THE
KALYĀṆĪ INSCRIPTIONS
ERECTED BY
KING DHAMMACETĪ AT PEGU IN 1476 A.D.
TEXT AND TRANSLATION.

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INTRODUCTION.

The absence in the Buddhist Church of any organized ecclesiastical hierarchy under a central Government renders it imperative that some kind of efficient check should be devised for the due maintenance of discipline, harmony, and moral control. It was, therefore, ordained by Gotama Buddha that twice in the month, at full moon and at new moon, and also once a year, at the end of the rainy season, meetings should be held, where the assembled priests should be asked whether they had committed any of the offences mentioned in the Pātimokkha, or whether the commission of such offences by any of them had been seen, heard of, or suspected by the others. The former meetings are called *uposatha* and the latter *pavāranā*. For the purpose of holding these meetings, at which it is the bounden duty of all priests to attend, it is necessary that a convenient and central place should be appointed. Such a place is called *simā*, and the ceremonial for its consecration is prescribed in the second Khandhaka of the Mahāvagga, Vinaya Pitaka. This ceremonial has, however, been interpreted in various ways by the commentaries and scholia on the Mahāvagga, such as the Vinayattthakhathā, Sāratthadipanī, Vimativinodanī, Vinayatikā by Vajirabuddhithera, Kankhāvitaramī, Vinayavinicchhayapakarana, Vinayasangahapakarana, Simālankārapakarana, and the Simālankārasangaha; and the object of the Kalyāṇi Inscriptions is to give an authoritative ruling on these varied opinions, and to prescribe a ceremonial for the consecration of a *simā*, which is in accordance with what is laid down by Gotama Buddha, and which, at the same time, does not materially conflict with the interpretations of the commentators.

A *simā* also serves another purpose. It is the place where *upasampada* ordination and other ecclesiastical ceremonies are performed. Unless the consecration of the *simā* is considered to be valid, the ceremonies performed therein are held to be null and void. Hence a *simā* is intimately connected with the existence of
the Buddhist Priesthood, on which the whole fabric of Buddhism rests.

The following account of the manner in which simās are consecrated in Burma will be of interest as showing how the accretions of ages have modified the simple ceremonial of Gotama Buddha. A piece of land suitable for the consecration of a simā, and generally measuring about 105 or 126 feet in perimeter, is obtained from Government, which declares that the land is visum-gāma, that is to say, land in respect of which revenue and all usufructuary rights have been irrevocably relinquished by the secular authorities in favour of the Buddhist Priesthood. Within the limits of this land, the learned and qualified priests, who have been appointed to perform the ceremony of consecration, mark the extent of the simā. At the distance of about 10 feet from the boundaries thus marked, an outer boundary-line is indicated. The land enclosed within these two boundary-lines is levelled and cleared and besmeared with mud. When the mud is dry, allotments of space measuring 6 by 3 feet are marked out in rows with lime or red earth, and an awning is constructed over the whole ground. Then a Chapter consisting of ten or fifteen priests take their seats in the first allotment of space in the first row and proceed to intone by turns the Kammavācā for the desecration of a simā, it being held necessary that, in order to the proper consecration of the new simā, the one, which may probably exist on the same site, should be first desecrated. This ceremony is repeated till the last allotment of space in the first row is reached. The priests then seat themselves in the last allotment of space in the second row and continue the intonation of the same Kammavācā. The same ceremony is repeated till the first allotment of space in the second row is reached. Thus, once in a forward order, and then in a reverse order of the allotments of space arranged in rows, is the same Kammavācā intoned till the number of rows has been exhausted. The ceremony of desecrating a simā is repeatedly performed for about a week or ten days. After this, one or two days' rest is given to the officiating priests.

Twenty or thirty learned and qualified priests are now selected; and they proceed to mark the limits of the proposed simā, such
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limits being smaller in extent than those of the visumgāma. At the four corners of the site of the simā, and also on its sides, pits are dug deep enough to hold as much water as will not dry up before the conclusion of the intonation of the Kammavācā for the consecration of a simā—such water being regarded as the boundary. At the distance of 1½ feet from these pits towards the inside, bamboo trellis-works are set up, and the space thus enclosed is decorated with various kinds of flags and streamers, water-pots covered with lotus and other flowers, plantain trees, sugarcane, cocoanut flowers, thabye leaves, and nezā grass. The awning mentioned above is likewise adorned with a ceiling of white cloth and with festoons of flowers.

Meantime, the pits are continually filled with water so that it may not dry up before the ceremony is over. When the time approaches for the ceremony to begin, no more water is poured into the pits. Near each of them, a junior priest is stationed to furnish the officiating senior priest with replies in respect of the boundaries of the simā. At the appointed hour, the senior priest, holding a Kammavācā, slowly perambulates along the boundary-line of the simā. Approaching the eastern 'water-boundary,' he asks: "Puratthimāya disāya kim nimittam?" and the junior priest answers: "Udakam, bhante." Similar questions and answers are asked and given also at the South-eastern, Southern, South-western, Western, North-western, Northern, and North-eastern points of the site, and to make the boundary-line continuous, also at the Eastern and South-eastern points, which have already been proclaimed. The questions and answers are asked and given first in Pāli and then in Burmese. The same ceremony of proclaiming the boundaries is repeated by two other senior priests in succession. After the boundaries have thus been proclaimed three times, the Kammavācā for the consecration of a "samānasamvāsakasimā" is intoned seven or eight times by three of the priests at a time. After this, the Kammavācā relating to the consecration of an "avippavāsasimā" is chanted.

At the conclusion of the above ceremonies, a statement recording the year, month, day, and hour at which the simā was consecrated, the names of the senior priests who officiated at the cer-
monies, and the name of the simā, is publicly read out. Lastly, in honour of the occasion, drums and conch-shells are sounded, and muskets are fired, and a shout of acclamation is raised by the people.

The above account is similar to that recorded in the Kalyāṇi Inscriptions, which are frequently cited or appealed to as the authority on the ceremonial relating to the consecration of simās:

Dhammaceti, or Rāmādhipati, King of Pegu, who erected these inscriptions in 1476 A.D., was an ex-priest, who, in emulation of Asoka, Sirisanghabodhi—Parakkamabāhu, and other Buddhist kings of old, made the purity of Buddhism one of the objects of his earnest solicitude. The main object in founding the Kalyāṇi-simā appears to be to afford to the Priesthood of Rāmaññadesa a duly consecrated place for the purpose of performing uposatha, upasampada, and other ecclesiastical ceremonies, and indirectly to secure continuity in their apostolic succession from Mahinda, the Buddhist Apostle to Ceylon. It was regarded that the succession from Sona and Uttara, the missionaries to Suvannabhūmi, had been interrupted in Burma because of the violent political convulsions to which the country had been subjected. In the 11th century A. D., the Talaing Kingdom of Thaton was conquered by Anuruddha or Anawratazaw, King of Pagan; and two centuries later, the Pagan monarchy was, in its turn, overthrown by three Shan brothers, who availed themselves of the dismemberment of the Burmese Empire caused by a Chinese invasion in 1284 A.D. While the Upper Valley of the Irrawaddy was passing through troubulous times, the Talaings of the lower country had been fighting among themselves after they had regained their independence from subjection to Burma. Thus, during the four centuries that preceded the accession of Dhammaceti, Burma had scarcely enjoyed peace for any great length of time, and matters appertaining to the Buddhist Religion had not been efficiently supervised or regulated.

The Kalyāṇi-simā derives its name from the fact that it was consecrated by the Talaing priests, who had received afresh their upasampadā ordination at the hands of the Mahāvihāra fraternity,
who were the spiritual successors of Mahinda, on the Kalyāṇī river near Colombo. In the fifteenth and sixteenth centuries Buddhist priests from all parts of Burma, from Ceylon and Siam, flocked to it to receive their upasampadā ordination. Even at the present day, priests, whose ordination was of doubtful validity, would suffer themselves to be re-ordained in it.

In the preparation of the present edition of the Kalyāṇī Inscriptions, owing to want of time, I had no access to the original stone-slabs. The text was collated from two palm-leaf manuscripts, one of which was found among the papers of the late Dr. Forchhammer, and the other was procured from the Bernard Free Library at Rangoon. On the whole, the latter manuscript, marked (B), preserves a better text, and has been generally followed in the present edition. Numerous palm-leaf copies of the Pāli text of the Kalyāṇī Inscriptions are extant, and are carefully preserved owing to their containing an account of the proper ceremonial of consecrating a simā. No apprehension needs, therefore, exist that there is any material divergence between the present edition and the original text of the inscriptions.

The Kalyāṇī Inscriptions are situated at Zaingganaing, the western suburb of the town of Pegu. They comprise ten stone-slabs covered with inscriptions on both sides and are arranged in a row. Owing either to the vandalism of the Portuguese adventurer, Philip de Brito, who, for ten years, held supreme power in Pegu at the beginning of the 17th century A.D., or to the insen-sate fury of Alompra's soldiery, who plundered Pegu in 1757 A.D., all of them are more or less broken; but the fragments, which are lying scattered about, can easily be restored. When whole, their average dimensions were about 7 feet high, 4 feet 2 inches wide, and 1 foot 3 inches thick. There are 70 lines of text to each face, and three letters to an inch. The language of the first three stones is Pāli, and that of the rest is Talaing, the latter being the translatory language of the Pāli text.

I cannot conclude this introduction without adverting to the absolute silence of these lithic records regarding the celebrated Buddhist divine Buddhaghosa, the author of the Visuddhimagga and
Atthasālinī, and the Apostle who is reputed to have brought a complete set of the Buddhist scriptures from Ceylon to Thaton in the 5th century A.D. If the story about Buddhaghosa’s advent to Thaton be historically true, the event would have been considered to be an important epoch and would certainly have been mentioned in these inscriptions, which give a résumé of the vicissitudes of Buddhism in Burma and Ceylon, and which were erected by a king, who was called from the cloister to the throne, and to whom every kind of information was accessible. Considering that the identification with the Suvannabhūmi of the ancients has been urged in favour of three countries, namely, Rāmaññadesa, the Malay Peninsula, and Cambodia, in all of which gold is found, one cannot help being sceptical as to the historical accuracy of the account relating to the mission of Buddhaghosa to Thaton. Such scepticism becomes somewhat confirmed, when it is borne in mind that there is no palæographical affinity between the Talaing and Sinhalese alphabets, and when Cambodian writers affirm that the great divine came to their country (vide Bowring’s Kingdom and People of Siam, Volume I, page 36).

The notes to the Kalyānī Inscriptions are in preparation, and will be published hereafter in a separate volume together with the original Pāli text in the Burmese character.

Burma Secretariat:  

The 18th February 1892. 

Taw Sein Ko,  
Government Translator,  
on special duty.
ERRATA,

Page 1, last word, and page 2, first word.—For "sasatavādino" read "sasatadivā
dino."

Page 12, line 2.—For "pabbajjādhinā" read "pabbajjādhinā," and for "upasampadādhinān" read "upasampadadhina.n."

Page 12, line 19.—For "ānulomako" read "ānulomato."

Page 13.—For Api read „Api in line 13; and in line 19, for Samavutikhe read "Samavutikhe."

Page 14, line 4.—Delete "na" before "gacchatīti."

Page 14.—For Jātassaro read "Jātassaro in line 5; for Ayañ read "Ayañ in line 15;" for Imasmim read "Imasmim in line 22; and for Tasma read "Tasma in line 27.

Page 15, line 8.—For "parisavipatito" read "parisavipatito," and also in last line, page 16, and in line 10, page 17.

Page 17, line 2.—For "ske" read "ete."

Page 18, line 25.—For "bhikkhu" read "bhikkhu," and in line 32, for "—vihāra-
vāsike" read "—vihāravasikā."

Page 20, line 23.—For sasanavuddhihetukatā read "Sasanavuddhihetukatā, and for "Mahārāja read Mahārāja."

Page 21, last line.—For "lohitangamanayo" read "lohitankamanayo."

Page 23, line 6.—For "niyāmānā" read "niyāmānā," and in line 10, for "paccu-
gamanam" read "paccuggamanam."

Page 23, line 25.—For vasissamāti read vasissamāti."

Page 24, line 16.—For "paccuggamanam" read "paccuggamanam."

Page 25, line 1.—For "—dhuma" read "—dhuma."

Page 27, line 20.—For "paccuggamanam" read "paccuggamanam;" and in line 23, insert a comma (,) after "pūjeyya;", and for "Tato" read "tato."

Page 32, line 32.—Insert "atthakathāya santam" after "niddhāya"; and delete same before "Evañ in the following line.

Page 33, line 20.—Insert a semicolon (;) after "vā."

Page 34, line 14.—For ye read "Ye; for labhantiti in the following line read labhan-
titi"; and in line 35, for "thapāpetvā" read "pathāpetvā."

Page 35, line 5.—Insert "dve dve" before "pantiyā"; and in line 27, for "vedhā-
petvā" read "vedhāpetvā."

Page 36, line 26.—For "ma" read "mā"; and in line 29, for "upasampadā" read "upasampada.—."

Page 40, line 16.—Insert "pañcacakattisādhikadvisatapamānā" before "ganacariya;" and delete "pañcacakattisādhikadvisatapamānānam" after "tesaṇi ca."

Page 41, line 23.—Insert "vā" before "rējapurischi."
THE KALYANI INSCRIPTIONS
OF KING DHAMMACETI:
TEXT, TRANSLATION, AND NOTES.

I. TEXT.

OBVERSE FACE OF THE FIRST STONE.

NAMO TASSA BHAGAVATO ARAHATO SAMMASAMBUDHASSA.

SIDDHĀ bhavantu Jinacakkavarabhivuddhiyo siddham Buddhassa namo.

Rāmaṇṇadesapatibhū-Rāmadhipatinā katā
Jinasāanasamsuddhi tam pavatti kathiyate.

Rāmaṇṇadesapatibhū-Rāmadhipatirājakāle Jinasāsanassa suddhi.

Sakyamunino Sammāsambuddhāssa parinibbānato dvinnam vas-
satānam upari atthārasame vasse vītivatte Dhammāsokarāja abhi-
sekam pāpuni. Tato catutthe vasse Nigrodhasāmaneram paticca
Buddhāsane sañjatā 'tiviya pasādena bhikkhunām labhasakkāro
vepullam agamāsi; titthiyānam parihāyi.

Atha titthiyā labhasakkāram patthayamānā keci bhikkhusu pab-
bajjītvā upasampajjītvā sakāni sakāni sassatādīni ditthigatāni pakā-
senti. Keci pana sayam eva pabbajjītvā bhikkhuvesam gahetvā
sakāni sakāni ditthigatāni pakāsenti. Te sabbe pi uposathādisan-
ghakammam karontānam bhikkhunām antāram pavisitvā nisidanti.
'Tena pariś āsuddhāti sangho uposatham na karoti. Tato Asokā-
rāme sattavassāni uposatho pacchijji.

Tam paticca rājā Dhammāsoko sāsarr'-uppanna-mala-kantaka-
'bbudāpaharanena sāsanam sodhetukamo Moggaliputtatissamahā-
theram upanissayam katvā, vibhajjavādi Sammāsambuddho sassa-
tavādino titthiyāti samayam uggahetvā, sabbe bhikkhū sannipatāpetvā, samānaladdhike ekato vasāpetvā, tato ek 'ekam niharitvā; kimvadi Sammāsambuddho ti? vutte vibhajjavādi Sammāsambuddho ti vadanta sāsanikabhikkhū satthisatasahassā ahesum; sassatādivādi Sammāsambuddho ti vadanta pana titthiyabhūtā pāpabhikkhū satthisahasassā ahesum. Atha rājā te sabbe pi satthisahe sāpabhikkhū uppabbājetvā, "parisuddhā dāni parisā, karotu sangho uposathakamman ti" vatvā nagaram pāvisi.

Tato Moggaliputtatissamahāthero Asokārāme tehi sabbehi satthisahe sāsanikasahasshe bhikkhūhi saddhim uposatham akāsi. Tad avasāne sankhepena Bhagavata desitam Kathāvatthu-pakaranām Bhagavata dinnanaye thatvā vitthāretvā desesi. Tato param yathā 'yasma Mahākassapathero chalābhiṁṇācatupatisambhiddapatte pañcasatamatte kīnāsavabhikkhū uccintivā sattamāsam pathamasangitim akāsi; yathā e 'yasma Mahāyasathero chalābhiṁṇācatupatisambhiddapatte sattasatamatte kīnāsavabhikkhū uccintivā navamāsam tatiyasangitim akāsi. Sangitikaranāvasāne pana anāgata sāsanam paccanta-ratthesu patithahissattiti vidivā "tesu tesu ratthesu sāsanam pattiṭhāpethāti" te te Majjhantikatherādayo there pesesi. Tesu Mahāmahindatheram Tambapannidīpe sāsanam patīṭhāpetum pesesi; Sonatheram pana Uttaratheraṅnī ca Suvaṇṇabhūmiraṭṭha-saṅkhāta-Rāmaṅnadese sāsanam patīṭhāpetum pesesi.


Tassa pana nagarassa samuddopakatthaṁ samuddavāsi rakkhaṁ raṇno gehe anuvijātam dārakam satatam gaheṭvā khādāti. Tasmin ca therā gamanasamaye rattiyam raṇno aggamaheṣi ekam dārakam vijāyī. Sāpi rakkhasi raṇno gehe dārakassa nibbatabhāvām nātva tam khāditukāṁa pañcasataparivarā nagaraṁbhimun.
khi ägcacachi. Manussä tam disvä bhitatäsitä viravanti. Tadä
dve therä ativïya bhayänake rakkhasi-siha-sadise eka-sisa-dvidhä-
bhüta-siha-käye disvä, tato rakkhasi-garäto digune attablave mâpet-
vä, anubandhitvä rudhâpesum. Atha te pisäcä theramâpïte
digune attablave disvä, “mayäm pi däni imesam bhakkhä bhavis-
sämåti” bhïta samuddâbhïmukhä dhávimsu. Therä puna tesam
änagamanatthäyä dipassa samantä ärakkham samvidahitvä, tadä
sannipatitänäm manussänäm Brahmayâlasuttäm desësum. Desanä-
vasäne satthisahassänäm manussänäm dhammâbhïsamayo ahosi:
addhuddhäni purisasaahasäni diyaddhänä c itthisahassänä pabba-
jimsu; avasesa pana manussä saranesu ca silesu ca patitthahimsu.
Evam Sammäsambuddhassa parinibbânato dvinnam vassasatänäm
upari chattimsatime vasse vitivatte imasmim Râmaññadesë dve
therä sasanam patitthëpesun ti datthabbam.

Tato pabhuti Râmaññadesë tadahu jätaräjakumaränäm Sonuttarå-
ti námäm akarimsu. ’ Sabbesam abhinavajatadäракänañä ca rakkha-
sâyänivâranatthäm bhuje vâ panne vâ therä-mâpit’-attablëva-rüpam
likhitvä, sisöpari thapayimsu. Nagarassa päcin ’uttaradisäbbhäge
girimatthake thera-mâpit’-attablëva-rüpam silämâyam katvå thapaya-
imsu. Tam rüpam yäv ’ajjatanå dissati.

Evam Râmaññadesë sasanapatitthënato patitthäya cirakantam dibbati. Gacchante
gacchante käle mahâmandalassäpi Râmaññadesassa visum visum
dämarikkatkaråna bhinnätä, ahivâtara-ga-
pïlitätä, dubbhikkhapïlitätä, varacakkasankhittäya sattaräjasenäyä-
bhïbhütätä ca, Râmaññatthânäm dubbâlam jätam. Tena tam
niväsänäm bhikkhünäm sukheña pariyyattim vâ patipattim vâ pari-
püretum asakkoneyyattä sasanam pi dubbâlam jätam.

Suriyakumâro ti pana patiladdhakumaränämassa Manohariirâño
rajjakaranakäle accentadubbâlam jätam. Tadä Sammäsambudd-
haparinibbânato chasatâdhikavassasahassam hitïti datthabbam.

Ek ’uttarachasatâdhikavassasahasë pana käle ruddha-rüpa-bedas-
sakkäräje Arimaddenapur ’issaren’ Anuruđhadevena räñña sapi-
takattayam bhikkhusangham änetvä Pugâmasankhätë Arimaddana-
pure sasanam patitthâpitam.
Tato satt ’uttarasatavassakāle rasa-yama-pāna-sakkarāje Lankādi-pasmin Sirisanghabodhi-Parakkamabāhurājā sāsanaṁ visodhesi.


Tato param Uttarājivamahāṭhero Lankādipe yam kiñci cetiya-vandānādi-kiccam nitthāpetabbam, tam sabham nitthāpetvā, Pugamānanagaram paccāgantum ārabbi.

Atha Chapatabhikkhus ’etad ahosi: “sacāham pi Uttarājiva-mahātherena saddhiṁ paccāgamissami, tattha nātipalibodhena
yathāphāsukam uddesaparipuccham kātum na sakkhiṣsāmi. Appeva nāmaḥmahātheram apaloketvā, idh'eva Lankādipe vasitvā, uddesaparipucchhasena s'atthakatham pitakattayam uggahetvā va, paccāgameyyan ti.’” Tato so Uttarājivamahātheram apaloketvā, Lankādipe yev’ohiyi.

Uttarājivamahāthero pi sambahūlehi bhikkhūhi saddhiṃ nāvam abhiruyha, Kusimanagaram patvā, yena Pugāmanagaram tad avasaritvā, tasmim pativasi.


Uttarājivamahāthero tu katipayadivasāsampatte Chapatamahāthere kālam akāsi.

Chapatathero ca Pugāmanagaram patvā, nijācariyabhūt Īttarājivamahātherassā kālankatabhāvam fiatvā, tass ‘ālāhanam gantvā, vandana-khamāpana-kammāni katvā, catūhi therehi saddhiṃ eva samantayi: “amhākam āyasmano acariyabhūt Īttarājivamahātherena saddhiṃ ekato Lankādipavāsino mahātherā sanghakammam ka-
ronti yeva; mayam pi dāni Son 'Uttarābhīdhānatherapavenībhūtehi Pugāmavāsihi bhikkhūhi saddhīm ekato sanghakammam kātum yuttarūpā bhavissāma. Athāpi pubbe amhākam ācariyabhūto Rāmaṇāvāsiko Uttarājivamahāthero yev’ issaro; idāni tu Marammadesiyam bhikkhūnām yev’ issaratā. Tēthis addhīm ekato sanghakammam kātum na ichāmāti." Tato Chapatamahāthero mānavasena Pugāmavāsihi bhikkhūhi saddhīm ekato sanghakammam akatvā visum yeva sanghakammam akāsi.

Evam Rāmaṇādesa Sudhammanagarato sāsanassā gantvā, Marammadesa Pugāmanagare patiṭhānato catuvīśadhikavassasate vitivatte yeva sikhī-beda-pāṇa-sakkarāje Lankādīpato sāsanam āgantvā Pugāmanagare patiṭhatṭī datṭhabbām.

Tadā Pugāmanagare Narapatijayasūro nāma rājā rajjam kāreti. So paṅcasu mahātheresu ativīya pasanno, Erāvatiyā mahānadiyā nāvāsanghātām kārāpetvā, bahūpasampadāpekkhe paṃca mahāthere upasampadāpeti. Ten’ete mahātherā anukkamena vaddhitvā bahuganā jātā.


Tattha pana so Vinayam jānitukāmam Malayādip’issaram rājanaṃ satikasse Khuddasīkkhāpakaranassā sikkhāpanena sabbavina-yapāliyā atttham bodhesi. Malayarājā tasmim pasiditvā, nānappakārehi mānhi pattam pūretvā pūjesi. Rāhulathero tam pūjāsakkāram labhitvā, gihī hutvā, gharavāsam kappeti.
Api ca aparena samayena catūsu pi theresu Chapatamahāthero kālām akāsi. Sivalimahāthero ca, Tāmalindamahāthero ca, Ānandamahāthero cāti, tayo mahātherā Pugāmanagare sāsanam ujjotayimsu.


patti-pūranena sāsanassa vuddhi bhavissatiti mantvā tesam hetu va-
civiññātīyā catupaccayam uppāditan ti.” Puna Sivalimahāthero
Tamalindatheram evam āha: “yajj evam āvuso, Tamalinda, va-
deyyāsi, evam tvam pi visum sanghakammam karohi; aham pi
visum sanghakammam karissāmi. Samāna-cchāndānam hi kho
āvuso, Tamalinda, samānādhippāyānam aṇṇamaṇī ’ovādānusāsa-
karānam ekato sanghakammakaranam yuttarūpan ti.” Tato pabhut-
ti te pi dve mahātherā visum sanghakammam akamsu.

Tadā Pugāmanagarāc Sudhammanagarato ṣṭatasāsanapavenibhūto
bhikkhusangho ca, Sivalimahātherasissabhūto bhikkhusangho ca,
Tamalindamahātherasissabhūto bhikkhusangho ca, Ānandamaha-
therasissabhūto’bhikkhusangho cāti : cattāro bhikkhusanghā visum
bhinnattā, visum nikāyā jatā. Tesu pana Sudhammanagarato āga-
tasāsanapavenibhūto bhikkhusangho purimakālāgattā ‘Purima-
bhikkhusangho’ ti Pugāvāvāsinō Marammananussā voharanti.
Tato pana bhikkhusangho Sihaladipato āgasāsanapavenibhūtattā
‘Sihalabhikkhusangho’ ti, pacchimakālāgattattā ‘Pacchimabhik-
khusangho ’ti ca voharanti.

Tato param tesu pi tisu mahātheresu Sivalimahāthero ca Tamā-
lindamahāthero cāti, dve mahātherā yāvatāyukam sāsanam jotayit-
vā, yathākammam gatā. Ānandathero pana catupaṇṇasavassāni
Pugāmanagarē sāsanam jotayitvā, muni-suṇṇa-rasa-sakkarāje sam-
patte yathākammam gato.

REVERSE FACE OF THE FIRST STONE.

DIBBATU JINACAKKAM!

Dalaratthe pana Padippajeyyābhidhānagāmavāsi-putto Sāriputto
nām’eko sāmanero Pugāmanagarām gantvā, Ānandatherassa santike
upasampajjītvā, attakhakathasahitam dhammavinayam pariyāpunāti.
So evam pariyyattadhammavinayo samāno bahussuto Sāriputto
bhikkhu byatto patibalo ti patthatayaso hoti. Atha Pugāmarājā
tassa kitisaddam suṭvā : “yadi Sāriputto bhikkhu bahussuto sutad-
haro sutasamnicayo byatto patibalo anga-paccanga-pāripūri-sam-
annagato ca abhavissa, evam tam ācariyam katvā payirupāsissāmit-
ti” parižane pesitvā vimamsāpesi. Te pana parižane rañño pesitā


Tato pana pabhuti Dalābhídhāne nagare Ariyārathantasanghapakkaṃaso ‘Kambojasanghapakkho ti’ vohāram upādaṇyā, sabbasmim
pi Rāmaṇādese Ariyārahantapakkham 'Kambojasanghapakkho ti' voharimsu.

Muttimanagare pana Kambojasanghapakkho; Sivalimahātherapavēnibhūto Sihalasanghapakkho; Tāmalindamahātherapavēnibhūto Sihalasanghapakkho; Anandamahātherapavēnibhūto Sihalasanghapakkho ca; Muttimanagare yeva deviyā 'cariyabhūtassa Sihaladipam gantvā upasampadām gahetvā pun' āgantvā, visum sanghakammam karontassa Buddhavamsamahātherassa pavēnibhūto Sihalasanghapakkho; Sihaladipam gantvā gahitopasampadāssā Muttimanagaram paccāgantvā, visum sanghakammam karontassa Mahānāgabhīdhānassā Mahāsāmino pavēnibhūto Sihalasanghapakkho cātī: chadhā bhinnā sanghapakkhā ekato sanghakammassākatattā nānāsānasakā nānānikāyā jātā.

Tesu pi sabbesu chasū nikāyesu simāsammutikammopasampadakkammādisanghakkammakaṇakāle, bahūnām tipitakadharānām bahussutānām byattānām paribalānām ekaccam sannipatitvā samsandītvā yuttāyuttavicārānānām abhāvēna, tasmin tasmin yeva nikāye mahātherā: "mayam eva byattā paribalā ti" maṇīnamānā sakasakānam matiyā yeva sanghakammam akarīmsu.

Apī ca keci therā yasmim gāmakhetē yattake padesē simam bandhitum icchanti; tattakassā samantā nimmattām thapatēva, nimmittānām bahī tasmim thitānām bhikkhūnām hatthāpāsānayana-chandāharana-bahi-niharana-vasena sodhanam akatvā, antonimittāgatē yeva bhikkhū hatthāpāsāgatē katvā simam bandhanti. Tassaṅ ca simayā upasampadakammam karonti.

Keci pana therā: "yasmim gāmakhetē simam bandhitum icchan- ti; tasmim gāmakhetē samantā antonimittāgatānān ca bahini-mittāgatānān ca hatthāpāsānayanādīvasena sodhanam katvā va simā bandhitabbā ti" vadanti. Tathāpi simābandhanakāle sabbā yeva gāmasimā sodhetum dukkarā ti maṇīnamānā, visumgāmalakkhanam saccato tathato anupadharetvā, yattakam yattakam padesam parichinditvā, rājā kassaci deti; tattako tattako padeso visumgāmo hoti ti sannīthānām katvā, upacārasimāmattam eva vā tato adhikam pi vā yam kiṅci yathārūcitatam padesam rājādihi paricchindāpetvā, tatthā
eva thitānām bhikkhūnām hatthapāsānayanādīvasena sodhanām katvā, sakalāya gāmasimāya sodhanam akatvā, simam bandhanti. Tassaṇ ca simāyam upaṃpadakammam karonti.

Apare tu therā: ‘dvinnam baddhasimānāṃ yeva rukkhasākhādi-sambandhen’ aṃśamaṅhasankaro hoti; baddhasima-gāmasimānāṃ vā dvinnam gāmasimānāṃ vā rukkhasākhādisambandhe pi sankaro na hotiti,’ attham adhimūncitvā, yasmiṁ gāmakhette simam bandhitum icchanti; tassā gāmakhetassa samantato aṃṇehi gāmakhetthehi rukkhasākhādi-sambandhāvacchedam akatvā, tasmīṃ yeva gāmakhette thitānāṃ bhikkhūnāṃ hatthapāsānanayanādīvasena sodhanāṃ katvā simam bandhanti. Tassaṇ ca simāyam upaṃpadakammam karonti.

Aṃṇe pana therā Pāliyathakathāsu vuttam nadilakkhanāṃ vā jātassaralakkhanāṃ vā sabbākārenanupadhāretvā ‘ anvaddhamāsaṃ anudasāham anupaṇcāhaṃ tī’ attaḥkathāyaṃ vuttaṃpadānāṃ attham sammānupadhāretvā, ativutthike pi Rāmaṅṇadese nadilakkhanā-jātassaralakkhanāvirahitā su pī nadijātassaresu sajjitāyaṃ udakuk-khepasimāya upaṃpadakammam karonti.

Ekacce pana therā yasmiṁ gāmakhette simam bandhitum icchanti; tass’ aṃṇehi gāmakhetthehi rukkhasākhādi-sambhandham avacchinditvā, tasmīṃ gāmakhette antonimittātage ca bahinimit-tātage ca hatthapāsātage vā katvā, chandam vā āharitvā, bahi vā nīharitvā, simam bandhanti. Tassam simāyam upaṃpadakammam-karanakāle pana tassā ca gāmasimāya rukkhasākhādi-sambandham aviyojetvā upaṃpadakammam karonti.

Tâdā so râjâ Satthusâsane suthhutaram pasannattây' evam cintesi: “pabbajjâdhina kho upasampadâ, upasampadâdhinañ ca sâsanam; upasampadâ pana simâ-parisa-vatthu-ññatyânusâvana-sampatti-sankhâtâhi pañcâhi sampattihi yuttâ vâkuppâ thânârahâ hoti. Tâsu parisuddhass’ upasampadâpekkkhassâ vatthussa byañjanapâripûri|m katvâ vâcetum samatthânam âcariyânañ ca labbhamanattâ vatthu-ññatyânusâvana-sampattiyo samvijjamanârahâ bhaveyyum; simâ-parisa-sampattinam pana vijjamanâbhâvam katham jânitum labbhey-yan tî?”

Tato râjâ: Vinayapâliñça; Vinay’attakhathañ ca; Sâratthadipanîm nàma Vinayatikañ ca; Vimatvinodanim nàma Vinayatikañ ca; Vajirabuddhtherena katam Vinayatikañ ca; Kankhâvitaranim nàma Mâtik’attakhathañ ca tattikañ ca; Vinayavinicchayaparkarañ ca tattikañ ca; Vinayasingahapakaranañ ca; Simâlankârapakaranañ ca; Simâlankârasangahàñ ca—byañjanato ca atthato ca samannâharitvâ tad anusârena Pâliyâ c’attakhatham, attakhâthya ca tikam, pakaranena ca pakaranam, pubbena câparam samsanditvâ, samânayitvâ, kidiso nu kho Bhagavato ajjhasayânurûpo aththâ-khâra-tikâra-pakarânâkârâcariyânulomako simâdhikâre Vinayavinicchayo ti sammad eva punappunam upaparikkhati, punappunam anuvicinati. Tass’ evam punappunam upaparikkhantassa pun-appunam viceinantass’ evarûpo Vinayavinicchayo patibhâti:

“Yasmimhi naranârinam gamanâgamanatthânâbhavâ-catu-iriýapa-thapavattanabhâva-saddaniccharanatthânâbhavâ-bhunjitabbâyuppati|thânâbhavâ-sankha|a-lakkhanasahite karaggâhâpariçchinne pakati-gâmakhette vâ, visumgâmakhette vâ, yam kiñcî yathâruçitakâm pade-sam gahetvâ, simam kattam ichchanti. Tassa pakatigâmakhettassa vâ visumgâmakhettassa vâ aññhei gâmakheththehi rukkhasakhâdi-sambandham avacchinditvâ, yassa simâbandhanathânabhûtassa yathâ-ruçitakassapadesassasamantato doubhiññeyya-simâ-maggâyam maha-tiyam simâyam santhânabhedâbhâve pi bahûni nimittäni ñhapetvâ, suvîññeyya-simâ-maggâyam pana khuddaka-simâyam singhâtasanthânam kattum ichchâyam, tîni nimittäni, samacaturassasanthânam vâ dighacaturassasanthânam vâ kattum ichchâyam, cattâri nimittäni, nà-nâsanthânabhedam kattum ichchâyam, pañcâdini nimittäni ñhapetvâ,
anto-nimitta-bahi-nimitta-bhūtānam padesānam rukkhasākhādi-sambandham api byavacchijja simāmaggam dassetvā, nimittānam anto ca bahi ca yāvatikā tasmīm gāmakvette bhikkhū, te sabbe hatthapāsānayanārahe hatthapāsāgāte katvā, chandārahānam vā chande āhate, avasese gāmakhettao bahi niharāpetvā, disācārikabhikkhūnam saṅcārāpanayanattham tassa gāmakhettaساس samantato ārakkhamanusse thapetvā, saṅnānakanaranattham tesu tēsu thānesu dhammad vā patākam vā ussāpetvā, bherisankhādīni vā thapetvā, tikkhattum nimittāni kītettvā, byañjanasampattiyyuttaṃ kammaṃvācāya simā bandhitabbā. Evarūpena vidhinā katā simāsammuti akuppā hoti thānāraha. Tassāni ca simāyam katam upasampadādikammam akuppam hoti thānāraha.

Api ca vassānassa catūsu māsesu addhamāse addhamāse sammādhārāpacchedavasena ekavāravassanam vā, pañcāhe pañcāhe sammādhārāpacchedavasena ekavāravassanam vā, samavutthilakkhanam. Addhamāsato pana param ekavāravassanam dubbuthilakkhanam. Pañcāhato une caturāhe caturāhe vā, tīhe tīhe vā, dvīhe dvīhe vā, dine dine vā, vassanām panātivuthilakkhanam.

Samavutthike ca kāle yassam nadiyam vassānassa catūsu māsesu yatthakatthaci titthe vā atitthe vā uttarantiyā bhikkhuniyā antaravāsako eka-dv'angulamattam pi temiyati; ayam nādisan kham gacchati. Addhamāse addhamāse hi ekavāravassanalakkhanena samavutthike kāle yassam nadiyam vassānassa catūsu māsesu yatthakatthaci uttarantiyā bhikkhuniyā antaravāsako temiyati; ayam mahanadisankham gacchati. Dasāhe dasāhe ekavāravassanalakkhanena samavutthike kāle yassam nadiyam vassānassa catūsu māsesu yatthakatthaci uttarantiyā bhikkhuniyā antaravāsako temiyati; ayam majjhimanadisankham gacchati. Pañcāhe pañcāhe ekavāravassanalakkhanena samavutthike kāle yassam nadiyam vassānassa catūsu māsesu yatthakatthaci uttarantiyā bhikkhuniyā antaravāsako temiyati; ayam khuddakanadisankham gacchati. Samavutthike ca kāle yassam nadiyam vassānassa catūsu māsesu yatthakatthaci uttarantiyā bhikkhuniyā antaravāsako temiyati; dubbuththike kāle tu na temiyati; sā nādisankham na gacchattī na vattabbā: dubbuththiyā apamānattā. Samavutthike pana kāle vassānassa catūsu
māsesu yatthakatthacci uttarantiyā bhikkhuniyā antaravāsako na temiyati; ativutthike pana kāle vassānassā catūsu māsesu yattha-
katthacci uttarantiyā bhikkhuniyā antaravāsako temiyati; sā tu nadi sankham na gacchatiti na vattabbā: ativutthiya pi apamānantā.


Ayaṁ ca Rāmaṁaññadeso sabbavutthiko va: katham pan' etassati-
vutthikattam nāyatīti? 'Yasmē hi vassānassā catūsu māsesū ti’ iminā vassānassā catumāsikattam athakathāyam vuttam. Imas-
mīm pana Rāmaṁaññadeso vassānakkālo chamāsiko hoti. Pañcāhe pañcāh’ ekavāravassanam samavutthilakkhanan ti ca vutattā; catu-
rahe caturhahe vā, tīhe tīhe vā, dvīhe dvīhe vā, dine dine vā, vassanam ativutthilakkhanan ti manyam.

Imasmiṁ pana Rāmaṁaññadeso kadāci caturhahe, kadāci tihe, kadāci dvīhe, kadāci dine dine, kadāci sattāhamattam pi vā, dasāhamattam pi vā, suriyappabhāya pi okasam adatvā, ākulam api ghanam andha-
kārikam viya katvā, sammadhārāpacchedanena devo vassati. Tasmā Rāmaṁaññadesassatīvutthikattam viṁśayati.

Tasmā imasmiṁ Rāmaṁaññadeso yādisāyam nadiyam samavutthike kāle yathāvuttena vassanappakkārena deve vassante pi vassanassā catūsu māsesu yatthakatthacci uttarantiyā bhikkhuniyā antaravāsakatemanam sambhaveyya; tādisāyam mahānadiyam udakukkhepan karitvā, katam upasampadakammam akuppam thanārahaṃ bhāveyya. Yādisē pana jatassare samavutthike kāle yathāvuttena vassanappakkārena deve vassante pi vassanassā catūsu māsesu pivitum vā hatthapāde dhovitum vā udakam bhāveyya; tādisē mahā-
jātassare udakukkhepa ṁ katvā, katam upasampadakammam akup-

pam thānāraham hotāti."

Tass' evam paūbhāyamānasimāvinicchayassā Rāmaṇādhipatino

pan' evam cetaso parivitakko udapādi : "Ye hi keci therā yasmim

gāmekhette simam bandhitum icchanti ; tasmim gāmekhette thitā-

nam sabbasam eva bhikkhūnam ḫhatthapāsānayanādivasena sodha-

nam akatvā antonimittāgate yeva ḫhatthapāsāgate katvā simam

sammananti. Tesam simāsammutikammam parisavippattito yeva

kuppa ṁ hoti.

Yasmim hi pakatigāmekhett 'ekadesam yam kiṃci karaggāhapa-

ricchinnatthānam karabhāgam datum icchāyam, rājādihi paričhin-
ditvā, dinnam tam yeva visumgāmasankham gacchati. Baddhaśi-
mattanā ca kammavācāparyosāne yeva hoti : na nimittakittā-
namattena. Tasmā ayam antonimittabhūto padeso niyatāya bhūta-

gāmasimato visumgāmasankham pi na gacchati; baddhasimattam

pi na pāpunāti : anto-nimitta-padesa-bahi-ṇumitta-padesānam eka-

gāmasimabhāvato. Tassam ekagāmasimāyaṁ thite sabbe pi bik-

khū ḫhatthapāsānayanārahe ḫhatthapāsāgate akatvā, chandārahānam

pi chandam anāharitvā, bahi niharāpettabe anīharāpetvā, antoni-
mittāgate yeva bhikkhū ḫhatthapāsāgate katvā, katam simāsammuti-
kammam vaggam hoti adhāmmikakamman ti. Tassaṅ ca simāyaṁ

katam upasampadādikammam simāsammutikammassa kuppattā

simāvippattito kuppati.

Ye vā pana therā gāmalakkharasahitam yam kiṃci yathārucitakam

thānam rājādihi paričchindapetvā, visumgāmekhettam hotiti saṁ-

ñāya vā, tasmim yathārucitakathāne yeva thite bhikkhū ḫhatthapā-
sāgate katvā, simam sammananti ; na sabbasimī pakatigāmek-
hette. Tesam pi tam simāsammutikammam parisavippattito kup-
pam hoti. Tasmā tassam pi simāyaṁ katam upasampadādikam-
mam simāvippattito kuppati.

Ye cāpare therā yasmim gāmekhette simam sammannitum icchanti;
tassa gāmekhettass' aṅkasi gāmekhettīhi rukkhasākhādi-
sambandhavacechedam akatvā, tasmim yeva gāmekhette thitānam

bhikkhūnam ḫhatthapāsānayanādivasena sodhanam katvā simam
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sammannanti. Tesam pi simasammutikammam parisavippattito kuppam hoti; yasmā hi:

OBVERSE FACE OF THE SECOND STONE.

Yathā dvinnam baddhasimānām rukkhasākhādi-sambandhen' aūnanaññām sankarabhāvo hoti; tathā baddhasima-gamasimānām pi vā, dvinnam gamasimānām pi vā, rukkhasākhādi-sambandhena sankarabhāvo hoti yevāti. Tassañ ca simāyam katam upasampadādikammam pi simēvippattito kuppam hoti.


Yādiyā pana jātassare samavutthikāle yathāvuttana vassanappakārena deve vassante, vassānassa catūsu māsesu pivitum vā hatthapāde dhovitum vā udakam na bhaveyya. Ativutthikattā pan' imassa pādesassa vassānassa catūsu māsesu pivitum vā hatthapāde dhovitum vā udakam bhaveyya. Tādiso pi jātassaro samavutthikāle yathāvuttam pivana-hatthā-pāda-dhovana-pahonak' udakassa vijjamānam attham gahētvā, jātassaro ti sankham gacchati ti vattum katham yujjeyya ti?

Appe kacce pana therā yasim gāmakhette simam bandhitum 'icchanti; tass' aññehi gāmakhettehi rukkhasākhādi-sambandham avacehinditvā, tasmām gāmakhette antonimitāgatānañ ca bahinimittāgatānañ ca sabbesam pi bhikkhunam hatthapāsānayanādīm katvā simam bandhanti. Tassam simāyam upasampadādikammakaraṇakāle pana tassa ca gamasimāya rukkhasākhādi-sambandham aviyojetvā upasampadādikammam karonti. Tesam upasampadādikammam parisavippattito kuppati. Tassā baddhasimāya ca
THE KALYANI INSCRIPTIONS.

The Kalyani Inscriptions.

^amasimaya c' aňñamaññam sankarabhāvapattito. Yadi vā pan' eke therā parisuddhāya baddhasimāya vā, gāmalakkanahasahite pakatigāmakkhette vā, visumgāmakkhette vā, nadilakkanapattaya mahānadiyā vā, jātassaralakkanapatte jātassare vā, samuddalak-
khanapatte samudde vā, upasampadādikammam karonti. Ye pana
tasmin upasampadādikamme ganā honti. Te vuttanayena vippan-
nasimāya vā, gāmalakkanarahite visumgāmakkhette vā, nadilak-
khanamapattaya khuddakanadiyā vā, jātassaralakkanamapatte
khuddakajātassare vā, upasampannā bhikkhu yeva hontiti. Tesam
upasampadādikamman' pi parisavippattito kuppan yevāti.'

Atha kho Rāmadhipatirājā Rāmaññadese upasampadādikammassa
simāvippatti-parisavippattin'am vijjamānahāvam ŋatvā: "Mayham
pi iminā vuttapakārena upasampadādikammassa simāvippatti-
parisavippattiyo khāyanti. Rāmaññadese ca Hamsavatīnagare bahū
tepitakā byaṭṭa patibālā. Tesam pi upasampadādikammassa simā-
vippatti-parisavippattiyo khāyeyyum vā no vā. Appeva nāmāham
te pi sabbe s'atthakathā-tikam Vinayapāliim byañjanato ca atttho
cōparakkkhāpetvā, Pāliyā c'atthakatham, atthakathāya ga tīkam,
pubbena căparaṃ samsandāpetvā, samānayāpetvā, simādhikhāre
Vinayavinicchhayam kārāpeyyan ti " cintetvā, te sabbe pi tipitaka-
dhare bhikkhu simādhikhāre Vinayavinicchhayam kārāpesi.

Tato Rāmadhipatirajen' ajjhesitā sabbe pi tipitakadhara bhik-
kkhu s'atthakathā-tikam Vinayapāliim byañjanato c' atthato c' upa-
parrakkhitvā, punappunam sammad eva samsandetvā, samānayitvā,
simāvippatti-parisavippattinam vijjamānahāvam disvā, yathā-
dittham rañño Vinayavinicchhayam ārocesum.

Tato rājā: "aho vata! 'Buddhasāsanam pañcaavassasahassaparimā-'
nam kālam thassatittī atthakathācariyāsabbehi vuttam; idāni
pana Buddhassa Sambodhipattato sattacattālisādhikam* dvisaha-
ssamattam evāti; idāni ca kho dāni yeva sāsanam samalam sakanta-
kam s'abbudam sāsank'upasampadam jātam. Kathāṅ ca rahi yāva-
panacavassasahassaparimānakālapariyanta-pavattanasamattham bha-
veyyāti?" cintetvā, puna cintesi: "Yajjāham īdisam sāsane uppan-
nam malakantak 'abbudam disvā va, yathā sāsane nirāsank'upasam-

* Catusatthādhikam in MS. (B).
padabhāvāpajjanena parisuddham pariyoḍātam hutvā, yāvapaṇa‐
vavassasahassaparimānakalapariyanta‐pavattanasamatham bhaveyya. Yathā byāpāram anāpajjītvā v'upekkhako vihareyya; tathā sati Bhagavati Sammāsambuddhe pi sukarapemabhīpasādenāsambannāgato gāravacittikārenāsambangībhuto va bhavissām. Appeva nāma mayā sāsanam visodhetabbam eva. Kuto nu khvāhām ādito parisuddhib'apasampadam samāharitvā, imasmīm Rāmaṇādesa pa‐
tīthāpeto? Ye te sādhāsampannā kulaputtā tad upasampadāpekkhā; te tad upasampadam gāhāpetvā nirāsank' upasampadabhāvena sāsanam parisuddham bhaveyyāti." Ath' evam cintentassa Rāmādhī‐
patirājass' evarūpo parivitakko udapādī.

Sammāsambuddha parinibbānato kira dvinnam vassasatānam
upari chattim satime vasse vitavatte, Moggaliputtatissamahātherena
pesito Mahāmahindathero Tambapannidipam gantvā, sāsanam pa‐
tīthāpesi. Tato Devānampiyatisso Sīhālando there pasidītvā
Mahāvihāram patīthāpesi. Mahāvihārapatīthānato pana pathā‐
ya athārasādhikāni dvevassasatāni parisuddham sāsanam; eko yeva
Mahāvihāravāsinikāyo jāto. Yadā pana Vattagāmani‐Abhayo rājā
Dādhiyan nāma Dāmirlarājanam jinitvā, Lankādīpe rajjam patto.
Abhayagiri vīhāram kārāpetvā, sattahi Damilehi parājītvā, palāyitvā,
cuddasavassāni niliyitvā, vasanakāle nicecam pubb'upakārim Mahā‐
tissam nāma theram ānetvā tassādāsi. Tam pana kulasamsattham
Mahātissatheram kulasamsatthadoseṇa Mahāvihāravāsibhikkhu‐
sangho Mahāvihārato nīhari. Tato pabhutī Mahāvihāravāsikā
bhikkhū ca Abhayagiri vīhāravāsikā bhikkhū ca: dvedhā bhinnā
dve nikāyā jātā.

Tato Abhayagiri vīhārapatīthānato pana sattapaṅnāsasavassādhi‐
kesu tisu vassasatesu vitīvatteṣu, Mahāseno nāma rājā Lankādīpe
sattavisattvassāni rajjam kāresi. Tasmīm kāle so rājā Jetavanavīhāram katvā, Dakkhina vīhāravāsisā jīmhantarassa asaṅņatassa
pāpamittassa Tissatherassa pasidītvā adāsi. Tato patīthāya Jetava‐
vīhāravāsike bhikkhū Mahāvihāravāsikehi bhikkhūhi Abhayagiri‐
vāsikehi bhikkhūhi ca bhindītvā, Jetavanavīhāravāsinikāyo nām'e
ko nikāyo jāto.

Evam Lankādīpe sāsanapatīthānato chasu vassasatesu kiñci
aparipunnesu yeva, Lankādīpe bhikkhū tīdhā bhinnātī: tayo nikāya
jātā. Tesu Mahāvihāravāsinikāyō v'accentaparisuddho dhammavādī; sesā deve nikāyā aparīsuddhā adhammavādino. Tato pathhāya Lankādipe anukkamena dhammavādino appatarāubbala; adhammavādino pana bhikkhū bahutarā balavanta. Te vividhā aparipattiyo duppatipattiyo vā patipajjanti. Tena sāsanām samalam sakantakam s’abbudam jātām.


Tato pathhāya Lankādipe accentaparisuddhasa sammāpatipatti-pāpānassā dhammavādino Mahāvihāravāsībhikkhusangghassā pavenibhūto ekaniyābhūto bhikkhusangho vyāv ‘ajjatanā pavattati. “Tasmā byattē patibale bhikkhū sammad evāyācanen ‘ajjhesetvā, Lankādipe suparisuddham upasampadam sammāharāpetvā, imas-
THE KALYĀṆI INSCRIPTIONS.


Sihaladipagamanāni ca bhante, tumhākam mahapphalam bha- vissati, mahānīsamsam. Sihaladipam pattā hi bhante, tumhe tattha Siridāṭhādhātuṇ ca, Dakhināsākhādāyod Bodhirukkhe ca, Ratanacetiyaśīni cetiyāni ca, Samantakūtapabbatamatthake thitam Bhagavato Padavaḷañjacetiyāni ca, vandituṇ ca pūjituṇ ca laccheyyyātha. Tena bhante, tumhākam anappakapuññābhisando vaddhisati. Tasmā Sihaladipagamanāya tumhākam santike varam āsisāmāti."

Atha te therā sāsanavuddhihetukattā: "Mahārāja, dhammikā te varāsisā. Sihaladipagamanāni ca no accantam evānappako puññā- bhisando vaddhisati. Tasmā varan te damma, Sihaladipam gacchissāmāti" vatvā patiṇñam adamsu.

Atha rājā therānam patiṇsānanam labhitvā: paññāsaphala-suvaṇnaviracitam thūpikoparipatitthāpitam mahagghe nda-nilā-manimayaṃ ekam selapattaṇ ca; saṭṭhiphala-suvaṇnābhissankhatam sādhārakahāpīdhāna-pattaṇ ca; timsaphala-suvaṇnaparikatam suvaṇnabhingāraṇi
ca; timsaphala-suvanna-sajjitam dvādasakona-tambūla-petakaṅ ca; tettimsaphala-suvannābhisankhatam cetiyasanthānam suvannamaya-dhātumandiraṅ ca; phaliñkamayam dhātumandiraṅ ca; masāragalla-sadisa-kācamani-parisankhatam dhātumandiraṅ ca; suvannamālaṅ cāti; ——etthakam Siridāṭhādhātupūjāsakkāram abhisan-khari patisajji.

Ratanacetiya-cetiya-Pādavalaṅja-bāvīsa-Bodhirukkha - pujanat-thāya ca: nānāvannāni pañčāsītīvitānāni ca; suvannalimpite madhusitthamaye paññāsamahādipe ca; suvannalimpite madhusitthamaye paññāsādipe cābhisan-khari.

Sīhaladipavāsinām mahātherānam atthāya: sukhumānam kappā-sadussānam cattārisamañjūse ca; koseyyamayāni ca kappāsamañjāni ca rattavanna-pitavanna-cittavanna-dhavalavanna-vasena nānāvannāni viṣatipāvuranāni ca; cittavannāni Haribhūṅjadesiyāni visatitambulaįtakāni ca; catasso selaṃayakundikāyo ca; attha* Cinadesiyā cittakundikāyo ca; visati Cinadesiyā bijaniyo ca; patisajji.


Sīhalissarassa pana Bhūvanakabāhurājassa: dvisatapthala-rūpiy’ agghanike dve nilamanayo ca; timsādhikacatusataphal’agghanike dve lohitangamanayo ca; dīghakaṅcukatthāya katāni givakkhakati—

* Cha in MS. (B).
nitambapādatthānesu parisankhatacittakāni mahagghāni cattāri Cinapattāni ca; dhavala-nilavannāni bhasmanibhāni purimapupphikāni tīni ghana-Cinapattāni ca; dhavala-nilavannāni bhasmanibhāni matthāni dve ghana-Cinapattāni ca; dhavalavannāṃ matthām ekam ghana-Cinapattān ca; haritavanṇāni vāyimapupphikāni dve ghana-Cinapattāni ca; haritavanṇāṃ matthām ekam ghana-Cinapattaṇ ca; meca kakavanṇāni matthāni dve Cinapattāni ca; pitavanṇavāyimapupphikam ekam ghana-Cinapattaṇ ca; rattaṇa-vāyimapupphikamekam pelava-Cinapattaṇ ca; dhavala-nilavannāṃ bhasmanibham vāyimapupphikamekam pelava-Cinapattaṇ catī: visati Cinapattāni, Pavityābhādhihānabhīyyāni visatīcitrakoseyyavathṭāni ca; cāmmakosāvirahitānam tattarikānanm dvephalasatāni catī;—

etthākām pahenakām patisankhāri. Sihaḷissarassass Bhūvanekabāhurājassass Sihaḷavāsikamahātherānām pahite sandesapanne vutta-vacanasadisesa sandesavacanena viracitatm suvannapattaṇ ca patisankhāri.

Evam rājā yam yattakām patisankharitabbaṃ tam sabbam patisankhaṛitvā, bāvisatītheraṇām ticīvaratthāya, sukhumakappāsadasanan catucatālīsamaṇjhūṣāni ca; Marammadesiyaṇāi unnāmayāni bāvisatīpāvuranāni ca; bāvisatīcitra cammakhandāni ca; Haribhuṇjadesiyāni sapidhānāni bāvisatīcitratambūlapetakāni ca datvā; mag-gantaraparibbayaṭṭhāya ca, bhesajjatthāya ca, bahum deyyadhammam datvā; tesam sissahūhitānam pi bāvisatibhikkhuṇām bāvisati-Kaṇiputtābhidhānavatthāni ca; Marammadesiyaṇāi ghanapupphāni bāvisatīpāvuranāni ca datvā; sisshei saddhim te bāvisatīthere Citra-duṭā-Rāmadūṭābhidhānānāṃ dvinnam dūtānaṃ appetvā yathāvuttaṃ dhātupūjāsakkāraṇ ca; Sihaḷiyānaṃ mahātherānaṃ pāhettabbaṃ deyyadhammaṇā ca, sandesapanneṇa ca, Bhūvanekabāhū-Sihalissarassass pahenakaṇ ca, sandesasuvannapaṭṭaṇ ca dūtānaṃ hatthe adāsi. Bāvisatiganaṇānaṃ ca therānaṃ dubbhikkhaḍyantarāye sati, catupaccayam uppādam katvā dātum, suvannajātakāni dvephalasatāni dūtānam adāsi. Tato sasisse Moggalānatherādayo ekādasaṭhere Rāmādūtena saddhim ekanāvam abhirūhāpesi. Sasisse Mahāsivali therādayo ekādasaṭhere Citra-duṭena saddhim ekanāvam abhirūhāpesi.
REVERSE FACE OF THE SECOND STONE.


Tato Bhūvanekabāhu-Sīhalarājā tam pavattim sutvā, phaggunamāsassa kālapakkhe' uposathadīvase, tesam ekādasānām therānam Citradūtassā ca paccugamanam kārāpetvā, Rāmādhipatimahārājena dhavalagajapatiṣkuladappanena sammāṇānam atidhavalatarasankhakunda-kumuda-sarada-candikā-samāna-gajapati-bhūtena saddhāy-anekagunānasamanginā pahitasandesapannabhūtam Citradūten' ānītam suvannapattam vācāpetvā, ativiya pitisomanassajāto. There-bhi ca Citradūtena ca sammodaniyam kathām sārāniyam vitisāretvā, sayam eva vutthahitvā, kappureṇa saddhiṁ tambuladānam katvā, therānam nivāsanatthānaṁ ca pinḍapātāpaccayan ca dāpetvā, Citradūtassā ca nivāsanatthānaṁ ca paribbayaṁ ca dāpesi.

Punādiyase Citradūto Rāmādhipatimahārājena pahitadeyyadhāmmena saddhiṁ Sīhaladesiyānam mahātherānam sandesapamnam adāsi. Atha te mahātherā: “yathā Rāmādhipatimahārājassa ruccati, tathā karissāṁati” patiṁnām akāmsu.


Tasmim pana Valligāme Garavi nāma Sīhaliyāmacco raṁño dāmarikakammam katvā pativasati. Tassā navaya sampattakāle

* Lacuna supplied in MS. (A).

Tato Bhūvanekabāhu Sihaḷamanaujindo therānam Ēamadūtassac'agamanapavattim sutvā, pacuggamanam kārāpetvā, Ēamadūtena samāniyam Rāmādaḥhipatimahārājassu svānnapattam vācāpetvā, pa-muditahadayo vuttanayen' eva kattabpañjānsanthāram katvā, therānam Ramadūtassa ca pindaṭānaḥ ca paribbayaḥ ca dāpetvā, nivāsanathānam adāsi.

Punādiyvasa Ēamadūte Hamsavatipurādhipena rañña pahitam deyyadhammaḥ ca sandesaḥpamnaḥ ca Sihaḷadesiyānam mahātherānam adāsi. Te sabbe pi mahātherā Citradūtassa viya Ēamadūtassāpi patiññānam adamsu.

Tato param ekamāse vitivatte, Citradūtanāvabhīrulhā Anurādhapurāgata therā Ratanaṇcetiyaḥ ca, Marievatticetiyaḥ ca, Thūpāraṁ-acetiyaḥ ca, Abhayagiricetiyaḥ ca, Silacetiyaḥ ca, Jetavanacetiyaḥ ca, Dakkhisakham Mahābodhirukkhaḥ ca vanditvā, Lohapāsa- daṇ ca passitvā, tesu tesu cetiyanganesu kattabbam tinalatavana-pākārāpaharanakiccam sāmatthīyā 'nurūpato katvā, pūjāsakkārapub-bakam vattapatiḥpattim pūretvā, paccagantvā, Jayavaddhanagarassampattā.

Tato Sihaḷarājā nāvādvayābhīrulhā sabbe pi therā samāgataḥ tesam Siridāthadhātum dassetun ca, vandāpetun ca, kālo sampatto ti mantvā, dutiyāsālahamāsāsassa kālapakkhassa pātipadabhūte ādiccavāre vassa'upanāyikadivase, sabbaṃ Siridāthadhātumandirāpāsā-
dam alankārāpetvā, celavitānam bandhāpetvā, gandha-dīpa-dhuma-
mālāhi pūjāpetvā, Sihaladesiye mahāthere ekamantam vasāpetvā,
asasise nāvādvyābhīrulhe bāvisatimahāthere ca nimantāpetvā,
Citradūta-Rāmadūte ca pakkosāpetvā, suvannamayamandire Sirida-
thādhātum niharāpetvā, te bāvisatithere ca Citradūta-Rāmadūte ca
passāpesi, vandāpesi, pūjāpetvā. Tato Sihalarāja Rāmadhipatiraṅño
sandesam anussaritvā, tena pahite suvannamayadhātumandire Sirida-
thādhashātum thapāpetvā, tass’ upari setachattam dharāpetvā, dhātuyā
pūritam suvannamayapattān ca, suvannamayabhījangāraṇa ca, suva-
namayam dvādasakonam tambūlapetakaṇ ca, thapāpetvā, bāvisati-
therānaṇaṇ ca, Citradūta-Rāmadūtānaṇ ca dassetvā: “tumhe ca
bhante, Citradūta ca, Rāmadūta ca, Setagajapatiṣa yathā sande-
sākāram me jāmantūtī” aha. Tato param Sihalarāja: “Setagaja-
patiṣṣa yathā sandesam karissāmiti,” Sihaliyāmace ānāpetvā,
na-hānaparibh Bogena Bhagavatā paribhuttāya Kalyāṇigangāya nā-
vāsanghātam karāpetvā, tass’ upari pāsādam kārāpetvā, celavitānam
bandhāpetvā, nāvādham pi vitānolambanam kārāpesi. Vidāgama-
maḥātheraṇ ca Mahāvihāravāsipavenibhūtabhhikkhusanphato pi gar-
harāpūpadamattavirāhitaṃ ganaṃ uccināpesi. Tadā Vidāgama-
maḥāthero Dhammakittimahāthera-Vanaratanamahāthera-Pañ-
caparivenavāsi - Mangalathera - Sihalarājayuvārājācariyatherādikam
catuvāsitiparimāṇam ganaṃ uccini. Evam rāja nāvāsanghātam
paṭisajjāpetvā, ganaṇ c’ uccināpetvā, dutiyāsahamāsassa kalap-
khe ekādasamīyaṃ buddhavāre Dhhammakittimahātherādayo
kammakārake catuvāsitibhhikkhu nimantāpetvā, nāvāsanghātam
abhīrūhāpetvā, tesam catucattālīsānam Rāmaṇādesiyanam bhhik-
khūnam upasampadānam kārāpesi.

Tato Sihaladesiyanam mahātherānam pubbe parasdesato agatā-
gataṃ bhikkhūnam upasampadānakale yathācinnānurūpam, te
catucattālīsa-Rāmaṇābhhikkhu gihibhāve patitthāpetvā, puna Van-
aratanamahāthero kāsāyadāna-saranagamanadāna-vasena pabbājetvā
sāmanerabhūmiyam patitthāpesi.

Tato param buddhavārassa rattiyaṃ, Moggalānathero ca,
Kumārakassapathero ca, Mahāsīvalithero ca, Sāriputtathero ca,
Nānasāgarathero cāti: pañca therā catuvāsitiparimāṇaṃ ganaṃ

thera - Sumanathera-Cūḷakassapathera-Cūḷanandathera - Sonuttarathera - Gunasāgarathera - Javanapaññāthera-Cūḷasivalithera-Dhammadajikathera-Candanasārathera-sankhātānām ekādasannam theranam : . Tilokagurusāmi - Sirivanaratanaśāmi - Mangalatherasāmi-
Kāḷyāṇitissāsāmi - Candanaṅgirisāmi - Siridantadhātusāmi - Vanavāsitissāsāmi-Ratanālankārasāmi-Mahādevasāmi - Udumbaragirisāmi-
Cūḷābhayatissāsāmiti kamen' ekādasanāmāni adasi.


Citraďūtānāvābhurulhā pan' ekādasatherā——“Setagajapatiṣṣa bhante, Rāmadhipatimahārajass’ aṇṇīhehi pahita-pamākārehi, saha mama pitu-Parakkamabāhumahārajassā niccavaḷaṅjīta-sataphala-pa-rimānām phussarāgavajiramanaparikatam Siridāthādhatubimbhasankhātām dhammikapannakāram pahītum dūtam pesetum icchāmi; yāva tassa dūtassa nāvā niṭṭhitaparikammā sutvā, tumbhākam nāvāya


Komālapattanaṃ gantvā sattabhikkhuhi saha vasantesu sattasu pana theresu Mangalathero nijasissena bhikkhunā ca, Vanaratanātherasissena bhikkhunā ca, Siridantadhātutherasissena bhikkhuṇā ca, rūpa-veda-nāga-sakkaraṇe bhaddamāsassāmāvāsiyāṃ buddhavāre, Binda-ītyābhidhānanāvikanāvābhīrūḍhā, Komālapattanato nik-khamitvā, kattikamāsassa sukkapakkhe pātīpadadivase sukkavāre Nāgarāsipabbat’okkantanaṃ sukkaṃ patvā, ekādasamiyam candavāre Kusimanagaram patvā, kattikamāsassa kālapakkhe cuddasamiyam sukkavāre Hamsavatīnagaram sampāpunī.

Avasesā pana chathērā catūhi daharabhikkhuhi saddhim sabba-sattanam kammadāyādattā akusala-kammapatham atikkamitum asamatthattā, aniccatam pāpunimsu. Aho sabbasankhāra aniccā ti!

OBVERSE FACE OF THE THIRD STONE.

Nāga-sikhi-nāga-parimāne yeva pana sakkaraṇe, Rāmādhipati-mahārājā mahāghhantam Kesadhātuceṭiyassa pūjanatthāya assayu-jamāsassa sukkapakkhe atthāmiyam guruvāre nāvāsanghaṭopari-patisankhatasuvannakūṭāgārābhīruḍhā balūhi indavimānābhidhāna-disuvannanāvāpamukhāhi nāvāhi purakkhato kamena gachcho,
yena Tigumpanagaram tad avasari. Tigumpanagaram sampattakāle pana assayujāmāsassa sukkapakke terasamiyam angāravāre, Rāmadānāvābhirulhe 'kādasathere nimantetvā, nān' aggarasa-bhojanena santappetvā sampavāretvā, ticivarathāya c’ek ekassa dve dve dussayuge datvā, kattabbapatisanthāraṇaienta katvā, nivāsanatthanam eva patānāpēsi.

Tato Rāmadhipatimahārājā tīni divisāni mahāsamajjam kārāpetvā, mahāpavāraṇādive guruvāre tām mahāghantam Kesadhātucetiyaassa pūjanatthāya cetiyangānam āropāpēsi. Pātipadādive sukkavāre pana, Tigumpavāsīnām bhikkhūnam dānam datvā, kapani ‘ḍīhikavanibbakānaṁ ca databhām deyyadhammaṁ dāpetvā, kālapakke tatiyāyam ādīcchāvāre ’kādāsanāvāyo sakkaccam alankārāpetvā, paccugamanaṇāthāyā amacce therāṇām santikam appesi. Evam Rāmadhipatirājā therāṇām paccugamanaṇīdhum sajjitvā, catutthiyam candavāre pāto va, Tigumpanagaro apakkamitvā, kamena gacchanto atthamiyam sukkavāre Hamsavatīnagaram patvā, niccāvāsāgārābhūtām ratanamandirirām pāvisi. There pana Mahābuddhharūpānammattītthe yev’ekāham vasāpetvā, dasamāyam ādīcchāvāre bahunāvāyo sammāpatisankharāpetvā, nanadhajapatākehi sabbatālāvacarehi ca sāddhiṁ amaccādāyayo pesetvā, there paccugghāpētva, ratanamandirirām arūhāpēsi.

Tato pana te therā ratanamandirābhhidhānān rājamandirām patvā, SiridāḥādhatūlumītanācandanaaunnaKarandaṅkaṁ ca ; Siridā-thādhātutīmbaṁ ca ; Bodhirukkasakhāpattābījāni ca ; sāsanavisdhakassa Sirisanghabodhi-Parakkamabāhumahārājasssa ca, Vijaya-bāhumahārājasssa ca, Parakkamabāhumahārājasssa ca, sāsanadhanavidhidipakam ; bhikkhūhi patipajjitabbānām tena tena raṇṇā bhikkhusangham āyacetvā, kārāpitanām katikavattānaṁ ca dipakam ; Siḥaladesiyehi therehi pahinītvā innakatikavattapothhakāṁ ca ; sandesapanñaṁ ca ; Vanaratanamahātherena viracītam gāthāban-dhaṁ ca ; Bhāvanekabāhu-Siḥalarājasssa sandesapanñāṁ ca ; Rāmadhipatimahārājassadāmsu. Evam Rāmadhipatimahārājā therehi sāddhiṁ kattabbapatisanthhāram katvā, there ’kādāsāpi paceekam amacce ānāpetvā, bahūhi dhajapatākehi sabbatālāvacarehi ca sāddhiṁ, sakam sakam vihāram pahināpēsi.
Tato param Rāmadhipatimaḥarājass etad ahosi: “Ime pan’ ekādasatherā Sīhaladipam gantvā, tato parisuddh’ upasampadam gahetvā samāyātā. Imasmim ca Hamsavatinaṃgare parisuddhambuddhasimā vā, nadilakkanapattā mahānādi vā, jātassaraḷakkanapatto mahājātassaro vā, suvisodhaniyam gāmakhettram vā, n’ athī.


Tato param pūna pi Rāmadhipatirājā cintesi: “kiṃcāp ekādasatherā saddham ekādasahi sissabhūtehi daharabhikkhuhi Sīhaladipato accantaparisuddham upasampadam gahetvā, samāyātā; tathāpi me sasissā therā garaḥaparūpavādamatthassambhāvabhāvaviḍaṇāvasesa parivimamsitabba vā. Ye pana tesu garahaparūpavādmatthasaḥīta tesam accantaparisuddh’ upasampadhāvē pi simāsammutiyya
ganabhāve parivajjanam ev' amhākam ruccati: simāya sāsanamūla-bhāvato hi; suddh' upasampadānām pi garahaparūpavādamattasahī-
tānam simāsammutiyā ganabhāve sati garahaparūpavādamattassā-
yatim sāsanapaccaththikānām ukkotanakāranabhāvato câti.”

Atba rājā pandītajane pesetvā parivīmamsāpesī. Tato parivīmam-
sanakāle therass' ekassa catunnaḥ ca daharabhikkhunām Sihał'
upasampagahanāto pubbe mahantaravajjābhāve pi tucchassa
garahaparūpavādamattassā sambhāvam niṭṭvā, rañño tath' ārocesum.
Tato Rāmādhhipatirājā sāsanassa accantaparisuddhākankh'ajjā-
sayātāya parisuddh' upasampadābhāve ca upasampagahanāto
pubbe mahantaravajjābhāve ca sante pi rittakagarahaparūpavāda-
mattasahītan tam theram sasissam parivajjettvā, tath' aññe pi cattāro
daharabhikkhū parivajjesi. Tad avasesā pana dasatherā ca cha
daharabhikkhū e' accantaparisuddh' upasampadā rittakagaraha-
parūpavādamattato pi virahitā simāsammutigananabhāvayogyāti
sannithānam akāsi.

Simāsammannanasannakāle pan' etesu Gunaratānadharathero
gelāññena piūttattā sissena saddhiṃ sakavihāram paccāgantvā vasati.
Tena Sirisanghahodhisāmi ca, Kittisirimeghasāmi ca, Parakkama-
bāhusāmi ca, Buddhaghosasāmi ca, Jīnālankārasāmi ca, Ratana-
mālisāmi ca, Suddhammatajerasāmi ca, Sudhammārāmasāmi ca,
Bhūvanekabāhusāmi câti: nava therā; tesam sissabhūtā pana
daharabhikkhū: Sangharakkhito ca, Dhammavilāso ca, Uttaro ca,
Uttamo ca, Dhammasāro ca: pañcāti; cuddas'eva bhikkhū simat-
thānato pacchimadisāyam kārāpite vihāre vasanti.

Tato param Rājā simāsammumkritam kārāpetukāmo: "Yattha
bhikkhū simām sammannitum iechanti; sacce tattha purānasimā
n'atthi; tatthēdāni sammannitasimā sambhavati; sacce pan'atthi,
abhinavasimā na sambhavati: simāsambhād'ajjhotttharana-
dsappankato. Tasām tattha purānasimāsimugghatam katva vēdāni
sammanitā 'bhinavasimā sambhavati. Tasām simāsammutiyā
patthamam eva simāsamugghātakammam kattabban ti": manasi
nidhāya simāsamugghātapatikām kātum ārabhi.

Atthakathāya santam: "Evañ ca pana bhikkhave, ticivarena
avippavāso samūhanitabbo ti." Ettha simām samūhanantena bhik-

Ye pana ubho pi na jānanti; te n'eva samūhanitum na bandhitum sakkhiyassanti. Ayam hi simâ nāma kammavācaya vā asimâ hoti; sāsan'antaradhānena vā na ca sakka simam ajānantehi kammavācam kātum; tasmā na samūhanitabbā. Sādhukam pana ūtāya yeva samūhanitabbā ca bandhitabbāti vuttattā simāsamugghātakam-mam kattum iochantā bhikkhu sace purānasimāya vijjamānattam vā paricchedam vā jānanti; tattha kammapatthēhi bhikkhūhi thatvā purānasimam samūhanituñ ca abhinavasimam bandhituñ ca labhanti. Sace pana purānasimāparicchedam na jānanti: tathā sati tam samūhanituñ ca abhinavasimam samannituñ ca na labhantiti aththo āpanno viya diissati. Vimativinodaniyam pana: “keci pana idisesu pi vihāresu cha-paṅcamatte bhikkhū gaheetvā, vihārakotito patthāya vihāraparikkhepassa anto ca bahi ca samantā leddupāte tattha sabbattha maṇḍapamāne okāse nirantarām thatvā, pathamam avippavāsasimam tato samānasamvāsakasimaṇ ca samūhananavasena simāsamugghāte kate, tasmim vihāre khandasimāya vā mahāsimāya vā vijjamānattte sati avassam ekasmin maṇḍattha-ne tāsam majjhagatā te bhikkhū tā samūhaneyyum. Tato gāma-

Atthamiyam pana Rāmadhipatirājā simāsammutikammam kārapetum pāto va gantvā simāsammutito pathamam kattabbaṃ parikammam evam kārāpesi. Yattakam padesam simam kattum icchati; tattakassa padesassa bahi catūsvanudisāsu cattāri nimittañi thapāpesi. Catūsu disāsu pana cattāri nimittāni konesu catunnam nimittānam thapanāya payojananāhutātaturassasaṁñāhānato saññhānabhedasankhātam payojanam dassetum majjhe kiñci vittha-kam katvā, thapāpesi. Tato param atthannam nimittapāsānānam abhantarīme passe rajjum kaddhitvā rajjuvānusārenā bhūmiyam lekhāṃ datvā, lekhato anto simam kattukāmattāya bahi lekhaśa simāmaggasankhātassā paricchedassā pākatikabhāvakaraṇattham vidatthimattagambhiravittthām khuddakamātiķam khanāpetvā, nimittapāsānānam anto ca bahi ca gāmahettapadesanām sankarābhāvakaraṇattham rukkhasakhādi-sambandham viechinditvā, khuddakamātiķāyā mattikam limpāpetvā udakam sinçāpetvā tesam atthannam nimittapāsānānam suvaññalimpanasāñdūrabuccuññalimpananālankārāpetvā, rattavatttha-setavatthehi vedhāpetvā, Bhagavati gāravena tesam nimittapāsānānam santike chatta-dhaja-dīpa-dhūma-pupphāni pūjāpetvā, kumudapupphacakravilāsatamukhe kalase ca thapāpetvā, aññhe ca vatthādihi pujaniyavatthūhi pūjāpesi. Evam simāsammaṭyayā pubbaparikammam abhisankharitvā, pañcahi dahirabhikkhūhi saddhiṃ te navathere nimantetvā puratthimadisato pathṭhāyānukkamem’attasu disāsu atthanimitthiṇi kittāpetvā, pathmakittita-nimittena ghatāpetvā tena nayena tikkhattum nimittāni kittāpesi. Tato param pāto va Narasūramaccagāmakhetassā sa-
mantato tasmim tasmim thâne dhajapatakæ ussâpetvâ, bherisankhâ-
di-saddasaññanam kâræpetvâ, disacârikabhikkhûnam sañcâraniyâra-
nattham tasmim gâmakhette thitânâm aññesañ bhikkhûnam gâmak-
hettato bahi singham niharâpanatthañ ca thapite ärakkhabama-
nusse assârohe ca singhagâmîne pattike ca pesetvâ, samantato 'nuyuñjâpetvâ, tatth' aññesañ bhikkhûnam 'u' atthi-bhâvamiti sutvâ va, simâsammutikaṃmavâcåm byañjanapâripiûrivasena sattak-
hattum vâcâpetvâ, simâsammutikâmmam nîthâpesi. Parinîthiti-
êe ca pana simâsammutikâmme tikkhattum sabbatâlûvacare vajjâ-
petvâ sabbajanâkâyam ukkuthim kârâpesi. Imisså pana simâyâ Kalyânâgângâya sajjîtâyam udakukkhêpasimâyam upasampannehi bhikkhuhi sammattâ Kalyânâsimâtî nâmam adâsi.

Kalyânâsimâsammuttîto ca puretaram eva, Sihaladipæ upasampaj-
jîtvâ paccâgatânâm therânâm sampattakâlato pattihâya te sadhâ-
sampannâ byattâ paîibalâ gañino ganâcâriyâ Râmâdhipatirâja-
nam upasankamîtvâ: "'na kho pan' etâm no Mahârâjå, patirûpam 
yam mayam Buddhâsâsane pabbajîtivâ, upasampajjîtivâ, yathâ pañ-
ñattâni sikkhâpadâni patipajjantâpi, upasampadâya sâsankâ bha-
veyyâma. Labheyyâma Mahârâjå, tesam therânâm santike upasam-
padâm; evam no'pasampadâ nirâsankâ bhavissâti" âhamsu. Tato Râmâdhipatirâjå evam åha: "ye te bhante, ganîno ganâcâriyâ saddhâsampannâ Bhagavato ajjhâsayûnurûpam Vinaya-vinicchayam upâparikkhitvâ, nîj 'upasampadâya sâsankâ accantaparisuddha-Ma-
hâvihâravâsi-bhikkhusanghassa paramparabhûta-bhikkhusanghato nirâsankâm upasampadâm patiggahetvâ, paccâgacchantânâm therâ-
nam santike tad upasampadâm ganhitukâmâ te ganhantu: te pi ma 
ganâhathâtî na nivâremi. Ye pi c'ete ganîno ganâcâriyâ Bhagavato ajjhâsayûnurûpam Vinaya-vinicchayam upâparikkhitvâ, nîj 'upasam-
padâyâ nirâsankâ tesam therânâm santike Sihaladesiy' upasampadâ 
paramparabhûtam upasampadâm ganhitum na icchânti; te pi gan-
hath' evâti na visâhâmi. Vinaya-vinicchayam va pamânâm. Te dhammâm eva sukaram upâparikkheyâthâtî." Tato param evam Râmâdhipatirâjå cintesi: "'upajjhâya mûlikâ pabbajjå ca upasam-
padâ ca; upajjhâyabhâvo ca dasavassânâm therabhâvappattânâm 
pâribalânâm yeva Bhagavatâ 'nuññâto. Ime therâ pan' imasmin yeva 
samvâcchare upasampannâ. Na ca tesvâkassâpi yuttarûpo
THE KALYÂNĪ INSCRIPTIONS.

upajjhāyabhāvo ti. Katham pan' etam labheyyāma? Yo Mahā-
vihāravāsibhikkhusangha-paramparabhūta-bhikkhusangha - santike
parisuddh' upasampadām gahetvā, paccāgato upajjhāyabhāvavogyo;
tam upajjhāyam katvā, sabbe Sīhalīy' upasampada-parampar' upasam-
padām ganhitukāmā ganino ganácariyā imesam Sīhaladīpato paccā-
gatānām therānām santike ganhitum labhissantī' cintetvā tādīsam
bhikkhum pariyesāpesi. Tato Parakkamabāhūsamithero: “atthi
Mahārāja, Suvannasobhano nām' eko thero; Mahāvihāravāsi-param-
parabhikkhusangha-santike yev' upasampanno; upajjhāyabhāvā-
nurūpo. So hi Mahārāja, araṇṇavāsī, dhutangadharo, appiecho,
santuttho, sallekhī, lajjī, kukkuccako, sikkhākāmo, byatto, patibalo
ti” āha. Attha kho rājā parijanam ānāpetvā tam nimantāpetvā
pucchi: “Sīhaladīpam bhante, gamanakāle, katarasimāyam kitta-
kassa ganassa santike upasampanno 'si? Ko pana te upajjhāyo?
Ko kammavācācariyo? Sīhaladīpe upasampannakālato pathāya
'dāni kativasso 'siti?”

Tadā Suvannasobhano therero rājānām ēvam āha: “Kalambu-
nāme Mahārāja, mahājātassare sajjīyām udakukkhapesimā-
yam appamānassa ganassa santike Varanatanaṇāmakam porāna-
Mahāsangharājānām upajjhāyām, pubbakāle Rāhulabhaddanāma-
kam, idāni Vijayabāhu-Sangharājānām kammavācācariyām katvā
vāham upasampanno. Tato pathāya chabbisavasso ’mhiṭi.” Attha
rājā pamuditahadoyo upasampadāpekkhānām upajjhāyabhāvatthāya
theram nimantesi. Tadā therō: “pubbakāpi Mahārāja, khināsava-
therā attano hitam vihitvā paccante sāsanasuddhim evākamsu.
Evam evāham pi Mahārāja, sappurisagatim anugantvā sāsanasud-
dhim karissāmīti’ vatvā raṅṇo patiṁñam adāsi.

REVERSE FACE OF THE THIRD STONE.

Simāsammutiyā ’nantaram eva ye te saddhāsampannā byattā
patibalā pubb' upasampadāya sāsankā Sīhal' upasampada-parampar'
upasampadām ganhitukāmā patikacc' eva rājānām upasankamitvā
yācimsu. Te rājānām upasankamitvā evam āhamsu: “Simā ca
Mahārāja, sammad eva samannāgata; upajjhāyabhāvānurūpo ca
mahāthero ce laddho; labheyyāma mayam pi dāni Sīhal' upasam-
padan ti.”
Tato rājā migasirākkhe navamiyam candavāre pāto va tehi ganācariyehi saddhim yena Kalyānīsimā ten' upasankami. Pañcahi daharabhikkhuhi saddhim navathere ca upajjhāyabhāvānurūpa-Suvannasobhanātheraṅ ca nimantāpetvā Kalyānīsimāyam nisidāpensi. Tato rājā Sīhā' upasampadām ganhitukāme ganācariyehi ḍhapetvā, yena Sīhaladipagāmino therā ten' upasankami; upasankamitvā te evam āha: "Ime bhante, ganācariyā tumhākam santike Sīhā' upasampadām ganhitum icchanti; detha bhante, tumhe upasampadām imesam ganācariyānan ti."

Therā punad evam āhamsu: "mayam Mahārāja, Mahārājena pesitā Sīhaladipam gantvā, Mahāvihāravāsi - parāmparabhūta-bhikkhusangha-santike parisuddh' upasampadām ganheyyāma. Tesam no Mahārāja, parisuddh' upasampadagahanato pathamam Sīhaladesiyā mahātherā evam āhamsu: ‘Pubbakānanā āyasamanto, Sīhaladesiyānam mahātherānam idācinnām: yam paradesato āgatānam bhikkhūnam upasampadagahanato pathamam eva gihīno mayan ti vacibhedam kārāpetvā, cīvaram apanetvā, setavatthadānena gihibhāve patithāpetvā, puna civaradāna-saranaganamadāna-vasena sāmanera-pabbajjaya sampabbājetvā, sāmanera-bhūmiyam pathithāpitānam yev' upasampadānam. Tam kissa hetu? Ye h' āyasamanto, bhikkhū idhāgata: purimōpasampada no parisuddhā, Sīhaladesiy' upasampāda suddhāti maññamāna saddhāsampannāhutvā, nav' upasampadām ganhīmsu. Te cāyasamanto, bhikkhū pacchā sissādinam yesam kesañci pariyanam adiyitvā, vipatisārino hutvā, abhivadavassam aganetvā, purānavassam yeva ganhīmsu. Na c' etam no ruccatī: ten' evam ācinnām. Tasmā āhā ācittumhe pi saddhāsampannā hutvā, parisuddh' upasampadām ganhitum iccatha; Sīhaladesiyānam mahātherānam ācinnānurūpam karissatha. Evam tumbākam upasampadām dassāma; no ce karissatha; anācinnattā tumbākam upasampadām ātum asamatthā bhavissāmati.’ Tato Sīhaladesiyānam mahātherānam ācinnānurūpam katvā vāmḥākam upasampadan te adamsūtī.” Tada te pi bahuganācariyā: "yadi bhante, tumhe Sīhaladesiyānam mahātherānam ācinnānurūpam katvā va, parisuddh' upasampadām ganheyyātha; evam mayam pi saddhāsampannattā yeva parisuddh' upasam-

Tasmīm pana upasampadakammakaranakāle pathamadivasabhūte migasirāmasassā sukkappakkhē navamiyām candavāre Rāmadhipatirāja sayam eva tattha nisidītvā, kammakārakabhikkhūnañ ca, upasampannānām ganācariyānañ ca, upasampadāpekkkhānañ ca ganācariyānām, pure bhattachhojanañ ca pacchā bhattach vividhapānañ ca santappanaathedī paṭīsankharāpetvā, upasampadānāparyosāne ca sādhūkāradānathatham bherisankhādīni dhamāpetvā upasampannānām upasampannānām ganajānanathatham lokavohārakāvide lekhake anekāmace cānekakapaṭitajane thapetvā, ratiyam upasampadatthāyā ca bahū dīpe thapetvā, sūriyaththangamanāsanakāle patinivattītvā nījamandirām agamāsi.

Navamīto paththāya āyāvā terasamīyā pañcādivasam upasampannā ganācariyā pañcācattālisādhikadvisataparimānā ahesum. Tato rāja cātuddasiyām sannivāre upasampanne pañcācattālisādhikadvisata-parimāne te ther-ganācariyē: “Sve bhaddanta migasirapunnām uposathādīvase ādīccavāre upasampadakammakārakehi pannarasabhikkhūhi saddhīṁ Kalyāṇisimāyām uposathām karontu; tad avasāne bhaddantānām pindapātañ. ca aṭṭhānā ca deyyadhāmmanā dātun lacchāma, cīttañ ca pasādetum lacchāmāti” nimantāpesi. Uposathādīvase pana rāja mahatā parivārena saddhīṁ pāto va gantvā Kalyāṇisimāyā paññāpetabbāsanāni paññāpāpetvā, pāddodakañ ca patithāpetvā, upasampannāpampanne te ganācariyē ca pannaras’ upasampadakammakārake cāgamayamāno nisidi. Atha te sabbe sannipatītvā Kalyāṇisimāyām uposathām akarimṣu. Tad avasāne rājā te sabbe pi nānappakārehi khajja-bhojjehi ca vividhehi ca tambulādibhesajjejhi santappetvā, ek’ekassa ticivaraththāya sukhumānām kappāsadussā-
nam dve dve yuge datvä, pūgakattariyādiparivāram sapidhānam ekam ekam tambulapetakañña ca, tālabijanim ekam ekaññ ca, sindipannachattam ek' ekañña ca, sādhārakapidhānaṁ pattam ek’ ekañña ca dāpesi.

Tato rājā sabbesam bhikkhūnam anumatiyā yeva Suvannasobhanatherassa ‘Kalyāṇītissamahāthero’ ti nāmann adāsi.

Tato pabhuti rājā pañcahi daharabhikkhūhi saddhimm tesam upasampadakārakānam Kalyāṇītissamahātherādinam dasannām therānañña ca, tassam simāyam āgatānām upasampannānam ganācariyānañña ca bahūnam upasampadāpekkhānañña ca, pīndapātādi-pacca-yehi upatthāpanatthāya amacce panditajane ca, upasampannānam upasampannānam ganasañjanañjattham bahū lekhake ca, upasampadakammavācaya parinīthāna-pariyosane sādhukāradānatthāya bherisankhādivadake ca, satataṁ eva tattha vasāpesi.

Upasampadakammakārakā dasatherē ca, upasampann’ upasampannā ganācariyā ca, tesaññ ca pañcacattālisādhikaśīvatapamānānam sissabhūte bahū bhikkhū ca, Sihā’ upasampadam ganhitukāme aññe cāgatāgate ganācariyē ca, divase divase nirantaram upasampādesum.

Api ca Rāmādhhipatirājā sakalam pi bhikkhusanghamayācetvā, tassānumatiyā yeva sabbasimm pi Rāmaññamandale thitānām sabbesam bhikkhūnam idisam katikavacanam ārocessi:

"Ajjatagge bhaddantā, sace pabbajjāpekkhe pabbajetukāmā honti; ye pana pabbajjāpekkhā lakkhanāhata vā honti; dhaja-bandhacorā vā; ’gārabhedakā vā; rājadubbhino vā; jarājinna vā; adhimattagelaññi’ upapītā vā; hatthacchinnañdi-angavikalā vā; khujjā vā; vāmanā vā; khañjā vā; kunino vā; ’ye vā pan’ aññe pi parisaḍuṣanañña honti. Ye ye pabbajite pi, passantā passantā manussā kelim vā, pariḥāsām vā, garahām vā, karonti; cittam pasādetum vā, gāravam uppādetum vā, na sakkonti. Te tādise bhaddantā, mā pabbajentu.

“Sace vā pana bhaddantānam santike upasampadāpekkhā santi; te pi Rāmādhhipatirāñño vā, Hamsavatīpurādhiyāsinam ganācari-yabhūtānam vā therānam, anārocetvā, saka-sakathāne yevo upasam-
padam mā karontu. Sace pan’ amhehi katam pi katikavattam anādiyitvā, saka-sakathāne yev’ upasampadam bhaddantā karissanti: tathā sat’ upasampadāpekkhānam mātāpitūnam vā, ñātakānam vā, upatthakabhūtānam vā dāyakānam, mayam dandakammam upanes-sāmāti ca.

“Ye vā pāṇapapbhikkhū vajjakammam karonti; ye vā gana-kakkammam vaddhakikammam dantakāram katvā, rājā-rājamaññattādāḍīnām sabbesam pi janānam jātakopadhāraniyena vā, uppādanimitta-supin’-uppāda-karana-vasena vā, sukhadukkham ācikkhanti.

“Ye vā bhikkhū yādisam yādisam ācikkhānam, cittakārakamma-vaddhakikamma - dantakārakamma-cundakārakamma - bimbakārakamādikam katvā, gihikāmabhogino viya jīvitam kappenti. Tam sabbam ajīvitam kappenti.

“Ye vā pāṇa bhikkhū kappāsakhettatthānam gantvā āyatakena sarena dhammam kathentā kappasatūlapindam labhitvā vānijjam karonti.

“Ye ca bhikkhū sāli-vīhi-yavādi-khattatthānam gantvā dhammam kathentā dhaaññam labhitvā vānijjam karonti.

“Ye vā pāṇa bhikkhū maricatthānam gantvā dhammam kathentvā maricam labhitvā vānijjam karonti.

“Ye vā pāṇa bhikkhū aññen ‘ aññena pakārena vānijjam karonti.

“Ye vā pāṇa bhikkhū akkhadhutehi vā, itthidhutehi vā, surādhutehi vā, coriyakammajivikehi rājapurisehi vā, yehi kehici vā naranārihi saddhim ananulomikena gihisamsaggena samsatthā viharanti.

“Te sabbe pi pāpbabhikkhū. Pāpbabhikkhunām tesam bhaddantānam niccam santike vasitum okāsam mā dadantūti ca.

“Ye pana bhikkhū saddhāsampannā; yathāsikkhāpadam patipajjamānā sammāpatiippubbakā; uddesaparipuchādipasutā; tesam yeva bhikkhunām bhaddantānam niccam santike vasitum okāsam dadantūti ca.

“Sace pana saddhāsampannā gihikulaputtā bhaddantānam santike pabbajitukāmā honti. Te akkharānī lekhāpetvā akkharesu
byañjanapāripūrīkaranavasena paricayam kārāpetvā, saranagamanaṃ vā sikkhāpadāni vā sikkhāpetvā va, bhaddantā pabbajentūti ca.

"Ye pi ca sāmanerā paripunnavaṇīsatīvassā upasampadāpekkhā; te pi upasampannaḥbhikkhuḥi paripūreṭabbaṃ pātimokkhasaṃva-rasil'-indriyasamvarasil - ājivapārisuddhiṣaṇa - paccayasannissitasilasankhātam catupārisuddhiṣaṇilam sankhepaṭo paññaṃpetvā, Bhikkhu-pātimokkhaṇ ca Khuddasikkhaṇ cādito yāva pariyoṣānam byañjanato ca atthato ca sikkhāpetvā, āpattidesanaṇ ca catupaccayapaccavekkhaṇaṇ ca vace uggatam kārāpetvā, Rāmadhipatiraṇño ca Haṃsavatipurāḍhivāsīnam ganācariyānaṇ ca cārocentu. Tada Rāmādhipatirājā te parikkhāren' upatthambhettvā v'upasampadāpessa-tīti ca.

"Sabbe pi ca bhaddantā Vinaye Bhagavatā paññattasikkhāpadā-nurūpam patipattim yeva patipajjantūti ca.

"Pubbe pana Rāmaṇāṇadese bhikkhuṇam nānāniṅkāyatā yeva sāsane idisam mala-kantak'-bbudam jātam. Idāni pana sabbesam pi bhaddantānam saddhāsampannattā yeva Mahāvihāravāsīnam parampara-Sīhal' upasampadāgāhitā. Yathā Sīhaladesiyānam mahātherānam kes'oropanam vā cīvarabandham vā honti; tathā katvā v'ekanikāyo hotūti ca.


Atha appe kace bhikkhū saddhāsampannattā te sabbe nissajjītvā sikkhāpadānurūpā sammāpātipattiyo va patipajjanti. Appe kace therā salbe pi santike nissajjītum anussahantā, yathākāmam vibbhamanti. Ye vā pana bhikkhū pākatabhūtā yev' antimavatthum accantam ev' ajjhāpajjanti; tesam āyācanam katvā, gihī-
bhāve patīthāpesi. Yesam accantam ev' antimavatthum āpanna-
bhāvo na pakato; garahapūpavadamattam pana dubbisodhaniyam;
tesam āyakanam katvā, gihihāve patīthāpesi. Ye ca pāpabhikkhū
vajjakammam vā karonti; ye vā yathāvuttam gananakammādi-kam-
mam vā karonti; ye vā gihikāmabhogino viya cittakammādim ājivi-
kam katvā micchājīvena jīvitam kappenti; ye vā pana bhikkhū dham-
makathāya pūjāsakkāram labhitvā vānijjam karonti; ye vā pan' 
aṅñe pi bhikkhū aṅṅen' aṅṅena pakārena vānijjam karonti—
te sabbe pi gihihāve patīthāpesi. Evam Ramādhipatirājā sabbas-
mim pi Rāmaṇānandale sāsanamalam visodhetvā, sakalam pi
bhikkhusamagam ekanikāyam akāsi.

Evam sabbasmim pi Rāmaṇānandale gāmavāsino araṅṅavāsino
ca bhikkhū nāga-sikhi-nāga-sakkārajato yāva rūpa-bedā-nāga-sak-
kārajam Mahāvihāravāsī-parampara-accanta-parisuddha-Sīhal'-'upā-
sampadam nīrantaram eva ganhimsu.

Tesam ganācariyabhūtā atthasaparimānā honti; daharabhik-
khū pana paṅca-satthādhika-dvisat’-uttaracuddasahasahas-pamā-
nā honti: ete ubho pi sampinditā paṅcasatthādhika-pannarasa-sahassapamānā honti. Tesvatthasātanam ganācariyānām upa-
sampadagahana-pariyosāne rājā ticivaraththāya dve dve sukhum-
kappasiyadussayuge ca, tambūlapatta-pūga - kattari - mukhapuṇi-
chanacolādi-parikkhāra-sahitam sapidhānam tambūlapetakaĩ ca,
sindippaṇachelattai ca, sādhāraka-pidhāna-pattaĩ ca, talabijaniĩ ca,
ek’ekass’ ek’ekam evādāsi. Yesam ganācariyānām nāma-paṇñatti
pi dātabbā hoti : tesam pi sabbesam nāma-paṇñattim adāsi.

Tato param pubbe katakati-niyāmen’ eva nātacakupārisud-
dhisilānam sikkhi-pātimokka-khuddasikkhā-pakaranānam vāc’ –
uggotāpatti - desaṅa – paccavekkharānam paripunnavisatvassānam
ekādhika-cha-satānam sāmanerānam patta-civara-parikkhārādi-
deyyadhammek’ upatthambhetvā, Kalyānisimīyam upasampadā-
pesi. Te pi sampinditvā tādā Rāmaṇānandale chasatthādhika-
cha-sat’-uttara-pannarasa-sahassapamānā bhikkhū ahesum.

Evam pana Buddhāsāsanam visodhanam karonto Rāmadhipati-
rājā : “yāva paṅca-vassa-sahassapamānā-kāla-pariyantā Buddha-
sāsanam jdam nirāsank'upasampadabhāven' eva dussilānam bhik-khūnañ ca garahaparūpavādmatattāvirahitānam bhīkkhunām cā-pagamanavasena parisuddham pabhassaram pariyodātam hutvā, pavattatūti” manasi nidhāyākāsi.

1. Pur’ Asoko dhammarājā atulavibhavodayo Sāsanam piyatāya ’ssa mala-dassana-kampito.

2. Moggaliputtatissatheram upanissāya sodhanam Bhikkhū chanahute ’kāsi, uppabbājīya pāpake.

3. Lankādipe Sirisanghabodhādipada-nāmako Parakkamabāhurājā pi Buddhāsāsanam āmako.

4. Malinam sāsanam disvā samvegāpannamānaso Pāpake babavo bhikkhū dhamsiyādhammavādino.

5. Mahāvihāravāsīnam pavenim dhammavādinam Sangham ekanikāyañ ca thapetvā sodhanam akā.

6. Tato pacchā puna c’ añño Vijayabāhu-bhūpati Parakkamarājā cāpi tathā sāsanasodhanam.

7. Amhākam Bodhisatto pi pūrento pārami purā Tidasālayasaggamhi devarajjam akārayi.

8. Tadā Ānandathero pi Bārānasi pure akā Rajjam Usinnaro hutvā Kassapa-Buddhāsāsane


Tadā Sakko devarājā dibbasukham param-mukho


12. Tasmā Rāmaññadesissaro pi Rāmadhipati-bhūpati Sanādaram satācāram anugantvāna sāsanam


14. Ittham sāsanasodhanakusalam Rāmadhipati-ham alattham

yam

Tenākhinam iva jātam santam suddham sivam pacchā.

15. Hamsāvatipurādhipatino saddhāluno Bhūpālavara Disvā sāsanajam malam pūnayitum vāyamantu sādā.

16. Khinsavā katakiecāther ā Majjhantikādayo
Vimuttisukham ohāya pavivekaratā api
17. Sāsanavuddhiyā hetu byāpāram akarum purā.
Tasmā tesam sanādaram anukamme supesalo
18. Pacchā Hamsapurāvāsi bhikkhusangho ca sādaro
Sāsanassa malam disvā sodhanam kurutam tato
19. Yathā tam tibhav' oghagata taritum durite kasi-āyatane
jahitum
Ariyam padadhīṃ pavaram gamitum adhibodhi-budhālālītam
lalītam.

Iti Kalyāṇī nāma pāsānalekhā nīthītā.
II. TRANSLATION.

OBVERSE FACE OF THE FIRST STONE.

Reverence to the Blessed One, the Holy One,
the Fully Enlightened One.

May the excellent Religion of the Conqueror flourish and prosper, and may reverence be paid to Buddha!

The purification of the Religion of the Conqueror was effected by Rāmadhipati, King of Rāmaññadesa. An account of this event will be related.

During the reign of Rāmadhipatirājā, King of Rāmaññadesa, the Religion of the Conqueror became purified.

Two hundred and eighteen years had passed away since the attainment of Parinirvāṇa by the Fully Enlightened One, the Sage of the Sakyas, when Dhammāsokarājā was inaugurated as king. In the fourth year after this event, owing to Nigrodhasāmanera, the King had great faith in the Religion of Buddha; and the gifts and honours to the priests greatly increased, while those to the heretics diminished.

The heretics, for the sake of gifts and honours, embraced the ascetic life among certain priests, received the upasampadā ordination, and promulgated their own heresies like the Sassata heresy. Some took orders themselves, assumed the guise of priests, and taught their own heretical doctrines. All these heretics mixed promiscuously with, and resided among, the priests, who performed uposatha and such other ecclesiastical ceremonies. Owing to this circumstance, the Sangha considered that the parisā was corrupt, and would not perform uposatha. Therefore, for seven years, the performance of this ecclesiastical ceremony had ceased in the Asokārāma monastery.
On account of these circumstances, King Dhammāsoka became desirous of purifying the Religion by removing the impurity, heresy, and corruption, that had arisen in it, and secured the co-operation of Moggaliputtatissamahāthera. Having acquired, by study, the knowledge that the Fully Enlightened One was a Vihārajavādī, and that those, who professed the doctrines of the Sāsāta and other schools, were heretics, the King convoked an assembly of all the priests. Those, who held similar doctrines, were commanded to form themselves into groups, and each group was dismissed one by one. There were six millions of priests professing the Religion, who, if asked what the belief of the Fully Enlightened One was, would say that he was a Vihārajavādī, while the sinful, heretical priests, who declared that the Fully Enlightened One professed the doctrines of the Sāsāta and other schools, numbered sixty thousand. The King directed all the sixty thousand sinful priests to leave the Order, and, saying: “Now that the parisā has been purified, let the Sangha perform uposatha,” returned to the city.

Therefore, Moggaliputtatissamahāthera performed uposatha in the Asokārāma monastery in the company of all the six millions of priests. This being concluded, he promulgate, in an enlarged and expanded form, but on the lines indicated by the Blessed One, the treatise called Kathāvatthu, of which a summary had been expounded by the Blessed One. Subsequently, as the venerable Mahākassapathera selected five hundred priests, in whom all passions were extinct, and who had attained to the possession of the six abhiññās and the four patisambhidās, and convened the First Council, which sat for seven months; and, as the venerable Mahāyasathera selected 700 priests, in whom all passions were extinct, and who had attained to the possession of the six abhiññās and the four patisambhidās, and convened the Second Council, which sat for eight months; even so did he (Moggaliputtatissamahāthera) select 1,000 priests, in whom all passions were extinct, and who had attained to the possession of the six abhiññās and the four patisambhidās, and convened the Third Council, which
sat for nine months. At the conclusion of this Council, he foresaw that, in the future, the Religion would be established in foreign countries, and sent such *theras* as Majjhantikathera with the injunction: “Do you establish the Religion in such and such countries.” Of these *theras*, he sent Mahāmahindathera to establish the Religion in the Island of Tambapanni, and Sozathera and Uttarathera to establish the Religion in Rāmaññadesa, which was also called Suvannabhūmi.

At that time, a king, called Sirimāsoka, ruled over the country of Suvannabhūmi. His capital was situated to the north-west of the Kelāsabhapabbatacetiya. The eastern half of this town was situated on an upland plateau, while the western half was built on plain country. This town is called, to this day, Golamattikanagara, because it contains many mud-and-wattle houses resembling those of the Gola people.

The town was situated on the sea-shore; and there was a *Rakkhasī*, who lived in the sea, and was in the habit of always seizing and devouring every child, that was born in the King’s palace. On the very night of the arrival of the two *theras*, the Chief Queen of the King gave birth to a child. The *Rakkhasī*, knowing that a child had been born in the King’s palace, came towards the town, surrounded by 500 other *rakkhasas*, with the object of devouring it. When the people saw the *Rakkhasī*, they were stricken with terror, and raised a loud cry. The two *theras*, perceiving that the *Rakkhasī* and her attendants had assumed the exceedingly frightful appearance of lions, each with one head and two bodies, created (by means of their supernatural power) monsters of similar appearance, but twice the number of those accompanying the *Rakkhasī*, and these monsters chased the *rakkhasas* and obstructed their further progress. When the *pisācas* saw twice their own number of monsters created by the supernatural power of the two *theras*, they cried out: “Now we shall become their prey,” and, being stricken with terror, fled towards the sea. In order to prevent the return of the *pisācas*, the *theras* established a cordon of guards around the country, and preached the Brahma-
JĀLASUTTA to the people, who had assembled together. At the conclusion of the sermon, 60,000 people attained to the comprehension of the Truth; 3,500 men and 1,500 women renounced the world, and the rest were established in the ‘Three Refuges’ and the silas. Thus the Religion was established in this country of Rāmaṇañadesa by the two theras in the 236th year that had elapsed since the attainment of Parinirvāṇa by the Fully Enlightened One.

Thenceforward, in Rāmaṇañadesa, all princes, born on the anniversary day of that event, were named Suvuttara. In order to shield all new-born infants from the danger of being seized by the Rakkhasī, the appearances, created by the supernatural power of the theras, were inscribed on armlets, wristlets, and leaves, and placed on their heads; and a stone, on which the same appearances were engraven, was placed on the top of a hill to the north-east of the town. This stone may be seen to this day.

Since its introduction, the Religion flourished for a long time in Rāmaṇañadesa. In course of time, however, the power of Rāmaṇañadesa declined, because civil dissensions arose and the extensive country was broken up into separate principalities, because the people suffered from famine and pestilence, and because, to the detriment of the propagation of the excellent Religion, the country was conquered by the armies of the seven kings. Owing to these calamities, the priests, residing in Rāmaṇañadesa, were unable to devote themselves, in peace and comfort, to the acquisition of scriptural knowledge, or to the observance of the precepts; and the Religion also declined.

During the reign of Manohari, who was also known by his princely name of Suriyakumāra, the power of the kingdom became very weak. This happened in the 1600th year that had elapsed since the attainment of Parinirvāṇa by the Fully Enlightened One.

In 1601, Anno Buddhæ, and 419, Sakkarāj, King Anuruddha, the Lord of Arimaddanapura, brought a community of priests together with the Tipiṭaka (from Rāmaṇañadesa), and established the Religion in Arimaddanapura, otherwise called Pugāma.
One hundred and seven years after this event, or in the year 526, Sakkarāj, King Sirisanghabodhi-Parakkamaḥāhu purified the Religion in Lankādīpa.

Six years after the latter event, or in the year 532, Sakkarāj, Uttarājivamahāthera, the Preceptor of the King of Pugāma, with the object of worshipping at the shrines in Lankādīpa, set out for Kusimanagara, saying to himself: "I shall embark in a ship with a great many priests (there)." Who was this Uttarājivamahāthera? He was a native of Rāmaññadesa, and was a pupil of Ariyavamsathera, who was a disciple of Mahākāḷathera, a resident of Kappunganagara. Mahākāḷathera was a pupil of Prānadassimahāthera, who lived at Sudhammanagara. This Mahāthera was endowed with lokiyajjhāna and abhiññā. Being thus gifted, he would, every morning, proceed to Magadha and sweep the court-yard of the Mahābodhi tree in Uruvelā, return to Sudhammapura, and go on his alms-pilgrimage. One morning, while he was sweeping the court-yard of the Mahābodhi tree, certain traders, who lived in Uruvelā, and were on their way to Magadha from Sudhammapura, saw him, and, on their return, related what they had seen to the people of Sudhammapura. Thus it was that the possession of supernatural powers by Prānadassimahāthera, as a concomitant of his attainment of lokiyajjhāna and abhiññā, became known.

On arrival at Kusimanagara, Uttarājivamahāthera embarked in a ship, accompanied by many other priests and by a sāmanera, whose age was fully 20 years. Who was this sāmanera? Why was he called Chapatasāmanera? His parents were natives of Kusimaraṭṭha, while he himself was a pupil of Uttarājivamahāthera. He was called Chapatasāmanera, because his parents were natives of a village, called Chapata, in Kusimaraṭṭha.

Uttarājivamahāthera embarked in a ship and set out for Lankādīpa. On his arrival there, the Mahātheras, residing in Lankādīpa, came together in a body and accorded him a meet reception. As they were well-disposed towards him, they said: “We are the spiritual successors of Mahāmahindāthera, who establish-
ed the Religion in Lankādīpa, while you and the other priests in your company are the spiritual successors of the two Mahātheras, called Soma and Uttara, who established the Religion in Suvannabhūmi. Let us all, therefore, perform together the ceremonies incumbent upon the Order.” Having spoken thus, they performed the upasampadā ordination on Chapata, the twenty-year old sāmānera.

After this, Uttarājīvamahāthera, having accomplished the object of his visit, namely, the worshipping, &c., at the shrines in Lankādīpa, made preparations to return to Pugāma.

Then the priest Chapata thought thus: “If I were to return home with Uttarājīvamahāthera, owing to the impediments caused by my relatives, I should not be able to enjoy that peace and quiet, which are conducive to the study of the Tipitaka together with its commentaries. It is, perhaps, advisable, therefore, that I should, with the permission of the Mahāthera, remain in Lankādīpa, and return home only after I have mastered the Tipitaka together with its commentaries.” Accordingly, Chapata asked permission from Uttarājīvamahāthera and remained behind in Lankādīpa.

Uttarājīvamahāthera, accompanied by his large company of priests, embarked in a ship, and returned to Kusimānagara. Thence he proceeded to Pugāma, and took up his residence there.

Meanwhile, the priest, Chapata, by dint of hard study, had acquired a knowledge of the Tipitaka together with its commentaries; and, as he had completed his tenth year in orders, he acquired the designation of thera. Being now desirous of returning to Pugāma, he reflected thus: “If I were to return home alone, and if, in the event of the death of Uttarājīvamahāthera, I did not wish to associate with the priests of Pugāma in the performance of ecclesiastical ceremonies, how could I, in the absence of a pañcavaṇga-gagana, perform such functions separately? It is, perhaps, proper, therefore, that I should return home in the company of four other priests, who are well-versed in the Tipitaka.”

After reflecting thus, he appointed Sivalīthera, a native of Tamalitthi, Tāmalindathera, the son of the Rāja of Kamboja,
Ánandathera, a native of Kincipura, and Ráhulathera, a native of Lankádipa, to accompany him, and, embarking in a ship, returned to his native country. These five Mahátheras were well-versed in the Tipitaka, and were learned, and able; and, among them, Ráhulathera was the ablest and the most learned.

On the arrival of these five Mahátheras at Kusimanagara, the time for journeying on to Pugáma was unseasonable, because of the approaching vassa, and they, accordingly, observed their vassa at Kusimanagara. The site and walls of the monastery, where they spent the vassa, may be seen, to this day, on the south side of Kusimanagara. At the conclusion of the observance of the vassa, Chapatamaháthera celebrated the paváraná, and set out for Pugáma, accompanied by the four theras.

Meanwhile, a few days before the arrival of Chapatamaháthera, Uttarájivamaháthera had died.

On reaching Pugáma, Chapatathera heard that his own teacher, Uttarájivamaháthera, was dead, and repaired to his tomb and performed such acts as that of making obeisance and asking the forgiveness of the deceased. He then took counsel with the four theras, addressing them thus: "As the Mahátheras of Lankádipa associated with our teacher, the Venerable Uttarájivamaháthera, in the performance of ecclesiastical ceremonies, it is proper that we should now perform such functions after associating ourselves with the priests of Pugáma, who are the spiritual successors of, Sonathera and Uttarathera. However, our teacher, Uttarájivamaháthera, who was a native of Rámaññadesa, was formerly the sole Head of the Church; but now, the priests of Marammadesa have become Lords of the Church; and we are not disposed to associate with them in the performance of ecclesiastical ceremonies." Thus, through pride, Chapatamaháthera declined to associate with the priests of Pugáma in the performance of ecclesiastical ceremonies, and he performed such functions separately.

It should thus be borne in mind that, in the year 543, Sakkaráj, and the 124th year that had elapsed since the introduction of the
Religion to Pugama in Marammadesa from Sudhammanagara in Ramaññadesa, the Religion from Lankadipa was established in Pugama.

At that time, a king, called Narapatijayasura, was ruling in Pugama. He conceived a feeling of great esteem and reverence for the five Mahatheras, and, after having had a bridge of boats constructed on the great river Eravati, requested them to perform the upasampadā ordination on the many priests, who desired to receive it. In consequence of this, the Mahatheras gradually gained influence and their following grew in numbers.

One day, the King ordered festivals to be held in honour of the occasion of his giving a great offering to the five Mahatheras. On that occasion, Rāhulathera saw a beautiful nautch-girl, and the loss of his delight in asceticism became burdensome to him. He longed to be a layman, and made preparations to carry out his object. Chapatamahathera and the three other Mahatheras repeatedly expounded religious discourses to him, and, in a body, entreated him to turn away from the course, he had resolved to take. But the religious discourses, expounded by the four Mahatheras by way of admonition, were of no avail in deviating his mind. They, therefore, said: "Brother, we have expounded to you various religious discourses by way of admonition, and yet, we have not been able to turn you away from your object. Such being the case, do you forbear to become a layman here, but go to Ramaññadesa, and thence by ship to Malayadipa, where you may carry out your wish." Being repeatedly urged to adopt this course, he went to Ramaññadesa, and thence by ship to Malayadipa.

Now, the King of Malayadipa was desirous of learning the Vinaya, and Rāhulathera taught him the Khuddasikkhā together with its commentary, and instructed him in the meaning of the text of the whole of the Vinaya. The King was pleased with the ther, and presented him with an alms-bowl filled with many kinds of gems. Rāhulathera accepted the gift, became a layman, and married.
Subsequently, of these four Mahātheras, Chapatamahāthera died, and the surviving three Mahātheras, namely, Sivalimahāthera, Tāmalindamahāthera, and Ānandamahāthera, continued to maintain the Religion in splendour in Pugāma.

One day, the King of Pugāma, having conceived a feeling of esteem and reverence for the three Mahātheras, presented them with three elephants. The two Mahātheras, namely, Sivalimahāthera, and Tāmalindamahāthera, liberated their two elephants in a forest. But Ānandathera, saying to himself: "I shall make a present of my elephant to my relatives living in Kiñcipura," proceeded to Kusimanagara and shipped it off. The two Mahātheras then said: "Brother, when we received our elephants, we set them free in a forest. Why have you caused pain to an animal by making a present of it to your relatives? Your action is improper." Ānandathera replied: "Why, Reverend Sirs, have you spoken to me in this manner? What, Reverend Sirs, has not the Blessed One declared that kindness to one's relatives is a blessing?" The two Mahātheras continued: "Ānanda, you are, indeed, headstrong. If, brother, you would not accept the advice and admonition from elders like us, do you perform your ecclesiastical ceremonies separately, and we shall perform ours in like manner." Thenceforward, the two Mahātheras performed their ecclesiastical ceremonies separately, and Ānandathera performed his likewise.

In course of time, Tāmalindamahāthera, for the benefit of his pupils, who were learned, wise, and able, said to the laymen, belonging to the ruling and other classes, that came to his presence: "O laymen, the priests are learned, wise, and able; but, because of their not being supplied with the 'four requisites,' they are unable to devote themselves to the acquisition of scriptural knowledge, or to the observance of the precepts. Laymen, it is our desire, therefore, that these priests should be furnished with the 'four requisites.' Should you undertake to do this, the priests would certainly be enabled to devote themselves to the acquisition of scriptural knowledge, or to the observance of the precepts." The
thera thus procured the ‘four requisites’ by means of vacīvīṇāṭṭi.

Then Sivalimahāthera said to Tāmalindathera: “Brother, the acquisition of ‘requisites,’ by means of vacīvīṇāṭṭi, was censured by the Blessed One; but why, brother, have you procured the ‘four requisites’ by means of vacīvīṇāṭṭi? Your action is improper.” Tāmalindathera replied to Sivalimahāthera: “Reverend Sir, the acquisition of ‘requisites,’ by means of vacīvīṇāṭṭi, was censured by the Blessed One, when such property was for oneself; but, Reverend Sir, the ‘four requisites,’ procured by me by means of vacīvīṇāṭṭi, were not for myself. I thought that, if my pupils, who are learned, wise, and able, obtained the ‘four requisites,’ and devoted themselves to the acquisition of scriptural knowledge, and to the observance of the precepts, the interests of the Religion would be promoted; and therefore, procured for them the ‘four requisites’ by means of vacīvīṇāṭṭi.”

Sivalimahāthera again said to Tāmalindathera: “Brother, Tāmalinda, is this your explanation? Do you perform your ecclesiastical ceremonies separately, and I shall perform mine likewise. Brother, Tāmalinda, association in the performance of ecclesiastical ceremonies is agreeable, only when the parties, taking part in the performance, are of the same mind and opinions and are amenable to the advice and admonition of each other.” Thenceforward, these two Mahātheras performed their ecclesiastical ceremonies separately.

At that period, there were, in Pugāma, four distinct communities of priests, each of which formed a separate sect, namely,—

(i) the successors of the priests, who introduced the Religion from Sudhammanagara;
(ii) the disciples of Sivalimahāthera;
(iii) the disciples of Tāmalindamahāthera;
(iv) the disciples of Ānandamahāthera.

Of these communities, that of the spiritual successors of the priests, who introduced the Religion from Sudhammanagara, was called by the Marammas of Pugāma the ‘Purima’ fraternity, because of their anterior arrival; and the remaining communities,
whose members were the spiritual successors of the priests, who introduced the Religion from Siha\'adipa, were called the 'Siha\'a fraternity,' and also the 'Pacchina' fraternity, because of their later arrival.

Two of these three Mah\'atheras, namely, Sivalimah\'athera, and T\'amalindamah\'athera, passed away according to their deeds after maintaining the Religion in splendour to the end of their lives; and \'Anandathera, after spending fifty-four rainy seasons in maintaining the Religion in splendour in Pug\'ama, also passed away according to his deeds in the year 607, Sakkaraj.

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REVERSE FACE OF THE FIRST STONE.

MAY THE RELIGION OF THE CONQUEROR SHINE FORTH IN SPLENDOUR!

A s\'amana\'ra, called S\'ariputta, who was a native of Padippaje\'yya village, in the province of Dala, went to Pug\'ama and received the upasamp\'ada ordination at the hands of \'Anandathera. He studied both the Dhamma and the Vinaya together with their commentaries. Being thus well-versed in the Dhamma and the Vinaya, the fame of the learning, wisdom, and ability of the priest, S\'ariputta, spread abroad. The King of Pug\'ama heard about his fame, and reflecting: "If the priest, S\'ariputta, is learned, well-informed, a seeker of knowledge, wise, and able, and, if the members of his body are perfect, I shall do him honour by appointing him to be my Preceptor," sent messengers to institute enquiries. The messengers, sent by the King, accordingly proceeded to enquire whether the members of the body of the priest, S\'ariputta, were perfect. In the course of their enquiry, they found that one of the big toes of the priest was too short, and reported the result of their investigation to the King. The King thinking inwardly: "The priest is not perfect in all the members of his body," presented him with a great many offerings, conferred on him the title of 'Dhamma-vil\'asathera,' and dismissed him with the injunction: "Do you maintain the Religion in splendour in Rama\'\'n\'adesa."
Dhammavilāsathera proceeded to Rāmaññadesa, and taught the Dhamma and the Vinaya to a great many priests in Dalanagara. The people of Rāmaññadesa called, at the time, the fraternity of these priests, at Dalanagara, the 'Sīhalapakkhabhikkhusangha,' and designated as the 'Ariyārahantapakkhabhikkhusangha,' the fraternity of priests, who were already in the country, and were the spiritual successors of Sonamahāthera and Uttaramahāthera.

There was a learned Māhāthera, belonging to the 'Ariyārahantapakkhabhikkhusangha,' who lived in a monastery situated near the mouth of a river, in the Lakkhiyapura province, called the 'Bakāsa,' because of its teeming with fish, which served as food for paddybirds. Near the monastery, was a bazaar, and not far from the latter, was a settlement where a great number of Kamboja prisoners of war were located. On account of this fact, the bazaar was called the 'Kamboja bazaar,' and the monastery was called the 'Kambojāpanavihāra,' because of its vicinity to the Kamboja bazaar. The Māhāthera, living in the monastery was, in like manner, called the 'Pathama-Kambojāpanavihārathera.' Subsequently, the designation 'Pathama-Kambojāpanavihārathera' was changed to 'Kambojāpanamahāthera.'

A pious nobleman, called Sirijayavaddhana, who was living at Dalapura, built a monastery near a great lake, and invited the Kambojāpanamahāthera to occupy it. At that period, because this Kambojāpanamahāthera was the oldest and most celebrated member of the Ariyārahantasanghapakkha, in Dalanagara, the whole of that fraternity was designated the 'Kambojāpanamahātherasanghapakkha.'

In after times, the designation 'Kambojāpanamahātherasanghapakkha' fell into desuetude, and the fraternity was called the 'Kambojāpanasanghapakkha.' However, the latter term 'Kambojāpanasanghapakkha' again fell into desuetude, and the fraternity came to be known as the 'Kambojasanghapakkha.'

Because the 'Ariyārahantasanghapakkha,' in Dalanagara, was called the 'Kambojasanghapakkha,' the same designation was,
thenceforward, applied to that fraternity in the whole of Rāmañña-desa.

There were in Muttimanagara—

(i) the Kambojasanghapakkha;
(ii) the Sihaḷasanghapakkha, whose members were the spiritual successors of Sīvalimahāthera;
(iii) the Sihaḷasanghapakkha, whose members were the spiritual successors of Tāmalindamahāthera;
(iv) the Sihaḷasanghapakkha, whose members were the spiritual successors of Ānandamahāthera;
(v) the Sihaḷasanghapakkha, whose members were the spiritual successors of Buddhavamsamahāthera, the Preceptor of the Queen, who went to Sihaḷadīpa and received his *upasampadā* ordination there, and who, on his return, performed his ecclesiastical ceremonies separately in Muttimanagara; and

(vi) the Sihaḷasanghapakkha, whose members were the spiritual successors of Mahāsamimahāthera, otherwise called Mahānāgamahāthera, who visited Sihaḷadīpa and received his *upasampadā* ordination there, and who, on his return to Muttimanagara, performed his ecclesiastical ceremonies separately.

Through the inability of these six divisions of the Order to perform ecclesiastical ceremonies together, various fraternities and sects arose into existence.

Owing to the absence of a large number of priests, who were well-versed in the Tipitaka, learned, wise, and able, and who could, after meeting and consulting together, investigate as to what was proper or not, the *Mahātheras*, belonging to any of these six sects, would, whenever they had to perform such ecclesiastical ceremonies as the consecration of a *simā* and the *upasampadā* ordination, carry out their object in a manner, that appeared fitting to them, thinking inwardly: "We, indeed, are wise and able."
There were some theras, who, wishing to consecrate a simā on a gāmakhetta of whatever size, would place boundary-marks all round it, and carry out their object by inducting within the hatthapāsa the priests who were within the boundary; but they would not effect purification through the acts of inducting within the hatthapāsa the priests living outside the boundary, of receiving the declarations of assent of such of them as were absent, and of excluding such of them as merited exclusion. In such a simā the upasampadā ordination would be performed.

There were some theras, who declared: "If it is desired to consecrate a simā on a gāmakhetta, such consecration should be carried out after effecting purification through the acts of inducting within the hatthapāsa, &c., the priests residing round that gāmakhetta, who are inside or outside the boundary." Therefore, whenever a simā was to be consecrated, they thought that it would be difficult to purify the whole of the gāmasimā, and would not ascertain the true nature of the characteristics of a visumgāma. They, however, assumed that, if a piece of land, with its boundaries defined, was granted by a king, that land was a visumgāma; and they would ask the ruling authorities to define the boundaries of a piece of land, which they had chosen, and whose area would be sufficient for the consecration of a simā, or of a piece of land of larger area. They would then consecrate the simā after effecting purification through the acts of inducting within the hatthapāsa, &c., the priests residing on the gāmakhetta, but without effecting purification in regard to the whole of the gāmasimā. In such a simā the upasampadā ordination would be performed.

There were some theras, who, holding the opinion that "there would be mutual confusion, if two Saddhasimās were connected with each other by the branches of trees, &c., but there would be no such confusion, if a Saddhasimā and a Gamasimā or two Gamasimās were connected with each other by the branches of trees, &c.," would, whenever there was a simā to be consecrated on a gāmakhetta, perform the consecration without cutting off the branches of trees; &c., that connected that gāmakhetta with the others around it
but after effecting purification through the acts of inducting within the hatthapāsa, &c., the priests residing on that gāmakhetta. In such a simā the upasampadā ordination would be performed.

There were some theras, who would not ascertain, in every way, the characteristics of rivers or lakes, mentioned in the pāli and the atthakathās, and who, without ascertaining well the interpretation of the words mentioned in the atthakathās, namely, ‘anvaddhamāsam anudasāham anupañcāham’ would, in this excessively rainy region of Rāmaññadesa, perform the upasampadā ordination in an udakukkhepasimā consecrated on a river or lake, which was devoid of its respective characteristics.

There were some theras, who, whenever they wished to consecrate a simā on a gāmakhetta, would cut off the branches of trees; &c., that connected it with other gāmakettas, and carry out their object through the acts of inducting within the hatthapāsa the priests residing inside or outside the boundary of that gāmakhetta, of receiving the declarations of assent of such of them as were absent, and of excluding such of them as merited exclusion. But, whenever there was an upasampadā ordination to be performed in such a simā, the ceremony would be performed without cutting off the branches of trees, &c., that connected that gāmakhetta with others.

In the two thousand and second year that had elapsed since the Parinirvāna of the Fully Enlightened One, and the 820th year of Sakkarāj, there reigned in Hamsavatīnagara, Rāmadhipati, who, assuming the title of Siripavaramahādhammarājādhīrājā, ruled justly and righteously and afforded protection to the people of Rāmaññadesa, which comprised the three provinces of Kusinamandala, Hamsavatīmandala, and Muttimamandala. He was the Lord of a White Elephant, whose colour was like that of the white esculent water-lily, or of the Jasminum Multiflorum, or of the autumnal moon, and was replete with faith and many other qualities. He was well-acquainted with the languages of various countries, and with many manual arts, such as masonry and carpentry. He was, moreover, learned and well-read, and was versed
in the Tipitaka and the sciences of Takka, Byākarana, Chanda, 
Alankāra, astrology, medicine, and arithmetic, pertaining to the
Vedas. The King had exceedingly deep faith in the Religion of
the Teacher, and the following thoughts arose in his mind: "The
upasampadā ordination is dependent on that of pabbajjā; and
the basis of the Religion itself is the upasampadā ordination,
which, in order to be appropriate, inviolable, and valid, must be
possessed of five characteristics, namely, simāsampatti, parisa-
sampatti, vatthusampatti, nāttisampatti, and anusāvanasampatti.
Of these characteristics, there exist means of attesting the validity
of vatthusampatti and nāttisampatti, owing respectively to the
ability of a candidate for the pure form of the upasampadā ordi-
nation to fulfil the conditions of the former, and to the accessibility
of qualified ācariyas, who could recite the Kammavācā with
correct intonation. But, by what criterion can I ascertain the non-
existence of simāsampatti and parisaampatti?"

The King, in repeatedly investigating and considering the ruling
of the Vinaya as regards the consecration of a simā, which would
be in conformity with the intention of the Blessed One as inter-
preted by the authors of atthakathās, tikās, and pakaranas, con-
sulted both the spirit and the letter of the following works, con-
trolling the atthakathā by means of the pāli, the tikā by means
of the atthakathā, and the pakarana by one another, and, at the
same time, collating what was gone before with what came after:—
the Vinayapāli; the Vinayatthakathā; the Vinayaṭīkā called the
Sāratthadīpanī; the Vinayaṭīkā called the Vimativinodāni; the
*Vinayaṭīkā written by Vajirabuddhithera; the Mātikatthakathā
called the Kankhāvitaranī together with its tikā; the Vinayavinie-
chayapakarana together with its tikā; the Vinayasangahapaka-
ranā; the Simālankārapakarana; and the Simālankārasangaha.
To the King, who repeatedly investigated and repeatedly consid-
ered this question, the ruling of the Vinaya appeared to be thus:

"If it is desired to consecrate a simā on a selected site, whether
it be a pakatigāmakhetta or a visumgāmakhetta, whose boundaries
have been defined for the purpose of collecting revenue, and
which possesses the following characteristics, namely, that it is inaccessible to men and women; that it is favourable to the exercise of the four _iriyapathas_; that it is not a place subjected to noise; and that the usufructuary right, exercised in respect of it, is capable of supporting life;—the branches of trees, &c., connecting that _pakatigāmakhetta_ or _visungāmakhetta_ with other _gāmakhettas_ should be cut down; and a number of boundary-marks should be placed around the site selected for the consecration of the _simā_, should such _simā_ be a _mahāsimā_, whose extent is difficult to apprehend and whose form is not well defined. If, however, it is desired to consecrate a _khuddakasimā_, whose form is triangular, and whose extent is easy to apprehend, three boundary-marks should be placed. But if the form of the _simā_ to be consecrated is square or rectangular, four boundary-marks would suffice; and if the form is a polygon, the number of boundary-marks should be in proportion. The connecting branches of trees, &c., which are either within or without the boundary, should be cut down, and the extent of the _simā_ clearly defined. Of all the priests residing within or without the boundary of that _gāmakhetta_, those, who are worthy of the privilege, should be inducted within the _hatthapāsa_, and the declarations of assent of those, who are absent, should be received, the remaining priests being excluded from the _gāmakhetta_. For the purpose of guiding travelling priests, guards should be stationed all round the _gāmakhetta_; and, in order to notify the fact publicly, flags and streamers should be planted at various places; and the boundaries should be proclaimed three times by the sounding of drums, conch-shells, and other musical instruments. Eventually, the _simā_ should be consecrated by having the _Kammavācā_ read with proper intonation. The consecration of a _simā_, which is attended by such ceremonies, is inviolable and valid; and the _upasampadā_ ordination and other ceremonies, performed in such a _simā_, are likewise inviolable and valid.

"The characteristic of an equable rainy season is, that, during the four months of its continuance, an uninterrupted shower falls
once every half month, or every fifth day; that of a deficient rainy season is, that a shower falls after the lapse of a half month; and that of an excessive rainy season is, that the intervening period between one shower and another is less than five days, that is to say, rain falls every fourth, third, or second day, or every day (without interruption).

"If, during the four months of an equable rainy season, the under-robe of a bhikkhuni crossing a stream, at any place, whether it be a landing-place or not, is wetted to the extent of one or two finger-breadths, such a stream acquires the status of a nādi. If, during the four months of the rainy season, which is an equable one because of rain falling once every half-month, the under-robe of a bhikkhuni crossing a stream, at any place, is wetted, such a stream acquires the status of a mahānādi. If, during the four months of the rainy season, which is an equable one because of rain falling once every tenth day, the under-robe of a bhikkhuni crossing a stream, at any place, is wetted, such a stream acquires the status of a majjhimānādi. If, during the four months of the rainy season, which is an equable one because of rain falling once every fifth day, the under-robe of a bhikkhuni crossing a stream, at any place, is wetted, such a stream acquires the status of a khuddakanādi.

"If, during the four months of the rainy season, which is an equable one, the under-robe of a bhikkhuni crossing a stream, at any place, is wetted, but is not wetted, when the rainy season is a deficient one, it should not be declared that such a stream does not acquire the status of a nādi, because a deficient rainy season cannot be the criterion in determining its status. If, however, during the four months of the rainy season, which is an equable one, the under-robe of a bhikkhuni crossing a stream, at any place, is not wetted, but is wetted, when the rainy season is an excessive one, it should not be declared that such a stream acquires the status of a nādi, because an excessive rainy season can neither be the criterion in determining its status.

"A lake is of spontaneous origin. It is not excavated by any one, but is filled with water that flows from all round it. If,
during the four months of the rainy season, which is an equable one, there is, in a reservoir of such description, water sufficient for the purpose of drinking or ablution, such a lake acquires the status of a jātassara. If a lake, which satisfies such a condition, when the rainy season is an equable one, does not contain water sufficient for the purpose of drinking or ablution, when the rainy season is a deficient one, or during winter or summer, it should not be declared that such a lake does not acquire the status of a jātassara.

"If, during the four months of the rainy season, which is an equable one, a lake does not contain water sufficient for the purpose of drinking or ablution, but satisfies this condition, when the rainy season is an excessive one: such a lake does not acquire the status of a jātassara.

"This Rāmaṇādesa is a very rainy region, but how could one know that its rainy season is an excessive one? That the rainy season comprises four months is thus declared in the atthakathās:

"Yasmā hi vassānassa catūsu māsesu.' But, in this country of Rāmaṇādesa, the rainy season comprises six months. Because it is said that the characteristic of an equable rainy season is, that rain falls every fifth day, methinks that the characteristic of an excessive rainy season is, that rain falls every fourth, third, or second day, or every day (without interruption).

"In this country of Rāmaṇādesa, sometimes once every fourth, third, or second day, or every day (without interruption), sometimes once every seventh or tenth day, the rays of the sun are invisible, and the sky becomes cloudy and murky, and a continuous shower of rain falls. Therefore, it is established beyond doubt that the rainy season of Rāmaṇādesa is an excessive one.

"For the reasons stated above, in this country of Rāmaṇādesa, during the four months of an equable rainy season, when rain falls in the manner described, the under-robe of a bhikkhunī crossing a stream of such description, at any place, is wetted. On such a mahānadi an udakukkhapesimā may be consecrated, and the upasampadā ordination, performed in it, will be valid and inviolable.
"If, during the four months of an equable rainy season, when rain falls as described above, a lake of such description contains water sufficient for the purpose of drinking or ablution: on such a mahājatassara an udakukkhepasimā may be consecrated; and the upasampadā ordination, performed in it, will be valid and inviolable."

The following thoughts arose in the mind of Rāmādhipati, to whom the valid manner, in which a simā should be consecrated, had appeared, as described above:

"There are some theras, who, wishing to consecrate a simā on a gāmakhetta, carry out their object by inducing within the hatthapāsa the priests residing inside the boundary, but without effecting purification through the acts of inducing within the hatthapāsa, &c., all the priests residing on that gāmakhetta. The consecration of such a simā by the theras is invalid by reason of parisavipatti.

"If, in order to alienate the revenue of a selected place, whose boundaries have been defined for the purpose of collecting revenue, and which is situated on a pakati gāmakhetta, the boundaries are again defined, and the place itself is given away by the ruling authorities: such a place acquires the status of a visumgāmakhetta. The consecration of a baddhasimā is consummated at the conclusion of the recitation of the Kammavācā, and not merely by the proclamation of its boundaries. Therefore, the land referred to above, which is situated inside the boundary, does not acquire the status of a visumgāma, because of its perpetually forming a part and parcel of the gāmasimā; nor does the simā become a baddhasimā, because the lands, both inside and outside the boundary, constitute but one gāmasimā. If all the priests residing on that very gāmasimā, who are deserving of the privilege, are not inducted within the hatthapāsa; if the declarations of assent of those, who are entitled to send them, are not received; if those, who deserve exclusion, are not excluded; and, if only the priests residing within the boundary are inducted within the hatthapāsa: the consecration of the simā (attended by such ceremonies) is violable and not in
accordance with the law. The upasampadā ordination and other ceremonies, performed in such a simā, are void by reason of the invalidity of its consecration.

"There are also theras, who ask the ruling authorities to define the boundaries of some place selected by them, but which does not possess the characteristics of a gāma. Regarding that such a place is a visumgāmakhetta, they select a site on it, and consecrate a simā by inducting within the hatthopāsa only the priests residing at that place, and not all those residing on the whole of the pakatigāmakhetta. The consecration of the simā by these theras is void by reason of parisavipatti. Therefore, because of simāvipatti, the upasampadā ordination and other ceremonies, performed in such a simā, are invalid.

"There are also other theras, who, wishing to consecrate a simā on a gāmakhetta, do not cut down the branches of trees, &c., connecting that gāmakhetta with others, but carry out their object after effecting purification through the act of inducting within the hatthopāsa the priests residing on that gāmakhetta. By reason of parisavipatti, the consecration of the simā by these theras is invalid.

OBVERSE FACE OF THE SECOND STONE.

"As there is mutual junction between two buddhasimās, because of their being connected by the branches of trees, &c., so there is mutual junction between a buddhasimā and a gānasimā, or between two gānasimās, because of their being connected by the branches of trees, &c. By reason of simāvipatti, the upasampadā ordination and other ceremonies, performed in such a simā, are void.

"There are other theras, who perform the upasampadā ordination and other ceremonies in an udakukkhepasimā consecrated on rivers and lakes, that are devoid of their respective characteristics (judged by the conditions prevailing) in the exceedingly rainy region of Rāmaṇṇadesa. By reason of simāvipatti, the upasampadā ordination and other ceremonies, performed by these
theras, are void. In this exceedingly rainy region of Rāmanāñīadesa, during the four months of an equable rainy season, when rain falls in the manner indicated above, the under-robe of a bhikkhunī crossing a river, at any place, may not get wet (provided that the prevailing conditions are normal). But, owing to excessive rainfall in this country, the under-robe will get wet. Judging, therefore, by the wetting of the under-robe, when the rainy season is, as stated before, an equable one, how can it be correct to say that such a river acquires the status of a nadi? Again, during the four months of an equable rainy season, when rain falls in the manner indicated above, a lake may not contain water sufficient for the purpose of drinking or ablation (provided that the prevailing conditions are normal). But, owing to excessive rainfall in this country, during the four months of the rainy season, it will contain water sufficient for the purpose of drinking or ablation. Judging, therefore, by the sufficiency of water in such a lake for the purpose of drinking or ablation, when the rainy season is, as stated before, an equable one, how can it be correct to say that such a lake acquires the status of a jātassara?

"There are also some theras, who, desiring to consecrate a simā on a gāmakhetta, cut down the branches of trees, &c., connecting that gāmakhetta with others, and carry out their object by inducting within the hātthapāsa, &c., all the priests residing inside or outside the boundary of that gāmakhetta. But, whenever the upasampadā ordination and other ceremonies are performed in such a simā, the connecting branches of trees, &c., of that gāmasimā are not cut down. The upasampadā ordination and other ceremonies of these theras are, therefore, void by reason of parisavipatti, caused through the confusion (of boundaries) of such baddhasimā and gāmasimā. If, on the other hand, these theras perform the upasampadā ordination and other ceremonies in a valid baddhasimā or on a pakatigāmakhetta or visumgāmakhetta possessing the characteristics of a gāma, or on a mahanādi possessing the characteristics of a nadi, or on a jātassara possessing the characteristics of a jātassara, or on a samudda possessing
the characteristics of a *samudda*, they may constitute a Chapter; but the functions, performed by them, are void by reason of *parisavipatti*, caused through their having been ordained in a *simā*, whose consecration was invalid for the reasons indicated above, or on a *visungāmakhetta*, that does not possess the characteristics of a *gāma*, or on a *khuddakanadi*, that does not possess the characteristics of a *nadi*, or on a *khuddakajatassara*, that does not possess the characteristics of a *jatassara*.

Then King Rāmadhipati became aware of the existence of *simāvipatti* and *parisavipatti* of the *upasampadā* ordination and other ceremonies in Rāmaṇiadesa, and thought thus:

"The *simāvipatti* and *parisavipatti* of the *upasampadā* ordination and other ceremonies appear to me in the manner indicated above. Now, there are, in Rāmaṇiadesa and Hamsavatānagara, many priests, who are well-versed in the Tipitaka, learned, and able; and I am not sure whether the *simāvipatti* and *parisavipatti* of the *upasampadā* ordination and other ceremonies appear to them in the same manner. It is, perhaps, advisable that I should ask all of them to investigate the subject by the light of the interpretation, literal or otherwise, of the Vinayapitaka together with its *atthakathās* and *tikās*, to compare and collate the *atthakathās* with the Pāli texts, the *tikās* with the *atthakathās*, and what follows with what is gone before, and to give an authoritative ruling, based on the Vinaya, as to the valid manner of consecrating a *simā*." All the priests, who were well-versed in the Tipitaka, were accordingly asked to give an authoritative ruling, based on the Vinaya, as to the valid manner of consecrating a *simā*.

Then, in compliance with the request of King Rāmadhipati, all the priests, who were well-versed in the Tipitaka, investigated the subject by the light of the interpretation, literal or otherwise, of the Vinayapitaka together with its *atthakathās* and *tikās*, and, through repeated comparison and collation, perceived the existence of *simāvipatti* and *parisavipatti*, and communicated to the King the result of their enquiry as to the manner prescribed in the Vinaya.

The King said to himself: "The excellent compilers of *atthakathās* have declared that the Religion of Buddha will last 5,000
years; but alas! only 2,047 years have now passed away since the Enlightened One attained Buddhahood, and the Religion has become impure, tainted with heresy and corruption; and the upasampada ordination has also become invalid. This being the case, how can the Religion last till the end of 5,000 years?" The King again reflected thus: "Being aware of the impurity, heresy, and corruption, that have arisen in the Religion, methinks that, in order to ensure the continuance of the Religion to the end of the period of 5,000 years, it is essential that it should be purified by resuscitating the pure form of the upasampada ordination. However, if I do not exert myself and remain indifferent, I shall be guilty of not having intense love for, or faith in, the Blessed Fully Enlightened One, and of being devoid of respect and reverence for Him. It is, therefore, I think, expedient that the purification of the Religion should be effected by me. How shall I first call into existence the pure form of the upasampada ordination, and establish it in this country of Rāmaṇañadasa? There are men having faith, belonging to good families, and desirous of receiving such upasampada ordination. If, at my instance, they receive it, the Religion will become purified through the existence of a pure form of the upasampada ordination."

The following were the thoughts, that arose in the mind of King Rāmadhipati, who considered about the condition of the Religion:

"It is said that, in the 236th year that had elapsed since the attainment of Parinīvāna by the Fully Enlightened One, Mahāmahindāthera, who was sent by Moggaliputtatissamahāthera, went to Tambapannidīpa, and established the Religion. Devānampiyatissa, King of Sihaṇḍīpa, conceived a feeling of esteem and reverence for the therā, and founded the Mahāvihāra monastery. During the period of 218 years, that elapsed since the foundation of the Mahāvihāra, the Religion remained pure, and there was only one fraternity, namely, that of the residents of the Mahāvihāra. Then King Vattagāmanī-Abhaya conquered Dādhiya, King of the Damiḷas, and attained to kingship in Lankādīpa. After founding the Abhayagirivihāra monastery, this King was defeated by a
confederacy of seven Damila princes, and was obliged to fly the country and remain in hiding for fourteen years. (On his restoration) he invited a thera, called Mahätissa, who had afforded him assistance during his exile, and presented the monastery to him. This Mahätissathera, however, used to associate with lay people, and, for this very offence, had been expelled from the Mahāvihāra by the fraternity of that monastery. Thenceforward, the priests were divided into two sects, namely, that of the residents of the Mahāvihāra, and that of the residents of the Abhayagirivihāra.

"In the 357th year that had elapsed since the foundation of the Abhayagirivihāra monastery, a king, called Mahäsena, ruled over Lankädipa for 27 years. This King, in the course of his reign, founded the Jetavanavihāra monastery, and presented it to Tissathera, a resident of the Dakkhinavihāra, who associated with wicked people, and was of an intriguing and licentious character, but for whom he conceived a feeling of esteem and reverence. Thenceforward, the priests of the Jetavanavihāra monastery detached themselves from those of the Mahāvihāra and the Abhayagirivihāra monasteries, and thus arose the (third) sect of the residents of the Jetavanavihāra monastery.

"Thus, 600 years had not yet elapsed since the establishment of the Religion in Lankädipa, when the priests in that Island were divided into three divisions, and three sects were formed. Among these sects, that of the Mahāvihāra was extremely pure and orthodox; but the remaining two were neither pure nor orthodox. In course of time, however, in Lankädipa, the number of the orthodox priests gradually decreased, and their sect became weak, while the unorthodox priests continually received fresh accession of strength owing to increased numbers. These heretical sects did not conform to the rules of the Order, and were followers of evil practices. Owing to this circumstance, the Religion became impure, and tainted with heresy and corruption.

"In the 1472nd year that had elapsed since the establishment of the Religion in Lankädipa, the 1708th year that had elapsed since the attainment of Parinirvāna by the Master, and
the 18th year since the inauguration of Mahārājā Sirisanghabodhi-Parakkamabāhu as ruler of Lankādīpa, that King, by seeing the priests, who, though professing the Religion, did not conform to the rules of the Order, and followed evil practices, became aware of the existence of the impurity, heresy, and corruption, that had arisen in the Religion, and he thought thus:

"If such a one as I, knowing the existence of the impurity, heresy, and corruption, that have arisen in the Religion, do not exert myself and remain indifferent in the matter of effecting its purification, it will be said of me that my love for, or faith in, the Fully Enlightened One, and my respect and reverence for Him, are not intense. It is, perhaps, expedient that I should afford support to the Mahāvihāra fraternity, who are orthodox, whose conduct is in conformity with the rules of the Order, and whose superior is Mahākassapathera of Udumbaragiri; and that, as Asoka, King of Righteousness, with the assistance of Moggaliputtatissamahāthera, afforded support to the great fraternity of exceedingly pure and orthodox priests, who declared that the Fully Enlightened One was a Vibhajjavādi, and effected the purification of the Religion by commanding the expulsion from the Order of 60,000 impure and sinful priests, who declared that the Fully Enlightened One professed the doctrines of the Sassata and other schools, even so, should I purify the Religion by commanding the expulsion from the Order of the large number of impure, unorthodox, and sinful priests, who do not conform to the rules of the Order, and are followers of evil practices, and by constituting the sect of the residents of the Mahāvihāra, the only sect (in my kingdom)."

"The King acted accordingly, purified the Religion, and caused a covenant to be entered into by the priests. In after times, with a view to purify the Religion, Vijayabāhurājā and Parakkamabāhurājā caused (similar) covenants to be made.

"From that time up to the present day, there has been existing in Lankādīpa, a sect of priests, who are the spiritual successors of the fraternity of the Mahāvihāra, the exceedingly pure and
orthodox sect, whose members conformed, in a proper manner, to the rules of the Order.

"I shall, therefore, invite, in a respectful manner, learned and able priests to receive the extremely pure form of the upasampadā ordination in Lankādīpa, and to establish it in this country of Rāmaṇāṇadesa. By inducing men of good family, who have faith, and are desirous of taking orders, to receive it, and by thus calling into existence the pure form of the upasampadā ordination, the Religion will become purified and free from impurity, and will last to the end of the period of 5,000 years."

Accordingly, King Rāmadhipati invited the twenty-two theras, headed by Moggalāna, and addressed them thus: "Reverend Sirs, the upasampadā ordination of the priests in Rāmaṇāṇadesa now appears to us to be invalid. Therefore, how can the Religion, which is based on such invalid ordination, last to the end of 5,000 years? Reverend Sirs, from the establishment of the Religion in SihaZadīpa up to the present day, there has been existing in that Island an exceedingly pure sect of priests, who are the spiritual successors of the residents of the Mahāvihāra monastery. If, Reverend Sirs, you go to SihaZadīpa, and, after selecting out of the fraternity, whose members are the spiritual successors of the priests of the Mahāvihāra, a Chapter, who are pure and free from censure and reproach, receive at their hands the upasampadā ordination in the udakukkhepasimā consecrated on the Kalyāṇī river, where the Fully Enlightened One enjoyed a bath; and, if you make this form of the upasampadā ordination the seed of the Religion, as it were, plant it, and cause it to sprout forth by conferring such ordination on men of good family in this country of Rāmaṇāṇadesa, who have faith and are desirous of taking orders, the Religion will become pure and last till the end of 5,000 years.

"Reverend Sirs, by your going to SihaZadīpa, much merit and great advantages will accrue to you. Reverend Sirs, on your arrival in SihaZadīpa, an opportunity will be afforded you of adoring and making offerings to the Holy Tooth Relic, to the Bodhi
trees, headed by the one which was the Southern branch (of the tree at Buddha Gayā), to the Ratanacetiya and other shrines, and to the Cetiya of the Holy Foot-print of the Blessed One on the top of the Samantakūṭa hill. Therefore, Reverend Sirs, your great accumulation of merit will increase. For the reasons stated above, I beseech of you the favour of going to Sihaladipa.”

To this the theras replied: “Mahārāja, your excellent request is, indeed, in conformity with the law, because it is actuated by a desire to promote the interests of the Religion. The visit to Sihaladipa will increase our great accumulation of merit. We, therefore, grant you the favour, and will visit Sihaladipa.” Saying thus, the theras gave a promise.

On receiving the reply of the theras, the King directed the preparation of the following articles to serve as offerings to the Holy Tooth Relic: a stone alms-bowl, embellished with sapphires of great value, and having for its cover a pyramidal covering made of gold weighing 50 phalas; an alms-bowl, with stand and cover complete, made of gold weighing 60 phalas; a golden vase weighing 30 phalas; a duodecagonal betel-box made of gold weighing 30 phalas; a golden relic-receptacle weighing 33 phalas, and constructed in the shape of a cetiya; a relic-receptacle made of crystal; a relic-receptacle, embellished with pieces of glass resembling masāragalla gems; and golden flowers.

For the purpose of offering to the Ratanacetiya and other shrines, to the Holy Foot-print, and to the twenty-two Bodhi trees, the following articles were prepared: 85 canopies of various colours; 50 large, gilt, waxen candles; and the same number of small, gilt, waxen candles.

For presenting to the mahātheras of Sihaladipa the following articles were prepared: 40 boxes containing cotton cloth of delicate texture; 20 silk and cotton upper robes of various colours, namely, red, yellow, motley, and white colour; 20 betel-boxes, of motley colour, manufactured in Haribhuñja; four stone pitchers; eight painted pitchers manufactured in Cinadesa; and 20 fans manufactured in the same country.
Rāmadhipatirājā, the Lord of Rāmaṇādesa, and of the White Elephant, sent respectful greeting to Their Reverences the mahā-theras of Sihaladipa, and thus addressed them by letter:

"Reverend Sirs, for the purpose of adoring the Holy Tooth and other Relics, I have sent priests with offerings. Vouchsafe to afford them assistance in making such offerings. With the twenty-two theras and their disciples, I have sent Citradūta and Rāmadūta together with their attendants. Vouchsafe, Venerable Ones, to afford them such assistance as they may require in seeing and adoring the Holy Tooth Relic and making offerings to it. After seeing and adoring the Holy Tooth Relic, and making offerings to it, the twenty-two theras and their disciples will proceed to elect from among the fraternity, who are the spiritual successors of the residents of the Mahāvihāra monastery, a Chapter of priests, who are free from censure and reproach, and will receive at their hands the upasampadā ordination in the udakukkhepasimā consecrated on the Kalyāṇī river, where the Blessed One had enjoyed a bath. May it please the Venerable Ones to afford them assistance also in this matter?" Thus was prepared a letter addressed to the mahātheras of Sihaladipa.

The following articles were prepared for presentation to Bhūvanekabāhu, King of Sihaladipa: two sapphires valued at 200 phalas of silver; two rubies valued at 430 phalas; four pieces of variegated Cina cloth of great value for making long mantles, which would cover the wearer from neck to foot; three pieces of thick, embroidered, Cina cloth, of white and dark blue, or ash colour; two pieces of plain, thick, Cina cloth, of white and dark blue, or ash colour; one piece of plain, white, thick, Cina cloth; two pieces of green, thick, embroidered, Cina cloth; one piece of plain, green, thick, Cina cloth; two pieces of plain, black, Cina cloth; one piece of yellow, thick, embroidered, Cina cloth; one piece of red, thin, embroidered, Cina cloth, of delicate texture; one piece of thin, embroidered, Cina cloth, of delicate texture, and of white and dark blue, or ash colour: in all, 20 pieces of Cina cloth; the same number of variegated silk cloths called
“Pavitti;” and 200 mats wrapped up in leather cases. The letter addressed to Bhūvanekabāhu, King of Sīhaladipa, was in import similar to that addressed to the mahātheras of that Island, and was inscribed on a tablet of gold.

Having thus prepared everything that was necessary, the King presented the twenty-two theras with the following articles:—

44 boxes of fine cotton cloth for making the ticivara robes;
22 carpets made of the wool of Marammadesa;
22 variegated leathern rugs;
22 variegated Haribhūṇja betel-boxes, with covers;
and many other articles required for food and for medicinal purposes on the voyage.

The twenty-two priests, who were the disciples of the theras, were each presented with a piece of cloth called “Katiputta,” and a thick, embroidered, carpet manufactured in Marammadesa.

The twenty-two theras and their disciples were consigned to the care of the two emissaries, Citradūta and Rāmadūta, into whose hands were likewise delivered the above-mentioned offerings intended for the Holy Relics, the letter and presents for the mahātheras of Sīhaladipa, and the letter inscribed on a tablet of gold and presents for Bhūvanekabāhu, King of that Island. Two hundred phalas of gold were given to the emissaries for the purpose of providing the twenty-two theras and their disciples with the ‘four requisites,’ should any mishap, such as scarcity of food, arise.

The eleven theras, headed by Moggalānathera, together with their disciples, were embarked in the same ship as Rāmadūta, while the remaining eleven theras, headed by Mahāsīvalithera, together with their disciples, were embarked in the same ship as Citradūta.

**REVERSE FACE OF THE SECOND STONE.**

The ship, in which Rāmadūta embarked, left the mouth of the Yoga river on Sunday, the 11th day of the dark half of the month Māgha 837, Sakkarāj, and went out to sea.
The ship, in which Citradūta embarked, however, left the mouth of the same river on Monday, the 12th day of the dark half of the same month, and going out to sea, reached, through skilful navigation, the port of Kalambu on the 8th day of the dark half of the month Phagguna.

When Bhūvanekabāhu, King of Sīhaladīpa, heard the news (of the arrival of the ship), he, on the new-moon uposatha day of the month Phagguna, directed that a welcome be accorded to the eleven theras and Citradūta. He was exceedingly delighted when he had heard the letter read out, which was inscribed on a tablet of gold, and brought by Citradūta, and which was sent by Rāmadhipatimahārājā, who was replete with faith and many other good qualities, and who, being a descendant of the Lords of White Elephants, was himself the Lord of a White Elephant, which was possessed of all the characteristics (of such animals), and whose colour was very much whiter than that of a conchshell, the *Jasminum multiflorum*, the white-lily, or the autumnal moon. The King (of Sīhaladīpa), having exchanged the compliments of friendship and civility with the theras and Citradūta, arose from his seat, and, with his own hands, offered them betel-leaf with camphor. He likewise had arrangements made for the entertainment of the theras and Citradūta.

On the following day, Citradūta delivered to the mahātheras of Sīhaladīpa the letter and the presents sent by Rāmadhipatimahārājā; and the mahātheras saying: "Whatsoever is pleasing to Rāmadhipatimahārājā, that will we perform," gave a promise.

The eleven theras, who embarked in the same ship as Citradūta, perceiving the non-arrival of their brethren, who embarked in the same ship as Rāmadūta, reflected: "With the permission of the King of Sīhaladīpa, we shall remain in this Island of Lankadipa, awaiting the arrival of these theras." They accordingly asked permission from the King, and remained there awaiting the arrival of the theras, who embarked in the same ship as Rāmadūta.

Meanwhile, the ship in which Rāmadūta embarked, missed the route to Anurādhapura, and, meeting with adverse winds, perform-
ed a difficult voyage; and it was not till Sunday, the 9th day of the moon-lit half of the month Citra, that she reached Valligāma.

Now, at Valligāma, resided a Sinhalese minister, called Garavi, who had rebelled against the King. At the time of the arrival of the ship, the younger brother of the King of Sihaladipa had proceeded by ship to the same village, accompanied by many other ships conveying armed men, in order to fight the rebel minister. The latter was stricken with terror, and, being unable to defend himself, fled the village and sought refuge in a forest. The village having fallen into his hands, the King's brother took up his residence there. The soldiers of the rebel minister remained in hiding at various places between Valligāma and Jaya-vaddhananagara, and were a source of danger to the people, who passed by that way. Owing to this circumstance, the King's brother withheld permission from the theras and Rāmadūta, who were desirous of going to Jayavaddhananagara. However, on the second day of the dark half of the first of the two months of Āsaḷha 838, Sakkarāj, permission was obtained and the theras and Rāmadūta left Valligāma. After passing five days on the journey, they arrived at Jayavaddhananagara on the 8th day.

When Bhūvanekabāhu, King of Sihaladipa, heard about the arrival of the theras and Rāmadūta, he directed that a welcome be accorded to them. After he had heard read out the letter of Rāmadhipatimahārājā, inscribed on a tablet of gold, which was brought by Rāmadūta, he was delighted, and, in the manner indicated above, exchanged with the theras and Rāmadūta the compliments of friendship and civility, and had arrangements made for their entertainment.

On the following day, Rāmadūta delivered to the mahātheras of Sihaladīpa the letter and presents sent by the King, who was the Lord of Hamsavatinagara; and all the mahātheras gave a promise to Rāmadūta similar to that given by them to Citradūta.

After a month had elapsed from that date, the theras, who embarked in the same ship as Citradūta, visited Anurādhapura, and adored the Ratanacetiya, Maricivatticetiya, Thūpārāmacetiya,
Abhayagiricetiya, Silācetiya, Jetavanacetiya, and the Mahābodhi tree, which was the Southern branch (of the tree at Buddha Gayā), and saw the Lohapāsāda. They likewise, to the extent of their ability, removed grass, creepers, and shrubbery found growing in the court-yards of the various cetiyas, and cleaned their walls. After fulfilling such religious duties as were performed subsequent to making offerings, they returned and arrived at Jayavaddhana-nagara.

The Sinhalese King now thought that the time had arrived for him to exhibit the Holy Tooth Relic for the adoration of all the theras, who had come by the two ships. On Sunday, the 1st day of the dark half of the second month Ṭaṣsa, and the day on which vassa residence was entered upon, he had the whole of the tower containing the receptacle of the Holy Tooth Relic decorated, had a canopy of cloth put up, and had an offering made of scents, lights, incense, and flowers. The mahātheras of Sihaladipa were set apart on one side, while the twenty-two theras and their disciples, who had come by the two ships, together with Citradūta and Rāmadūta, were invited to be present. The Holy Tooth Relic, contained in a golden receptacle, was brought out in order that the twenty-two theras, and Citradūta, and Rāmadūta might see and adore it, and make offerings to it. Then the Sinhalese King, calling to mind the letter of Rāmādhipatirājā, had the Holy Tooth Relic deposited in the golden relic-receptacle sent by the latter, and had a white umbrella placed over it. The golden vessel containing the Relic, the golden vase, and the golden duodecagonal betel-box were deposited together, and shown to the twenty-two theras, and Citradūta, and Rāmadūta.

"Reverend Sirs, and Citradūta, and Rāmadūta, may it please you to let me know the purport of the letter of the Lord of the White Elephant?" asked the Sinhalese King, who, saying to himself: "Whatsoever may be the purport of the letter of the Lord of the White Elephant, I shall act accordingly," issued commands to the Sinhalese ministers and directed the construction of a bridge of boats on the Kalyānī river, where the Blessed One had enjoyed
a bath. A tower and a canopy of cloth were erected on the bridge, and various kinds of hanging awnings were likewise put up. Vidāgamamahāthera was requested to elect from among the fraternity of priests, who were the spiritual successors of the residents of the Mahāvihāra monastery, a Chapter, who were free from censure and reproach; and he accordingly elected a Chapter of twenty-four priests such as Dhammakittimahāthera, Vanaratanamahāthera, Pañcaparivenavāsi-Mangalathera, and Sīhalarājayuvarājācariyathera. Having thus had a bridge of boats constructed, and a Chapter of priests elected, the King invited the twenty-four ordaining priests, headed by Dhammakittimahāthera, on Wednesday, the 11th day of the dark half of the month of second Asaṭha, and had them conducted to the bridge of boats, and had the forty-four priests of Rāmaṇīadesa ordained by them. In conformity with the custom followed by the Sinhalese mahātheras of old, whenever priests from foreign countries were ordained, the forty-four priests of Rāmaṇīadesa were first established in the condition of laymen, and then admitted to the Order as sāmanerases through the act of Vanaratanamahāthera, who presented them with yellow robes, and accepted their profession of faith in the 'Three Refuges.'

On the night of Wednesday, five theras, namely, Moggalānathera, Kumārakassapathera, Mahāsīvalithera, Sāriputtathera, and Nāvasāgarathera, were ordained in the presence of the Chapter of the twenty-four priests, Dhammakittimahāthera and Pañcaparivenavāsi-Mangalathera being respectively the upajjhāya and ācariya. On the night of Thursday, the 12th, ten theras, namely, Sumanathera, Kassapathera, Nandathera, Rāhulathera, Buddhavamsathera, Sumangalathera, Khujjanandathera, Somuttarathera, Gunasāgarathera, and Dhammarakkhitathera, were ordained, Vanaratanamahāthera and Pañcaparivenavāsi-Mangalathera being respectively the upajjhāya and ācariya. In the course of the day on Friday, the 13th, seven theras, namely, Cūlasumangalathera, Javanapaññathera, Cūlakassapathera, Cūlasīvalithera, Manisāra-
thera, Dhammarājikathera, and Candanasārathera, were ordained, Vanaratanamahāthera and Pañcaparivenavāsi-Mangalathera being respectively the upajjhāya and acariya. On Saturday, the 14th, the twenty-two young priests, who were the disciples of the theras, were ordained, Pañcaparivenavāsi-Mangalathera and Siha-larājayuvarājācariyathera being respectively the upajjhāya and acariya.

When the twenty-two theras of Rāmaṇādesa had been ordained, the Sinhalese King invited them to a meal, at the end of which, he presented each of them with the following articles: three yellow robes; a curtain and a canopy manufactured in the country of Gocarati; a leathern mat painted in variegated colours; a fan shaped like a palmyra-fan, but made of ivory, carved by a skilful turner; and a betel-box. Then the Sinhalese King said: “Reverend Sirs, you will return to Jambudīpa and maintain the Religion in splendour in Hamsavatipura. If, Reverend Sirs, I present you with any other gifts, no reputation would accrue to me, because such gifts are subject to speedy decay and dissolution. Therefore, I shall now confer titles on you. If, Reverend Sirs, this is done, such titles would last throughout your life-time.” So saying, he conferred on the eleven theras who embarked in the same ship as Rāmadūta, namely, Moggalanathera, Kumāra-kassapathera, Ānasāgarathera, Buddhavamsathera, Nandathera, Rāhulathera, Sumangalathera, Dhammarakkhitathera, Cūlasumangalathera, Kassapathera, and Manisārathera, the following titles respectively: Sirisanghabodhisāmi, Kittisirimeghasāmi, Parakkamabhūtasāmi, Buddhaghosasāmi, Sihaladipavisuddhasāmi, Gunaratanadharasāmi, Jīnalankārasāmi, Ratanamālīsāmi, Sad-dhammatejasāmi, Dhammarāmasāmi, and Bhūvanekabāhūsāmi. On the eleven theras, who embarked in the same ship as Citradūta, namely, Mahāsivalithera, Sāriputtathera, Sumanathera, Cūla-kassapathera, Cūlanandathera, Somuttarathera, Guzasāgarathera, Javanapaññāthera, Cūlasīvalithera, Dhammarājikathera; and Candanasārathera, the following titles were respectively conferred: Tilokagurusāmi, Sirivanaratanasāmi, Mangalatherasāmi,
Kalyāṇītīssasāmi, Candanagirisāmi, Siridantadhātusāmi, Vana-
vāsitīssasāmi, Ratanālankārasāmi, Mahādevasāmi, Udumbaragiri-
sāmi, and Cūlābhayatīssasāmi.

The eleven theras, who embarked in the same ship as Rāma-
dūta, together with the latter, left Jayavaddhananagāra and re-
turned to Valligāma. The eleven theras, who embarked in the same ship as Citradūta, however, returned to Jayavaddhananagāra, after adoring the Padavaḷaṇacaketiya, called the Siripāḍa, which is situated on the top of the Samantakūṭa hill.

The eleven theras, who had returned to Valligāma, embarked on Wednesday, the second day of the moon-lit half of the month Bhadda, and returning home, arrived at the mouth of the Yoga river on Thursday, the second day of the dark half of the same month.

When Rāmadhipatirājā received the tidings that the theras, who embarked in the same ship as Rāmadūta, had arrived at the mouth of the Yoga river, he bethought himself: "Considering that these theras visited Sīhaladīpa at my solicitation, and that they are the inaugurators of the upasampadā ordination, it would not be proper to send any of my officials to welcome them. It would, indeed, be appropriate that I should myself welcome them on my return from Tigumpanagāra, where, on the Mahāpa-
vāraṇā day, which falls on the full-moon day of Assayuja, I shall present the cetiya containing the Hair Relics of the Fully Enlight-
ened One, obtained during His life-time, with a large bell made of brass, weighing 3,000 tulas." Agreeably with this thought, he wrote a letter saying: "As I am visiting Tigumpanagāra, may it please the Venerable Ones to remain in that town?" And, after making arrangements for their entertainment, he had them dis-
embarked from their sea-going vessel and conveyed to Tigum-
panagāra in river-boats.

Meanwhile, the eleven theras, who embarked in the same ship as Citradūta, missed the appointed time favourable for returning to Rāmaṇāṇadesa, because the Sinhalese King had said to them: "Re-
verend Sirs, it is my desire to send an emissary to Rāmadhipati-
mahārāja, the Lord of the White Elephant, with presents including a religious gift in the shape of an image of the Holy Tooth Relic, embellished with a topaz and a diamond, valued at a hundred phalas, which were constantly worn by my father, Parak-kamabāhumahārāja. When the vessel, now being fitted out for my emissary, is ready, an opportunity will be afforded to her of sailing in the company of your ship. May it please Your Reverences to postpone your departure till then?" The eleven theras, and Citradūta, therefore, waited for the emissary of the Sinhalese King, and anchored their ship at the port of Kalambu. Meanwhile, a violent wind, called 'Paradha,' arose and sank in the sea the large sea-going vessel, in which passengers had already embarked. When the Sinhalese King received the intelligence that Citradūta's ship had foundered in the sea, he said thus to the theras, and Citradūta: "If you have no ship, you might embark in the same ship as my emissary, and return home." Accordingly, the theras, and Citradūta, together with his attendants, embarked in the same ship as the emissary of the Sinhalese King, and left the port of Kalambu.

Sailing out to mid-ocean, the ship continued her course through the Straits of Silla, which lies between Sīhaladīpa and Jambudīpa. After three nights had elapsed since the ship left the port of Kalambu, she was wrecked by a violent storm, and, immersed in sea-water, she remained fast between the jutting peaks of rocks. All the passengers, realizing their inability to extricate the ship from amidst the rocks, collected all the timber and bamboos that happened to be in her, and, constructing a raft of them, and embarking on it, crossed to the coast of Jambudīpa, which was close by.

Having lost the presents, the emissary of the Sinhalese King returned to Sīhaladīpa. The theras, and Citradūta, however, travelled on foot to Nāgapattana, and there visited the site of the Padarikārāma monastery, and worshipped the image of Buddha in a cave, constructed by command of the Maharājā of Cinadesa on the spot, on the sea-shore, where the Holy Tooth Relic was deposited in the course of its transit to Lankādīpa in the charge of Dandaku-
māra and Hemamālā, who were husband and wife. Thence they travelled on to the port of Nāvutapattana. At this port resided Mālimparakāya and Pacchāliya, two intendants of the port, who annually sent two ships for trading purposes (to Rāmaññadesa). In doing so, they sent presents for Rāmadhipatimahārājā, and thus, because of their having exchanged with him the compliments of friendship and civility, they conceived feelings of great respect and honour for him. Owing to this circumstance, they provided the theras with food, clothing, and residence, and treated them with much reverence. Citradūta was likewise provided with clothing, food, and lodgings. The intendants of the port then said: "Reverend Sirs, when our ships start from this port, may it please you to embark in them in order to be once more near the Lord of the White Elephant?" Accordingly, the four theras, namely, Tilokaguruthera, Ratanālankārathera, Mahādevathera, and Cūḷabhayatissathera, and their four disciples resided with them. The remaining seven theras, however, saying: "We shall embark, together with the seven priests, in a ship at Komālapattana," went and resided at that port.

On Wednesday, the fourth day of the moon-lit half of the month Visākhā 839, Sakkarāj, the three theras, namely, Tilokaguruthera, Ratanālankārathera, and Mahādevathera, embarked in the ship belonging to Mālimparakāya, while Cūḷabhayatissathera embarked in the ship belonging to Pacchāliya, and they left Nāvutapattana. Of these theras, the three, who embarked in the same ship, reached the mouth of the river, which takes its source in the Nāgarāsi mountain, on Friday, the 12th day of the dark half of the month Visākhā, and arrived at Kusimanagara on Tuesday, the 1st day of the moon-lit half of the month Jettha. Cūḷabhayatissathera, however, arrived at Hamsavatinagara on Tuesday, the 13th day of the moon-lit half of the month Āṣaṭha.

Of the seven theras, who, together with the seven priests, went and resided at Komālapattana, Mangalathera, accompanied by his own attendant priest, as well as by those of Vanaratana-thera, and Siridantadhātuthera, embarked in a ship, commanded
by Binda, and left Komālapattana on Wednesday, the new-moon day of the month Bhadda 841, Sakkarāj. They reached the mouth of the river, which takes its source in the Nāgarāsi mountain, on Friday, the 1st day of the moon-lit half of the month Kattika, and, touching at Kusimanagara on Monday, the 11th, eventually arrived at Hamsavatīnagara on Friday, the 14th day of the dark half of the month Kattika.

The remaining six theras and the four young priests had been dead as they were unable to deviate the consequences of demerit and the course of the law of mortality, to which all living beings are subject. Alas! "Whatever is material is subject to change and dissolution."

**OBVERSE FACE OF THE THIRD STONE.**

On Thursday, the 8th day of the moon-lit half of the month Assayuja 838, Sakkarāj, Rāmadhipatimahārājā, with the object of presenting a great bell to the Kesadhatucetiya, embarked on a barge surmounted by a golden spire, and, escorted by a number of boats, headed by golden boats such as the ‘Indavimāna,’ proceeded to Tigumpanagara. On Tuesday, the 13th day of the moon-lit half of the month Assayuja, the day of his arrival at Tigumpanagara, he invited the eleven theras, who embarked in the same ship as Rāmadūta, and served them with various kinds of delicious food. He likewise presented each of them with two couples of cloths for their ticivara robes, and, having exchanged with them the customary compliments of friendship and civility, commanded that their residence be shown to them.

Rāmadhipatimahārājā had grand festivals held for three days; and on Thursday, the day of Mahāpavāranā, the great bell was conveyed to the quadrangle of the Kesadhatucetiya, in order that it might be presented to it. On Friday, the 1st day (after the day of Mahāpavāranā), offerings were made to the priests residing in Tigumpanagara, and the King commanded that largess be given to paupers, way-farers, and beggars. On Sunday, the 3rd day (of the dark half of the same month), eleven boats were adorned in a reverent
manner, and ministers were sent to escort the theras. Having thus made preparations for escorting the theras, Rāmadhipatirāja left Tigumpanagāra on the morning of Monday, the 4th day, and, reaching, in due course, Hamsavatīnagāra on Friday, the 8th day, entered the bejewelled Palace, which was his home. The theras, however, halted a day at a ferry near the Mahābuddharūpa; and on Sunday, the 10th day, ministers were sent with many boats appropriately adorned, with various kinds of flags and streamers flying, and with the sounding of gongs and many other kinds of musical instruments, to wait upon the theras, who, on their arrival, were ushered into the Palace.

When the theras had entered the Royal Palace, called the 'Ratanamandira,' they presented Rāmadhipatimahārāja with the following articles:—a casket containing sandal-wood powder, with which the Holy Tooth Relic was besmeared; an image of the Holy Tooth Relic; some branches, leaves, and seeds of the Bodhi tree; a treatise giving an account of the purification of the Religion effected by Sirisanghabodhi-Parakkamabāhumahārāja, Vijayabāhumahārāja, and Parakkamabāhumahārāja; a treatise setting forth the covenants entered into, at the solicitation of the said Kings, by the priesthood for the observance of the Order; a letter sent by the Sinhalese theras, and a book recording the covenants entered into by them; a book of gāthās written by Vanaratanamahāthera; and a letter from the Sinhalese King, Bhūvanekabāhu. Rāmadhipatimahārāja accorded a gracious greeting to the eleven theras, and commanded his ministers to escort each of them to his monastery with many flags and streamers flying, and with the sounding of gongs and many other kinds of musical instruments.

Then the following thoughts arose in the mind of Rāmadhipatimahārāja: “These eleven theras visited Sihaladīpa, and have now returned bringing from thence the pure form of the upasampadā ordination. In this city of Hamsavati, there does not exist any pure buddhasimā, or any mahānādi possessing the characteristics of a nādi, or any mahājātassara possessing the characteristics of a jātassara, or any gāmakhetta whose purification
can easily be effected. Where can these theras perform such ecclesiastical ceremonies as uposatha or upasampada ordination?

“Surely, it is proper that I should cause a search made for a small gāmakhetta, that can easily be guarded, and there have a baddhasimā properly consecrated by these theras. If this is done, they will be in a position to perform, in that simā, such ecclesiastical ceremonies as uposatha or upasampada ordination.” Rāmādhipatirājā accordingly sent his attendants to search for a gāmakhetta answering such description. During the course of their search, the King’s attendants found on the skirts of a forest to the west of a mahācetiya, called Mudhava, a gāmakhetta belonging to the Minister Narasūra, which was small and could easily be guarded; and they reported accordingly to the King. Rāmādhipatirājā personally inspected the site, and considered that it was a gāmakhetta, which could easily be guarded, and was an appropriate spot for the consecration of a simā. The ground of a selected place on that land was cleared of jungle, the site of the proposed simā was marked out, and a house was built in the middle of that site. The inside and outside of that house as well as the site of the proposed simā, and a selected place, outside that site, were smeared with cow-dung. Then a fencing was erected enclosing the whole place on its four sides, and four openings with doors were constructed. In order to obviate the junction of that gāmakhetta with others around it, the means of connection, such as the branches of trees, &c., both on the ground below, and in the air above, were cut down, and a small trench, about a span in depth and the same in width, was dug. Not far from the site of the proposed simā, and on its west side, a monastery, a refectory, a lavatory, and a privy were constructed for the use of the eleven theras, who were to perform the ecclesiastical ceremony; and they were invited to take up their residence in that monastery.

Rāmādhipatirājā again reflected: “The eleven theras, and the eleven young priests, who are their disciples, have returned from Sihaladipa after receiving there the exceedingly pure form of the
upasampadā ordination. It would, however, be as well that I should enquire as to whether these theras and their disciples are free from censure and reproach. Should any of them be not free from censure and reproach, their exclusion, in spite of their having received the exceedingly pure form of the upasampadā ordination, from the Chapter of priests appointed to consecrate the simā, would be pleasing to us; because a simā constitutes the basis of the Religion, and also because the inclusion of priests, who are not free from censure and reproach, though they have received the pure form of the upasampadā ordination, in the Chapter consecrating a simā, would, in after times, afford matter for objection to the enemies of the Religion.

Accordingly, the King sent learned men to institute enquiries. On enquiry it was found that, previous to their receiving the Sinhalese form of the upasampadā ordination, one therā and four young priests were not free from a measure of censure and reproach, which was not of a grave character, but only of a trivial nature; and the matter was reported to the King. Rāmadhipatirāja was, however, determined to maintain the Religion in extreme purity, and excluded (from the Chapter) the therā, together with his disciple, as well as the four young priests, who, before receiving the pure form of the upasampadā ordination, were not free from a measure of censure and reproach, which was not of a grave character, but only of a trivial nature. The King then resolved that the remaining ten theras and the six young priests, who had received the exceedingly pure form of the upasampadā ordination, and were free from the smallest measure of censure and reproach, were qualified to constitute a Chapter for the consecration of the simā.

When the time approached for the consecration of the simā, of these theras, Gunaratana, on the plea of illness, returned to his own monastery accompanied by his pupil and remained there. Therefore, the nine theras, namely, Sirisanghabodhisāmi, Kittisirimeghasāmi, Parakkamabāhusāmi, Buddhaghosāsāmi, Jinalankārasāmi, Ratanamālisāmi, Saddhammatejasāmi, Sudhammā-
rāmasāmi, and Bhūvanekabāhusāmi, and their disciples, the five young priests, namely, Sangharakkhita, Dhammavilāsa, Uttara, Uttama, and Dhammasāra,—in all, fourteen priests—took up their residence in the monastery built on the west side of the site of the proposed simā.

Then the King, who was desirous of having a simā consecrated, came to the following conclusion: "If, at a place, where priests desire to consecrate a simā, there does not exist an ancient simā, the simā consecrated, at that place, is valid; but, if otherwise, the new simā is null and void, because of the doubtful defect of the junction and overlapping of simās. Therefore, it is only by the desecration of the ancient simā at that place, that the validity of the new simā to be consecrated, can be secured. For this reason; previous to the consecration of a simā, the ceremony of desecrating the simā (which may probably exist on the site), should be performed." The King accordingly had preparations made for performing the ceremony of desecrating the (existing) simā in accordance with the procedure expressly laid down in the āṭṭhakathā.

"Priests, an avippavāsasimā may thus be desecrated by means of the ticivara." There are certain conditions to be observed by a priest desecrating a simā. The following are the conditions. Standing on a khandasimā, a mahāsimā, called avippavāsasimā, should not be desecrated; and similarly, standing on a mahāsimā, called avippavāsasimā, a khandasimā should not be desecrated. It is only when standing on a khandasimā that another khandasimā may be desecrated; and the same rule applies mutatis mutandis to the other class of simā. A simā is desecrated for two reasons, namely, (i) in order to make a mahāsimā of one, which is originally a khuddakasimā, with a view that its area may be extended; (ii) in order to make a khuddakasimā of one, which is originally a mahāsimā, with a view that sites for monasteries may be granted to others. If, at the place of desecration, the existence of both khandasimā and mahāsimā, called avippavāsasimā, is known, a simā may be desecrated or consecrated. If, however, the exist-
ence of a khandasimā is known, but not that of a mahāsimā, called avippavāsasimā, a simā may be desecrated or consecrated. If, on the other hand, the existence of a mahāsimā, called avippavāsasimā, is known, but not that of a khandasimā, it is only by standing on such places as the premises of a cetiya, a bodhi tree, or an uposatha hall, which are undoubtedly outside (the limits of an avippavāsasimā), that a simā may be desecrated; but by no means can it be consecrated. If, however, a simā is consecrated, there will be junction of simās, and a vihārasimā will be transformed into an avihārasimā. Therefore, the ceremony of desecration should not be performed.

If the existence of both kinds of simās is unknown, neither desecration nor consecration should be effected. A simā is invalidated by means of the Kammavācā, or through the declension of the Religion, or because those, who do not know a simā, are incompetent to recite the Kammavācā. Therefore, desecration should not be effected. Because it is said that it is only when (the different classes of simās) are well-known, that desecration or consecration may be effected, priests desiring to desecrate a simā, and who are aware of either the existence of an ancient simā or its extent, may, by stationing there duly qualified priests, desecrate an ancient simā or consecrate a new one. The interpretation appears to be that, if the extent of an ancient simā is unknown, that simā cannot be desecrated, nor can a new one be consecrated.

But the Vimativinodani says: “There are some theras, who, in the case of such vihārasimās, would convene a Chapter of five or six priests, would station them in a continuous row on places, which are each about the size of a bedstead, and whose distances are determined by the fall, all round, of stones thrown first, from the extremity of the vihārasimā, and then, towards the inside and outside of its limits, and would successively desecrate an avippavāsasimā, and a samānasamevāsakasimā. If either a khandasimā or a mahāsimā exists on that vihāra, the priests standing, as they do, in the midst of the simās, would, from a maṅcat-thāna, certainly desecrate that simā, and the gānasimā would re-
main. In this matter, it is not essential to know the simā or its extent. But it is necessary for the reciters of the Kammavācā to say: 'We shall desecrate the inside of a simā', (and to act accordingly).

"It is stated in the atthakathā that those, who are aware of the existence of a khandasimā, but not that of an avippavāsasimā, are qualified to effect both desecration and consecration, and that thus, although the extent of a mahāsimā is unknown, desecration may be effected. On the authority of this statement, they say that, at any selected spot on the remaining gāmasimā, it is appropriate to consecrate the two kinds of simas and to perform the upasampada ordination and such other ceremonies. This dictum appears to be correct; but it should be accepted after due enquiry." The interpretation of these theras, therefore, appears to be correct. With regard, however, to the desecration of a simā with an ordinary, but not a great, amount of exertion, by those, to whom the performance of the ceremony is difficult, because of their not knowing the existence of an ancient simā or its extent, it is said in the atthakathā: "If both classes (of simā) are not known, the simā should not be desecrated or consecrated." This dictum does not, however, contemplate to indicate that, although the existence of the simā to be desecrated may not be known, if great exertion is put forth that simā will not be desecrated.

If, at a place, where a new simā is desired to be consecrated, the existence of an ancient simā, or its extent, is unknown; if, at selected spots within and without the places suitable for the fixing of the boundary-marks of the new simā to be consecrated, allotments of space each measuring about four or five cubits in length are marked out in rows or groups; and, if duly qualified priests station themselves in the said continuous rows of the allotments of space, and effect the desecration of a simā: how can there be no desecration of the existing ancient simā at that place, and how can only the gāmasimā be not left? The King, therefore, had the ceremony of desecrating a simā performed in the following manner:—
On the inside of the places, suitable for fixing the boundary marks of the new simā to be consecrated, allotments of space of five cubits each in length and the same in breadth were marked out, and allotments of similar dimensions were marked out also on the outside; and, by means of a line drawn with lime or chalk, rectangular spaces in rows were marked out. Then the nine theras and the five young priests were invited, and the ceremony of desecrating a simā was performed in the manner described below. The said fourteen priests stationed themselves in the first rectangular space of the first row of the allotments of space, and read seven times the Kammavācā for desecrating a simā at seven different spots; then stationing themselves successively at each of the remaining rectangular spaces in the first row, they continued reciting the Kammavācā till the last rectangular space was reached. Again, beginning with the last rectangular space in the second row, they stationed themselves successively in a reverse order till the first rectangular space in the second row was reached, and read the Kammavācā. Thus, in the manner described above, the Kammavācā was read at every rectangular space in each of the two rows, in a forward order in the first, and in a reverse order in the second. When the number of rectangular spaces had been exhausted, the ceremony of desecrating a simā was concluded. It should be borne in mind that this ceremony was concluded on Saturday, the 7th day of the moon-lit half of the month Migasira.

On the 8th day, Rāmādhipatrījā, in order to have the ceremony of consecrating a simā performed, visited the place in the morning, and had the preliminary arrangements carried out in the following manner:—

On the outside of the site selected for consecrating the simā, and facing the four quarters, four boundary-marks were fixed; and in order to bring into prominence the advantage derived from fixing the boundary-marks in a form other than that of a four-sided figure, each of the additional four boundary-marks was placed at the end of a line drawn from the middle of the line joining each of the two corners facing the four quarters. Within the space thus enclosed by the eight boundary-stones, a rope was stretched,
and along it a line was drawn on the ground. As the sima was to be consecrated within the line, and, as it was desirable to make manifest the limit of its site, a small trench, a span in depth and the same in width, was dug outside that line. In order to obviate junction with other gamakhettas, both inside and outside the limit of the boundary-stones, such means of connection as the branches of trees were cut down. The small trench was smeared with mud, and some water was placed in it. The eight boundary-stones were beautified with gilding and vermilion, and were wrapped up in red and white cloth. By way of showing honour to the Blessed One, near the boundary-stones, umbrellas, banners, lamps, incense, and flowers were offered; water-pots, whose mouths were covered and adorned with kumuda flowers, were placed; and other offerings such as of cloth were made.

The preliminary arrangements connected with the consecration of the sima having thus been carried out, the nine theras and the five young priests were invited, and the eight boundary-marks in the eight quarters, commencing with the one in the East quarter, were successively proclaimed. The proclamation was continued till the first boundary-mark, which had previously been proclaimed, was reached. In this manner the boundary-marks were proclaimed three times.

On the following morning, flags and streamers were planted at various places around the gamakhetta belonging to the Minister Narasūra; drums, conch-shells, and other musical instruments were sounded; and the guards, mounted men, and swift messengers, who had been stationed for the purpose of stopping the progress of travelling priests, and of causing other priests residing on that gamakhetta to be speedily excluded from it, were sent out to patrol all round it. It was only when the absence of other priests on that gamakhetta had been reported, that the Kammavacā relating to the consecration of a sima was read seven times with proper intonation, and that the ceremony of consecration was concluded. At the conclusion of the ceremony, gongs and other musical instruments were sounded three times, and the populace were commanded to raise a shout of acclamation. In commemo-
ration of the consecration of this simā by the priests, who had received their upasampadā ordination in the udakukhkhepasimā situated on the Kalyāṇī river, it received the appellation of 'Kalyāṇī-simā.'

Previous to the consecration of the Kalyāṇī-simā, and also since the return of the theras from Sihaladipa after receiving their upasampadā ordination there, the leading priests, who were imbued with faith, learned, and able, had approached Rāmaḍhipatirājā and said to him thus: "Mahārāja, it is, indeed, an anomaly that we, who have received both the pabbajjā and upasampadā forms of ordination of the Religion of Buddha, and practised all the precepts that have been enacted, should find our upasampadā ordination to be impure. We desire, Mahārāja, to receive the upasampadā ordination at the hands of these theras, and thus shall our ordination become pure." To this Rāmaḍhipatirājā thus replied: "Reverend Sirs, if any leading priests, who are replete with faith, should, after investigating the ruling of the Vinaya, that is in conformity with the intention of the Blessed One, find that their upasampadā ordination is impure, and should desire to receive the pure form of the upasampadā ordination at the hands of the theras, who have returned home after receiving such ordination at the hands of the fraternity, who are the spiritual successors of the extremely orthodox Mahāvihāra sect, I am not in a position to say to them: 'Do receive it,' or to prevent them by saying: 'Do not receive it.' On the other hand, if the leading priests should, after investigating the ruling of the Vinaya, that is in conformity with the intention of the Blessed One, find that their upasampadā ordination is pure, and should not desire to receive at the hands of these theras the form of the upasampadā ordination, that has been handed down by the ordained priests of Sihaladipa, I would not venture to urge them by saying: 'Do receive it.' The ruling of the Vinaya should, indeed, be the guiding principle. Do you investigate the Dhamma well."

Then Rāmaḍhipatirājā thought thus:

"The office of upajjhāya is the basis of both the pabbajjā and the upasampadā forms of ordination; and it is decreed by the Blessed
One that such office should be conferred only on qualified priests, who, by reason of their having been ten years in orders, have acquired the status of a therā. But these therās received their upasampadā ordination this year only; and not one of them is, therefore, qualified for the office of upajjhāya. Whence can we get such an upajjhāya? He, indeed, is qualified for the office of upajjhāya, who has returned home, after receiving the pure form of the upasampadā ordination at the hands of the fraternity, who are the spiritual successors of the Mahāvihāra sect. After appointing such a one as upajjhāya, all the leading priests, who are desirous of receiving the form of the upasampadā ordination, that has been handed down by the spiritual successors of the ordained priests of Sihaladīpa, will be afforded an opportunity of receiving such ordination at the hands of these therās, who have returned from that Island.” Accordingly, the King commanded that a search be made for such a priest. Then Parakkamabāhusāmithera said: “Mahārāja, there is a therā called Suvannasobhana. He received his upasampadā ordination at the hands of the fraternity, who are the spiritual successors of the Mahāvihāra sect. He is, indeed, qualified for the office of upajjhāya. Mahārāja, he is a solitary dweller in the forest, an observer of dhūtangaś, has few desires, is easily satisfied, and austere in his mode of living, eschews all evil through an innate feeling of shame, is repentant of his sins, an observer of the precepts, and is learned and competent.” The King sent messengers to invite Suvannasobhanathera, and asked him: “Reverend Sir, when you visited Sihaladīpa, in which simā were you ordained, and what was the strength of the Chapter that ordained you? Who was your upajjhāya, and who your kammavācācariya? How many years have elapsed since you received your upasampadā ordination in Sihaladīpa?”

Suvannasobhanathera replied thus to the King: “Mahārāja, in the udakukkhapasiṃā situated on a mahājetassara, called Kumbu, and at the hands of a Chapter composed of innumerable priests, with Vanaratanamahāthera, ex-Mahāsangharāja, as my upajjhāya, and with Vijayabāhu-Sangharāja, who was formerly known as Rāhulabhaddathera, as my kammavācācariya, I received
my upasampadā ordination. Since then twenty-six years have passed away." The King was extremely delighted, and invited the theras to assume the office of upajjhāya in respect of the priests desiring to receive the upasampadā ordination. The theras then said: "Mahārāja, the theras of old, in whom human passion was extinct, disregarded their own interest in effecting the purification of the Religion in foreign countries. Mahārāja, I will follow in the footsteps of these holy men, and even like them, will purify the Religion." So saying, he gave a promise to the King.

**REVERSE FACE OF THE THIRD STONE.**

Immediately after the consecration of the simā, the priests, who had faith, were learned and able, and who, being aware of the impurity of their previous upasampadā ordination, were desirous of receiving the form of ordination, that had been handed down through a succession of the ordained priests of Sihaladīpa, approached the King and renewed their former request. Having approached the King, they said: "Mahārāja, now that a simā has been consecrated in a valid manner, and that a mahāthera, who is qualified for the office of upajjhāya, has been appointed, we are prepared to receive the Sinhalese form of the upasampadā ordination."

On the morning of Monday, the 9th day of the moon-lit half of the month Migasira, the King visited the Kalyāṇī-simā accompanied by the leading priests. The nine theras, together with the five young priests, and Suvaṇnasobhanathera, who was qualified for the office of upajjhāya, were invited and seated in the Kalyāṇī-simā. Setting aside the leading priests, who were desirous of receiving the Sinhalese form of the upasampadā ordination, the King approached the theras, who had visited Sihaladīpa, and having approached them, said to them thus: "Reverend Sirs, these leading priests are desirous of receiving, at your hands, the Sinhalese form of the upasampadā ordination. Vouchsafe, Reverend Sirs, to confer such ordination on them."

To this the theras replied: "Mahārāja, we were sent by you to Sihaladīpa, where we received the pure form of the upasampadā
ordination at the hands of the fraternity, who are the spiritual successors of the Mahāvihāra sect. Mahārāja, previous to our receiving such ordination at their hands, the mahātheras of Sīhaladīpa addressed us thus: 'Reverend brethren, this is the custom of the Sinhalese mahātheras of old. Previous to the conferment of the upasampadā ordination on priests, who have come from foreign countries, they are directed to make a confession that they have become laymen, to doff their priestly robe, to suffer themselves to be established in the condition of laymen by accepting the gift of a white garb, and again, to become sāmaneras by receiving the pabbajjā ordination, by accepting a gift of the priestly robe, and by professing openly their faith in the 'Three Refuges.' (It is only when all these stages have been passed through, that they are permitted) to receive the upasampadā ordination in their capacity as sāmaneras. It might be asked: What is the reason of such procedure? Reverend brethren, the priests, who came to this country with the conviction that their previous upasampadā ordination was impure, but that the Sinhalese form of it was pure, being imbued with faith, received fresh upasampadā ordination. Reverend brethren, these priests would subsequently attach themselves to others, who might have been their own disciples, and, being dissatisfied with their condition, would, disregarding the time that had elapsed since their new ordination, reckon their status from the date of their old one. This is not approved by us: hence the custom described above. Therefore, if you, who are replete with faith, desire to receive the pure form of the upasampadā ordination, do you act in accordance with the custom of the mahātheras of Sīhaladīpa. If you comply, we shall confer the upasampadā ordination on you; but if you do not, by reason of not being in accordance with custom, we shall be unable to confer such ordination on you.' It was only when we had conformed ourselves to the custom of the mahātheras of Sīhaladīpa, that they conferred the upasampadā ordination on us.'

Then the large number of leading priests said: "Reverend Sirs, since you yourselves received the pure form of the upasampadā
ordination only after conforming to the custom of the mahā-theras of Sīhaladīpa, even in this wise, do we, who are replete with faith, desire to receive it. Therefore, we are prepared to receive the pure form of the upasampadā ordination after conforming ourselves to the custom of the mahātheras of Sīhaladīpa."

The theras, who had returned from Sīhaladīpa, being thus in concord with all the leading priests, the latter, headed by Dhammakittithera, were eventually treated in accordance with the custom of the mahātheras of Sīhaladīpa, and the upasampadā ordination was conferred on them, with Suvannasobhanathera as uppajjhāya, and with the nine theras, who had returned from Sīhaladīpa, as ācariyas, the Kammapāca being read by two of these theras in turn.

On Monday, the 9th day of the moon-lit half of the month Migasīra, which was the 1st day of the conferment of the upasampadā ordination, Ramādhhipatirājā was present in person, and directed the preparation of a bounteous supply of food and various kinds of drinks suitable for consumption before or after noon, for the use of the theras, who conducted the ordination ceremony, of the leading priests, who had been ordained, and of other leading priests, who were candidates for the ordination. For the purpose of eliciting the acclamation of 'Sādhu' at the conclusion of each conferment of the upasampadā ordination, drums, conch-shells, and other musical instruments were sounded. Scribes skilled in worldly lore, and innumerable nobles and learned men were appointed to note the number of priests that had received the upasampadā ordination. And, in order that the ceremony might be performed at night, many lamps were provided. It was near sunset when the King returned to his palace.

The number of leading priests, who received the upasampadā ordination during the five days, namely, from the 9th to the 13th, was 245. On Saturday, the 14th day, the King sent the following invitation to the 245 leading theras, who had received their upasampadā ordination: "To-morrow, which is a Sunday, and the full-moon uposatha day of the month Migasīra, may the Venerable Ones be pleased to perform uposatha in the Kalyāṇī-simā in
the company of the fifteen theras, who conducted the upasampada ordination ceremony? It is our desire to serve the Venerable Ones with food, and to present them with other 'requisites' at the conclusion of the uposatha, and to derive feelings of piety from such an act." On the morning of the uposatha day, the King, surrounded by a large concourse of people, went to the Kalyani-simā, and, having ordered the provision of seats and of water for washing the feet, awaited the arrival of the newly-ordained theras and the fifteen conductors of the upasampada ordination ceremony. All the theras assembled together, and performed uposatha in the Kalyani-simā. At the conclusion of the uposatha ceremony, the King served all of them with a bounteous supply of various kinds of hard and soft food, and with different kinds of betel-leaf, &c., and bhesajja. The following articles were then presented to each of the theras: two couples of cotton cloths of delicate texture for making ticivara robes; a betel-box with cover, areca-nuts, nut-crackers, &c.; a palmyra fan; an umbrella made of the leaf of the wild date-palm (Phœnix Sylvestris); and an alms-bowl with cover and stand.

In compliance with the wish of all the priests, the King conferred the title of "Kalyanitissamahathera" on Suvannasobhanathera.

Thenceforward, the King permanently stationed, in the neighbourhood of the Kalyani-simā, nobles and learned men for the purpose of serving with food, and furnishing the 'requisites' to the ten theras, headed by Kalyanitissamahathera, who, together with the five young priests, conducted the upasampada ordination ceremony, as well as to the leading priests, who had received their upasampada ordination in the Kalyani-simā, and to the numerous priests who presented themselves for ordination. There were likewise stationed numerous scribes charged with the duty of recording the number of priests ordained; and musicians to sound the drum, conch-shell, and other instruments for the purpose of eliciting the acclamation of 'Sadhu' at the conclusion of each reading of the Kammavacā relating to the upasampada ordination.
The ten theras, who conducted the ordination ceremony, the 245 leading priests, who had received such ordination, and the numerous priests, who were their disciples, conferred, day after day, without interruption, the Sinhalese form of the upasampadā ordination on other leading priests, who came and expressed a desire to receive it.

Rāmadhipatirājā, of his own accord, and with the approbation of the whole Order, despatched the following message to all the priests residing in Rāmaṇādesa:—

"Venerable Ones, there may be men, who, though wishing to receive the pabbajjā ordination, are branded criminals, or notorious robber-chiefs, or escaped prisoners, or offenders against the Government, or old and decrepit, or stricken with severe illness, or deficient in the members of the body in that they have cut or rudimentary hands, &c., or are hump-backed, or dwarfish, or lame, or have crooked limbs, or are, in short, persons, whose presence vitiates the parisā. If people of such description are admitted into the Order, all those, who may see them, will imitate, or laugh at, their deformity, or revile them; and the sight of such men will not be capable of inspiring one with feelings of piety or reverence. Vouchsafe, Venerable Ones, not to admit, with effect, from to-day, such men into the Order.

"There may be men, living under your instruction, who desire to receive the upasampadā ordination. Vouchsafe, Venerable Ones, not to confer on them such ordination, at your own locality, without the previous sanction of Rāmadhipatirājā or the leading theras of Hamsavatipura. Should, Venerable Ones, you disregard this our command, and conduct the upasampadā ordination ceremony at your own locality, we shall inflict punishment on the parents of the candidates for such ordination, their relatives, or their lay supporters.

"There are sinful priests, who practise medicine; and others, who devote their time to the art of numbers, carpentry, or the manufacture of ivory articles, or who declare the happy or unhappy lot of Governors, nobles, and the common people, by
examining their horoscopes, or by reading the omens and dreams, that may have appeared to them.

"There are some priests, who not only make such declarations, but also procure their livelihood, like laymen addicted to the acquisition of material wealth, by means of painting, carpentry, the manufacture of ivory articles, turnery, the making of idols, and such other vocations. In short, they follow such unbecoming professions, and obtain their means of livelihood.

"There are priests, who visit cotton-fields and preach the Dhamma with long intonation, and trade in cotton, which they may receive as offerings.

"There are priests, who visit fields of hill-rice, rice, barley, &c., and preach the Dhamma, and trade in grain, which they may receive as offerings.

"There are priests, who visit fields of capsicum and preach the Dhamma, and trade in capsicum, which they may receive as offerings.

"There are priests, who trade in many other ways.

"There are priests, who, contrary to the rules of the Order, associate with such laymen as gamesters, rouës, drunkards, men who obtain their means of living by robbery, or who are in the service of the King, or with other men and women.

"All these are sinful priests. Do not, Venerable Ones, permit these sinful priests to take up their permanent residence under your protection.

"But there are also other priests, who are replete with faith, who observe the rules prescribed for the Order, whose conduct is good, and who are devoted to the study of the Tipitaka together with its commentaries, &c. Do, Venerable Ones, permit such priests to take up their permanent residence under your protection.

"If, Venerable Ones, laymen, who are replete with faith and are of good family, desire to receive the pabbajjā ordination at
your hands, they should be taught calligraphy, and after they have acquired a knowledge of the proper intonation of the letters, they should be instructed in the confession of faith in the 'Three Refuges,' and taught the precepts; and eventually, Venerable Ones, do you confer the pabbajja ordination on them.

"If there are sāmaneras, who have completed their twentieth year, and are desirous of receiving the upasampadā ordination, they should be taught a brief summary of the catupārisuddhisilā, that are observed by priests, who have received the upasampadā ordination, namely, pātimokkhasamvarasīla, indriyasamvarasīla, ațvapārisuddhisīla, and paccayasannissitasīla. They should further be instructed both in the letter and spirit of the Bhikkhupātimokkha and the Khuddasikkha, from beginning to end, and be directed to learn by heart the ritual of confession and the catuṇpaccayapaṭacamkkhanī. Do you ultimately report your action to Rāmādhipatirājā as well as to the leading priests residing in Hamsavatīpura. Then Rāmādhipatirājā will furnish these candidates with the priestly 'requisites,' and have the upasampadā ordination conferred on them.

"Do, Venerable Ones, let all of them conform themselves to such conduct as is in accordance with the precepts prescribed by the Blessed One in the Vinaya.

"It was owing to the division of the priests of Rāmaṇṇadesa into different sects in former times, that such impurity, heresy, and corruption arose in the Religion. But now, through all the Venerable Ones being imbued with faith, they have received the Sinhalese form of the upasampadā ordination, that has been handed down by the spiritual successors of the Mahāvihāra sect. Whatever may be the mode of tonsure and of dress followed by the mahātheras of Sihaladīpa, let such practice be conformed to, and let there be a single sect."

Having sent the above message to the priests throughout the whole of Rāmaṇṇadesa, Rāmādhipatirājā communicated the following intimation to the priests, who were possessed of gold, silver,
and such other treasure, corn, elephants, horses, oxen, buffaloes, male and female slaves:

"Sirs, if you are really imbued with faith, you will endeavour to give up your gold, silver, and such other treasure, corn, elephants, horses, oxen, buffaloes, male and female slaves. Having done so, do you conform yourselves to such conduct as is in accordance with the precepts prescribed by the Blessed One. If you do not endeavour to follow this course, do you leave the Order according to your inclination."

Some of the priests, owing to their being imbued with faith, gave up all such possessions, and conformed themselves to such conduct as was in accordance with the precepts; while other theras did not endeavour to give up all their possessions, and they left the Order.

There were priests, who had flagrantly committed pārajika offences: these were requested to become laymen. There were others, whose commission of pārajika offences had not been proved, but whose reproachable and censurable conduct was difficult to be justified: these were asked to become laymen. There were sinful priests, who practised medicine, or the art of numbers, &c., as mentioned above; or who lived misdirected lives by following such vocations as painting, &c., as if they were laymen addicted to the acquisition of material wealth; or who traded in the gifts obtained by preaching the Dhamma; or who traded in many other ways: all these were commanded to become laymen.

It was in this manner that Rāmadhipatirāja purged the Religion of its impurities throughout the whole of Rāmaṇādesa, and created a single sect of the whole body of the Priesthood.

From the year 838, Sakkarāj, to the year 841, Sakkarāj, the priests throughout Rāmaṇādesa, who resided in towns and villages, as well as those who lived in the forest, continuously received the extremely pure form of the Sinhalese upasampadā ordination, that had been handed down by the spiritual successors of the Mahāvihāra sect.
The leading priests were 800 in number; and the young priests numbered 14,265; and the total of the numbers of both classes of priests was 15,065. At the conclusion of the upasampadā ordination ceremony of these 800 leading priests, the King presented each of them with the following articles: two couples of cotton cloths of delicate texture for making ticāvara robes; a betel-box, with a cover, containing betel leaves, areca-nuts, and a nut-cracker, together with a towel, &c.; an umbrella made of the leaves of the wild date-palm (Phenix Sylvestris); an alms-bowl, with a stand and cover; and a palmyra fan. Moreover, suitable ecclesiastical titles were conferred on all the leading priests.

Subsequently, in accordance with his previous promise, the King furnished 601 sāmaneras, who had mastered the catupārisuddhiśīla, studied the Pātimokkha and the Khuddasikkha, learnt by heart the ritual of confession and the paccavekkhāna, and completed their twentieth year, with alms-bowls, robes, and all other priestly 'requisites,' and commanded them to receive the upasampadā ordination in the Kalyāṇī-simā. Adding these newly-ordained priests, there were, at the time, in Rāmaṇadesa, 15,666 priests.

Rāmadhipatirājā, after he had purified the Religion of Buddha, expressed the hope that: "Now that this Religion of Buddha has been purged of the impure form of the upasampadā ordination, of sinful priests, and of priests, who are not free from censure and reproach, and that it has become cleansed, resplendent, and pure, may it last till the end of the period of 5,000 years!"

2. In former times, Asokadhammarājā, to whom incomparable majesty and might had accrued, out of love for the Religion, became agitated in mind at the sight of the impurities, that had arisen in it.

2. He solicited the assistance of Moggaliputtatissathera, and effected the purification of the Religion by expelling 60,000 sinful priests from the Order.

3. In Lankādipa, Parakkamabāhurājā, whose name began with Sirisanghabodhi, was the friend of the Religion of Buddha.
4. Seeing the impurities of the Religion, agitation arose in his mind, and he expelled numerous sinful priests, who held heretical doctrines.

5. He effected purification by sparing the single orthodox sect, whose members were the spiritual successors of the residents of the Mahāvihāra.

6. Subsequently, the purification of the Religion was again, in like manner, effected by other Kings as Vijayabāhu and Parakkama.

7. In times past, our Bodhisatta, while fulfilling the pāramīs, ruled over the celestial kingdom of Tidasālayasagga.

8. At that time, the Religion of Kassapa Buddha was in existence, and Ānandathera became Usinnara, and ruled over the kingdom of Bārānasipura.

9. Although he perceived the impurities, he remained indifferent, and did not effect the purification of the Religion. Then Śakra, the Lord of the devas, set aside his celestial bliss, and,

10. Accompanied by Mātali, who had assumed the form of a black dog, went to the King, called Usinnara, and inspired him with fear.

11. Having received a pledge for the purification of the Religion, and after admonishing him, Śakra returned to Tidasālaya.

12. Therefore, King Rāmadhipati, the Lord of Rāmaññadesa, following respectfully in the footsteps of the virtuous,

13. Purified the Religion with a view that it might last till the end of 5,000 years.

14. For having purified the Religion in the manner described above, I, Rāmadhipati, have acquired merit, which is as inexhaustible as Nirvāna, the state of purity and quiescence.

15. May the excellent Kings, who are imbued with intense faith, and who will reign after me in Hamsavatipura, always strive to purify the Religion, whenever they perceive that impurities have arisen in it!
16. Although the theras, headed by Majjhantikathera, in whom all passions were extinct, and who had performed their last deeds, took a delight in solitude, they set aside their bliss of Nirvāṇa,

17. And, in former times, exerted themselves in the interest of the Religion. Therefore, respectfully following in their footsteps,

18. May the priests of Hamsavatipura, who delight in their condition of purity, and are enthusiastic (in the cause of the Religion), purify, in after times, the Religion whenever they perceive any impurities in it!

19. If this is done, the beings, who are immersed in the whirlpool of the three forms of existence, will be enabled to cross (to the other shore), or to free themselves from the conditions of sin and suffering, or to attain the pure and excellent and supreme Buddhahood, which is embellished with the attributes of the wise and is the fruition of supreme exertion.

Here end the lithic inscriptions called Kalyāṇī.