamparāropitapaccakkhasandesapavuttiṃ sutvā Ekādasa-ruddhaisseraparamanāthaparapavittanārāyanadesadhammadharamaho - lāressa sādaramahatā gāreven'uttamāṅgasirottamen' añjalim katvā tam atthaṃ ārocesim.

5. Ekādasa-ruddhaisseraparamanāthaparapavittanārāyanadesa-bidharājadharmadhammahārājā Leṅkāḍīp'āgatesāsenapavuttiṃ sutvā surasīhanādavacanena rettakembelasannaddha-rettaperikkamachadana-maṇḍapapaṭimaṇḍitaṃ nānārājīvicittanavaṃ sajjāpetvā maṇibuddharūpaṃ ca siridantadhātuvalaṅḡjanaṃ ca pavarabhikkhusaṅghaṃ ca rājasandesāṃ ca maṅgalarājapaṇṇākāre ca yāva Rājanadīmukhaṃ pacougamanam kātum vivaddhakosānusenāpatiṃ āṇāpetvā nānāvidhena khādanīya-bhojanīyena gelaṅḡhe bhikkhusaṅgha-dūtānūdūte posituṃ ca yoggabandhanīyamānāparivāranāvāya siridantadhātuvalaṅḡjana-maṇibuddharūpaṃ ca bhikkhusaṅghaṃ ca paramparānukammena pacougamanam kātum ca yāva Sattamocanārāmaṃ ulla-nagaramahānagarādhipatikammakāre āṇāpetvā hetthīmanānāpadesa-mahārāṅḡhā dūtānūdūtārājapaṇṇākārapesitapavarathānaṃ Sattamocanārāmaṃ sampattakāle yathāvussit' āvāse bhikkhusaṅgham vassāpetvā musikasamvacchare-sāvaṇamāsa-sasivāra-sunakkhatta-pavar'uttamasattamītihiyaṃ pattaesa ratanakanakamayanānākaṅḡcānāletārājīvicittapavareśākanāvāyoggesu yuttasuvannaṃ udakabhaṇḍaṃ ca sajjāpetvā ek'ekesaṅkanāvāye siridantadhātuvalaṅḡjanaṃ maṇibuddharūpaṃ rājasandesam mahāskkhiṇasaṅkhaṃ ca dv'Ekajaysānāvāya saṃsaṇdesam subhakkharaṃ ca gāhāpetvā catuḥi rājasīharūp'ādisattarūpanāvāhi rājapaṇṇākāraṃ gāhāpetvā pacchā ca purato pādamaulikāmaccānaṃ anekasatesabbaparivāranāvāya dhaja-paṭāk'ādīhi bhāṇḍapūjehi ca añṅehi nānābhāṇḍapūjanīyehi parivārāpetvā. Saṃaṅbrāhmaṇā pi sabbe janā pi siridantadhātumaṇibuddharūpesu

pītisomanassa-jātā mahānadiyā ubhosu tīresu pañcalā'ādīhi nānāpupphehi añṅehi sakkārasamānehi ca kamena yāva Mahā-gaṇatīthā nānāmahāpadesato rājasandesanimantanathānāni pūjesuṃ.

6. Nānāvicittasabbaratanakanakamayamaṇḍapaṃ kārētvā suvaṇṇarajatapaṭimaṇḍitachatta-dhaja-paṭāk'ādīhi susajjita-gamanaggaṃ yāva rāj'antepurā sampādetvā siridantadhātuvalaṅḡjanaṃ ca maṇibuddharūpaṃ ca rājasandesam gāhāpetvā chatta-dhaja-paṭāk'ādivarabhaṇḍadhāraṇamahājanehi bheri-saṅkha-paṇḍav'ādīhi ca parivāretvā rāj' antepurasamīpe Paramabuddharāme siridantadhātuvalaṅḡjanaṃ maṇibuddharūpaṃ nimantetvā rājapaveṇīyā rājasandesapariyāya maṇḍape rājasandesāṃ ca maṅgalarājapaṇṇākāre ca saṃsaṇdesāṃ ca subhakkharaṃ ca ṭhapāpetvā enurūpaṭhāne dūtāmacce vassāpesi.

7. Tad anantaram sāvaṇamāsa-suriyavāra-sunakkhatta-pavar'uttamasukkapakkhe terasamītihiyaṃ sampatte suvaṇṇaratanamaḥ-pāsēdāle nikkhamanteesa amaccagaṇaparivutassa ākāse tāraka-gaṇehi parivuttacondassa viya paṅḡattapavararāj'āsane nisinnassa Ekādasa-ruddhaisseraparamanāthaparapavittanārāyanadesa-bidharājadharmadheruttamamahārājassa santikaṃ Sirivaddhanapurādhipatimahārājuttamena pesitadūtāmacce netvā tam mahatā gāravena sirasā vandāpetvā tees'eva saṅrājapaṇṇākāraṃ rājasandesam dassesim.

8. Tam suvaṇṇapatte pākātasunderarājavecanaṃ sutvā Paramadhammikamahārājā Sirivaddhanapurādhipatimahārājuttame ulārapītisomanasso hutvā Sirivaddhanapurādhipatimahārājuttamassa Leṅkāḍīpāsenāpatissa kiccānukiccaṃ paṭīāroceṭum surasīhanādene maṃ āṇāpesi.

9. Atha tayā pesitasubhakkharam nāma amhākaṃ pākātam eva Paramadhammikamahārājena maṅgalarājapaṇṇākārehi saddhiṃ navaratanacumbitanāgarattasuvannaḡjalitebuddharūpaṃ ca suvaṇṇapotthakadhammaṃ ca bhikkhusaṅghaṃ ca rājasandesāṃ ca niman-tetvā pesitamahānāvā dvīsaṃsaṇdesadvīsatānavuttisamvacchare-

vesākhamaṣa- sukkaṭṭakha- cātuddasiyaṃ sasivāre Sirivaddhāna-
laṅkādiṭṭe Tikoṇamaletitthaṃ sampāpuni.

10. So ca Sirivaddhānapurādhipatīnā cakkaranapāṭi-
lābhena cakkavattirañña viya pītisomanasena mahatassavena
suvaṇṇabuddharūpañ ca suvaṇṇapotthakañ ca nagerapadakkhiṇaṃ
kāretvā taṃ buddharūpaṃ Dantadhātumaṇḍirasamīpe vaddhetvā
rājamaṇḍir'āsaṇne susajjitamaṇḍepe dhammapotthakaṃ tṭhapetvā
Pupphāramavihāre bhikkhusaṅghaṃ vassāpetvā kulaputte ovadetvā
saṅghakammāni kātumaṃ vīsatīya tṭhāneṣu baddhasīmaṃ bandhāpetvā
bhikkhubhāve chasatasāmaṇerakulaputte upasampādetvā sāmaṇera-
bhāve tisahaṣakulaputte pabbājetvā; Paramadhammikaṛājatejasa
Sirilaṅkādiṭṭe yāva pañcavasasasahasasāsanassa paripunnakātabba-
bhāvañ ca; bhikkhūnaṃ Sirilaṅkādiṭṭeasampattakāle Sirilaṅkā-
dhipatimahārājuttamena Pupphāramavihāre bhikkhusaṅghaṃ vassā-
petvā tassa'eva samaṇasārūpe catupaccaye datvā karuṇāvega-
samussāhitamānasena a'ābādhaṃ bhikkhusaṅghaṃ anuviloketvā pūjā-
sakkārena siridantadhātu-solāssacetiyathānapūjan'ādinānakusalāni
katvā; Paramadhammikaṛājādhirājassa rājakusalaṃ dinnabhāvañ ca;
Sirivaddhānapurādhipatimahārājuttamassa maṇimeyabuddharūpaṃ
kāretvā sugandhajāte cunṇacandanathāne siridantadhātuvalaṅḍījanaṃ
kāretvā taṃ suvaṇṇarajatamayanānāratana-khacite maṇḍepe tṭhapetvā
dūtānūdūteṇa niyamānaṃ taṃ tassa'eva dinnabhāvañ ca.

11. Tasmīṃ rājasendese pākāṭapiyavacanaṃ sutvā Pavara-
paramadhammikaṛājādhirājā ujjārapītisomanasā hutvā antepura-
samīpe pavara - Paramabhuddhāreṇa siridantadhātuvalaṅḍījanañ ca
maṇibuddharūpañ ca tṭhapetvā pūjāsakkārena kudaṇḍamaṇikāñcana-
yuttamahānavaratanacumbitarājāvatiyakhacitt'ādike nānāratana-
cumbite sarājike suvaṇṇabhājane bahubhaṇḍepūjāni tṭhapāpetvā
dakkhiṇa-vāmapavaramuni-sirisaṅgharājāñ ca gāmaṇvāsi-araññavāsi-
rājāgeṇañ ca nimantetvā Iti- pi- so- Bhagavādibuddhamantaṃ
sajjhāpetvā tesam sasūpabyañjana-nānāpañītakhādenīyabhojanīyaṃ
parivisitvā dūtāmacce netvā puññīkakoṭṭhāsa' atthāya bhikkhu-
saṅghānaṃ vattapātivattaṃ kāretvā tesam eva tīoṭvar'ādīdānaṃ

datvā ādāsayuttajalitamadhusiṭṭhadīpena dakkhiṇaṃ kāretvā mahā-
saṅghadakkhiṇ'ādīpañcāṅgaturiyehi siridantadhātuvalaṅḍījana-maṇi-
buddharūpaṇaṃ sakkārasammānaṃ datvā sakkārasammānapariyosāne
tidivārattīṃ nānāmahatussavena ca nānāpupphagayāhi ca dantadhātu-
buddharūpaṃ pūjetvā tidivasam suvaṇṇarajatapaṭimaṇḍītakappa-
rukkena dānaṃ datvā aggamahāsenāpati- anusenāpatīhi saha
mahussavadassaṇ'atthaṃ Laṅkādiṭṭepadūtāmacce ānyāpetvā yathā tehi
upalikkhitaṃ viya tesam nānārasassampannakhādenīyabhojanīyaṃ datvā
Sirivaddhānapurādhipatīnā Laṅkādiṭṭe ketaṃ viya dantadhātu-buddha-
rūpaṇaṃ pūjāsakkārakusala-kotṭhāsañ ca tad aṅḍīmaṃ mayā pubbe
n'āropitadātābbayuttakaṃ nānākusalañ ca anumodāpetumaṃ samanaṣā
kusalaṃ adāsi.

12. Ath'assa Sirivaddhānapurādhipatimahārājuttamassa
saddhāsampannassa Sirī-Ayuddhayāmahāpuracetiyathāne Saccabandha-
pabbate paṭiṭṭhitasiribuddhapāvalaṅḍījanassa pūjāsakkārabhaṇḍāni
pūjetvā dinnabhāvañ ca sutvā Ekādesarathāssaraparamanātha-
paramadhammikaṛājā Laṅkādiṭṭepamahārājuttamassa rājakusalaṃ
thometvā buddhapāvalaṅḍījanassa pūjetukāmehi Laṅkādiṭṭepadūtā-
maccehi saha rājāmacce Laṅkādiṭṭepamahārājuttamena saddhā-
sampannena pesitapūjābhāṇḍāni gāhāpetvā yathāmanorathena
kusalaṃ anumodātūti rājakusala-kotṭhāsaṃ adāsi.

13. Atha Sirīratanaśādhātvarāmaṇīyakaṣa Saṅgharājī-
uttamassa pūjetumaṃ taya tēoṭvar'ādīssamaṇapaṇṇākārehi saddhiṃ
samaṇasandesapesitabhāvañ ca Itivā' haṃ saṅghakammakāreke
mahāmacce Teyyalokamaṇḍīre sathitavara-Saṅgharājāssa vanditumaṃ
dūtānūdūte ānyāpetvā sabbapaṇṇākeraṃ dāpesiṃ.

14. Ath'assa Paramasādhirājāssa maṅgalarājapaṇṇākāre
Laṅkādiṭṭepato pesitadadāpanabhāvaṃ Itivā te tassa'eva sādareṇa
datvā Paramasādhirañña "Sirivaddhānapurādhipatimahārājuttamo
Laṅkādiṭṭe Sammāsaṃbuddhesāsaṇaṃ thāvaraṃ kattukāmo. idāni
Laṅkādiṭṭe ativiya-virocītaṃ pubbakālesanaṃ Buddhasāsaṇaṃ
Sirilaṅkādhipatīssa manorathānurūpaṃ ehoṣī" ti ativiya
somanasena vuccamāno. Sirasā'haṃ sampāticohāmi.

15. Atha tayā pesitasubhakkhare Laṅkādiṭṭhe dhammavinay'-
ā dipakarāṇassa natthibhāvaṃ, taesmiṃ tṭhapan'atthāya samaṇa-
lekkhapākaṭṭhe tadevaṃ dhammavinaysapakarāṇena yācitabhāvaṃ ca
sutvā sīrasādaren' añjaliṃ paggaḥetvā abhivādetvā Parama-
dhammikaṃ ājādhiraṃ juttamaṃ ārocesi.

16. Tada Paramadhammikamahārāja "Sumaṅgalavilāsinī-Catu-
Atthakathā-Suttapitakaṃ ca Pethamesantapāsādik'ādi-Pañca-
Vinayaṭṭhakathāpitakaṃ ca Moggallānapakarāṇaṃ ca Atthakathā-
Vinaya-saṭṭhikā ca Vimativinodaniṃ ca Rūpesiddhiṃ ca Bāla-
pabodhi-saṭṭhikā ca Bālāvatāra-saṭṭhikā ca Saddasāra-saṭṭhikā ca
Saddahindupakarāṇaṃ ca Kaccāyanāṭṭhapakarāṇaṃ ca Sampiṇḍa-
mahānidānapakarāṇaṃ ca dvi-Vimānavatthupakarāṇaṃ ca dvi-Peta-
vatthupakarāṇaṃ ca Cakkavāḍadīpanīpakarāṇaṃ ca Sotabbasālinī-
pakarāṇaṃ ca Soḷasaḷmahānidānaṃ ca Lokadīpaṇaṃ ca Lokevināsaṃ
ca Jambūpatīsuttaṃ ca Theragāthā- Therīgāthāpakarāṇaṃ ca
Anuṭṭhikā-Saṅgahadvipakarāṇaṃ ca Mahāvamsapakarāṇaṃ ca Maṅgala-
dīpanīpakarāṇaṃ ca Majjhimanikāyadvipakarāṇaṃ ca Papañcasūdanī-
Atthakathā-Majjhimanikāyadvipakarāṇaṃ ca Aṅguttarenikāya-Mano-
rathapūraṇīdvipakarāṇaṃ ca Sammahavinodanī-Atthakathā-Vibhaṅga-
dvipakarāṇaṃ ca Vajirebuddhetīkāvipakarāṇaṃ ca Nettipakarāṇaṃ
ca Culavaggaṃ ca Mahāvaggaṃ ca Parivāraṃ ca Atthakathā-
Mātīkāvipakarāṇaṃ ca Vinayavinicchayaṃ ca Ṭīkā-Saṅgahaṃ ca
Anuṭṭhikā-Saṅgahaṃ ca Vibhaṅgapakarāṇaṃ ca Dhutaṅgaṃ ca
Kaṅkhāvitaraṇīdvipakarāṇaṃ ca Pañcapakarāṇa- Atthakathā-
Paramatthadīpanī ca Sumaṅgalavilāsinī-Atthakathā-Dīghanikāyaṃ ca
Sīlakhandhavaggaṃ ca Mahāvaggaṃ ca Pātīkaṭṭhikā ca Paramattha-
vinicchayaṃ ca Saccasaṅkhepaṃ ca Paramatthadīpanīsaṅkhepaṃ ca
Ṭīkā-Saccasaṅkhepaṃ ca Paramatthamañjūsā-Ṭīkā-Visuddhimaggaṃ ca
Ṭīkā-Paramatthavinicchayaṃ ca Paramatthadīpanī ca Ṭīkā-
Khuddakasikkhā ca Atthakathā-Theragāthā ca Sāratthajālinī ca
Ṭīkā-Petavatthuṃ ca Ṭīkā-Suttanipātaṃ ca Ṭīkā-Cariyāpitakaṃ ca
Ṭīkā-Nettipakarāṇaṃ ca Ṭīkā-Atthakathā-Pāṭisambhidāmaggaṃ ca
Ṭīkā-Itivuttakaṃ ca Atthakathā-Udānaṃ ca Atthakathā-Cūla-

niddesaṃ ca Pāli-Buddhavaṃsa-Ṭīkā-Buddhavaṃsaṃ ca Pāli-Anāgata-
vaṃsaṃ ca Atthakathā-Anāgatavaṃsaṃ ca Ṭīkā-Anāgatavaṃsaṃ ca
Ṭīkā-Milindapañhaṃ ca Ṭīkā-Madhurasāvāhiniṃ ca Ṭīkā-Vinaya-
vinicchayaṃ ca Yamakapakarāṇadvipakarāṇaṃ ca Buddhasiṅha-
nidānaṃ ca"ti sattenavuttipakarāṇāni Laṅkādiṭṭhe tṭhapan'atthāya
pītisomanassaena adāsi.

17. Api ca subhakkhare añño attho bhavissati.

18. So Sirivaddhanapurimahārāja nagaramajjhe maṇḍapaṃ
paṭiyādetvā saṅghaṃ nimantayamāno Dhammacakkappavattanasutt'-
ādidhammaṃ desāpito tiyāmarattim mahantapūjāsakkārehi anusam-
vacchare rājakusalaṃ vaddheti.

19. Ekādasarathāissaraparamanāthamahārāja purāgaṇaṃ
Devamahānagare rājakulupakaṃ bhikkhuṃ dhammaṃ desāpeyya rāja-
maṇḍire ekamaṃsassa catuvār'uposathe kāḷajunhapakkhe cātuddasī-
paṇṇarasī-atthamiyaṃhi.

20. Iminā Ekādasarathāissaraparamanāthamahādhipatidhamma-
dhammikenā dhammadānapasetthēna dhammo antepure pañcamī-
atthamī-ekādasī-paṇṇarasīsēkhāte junhakāḷapakke ekamaṃsassa
atthavāre atth'uposathe desāpiyamāno; evakhaṇḍaparamparāya
antovasse temēeparipunne tena dhammo rājakulupakaṃ desiyamāno
nibaddhaṃ acchindeyya. Kaemā? Dhammadānānisamaṃsassa sabbadānato
mahapphalattā "Yo dhammaṃ sutvā dānaṃ datvā sīlaṃ rakkhati,
so maggaphalañānaṃ abhisambujjhī" ti.

21. Ten'āha Maṅgalaṃ suttavaṇṇanāyaṃ "Sace pi hi cakkavāḷa-
gabbhe yāva brahmalokā nirentaraṃ katvā sannisinnānaṃ
Buddha-paccekaḥ buddha-khīṇāsavānaṃ kadalīgabbhasadisāni cīvarāni
dadeyya, taesmiṃ samāgame catuppeditagāthāya katānumodanā
setthā. Tañ hi dānaṃ tassā gāthāya soḷasekalāṃ nāgghati.

"Yo dhammacārī kāyena vācāya uda cetasaṃ

idh'eva naṃ pasamsanti pecca sagge pamodati" ti.

22. Api ca dhammadānānisamaṃsāṃ Buddhasetthēna pakāsitaṃ
"Ye janā sukhaṃ icchanti, te dhammaṃ sakkaccaṃ suṇantu;
desanāpariyosāne sātthikā dhammadeśanā" ti. Aggamahāsenādhi-

pati Laṅkāyaṃ taṃ pavuttiṃ nayitum n'āroceyya tessa pāketaṃ.

23. So Laṅkīdo rājā rājakulupakaṃ dhammaṃ desāpento rājanivesane pañcamī-atthamī-ekādaśī-pannarasīsāṅkhāte ekamaāssa atthavār' uposathe vassūpanāyike upakatthe rājakulupakaṃ bhikkhū dhammaṃ desiyamāno niccaṃ nibaddhaṃ tenāseparipunṇaṃ Devanagarasadisam hotu.

24. Taṃ kusalaṃ Sirivaddhanapurirājuttanassa Rañño samvaddheyya anāgate.

25. Atha Sirivaddhanapure Buddhasāsanam pabbajj'upasam-padaḍānavattānūvattānusiṭṭhā saṅghikaṃ saññeṃ na pāketaṃ bhaveyya.

26. Sirivaddhanamahārājā rājaporiṣaṃ saṅghaveram oṭṭupārisuddhasīlavissuddhiṃ āyācān'atthāya "Devamahānagare bhikkhusaṅgho pabbajj'uppādaparamo Laṅkādiṭṭe kulaputte ovaḍati Laṅkādiṭṭe Buddhasāsanam thāveram khemaṃ abhi-vaddhayi" ti apesayi.

27. Idāni tassa rañño manoratham abhipūrayi.

28. Api ca sabbe bhikkhū Upālittther'ādayo pamādam pāvācānenānūcchavikaṃ diṣvā pamocān'atthāya saṃsāradukkhatō anuāsiyamānā sugatibhūmiṃ paṭṭhanānūcchavikena sampapūṇisu.

29. Ten'āha porāṇ'ācariyo :

"Saddhāpubbaṅgaṃ puññaṃ api kiñci punappunam pesannā tīsu kālesu labbhanti tividham sukhan'ti.

30. Api ca MahāVisuddhametrī-AnuVicitavādī-NehutaBibidha-snehānēmikehi tīhi rājapuriṣehi bhikkhusaṅghehi saddhiṃ Visuddhācariyapamukhehi nikkhamitvā nivattamānehi "Sabbe Laṅkā-vāsino senāpatimahāmacc'ādayo saṅghesannipāte vihāre buddha-paṭimākaravisaye pavisitvā niccaṣīla-uposathasīle samādayitvā dhammaṃ suṇantā kaṅcuk'unhisaṇi paṭimukkamsu. Tadā therā cattāro bhikkhū Upālittther'ādayo paṭipadam ananūcchavikaṃ diṣvā sāsetvā vā kathetvā vā te kaṅcukamikkarū muñcāpeyyuṃ ekamsaṃ karitvā upagañchitum. Senāpatimahāmaccā ovādasāsanam nānukariṃsū"ti evaṃ vuttam.

31. Trīsakkarasamvacchare rājasandesam niyamānamahāmaccā ca idāni pavesitamahāmaccā ca dvome dūtā yasmim yasmim padese buddharūpaṃ pañāmitam niyamānā buddhapādevaṣṇaṇaṃ pañāmituṅ ca rājapuriṣehi ayuttam diṣvā vāciyamānā kaṅcuk'-unhisaṇi ca muñciyamān'ekamsaṃ karitvā n'uppasaṅkhamitum anurūpaṃ passamānānukareyyum tāni te omuñcayamānā. Cattāro therā Upālīdayo Laṅkādiṭṭe vasamānā ovadeyyuṃ senāpatimahājanānaṃ punappunam eva; ekaccānukari, ekaccā nānukari, ekaccānukaritvā yaṅkiñci puggaladutiyaṃ anukariyamānaṃ adisvā lajjamānānukariṃsu.

32. Sakala-Sirivaddhanapurivijitavāsī brāhmaṇo hi samāyitam vā taṃ unhisapaṭimukkam sasirasadisam unhisukku-jayamānāsirasadisam kaṅcukaparupanaṃ uccākulapuggalaṃ va kaṅcukamuñcanam pi hīnājatipuggalesarikkhakan ti katheyyum.

33. Api ca brāhmaṇā senāpatimahāmacc'ādayo Buddhasāsanam pasannamānā tehi therehi Upālīpamukhehi eadā kaṅcukamikkarom muñcāpetum vāriyamānā na honti. Te brāhmaṇā bhikkhusaṅgham buddhapamukhaṅ ca pañāmitum āramam pavesanto bhikkhūhi vāriyamānā Buddhasāsanānūcchavikena. Sace pi ye diṭṭhamānaṃ atinānūcchavikaṅ-ñ-eva na paggaṇheyyuṃ, te puggalā Kavindena pasamsitabbāti ativiya kusalam labbheyyuṃ.

34. Ten'āhu porāṇā Manussavinayavannānaṃ "Ye chattaṃ vā pattam vā dhārentā vihāra-cetiya-bodhirukkha-buddhapātimāya sīmāmaṇḍale pavissanti, te niraye pattanti; antamaso upāhanam abhiruyhitvā tasmim tasmim sīmāmaṇḍale pavissanti, te niraye pattanti; ye hatthi-assa-sivikā-ratha-yān'ādayo yāne abhiruyhitvā tasmim tasmim viharūpacāre pavissanti, te niraye pattanti; antamaso pi sīlavetṭhanam vā kaṅcukam vā pārupitvā tasmim tasmim maṇḍale pavissanti, te niraye pattanti; ye Buddhaṅ ca Dhammaṅ ca Saṅghaṅ ca saraṇam gatā, te caturāriyasaccāni sammappheṇṇāya passanti ;

etaṃ kho saraṇam khemaṃ etaṃ saraṇam uttamaṃ
etaṃ saraṇam āgamaṃ sabbadukkhaṃ pamuccati"ti.

35. Api ca Pācittiyavinayavaṇṇanā " Na chattapāṇissa agilānassa dhammo desetabbo, na pāduk'āruḷhassa agilānassa dhammo desetabbo, na vetṭhitasīssasa agilānassa dhammo desetabbo; yo pāduk'āruḷhanto hatthapāsaṃ bhikkhūnaṃ pavāitvā pañca-sīla-atṭhasīlāni samādiyitvā dhammaṃ sutvā piṇḍapātaṃ paṇāmento, so Buddhasāssane agāravo; yo koci evaṃ akariyamāno Buddhasāssane sagāraṃ katvā ratanattayamaṃko hoti, tasmiṃ saraṇ'āgamaṇaṃ tiṭṭhati, so 'upapīḷak'upacchedakammaśākhātaṃ pāpakammaṃ virahito " ti veditaḅbā.

36. Aggamahāsenāpati Laṅkāyaṃ taṃ etthaṃ ubhayapakaraṇe saṃvijjamaṇakaṃ nayitvāna pāketaṃ ārocetvā Sirivaddhanamaḥārājuttamaṃsā brāhmaṇānaṃ Buddha-āṇācakaṃ narindaṃ paṭiyādetvā kusalābhivaddhanāya Laṅkindamaḥārājuttamaṃsā ca.

37. Atha tassa rājamandīrasamīpa-Paramabuddhārāmaṃvihāre rājapurisaṃ dūtānudūtāmaṃcānaṃ āniyapavesanaḅhāvo buddharatana-bimbaṃ ca siridantadhātuvālaṅṅjanaṃ ca dinnam eva ahoṣi.

38. Tāyo dūtā ca sa-unḅisaṃ buddhabimbaṃ nikkhasuvāṇṇa-mayaṃ tassa paṭirūpakam disvā navaratanamaṇḅitaṃ maṇimuttā-veluriy'ādikam mah'agghaṃ sundaramaṇḅape susaṅṅṅhitam nānājātarūparaḅtamayakhacittam divā aṅṅṅam buddharūpaṃ ca hadayena saṃsāyamaṇā "Taṃ buddhabimbaṃ navaratanamaṇḅitam eva rūpaṃ eva Laṅkāyaṃ na hot'eva; tasmā ayaṃ buddhabimbo evarūpo paṭimaṇḅito devaputtasadiṣo ahoṣi"ti mābravum.

39. So Rājādhiraḅjuttamo rājakiṣcaṃ abhikusalaṃ vitathaṃ Buddhavacaṇena nānukareyya. "Buddhabimbo maḅuṭacumbito īdiṣo va Mahājambūpativatthumhi pāketaṃ"ti vatvā taṃ nidānaṃ pāketaṃ vācento rājapurisaṃ eva evaṃ āha.

40. Jambūpativatthum pesamaṇāḅhase Laṅkāḅīpe aṣṣitum brāhmaṇānaṃ Aggamahāsenāpatiṃ Laṅkāyaṃ Laṅkāḅīpaduttamaṃrāḅeṣe taṃ ārocayitvā imaṃ vatthum pesento Saṅghavaraṇāyakkuttaṃsā vicāretvā vimatiḅaraṇ'atthāya sabbeṣaṃ brāhmaṇānaṃ ca; Laṅkindaṃ taṃ buddhabimbaṃ sabbanavaratanapaṭimaṇḅitam eḅiṣaṃ kareṣi;

kusalaṃ bhīyyobhāvāya Laṅkāḅīpe Sirivaddhanapurivijite ti. Api ca dūtānudūtāmaṃcā vicittakāṅcānaraḅataranapaṭimaṇḅite Paraṃabuddhārāmaṃvihāre maṇoraṃe maṇḅape Buddhasiḅṅgarūpaṃ divā taṃ aḅānitvā nidānaṃ kathaḅesaṃ sevanāya.

41. Rājapurisaṃ taṃ āharitvā dūtānudūtānaṃ taṃ pāketaṃ kathaṣi.

42. Dūtānudūtāmaṃcā " Imaṃ Sirivaddhananagare n'atthi Siḅṅganidānaṃ " ti abravum.

43. Rājapurisaṃ Buddhasiḅṅganidānaṃ likkhāpetvā pesayāḅhase. Aggamahāsenāpatiṃ imaṃ Buddhasiḅṅganidānaṃ nīharitvā Sirivaddhanaraṅṅo ārocetvā Sirivaddhanapuraṃsimaṃ idaṃ gopetiṭi bravi.

44. Api ca rājapurisaṃ MahāVisuddhametri-Anuvadībicitta-NahutaBibidhasneḅāṃmikā āgacchaṃānā dūtāmaṃcānaṃ nāvaṃ pakkhanditvā. Laṅkāḅīpasamīpaṃ paṭṅānaṃ pothaviyoḅalaḅajjha-rugaṭe toyenuṭṭhatthamhi mālutajavīciyugāṭe va tiṭṭhati. Aruṅāḅeṣaṃ tiṭṭhasamīpe purimaḅiṣā bhijjati nāvā. Cattāro bhikkhū ca dve sāmaṇere ca dve Vilantamanussa ca atṭṭha-janā samuddamaḅjje maraṇamukhe paṭṅisu.

45. Sabbe bhikkhusaṅgha-sāmaṇere-rājapurisa-Vilantamanussa ca pothavikato orohaṅtā phalaḅam vā nissāy'udake vuyhaṃānā vā tīraṃ saṃpāpunesum. Dvādesabhikkhusaṅghā ca navasāmaṇere ca dve rājapurisa ca dibhāsavācakaḅurisa ca oṣṭuvejjā ca navapesakāra ca ek'ārāṃiko ca sattaṣāḅḅhikaVilantamanussa ca chāḅḅhikaḅaṅṅāsaṃmanussa subhakkhara-garūlahusuvāṇṅaraḅatā-laṅkāra-bhūsavatthamaḅagghaṃ ca siridantadhātupūḅābhāḅḅāraha-rāḅadānaṃ ca gaḅetvā Aruṅāḅeṣaṃ Maṅgalamaḅvihāraṃ vā upaniṣṣāya, jayabhāṣitaṃ nāma porisaṃ paṅṅahattham, Agga-mahāsenāḅhipatiṃ peseyyum. Aggamahāsenāpatiṃ taṃ paṅṅam gaṅhanto gantvā antepuraṃ Sirivaddhanaraṅṅo taṃ āroceti.

46. Sirivaddhanamaḅārāḅā piyavādī rāḅamettiṃ vaddhento, ativiya paṣanno, Vāma-aggakamphaḅvaddhikāraṃmaḅhaṣṣanaṃ eva Aggamahāsenāpatinaṃ ca catusaviraḅakkhaḅgehi paṅṅāsaṣṭabala-

nikāyehi pañcādhikapaññāsasatajanehi saddhiṃ sīvik'upavāraya-
 ticīvara- garuḥubhaṇḍe pesetvā Visuddhācāra-Varaṇṇamuni-
 pamukhānaṃ therānūtherānaṃ dāpiyamāno, MahāVisuddhametri-Anu-
 Vādībhojita- NahutaBibidhasnehāsākhātarājapuriśānaṃ ekamekānaṃ
 koseyyanivatthavicittamālasattal'ekaṃ ca visuddhesātik'ekaṃ ca
 vatthacatuḥkoṇalikkhivicittak'ekaṃ ca ureṅgavattharattarājiseta-
 rājiṃ ca rattamukkarāj'ekaṃ cāti pañcaṇaṃ vatthāṃ samaṃ
 diyamāno, vejja-nitabhāsa-porisa-pesak' ek' āramikānaṃ kañcaka-
 vatthāni ca samaṃ samaṃ (diyamāno), saṅghaṃ sakkarebhaṇḍa-
 subhakkharaṇi ca rājapurisaṇi ca ajjhesaṃmāno; niyamānupavāretvā
 dvādasasadināṃ Saṅkurakittanagaraṃ sampatto Sirivaddhanapurūpa-
 kantikaṃ ekāḥ'eva añjasaṃ.

47. Laṅkādiṇḍipindutamaraññā saha porisa-parivār'atthasatehi
 sabbesaṃ samaṇerājapurisaṇaṃ Dakkhinasaṅgharāja- pañcarāja-
 kulupaka- soḷa'sanusāṅgha- Pālibhāsāyavācuggatadesasāṇḍera-senā-
 patiAdhikāramahākīriyārājakarūṇādhikārammahatthamevanāmika- anu-
 senāpatitayānaṃ chattiṃsādhikatthasatānaṃ saṅghaṃ subhakkhar'-
 upavāriyapesanabhāvo Vālukagaṅgānediṃ Sirivaddhanapur'upakantikaṃ
 sampāpuni agghagāvutamaggapamaṇaṃ pi.

48. Laṅkādiṇḍipaduttamo saddh'ussāhājāto āgantvā, paṭi-
 saṅghāreṃ karonto sagāravena caṅkaratanayuggaṃ detvā, ekame-
 kānaṃ bhikkhūnaṃ ca gaṇh'upavāraya anto Sirivaddhanapurissa
 Pupphārame, sabbe rājapurise Kuṭiyāvera-nāmike nāḷikeravane
 vasaṃmāno, samaṇerānaṃ ca bhikkhūnaṃ ca nānappakāraṃ cīvara-
 parikkhāraṃ datvā, suddhe āgāraṃ kārāpento bhōjanaṃ rundheyya
 nānāvidhaṃ kappiyakhādanīyaṃ sāmānerabhikkhūnaṃ ca upatthah'-
 atthāya.

49. So taṃ tambula-pūga-phalāhārānna-mīnaṃ ca āharāpetvā
 upacchidati nāvīkalaṃ rājapurisaṇaṃ ca.

50. So Diṇḍipaduttamo āgantvā otupacocaya-bhesajjaṃ deyya-
 dānaṃ jīvitaparikkhāraṇi ca bhikkhūnaṃ datvā, te rājapurise
 rājamaṇḍiraṃ ārohaṇto sabbālaṅkārehi maṇḍitaṃ paṇāmasubhakkharaṃ
 dātvaṃ ekavāraṃ āruheyya āpucchapaṇāmitvaṃ pun'ekavāraṃ ca.

So tinṇarājapurisaṇaṃ ekamekāṃ ca vaṭṭasaṅkatidalaśannibha-
 aṅgulimuddhikasīsakosarajataparikkhittasamūlarajaterañjīṭāni ca
 pañcādhikadvīśata- cattālīśādhikadvīśata- dvesata- aṅgularajātāni
 ca ekamekānaṃ koseyyapatta-rajatacumbitakaṃ pesanivatthāṃ
 desavidhaṃ paṇṇākāraṇi ca tesāṃ nitabhāsa-porisa-vejja-pesa-
 purisaṇaṃ catuparisānaṃ c'eva adāpayi.

51. Sirivaddhanapurimahārājā samussāhitamānaso ratana-
 buddhabimbaṃ siridantadhātuvalaṅḷjanaṃ ca sasaṅghikaṃ anuyāyanto
 Vālukagaṅgānediṃ sampatto ativiya domānassaṃ anubhuyate.
 Varasaṅgharājuttamo sabhikkhusaṅgho taṃ thānaṃ sampatto
 domānassaṃ upādayi. Kasmā tassa niggaṭa-Laṅkādiṇḍipamhā te sabbe
 rājapurise sabhikkhukā Devanagaraṃ āgacchantā, kiñci vikālaṃ
 nāhontīti paṇṇaṃ paricohijjamānyutteṃ likkheyyaṃ.

52. Evaṃ so Laṅkuttamindo pesannhadayo pītipāmojjo
 idaṃ eva kusalāṃ kareyya.

53. So narindo Dhammikamahārājā somānassapetto tena
 kusselena tassa rañño anumodi nānappakāreṇa bhīyoso mattāya.

54. Idāni Varadhammiko Sāminduttamo dūtānūḍūtāmaccānaṃ
 rājapaṇṇāhetānaṃ ativiya kārūṇiṇo, taṃ rājasandesaṃ ānīte
 rājesāramāṇḍiraṃ pacchā gacchamāne taṃ nīketiṃ rājapurise
 thān'antar'ānuochavike payojetvā'nurekkhito pesakārapurise
 vessāpento pesakārekammaṇa, bhaṇḍāgārikapurisaṃ rajataṃ
 gāhāpetvā, vīsatipalaṃ samaṃ samaṃ dūtānūḍūtāmaccānaṃ dāpetvā,
 pañcapalaṃ samaṃ samaṃ dibhāsālaṅkāparisaṇaṃ ca, pañcapalaṃ
 dibhāsāvācakaVilantassa; laṅghipurisaṇaṃ garu dve palā
 labhiṣi; sā laddhvaṃ chapādentī; dvepādādhikeṃ ca palaṃ deti
 rājadūt'upadūtābhāsāvācaka-pesakāra-porisaṇaṃ ca bhīṣibimbōhanaṃ
 kaṭṭasāchi'nna-mīna-tambula-kamu-puvavīkatīṃ ca.

55. Sace pi te dūta-nitabhāsā-pesakāra-poriseṃ paṇāṅgaṃ
 yañkiñci pipāsā hontī;

56. so tesāṃ upatthāyikaṃ Rājamaṇḍiraṃ mahāmaṇḍiraṃ rajataṃ
 gāhāpeti vikāyamaṇ'uochochavīkāśiṃsanāya.

57. Te dūtānūdūtāmaccā nigatalaṅkāḍīpā gacchamānā tena pariggahaṃ dātābhayuttakam gāhāpayitvā dukkhasukhasēvatthiñ ca pucchiyamānā punappunam eva eochindeyyam kiccakat'upaṭṭhākarakkharājapurisaṃ khēdanīyam bhojanīyam paṭipādāya sattāhe tāni gāhāpayamāno tesam deti yāva ṅkāḍīpamhā.

58. Api ca so Dhēmmiko rājā cuddasannam ṅkāporisānam bhikkhūhi sādham Ariyamunipabhūtīhi āgatānam āramikānam rajat'ekapalañ ca dvedussayuggañ cāti rajata-vatthāni tesam deti.

59. Api ca tasmim dūtānūdūtātaye pavēsapāṇāmite Paramakhattiyasāmino mahādayadharo tesam rājadūt'upadūtā-trīdūtānam pesavattahapaṇḍarataladasekanik'ekañ ca sisupageḷekasukhumatalakāñcanavicittalekkharukkh'ekañ ca kañcukeḷakatālākāñcanumujāveḷik'ekañ ca suvaṇṇaganthihūpikapañcaviśāñ ca kāyabandhanakoseyyaCīnarājīsuvāṇṇasādisaṃ v'ekañ ca tīviyaveḷīsuvāṇṇaganthikāthūpik'ekañ ca aṅgulimuddhikanīlamanikaṭukaphalāpamāñ'ekañ ca suvaṇṇavataṃ sakekañ ca suvaṇṇasāpamcārik'ekañ ca sovaṇṇatataḷakamaṭṭh'ekañ ca sajjhukakoraṇḍakāmbujadalades'ekañ ca kālisajjhukoṭakaYipun'ekañ ca rajatadabb'ekañ ca dvesuladabbasaJJhuk'ekañ cāti sattaḷbhaṇḍāni rājadūtassa datvā;

60. upadūtassa pikareḷekatalasuvāṇṇāñ ca kañcukeḷakatālānīlūmujekāñcanaveruḷiy'ekañ ca gīveyyakaveḷīsetavattahasovāṇṇaganthikāthūpik'ekañ cāti tato mukkāgghāni tīṇi bhaṇḍāni;

61. trīdūtassa ca kañcukeḷekatalarattūmujasovāṇṇ'ekañ ca aṅgulimuddhikanīlamanikuñjāphalūmukk'ekañ cāti tato mukkāgghāni dve bhaṇḍāni;

62. sattaḷvatthābharāṇ'upabhogaṇi samakāni datvā, sabbam eva sādīsaṃ atthi, tibhāsāvācakaaporisa-catulāṅghīti sattannaṃ porisānam sajjhukataṭak'ekamekañ ca samam samam deti pun'ekavāraṃ.

63. Dūtānūdūte Sattaḷbandhagirim ārohante paṇāmaya Buddha-pādevaḷāñjanāvagacchite Bhūmīndavēraparamasiribhēgyadharadhammika-mahārājā tinnaṃ dūtāmaccānam viśamakānam pañcaviśatipalā-vīsetipalā-pañcadasapalāti rajatāni upadiyamāno.

64. Ariyamunipabhūtīhi bhikkhūhi sādham āgatānam atthā-brāhmanalaṅkāvasīnaṃ tipalā-dvipalā-chapādan ti rajatāni, yathā-kamaṃ dūtāmaccapeśakaporisānam tepaṅṅāsajanānam pañcapalā-dvipalā-tipalāni ti rajatāni, viśamakāni datvā tinnaṃ dūtāmaccānam saJJhupādarājamuddhikam koṭetvā catukūñjāgarurajatavatūmam yathākamaṃ adāsi dve pādādhikasattapalā gaṇanāvasena pun'ekavāraṃ.

65. Api ca so Mahārājā kārūññadharo te dūte pakkosāpetvā Suriyāmarīndanāmike pāsādavare upaṭṭhāpento mahārahe rajatamaṃ rājapallāṅke nisīno mahāmaccehi parivārito saJJhubhiṅgāra-Yipunālikkhañ ca saJJhucāṭīYipunālikkhañ ca Syāmakheḷamalakañ ca yugakoseyyaCīnarājīñ ca ekakoseyya-accalattadesañ ca tipesāvatthakañ ca timsathāliñ ca sattaḷsabhaṇḍabhaḷjanakhirarukkhāniyāsēlepañ ca chabhaṇḍabhaḷjanakēsaḷpaṇḍarañ cāti upabhogaṇi navabhaṇḍāni tesam dūtāmaccānam samakam samakam adāsi.

66. Pavēsanāyapucchake dūtānūdūtātay'eva tasmim Paramakhattiyavāṃsādhipaccibho rājā dūtāmacca-bhāsāvācaka-porisāpesakaporisānam karuṇāvēgasamussāhitamēneso taloddhātārākāṇṇa-pesānivattam mīkeraṃoddhadesasovāṇṇatālam kañcukakoseyyaVelantā-saJJhumbutalūpūjasovāṇṇavicittatālekam kuṭaganthikesovāṇṇapañcaviśāṃ sovaṇṇaganthipupphatuṅgoddhātakoseyyaveḷīyagīvakañ ca kāyaveḷīsānādhārañ ca asīsaḷpharukosaparikkhittasajjhukethālikañ cāti vatthābharāṇāni rājadūtassa ca datvā;

67. pesānivattakasetatālañ ca koseyyamoddhāsovāṇṇatālamīkeraṃ koseyyaVelantāsaJJhutaḷutūṅgarajatavicittarukkhakañcukañ ca ganthikasovāṇṇathūpikapañcaviśāñ ca pupphatuṅgasatakoseyyaveḷīgīveyyakañ ca ganthikasovāṇṇāñ ca kāyavēḷhasānādhārañ ca asīsaḷsapharuparikkhittasajjhukakoṭikañ cāti vatthābharāṇāni upadūtassa datvā;

68. pesānivattakasetatālam unḷisakoseyyamoddhātālasuvāṇṇadesañ ca mīssakakoseyyutuṅgarajatatālañVilantākosēyyakañcākañ ca ganthikakāñcanathūpikañ ca koseyyayoddhātutuṅgapuppha-

sovaṇṇaṅṭhikakaññānathūpikaveḷiyagīvañ ca kāyabandhasanādhārañ
ca khaggakosapharuparikkhittasajjhucārikañ cāti

69. vatthābharaṇāni trīdūtassa ca datvā; kañcukelakatala-
rattūtūṅgelakasaajjhugaṅṭhikasādisaphāraṅgañ ca cumbitakoseyya-
talarattūtūṅgasuvaṇṇarukkhañ ca kāyasannaddhakoseyyamasararūrājiñ
ca rajatagaṅṭhikasādisaphāraṅgapañcadasañ cāti vatthābharaṇāni
dibhāsāvācakaVilantassa datvā;

70. rajatagaṅṭhikasādisaphāraṅgañ ca kāyasannaddhakoseyya-
masararūrājiñ ca koseyyelakatalarattūtūṅgelakasañcukañ ca
cumbitamelakatalarattūtūṅgasuvaṇṇarukkhañ cāti vatthābharaṇāni
dibhāsāvācakaLañkā-Vilantassa datvā;

71. koseyyapaṅgalāpesavatthakañ ca vicittarājikañcuka-
terasañ ca gaṅṭhikadantarattaraṅgaterasañ ca koseyyaCīnapesa-
sātakacatukkarājiterasañ ca koseyyanikarūtūṅgapupphataratta-
terasañ ca kāyabandhakoseyyaCīnarājirattaterasañ cāti vatthā-
bharaṇāni terasapesakaporisānaṃ datvā;

72. koseyyasamasevatalarattūtūṅgakadalīpattakañcukañ ca
gaṅṭhikadantararattañ ca elakatalarattūtūṅgapupphamikarañ ca
koseyyapaṅgalāpesavatthañ cāti vatthābharaṇāni laṅghījetthaka-
porisassa datvā;

73. kāyabandhakoseyyaCīnarājītucohañ ca vicittarājikañcukañ
ca dentagaṅṭhikaraṅgarattañ ca mikarakoseyyaCīnatarattūtūṅga-
pupphañ ca pesanivatthekatebanadesañ ca kāyavethanaCīnarāji-
tucohañ cāti vatthābharaṇāni laṅghīsissānaṃ datvā;

74. rājīvicittakañcukachattīsañ ca gaṅṭhidantachattīsañ
ca mikarakoseyyasamasevachattīsañ ca pesavatthakasubarāṇa-
chattīsañ ca koseyyaCīnatucoharājītiṣañ cāti vatthābharaṇāni
tiṣapesakaporisānaṃ adāsi ekavāraṃ puna.

75. Dūtānudūtānacōā pavisitvā Devamahānagare saṅṭhitā
yāva paccāgatā. Kiñci vekalaṃ na hot'eva.

76. Tathā so Dhammiko rājā Samindādhipatināmo tesāṃ
dūtāyapesakaporisānaṃ mahākāruṇīhadharo sucaritena bhavēyya.

77. Lañkāpīndo Sirivaddhanarāja imeṃ kusalaṃ anumodi.

78. Api ca Lañkuttamamahārāje sabbe saṅgha-Ariyamunino
nimantatētvā tamhā jālanagaramhā anupotaṃ orohitvā āgacchante.

79. Kapitallotelantēnāmaniyāmakō sabbasmiṃ saṅgha-
Ariyamunimhi pasannacitto sabbe saṅgha-Ariyamunīnaṃ manoratham
pāpesi. Te saṅgharājaporisā sabbāgamanā kenaci vikalā na honti.

80. Ekādasaruddhaisaraperamanāthanārāyanadasarājadhara-
dhammasēṭṭho mahārāja mahāsēnāpatinā tam attham ārocito
viditvā pākataṃ "Kapitallotelantēnaviko Vilantājētībāhirapakkhiko
pevara-Buddhasāsane pasannacitto sabbe bhikkhū-Ariyamuni-
pāmokke paṭipajjamaṇo kenaci avikalāpetī"ti rājavācaṃ bhāsītvā
pasannacittassa Vilantassa catupalagaruk'ekesuvaṇṇasarakāñ ca
vīsapalagarurajatakoraṇḍakañ ca rajataparikkhitadaṇḍakosamūla-
lattatiṣūlaṃ kañcukasannaddhayuttaṃ paññāsasovaṇṇaṅṭhikañ ca
datvā; "So Sirivaddhanapurīndo rājā anumodanaṃ karotu iminā
rājekusalēnā"ti āha.

81. Api ca sānusaṅghā-Visuddhācarīyo-Pavarañānamunī ca
te therā bhikkhū sāsanajotakaṃ karontā Sirivaddhanapure
vasimsu.

82. Tasmīṃ ahontēvasādisāppakāni gimhañ ca hemantañ ca
dve utūni tesāṃ mahantaṃ vasanta-utu ativiya sītayuttaṃ.
Devamahānagarasādisaṃ saṅgho eace sukhayutto Lañkāvasīno
kulaputte ovād'atthāya pasannacitto tasmīṃ vasitukāmo vasatu.
Saṅgho utuviparināmattā ābādīhiko hutvā phāsukaṃ alabhitvā
niccevasitum asakkonto; Sirivaddhanapure Aggamahāsēnādhipatim
tam attham Sirivaddhanarājāno ārocāpesi Devanagaraṃ saṅgham
puna nivattāpan'atthāya. Iccetaṃ Sirivaddhanarājāno kusalaṃ
hotu.

83. Api ca Sirivaddhanapuruttamassa Lañkindassa
yathājjhāsāyānurūpena vā rājāmittasanthave abhivuddhīyā vā
maṅgalarājapaṇṇākāre dātukāmo hoti.

84. So rājā Sāmindādhipati mahārājadharadhammasēṭṭho
nānāpadessapūjito sabbarattharājūbhipatthito patidānakovido
rājaporisāṃ Ariyamuni-dūtānudūtānacce pucchāpeti.

85. Ariyamuni-dūtānūdūtāmacā Sirivaddhanapurimahārājā bodhisambhārena vijitapataviyaṃ navajātaṃ suvaṇṇaṅkurabījjaṃ pharacammaśannaddhadhanuṅ ca suvaṇṇapaṭaṇukajālānuchohavikalapaṇa-buddhabimbaṅ ca Sirivaddhanapurimhi ayapattaṅ ca mahāthālīnu-thālikaṅ ca adhippetīti vadimsu.

86. Taṃ sutvā rājepuriso Sirivaddhanapurimahārājā idaṅ c'idaṅ ca peṭṭhetīti dūtānūdūtakathitavacaṇaṃ Ekādasa-ruddhāssaṇaparamanāthanārāyanadassabhidhadharadhammasēṭṭhamhārāj-uttamaṣṣa taṃ ārocasi.

87. Taṃ sutvā ca paṇa so Dhammiko mahārājā dhammadhāro medhāvī mahādhiro anāthanātho tamonudapaṅṅobhāso puṅṅānu-bhāvena lokapajjoto Devamahānagare dhaj'uttamo sabbadisāsu pākāto suriyobhāsuṇo tathāsīhanēdavacaṇaṃ onādentō rājapaṇṇākāraṃ vikkappento mittasanthavaṃ vaddhēti rājasmettiṅ ca Sirivaddha-narājuttamaṣṣa rājino sucaritena.

88. Paramadhammikamahārājā unḥīeadhāraṅkūṭ'uggataṅ ca suvaṇṇayikānāmaṅ ca taṃ ṭhepitarajatapeleṅ ca veluriyamaṇi-mayacumbitasaṅgulirājāmuddhikaṅ ca taṃ ṭhepitasuvaṇṇadālasamuggaṅ ca rājāvātīsovattikaṅ ca majjhe ratanamaṇimay'anekaratanapaṭi-maṇḍitakuḍanuracchedaṅ ca te ṭhepitaṭvijjanarājiruciyaṃāṅjusa-sabbāti atṭharāj'aggabhaṇḍāni ca rājakāyamaśhadharakaṅcukaṅ ca dasutuṅgaguresannaddhavatthaṅ ca urabandharājāvātīmekhalaṅ ca taṃ ṭhepitaṭvijjanarājirūpiyaṃāṅjusaśabbāti caturājadharabhaṇḍāni ca aggarājāvātīrasaracitakosiyēṭhepitaśatthaṅ ca dhanuṅ ca phalakaṅ ca suvaṇṇanāgesaṅthānārāṇiṅ cāti caturājasatthāni ca vijjanarājīsuvaṇṇamayaṃmukhādāhāraṃ muggaculasarākaṅ ca dīghato caturas'āṅgulādḥikadviratanaputhulato caturaṅgulādḥikadvi-ratanakoseyyapupphutuṅgasuvaṇṇatalavīrocitabimbohāṅ ca dīgha-to caturas'āṅgulādḥikecharatanaputhulato ekavīs'āṅgulādḥikatī-ratanakoseyyapupphutuṅgasuvaṇṇatalasucanīnāmvatthaṅ ca dīghato nav'āṅgulādḥikatīratanaputhulato atṭhāras'āṅgulādḥik'ekaratana-koseyyapupphutuṅgasuvaṇṇatīasucanīnāmararājāśayanāṃ setta-muddhigaṇḍiṅ ca kaṅṅcanakammujalitadālavatīrajatasamuggaṅ ca

kaṅṅcanakammujalitādāhārarūpiyabhājanaṅ ca rājāvātīvethanarājāvātī-mūlakuṭamayaṃāṅkudānasuvaṇṇadvīśūlaṅ ca kuḍanamaṇivethanapharu-maṇicumbitamoramāṇidabbīṅ ca vīśapāsaṅkurabījāsuvaṇṇaṅ ca taṃ ṭhepitaṭvijjanarājīrajatasamuggaṅ ca sattanahutapaṭat'anuka-suvaṇṇaṅ ca vijjanarājīrajatamayaṃānāmbhājanaṅ ca videsānukōṭa-rajatakheḷamalakaṅ ca khacitakoṭarajatakumbhīṅ ca muggapaṭi-maṇḍitappesenaṭhalakaṅ ca chiddadantaṃāṅjusaCīnaṅ ca danta-khacitavicitṭheptheruyuttasuvaṇṇatalavījaniṅ ca pupphaṇcandacakka-Yipunavijaniṅ ca dantaḥcavitavicitṭhepupphamaṅkararūpaṅ ca rājāvātīmayaṃvīṅjjanarajjuṅ ca dve ayapatte ca tathā muggamaya-pidhānādḥāre ca dve patte tathā hatthīkaṅṅmuggakatapidhānādḥāre ca dve patte ca tathā rattarājīvicittena saha muggapidhānādḥāre ca dasa-ayapatte ca tathā telapākena kamalaCīnaṅāmena rājī-vicitṭhepapidhānādḥāre ca paṅṅarasa-ayapatte ca tathā rattarājī-vicitṭhepapidhānādḥāre ca tetīma-ayapatte ca tathā rukkhakāḷi-niyāśalepanapidhānādḥāre ca ekūntīma-ayapatte ca tathā ratta-niyāśalepanapidhānādḥāre ca tāḷīsa-Yipunapāṇaniyāśabhaṇḍāni ca sattaCīnapāṇaniyāśabhaṇḍāni ca tetīmaYipunathālīnuthāle ca sattaYādḥikasataCīnathālīnuthāle ca te nehutamahantamajjhima-culasūciyo ca dīghato navaratanaputhulato caturatanamahant'-attheraṅaṅ ca dīghato nav'āṅgulādḥikecharatanaputhulato nav'-āṅgulātīkadveratanacul'attheraṅaṅ ca samatīmaśpasanavatthaṅ ca vīśādḥikasataḥkoseyyavatthaṅ ca chemaṅtamajjhimaculasetaloha-kumbhiyo ca paṅṅcapaṅṅāśarājābhaṇḍāni Sirīlaṅkādhīpatīssa detvā pesesi.

89. So ca muggaṇḍavicitṭ'āṅgulimuddhikaṅ ca vījanarājī-maṇicumbitavataṃsakaṅ ca majjhe nīlāmaṇicumbitūrocchedakudāna-rajjunaṅ ca āṅgulimuddhikaṭhepitasuvaṇṇadīghasamuggaṅ ca vataṃsakurocchedaṭhepitaṭvijjanarājīrajatamaṅjusaṅ ca paṇḍaka-cammaśannaddhaphalakaṅ ca maṇicumbitamoramāṇidabbīṅ ca rājā-vatīdvīśūlaṅ ca dvenahutepaṭat'anukasuvaṇṇaṅ ca vījanarājīraś-nāmarajatabhājanaṅ ca maṭṭharajatakumbhīṅ ca paṅṅarasaṅānā-karapaṭabhaṇḍāni ca vīśaYipunaniyāśabhaṇḍāni ca paṅṅāśaCīna-

niyāsebhāṇḍāni ca vīśaYipunathālānuthāleṇ ca sītiCīna-
thālānuthāleṇ ca pupphacandacakkayuttaYipunavījaniṇ ca cul'-
attharaṇaṇi ca samatīpapesanavattāṇi ca satthīkoseyyavattāṇi
ca ekavīśarājābhāṇḍāni Sīrilāṅkādhīpatissa kaṇiṭṭharaṇakumārassa
adāsi.

90. Paramaraso Laṅkādhīpatissa rājamittasanthav'atthāya
rājāvatīkoseyyaYipuna-sīṇi ca adāsi.

91. Paramadharmikamahārāja pañcadasanānākarapāṭabhaṇḍāni
ca vīśaYipunaniyāsebhāṇḍāni ca cattāḷīsaCīnarukkhanīyāsebhāṇḍāni
ca paṇṇarasaYipunethālānuthāleṇ ca pañcatīpasaCīnathālānuthāleṇ
ca suvaṇṇarājīmaṇḍījusaṇi ca telapākerājīvicitt'uccamaṇḍījusaṇi ca
tenahutakālamattikasaalākaṇi ca tisahasasūciyo ca dve ratta-
setakoseyyakāyabandhanāni ca pupphacandacakkaYipunavījaniṇ ca
sakūḷomavījaniṇ ca aggakūṭamaṇḍap'antocetucattāḷīsabhaṇḍāni
ca maṇḍapebahicuddasabhaṇḍāni ca Laṅkādhīpasāgharājessa adāsi.

92. So'ham tisahasapāṭat'anukasuvāṇṇaṇi ca pupph'olambana-
chattāṇi ca muggena rājīvicittēbhāṇḍāni ca dvādasanānāsetasuvāṇṇa-
bhāṇḍāni ca soḷasaYipunarukkhanīyāsebhāṇḍāni ca tīpasaCīnarukka-
niyāsebhāṇḍāni ca tīpasaCīnathālānuthāleṇ ca pupphacandavāṭa-
Yipunavījaniṇ ca tisahasasūciyo atthapeśanavattāṇi ca tathā
viyūhanavattāṇi ca dvādasavāṭakoseyyāṇi ca tathā rājūkoseyyāṇi
ca Laṅkādhīp'Aggasenāpatissa dadāmi ti.

93. Sīrisabhaṇḍīnūperinibbānasaṃvaccharato dvīśahasadvīśa-
navanavutīmūśikasaṃvacchare asujamāse kāḷāpakke sattamītiṭṭhiyam
sukravāre Sīriyuddhayādevamahānagarato pesitam idaṃ pavara-
subhakkharaṇaṇi ti.

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