CHAPTER TWO

A SHORT HISTORY OF THE PĀLI CHRONICLES

The Dīpavaṃsa - The Dīpavaṃsa is an important chronicle for the history of Buddhism in Sri Lanka. It gives an account of the political history as well as of the religious history of Sri Lanka from Mutasiva to Mahāsena. It mentions the activities of kings of Sri Lanka from pre-Budhistic times up to the end of King Mahāsena's reign. The Dīpavaṃsa's account shows that its main theme is "the conquest of Lanka both politically and culturally."

The Dīpavaṃsa contains twenty-two chapters. The first chapter refers to the Buddha's first visit to Sri Lanka. Gautam obtained perfect enlightenment at the foot of the Bodhi-tree. He surveyed the whole world and understood that the island of Lanka was the best place for saints. He also knew that Mahinda for the propagation of Buddhism would visit the island. He appointed a divine guard for the protection of the island. He visited this place and the island became free from the Yakkhas. He went to the

1. Dīpavaṃsa, p - 5.
2. Ibid., p - 5.
island for the second time when there was a war between the
mountain-serpents and sea-serpents. He instructed them to live in
peace, and all the serpents became his followers. He visited the
island for the third time when he got invitation from Maniakkhika,
the Nāga king of Kalyāṇī of Sri Lanka. The Dīpavaṃsa mentions the
genealogy of the old royal families of India and Sri Lanka. It
then describes the ancestry of the Buddha.¹ It discusses the
Buddha's descent from the Prince Mahāsammata, who was the first
inaugurated king of the earth. Goutam Buddha's father was Suddhodana
who was chief of Kapilāvastu (Kapilāvatthu) and his son was Rāhula.
The Dīpavaṃsa refers to many other kings who ruled before Suddhodana
and after Mahāsammata. It mentions the three Buddhist councils and
the rise of different Buddhist scholars after the second Buddhist
council. The first council was held under the patronage of
Ajātasātru (Ajātaśatru) and Mahākassapa presided it. With the help
of Upāli and Ānanda, the Dhamma and the Vinaya were arranged. In
Kāsoka's reign the second Buddhist council was held. The Buddha

prohibited the ten indulgences but the Vajjiputtas announced them as valid. The orthodox monks rejected them. In order to settle this

1. The ten un-Vinayic acts are: (N. Dutt, Early Monastic Buddhism, pp. 34-36).

(i) Sīṅgiloṇa kappa - or the practice of carrying salt in a horn for use when needed, which contravened according to one view the rule against the storing of articles of food (cf. Pācittiya 38).

(ii) Dvaṅgula kappa - or the practice of taking food after midday, lit. when the shadow (on the dial) is two digits wide (vide Pāc. 37).

(iii) Gāmantara kappa - or the practice of going to a neighbouring village and taking a second meal there the same day, committing thereby the offence of over-eating (cf. Pāc. 35).

(iv) Āvāsa kappa - or the observance of uposathas in different places within the same parish (āvāsa) (prohibited in the Mahāvagga, 11, 8, 3).

(v) Anumati kappa - or doing an act and obtaining its sanction afterwards (contrast Mahāvagga, IX, 3.5).

(vi) Ācintākappa - or the use of precedents as authority.

(vii) Amathita kappa - or the drinking of milk-whey after meal (against Pāc. 35).

(viii) Jalojīmpiṭum - or the drinking of fermenting palm-juice which is not yet toddy (against Pāc. 51).

(ix) Ādaśakām nisīdanam - or the use of a borderless sheet to sit on (contrary to Pāc. 89).

(x) Jātaśparajataṇa - or the acceptance of gold and silver (prohibited in Nissagg. 18).
dispute the second Buddhist council was held. The Vajjiputtas did
not like to stay with orthodox monks and they left the Saṅgha and
formed a group which became known as the Mahāsaṅghika.¹ The
Mahāsaṅghikas were regarded as the first Schismatics. In course of
time several sects appeared in the Saṅgha. There were in all
eighteen sects in Saṅgha. It is to be noted here that there were
seventeen heretical sects and one was orthodox.²

The Dīpavaṃsa discusses the activities of King Asoka, who
was the grandson of Chandragupta, and his father's name was
Bindusāra. In Asoka's reign the third Buddhist council was held.
Moggaliputta Tissa presided this council and Asoka patronised it.
At the end of this council Buddhist missionaries were sent to nine
different countries - Kasmīr and Gandhāra, Mahīsaṃghalaka, Vanavāsa,
Aparāntaka, Mahāratṭha, Suvannabhūmi, the Yona country, the island
of Lanka and Himavata for the propagation of Buddhism. Under his
patronage Mahinda went to Sri Lanka to preach the doctrine of the
Buddha there. The Sinhalese king Devānāmīyatissa played a great

². Ibid., pp - 519-20.
role for its progress. He was a contemporary of Asoka. It is known from the chronicle that Asoka erected 84,000 Viharas in Jambudīpa.

The Dīpavaṃsā speaks of the colonisation of Sri Lanka by Vijaya and his successors. Vijaya was the son of the king of Vaṅga. His father was Sīhabāhu. He did not like his son's conduct and became very angry and asked him to leave his kingdom. Vijaya then with several followers went to the island of Lanka. There he became the first crowned king and married there and colonised the country. The Dīpavaṃsā gives a list of several kings after Vijaya. Among them was Devānaṃpiyatissa.

The Dīpavaṃsā deals with the introduction and propagation of Buddhism in Sri Lanka by Mahinda and Saṅghamitta in the reign of king Devānaṃpiyatissa. Mahinda came to the island to preach the doctrine of the Buddha. He converted the king, and his subjects. They became his followers and tried their best for the progress of Buddhism. Saṅghamitta came to the island at the request of the

2. Ibid., p-520.
Sinhalese king. She converted the queens of Devānampiyatissa and also Sinhalese women. She came with a branch of Bodhi-tree to Lanka and it was planted at Anurādhapura.¹

The Dipavamsa then gives account of the reigns of King Devānampiyatissa's successors, especially Duṭṭhagāmanī, Vaṭṭagāmanī and Mahāsena. Duṭṭhagāmanī was a powerful ruler of Śrī Lanka. He liberated the country from the Damilas and drove them out of the country. He brought peace in his country and did something for the progress of Buddhism. He constructed Lohāpasāda, the Mahāthūpa and several other Vihāras. Under his patronage Buddhism flourished. The next important ruler was Vaṭṭagāmanī. During his reign the texts of the three Piṭakas and the Atṭhakathās were written. This king occupied an important place in the history of Buddhism in Lanka. The next important king was Mahāsena who ruled for 27 years. The chronicle ends with the latter's reign.

The Mahāvaṃsa - The Mahāvaṃsa or the "Great Dynasty of Sinhalese Kings" begins with the story of Gautama Buddha or Gotama

Buddha. It describes his three legendary visit to the island of Sri Lanka, "which was at that time inhabited only by demons, namely Rākṣasas, Yakṣas, Piśācas and Snakes", and it says, "how the Exalted One surveyed the whole world with his "Buddha-eye" and caught sight of the beautiful island, how a terrible war broke out between the snake princes Great-belly and Small-belly, which threatened to destroy the island, how the Buddha in his boundless goodness felt pity, flow over to the island accompanied by gods, and let the light of his doctrine shine forth, whereupon hosts of snake demons and other demons were converted to the pure doctrine." When the Buddha was living at Uruvelā in the ninth month after the attainment of his enlightenment, he oneday visited Sri Lanka and many Yakkhas and other living beings were converted by him there. He then returned to Uruvelā, but again he from the Jetavana went to the Nāgadīpa which was in the north-western part of Sri Lanka. There he delivered a discourse on the five moral precepts and many nāgas.

4. Ibid, P-524.
were converted by him. He then returned to Jetavana. He again in the eighth year of his Buddhahood visited Kalyāṇī in Sri Lanka and preached his doctrine there.

The Mahāvamsa then gives the ancestry of the Buddha.² It mentions a long list of kings beginning with Mahāsammata. The Buddha belonged to his race. Several kings of this race ruled in groups in Kusāvatī, Rājagaha and Mithila. Okkāka who was the chief of one group reigned in Kapilāvatthu (Kapilāvastu) and this group became known as the Śākyas. Yasodharā who was a daughter of King Jayasena belonged to this line and Sakka Aṇjana married her. Māyā and Pajāpati were their two daughters. Saddhodana who was a grandson of Jayasena and a son of Sīhahamu married them. The Buddha was the son of Saddhodana and Māyā. His wife was Bhaddakaccāṇā and and his son was Rāhula. His great friend was Bimbisāra and his contemporary was Ajātasattu (Ajātaśatru).

The Mahāvamsa³ then discusses the history of Buddhism in India and the accounts of the three Buddhist councils and the

2. Ibid, pp - 524-525.
3. Ibid, P-525.
reign of the great king Asoka. The first council was held three months after the Buddha's Parinirvana (Parinibbāna) in the Sattapani cave at Rājagaha about seven hundred thousand monks and many laymen attended this council. They arranged the Vinaya and the Dhamma. Upāli spoke for the Vinaya and Ānanda played for the Dhamma. Thera Mahākassapa presided this council. They took seven months to complete their work. The second Buddhist council was held when Kālāśoka was reigning. Several monks who belonged to the Vajji-clan used to preach at Vaisāli ten unlawful points of Buddhism. But many monks did not like it and they wanted to settle it. For this reason they convened the second Buddhist council in the Valikārāma and the Dhamma was compiled by them in eight months. Then the monks who preached the ten points did not like to stay with the Orthodox monks and they founded a new sect which became known as the Mahāsaṅghika and they were known as the Mahāsaṅghikas.

The Third Buddhist council was held during the reign of Asoka at the Asokārāma in Pātaliputta1. Moggaliputta Issa was the

2. Ibid; p-526.
president of the council. At the end of this council Moggaliputta Tissa sent missions to nine different countries for the propagation of Buddhism. He sent Mahinda and four other monks to Sri Lanka.

Vijaya was the son of king Sīhabāhu of the kingdom of Lāla. The latter asked his son Vijaya to leave his kingdom for his bad behaviour. Vijaya then with his followers took a boat and went to Sri Lanka, which was then known as Tambapanni. He married there and established himself as the king of the island. After his death his brother's son Pāṇḍuvāsudeva consecrated himself as king and married there. Then Abhaya took the throne. After him Pāṇḍukābhaya became king. Then Muṭasiva ascended the throne. His second son Devānampiyatissa who was a friend of Dhammasoka. He occupied the throne of Sri Lanka. In his reign Mahinda with Itthiya, Uttiya, Sambala and Bhaddasāla arrived in Sri Lanka. Mahinda converted king Devānampiyatissa and his people to Buddhism. The king built the Mahāvihāra, the Vihāra on the Catiyapabbata and other religious

2. Ibid, p-527.
3. Ibid, p-528.
4. Ibid, p-528.
buildings. Under his patronage Sanghamitta with eleven followers came to Sri Lanka. They brought with them a branch of the Bodhi-tree and sacred relics of the Buddha to Sri Lanka. King Devānāmiyatissa was succeeded by his son Uttiya. After the latter's reign several rulers occupied the throne in succession. They were Mahāsiva, Sūratissa, two Damilās, Sena and Guttaka, Asela and Elāra. Dutthagāmanī then ascended the throne after killing Elāra. He was a son of Prince Kākavānṇatissa and Vihāra Devī. He belonged to the dynasty of Mahaṅgā, a brother of Devānāmiyatissa. He wanted to drive away the Damilās from Sri Lanka. But his father did not like it. Because he led a peaceful life and did not like to see his son's cruel attitude towards the Damilās. Dutthagāmanī was fed up with his father behaviour and went to Malay. After the death of his father he came to Sri Lanka and drove away the Damilās from Sri Lanka. He defeated them and killed them and captured the throne and declared himself as king of the island. He played a great role for the development of Buddhism. He built the Maricavatī Vihāra,

2. Ibid, p-528.
3. Ibid, p-528.
4. Ibid, p-530.
5. Ibid, p-530.
the Lohapāsāda, the Great thūpa and other religious buildings.¹

When the Great thūpa was under construction, he fell ill and then he told his brother to supervise its work and asked him to complete it. After his death his brother Saddhātissa became king for 18 years². After him Thūlathana, Laṅjatissa, Khallāṭanāga and Vattagāmanī occupied the throne in succession³. During the reign of Vattagāmanī the Damilas again became very powerful and captured the throne. It was for this reason Damila Pulahattha, Damila Bāhiya, Damila Panayamāraka, Damila Piḷiyamāraka and Damila Dāṭhika ruled for sometime in succession⁴. But Vattagāmanī defeated them in battle and drove them out of his country. He again ascended the throne and did not rule for a very long time⁵. His adopted son Mahācule Mahātissa ruled for 14 years after his death. Then Cūramāna, Tissa, Siva, Damila Vatuka, Brahmin Niliya, Queen Anulā, Kūṭakaṇṇa Tissa, Bhāṭikābhaya and Mahādāṭhika Mahānāga

². Ibid, p-531.
³. Ibid, p-531.
⁴. Ibid, p-531.
⁵. Ibid, p-531.
ruled in succession. Most of them were worshippers of Buddhism and they erected Viharas and Cetiyas. Amandagama Abhaya came to the throne after the death of Mahaddhika Mahanaga, who was his father. The Mahavamsa then refers to several rulers who reigned in succession after him. They were Kanirajatissa, Culabaya, Queen Sila, Ilanaga, Candamukha Siva, Yasalalakatissa Subharaja, Vankanasikatissaka, Gajabahukagama and Mahallaka Naga. ^ Bhaktiatisaka, who was a son of Mahallaka Naga, ruled for 24 years. The Mahavamsa then mentions several rulers who reigned in succession after him. They were Kaniathatissaka, Khujjanaga, KucaNaga Sirinaga, Tissa, Abhayana, Sirinaga, Vijayakumaraka, Samghatissa, SirisaGhabodhi, Gothaabaya and Jetthatissaka. They were devout Buddhists and did something for the progress of Buddhism. The next ruler was Mahasena who was Jetthatissas younger brother. He occupied the throne for 27 years. During his reign the Mahavamsa was written. It is to be noted here that the Mahavamsa "originally

2. Ibid., p. 532.
3. Ibid., p. 532.
ended with the death of King Dutthagamani, but now it was probably brought up-to-date”.

Mahasena after his accession to the throne gave order that anybody who would give food to any monk of the Mahavihara would pay a fine of hundred pieces of money. It was for this reason many monks of the Mahavihara left it and went somewhere. Because they did not get any food. During his reign the Abhayagiriivihara flourished under his patronage. His minister Meghavannabhaya rebelled against him for his behaviour towards the Mahavihara monks. But soon the king felt sorry for his misconduct and according to his minister's advice he not only rebuilt the Mahavihara but also erected the Jetavanavihara and the Manihiravihara. He also built the Thuparamavihara and two nunneries.

The Culavamsa - The Culavamsa, the "Lesser Dynasty of Sinhalese Kings" can be mentioned as a continuation of the Mahavamsa. The Mahavamsa was written by Mahanama in the 6th

2. Ibid., p-533.
3. Ibid., p-533.
century A.D. but the Cūlavaṃsa was written by different authors at
different times. In order to give a continuous history of the island
up to modern times this chronicle was written by authors who
belonged to different periods. From Sinhalese tradition we learn
that the therā Dhammakitti wrote the history of the island from
the reign of Mahāsena to the time of Paṇḍita Parakkamabāhu II of
Dambadeniya. According to a Sinhalese tradition he came to the
island from Myanmar (Burma) when Parakkamabāhu II ruled in Sri Lanka
in the Thirteenth century A.D. 2

The Cūlavaṃsa does not mention any Myanmarese monk named
Dhammakitti who was connected with the reign of Parakkamabāhu I. 3
It (LXXVI, 32) refers to Dhammakitti who was a Sinhalese Therā and
who, as one of the envoys of Sri Lanka, went to the royal court of
the Rāmaṇa country (Lower Myanmar). 4 It says about a Therā who
was Dhammakitti and his native place was the Coḷa country. 5

   On the chronicles of Ceylon, p. 17.
5. Ibid, p. 17.
Parakkamabahu II requested him to come to Sri Lanka from his country for the reformation of the Buddhist Samgha. Several scholars think that this therav wrote the history of Sri Lanka from the reign of Mahasena to the time of Parakammabahu II in the Cūlavāmaśa.

B.C.Law describes, "The Mahāvāmaśa proper with Dutṭhagāmanī as its hero was composed by Mahanama, the Cūlavāmaśa with Parakammabahu the Great as its hero was composed by Dhammakitti, the second portion of the Cūlavāmaśa with Kittisiri as its hero was composed by Tibbotuvave Siddhattha and concluded with a chapter added by Hikkadeve Siri Sumangala. A landable attempt has been made by the venerable Yogirala Pannananda to bring it down to modern times."

The Cūlavāmaśa opens with the reign of Sirimeghavapnna, who was the son of Mahāsena and it ends with the reign of Sirivikkamarrājasiha. Its first section has forty-three chapters (XXXVII - LXXIX). This section refers to 78 kings of Sri Lanka. There are

2. Ibid, p. 17.
18 chapters which speak of the great national hero who was Parakkamabahu I. Several scholars mention this portion as "epic of Parakkama". He unified Sri Lanka and played an important part in the religious world of Sri Lanka. He drove the Damilas out of the country and became the ruler of the united Sri Lanka. He patronised the Buddhist Vihāras and erected also many thūpas and many new vihāras. The second portion of the Cūlavaṃsa opens with Vijayabahu II and it comes to an end with the reign of Parakkamabahu IV. It discusses the reigns of 23 kings of Sri Lanka. The third section mentions 24 kings of Sri Lanka. It begins with the reign of Bhuvanekabahu III and ends with the reign of Kittisirirājasīha.

The last chapter discusses the reigns of two kings who were Sirirājādhirājasīha and Sirivikkamarājasīha.

2. Ibid, p. 548.
5. Ibid, p. 549.
The Mahābodhiyāma or the Bodhivamsa - The Mahābodhiyāma or the Bodhivamsa deals with the history of the Bodhi-tree. It is a prose work. M. Winternitz sees Gāthās only "at the end of the chapters and towards the end of the whole work". The Mahābodhiyāma begins with the account of the Buddha Dipankara. It refers to the existence of the Bodhisattva under previous Buddhas, the life of Gotama, the attainment of his enlightenment at the foot of the Bodhi-tree, the attainment of Bodhi by Ānanda, the Buddha's Mahāparinibbāna and his ten potentialities (balas), and the first three Buddhist Councils. It also mentions Mahinda's mission to Sri Lanka, the introduction and development of Buddhism in the island, the arrival of the Buddha's relics and branch of the Bodhi-tree in Sri Lanka and the introduction of the Bodhi-pūjā there.

2. W. Geiger, The Dipavamsa and the Mahavamsa and their historical Development in Ceylon, tr. into English by E. Coomaraswamy, Colombo, 1908, p. 79.
The Thupavamsa - The Thupavamsa is an important chronicle of Sri Lanka.

The first chapter of the Thupavamsa deals with the previous births of the Buddha. The second chapter discusses the life of the Buddha from his birth to the attainment of his Mahāparinibbāna and the Brahmī Dona's important role for the distribution of the Buddha's bodily relics. It also mentions that Ajātasatru(Ajātasattu) did a great service for Buddhism by erecting a great thūpa at the South-eastern reign of Rājagaha at the request of the therā named Mahākassapa and he deposited there the Buddha's bodily relics which he brought from Vaiśāli (Vesāli), Kapilavastu (Kapilavatthu), Allakappa, Vēṭhadipa, Pāvā, Kusinārā and Rājagaha. The last chapter gives the history of the Buddha's relics.

The author in chapter I refers to a thūpa. Here he mentions its meaning. From his account we learn the meaning of a thūpa.

3. Ibid, p-566.
He describes four kinds of persons who are regarded as worthy of thūpas. They are Tathāgato, Pacceka-Buddha, Tathāgata-sāvaka and Rāja-cakkavatti\(^1\). The relics of any one of the above mentioned four have been kept in a thūpa which is a Cetiya\(^2\). The relics of Gotama Buddha\(^3\), who has fulfilled the thirty Pāramitās, obtained the supreme knowledge, i.e., enlightenment, did other duties and achieved the anupādisesa-nibbāna, were deposited in the Kāncana-mālika Mahāthūpo.

The author\(^4\) then speaks of the Buddhas who came to this earth for the welfare of mankind. He refers to the Buddhas who preceded Gotama Buddha and the thūpas which were constructed in their honour. He gives the life of Gotama Buddha and deals with the thūpas which were built over the Gotama Buddha's relics.

The author\(^5\) discusses the life of Sumedha Tāpasa who appeared in this world as the Bodhisattva several times during the

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2. Ibid., p.567.
5. Ibid, p. 567.
period in which the twenty four Buddhas came to this earth for the salvation of mankind. Sumedha Ṭūpaśa became known as Gotama Buddha and his appearance took place in this earth as the 25th Buddha.

The Brahmīn Sumedha used to live in the city of Amaravati during the time of the Buddha Dipaṅkara. He knew the Brahmanical lore very well and his parents died while he was a boy. In his later life he acquired wealth. But he gave his wealth to the needy people because he thought that the wealth was the source of misery. He then renounced the world and went to the Himavanta to live there. In the meantime the people of the city requested the Buddha Dipaṅkara to come to Rammanagara. Sumedha heard it and he wanted to do something for this purpose. They told him to clean the muddy road. Before his work was over the Buddha and followers came there. Sumedha on seeing it placed himself on the muddy road with an idea to become a Buddha in later birth and his followers went through the muddy road after touching his body. While he was

2. Ibid, p-567.
3. Ibid, p-568.
crossing the road the Buddha at once gave prediction that Sumedha in future would born as Gotama Buddha. The Buddha Dipankara then took his meal at the place where he was invited and left the place. He obtained the anupādisesāniṃbāna in the Nandārāma, and a great thūpa was erected there by the people.

During the time of the Buddha Kondana, the Bodhisattva took his birth as a King Vicitavī. He gave his wealth to the Bhikkhu saṅgha of the Buddha. The latter prophesied that the Bodhisattva in future will become Gotama Buddha. The king gave up his worldly life after hearing the Buddha’s preaching. He took his birth in the Brahmāloka and obtained Parinibbāna in the Candarāma and the people erected a Cetiya which was seven Yojanas in extent.

The Bodhisattva took his birth as a Brahmana in the time of the Buddha Mangala. His name was Suruci. The Buddha came to his house for seven days at his invitation and he heard his preaching. The Buddha then gave his prediction that in future Suruci would

2. Ibid, p-568.
3. Ibid, p-568.
became Gotama Buddha. When the Bodhisattva knew it he gave up his worldly life and became a Buddhist monk. After some time he took his birth in the Brahmāloka and attained Parinibbāna. People erected a great thūpa.

The Bodhisattva became a Nāga king during the time of the Buddha Sumana¹. His name was Atula. At his invitation the Buddha and his followers came to his house for food. The Buddha prophesied that he would become Gotama Buddha in future and he obtained Parinibbāna. People erected a thūpa.

The Bodhisattva during the time of the Buddha Devata took his birth in a Brahmin family and he became known as Atideva². After hearing the Buddha's preaching he was able to establish himself in the sīlās. The Buddha gave his prediction that in future he would become Gotama Buddha.

The Bodhisattva in the time of the Buddha Sobhita took his birth as a Brahmana and he was known as Ajita³. He was able to

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2. Ibid., p. 569.
3. Ibid., p. 569.
During the time of the Buddha Anomadassī, the Bodhisattva took his birth as a Yakkhasenāpati. He contributed his wealth to the Bhikkhusamgha of the Buddha and the latter gave his prediction that in future he would become Gātama Buddha.

The Bodhisattva during the time of the Buddha Paduma took his birth as a lion, who for seven days watched the Buddha's engagement in the Nirodha-Samāpatti and did not go out for food. The Buddha then prophesied that in future the lion would become the Buddha Gātama. 2

During the time of the Buddha Nārada, the Bodhisattva gave up his worldly life. The Buddha and his followers came to his palace for meals at his invitation. The Buddha then gave his prediction that he would become Gātama Buddha.

2. Ibid., p. 569.
3. Ibid., p. 569.
The Bodhisattva took his birth as King Jaṭila during the time of the Buddha Padumuttara\(^1\). He offered gifts to the Buddha and his followers. The Buddha prophesied that in future he would become Gotama Buddha.

The Bodhisattva took his birth as Māṇavu during the time of the Buddha Sumedha\(^2\). He was rich and he gave his wealth and offered gifts to the Buddha and his followers. After hearing the Buddha's preaching he was able to establish himself in the Sāṅghas. The Buddha gave his prediction that he would become the Buddha Gotama in future.

The Bodhisattva took his birth as a great king in the time of the Buddha Sujātā\(^3\). When he heard the Buddha's preaching, he offered gifts to the Buddha and the Sāṅgha. He left the world and the Buddha prophesied that he would become Gotama Buddha in future.

The Bodhisattva took his birth as Kasāpa during the time of the Buddha Piyadaasi\(^4\). He was well-versed in the three Vedas.

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2. Ibid, p-570.
3. Ibid, p-570.
4. Ibid, p-570.
He heard the discourses delivered by the Buddha and he gave up his wealth. He was able to establish himself in the Silas and Sargas. The Buddha then prophesied that in future he would become Gotama Buddha.

During the time of the Buddha Atthadassī, the Bodhisattva took his birth as a great ascetic and became known as Susima. He heard the Buddha's preaching and paid his homage to him. The Buddha then gave his prediction that in future Susima would be the Buddha Gotama.

During the time of the Buddha Dhammadassī, the Bodhisattva took his birth as Sakka, who was regarded as the king of gods. He paid homage to the Buddha, who prophesied that he would become Gotama Buddha in future.

The Bodhisattva took his birth as an ascetic during the time of the Buddha Siddhattha. His name was Maṅgala. He gave Jambu fruits to the Buddha, who gave his prediction that he would become

2. Ibid, p-570.
3. Ibid, p-570.
Gotama Buddha in future.

During the time of the Buddha Tissa, the Bodhisattva took his birth as a Khattiya\(^1\) and he left the worldly life. The Buddha was worshipped by him and the former prophesied that he would become Gotama Buddha in future.

The Bodhisattva took his birth as a Khattiya king during the time of the Buddha Phussa. His name was Vijitāvī\(^2\). He renounced the worldly life, and knew the three pāṭhas well. He observed the sīlas and pāramitas. The Buddha gave his prediction that he would become Buddha in future.

The Bodhisattva took his birth as a Nāga king during the time of the Buddha Vipassi\(^3\). His name was Atula. He offered the golden throne adorned with seven kinds of gems to the Buddha as his gifts. The Buddha gave his prediction that he would be Gotama Buddha in future.

The Bodhisattva took his birth as a king during the time of

\(^{2}\) Ibid, p.570.
\(^{3}\) Ibid, p.571.
the Buddha Sikhi and his name was Arindamo. He offered gifts to the Buddha and his Saṅgha and the Buddha gave his prediction that he would become Gotama Buddha in future.

During the time of the Buddha Vessabhu, the Bodhisattva took his birth as king Sudassana. He offered gifts to the Buddha and his Saṅgha. The Buddha then prophesied that Sudassana would become Gotama Buddha in future.

The Bodhisattva took his birth as king Khema during the time of the Buddha Kakusandha. He offered gifts to the Buddha and Saṅgha. He heard the Buddha’s preaching and he left the worldly life. The Buddha gave his prediction that he would become Gotama Buddha in future.

The Bodhisattva took his birth as King Pabbata during the time of the Buddha Konagamana. He with his ministers heard the discourses delivered by the Buddha. He offered gifts to the Buddha and the Saṅgha. The Buddha ordained him and the former prophesied

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2. Ibid, p-571.
3. Ibid, p-571.
that King Pabbata would become Gotama Buddha in future.

The Bodhisattva took his birth as Jotipāla during the time of the Buddha Kassapa. He knew the three Vedas well. He heard the Buddha's preaching and took Pabbajjā and was well-versed in the three Piṭakas. The Buddha gave his prediction that he would become Gotama Buddha in future.

The second chapter discusses the Buddha Gotama who took several births during the period in which there were appearances of the twenty-four Buddhas and the first Buddha was Dīpaṅkara. He took his birth in the Tusita heaven. The gods requested him to take his birth among men in order to do something for the salvation of men. The Buddha agreed to do something for them and he took his birth in the Sākya family. He belonged to the royal family but he renounced the worldly life on seeing an old man, a diseased person, a dead man and a Samana on four occasions. He first visited Āḷāva and Uddaka, the two famous teachers, but he

2. Ibid, p-572.
was not happy after listening to their discourses and then came to the river Nerañjarā and took his seat at the foot of the Bodhi tree. He obtained his enlightenment. At the request of Brahmā he visited Benares and preached his doctrine to the Pañcavaggiya bhikkhus. Many men and women accepted his religion and became his disciples. His Mahaparinibbāna took place at Kusinagara. His coffin was not lighted until Thera Mahā Kassapa came from Pāvā to pay his homage to the Blessed One. The Thera came there and then the Buddha’s body was burnt. At the end of it, his bones were kept for distribution. The Mallas of Kusinārā, King Ajātasattu of Magadha, the Licchavis of Vesālī, the Sākya rulers of Kapilavatthu, the Sūlis of Allakappa, the Koliyas of Rāmagāma, a brāhmaṇa of Vesālī, and the Mallas of Pāvā wanted portions of the bodily relics as their shares. For this reason there was a quarrel and the Brāhmaṇa Dona divided the relics into eight equal portions and distributed them and he took the bowl in which the relics were kept and the Moriyas of Pipphalivana did not come in time and for this

2. Ibid, p-572.
reason they took the ashes only.¹

Rājagaha, Vesālī, Kapilavatthu, Allakappa, Rāmagama, Vathadipa, Pāvā and Kusināra were the places where great thūpas were erected over the eight relics of the Buddha². It is to be noted here that the nāgas took the relics from Rāmagama and they preserved the relics with great care and some time after these relics were brought to Sri Lanka³.

At the advice of the therī Mahākassapa, King Ajātasattu took the bodily relics from Vesālī, Kapilavatthu, Allakappa, Vathadipa, Pāvā and Kusināra and kept them together with the relics at Rājagaha and constructed a great thūpa over them at the southeastern part of Rājagaha⁴.

The third chapter refers to King Bindusāra and his one hundred sons⁵. When the king was ill, Aśoka, his son, was then Governor of Ujjeni, came to Rājagaha, the capital of Magadha to  

2. Ibid., p-573.
3. Ibid., p-573.
4. Ibid., p-573.
5. Ibid., pp-573-ff. 
capture the throne. The king died and Asoka killed all his brothers except Tissa Kumara and occupied the throne. But the consecration of Asoka took place after four years. At first Asoka was not a follower of Buddhism. He patronised the Brahmins and other sects. But he did not like the behaviour of the Brahmins and then became a follower of Buddhism and invited the Buddhist monks for meals. His nephew was Nigrodha Samaṇera, who was the son of Asoka's elder brother Sumana. The Samaṇera made him a great influence and converted him by reciting the Appamādapavagga of the Dhammapada. The king and his followers became devotees of the Buddha and his religion. The king patronised the religion by erecting 84,000 Viharas in 84,000 cities. He took out relics which were deposited by King Ajātasattu (Ajātasātru) in the South-eastern part of Rājagaha and he kept them in his 84,000 Viharas. Under his patronage his son Mahinda and his daughter Saṅghamittā became followers of Buddhism.

2. Ibid, p-574.
3. Ibid, p-574.
4. Ibid, p-574.
5. Ibid, p-574.
Moggaliputta Tissa\(^1\) for the propagation of Buddhism sent
Majjhantikathera to Kasmīra and Gandhāra, Mahādevathera to
Mahimsakamaṇḍala, Rakkhitathera to Vanavāsi, Yonakadhammarakkhitathera to Aparāntaka, Mahādhammarakkhitathera to Mahārattha, Mahārakkhitathera to Yonakalokam, Majjhimathera to the Himavantadesa,
the theras Saṇha and Uttara to Suvannabhūmi, and the theras Mahinda, Ittiya, Utiya and Bhaddasāla to the Tambapanniḍīpa. Mahinda and other monks went to Sri Lanka in the reign of Devānaṁpiya Tissa, who was good friend of Aśoka. But they never met each other. King Devānampiya Tissa and his people accepted Buddhism as his religion. The king and his five hundred wives reached the first stage of sanctification when they listened to the discourse preached by Mahinda\(^2\). He preached the Vimanavatthu, Petavatthu and Saccasam-yutta. When the king's subjects heard the Devadūta Suttanta preached by Mahinda, they reached the first stage of Sanctification\(^3\).

Mahinda\(^4\) requested Devānaṁpiya Tissa to send Sumana to King

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2. Ibid., p-575.
3. Ibid, p-575.
4. Ibid., p-575.
Asoka to bring relics for the construction of a thūpa (Stūpa). The Sinhalese king sent Sumana to the court of Asoka for this purpose. Sumana brought the bowl of the Buddha and the Buddha's right eye to Sri Lanka. The king built a great Vihāra over the right eye of the Buddha. He sent his nephew to Asoka for bringing a branch of the sacred Bodhi-tree and Therī Saṅghamittā. The latter gave ordination to the queen Anulā and five hundred young ladies. They received Pabbajjā from her and they obtained arhatship. It is known from religious texts that the Sinhalese king constructed Stūpas (or the Thūpas) in Sri Lanka at the interval of a Yojana.

After Devānampiya Tissa, Uttiya, Mahāśīva and Suratissa reigned in Sri Lanka in succession. The Damilas occupied the throne after defeating Suratissa. The next Damila ruler was Elāra. He defeated and killed Mutasivā's son Asela and became the ruler of Sri Lanka. But Elāra was defeated and killed by king Dutṭhagāmanī. The latter drove the Damilas out of Sri Lanka. He engaged himself in war with the Damilas and after defeating them he became the ruler.

2. Ibid, p-576.
of Sri Lanka. He built the Kañcuka thūpa and Mahiyangama. He defeated and killed the thirty-two Damila rulers. He then played a great role for the development of Buddhism and the Buddhist Saṅgha in Sri Lanka. He erected the Māriyeavattivihāra over the relic and he gave it to the Buddhist Saṅgha. He built the Suvaṭṭhamāli Stūpa (Thūpa) and the Lohapāsāda; which was nine storeys high. He then wanted to construct the Mahāthūpa. He began his work on the full-moon day of the month Vesākha and for this purpose many monks from different parts of Jambudīpa came to Sri Lanka. The king kept a Bodhi-tree, made up of jewels in its relic chamber. He also deposited the bodily relics of the Buddha, which was kept by the Koliyas of Rāmagāma and which was brought to Sri Lanka, in the Mahāthūpa. But King Duṭṭhagāmanī could not finish the Mahāthūpa. Because he was ill. He requested his brother Tissa to complete the work of the Mahāthūpa. Sometimes he visited the place of the Mahāthūpa by a palanquin. It is known from the religious texts that the king constructed 99 vihāras in Sri Lanka. He died and went to the Tusita heaven.

2. Ibid, p-577.
The Hatthavanagalla Vihāra-Vamsa - The Hatthavanagalla Vihāra-Vamsa was written in the reign of Parakkamabahu II in the middle of the thirteenth century A.D. It discusses life and career of Siri-Saṅgha bodhi and the history of the Hatthavanagalla Vihāra or the history of the ancient temple at Attanagalla of the western province of Sri Lanka. In its introductory verses the author refers to his teacher Anomadassi who told him to write an account of the Hatthavanagalla Vihāra and it was for this reason he gave an account of it. It is known that Gotabhaya-Meghavanna constructed the Hatthavanagalla Vihāra. King Parakkamabahu II built a three-storeyed building for Anomadassi Mahāsāmi at Hatthavanagalla Vihāra under the supervision of his minister Devapatiraja. The king repaired this Vihāra and erected a Cetiya and an octagonal image house. It is very probable that in this Anomadassi Mahāsāmi was the same Anomadassi who asked one of his students to write a

3. Ibid, p. 219; ibid, p. 16.
4. Ibid, p-219; ibid, p.16; Cūlavaṃsa, LXXXVI, 37-39.
history of the Hatthavanagallavihāra. The Hatthavanagalla Vihāra Vamsa comes to an end in the reign of Parakkamabāhu II. Most probably it was written in his reign.

The Hatthavanagalla-Vihāra vamsa refers to the Hatthavanagalla-Vihāra, which was a monastery. It was constructed at Attnagalla of the western province at Sri Lanka. From a tradition it is known that this monastery was erected on the spot where Siri-Saṅgha-bodhi of Anurādhapura offered his head to a poor man. This Siri-Saṅgha-bodhi was a king of Anurādhapura. The first eight chapters of the Hatthavanagalla-Vihāra vamsa deal with the life of Siri-Saṅghabodhi. The remaining three chapters describe a history of the Hatthavanagalla-Vihāra and the endowments and the various meritorious deeds performed by successive rulers of Sri Lanka. We learn from the text that after abdicating his throne, king Siri-Saṅghabodhi spent his life in meditation in a forest. There he gave away his head to

2. Ibid, p.16; ibid, p.218.
3. Ibid, p-16; ibid, p.216.
a poor man. Because Gothabhaya was his rival for the throne announced that anybody would get a reward from him who would be able to get Siri-Sanghabodhi's head. For this reason he offered his life for the benefit of others. Most probably this Vihāra was the place where the cremation of King Siri-Sanghabodhi took place. Some scholars think that the cremation took place in the south of the Issarasāmaṇa-vihāra in Anurādhapura. The Hatthavanagalla Vāmaśa mentions the family history of Siri-Sanghabodhi. It also gives the life of his queen who after leaving the palace followed her husband when he abdicated the throne. But she died on the spot where her husband offered his head to a poor man. The text also describes certain aspects of social conditions in mediaeval Sri Lanka.

2. Ibid., p.22.
4. Ibid., p. 22.
The Dāṭhāvamsa - The Dāṭhāvamsa or Dantadhātuvaṃsa deals with the tooth-relic of the Buddha Gautama. B.C. Law says, "The Dāṭhāvamsa is a quasi-religious historical record, written with the intention of edifying (Paśādasamvega-Kara, as the introduction to the Mahāvaṃsa says, where pasada means the spiritual satisfaction, samvega the holy thrill; always used with a view to inciting some body’s religious emotions), and at the same time giving an interesting story of the past. As history it is more wonderful, than accurate, and it bears a good many marks of the fairy tale. None the less, it would be unjust to deny it altogether the character of an historical record, as regards the merit in respect of which it ranks as high as the Mahāvaṃsa and higher than the Dīpavāṃsa. In fact, all these three remarkable Sinhalese Epics have taken their subject from the same source, the ancient Mahāatthakathā, which was written in Sinhalese." Mahāthera Dhammakitti of the city of Pulatti wrote this work. He was a disciple of Sāriputta, the author of the Sāratthadīpanīṭikā, Sāratthamajjūsāṭikā, Ratanapancika-ṭikā on the

Candravyākarana and the Vinayasāṅgāraḥ. We learn from the Dāsthāvamsa that it was written originally by the poets in the Sinhalese language and afterwards at the request of Parakammas, the Commander-in-chief of Sri Lanka, Dhammakitti wrote it into Magadhī-bhāṣā for the good of the people of other countries. The author wrote it in the Buddha era 845 during the reign of King Kittisiri-meghavannya of Sri Lanka. According to Kern, it is also called Dalaḍāvamsa which was written about 310 A.D. It is to be noted here that it was translated into Pāli under the name of the Dāsthāvamsa in about A.D. 1200. It can be mentioned as a "good specimen of fine poetry". It has Pāli and some debased Sinhalese words. Kern thinks that "it belongs to the class of compendiums and contains repetitions of passages from more ancient works with more or less apocryphal additions".

1. Ibid, Dāsthāvamsa, B.C. Law, p-viii.
3. Ibid, p-vi.
4. Ibid, p-vi.
The Dāṭhāvaṁsa discusses the tooth-relic of the Buddha which was brought to Sri Lanka by Dantakumāra, who was a prince of Kaliṅga, from Dantapura, the capital of Kaliṅga. It has five chapters. Here is given an account of these chapters.

Chapter - I

When the Buddha Dipamkara came to the city of Rammavatī at the request of the people of that city, Sumedha, a hermit, paid his homage to the Buddha by laying himself down on the muddy road which was crossed by the Buddha. The Buddha with his disciples took a walk over his body. Sumedha then worshipped the Buddha Dipamkara who prophesied that in future he himself might be Buddha. Dipamkara was very happy with him and granted his prayer. He fulfilled the ten pāramitas or perfections. Before his last birth Sumedha went to heaven. He then took his birth in Kapilavastu in the family of Suddhodana. His mother was Māhāmāyā. After his birth he stood up, looked on all sides and then men and gods worshipped him.

1. "Dāṭhāvaṁsa, B.C. Law, p-VII.
2. dāna, sīla, nakkhamma, pañña, viriṇa, khanti, sacca, adhitthāna, metta, upakkha.
3. "Dāṭhāvaṁsa, B.C. Law, p-VII."
He took seven steps towards north. He became known as Siddhattha-
Kumāra. His parents built three palaces for the three seasons
of the year for him. One day he found an old man, a diseased man,
a dead man and a sage. On seeing them he wanted to renounce the
worldly life. After leaving the palace he came to the banks of
the river Anoma and cut off his hair. Indra, the king of gods,
received the hair and a caitya known as Cūlamani Caitya was built
by him for this hair relic. Siddhatthakumāra then wore yellow
robe and took an alms bowl. These were brought by a potter and then
he went to Rājagaha. From there he reached Uruvela (Gaya) and he
obtained Enlightenment there after six years. In the month of
Vaisākh he sat on a seat under the Bodhi-tree and defeated the army
of Mara. He received supreme knowledge in the last watch of the
night. After spending three weeks at the foot of the Bodhi-tree he

1. Dāthāvamsa, B.C.Law, p-VII.
2. Ibid, p-VII.
3. Ibid, p-VIII.
4. Ibid, p-VIII.
5. Ibid, p-VIII.
came near the Ajapālanigrodha tree and he sat at its foot in meditation for a week. From there he came to Mucałīnda.

nāgabhavana. Here the nāga saved him from hail-storm. Then he went to Rājāyatanā and from there he left for Isipataramigadāva to deliver his first sermon which became known as Dharma cakka-pavattana. While he was on the way he met Tapussa and Bhalluka who gave him madhupiṇḍika, a type of food which was prepared with honey and molasses. The Buddha established them in two refuges.

He visited Isipatana in the month of Āsār. Here he delivered the Dhammacakkapavattana Sutta to five persons and their leader was Aññakondahāna.

Chapter - II

It is known from this text that nine months after his attainment of Bodhi, the Buddha came to Sri Lanka and visited the Mahānāgavana. He went to Sri Lanka by air. There he met the Yakkhas. Owing to his miraculous power the island of Lanka was very hot and

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1. Dāthagāvamsa, B.C.Law, p-VIII.
2. Ibid, p-VIII.
3. Ibid, p-VIII.
4. Ibid, p-VIII.
5. Ibid, pp-VIII-IX.
the Yakkhas were unable to bear the excessive heat. The Buddha saved the Yakkhas from the extreme heat and the island of Lanka became free from the influence of the Yakkhas. When the Yakkhas left the island of Lanka many gods visited the island and they met the Buddha who delivered a discourse on the Dhamma to the gods and gave his one single hair to god Sumana who constructed a Caitya over it on the summit of the Sumanakőta Hill. He paid his homage to this Caitya. The Buddha then came back to Jetavana. Again he visited Sri Lanka after five years. At that time Cūlodara and Mahodara were quarrelling for jewelled throne and he tried to pacify them. Again he visited Sri Lanka eight years after his enlightenment. This time he was invited by Maniakkhika, who was nāga. The Buddha came to his house in Kalyāṇī with five hundred disciples. A caitya was erected over the seat by Maniakkhika and the nāgas used to worship it. This Caitya became known as Kalyāṇī Caitya. The Buddha went to the Sumanakőta Hill and this place was decorated with his foot-prints. From there he came to Dīghavāpi

1. T.: Dāthvamsa, B. C. Law, p-IX.
2. Ibid., p-IX.
3. Ibid., p-X.
4. Ibid., p-X.
and he took his meditation there. From there he came to the place of the Bodhi-tree at Anurâdhapura and there he did his meditation. Then he went to the Thûpadhamma. He then returned to Jetavana. After preaching his Dhamma for forty five years he took his parinibbâna on the full moon day of the month of Vaisakh in the garden of the Malla king near Kusinârâ. In the first watch of the night of his parinibbâna he delivered a discourse on the Dhamma to the Mallas, in the middle watch of the night of the parinibbâna Subhadda was made an Arahant by him and in the last watch of the night of the parinibbâna he told the bhikkhus to be ardent and strenuous. In the early morning he finished his meditation and his parinibbâna took place. The Mallas prepared a funeral pyre with scented wood which was twenty cubits in height and after the arrival of Mahâkassapa the fire was kindled and the dead body of the Buddha was burnt.

Sarabhu who was a disciple of Sâriputta came to Mahiângana in Sri Lanka with one of the collar-bones of the Buddha and he erected

1. Thâ Dâthâvamsa, B.C.Law, p-X.
2. Ibid, p-X.
3. Ibid, p-X.
4. Ibid, p-X.
5. Ibid, p-XI.
a Caitya over it. Khema, an arahat, received a left tooth relic of the Buddha and kings of eight countries quarreled among themselves over the remaining bone relics. Dona, a brahmana, pacified them and settled the disputes on the bone-relics were distributed equally among the kings of eight countries. After receiving the relics, the kings went to their respective kingdom and erected Caityas over them and used to worship them. Sakka, the king of gods, took one Tooth-relic and Nāga king also received another. Khema took a tooth-relic and he gave it to Brahmadatta, the king of Kalinga. The latter constructed a caitya over it and he used to worship it. Kasirāja, who was Brahmadatta's son, ascended the throne and he used to worship the Caitya which was built over the tooth-relic of Buddha. Sunanda, who was Kasirāja's son, used to worship it. The next ruler was Guhasīva. He also used to worship

1. Thā Dāthavamsa, B.C.Law, p-XI.
2. Ibid, p-XI.
3. Ibid, p-XI.
4. Ibid, pp. XI-XII.
5. Ibid, p-XII.
6. Ibid, p-XII.
7. Ibid, p-XII.
it. His minister was a false-believer. The king told him the various qualities of the tooth-relic which performed miracles when anybody prayed for. After listening to it the minister accepted Buddhism as his religion. Guhasiva then not only gave order but also drove the niganthas out of the kingdom. The niganthas felt frustrated and left the kingdom of Guhasiva and came to Pataliputra where king Pandu ruled. They told Pandu that the king Guhasiva was a worshipper of the bone of a dead person and he did not worship Brahma, Siva and others. After hearing it, king Pandu became very angry and sent Cittayana with a four-fold army to arrest and to bring Guhasiva with the tooth-relic to his kingdom. When Guhasiva knew it, he then showed him the tooth-relic and informed him that it possessed various qualities and virtues. Cittayana became glad and accepted the Buddha's religion.

1. "Dāthāvamsa, B.C.Law, p-XII.
2. Ibid, p-XII.
3. Ibid, p-XII.
4. Ibid, pp.XII-XIII.
Chapter - III

Guhasīva then knew the order of king Paṇḍu from Cittayāna. The former then placed the tooth-relic on his head and came to Pātaliputra. At the request of the niganthas, king Paṇḍu did not show any respect to Guhasīva and threw the tooth-relic into the fire. It is to be noted here that the fire was unable to do any damage to the tooth-relic. When it established its contact with the tooth-relic, it like the winter breeze became very cool and the tooth-relic appeared in the midst of the lotus which began to blossom in the fire. Many heretics saw this wonderful thing and they did not like to follow false belief. The king, even then, did not give up false belief and wanted destroy the tooth-relic by stone. But he found it in the sky. Then the tooth-relic was kept in a casket but the niganthas were unable to throw it away. The king then announced that he would give him a reward, if he would be able to take out the tooth-relic. The great grandson of Anāthapiṇḍika

1. Ibid, Dāthāvaṃsa, B.C.Law, p-XIII.
2. Ibid, p-XIII.
3. Ibid, p-XIII.
4. Ibid, p-XIII.
5. Ibid, p-XIII.
6. Ibid, p-XIII.
arrived there to take the tooth-relic out of the casket. He spoke highly of the tooth-relic and the tooth-relic then appeared in the sky and came down to take rest on the head of Anāthapiṇḍika’s great grandson. The niganthas then said to king Pāṇḍu that because of the influence of Anāthapiṇḍika’s great grandson, the tooth-relic appeared in the sky and then came down to take rest on his head.

Cittayāna requested the king that he should accept the Dhamma of the Buddha as his own religion. King Bimbisāra and other kings used to worship the tooth-relic and for this reason they obtained nibbāna. The tooth-relic was then brought with a procession and king Pāṇḍu himself gave up false belief and he received king Guhasiva cordially. Both king Pāṇḍu and king Guhasiva performed many meritorious works.

Chapter - IV

Once there was a fight between king Pāṇḍu and king Khīradhāra and the former defeated the latter. King Pāṇḍu

1. Vh: Dāthāvaṁsa, B. C. Law, p-XIV.
2. Ibid, p-XIV.
3. Ibid, p-XIV.
re-established peace in his kingdom and at this time Guhasīva went back to his kingdom Kaliṅga with the tooth-relic of the Buddha.¹ At that time Dantākumār, who was the son of the king of Ujjain arrived in Kaliṅga to worship the tooth-relic. Guhasīva received him cordially and he was very happy to meet Dantākumār and he arranged his daughter's marriage with Dantākumār. Khiradhāra's sons and nephews in order to take away the tooth-relic by force arrived in Malayavana, which was very close to Dantapura². At this time Guhasīva found the danger and he told his son-in-law and daughter to go to Sri Lanka with the tooth-relic. Because the people of Sri Lanka were very faithful to the Buddha and his religion and he considered that Sri Lanka was the safest place for the tooth-relic. Maḥāsenā was a friend of Guhasīva and he occupied the throne of Sri Lanka at that time. Dantākumāra and his wife took a boat from Tambralipti for Sri Lanka and they arrived there safely³.

¹. Dathavamsa, B. C. Law, p-XIV.
². Ibid, pp. XIV-XV.
³. Ibid, p-XV.
Chapter - V

Dantakumāra and his wife arrived in a village which was very close to Anurādhapura in Sri Lanka. They with the tooth-relic came there in the ninth year of the reign of Kittisirimeghavanna. Dantakumāra met an arahat and told him about the tooth-relic which was brought by him from Kalinga. The arahat then informed it to the king. The Sinhalese king and the queen after receiving this news from an arahat went bare footed to Meghagiriivihāra to take the relic. The relic was brought by them to the palace and they kept it on the throne and they paid homage to it. The arahats, the monks and the people of Sri Lanka worshipped. A temple was constructed for this relic and the king kept it there. The monks of Sri Lanka and the Sinhalese people used to worship it at Anurādhapura. The tooth-relic was taken in a procession and the people of Anurādhapura saw this procession and it was brought to a place where Mahinda delivered his sermon when he arrived in Sri Lanka. The king then

1. The Dathavamsa, B.C.Law, p-XV.
2. Ibid, p-XV.
3. Ibid, p-XV.
4. Ibid, pp. XV-XVI.
5. Ibid, p-XVI.
6. Ibid, p-XVI.
announced that once in a year in spring the relic would be taken in procession round the city, i.e., Anurādhapura, the capital of Kittisirismeghaṇa¹. The latter's successors used to worship the tooth-relic with devotion and they tried their best to protect it².

Ācariya Vimalasāra Thera in Sri Lanka wrote the Sāsanavaṁsa-dīpa in A.D. 1880³. The Sāsanavaṁsa-dīpa deals with history of the Buddhist Saṅgha and it was written in Pāli. It describes the birth of the last Buddha, who was Sumedhā. From it we get an account of his life and his parinibbāna. It also mentions the three convocations, the establishment of Buddhism in foreign countries, the introduction and the development of Buddhism in Sri Lanka, the latter's role as a great centre of Buddhism and the writing down of the Piṭakas and their commentaries⁴. It also mentions the authors who contributed to the literary world of Sri Lanka from the time of Buddhaghosa to Pañḍita Parakkamaśāhu's reign (A.D. 1240 - 75)⁵. The last chapter discusses

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1. The Dāthavaṁsa, B.C. Law, p-XVI.
2. Ibid, p-XVI.
the activities of several Sinhalese rulers who acted very efficiently for the development of Buddhism in Sri Lanka. It also refers to the establishment of the Amarapura Sangha in Sri Lanka. This was a Myanmarese (Burmese) sect which was introduced in Sri Lanka in the eighteenth century A.D.

The Nalāṭadhātuvaṃsa or Lalāṭadhātuvaṃsa discusses a history of the frontal bone relic of the Buddha. It deals with the Buddha Dīpaṅkara, Gotama, his life, his enlightenment, his three visits to Sri Lanka, his Mahāparinibbāna and the distribution of his bodily relics. The third chapter gives a description of the frontal bone relic and the Mallas who got it when the Buddha's relics were distributed. It mentions its arrival in Sri Lanka in the reign of Mahānāga. The last two chapters give an account of Kākavaṇṇa-Tissa's family, the erection of a dāgaba (stūpa) at Seruvila for this relic, its dedication and the enshrinement of the relics. We do not know the name of its author. It does not mention its date.

5. Ibid, p.255.