

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

During the reign of Viraparakkamanarindasiha (1707-1739) the Buddhist order in Ceylon had become extinct, when the last monk, Hulamgamuve Jindāsa died in 1729<sup>1</sup>. At the instigation of the *sāmaṇera* Vālvitīye Saraṇaṅkara, the future *saṅgharāja*, the next king, Sirivijayarājasīha (1739-1747) tried to reestablish the *upasampadā* by inviting monks from abroad. As he learned from the Dutch that the Buddhist order was flourishing in South East Asia, he sent different missions there, among them one to Siam in 1745<sup>2</sup> asking for help in religious matters.

However, these attempts were not crowned by success, and the respective activities had to be renewed by his successor Kittisirirājasīha (1747-1781) in 1750<sup>3</sup>. He was more successful than his predecessor, for the king of Siam, Borommakot [Paramakoś] (1733-1758) now readily complied and sent in 1752 a group of monks, namely the *theras* Upāli, Ariyamuṇi, Mahānāma, who were renowned for their learning, and some junior *bhikkhus*. Thus an exchange of missions and letters was inaugurated<sup>4</sup>.

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

edition is based exclusively on Prince Damrong's text. For efforts to get access to the original, which has been kept at least up to 1935 in the Malvata Vihāra, in Kandy, when S. Paranavitana<sup>5</sup> received a set of photos containing this very letter, have failed so far. Still, there is hope to get hold of the original in future. Even now the importance of the document certainly justifies its publication.

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

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

Bangkok

Supaphan na Bangchang

#### NOTES

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

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

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

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

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

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

## SUMMARY OF THE LETTER

1. This letter was sent from the Aggasenāpati of Siam to the Aggasenāpati of Laṅkā.
2. The King of Laṅkā sent royal envoys to Siam with a model of Lord Buddha's Tooth Relic, a Buddha image, a royal letter and gifts for the King and the Crown Prince of Siam, a letter and offerings for the Saṅgharāja, and a letter and presents for the Aggasenāpati of Siam. The envoys came with the company of (Siamese) *bhikkhus* who returned (from Laṅkā) to Siam.
3. The envoys reached the mouth of the Chaophaya River in 1756.
4. When the Siamese ministers knew of the Laṅkan envoys' arrival, they told the King of it.
5. The King ordered a fleet of barges to meet the envoys and lead them from the mouth of the Chaophaya River. Along the River, the Siamese people joyously paid homage to the model of the Tooth Relic and the Buddha image.
6. The Aggasenāpati brought the model of the Tooth Relic and the Buddha image to Wat Parama-Buddhārāma near the Grand Palace and put the royal letters and gifts in a *maṇḍapa*.
7. The envoys had an audience with the King and presented him with the royal letter and gifts.
8. The King ordered the Siamese Aggasenāpati to write a letter in reply to the Laṅkan Aggasenāpati.
9. - 10. The letter from Laṅkā reported that Paramadhammikarāja (the King of Siam) had sent a Buddha image, a superb golden book, a royal letter, and presents, together with a company of *bhikkhus* to Laṅkā in 1752. Sirivaḍḍhanapurādhipati (the King of Laṅkā) celebrated the occasion by ordering a festival to be held. He also ordered a procession to convey the Buddha image and the superb golden book around the city. The Buddha image was kept near the *maṇḍapa* of the Tooth Relic. The Siamese *bhikkhus* stayed at Wat Pupphārāma. They set up *uposatha* boundaries in twenty places. Six hundred *sāmaṇeras* were ordained as *bhikkhus*, and three thousand young men were ordained as *sāmaṇeras*. These activities would help Buddhism in Laṅkā to last for 5,000 years. The King of Laṅkā had the Siamese *bhikkhus* well taken care of. He performed meritorious deeds as a dedication to the King of Siam. Later, he had a model of the Tooth Relic and a Buddha image made for the King of Siam.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

87. The King ordered such things.

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

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

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

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

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

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

### SUBHAKKHARAM

1. Tibhava- lokamakūṭa- uttamaparamamah' issara- varavaṅsa- auriyendra-nareन्द्रādhipat' indra-varottamakhattiya-jātirāja- varā- tulavipulagūṇa-gambhīravīraanantamahācakkavatt' issara-vararājā- dhirāja- nātha- nāyaka- tilakaloka- cudhānerāmaraniker'abhivanda- anantapūjita-mah'iddhinārāyan' uppattisadisātirekaanekacaturāṅga- bala- bahalaacalasureiyodita- amitatejā- ekādasaruddhaisseravara- parananāthaparapavitta-saṅghita- Devamahānagarapavaradvāravati- siriayuddhayamahātilakabhabanaberatanarājadhānīpurīramya- uttama- sāmī- siriuvanṇapāsāda- ratanavararājanidhi- kāñcanakuñjara- supatitanāgandre- gajendra- paduma- dantasetavāraṇanāg' indra- kerindraekadanta-sanimbamsadhara- aṭṭhadisa- nārāyana- dasabidha- rājadhamma-dharottamamahārājassa amaccesu Aggamahāsenādhipatinā mayā pavara-SiriLaṅkādiṭṭe rajjesirisampattessa Sirivaddhana- purādhivāsimahārājuttamassa amaccesu Aggamahāsenādhipatissa pesitaṃ subhakkharapavaravacanāṃ nāma.

2. Sirivaddhanapurirājā Siri- Ayuddhayā- mahānagarāṃ nivattanapavesan'atthāya siri-dantadhātuvalaṅṅjanāṃ maṇibuddha- rūpaṅ ca pavarabhikkhusaṅgaṅ ca nimantetvā maṅgalarājapannākā- rehi saddhiṃ rājasandesāṃ dutāmacce ca pesetvā Ekādasaruddha- issaraparamanāthaparapavittanārāyanadasabidharājadhammadharame- hojārasa ca Paramaorasādhirājassa ca datvā Saccabandhapabbate patiṭṭhitasiri-Buddhapādavalāṅṅjanassa pūjanabhaṅḍāni pūjāpetvā Varamunisirisāṅgharāj' issarapavaravisuddh' uttamabrahmacariya- mahantavidyāsudhātīlakatipitakadharavaradhammamahāṇṇavapaññānāya- katissaraparamācariyapavittasaṅghita-Siriratanamahādhatuārāmbhi- ranyasamaṇasamosaravaraśāṅghādhipatissa cīvar' ādiparikkhārehi saddhiṃ samaṇasandesāṃ Aggamahāsenādhipatissa vikappabhaṅḍehi saddhiṃ subhakkharaṅ ca edāsi.

3. Dūtānudūtesu Rājanadīmukhaṃ sampettesu ekūnasata-saṃvaccharadvisatādihikāni dvesaṃvaccharasahasāni atikkantāni ahesuṃ imasmiṃ musikasamvacchara-somavāra-āsaḥamaśa-kāḷapakka-pātipadadivase.

4. (Tad āha) Samuddapākāranagarā vutṭhena senāpatinā nagaraparamparāropitapaccakkhasandesapavuttiṃ sutvā Ekādasa-ruddhaissaraparamanāthaparamapavittanārāyanadesadhammadharamaho - lārasa sādaramahetā gāraven'uttamāṅgasirottamen' añjalim katvā tam etthaṃ ārocesim.

5. Ekādasaruddhaissaraparamanāthaparamapavittanārāyanadesa-bidharājadhammadharamahārājā Laṅkādi'pāgatasāsanapavuttiṃ sutvā surasīhanādevacanena rattakambalasanaddha-rattaparikkammachadana-maṇḍapapaṭimāṇḍitaṃ nānārājīvicittanāvam sajjāpetvā maṇibuddharūpaṇi ca siridantadhātuvalaṅjanāni ca pavarabhikkhusaṅghāni ca rājasandesaṇi ca maṅgalarājapannākāre ca yāva Rājanadīmukhaṃ pacougamanam kātum vivaḍḍhakosānusaṇepatiṃ āṇāpetvā nānāvidhena khādanīya-bhojanīyena gelaṅṅhe bhikkhusaṅgha-dūtānudūte posituṇi ca yoggabandhanīyamānaparivāranāvāya siridantadhātuvalaṅjana-maṇibuddharūpaṇi ca bhikkhusaṅghāni ca paramparānukammena pacougamanam kātum ca yāva Sattamocanārāmaṃ ola-nagaramahānagarādhīpatikammakāre āṇāpetvā hetṭhimanānāpadesa-mahārāṅgā dūtānudūtarājapannākārapesitapavarāthānam Sattamocanārāmaṃ sampattakāle yathāvussit' āvāse bhikkhusaṅgham vassāpetvā musikasamvacchara-sāvānamāsa-sasivāra-sunakkhatta-pavar'uttamasattamīthiyam pattaesa ratanakanakamayānānākāṅcānetārājīvicittapavaraśākanāvāyoggesu yuttasuvann' udakabhaṇḍaṇi ca sajjāpetvā ek'ekasākanāvāya siridantadhātuvalaṅjanam maṇibuddharūpaṃ rājasandesam mahādekkhiṇasaṅkhaṇi ca dv'Ekajayanāvāya samānasandesam subhakkharaṇi ca gāhāpetvā catūhi rājasīharūp'ādisattarūpanāvāhi rājapannākāram gāhāpetvā pacchā ca purato pādumulikāmaccānam anekasatasabbaparivāranāvāya dhaja-paṭāk'ādihi bhāṇḍapūjehi ca añṇehi nānābhāṇḍapūjenīyehi parivārapetvā. Samānabrāhmaṇā pi sabbe janā pi siridantadhātumaṇibuddharūpesu

pītisomanassa-jātā mahānadiyā ubhosu tīresu pañcalāj'ādīhi nānāpupphehi añṇehi sakkārasammānehi ca kamena yāva Mahāṅganatitthā nānāmahāpadesato rājasandesanimantanāthānāni pūjesum.

6. Nānāvicittasabbatanakanakamayamaṇḍapam kāretvā suvaṇṇarajatapaṭimāṇḍitachatta-dhaja-paṭāk'ādihi susajjita-gamanamaggaṃ yāva rāj'antepurā sampādetvā siridantadhātuvalaṅjanāni ca maṇibuddharūpaṇi ca rājasandesam gāhāpetvā chatta-dhaja-paṭāk'ādivarabhaṇḍadhāraṇamahājanehi bheri-saṅkha-paṇḍav'ādihi ca parivāretvā rāj'antepurasamīpe Paramabuddhārāme siridantadhātuvalaṅjanam maṇibuddharūpaṃ nimantetvā rājapavēṇiyā rājasandesapariyāya maṇḍape rājasandesaṇi ca maṅgalarājapannākāre ca samānasandesāni ca subhakkharaṇi ca ṭhapāpetvā anurūpaṭhāne dūtāmacce vassāpesi.

7. Tad anantaram sāvānamāsa-suriyavāra-sunakkhatta-pavar'uttamasukkapakkhe terasamīthiyam sampatte suvaṇṇaratanamahāpāsādātale nikkhamentassa amaccagaṇaparivutassa ākāse tāra-kaṅgāhi parivuttacandassa viya paṇṇāṭṭapavararāj'āsane nisinnassa Ekādasaruddhaissaraparamanāthaparamapavittanārāyanadesasabidharājadhammadharuttamamahārājassa santikam Sirivaddhanapurādhīpati-mahārājuttamena pesitadūtāmacce netvā tam mahatā gāravena siraśā vandāpetvā tees'eva sarājapannākāram rājasandesam dassesim.

8. Tam suvaṇṇapatte pākatasundararājaveccanam sutvā Paramadhammikamahārājā Sirivaddhanapurādhīpatimahārājuttame ulārapītisomanasso hutvā Sirivaddhanapurādhīpatimahārājuttamassa Laṅkādi'pasenāpatissa kiiccānukiiccam paṭiāroceṭum surasīhanādēna maṃ āṇāpesi.

9. Atha tayā pesitasubhakkheram nāma amhākam pākātam eva Paramadhammikamahārājēna maṅgalarājapannākārehi saddhiṃ navaratanacumbitanāgarattasuvanna-jalitebuddharūpaṇi ca suvaṇṇa-pothhakkadhammaṇi ca bhikkhusaṅghāni ca rājasandesaṇi ca niman-tetvā pesitamahānāvā dvisaḥassadvisatachanavuttisamvacchara-

vesākhamaṣa- sukkaṭṭakha- cātuddasiyaṃ sasivāre Sirivaddhana-  
laṅkādiṭṭe Tikonaṃālatitthaṃ sampāpuni.

10. So ca Sirivaddhanapurādhipatinā cakkaranapāṭi-  
lābhena cakkavattirañña viya pītisomanassena mahatussavena  
suvaṇṇabuddharūpañ ca suvaṇṇapothhakañ ca nagerapadakkhiṇaṃ  
kāretvā taṃ buddharūpaṃ Dantadhātumaṇḍirasamāpe vadḍhetvā  
rājamaṇḍir'āsanne susajjitamaṇḍepe dhammapothhakaṃ tḥapetvā  
Pupphārāmaṇḍihāre bhikkhusaṅghaṃ vasaṇṇapetvā kulaputte ovadetvā  
saṅghakammaṇi kātumaṃ vīsetiyaṃ tḥānesu baddhasīmaṃ bandhāpetvā  
bhikkhubhāve chasatasāmaṇerakulaputte upasampādetvā sāmaṇe-  
bhāve tisahasakulaputte pabbājetvā; Paramadhammarājatejasa  
Sirilaṅkādiṭṭe yāva pañcavaṣaṣasahasasāsanasa paripunnakātabba-  
bhāvañ ca; bhikkhūnaṃ Sirilaṅkādiṭṭesampattakāle Sirilaṅkā-  
dhipatimahārājuttamena Pupphārāmaṇḍihāre bhikkhusaṅghaṃ vasaṇ-  
petvā tassa'eva samaṇasārūpe catupaccaye datvā karuṇāvega-  
samussāhitamaṇasaṇa s'ābādhaṃ bhikkhusaṅghaṃ anuviloketvā pūjā-  
sakkāreṇa siridantadhātu-śālasacetiyathānapūjana'ādinānakusalāni  
katvā; Paramadhammarājādhirājassa rājakusalaṃ dinnabhāvañ ca;  
Sirivaddhanapurādhipatimahārājuttamassa maṇimayabuddharūpaṃ  
kāretvā sugandhajāte cunnacandanathāne siridantadhātuvalaṅḍjanaṃ  
kāretvā taṃ suvaṇṇarajatamaṇānāratanakhacite maṇḍepe tḥapetvā  
dūtānūdūteṇa niyamānaṃ taṃ tassa'eva dinnabhāvañ ca.

11. Tasmim rājasandese pakāṭapiyavacanaṃ sutvā Pavara-  
paramadhammarājādhirājā uḷārapītisomanasso hutvā antepura-  
samāpe pavara - Paramabhuddhāreṇa siridantadhātuvalaṅḍjanañ ca  
maṇibuddharūpañ ca tḥapetvā pūjāsakkāreṇa kudaṇḍamaṇikāñcāna-  
yuttamaṇānavaratanacumbitarājāvatiyakhacitt' ādike nānāratanā-  
cumbite sarājike suvaṇṇabhājane bahubhaṇḍepūjāni tḥapāpetvā  
dakkhiṇa-vāmapavaramunisiriSaṅgharājāñ ca gāmaṇāsī-araññāvaṣi-  
rājagaṇañ ca nīmantetvā iti- pi- so- Bhagavādibuddhamantaṃ  
sajjhāpetvā tesam sasūpabyañjana-nānāpaṇītakāhānīyabhojanīyaṃ  
parivisitvā dūtāmacce netvā puññakotṭhāsa' atthāya bhikkhu-  
saṅghānaṃ vattapaṭivattaṃ kāretvā tesam eva tīcīvaṇ'ādīdānaṃ

datvā ādāseyuttajalitamaḍhusiṭṭhadīpeṇa dakkhiṇaṃ kāretvā mahā-  
saṅghadakkhiṇ'ādīpeñcāngaturiyehi siridantadhātuvalaṅḍjana-maṇi-  
buddharūpaṇaṃ sakkārasammaṇaṃ datvā sakkārasammānapariyosāne  
tidivārettiṃ nānāmahatussavena ca nānāpupphagayāhi ca dantadhātu-  
buddharūpaṃ pūjetvā tidivasam suvaṇṇarajatapaṭimaṇḍitakappa-  
rakkhena dānaṃ datvā aggamahāsenāpati- anusenāpātīhi saha  
mahāsevadassen'atthaṃ Laṅkādiṭṭepadūtāmacce ānyāpetvā yathā tehi  
upalikkhitam viya tesam nānārasasampannakāhānīyabhojanīyaṃ datvā  
Sirivaddhanapurādhipatinā Laṅkādiṭṭe kataṃ viya dantadhātu-buddha-  
rūpaṇaṃ pūjāsakkārakusalaṅḍhāsañ ca tad aññaṃ mayā pubbe  
n'āropitadātābbayuttakaṃ nānakusalañ ca anumodāpetum sumanaṣā  
kusalam adāsi.

12. Ath'assa Sirivaddhanapurādhipatimahārājuttamassa  
saddhāsampannaṣa Siri-Ayuddhayāmahāpurecetiyaṭhāne Saccabandha-  
pabbete paṭiṭṭhitasiribuddhapādāvalaṅḍjenassa pūjāsakkārabhaṇḍāni  
pūjetvā dinnabhāvañ ca sutvā Ekādeserathāsaṇaraparamaṇātha-  
paramadhammikaṃmahārājā Laṅkādiṭṭepamahārājuttamassa rājakusalaṃ  
thotetvā buddhapādāvalaṅḍjenassa pūjetukāmehi Laṅkādiṭṭepadūtā-  
maccehi saha rājāmacce Laṅkādiṭṭepamahārājuttamena saddhā-  
sampannaṇa peṣitapūjābhāṇḍāni gāhāpetvā yathāmanorathena  
kusalaṃ anumodātūti rājakusalaṅḍhāsaṃ adāsi.

13. Atha Siriratanamahādhatvārāmaṇāyakaṣa Saṅgharājī-  
uttamassa pūjetum tayaṃ tēcīvaṇ'ādīsamaṇapaṇṇākārehi saddhiṃ  
samaṇasandesapeṣitabhāvañ ca itvā' haṃ saṅghakammakāreke  
mahāmacce Teyyalokamaṇḍire sathitavara-Saṅgharājāssa vanditum  
dūtānūdūte ānyāpetvā sabbapaṇṇākāraṃ dāpeṣiṃ.

14. Ath'assa Paramaśādhiraṅḍhāsa maṅgalarājapaṇṇākāre  
Laṅkādiṭṭepato peṣitadādāpanabhāvaṃ itvā te tassa'eva sādareṇa  
datvā Paramaśādhiraṅḍhāsa "Sirivaddhanapurādhipatimahārājuttamo  
Laṅkādiṭṭe Sammasambuddhesāsaṇaṃ thāvaraṃ kattukāmo. Idāni  
Laṅkādiṭṭe ativiya virocitaṃ pubbakālasamaṃ Buddhasāsaṇaṃ  
SiriLaṅkādiṭṭepiteṣa manorathānūrūpaṃ ahoṣi" ti ativiya  
somanassaṇa vuccamaṇo. Sirasa'haṃ sampāticchāmi.

15. Atha tayā pesitasubhakkhare Laṅkāḍīpe dhammavinay'-  
ā dipakarāṇassa natthibhāvaṃ, tasmim̐ tḥapan'atthāya samaṇa-  
lekkhapākaṭe tadaññādhammavinayapakarāṇena yācitabhāvañ ca  
sutvā siraśādaren' añjalim̐ paggaḥetvā abhivādetvā Parama-  
dhammikarājādhiraḍuttamaṇṇa ārocesi.

16. Tedā Paramadharmikamahārājā "Sumaṅgalavilāsinī-Catu-  
Atthakathā-Suttapīṭakeñ ca Paṭhamasamantapāsādik'ēdi-Pañca-  
Vinayaṭṭhakathāpīṭakañ ca Moggallānapakarāṇaṇ ca Atthakathā-  
Vinaya-saṭṭikā ca Vimativinodaniñ ca Rūpasiddhiñ ca Bāla-  
pabodhi-saṭṭikā ca Bālāvātara-saṭṭikā ca Saddasāra-saṭṭikā ca  
Saddahindupakarāṇaṇ ca Keccāyanāṭṭhapakarāṇaṇ ca Sampiṇḍa-  
mahānidānapakarāṇaṇ ca dvi-Vimānavatthupakarāṇaṇ ca dvi-Peta-  
vatthupakarāṇaṇ ca Cakkavāḍadīpanīpakarāṇaṇ ca Sotabbamālinī-  
pakarāṇaṇ ca Soḷasaakimāhānidānaṇ ca Lokadīpakaṇ ca Lokevināsaṇ  
ca Jambūpatisuttañ ca Theragāthā- Therīgāthāpakarāṇaṇ ca  
Anuṭṭikā-Saṅgahadvipakarāṇaṇ ca Mahāvamsapakarāṇaṇ ca Maṅgala-  
dīpanīpakarāṇaṇ ca Majjhimanikāyadvipakarāṇaṇ ca Papañcasūdanī-  
Atthakathā-Majjhimanikāyadvipakarāṇaṇ ca Aṅguttaranikāya-Mano-  
rathapūraṇīdvipakarāṇaṇ ca Sammohavinodanī-Atthakathā-Vibhaṅga-  
dvipakarāṇaṇ ca Vajirebuddhetīkāpakarāṇaṇ ca Nettīpakarāṇaṇ  
ca Culavaggañ ca Mahāvaggañ ca Parivārañ ca Atthakathā-  
Mātīkāpakarāṇaṇ ca Vinayavinicchayañ ca Ṭīkā-Saṅgahañ ca  
Anuṭṭikā-Saṅgahañ ca Vibhaṅgapakarāṇaṇ ca Dhutaṅgañ ca  
Kaṅkhāvitaraṇīdvipakarāṇaṇ ca Pañcapakarāṇa- Atthakathā-  
Paramatthadīpanī ca Sumaṅgalavilāsinī-Atthakathā-Dīghanikāyañ ca  
Sīlakhandhavaggañ ca Mahāvaggañ ca Pātīkaṭṭikā ca Paramattha-  
vinicchayañ ca Saccasaṅkhepañ ca Paramatthadīpanīsaṅkhepañ ca  
Ṭīkā-Saccasaṅkhepañ ca Paramatthamañjuse-Ṭīkā-Visuddhimaggañ ca  
Ṭīkā-Paramatthavinicchayañ ca Paramatthadīpanī ca Ṭīkā-  
Khuddakasikkhā ca Atthakathā-Theragāthā ca Sārattahajālīni ca  
Ṭīkā-Petavatthuñ ca Ṭīkā-Suttanipātañ ca Ṭīkā-Cariyāpīṭakaṇ ca  
Ṭīkā-Nettīpakarāṇaṇ ca Ṭīkā-Atthakathā-Pāṭisambhidāmaggañ ca  
Ṭīkā-Itivuttakeñ ca Atthakathā-Udānañ ca Atthakathā-Cūla-

niddesañ ca Pāli-Buddhavaṃsa-Ṭīkā-Buddhavaṃsañ ca Pāli-Anāgata-  
vaṃsañ ca Atthakathā-Anāgatavaṃsañ ca Ṭīkā-Anāgatavaṃsañ ca  
Ṭīkā-Milindapañhañ ca Ṭīkā-Madhurasavāhiniñ ca Ṭīkā-Vinaya-  
vinicchayañ ca Yamakapakarāṇadvipakarāṇaṇ ca Buddhasiṅga-  
nidānañ ca"ti sattenavuttīpakarāṇāni Laṅkāḍīpe tḥapan'atthāya  
pītīsonaṇṇa adāsi.

17. Api ca subhakkhare añño attho bhavissati.

18. So Sirivaddhanapurimahārājā nagaramajjhe maṇḍapaṃ  
paṭiyādetvā saṅghaṃ nimantayamāno Dhammacakkappavattanasutt'-  
ādidhammaṃ desāpito tiyāmarattim̐ mahantapūjāsakkārehi anusaṃ-  
vacchare rājakusalāṃ vaddheti.

19. Ekādasarathāissaraparamanāthamahārājā purāgaṇaṃ  
Devamahānagare rājakulupakaṃ bhikkhuṃ dhammaṃ desāpeyya rāja-  
maṇḍire ekamaṇṇaṇ catuvar'uposathe kāḷajunhapakkhe cātuddasī-  
paṇṇarasī-atthamiyami.

20. Iminā Ekādasarathāissaraparamanāthamahādhipatidhamma-  
dhammikenā dhammānāpasatthēna dhammo antepure pañcamī-  
atthamī-ekādasī-paṇṇarasīsēkkhāte junhakālapakkhe ekamaṇṇaṇ  
atthavāre atth'uposathe desāpiyamāno; avakhaṇḍaparāmaṇṇa  
antovasse temāsaṇṇapūṇṇe tena dhammo rājakulupakaṃ desiyamāno  
nibaddhaṃ acchindeyya. Kasmā? Dhammānānisamaṇṇaṇ sabbānāto  
mahapphalattā "Yo dhammaṃ sutvā dānaṃ datvā sīlaṃ rakkhati,  
so maggaphalañāṇaṃ abhisambujjhī" ti.

21. Ten'āha Maṅgalasuttavaṇṇanāyaṃ "Sace pi hi cakkavāḷa-  
gabbhe yāva brahmalokā nirantaraṃ katvā sannisinnānaṃ  
Buddha-paccekaḍḍha-khīṇāsavānaṃ kadalīgabbhasadisaṇi cīvarāni  
dadeyya, tasmim̐ samāgame catuppādikagāthāya katānumodanā  
setthā. Tañ hi dānaṃ tassa gāthāya soḷesakalaṃ nāgghati.

"Yo dhammacārī kāyena vācāya uda cetasaṃ

idh'eva naṃ paṇṇasanti pecca sagge paṇḍatī" ti.

22. Api ca dhammānānisamaṇṇaṃ Buddhasatthēna pakāsitaṃ  
"Ye janā sukhaṃ icchanti, te dhammaṃ sakkaccaṃ suṇantu;  
desanāpariyosāne sātthikā dhammedesaṇā" ti. Aggamahāseṇādhi-



pati Laṅkāyaṃ taṃ pavuttiṃ nayitum n'āroceyya tassa pākataṃ.

23. So Laṅkindo rājā rājakulupakaṃ dhammaṃ desāpento rājaniveasane pañcamī-atthamī-ekādasī-pannarasiśaṅkhāte ekamaśasā aṭṭhavar' uposathe vassūpanāyike upakāṭṭhe rājakulupakaṃ bhikkhū dhammaṃ desiyamāno niccaṃ nibaddhaṃ tenāsaṅgipunnā Devanagarasadisāṃ hotu.

24. Taṃ kusalaṃ Sirivaddhanapurirājuttamassa Rañño saṃvaddheyya anāgate.

25. Atha Sirivaddhanapure Buddhasāsanāṃ pabbajj'upasam-pedaṇānavattānuvattānucetthā saṅghikaṃ saññaṃ na pākataṃ bhaveyya.

26. Sirivaddhanamahārājā rājaporiṣaṃ saṅghavaraṃ oṭṭupārisuddhasīlavisuddhiṃ āyācaṇ'atthāya "Devamahānagare bhikkhusaṅgho pabbajj'uppādaparamo Laṅkādiṭṭhe kulaputte ovaḍati Laṅkādiṭṭhe Buddhasāsanāṃ thāvaraṃ khemaṃ abhi-vaddhayā" ti apesayi.

27. Idāni tassa rañño manorathaṃ abhipūreyi.

28. Api ca sabbe bhikkhū Upālittther'ādayo paṇādaṃ pāvacaṇānānucchavikaṃ disvā paṇādaṃ'atthāya saṃsāradukkhaṭo anuāsāyamānā sugatibhūmiṃ paṭṭhanānucchavikena saṃpāpuṇṇiṃsu.

29. Ten'āha porāṇ'ācariyo :

"Saddhāpubbaṅgamaṃ puññaṃ api kiñci punappunāṃ pasannā tīsu kālesu labbhanti tividdhaṃ sukhaṃ"ti.

30. Api ca MahāVisuddhametrī-AnuViccittavādī-NahutaBibidha-snehānāmikehi tīhi rājapurisehi bhikkhusaṅghehi saddhiṃ Visuddhācariyapamukhehi nikkhamitvā nivattamānehi "Sabbe Laṅkā-vāsino senāpatimahāmacc'ādayo saṅghasannipāte vihāre buddha-paṭimākaravisaye pavisitvā niccaśīla-uposathasīle saṃdayitvā dhammaṃ suṇantā kañcuk'unhisaṇi paṭimukkamaṃ. Tadā therā cattāro bhikkhū Upālittther'ādayo paṭipadaṃ ananucchavikaṃ disvā aśsetvā vā kathetvā vā te kañcukamikkarū muñcāpeyyuṃ ekamaṃ karitvā upagañchitum. Senāpatimahāmaccā ovādasāsanāṃ nānukariṃsū"ti evaṃ vuttam.

31. Trisakkarasamvacchare rājasandesāṃ niyamānamahāmaccā ca idāni pavesitamahāmaccā ca dveme dūtā yasmim yasmim padese buddharūpaṃ paṇāmitam niyamānā buddhapādevaḷaṅjanāṃ paṇāmituṃ ca rājapurisehi ayuttaṃ disvā vāciyamānā kañcuk'unhisaṇi ca muñciyamān'ekamaṃ karitvā n'uppasañkamitum anurūpaṃ passamānānukareyyum tāni te omuñcayamānā. Cattāro therā Upālidayo Laṅkādiṭṭhe vasaṇā ovadeyyum senāpatimahājanānaṃ punappunāṃ eva; ekaccānukari, ekaccā nānukari, ekaccānukaritvā yañkiñci puggaladutiyaṃ anukariyamānaṃ adisvā lajjamaṇānukariṃsu.

32. Sakala-Sirivaddhanapurivijitavāsī brāhmaṇo hi mamāyitaṃ vā taṃ unhisapaṭimukkaṃ sasirasadisāṃ unhisukku-jayamānāsirasadisāṃ kañcukaparupanaṃ uccākulapuggalaṃ va kañcukamuñcanam pi hīnājatipuggalesarikkhakaṃ ti katheyyum.

33. Api ca brāhmaṇā senāpatimahāmacc'ādayo Buddhasāsanā pasannamānā tehi therehi Upālīpamukhehi eadā kañcukamikkare omuñcāpetum vāriyamānā na honti. Te brāhmaṇā bhikkhusaṅghaṃ buddhapamukhaṇi ca paṇāmitum āramāṃ pavesanto bhikkhūhi vāriyamānā Buddhasāsanānucchavikena. Sace pi ye diṭṭhamānaṃ atinānucchavikaṇi-ñ-eva na paggaṇheyyum, te puggalā Kavindena pasamsitabbāti ativiya kusalaṃ labbheyyum.

34. Ten'āhu porāṇā Manussavinayavaṇṇanānaṃ "Ye chattaṃ vā pattaṃ vā dhārentā vihāra-cetiya-bodhirukkha-buddhapāṭimāya sīmāmaṇḍale pavissanti, te niraye pattanti; antamaso upāhanāṃ abhiruyhitvā taṃ taṃ sīmāmaṇḍale pavissanti, te niraye pattanti; ye hatthi-assa-sivikā-ratha-yān'ādayo yāne abhiruyhitvā taṃ taṃ vihārūpacāre pavissanti, te niraye pattanti; antamaso pi sīsavetthanaṃ vā kañcukaṃ vā pārupitvā taṃ taṃ maṇḍale pavissanti, te niraye pattanti; ye Buddhaṇi ca Dhammaṇi ca Saṅghaṇi ca saraṇaṃ gatā, te caturāriyasaccāni sammappeññāya passanti ;

etaṃ kho saraṇaṃ khemaṃ etaṃ saraṇaṃ uttamam  
etaṃ saraṇaṃ āgamaṃ sabbadukkhaṃ pamuccatī"ti.

35. Api ca Pācittiyavinayavaṇṇanā " Na chattapāṇiassa agilānassa dhammo desetabbo, na pāduk'aruḷhassa agilānassa dhammo desetabbo, na vetthitasāsassa agilānassa dhammo desetabbo; yo pāduk'aruḷhanto hatthapāsaṃ bhikkhūnaṃ pavaiṭṭvā pañca-sīla-atthasīlāni samādiyitvā dhammaṃ sutvā piṇḍapātaṃ paṇāmento, so Buddhasāsane agārovo; yo koci evaṃ akariyamāno Buddhasāsane saggāraṃ katvā retanattayamānako hoti, tasmim saraṇ'āgamaṇaṃ tiṭṭhati, so upapilak'upacchedakammasaṅkhātāṃ pāpakammaṃ virahito " ti veditabbā.

36. Aggamahāsenāpati Laṅkāyaṃ taṃ atthaṃ ubhayapakaraṇe samvijjamaṇakaṃ nayitvāna pākātaṃ ārocetvā Sirivaddhanamahā-rājuttamassa brāhmaṇānaṃ Buddha-āṇācakkāṃ narindaṃ paṭiyādetvā kusalābhivaddhanāya Laṅkindamahārājuttamassa ca.

37. Atha tassa rājamaṇḍīrasamīpa-Paramabuddhārāmavihāre rājapurisena dūtānudūtāmaccaṇaṃ āniyapevesanabhāvo buddharatana-bimbaṃ ca siridantadhātuvalaṅḅjanaṃ ca dinnam eva ahoṣi.

38. Tayo dūtā ca sa-unhiṣaṃ buddhabimbaṃ nikkhasuvanna-mayaṃ tassa paṭirūpakāṃ diṣvā navaratanamaṇḍitaṃ maṇimuttā-veluriy'ādikaṃ mah'agghaṃ sundaramaṇḍape susaṅṭhitāṃ nānājatārūparaḷṭamāyakhacittāṃ diṣvā aṅṅhaṃ buddharūpaṃ ca hadayena saṃsayamānā "Taṃ buddhabimbaṃ navaratanamaṇḍitaṃ eva rūpaṃ eva Laṅkāyaṃ na hot'eva; taṃ syaṃ buddhabimbo evarūpo paṭimaṇḍito devaputtasādiso ahoṣi"ti mābravum.

39. So Rājādhirājuttamo rājakiṇṇaṃ abhikusalaṃ vitathaṃ Buddhavacanena nānukareyya. "Buddhabimbo maṇḍitacumbito īdiso va Mahājambūpativatthumhi pākāto"ti vatvā taṃ nidānaṃ pākātaṃ vācento rājapuriso eva evaṃ āha.

40. Jambūpativatthum pesamānāmhase Laṅkādiṇṇe sāsitaṃ brāhmaṇānaṃ Aggamahāsenāpatiṃ Laṅkāyaṃ Laṅkādiṇṇaputtamarājassa taṃ ārocayitvā imaṃ vatthum pesento Saṅghavarānāyakkuttamassa vicāretvā vimatihaṇaṃ'atthāya sabbesaṃ brāhmaṇānaṃ ca; Laṅkindaṃ taṃ buddhabimbaṃ sabbanavaratanapaṭimaṇḍitaṃ edisaṃ kāreṣi;

kusalaṃ bhīyobhāvāya Laṅkādiṇṇe Sirivaddhanapurivijite ti. Api ca dūtānudūtāmaccaṇaṃ vicittakāñcanarajataratanapaṭimaṇḍite Paramabuddhārāmavihāre manorame maṇḍape Buddhasiṅgarūpaṃ diṣvā taṃ ajānitvā nidānaṃ kathāpesuṃ sevānāya.

41. Rājapuriso taṃ āharitvā dūtānudūtānaṃ taṃ pākātaṃ kathesi.

42. Dūtānudūtāmaccaṇaṃ " imaṃ Sirivaddhanagare n'atthi Siṅganidānaṃ " ti abravum.

43. Rājapurisaṃ Buddhasiṅganidānaṃ likkhāpetvā pesayāmhase. Aggamahāsenāpati imaṃ Buddhasiṅganidānaṃ nīharitvā Sirivaddhanaraṅṅho ārocetvā Sirivaddhanapurasmim idaṃ gopetṭi bravi.

44. Api ca rājapurisā MahāVisuddhametri-Anuvadībicitta-NahutaBibidhasnehanāmikā āgacchamānā dūtāmaccaṇaṃ nāvaṃ pakkhanditvā. Laṅkādiṇṇasamīpaṃ pattānaṃ pothaviyojaleṣṭhā-rugate toyenuṭṭhatthamhi mālutejavāciyugatā va tiṭṭhati. Aruṇagāmaṃ tiṭṭhasamīpe purimadisā bhijjati nāvā. Cattāro bhikkhū ca dve sāmaṇerā ca dve Vilantamanussā ca atthā-jenā samuddamaṃjhe maraṇamukhe pattiṃsu.

45. Sabbe bhikkhusaṅgha-sāmaṇere-rājapurisa-Vilantamanussā ca pothavikato orohantā phalekaṃ vā nissāy'udake vuyhamānā vā tīraṃ sampāpunesuṃ. Dvādasabhikkhusaṅghā ca navasāmaṇerā ca dve rājapurisā ca dibhāsavācakaḷpuriso ca catuvejjā ca navapesakāra ca ek'ārāmiko ca sattarasādhikāVilantamanussā ca chādhikapaṇṇāsamanussā subhakkhara-garūlahusuvannarajātā-laṅkāra-bhūsavatthamahagghaṃ ca siridantadhātupūjābhāṇḍārāha-rājādānaṃ ca gahetvā Aruṇagāmaṃ Maṅgalamahāvihāraṃ vā upanissāya, jayabhāsitaṃ nāma porisaṃ paṇṇatthaṃ, Aggamahāsenādhīpatino peseyyum. Aggamahāsenāpati taṃ paṇṇaṃ gaṇhanto gantvā antepuraṃ Sirivaddhanaraṅṅho taṃ āroceti.

46. Sirivaddhanamahārājā piyavādī rājajettim vaddhento, ativiya pasanno, Vāma-aggakampahevaddhikārammahāsenam eva Aggamahāsenāpatinā ca catusaviramakkhaggehi paṇṇāsasatabala-

nikāyehi pañcādhikapaññāsasatajanehi saddhiṃ sīvīk'upavāraya-  
tīcīvara- garulehubhaṇḍe pesetvā Visuddhācāra-Varaññamuni-  
panukhānaṃ therānūtherānaṃ dāpiyamāno, MahāVisuddhametri-Anu-  
Vādībīcitta- NahutaBibidhaśneḥāsākhātārājapuriśānaṃ ekamekānaṃ  
koseyyanivatthavicittamālasattal'ekaṃ ca visuddhasātik'ekaṃ ca  
vatthacatuṇaḥlikkhihivicittak'ekaṃ ca ureṅgavathharattarājīseta-  
rājīñ ca rattamukkarāj'ekaṃ cāti pañcamāṃ vatthāṃ samāṃ  
diyamāno, vejja-nitabhāsa-porisa-pesak' ek' āramikānaṃ kañcaka-  
vatthāni ca samāṃ samāṃ (diyamāno), saṅghāṃ sakkārabhaṇḍa-  
subhakkharaṃ ca rājapurisaṃ ca ajjhesamāno; niyamānupavāretvā  
dvādasadināṃ Saṅkurakittanagaraṃ sampatto Sirivaddhanapurūpa-  
kantikaṃ ekāh'eva añjasaṃ.

47. Laṅkādiṭṭipinduttamaraññā saha porisaparivār'atthasatehi  
sabbesaṃ samaṇarājapurisaṃ Dakkhiṇasaṅgharāja- pañcarāja-  
kulupaka- soḷas'anusaṅgha- Pālibhāsāyavācuggatadesasāmaṇera-senā-  
patiAdhikāramahākīriyārājakarūṇādhikārammahatthamevanāmika- anu-  
senāpatitayānaṃ chaṭṭiṃsādhiketthasattānaṃ saṅghāṃ subhakkhar'-  
upavāriyapesanabhāvo Vālukagaṅganadiṃ Sirivaddhanapur'upakantikaṃ  
sappāpūni agghagāvutamaggapamāṇaṃ pi.

48. Laṅkādiṭṭipaduttamo saddh'usseḥajāto āgantvā, paṭi-  
santhāraṃ karonto sagārevena caṅkaratanayuggaṃ datvā, ekame-  
kānaṃ bhikkhūnaṃ ca gaṇh'upavāraya anto Sirivaddhanapurissa  
Pupphārame, sabbe rājapurise Kuṭiyāvera-nāmike nālikerevane  
vasamāno, samaṇerānaṃ ca bhikkhūnaṃ ca nānappakāraṃ cīvara-  
parikkhāraṃ datvā, suddhe āgāraṃ kārāpento bhōjanaṃ rundheyya  
nānāvidhaṃ kappiyakhādanīyaṃ sāmaṇerabhikkhūnaṃ ca upatthah'-  
atthāya.

49. So taṃ tambula-pūga-phalāhārāna-miṇaṃ ca āharāpetvā  
upacchidati nāvikaḷaṃ rājapurisaṃ ca.

50. So Diṭṭipaduttamo āgantvā catupaccaya-bhesajjaṃ deyya-  
dānaṃ jīvitaparikkhāraṃ ca bhikkhūnaṃ datvā, te rājapurise  
rājamaṇḍiraṃ āroḥanto sabbālaṅkārehi maṇḍitaṃ paṇāmasubhakkhāraṃ  
dātum ekavāraṃ āruheyya āpucchapaṇāmitum pun'ekavāraṃ ca.

So tiṇṇarājapurisaṃ ekamekaṃ ca vaṭṭasakatidālasannibha-  
aṅgulimuddhikasīsakosarajataparikkhittasamūlarajateraññitāni ca  
pañcādhikadvīśata- cattāḷīśādhikadvīśata- dvesata- aṅgularajātāni  
ca ekamekānaṃ koseyyapatta-rajatacumbitakaṃ pesanivatthāṃ  
desavidhaṃ paṇṇākāraṃ ca tesāṃ nitabhāsa-porisa-vejja-pesa-  
purisaṃ catuparisānaṃ c'eva adāpayi.

51. Sirivaddhanapurimahārājā samussāhitamānaṃ ratana-  
buddhabimbaṃ siridantadhātuvalaṅjanaṃ ca sasaṅghikaṃ anuyāyanto  
Vālukagaṅganadiṃ sampatto ativiya domanassaṃ anubhuyate.  
Varasaṅgharājuttamo sabhikkhusaṅgho taṃ ṭhānaṃ sampatto  
domanassaṃ upādayi. Kasmā tassa niggaṭa-Laṅkādiṭṭipamhā te sabbe  
rājapurisaṃ sabhikkhukā Devanagaraṃ āgacchanta, kiñci vikalaṃ  
nāhontīti paṇṇaṃ paricchiḷjamaṇayuttaṃ likkheyyaṃ.

52. Evaṃ so Laṅkuttamindo pasannahādayo pītipāmojjo  
idaṃ eva kusalaṃ kareyya.

53. So narindo Dhammikamahārājā somanassappatto tena  
kusalena tassa rañño anumodi nānappakāreṇa bhīyoso mattāya.

54. Idāni Varadharmiko Sāminduttamo dūtānūḍṭāmaccaṇaṃ  
rājapannāhetānaṃ ativiya kārūṇiṇo, taṃ rājasaṃdesaṃ ānīte  
rājasaṃraṇḍiraṃ pacchā gacchamāne taṃ nīketiṃ rājapurise  
ṭhēn'antar'anucchavike payojetvā'nurakkhito pesakārapurise  
vassāpento pesakārakammaṇa, bhaṇḍāgārikapurisaṃ rajataṃ  
gāhāpetvā, vīsatipalaṃ samāṃ samāṃ dūtānūḍṭāmaccaṇaṃ dāpetvā,  
pañcapalaṃ samāṃ samāṃ dibhāsālaṅkāparisaṃ ca, pañcapalaṃ  
dibhāsāvācakaVilantassa; laṅghipurisaṃ garu dve palā  
labhisī; sā laddhuṃ chapānti; dvepādādhikeṃ ca palaṃ deti  
rājādūt'upadūtābhāsāvācaka-pesakāra-porisaṃ ca bhīsibimbohanaṃ  
kaṭasāchi'nna-miṇa-tambula-kamu-puvavikatiṃ ca.

55. Sace pi te dūta-nitabhāsā-pesakāra-porisaṃ pasāṅgaṃ  
yañkiñci pipāsā honti;

56. so tesāṃ upatthāyikaṃ Rājamantrīmahāmaccaṃ rajataṃ  
gāhāpeti vikayamān'ucchavikāsiṃsanāya.

57. Te dūtānudūtāmaccā nigatalaṅkāḍīpā gacchamānā tena pariggahaṃ dātabbayuttakaṃ gāhāpayitvā dukkhasukhasuvattiṅ ca pucchīyamānā punappunam eva acchindeyyaṃ kiccakat'upatthāka-rakkharājapurisaṃ khēdanīyaṃ bhojanīyaṃ paṭipādaya sattāhe tāni gāhāpayamāno tesam deti yāva Laṅkāḍīpamhā.

58. Api ca so Dhemiko rājā cuddasannaṃ Laṅkāporisaṇaṃ bhikkhūhi saddhiṃ Ariyamunipabhūtihi āgatānaṃ āramikānaṃ rajat'ekapalaṅ ca dvedussaayugaṅ cāti rajata-vatthāni tesam deti.

59. Api ca tasmīṃ dūtānudūtātaye pavesaṇāmite Paramakhattiyasāmino mahādayadharo tesam rājadūt'upedūta-trīdūtānaṃ pesavattaspaṇḍarateladesakani'ekaṅ ca sisupagelaka-sukhumatālakāñcanavicitatālekkharukk'ekaṅ ca kañcukelakatala-kāñcanumujāvelik'ekaṅ ca suvaṇṇagaṅṭhithūpikapañcaviṣāṅ ca kāyabandhanakoseyyaCīnarājīsuvannaśādisaṃ v'ekaṅ ca tīviyevelī-suvannaṅṭhikēthūpik'ekaṅ ca aṅgulimuddhikanīlamanīkaṭukaphala-pamāṅ'ekaṅ ca suvaṇṇavetaṃ sakekaṅ ca suvaṇṇasāpamcārik'ekaṅ ca sovaṇṇatatakamatt'ekaṅ ca sajjhukakorandakāmbujadalades'ekaṅ ca kālisajjhukotākaYipun'ekaṅ ca rajatadabb'ekaṅ ca dvesula-dabbasaJJhuk'ekaṅ cāti sattaḥḥḍāni rājadūtassa datvā;

60. upadūtassa pikareḷakatalasuvannaṅ ca kañcukelakatala-nīlūmujekāñcanaveruliy'ekaṅ ca gīveyyakavelīsetavattasovaṇṇa-gaṅṭhikēthūpik'ekaṅ cāti tato mukkāgghāni tīni ḥḍāni;

61. trīdūtassa ca kañcukelakatalarattūmujasovaṇṇ'ekaṅ ca aṅgulimuddhikanīlamanīkuñjāphalūmukk'ekaṅ cāti tato mukkāgghāni dve ḥḍāni;

62. sattaḥḥḍābharaṇ'upabhogaṅi samakāni datvā, sabbam eva sādīsaṃ atthi, tibhāsāvācakaporisa-catulaṅghīti sattannaṃ porisānaṃ sajjhukataṭak'ekamekaṅ ca samaṃ samaṃ deti pun'ekavāraṃ.

63. Dūtānudūte Sattabandhagirinī ārohante paṇāmaya Buddha-pāḍavalaṅjanāvagacchite Bhūmindavareparamasiribhāgyadharadharmika-mahārājā tinnam dūtāmaccānaṃ visamakānaṃ pañcaviṣatipala-vīsatī-pala-pañcadasapalāti rajatāni upadiyamāno.

64. Ariyamunipabhūtihi bhikkhūhi saddhiṃ āgatānaṃ atthā-brāhmaṇalaṅkāveśīnaṃ tipala-dvipala-chapāḍānaṃ ti rajatāni, yathā-kamaṃ dūtāmaccapesakaporisānaṃ tepaññāsajanānaṃ pañcapala-dvipala-tipalan ti rajatāni, visamakāni datvā tinnam dūtāmaccānaṃ sajjhupādarājamuddhikaṃ koṭetvā catukuñjāgarurajatavatumaṃ yathākamaṃ adāsi dve pādādhikasattapalā gaṇanāvasena pun'ekavāraṃ.

65. Api ca so Mahārājā karuṅñādharo te dūte pakkosāpetvā Suriyāmarindanārike pāsāḍavare upatthāpento mahārahe rajatamaṃ rājapallaṅke nisīno mahāmacchehi parivārito sajjhubhīṅgāra-Yipunalikkhaṅ ca sajjhucāṭīYipunalikkhaṅ ca Syāmakheḷamalakaṅ ca yugakoseyyaCīnarājīṅ ca ekakoseyya-accalattadesaṅ ca tipesāvatthekaṅ ca tiṃsathāliṅ ca sattarasabhaṇḍabhājanakhirarukkhanīyāselepanaṅ ca chabhaṇḍabhājanakamsapaṇḍaraṅ cāti upabhogaṅi navabhaṇḍāni tesam dūtāmaccānaṃ samakaṃ samakaṃ adāsi.

66. Pavesaṇanayapucchake dūtānudūtātay'eva tasmīṃ Paramakhattiyavamaśādhīpacciḥho rājā dūtāmacca-bhāsāvācaka-porisa-pesakaporisānaṃ karuṅvegasamussāhitamāneso taloddhātārakāṇṇa-pesavattasam mīkaramodhdadesasovaṇṇatālaṃ kañcukakoseyyaVelantā-sajjhūbutalūpujasovaṇṇavicitatālekaṃ kuṭagaṅṭhikasovaṇṇapañcaviṣāṃ sovaṇṇagaṅṭhīpupphatuṅgoddhātakoseyyavelīyagīvakaṅ ca kāyavelīsanādhāraṅ ca asisapharukosaparikkhittasajjhukathālikaṅ cāti vatthābharaṇāni rājadūtassa ca datvā;

67. pesavattasasetatālaṅ ca koseyyamodhdasovaṇṇatāla-mīkaraṃ koseyyaVelantā-sajjhūbutalūtuṅgarajatavicittarukkhaḥkañcukaṅ ca gaṅṭhikasovaṇṇathūpikapañcaviṣāṅ ca pupphatuṅgasatakoseyyavelīgīveyyakaṅ ca gaṅṭhikasovaṇṇaṅ ca kāyavethasanādhāraṅ ca asisakosapharuparikkhittasajjhukekoṭikaṅ cāti vatthābharaṇāni upadūtassa datvā;

68. pesavattasasetatālaṃ uñhisakoseyyamodhdatalasovaṇṇadesaṅ ca missakakoseyyutuṅgarajatatālanīlaVilantākoseyyakañcukaṅ ca gaṅṭhikakāñcanathūpikaṅ ca koseyyayoddhātutuṅgapuppha-

sovaṇṇagaṇṭhikakāñcaṇathūpikaveḷiyagīvaṇṇo ca kāyabandhasanādhāraṇṇo  
ca khaggakosapharuparikkhittasajjhucārikaṇṇo cāti

69. vatthābharaṇāni trīdūtassa ca datvā; kañcukeḷakatala-  
rattūtūṅḷakasaḷḷhugaṇṭhikasādisaphāraṇṇaṇṇo ca cumbitakoseyya-  
talarattūtūṅḷasuvannarukkhaṇṇo ca kāyasannaddhakoseyyamasasarurājiṇṇo  
ca rajatagaṇṭhikasādisaphāraṇṇapañcadasaṇṇo cāti vatthābharaṇāni  
dibhāsāvācakaVilantassa datvā;

70. rajatagaṇṭhikasādisaphāraṇṇaṇṇo ca kāyasannaddhakoseyya-  
masasarurājiṇṇo ca koseyyeḷakatalarattūtūṅḷakakāñcukaṇṇo ca  
cumbitameḷakatalarattūtūṅḷasuvannarukkhaṇṇo cāti vatthābharaṇāni  
dibhāsāvācakaLaṅkā-Vilantassa datvā;

71. koseyyapaṇḷalāpesavattahaṇṇo ca vicittarājikañcuka-  
terasaṇṇo ca gaṇṭhikadantarattaraṇḷaterasaṇṇo ca koseyyaCīnapesa-  
sātakacatukkarājiterasaṇṇo ca koseyyamikarūtūṅḷapupphataratta-  
terasaṇṇo ca kāyabandhakoseyyaCīnarājirattaterasaṇṇo cāti vatthā-  
bharaṇāni terasapesakaporisānaṇṇo datvā;

72. koseyyasamasevatarattūtūṅḷakadalīpattakañcukaṇṇo ca  
gaṇṭhikadantarattaraṇṇaṇṇo ca ḷakatalarattūtūṅḷapupphamikaṇṇo ca  
koseyyapaṇḷalāpesavattahaṇṇo cāti vatthābharaṇāni laṅghījetṭhaka-  
porisassa datvā;

73. kāyabandhakoseyyaCīnarājitucchaṇṇo ca vicittarājikañcukaṇṇo  
ca dantagaṇṭhikareṇḷarattaṇṇo ca mikarakoseyyaCīnatalarattūtūṅḷa-  
pupphaṇṇo ca pesanivatthekatabanadesaṇṇo ca kāyaveṭhanaCīnarāji-  
tucchaṇṇo cāti vatthābharaṇāni laṅghīsissaṇṇo datvā;

74. rājīvicittakañcukachattisaṇṇo ca gaṇṭhidantachattisaṇṇo  
ca mikarakoseyyasamasevachattisaṇṇo ca pesavattahasubaraṇṇa-  
chattisaṇṇo ca koseyyaCīnatuccharājītisaṇṇo cāti vatthābharaṇāni  
tīmasapesakaporisānaṇṇo adāsi ekavāraṇṇo puna.

75. Dūtānudūtāmaccā pavisitvā Devamahānagare saṇṭhitā  
yāve paḷḷagatā. Kiñci vekalaṇṇo na hot'eva.

76. Tathā so Dhammiko rājā Samindādhīpatināmo tesāṇṇo  
dūtāyapesakaporisānaṇṇo mahākāruṇṇīdhāro sucaritena bhavēyya.

77. Laṅkāpīṇdo Sirivaddhanarājā imaṇṇo kusalaṇṇo anumodi.

78. Api ca Laṅkuttamamahārāje sabbe saṅgha-Ariyamunino  
nimantētētvā tamhā jālanagaraṇṇhā anupotaṇṇo orohitvā āgacchante.

79. Kapitallotelantēnāmaniyāmaṇṇo sabbesmiṇṇo saṅgha-  
Ariyamunimhi pasannacitto sabbe saṅgha-Ariyamunīnaṇṇo manoreṭhaṇṇo  
pāpesi. Te saṅgharājaporisā sabbāgamaṇṇo kenaci vikalā na honti.

80. Ekādasaruḍḍhāissaraparamānāthānārāyaṇadesarājadhara-  
dhammasēṭṭho mahārājā mahāsānāpatinā tam atthaṇṇo ārocito  
viditvā pākāṇṇo "Kapitallotelantēnāviko Vilantājetītibhīrapakkhiko  
pavara-Buddhasāsaṇṇo pasannacitto sabbe bhikkhū-Ariyamuni-  
pāpakkhe patipajjamaṇṇo kenaci avikalāpetī"ti rājāvacaṇṇo bhāsītva  
pasannacittassa Vilantassa catupalagaruk'ekasuvannasarakāṇṇo ca  
vīsapalagarurajatakoraṇḍakaṇṇo ca rajataparikkhitadaṇḍakosamūla-  
lattatīaūlaṇṇo kañcukasannaddhayuttaṇṇo paññāsasovaṇṇagaṇṭhikaṇṇo ca  
datvā; "So Sirivaddhanapurīṇdo rājā anumodaṇṇo karotu iminā  
rājakusalēnā"ti āha.

81. Api ca sāvāsāṅghā-Visuddhācariyo-Pavaraṇṇānāmanī ca  
te therā bhikkhū sāsanaḷḷotakaṇṇo karontā Sirivaddhanapure  
vasimsu.

82. Taemiṇṇo ahontāvasādisāppakāni gimhaṇṇo ca hemantaṇṇo ca  
dve utūni tesāṇṇo mahantaṇṇo vasanta-utu ativiya sītayuttaṇṇo.  
Devamahānagaraśādisaṇṇo saṅgho sace sukhayutto Laṅkāvasīno  
kulaputte ovād'atthāya pasannacitto taemiṇṇo vasitukāmo vasatu.  
Saṅgho utuviparināmetā ābādḷhiko hutvā phāsukaṇṇo alabhitvā  
niccavasitūṇṇo asakkonto; Sirivaddhanapure Aggamahāsānādhīpatim  
tam atthaṇṇo Sirivaddhanaraṇṇo ārocāpesi Devanagaraṇṇo saṅghaṇṇo  
puna nivattāpan'atthāya. Iccetaṇṇo Sirivaddhanaraṇṇo kusalaṇṇo  
hotu.

83. Api ca Sirivaddhanapuruttamassa Laṅkindassa  
yathājjhāsāyānūrūpena vā rājāmittasanthave abhivuddhīyā vā  
maṅgalarājapaṇṇākāre dātukāmo hoti.

84. So rājā Sāmindādhīpati mahārājadharaḷḷhammasēṭṭho  
nānāpedessapūjito sabbaratṭharājūbhīpatīḷḷhito patidānakovidō  
rājaporisāṇṇo Ariyamuni-dūtānudūtāmacce pucchēpeti.

85. Ariyamuni-dūtānūdūtāmaccā Sirivaddhanapurimahārājā bodhisambhāreṇa vijitapaṭṭhaviyaṃ navajātaṃ suvaṇṇaṅkurabījjaṃ pharacammaṣaṇṇadhadhanuṅ ca suvaṇṇapaṭṭanukajālānuchohavikalapena-buddhabimbeṅ ca Sirivaddhanapurimhi ayapattaṅ ca mahāthālīnu-thālīkaṅ ca adhippetīti vadimau.

86. Taṃ sutvā rājapuriso Sirivaddhanapurimahārājā idaṅ c'idaṅ ca paṭṭhetīti dūtānūdūtakathitavacaṃ Ekādasaruddhaisaraparamanāthanārāyanadasabidhadharadhamasetṭhamahārāj-uttamaṣa taṃ ārocesi.

87. Taṃ sutvā ca pana so Dhammiko mahārājā dhammadhāro medhāvī mahādhiro anāthanātho tamonudapaṅṅobhāso puṅṅānu-bhāvena lokapajjoto Devamahānagare dhaj'uttamo sabbadisāsu pākato suriyobhāsūro tathāsīhanēdavācaṃ onādentō rājapaṅṅakāraṃ vikkappento mittasanthavaṃ vaddheti rājamettiṅ ca Sirivaddha-narājuttamaṣa rājino sucaritena.

88. Paramadhammikamahārājā uṅṅisēdhāraṅkūṭ'uggataṅ ca suvaṇṇayikānāmaṅ ca taṃ ṭhapitarajatapeleṅ ca veluriyamaṅi-mayacumbitasāṅgulirājāmuddhikaṅ ca taṃ ṭhapitasuvaṇṇadalaṣasamuggaṅ ca rājāvatisovattikaṅ ca majjhe ratanamaṅimay'ane karatanapaṭi-maṅḍitakuḍanurecchadaṅ ca te ṭhapitavijjanarājiruciyaṅṅajusa-sabbāti atṭharāj'aggabhaṅḍāni ca rājakāyamaḍharakaṅcukeṅ ca dasutuṅgaguresaṇṇadhadhavatthaṅ ca urabandharājāvāṭimekhalāṅ ca taṃ ṭhapitavijjanarājirūpiyaṅṅajusaṣabbāti caturājadharabhaṅḍāni ca aggarājāvāṭiraṣaracitakoṣiyāṭhapitaṣatthaṅ ca dhanuṅ ca phalakaṅ ca suvaṇṇanāgasanṭhanāraṅiṅ cāti caturājasatthāni ca vijjanarājisuvaṇṇamayamukhādhāraṃ muggaculasaṣarākaṅ ca dīghato caturāsaṅgulādhikadviratanaṅputhulato caturaṅgulādhikadviratanakoṣeyyaṅpupphutuṅgasaṅṅatalavīrocitabimbohāṅ ca dīghato caturāsaṅgulādhikacharatanaṅputhulato ekavīs'āṅgulādhikati-ratanakoṣeyyaṅpupphutuṅgasaṅṅatalasucanīnāmaṅvatthaṅ ca dīghato nav'āṅgulādhikativiratanaṅputhulato atṭhāreṣ'āṅgulādhik'ekaratanakoṣeyyaṅpupphutuṅgasaṅṅatalasucanīnāmaṅvararājasayanaṃ satta-muddhigaṅḍiṅ ca kāṅṅanakaṅmujalitadalavāṭirajatasamuggaṅ ca

kāṅṅanakaṅmujalitādhārarūpiyabhājanaṅ ca rājāvāṭivēṭhanarājāvāṭi-mūlakūṭamayaṅanikaḍanasuvaṇṇadvīṣūlaṅ ca kuḍanamaṅivēṭhanapharu-maṅicumbitamoraṅaṅidabbiṅ ca vīsapalaṅāṅkurabījasaṅṅaṅ ca taṃ ṭhapitavijjanarājirajatasamuggaṅ ca sattanahutapaṭat'anuka-suvaṇṇaṅ ca vijjanarājirajataṅmāraṅnāmaṅbhājanaṅ ca videsānuḍoṭa-rajatakheṭamalakaṅ ca khacitakoṭarajatakumbhiṅ ca muggapaṭi-maṅḍitappaṣenaphalakaṅ ca chiddadantaṅṅajusaCīnaṅ ca danta-khacitavicitṭapheruyuttasuvaṇṇatalavījaniṅ ca pupphaṅcandacakka-Yipunavijaniṅ ca dantaḍhacitavicitṭapupphamaṅkararūpaṅ ca rājāvāṭimāyaṅvījjanarajjuṅ ca dve ayapatte ca tathā muggamaya-pidhānādhāre ca dve patte tathā hatthikaṅṅamuggakataṅpidhānādhāre ca dve patte ca tathā rattarājīvicittena saha muggapidhānādhāre ca daṣa-ayapatte ca tathā telapākena kamalaCīnaṅnāmena rājī-vicitṭapidhānādhāre ca paṅṅaraṣa-ayapatte ca tathā rattarājī-vicitṭapidhānādhāre ca tetiṅsa-ayapatte ca tathā rukkhakāli-niyāṣalepanapidhānādhāre ca ekūnatiṅsa-ayapatte ca tathā ratta-niyāṣalepanapidhānādhāre ca tāṭīsa-Yipunapāṅaniyāṣabhaṅḍāni ca sattaCīnapāṅaniyāṣabhaṅḍāni ca tetiṅsaYipunathālīnuthāle ca sattaṅyādhikasataCīnathālīnuthāle ca te nehutamahantaṅmājjhima-culāṣūciyo ca dīghato navaratanaṅputhulato caturatanamaḍant'-attharaṅṅaṅ ca dīghato nav'āṅgulādhikacharatanaṅputhulato nav'-āṅgulātikadviratanaṅcul'attharaṅṅaṅ ca saṅatīṅsaṅpaṣanaṅvatthaṅ ca vīṣādhikasatakoṣeyyaṅvatthaṅ ca chaṅhantaṅmājjhimaṅculāṣetaloḍa-kumbhiyo ca paṅṅcapaṅṅiṅāṣarājābhaṅḍāni Sirilaṅkādhīpatīṣaṅ datvā pesesi.

89. So ca muggaṅḍavicitṭ'āṅgulimuddhikaṅ ca vījanarājī-maṅicumbitavāṭaṅsakaṅ ca majjhe nīlamaṅicumbiturocchadaḍakuḍana-rajjunaṅ ca āṅgulimuddhikaṅṭhapitasuvaṇṇadīghasaṅmuggaṅ ca vaṭaṅsakuracchadaṭhapitavijjanarājirajataṅṅajusaṅ ca paṅḍaka-cammaṣaṇṇadhadhaphalakaṅ ca maṅicumbitamoraṅaṅidabbiṅ ca rājā-vāṭidvīṣūlaṅ ca dvenahutapaṭat'anukasuvaṇṇaṅ ca vījanarājiraṅ-nāmarajatebhājanaṅ ca maṭṭharajatakumbhiṅ ca paṅṅaraṣanānā-karapaṭabhaṅḍāni ca vīsaYipunaniyāṣabhaṅḍāni ca paṅṅiṅāṣaCīna-

niyāsebhāṇḍāni ca vīsaYipunathālānuthālañ ca esītiCīna-  
thālānuthālañ ca pupphacandacakkayuttaYipunavījaniñ ca cul'-  
attharaṇaṇi ca samatīpapesanavattahañ ca satthīkoseyyavattahañ  
ca ekavīsarājabhāṇḍāni Sirilāṅkādhīpatissa kaniṭṭharājakumārassa  
adāsi.

90. Paramaśrośo Laṅkādhīpatissa rājamittasanthav'atthāya  
rājāvātīkoseyyaYipuna-asīñ ca adāsi.

91. Paramadhāmmikamahārāja pañcadasaśānākarapaṭṭabhāṇḍāni  
ca vīsaYipunaniyāsebhāṇḍāni ca cattāḷīsaCīnarukkhanīyāsebhāṇḍāni  
ca paṇṇarasaYipunathālānuthālañ ca pañcatīpasaCīnathālānuthālañ  
ca suvaṇṇarājīmañjusañ ca telapākarāJīvicitt'uccamañjusañ ca  
tenahutakāḷamattikasālākañ ca tisahasasūciyo ca dve ratta-  
setakoseyyakāyabandhanāni ca pupphacandacakkaYipunavījaniñ ca  
sakunālomavījaniñ ca aggakūṭamaṇḍap'antocetucattāḷīsabhāṇḍāni  
ca maṇḍapabehicuddasabhāṇḍāni ca Laṅkādhīpasaṅgharājassa adāsi.

92. So'ham tisahasapatat'anukasuvāṇṇaṇi ca pupph'olambana-  
chattañ ca muggena rājīvicittabhāṇḍāni ca dvādasanāśetasuvāṇṇa-  
bhāṇḍāni ca soḷasaYipunarukkhanīyāsebhāṇḍāni ca tīpasaCīnarukkha-  
niyāsebhāṇḍāni ca tīpasaCīnathālānuthālañ ca pupphacandavata-  
Yipunavījaniñ ca tisahasasūciyo atthapeśanavattahañ ca tathā  
viyūhanavattahañ ca dvādasavatakośeyyañ ca tathā rajjukoseyyañ  
ca Laṅkādhīp'Aggasenāpatissa dadāmi ti.

93. Sirisabhaññūperinibbānaśāṃvaccharato dviśahasadvīśa-  
navanavutīmūśikasaṃvacchare asujamāśe kāḷapakke sattamītiṭṭhiyam  
sukravāre Siriyuddhayādevamahānagarato pesitam idaṃ pavara-  
subhakkharaṇa ti.

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