CHAPTER THREE

HISTORY OF THE SPREAD OF BUDDHISM IN CEYLON

There was a king of the Vaṅga country. He had a daughter by his queen who was princess of Kaliṅga. She after leaving the palace travelled with a company of merchants and then she fell into the hands of a lion. From their union a son and a daughter were born.

The Early Kings of Sri Lanka.

Siṁhabāhu was the son of the lion. He did not like the life of his father and arrived in the Vaṅga country with his mother and sister. He killed the lion, his own father and came to the Lātadesa (Gujarat) and established a city which became known as Siṁhapura. He ruled there with his sister Siṁhasivatī who became his wife. They had thirty two children and Vijaya was the eldest one. Vijaya grew up in such a way that people did not like his behaviour. He always used to harass people and King Siṁhabāhu, his father was fed up with Vijaya's activities. He warned him thrice. But when he did not listen to his advice,

1. C.W. Nicholas and S. Paranavitana, A Concise History of Ceylon, p. 20.
2. Ibid., p. 21.
he then asked him to leave his kingdom. The latter then with his friends took a ship and went to Sri Lanka after touching the parts of Supparaka (Soparā, north of Bombay) and Bharukaccha (Broach near Surat). It is said that he arrived in Tambapanni on the very day of the Mahāparinibbāna of the Buddha. He married Kuvenī, the daughter of a Yakṣa king and settled there. He built a city at the place where he landed. The next ruler was Paṇḍuvāsadeva who was the youngest son of Vijaya. He married Bhaddekkaccāṇī, who was the daughter of a Śākya ruler. Paṇḍukābhaya ascended the throne after him. He established the village boundaries over the whole of Sri Lanka. His wife was Suvaṇṇapāli. His son was Nutasiva. He captured the throne after him. He ruled for sixty years.

Devānampiya Tissa took the throne after him.

5. Ibid, p. 31.
Buddhism was introduced to Sri Lanka by the thera Mahinda in the reign of Devānampiya-Tissa who belonged to the 3rd century B.C. He was the second son of Mutasiva. The Pali chronicles refer to the first meeting of Mahinda and Devānampiya-Tissa, who was at that time busy with his hunting expedition and for this purpose he came to the Missaka-Pabbata which is known as Mihintale about eight miles to the east of Anuradhapura in Sri Lanka. It was on

Introduction and Development of Buddhism in the reign of Devānampiya-Tissa.

1. Dipavamsa, Chapter-VIII, V-13; Mahāvaṃsa, Chap-XII, vv. 7-8.

It is to be noted here that Mihintale became known by the name Cetiya-pabbata or Cetiya-giri at that time when the commentaries were written. Missaka-pabbata was Cetiya-pabbata and this is modern Mihintale (Mahinda-Thala). Here Mahinda gave his first sermon. Many shrines were erected there (Mahāvaṃsa, tr. p-114, f.n.3). This Missaka-pabbata or Cetiya-pabbata contained three peaks and each peak had a Dagaba. The Sīlakūṭa was the northern peak. The Ambatthaladāgaba occupied its place just below it. This Ambatthalādā has been identified with the Theramatthaḷa of the Visuddhimagga and this was the place where the thera Mahā-rohanagutta used to live (Visuddhimagga, I, 155; II, 375; Mahāvaṃsa tr. p-90, f.n.1). There were many caves in the Missaka-pabbata and one of the caves was known as Mahindaguhā, "Cave of Mahinda". Buddhaghosa refers to Hatthikucchi-pabbhara and Mahindaguhā as places for meditation. The Pāpancasudanī describes the name of another cave at Cetiya-pabbata and this was Piyangu. From the very beginning Cetiya-pabbata occupied a very prominent place in the religious world of Sri Lanka. Here Mahinda used to stay during the first rainy season. Here a sapling from the seeds of the branch of the Bodhi-tree which was brought by Saṅghamittā was planted and Mahinda died here. From the commentaries we learn that the thera Malīyadeva used to live in the Cetiya-pabbata during the reign of Duṭṭhagāmanī and here he delivered the

(foot notes continued on the next page).
the full moon day of the month of Jāthā Devānampiya-Tissa met Mahinda. The former knew the teachings of the Buddha from his friend Aśoka, who was the Maurya ruler of Magada. Mahinda asked him several questions and he preached the Cūḷahaththipadopama-sutta to him. This sutta deals with the Buddha, Dhamma and Sāṅgha and mentions how one is converted to Buddhism and accepts Buddhism in his bhikku-life. It also says the holy life of a bhikku, this sublime qualities he obtains, several things which he abstains, the attainment of his arahantship which can be mentioned as the highest fruit of Buddhism. It gives an account of the fundamental

(foot notes continued from prepage).

Chachakkasutta and about sixty theras obtained Arahantship. The Thera Kāla Buddhārakhita used to live here in the reign of Saddhā-tissa, the brother of Duṭṭhagāmanī. It is said that the king used to observe the Uposatha-sīla or the eight precepts in a cave at Cetiyapabbata. Dīghabhāsaka Abhaya used to live in this vihāra during the reign of Kuttakaṇṇa Tissa. Cetiyapabbata occupied an important place as a prominent centre of Buddhism in the reign of Bhatiya (A.D. 38 - 66). King Mahādathika Mahānāga was a successor of Bhatiya and in his time a great festival called the Giriḥaṇḍa-puṭṭā was held at the Cetiyapabbata. Even Fa Hien, the Chinese traveller refers to the Cetiyapabbata. He states, "Forty li to the east of the No-Fear shrine, there is the sacred mountain Mihintale, with a shrine on it called Bhadrika, in which there are about two thousand priests. Among them is a Shaman, the Reverend Dharmagupta, whom all the people of this country respect and look up to. He was dwelt in a stone cell for more than forty years; and by constant exercise of kindness of heart he has succeeded in so influencing snakes and rats that they will live together in the same cell without hurting one another." (H.A.Giles : Travels of Fa Hien, pp.71,72)


1. Ibid, p.50; Dīpavamsa, Chap-XII, V-53; Mahāvamsa, Chap-XIV, V-22.
teachings of Buddhism. When he delivered his sermon, Devanampiya-
Tissa and his people became glad and they embraced the religion of
the Buddha. At the invitation of the king, Mahinda and his people
came to Anuradhapura where they were received by the king. After
receiving meals at the royal house Mahinda described stories from
two Pali texts, the Petavatthu and the Vimavatthu to the ladies
of the royal house. They tell the spirits of the dead in the
Peta-world and in the deva-world, i.e., heavenly world according to
their past karma. Mahinda also explained to them the Four Noble
Truths according to the Saccasamuyutta. He also reminded them that
Sāsāra was dreadful and also said about the cycle of births and
deaths. He then delivered the Devadūtasutta, which speaks of the
results of good and action, and the Bālapandita-sutta which mentions
that folly men do evil and for this reason suffer both in this world
and hereafter. These suttas delivered by Mahinda helped the people
of Sri Lanka to understand the teachings of the Buddha and they
were able to develop their spiritual ideas properly. Mahinda then

1. Dipavaṃsa, Ch-XII, V.54; Mahāvamsa, Ch.XIV, V.23.
2. Mahāvaṃsa, Ch.XIV, V-63; Majjhimanikāya, Ch.III, p.191.
accepted the Mahāmeghavāna or Mahāmeghapark from the king as his gift. The former then announced that Buddhism would be established in Sri Lanka. After the acceptance of the Mahāmedhavana he then delivered the Aggikkhandhopama-sutta which refers to a bhikkhu's virtuous and holy life. The Dipavamsa and the Mahāvaṁsa mention the establishment of Buddhism in Sri Lanka. They agree with Mahinda who told that Buddhism would be flourished in Sri Lanka after the establishment of a Sima for the uposatha and other acts of the Buddhist Sangha there. These would be established according to the teachings of the Buddha. The Samantapāsādikā gives a different account. It says, "O great King", answers the Thera, "the Sāsana is established, but its roots are not yet gone deep". "When will the roots go deep?" Mahinda's answer is most remarkable: "When a son born in Ceylon (Tambapannidīpa), of Ceylonese parents, becomes a monk in Ceylon, studies the Vinaya in Ceylon and recites it in Ceylon, then the roots of the Sāsana are deep set." The Dipavamsa and the Mahāvaṁsa mention that when the boundaries(Sima)

1. Mahāvaṁsa, Ch.XV, vv. 14-15 and 24-25.
2. Ibid., Ch.XV, 276.
3. Dipavamsa, Ch.XIV, 21-25; Mahāvaṁsa, Ch.XV, 180-181.
were established in the Island, Buddhism was also established there. According to Devānampiya-Tissa's desire, Anurādhapura, his capital, was included in the Śīmā (boundary), because he wanted to live "within the order of the Buddha". Mahinda resided at Anurādhapura for 26 days. He gave sermons to the people of Sri Lanka and they refer to the transitoriness of life, the dreadful nature of Samsāra and the attainment of Nibbāna. Mahinda also delivered the Dhamma-cakkappavattana-sutta which discusses the Buddha's fundamental teachings. From Anurādhapura he came to Missakapabbata to stay there for the yāsa or the rainy season there. Devānampiya-Tissa's nephew was Mahā-Ariṭṭha, who was a minister. He with fifty-five people joined the Buddhist Saṅgha. The king presented Kantaka-cetiya for the use of Mahinda and other monks. In the meantime Ānulā, the sub-queen, and her companions wanted to join the Buddhist Saṅgha and they informed it to the king. King Devānampiya-Tissa then told this matter to Mahinda who requested the king to send a religious

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1. Dipavaṃsa, Ch.XIV, 21-25; Mahāvaṃsa, Ch.XV, 180-181.
4. Mahāvaṃsa, Ch.XV, 199.
5. Ibid, Ch.XVI, pp 2 ff.
6. Ibid, Ch.XVI, 12.
mission to the court of the Maurya ruler Asoka to invite the Theri Sanghamittā to come to the Island of Lanka with the branch of the Bodhi-tree. Anulā and her companions observed dāsa-sīla (ten-precepts) before the arrival of Sanghamittā in the Upāsīka-Vihāra which was constructed on one side of Anurādhapura. At the suggestion of Mahinda, Devānampiya-Tissa built the Thūparāma Dāgaba for the collar-bone of the Buddha. This was the first Cetiya in Sri Lanka. After the arrival of Sanghamittā, Anulā and her companions joined the Buddhist Sangha. They became the members of the bhikkhunī Sangha. Sanghamittā lived in the Upāsīka Vihāra which became known as the Hatthalhaka-vihāra or Bhikkhunupassaya. She from India brought the Bodhi branch which was planted with great ceremony at Anurādhapura. In order to celebrate it monks from the north as well as from the South came to Anurādhaoura. Under the patronage of Asoka on this occasion a large number of families visited the city. Saplings which were grown from the seeds of the

1. Mahāvamsa, Ch.XVIII, 1 ff.
2. Ibid, Ch. XVIII, 9-12.
3. Ibid, Ch. XVII, 15.
4. Ibid, Ch. XIX, 65.
5. Ibid., Ch. XIX, 69-71.
6. Ibid, Ch. XIX, 54.
7. Ibid, Ch. XIX, 1-4.
sacred Bodhi-tree were planted in Anurādhapura and its neighbouring areas, in Jambukolapatana and in the village of Tivakka Brahmana in the North, in Kājaragāma\(^1\) (Kataragama) in the South and in Candanagāma (Unidentified) under the patronage of Devānampiya-Tissa\(^2\). From the Mahāvaṃsa we learn that about thirty-two Saplings of the Bodhi tree were planted all over the Island\(^3\). The arrival of the sacred relics of the Buddha, the alms bowl of the Buddha, the Buddhist texts and the Bodhi tree from India\(^4\) and the establishment

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1. Kājaragāma (now Kataragāma) was situated about ten miles to the north of Tissamaharama. In this place there was a Dagaba which became known as Kirivehera and this was founded by Mahānāga. Several inscriptions were found here and one of them refers to a therī who was Nada and to a monastery which was Akujaka. — E.W. Adikaram, Early History of Buddhism in Ceylon, p - 119.

2. Ibid, Ch. XIX, 60-62.

3. Ibid, Ch. XIX, 63-64.

4. Ibid, Ch. XIX, 29-30; Dīpavaṃsa, Ch. XVII, 21.
of the Mahāvihāra at Anurādhapura in the third century B.C. were regarded as important events which were closely connected with the introduction and development of Buddhism in Sri Lanka under Devanampiya Tissa's patronage. Thus Mahinda introduced the introduction of Buddhism in Sri Lanka in the reign of Devanampiya-Tissa in the third century B.C. The king erected several monasteries.

1. The Mahāvihāra was mentioned as the most important and the biggest monastery at Anurādhapura. It used to preserve the teachings of Theravāda Buddhism. Even it maintained its teachings in a perfect way when the Vaitulyavādins made a great influence upon the religious world of Sri Lanka. King Devāmpiya Tissa erected this monastery to the south of the city Anurādhapura shortly after Mahinda's arrival. The Sammohavinodanī refers to Piyaṅguparivena as one of its buildings. For the discussion of questions (pāṭhamandapa) a separate pavilion was constructed. Many monks who used to come from different parts of the Island to worship the Mahācetiya and the Mahābodhi, stayed at the Mahāvihāra suffered very much during the Brāhmaṇatissa famine and several Tamil invasions. King Mahāsena also disturbed the Mahāvihāra monks in his reign. Fa Hien visited Sri Lanka and he saw the flourishing condition of the Mahāvihāra. About 3000 monks used to live there at that time. Buddhaghosa in the fifth century A.D. came to Sri Lanka to write the commentaries and he stayed there. - (E.W. Adikaram, Early History of Buddhism in Ceylon, pp - 105, 106).

2. Ibid, Ch. XII, 7-8; Ibid, Ch. VIII, 13.
besides the Mahāvihāra and the Cetiya-pabbata. He built the Issara-
samana which was situated to the south of the city Vessagiri. But
it is difficult to identify it. He also built the Pathamaka-Thūpa.
But it has not yet been identified. He constructed a public refectory
called Mahāpali in Anurādhapura for the Buddhist Sangha and also
erected a Vihāra Jambukolapattana in Nāgadīpa and also the Tissa-
Mahāvihāra.

Thus from religious accounts it is known that the religion
of the Buddha was well-established in Sri Lanka under the patronage
of Devānampiya-Tissa. Mahinda played a great role for its introduc-
tion and development. He told the Sinhalese king that Aritṭha who
had the required conditions had joined the Buddhist Sangha after his

1. Mahavamsa, Ch.XX, 23-25. Tissamahārāma or Tissamarāvihāra was
regarded as an important vihāra of ancient days of Sri Lanka. The
monks, who used to live in the places which were situated to the
south of the Mahāvali-Gaṅgā, used to come to the Tissamahārāma
to spend the rainy season in the same way as those monks who used
to live to the north of the Mahāvali-Gaṅgā used to assemble at
the Mahāvihāra. During their stay they used to revise the texts
and commentaries which they had already learnt. We learn from the
religious texts that during the Brāhmaṇatissa famine, this monas-
tery had enough grain which lasted for three years. From the
Sammohavinodanī we know that, at that time about twelve thousand
monks used to live in the Tissamahārāma. Mahāsiva of Gamantapat-
bhāra used to live there. He was well-versed in the three Piṭakas
and their commentaries and he was mentioned as the teacher of
eighteen groups of monks. The theras Mālyadeva and Dhammadinna
visited this vihāra to deliver the doctrine. From the Dhammapada-
ṭṭhakathā it is known that king Daṭṭhaṃani's minister's wife
joined the bhikkhunī Sangha and she obtained the First Path when
she heard the Satipatṭhāna Sutta at the Tissamahārāma vihāra. —
E.W. Adikaram, Early History of Buddhism in Ceylon, pp-116, 117.
return from India and he was well-versed in the Vinaya. Then he expounded the Vinaya in an assembly of monks at the Thūparama. Here he occupied a seat which was equal to that of Mahinda. The latter then informed the king that the religion now established in Sri Lanka because Aritttha was born in Sri Lanka and his parents were Sri Lankan and he studied the Vinaya well and learnt it and became well-versed in it and he expounded it very efficiently in Sri Lanka. Under Mahinda’s guidance and inspiration the Buddhist Sangha of Sri Lanka became an independent and truly national institution. The king and his people took a leading part in order to maintain and to defend it as an institution at all costs. Thus from traditional chronology it is clear that Buddhism was introduced and established in Sri Lanka in the first year of the reign of Devānampiya-Tissa and it was the eighteenth year of the reign of the Maurya ruler Asoka. Thus 250 B.C. can be mentioned as the initial year of Devānampiya-Tissa. Mahinda died at the age of eighty at Cetiyapabbata in the eighth year of the reign of king Uttiya (200 B.C.), who was the younger brother of Devānampiya-Tissa and was also the successor to
the throne. Sanghamitta also died in the ninth year of the reign of Uttiya at the Hatthalhakumury at Anuradhapura. It is to be noted here that when Buddhism was introduced in Sri Lanka, there was no organised religion there. It is known that in addition to Brahmanism brought across by the Aryan settlers, there developed numerous local cults such as Yakṣa cult, animistic cult, ancestor worship etc. Under royal patronage Buddhism was established in Sri Lanka. It became the religion of the country, and soon it began to spread in most parts of the country.

Devānampiya-Tissa’s four brothers ascended the throne after him in succession at Anuradhapura and they played a great role for the progress of Buddhism in Sri Lanka. They established new centres and in order to maintain the monks they helped properly. Mahāsiya

The later Kings who belonged to the Vijayan Dynasty ascended the throne after Uttiya. He ruled for ten years. Then Sūratissa occupied the throne. He was the younger brother of Devānampiya Tissa. He also reigned for ten years. He was ousted by Sena and Guttaka.

1. Mahāvaṃsa, Ch. XX, 29-33; Dipavaṃsa, Ch.XVII, 95.
2. Ibid., Ch. XX, 48-50.
two Tamil horse-dealers. Most probably they reigned jointly at Anurādhapura for twenty-two years. Then Asela, the youngest brother of Devānampiya-Tissa captured the throne from the Tamils and ruled for ten years. Then Elāra, a Tamil from the Cola country captured the throne and defeated Asela and reigned at Anurādhapura for forty-four years. Kākavāṇṇa-Tissa and other rulers of Rohana of Southern Sri Lanka erected many Vihāras for the growth and popularity of Buddhism. Tissa of Kālyāni (modern Kālaniya) (Kelaniya near Colombo) contributed largely to the development of Buddhism in western Sri Lanka. Kākavāṇṇa's younger son was Tissa who worked hard for the popularity of Buddhism in the Eastern Province of Sri Lanka. It is to be noted here that Buddhism made a valuable contribution to the life of the Sinhalese people. It was due to its important role the Sinhalese in peace and harmony tried to work seriously and for this reason Sri Lanka prospered.

1. C.W. Nicholas and S. Paranavitana, A Concise History of Ceylon, P-54.
2. Ibid, p-54.
3. Ibid, p-54.
4. Mahāvaṃsa, Ch. XXII, 13.
5. Ibid, Ch. XXIV, 14, 15, 58.
Duttha-Gamani was the son of Kakavana-Tissa of Rohana. He was regarded as the greatest national hero of early Buddhist Sri-Lanka. He did his best to organise a great crusade to literate Buddhism from foreign rule. He was able to establish Buddhism at the zenith of its glory. His war-cry was "Not for kingdom but for Buddhism". In the name of religion he was able to unite the entire Sinhalese race. After Elara's defeat, Duttha-Gamani repeated very much for the loss of many thousands of human lives. Eight arahants from Piyaŋgudīpa told the king that there was no cause for his repentance. Because "that only one and a half human beings had been slain - one who had taken refuge in the Buddha, Dhamma and Saṅgha, and the other who had observed the five precepts - and that the rest who were wrong-believers (micchādīthī) and men of evil life (duṣṭālā) were equal to animals (pasusaṃā)!" "But thou wilt illumine the doctrine of the Buddha in many ways, therefore dispel care from thy mind". The Buddhist monks played a great role both in the field of political as well as in the religious

2. Mahāvamsa, Ch. XXV, 2.
3. Ibid, Ch. XXV, 103-111.
world. When Duṭṭha-Gāmanī requested them to come with him to liberate army, because "Since the sight of the bhikkhus is both blessing and protection for us".\(^1\) They joined the army. King Duṭṭha-Gāmanī's one general was Theraputta-Abhaya\(^2\). He was a Buddhist monk before he joined the army. After his victory, he again entered the Buddhist sangha and became an arahant\(^3\). Duṭṭha-Gāmanī, who ruled from 101 to 77 B.C. constructed the Mahāṭhūpa (Ruvanvīlisāya), Maricavaṭṭi (Marisavāṭīya or Mirisavati) and the nine-storeyed Lohapāsāda which was mentioned as the Uposatha house of the Mahāvihāra\(^4\). Under his patronage Buddhism was able to occupy an important place in the religious world of Sri Lanka. It became very popular and it was due to him it became the most prominent religion in the Island. From the Mahāvamsa,\(^5\) it is known that many Buddhist monks from foreign countries came to the Island to attend the foundation-laying ceremony of the Mahāṭhūpa during the reign of Duṭṭha-Gāmanī. This probably signifies that Sri Lanka was gradually becoming a great centre of Buddhism. During this period the Vesak

\(^1\) Mahāvamsa, Ch.XXV, 2-4.
\(^2\) Walpola Rahula; History of Buddhism in Ceylon, p.30.
\(^3\) Ibid, p-81; Rasavāhinī, II, pp-83 ff.
\(^4\) Walpola Rahula, History of Buddhism in Ceylon, p-30.
\(^5\) Mahāvamsa, Ch. XXIX, 29.
festival was introduced and king Duṭṭha-Gāmanī performed twenty-four Vesak-pūjā. The first century B.C. witnessed the writing of the Buddhist texts for the first time. Under the inspiration of Buddhism and the Buddhist monks, Sri Lanka was able to develop art, literature and other aspects of culture.

Saddha-Tissa (77 - 59 B.C.), who was a brother of Duṭṭha-Gāmanī, ascended the throne. He acquired the epithet Saddha or pious or of great faith because he played a great role for the progress of Buddhism in Sri Lanka. He erected many vihāras there. The Dākkhini-giri-vīhāra at Anurādhapura was built in his time. It became also known as Elāra's tomb. Thūlathana (59 B.C.) or Thūlaṭhana (fat-breast), the younger son of Saddha-Tissa came to the throne with the help of the Buddhist monks. But his elder brother Lajji-Tissa or Lanjatissa (59-50 B.C.) captured the throne and threw him out of the place. The former was not happy with the

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1. Mahāvamsa, Ch.XXXII, 35.
2. Ibid, Ch-XXXIII, 101.
4. Mahāvamsa, Ch-XXXIII, 7.
Buddhist Sangha because the Buddhist monks helped his younger brother to occupy the throne. It was due to his indifferent attitude Buddhism did not flourish for about three years.

The latter part of the first century B.C. was an important period for the history of Buddhism in Sri Lanka. Tissa who was a brahmin of Rōhana of Southern Sri Lanka, declared war against Vattagāmanī. Seven Tamils from South India came to Mannar in Northern Sri Lanka with forces and attacked Anurādhapura. It is known from the history of Sri Lanka that five Tamils occupied the throne in succession at Anurādhapura for about fourteen years.

During this time king Vattagāmanī took his shelter in remote places. There was a famine in Sri Lanka at this time. It was known as Brāhmaṇa-Tissa famine or Bāmiṇiṭīyāsāya. There was no food for the people of Sri Lanka and they ate the flesh of Buddhist monks. Many Buddhist monks and laymen died due to famine and many vihāras were completely deserted. There was not a single monk at

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1. Mahāvaṃsa, Ch-XXXIII, 17-20.
3. Ibid., p-81.
4. Mahāvaṃsa, Ch-XXXIII, 37-42.
the Mahāvihāra at Anurādhapura and the Mahāthūpa was in a neglected condition. It was due to this famine many Buddhist monks arrived in India from Sri Lanka. The political condition of Sri Lanka did not allow Buddhism to flourish. The Mahātheras and the Sinhalese leaders felt frustrated on seeing the hopeless condition of Buddhism. In order to do something for the religion of the Buddha, the Mahātheras held a meeting at Aluvihīra at Mātala in Sri Lanka under the patronage of a local chief. They assembled there and wrote the whole of the Tipiṭaka with the commentaries for the first time in the history of Buddhism in Sri Lanka. They did this in order to save the religion from fall. They thought that ".........the true doctrine might endure."

After defeating the Tamils Watagāmanī-Abhaya (29-17 B.C.) was able to recapture Anurādhapura after fourteen years. The Giri-monastery of the Niganthas (Jains) was demolished by him and he also erected the Abhayagiri-vihāra. He offered it to a therī who was

2. Ibid, p-81.
3. Ibid, p-82.
4. Ibid, p-82, Ciraṭṭhitattham Dhammassa; Mahāvaṃsa, Ch-XXXIII, 100-101.
5. Mahāvaṃsa, Ch-XXXIII, 78-81.
Mahātissa. It is said that this therā helped the king in the days of his misfortune. The king's five generals constructed five vihāras and gave them to a therā whose name was Tissa. This therā helped them when misfortune fell upon them. Mahātissa therā always used to mix the families of laymen and for this reason the Mahāvihāra monks imposed the punishment of expulsion known as pabbājanīyakamma on him. Mahātissa's disciple was Bahalamassu-Tissa - "Big-beared Tissa". The Mahāvihāra monks also imposed upon him the act of ukkhepaniya according to the Vinaya. He became very angry and left the Mahāvihāra and stayed at the Abhayagiri vihāra.

According to several scholars, the saṅgha witnessed the beginning of dissensions in the Saṅgha. It is to be noted here that up to this period there was unity in this saṅgha under the influence of the Mahāvihāra. The monks of the Abhayagiri used to live as a separate group from the Mahāvihāra, but there was no difference between the two at the beginning.

1. Walpola Rahula, History of Buddhism in Ceylon, p-82.
2. Mahāvamsa, Ch-XXXIII, 95.
4. Ibid, p-84.
5. Ibid, p-84.
Dhammaruci of the Vajjiputra sect in India was a well-known figure in the religious history of Sri Lanka. His disciples arrived in Sri Lanka from India and the monks of the Abhayagiri received them and gave them a warm welcome. The monks of the Abhayagiri also became known as the Dhammaruci sect. They received this name after the name of the great teacher who belonged to India. This new sect flourished in Sri Lanka under their patronage. The Abhayagiri monks had close connections with the various Buddhist sects and new movement in India and they were influenced by them. Theravāda and Mahāyana were studied by them and they "widely diffused the Tripitakas." The Mahāvihāra, the seat of Theravāda Buddhism and the citadel of orthodoxy, occupied a prominent place in the history of Buddhism in Sri Lanka. Its conflict with the Abhayagiri-vihāra and other rival groups of Buddhism were considered as important events of the religious history of Sri Lanka. Many

1. Walpola Rahula, History of Buddhism in Ceylon, p-84.
2. Ibid, p-84.
3. Ibid, p-84.
5. K.L.Hazra, History of Theravāda Buddhism in South-East Asia, p-50.
kings played their prominent role in the religious history of Sri Lanka and they supported either the Abhayagirivihāra or the Mahāvihāra. It is to be noted here that from the Sinhalese chronicles and other religious texts we learn the rise and the development of new sects which were against the Theravāda and several rulers even supported the Abhayagirivihāra, but even then, the Mahāvihāra and its tradition occupied pre-eminent place throughout the history of Buddhism in Sri Lanka. The Mahāvihāra became quiet well-known for its conservative ideas and its followers used to study only the Theravāda and used to speak against any kind of innovation. "It was faithful to the very letter of the orthodox teachings and traditions accepted by the Theravādins." The monks of the Mahāvihāra did not like the activities of the Abhayagiri monks and they used to say against their unorthodox attitudes.

Walpola Rahula mentions the Mahāvihāra. He says, "The Mahāvihāra

2. Ibid, p-51.
5. Ibid, p-85.
was the original and first centre of Buddhism, hallowed by Mahinda himself; its monks were proud of the great traditions, and jealously guarded the honour and authority of their vihāra. They had enjoyed the undivided regard and respect, loyalty and support of the State and the public, and did not like new elements entering the field to share their privileges and dividing the attention. But it was not possible to suppress new developments, which were the natural outcome of various changes, social, political and economic. The dissensions in the Saṅgha were by no means a symptom of decay and degeneration, but a sign of movement and progress."

The next ruler was Coranāga (3 B.C. - 9 A.D.), the son of Vattagāmanī. He was very much against the Buddhist saṅgha. He demolished many vihāras and due to him Buddhism did not flourish during his period. Because of his hostile attitude towards Buddhism the author of the Mahāvamsa mentions him that "the evil-doer was reborn in Lokantarika-hell."  

King Bhatikabhaya (38 - 66 A.D.) ruled in Sri Lanka for some time. He was a religious person. He used to supply requisites for monks who were engaged in gantha-dhura "occupation with books" that is, study. Under his patronage twenty-eight Vesak festivals were held. Bhatikabhaya's successor was Mahadathika Mahanaga (67 - 79 A.D.). He played an important role for the spread of Buddhism in his kingdom. It is known from the Mahāvamsa that he offered himself and his queen, his two sons, his state-elephant and state-horse to the Buddhist sangha. His son was Amandagama (79 - 89 A.D.). He did not allow to kill animals all over the Island. Practically he tried to follow the path of Asoka, the Maurya ruler. Kanijanu-Tissa or Kanirajana (89 - 92 A.D.) was his brother and successor. By his order about sixty bad monks were

1. Walpola Rahula, History of Buddhism in Ceylon, p-86.
2. Ibid, p-86.
3. Ibid, p-86; Mahāvamsa, Ch-XXXIV, 59,66.
4. Ibid, p-86.
5. Ibid, p-86; Mahāvamsa, Ch-XXXIV, 86.
6. Ibid, p-86.
7. Ibid, p-86; Mahāvamsa, Ch-XXXV, 86.
thrown down in Cetiya-pabba (Mihintalā). 1

Vasabha (127–171 A.D.), who was a Lambakanna, patronised the Cetiya-giri and it flourished during his rule 2. He constructed cetiyas and images and also repaired old monasteries and for the growth of Buddhism in his kingdom, he used to send preachers of dhamma in different parts of his kingdom. He also built vihāras in Nāgedīpa (modern Jaffna peninsula) in the north of Sri Lanka 3. He performed forty-four Vesak festivals. There was a great improvement in the civic, economic and health conditions of the Island.

The next important ruler was Vohārika-Tissa. In his reign the Vaiṭūla-vāda (skt. Vaitulyavāda) appeared in the religious world of Sri Lanka 4. Both the Mahāvihāra and the Abhayagiri vihāra flourished under his patronage. The Vaiṭūla-vāda was suppressed by him with the help of his minister Kapila who knew the law of the

2. Ibid, p-87, Mahāvaṃsa, Ch-XXXV, 80.
Buddha very well. The Dipavamsa mentions the term Vitandavāda in place of the Vetullavāda. Vohārika-Tissa purified the saṅgha and many Buddhist monks were freed from debt and the king paid three hundred thousand for it. He also established alms-giving at different places of the Island where there was an arrangement of preaching the Ariyavamsasutta. During his rule the Vesak festival was held and Buddhism continued to flourish.

When Gothaabhaya ascended the throne of Sri Lanka in the beginning of the fourth century A.D., the Vetullavāda appeared again in Sri Lanka. Gothaabhaya was a powerful ruler. He played a great role for the development of Buddhism in his kingdom and Buddhism flourished there. He supplied requisites for Buddhist monks, repaired old monasteries, erected new monasteries and used to hold Vesākha festivals. It is to be noted here that the Dhammarucikas who were the residents of the Abhayagiri took the Vetullavāda

1. Walpola Rahula, History of Buddhism in Ceylon, p-87; Mahāvamsa, XXXVI, 41; Dr. Paranavitana were followers of Mahāyānism and the Vetullavāda was a Mahānist sect of Northern India (Culture of Ceylon in Medieval Times, Dr. Paranavitana, p.206).
2. Dipavamsa, Ch-XXII, 41, 42.
3. Walpola Rahula, History of Buddhism in Ceylon, p-90; Mahāvamsa, Ch-XXXVI, 39.
4. Ibid, p-91; ibid, ch-XXXVI, 38.
5. Mahāvamsa, Ch-XXXVI, 99-100.
as their own views. At this time Ussiliya-Tissa, a Mahathera of the Abhyagiri, did not like to face this situation and he left the Avhaya-giri with three hundred monks and went to Dakhinägiri to live there. He did not like to associate himself with the followers of the Dhammarucika sect. At this time Sāgaliya, new sect appeared at the Dakhinagiri. Its founder was a Mahathera named Sagala. Gotabhaya not only suppressed the Vetullavāda but also burnt its books and asked its sixty leaders to leave the Island. Some of them left the Island and went to Kāveripattana in the Cola country in South India to live there. Many Sri Lankan monks who were in Kāveripattana came into close contact with a young monk named Saṅghamitta (Saṅghamitra) who became well-known in Sri Lanka after sometime for his contribution to the development of Mahāyāanism in Sri Lanka. The Mahāvamsa refers to him as one "who was versed in the teachings concerning the exorcism of spirits and so forth" (bhūtavijjādikovido). Thus the suppression of the Vetullavāda

2. Ibid., p-92; Nikāyasangrahaya, p-11.
4. Ibid., Ch-XXXVI, 113.
took place in the first half of the fourth century A.D.¹
Sanghamitra came to Sri Lanka from India during this time and
Mahāsena (334-362 A.D.) patronized him after his accession to the
throne². The former came to Sri Lanka with an idea of introducing
and developing Mahāyānism in the Island. Gotabhaya gave him a warm
welcome and placed his two sons Jetthā-Tissa and Mahāsena for their
education under his care. When Jetthā-Tissa took the throne after
his father's death, Sanghamitra did not stay in Sri Lanka and he
left it in fear. But he came back to the Island when Mahāsena
ascended the throne of Sri Lanka³. Mahāsena was a very powerful
ruler and he contributed largely to the development of the country.
He was a staunch follower of Sanghamitra and he tried to suppress
the activities of the Mahāvihāra. Sanghamitra used to stay at the
Abhayagiri vihāra and played a great role to convert the Mahāvihāra
to Mahāyānism⁴. Mahāsena also took very hostile attitude towards
the Mahāvihāra monks and it was for this reason many monks of the

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1. Mahāvaṃsa, Ch-XXXVI, 111-112.
2. Ibid, Ch-XXXVI, 112-113.
3. Ibid, Ch-XXXVI, 113-117; XXXVII, 1-2.
Mahāvihāra went to Roñana in southern Sri Lanka and to the Malay Hills. He asked the Sri-Lankan people not to give alms to the monks of the Mahāvihāra. The Mahāvihāra was deserted for about nine years. Mahāsena demolished the Lohapāsāda and many other buildings of the Mahāvihāra and he took those materials for the construction of new buildings at the Abhayagiri-vihāra. It is to be noted here

1. Mahāvamsa, Ch-XXXVII, 6.

2. King Duttagamani constructed the nine-storied Brazen Palace of the Mahāvihāra in the early part of the first century BC. It was the Upasathāgāra or the house where the monks used to perform the Vinaya activities. It was established on sixteen hundred monolithic columns of granite. The Mahāvamsa refers to its erection. Many monks used to live there. The Ambalatthika and the Pāṇḍarikāyamanḍala were the two meeting places of the Lohapāsāda. It is known from the religious texts that the Dīghabhāṅkara recited the Brahmapāla Sutta and the Mahāsudassana Sutta at the Lohapāsāda and king Vasabha was present there. It can be said that it was the common meeting place of the Bhāṅkara of all the five Nikāyas of the Sutta Piṭaka. From the Dīghaniṇīya commentary we learn that under the patronage of the Mahāvihāra a Dhammasangīti (a recital of the Doctrine) was arranged there. The Suman-galaviśāsinī mentions that the monks who used to live in the north of the Mahāvāli-Gangā used to come to the Mahāvihāra to stay during the rainy season and they at the end of the rainy season visited the Pāṇḍarikāyamanḍala in the Lohapāsāda and used to recite the Piṭaka and their commentaries. Mahāyadeva, the well known therā delivered the Chachaka sutta, Mahāvyaggha, another therā gave his talk on certain Vinaya rites here. - E.W. Adhikaram, Early History of Buddhism in Ceylon, pp-106, 107.

3. Mahāvamsa, Ch-XXXVII, 11.
that the surrounding lands of the Mahāvihāra were ploughed for sowing seeds for beans. At this time the Dhammarucikas of the Abhayagiri vihāra captured Cetiya-Pabbata (Mihintale). The whole country felt very much for the king's attitude towards the Mahāvihāra. Meghavanna-Abhaya, a minister of Mahāsena went Malaya and brought an army from there and declared war against Mahāsena. The king then realised his mistake and told his minister about it. Then the king and the minister did a great job for the popularity of the Mahāvihāra and restored the Mahāvihāra. King Mahāsena erected the Jetavanarama (Jetavanavihāra) within the boundaries of the Mahāvihāra. But the followers of the Mahāvihāra protested against it. The king ignored it and he gave it to Tissa of the Dakkhinārāma or Dakkhināgiri. He was a friend of the king. He accepted the Jetavanavihāra. But the chief minister (Mahāmaccō) disrobed Tissa for

1. Walpola Rahula, History of Buddhism in Ceylon, p.94.
2. Mahāvaṃsa, Ch-XXXVII, 3-16; XXXVIII, 75; Nikāyasangrahwa, pp.12-13.
4. Mahāvaṃsa, Ch-XXXVII, 29.
5. Ibid, Ch.XXXVII, 33.
6. Ibid, Ch-XXXVII, 38; XXXVIII, 32.
committing an offence of the gravest kind. He did it against the King's opposition. It indicates that Mahāsena towards the end of his reign had no power to do anything against the Mahāvihāra.

Sīrimeghavāna, the elder son of Mahāsena, took the throne in 362 A.D. He felt so sorry for his father's attitude towards the Mahāvihāra and he did a great job for the welfare of the Mahāvihāra. He played a great role for the progress and development of the Mahāvihāra in his reign. He made a golden statue of Mahinda and a festival was held under his patronage and a procession took place for several days to commemorate the arrival of Mahinda. Both laymen and Buddhist monks from different places of the Island took part in this festival under the king's patronage and the king gave order that this festival will hold annually by succeeding kings. The king held this festival in order to forget the bitter memory of the dark days of his father's reign. An important event took place during

3. Ibid, p-96.
5. Mahāvamsa, Ch-XXXVII, 53-90.
the reign of this king. The left eye-tooth of the Buddha was brought to Sri Lanka from Dantapura in Kalinga in the ninth year of this king¹ and kept it in a building within the city. This building was specially built for the left eye-tooth of the Buddha. For public exhibition it was taken in a procession annually to the Achayagirivihara². It is interesting to note here that the Abhayagirivihara became well-known in India in the reign of Mahasena and his successor as an important centre of Mahayanism in Sri Lanka. The prince and the princess of Dantapura who brought the Tooth-relic from Dantapura to Sri Lanka, most probably were able to establish there contact first with the monks who belonged to the Abhayagiri

1. Mahāvamsa, Ch-XXXVII, 92; Dāthāvamsa, 340.

"Percy Brown (Indian Architecture) says that "the holy city of Dantapura, the town of the Tooth, where this priceless possession was at one time deposited, lay in the vicinity of one of the neighbouring towns, either of Bhubanesvar or Puri; although all traces of it are now lost. As a taken of the antiquity of these parts near at hand is Danlia hill, where is inscribed one of the rock edicts of Asoka." (P.35). "This elevated position suggests that the Jagannath temple occupies the site of some still more ancient monument, not improbably the shrine of the Buddha's tooth at Dantapura, before that precious relic was transported to Ceylon." (P. 123)."

2. Mahāvamsa, Ch.XXXVII, 95-97; Dāthāvamsa, 405-406.
sect. From it we conclude that the Abhayagiri vihāra became the custodian of the Tooth-relic and the monks of the Mahavihara did not take part in it. It is to be noted here that Sirineghavanna in order to construct a monastery at Bodhgaya (Buddhagaya) for pilgrims from Sri Lanka despatched an embassy to the court of Samudragupta, the Gupta ruler of India, and he received permission from the latter and he erected a monastery there.

The next ruler was Buddhāsā. He was the son of Jetthatisa II. He ascended the throne in the beginning of the fifth century A.D. "He enjoyed a great reputation for skill in medicine and surgery." He became well-known as physician king who used to provide extensive medical facility for man and beast. He erected many hospitals in his dominions and appointed many physician there. He is said to have written a compendium of medical treatises. He played a great role

2. Ibid, p-97.
3. Mahāvaṃsa, tr. introduction by Geiger, XXXIX.
5. Mahāvaṃsa, Ch-XXXVII, 146, "Sabbesam vejjasatthānam Katvā Saratthasaṅgahagāt".
for the spread of Buddhism in his kingdom. He used to honour the learned and also used to help preachers for their maintenance.

Fa-hien, the Chinese traveller, came to Sri Lanka in his reign. He resided at the Abhayagiri Viharā. He mentioned that there were five thousand monks at the Abhayagiri Viharā and three thousand monks lived at the Mahāvihāra. From the Chinese traveller's records it is clear that the Abhayagiri Viharā at this time was flourishing. But we are not quite sure about the condition of the Mahāvihāra from the record of the Chinese traveller. We know that in the fifth century A.D. the Mahāvihāra had not lost its popularity. Because Buddhaghosa the great Pali commentator, came to Sri Lanka and stayed at the Mahāvihāra in the reign of Mahānāma (409 – 431 A.D.) and translated the Sinhala commentaries on the Tipiṭaka into the Pali language.

1. Mahāvaṃsa, Ch-XXXVII, 150 "Dhamma-bhānakavaṭṭam".
4. Cūlavāṃsa, Ch-XXXVII, vv - 231-232 and 243-244.
5. Ibid, Ch-XXXVII, v - 243-244.
In the reign of Buddhāsā, Mahādhāmmakathi, a great thera for the first time translated the Pali suttas into Sinhalese. The next ruler was Upatissa I, who was a son of Buddhāsā. In his reign a new festival called Gangārohana was held in order to overcome a famine which appeared in the fifth century A.D. The king gave order that whenever a famine occurred, this festival should be held. He on the advice of the Buddhist monks gave this order. He was a religious person and he used to get his food from the Mahāpāli, the Saṅgha’s common refactory.

Upatissa I’s brother was Mahānāma (410-432). He was a monk but he gave up his monk life and occupied the throne after Upatissa had been killed by his queen. Mahānāma was a great patron of the Abhayagiri-vihāra and his queen played her great role for the

1. Cūlavāma, Ch-XXXVII, 175.
2. Walpola Rahula, History of Buddhism in Ceylon; p-98.
3. Cūlavāma, Ch-XXXVII; 189-198.
4. Ibid., Ch-XXXVII, 203.
6. Cūlavāma, Ch-XXXVII, 212-213.
development of the Mahāvihāra. He established a number of monasteries for the Abhayagiri vihāra. He founded a monastery at Dimbulāgala in the name of his queen and gave it to the Therivāda monks¹. She was a follower of the Mahāvihāra². Mahānāma's reign was an important period in the history of Buddhism as well as in the world of Pali literature. Because Buddhaghosa came to Sri Lanka in his reign and translated the Sinhala commentaries into the Pali language. It was due to this great commentator Theravāda Buddhism and its language Pali flourished. He inspired the whole Buddhist world by his Pali commentaries. Mahānāma definitely had a great hand in it. He patronised Buddhaghosa no doubt.

After Mahānāma, Sri Lanka was in trouble for about twenty five years. Six Tamil rulers came to power in Sri Lanka in succession at Anurādhapura. Due to them Buddhism suffered very much. Many Sinhalese families came to Rohana at this time³. Dhamusena practically fought with the Tamils and was able to literate the

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¹ C.W. Nicholas and S. Paranavitana, A Concise History of Ceylon, p-93.
² Cūlavamsa, Ch-XXXVII, 212-213.
country from the foreign rule. He was a monk. But he gave up his monk life and did a good job by re-establishing the Sinhala rule. Under his patronage, Buddhism flourished and he worked hard for the welfare of the country. He was a devout follower of the Mahāvihāra. He erected eighteen great vihāras and built many tanks for the monks who belonged to the Theriya sect. He used to provide requisites for monks and tried to encourage the monks for the progress of the teaching of the Tipitaka. Although he was a follower of the Mahāvihāra but the Abhayagiri-vihāra and the Mahā-vihāra flourished side by side under his patronage. The Ambatthalavihāra on the Cetiya-pabbata (Mihintalē) was renovated by him and he gave it to the Dhammarucika. Several statues of the Buddha and the Bodhisattvas were built by him and new houses for them were constructed. An image of Mahinda was established by him and a festival was held and on this occasion the Dīpavamsa was recited.

2. Culavamsa, Ch-XXXVIII, 44-51.
3. Ibid, Ch-XXXVIII, 75-76.
4. Ibid, Ch-XXXVIII, 61-62; 65-68; 78.
5. Ibid, Ch-XXXVIII, 58-59.
The new ruler was Kassapa I (478 - 496 A.D.), He built a vihāra for the Dhammarucikas. The beginning of the sixth century A.D. is an important period for the history of Buddhism in Sri Lanka. During the reign of Maggallāna I (496-513 A.D.) a purification of the Buddhist saṅgha took place. He defeated Kassapa I and captured the throne. After defeating Kassapa I he paid homage to the monks of the Mahāvihāra and the Abhayagirivihāra. Monks of the Mahāvihāra gave him a warm welcome and he reached the Mahāvihāra after leaving the great army outside the elephant wall and he worshipped the Buddhist saṅgha. In his reign the Hair-Relic of the Buddha the Kesadhātu was brought to Sri Lanka from India. Silākāla brought it from India. It was kept in a crystal casket in an image house and a great festival was held on this occasion.

1. Cūlavaṃsa, Ch-XXXIX, 15.
2. Ibid, XXXIX, 57.
3. Ibid, Ch-XXXIX, 33.
4. Ibid, Ch-XXXIX, 41-43.
5. Ibid, Ch-XXXIX, 44-56.
Moggallāna's son was Kumāra-Dhātusena (513-522 A.D.). He purified the Buddhist sangha and a Dhammasaṅgīti or "recital of the sacred texts" was held. The next ruler was Silākāla (524 - 537 A.D.). He did not allow to kill animals in the island, and established hospitals and performed many meritorious works which helped to develop the growth of Buddhism in his kingdom.

In his reign Pūrṇa, a young merchant of Sri Lanka brought a book named Dhammadhatu to Sri Lanka from Kāsi (Benares). According to scholars, Silākāla probably established his contract with the Mahāyānists while he was in India and he received this book not only with great honour but also he kept it in a house which was situated near the palace. He used to bring it to the Jetavanavihāra once in a year and on this occasion a festival was held. It is to be noted here that the Sagaliya monks of the Dakkhināgiri who used to live at the Jetavanavihāra at this time took part in this festival.

2. Ibid, Ch-Xlii, 28-30.
The monks of the Abhayagirivihāra honoured the Dhammadhatu but the Mahāvihāra monks and some people of Anurādhapura did not take part in this festival and they tried to dissociate themselves from these activities.

The new ruler was Culla-Moggallāna or Moggallāna II (537 - 556 A.D.). He contributed largely to the development of Buddhism and also to the progress of learning in his reign. He offered gifts to the preachers who preached the Tipitaka and its commentaries in the kingdom. He also wrote a religious poem (Dhammakkabba) and he used to take his seat on the back of his elephant and he used to recite it at the end of a sermon in his capital at night. He also used to give sweets to children to popularise the Dhamma among them.

The next ruler was Aggabodhi I (568-601 A.D.). He did some works for the development of the religion of the Buddha under the

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instruction and advice of Dāthāsiva Mahāthera⁴. An important event took place in his reign. In a public controversy Jotipālathera from India defeated the Vaitulyas². Dāthāpabhuti supported the Vaitulyas but he became angry when he saw their defeat and he in anger wanted to strike the thera. But Aggabodhi was very happy with the performance of Jotipāla and told him to reside at the same vihāra³. From the Nikāya Saṅgrahāya we learnt that after the defeat of the Vaitulyas, the Vetulyavāda or the Vaitulyavāda or the Vaitulya doctrine had lost its popularity and influence and the monks of the two Nikāyas - the Abhayagiri vihāra and the Jātavana vihāra dismissed pride and tried to live in submission to the Mahāvihāra⁴. This shows that the Mahāvihāra in the sixth century A.D. still maintained its popularity as an important centre of Theravāda Buddhism. Several Chinese records and Sanskrit inscriptions of the sixth century A.D. refer to frequent religious intercourse between Sri Lanka and India and many monks from

1. Cūlavamsa, Ch-Xlii, 14.
2. Ibid, Ch-Xlii, 35.
Sri Lanka went to the Buddhist Shrines at Bodh Gayā (Buddha Gayā).

From the Chinese text, Hing-tchoan of Wang Huien ts'ê, it is known that a ruler of Sri Lanka erected a monastery at Bodh Gayā for the accommodation of monks who belonged to Sri Lanka. Two Sanskrit inscriptions of the sixty century A.D. were found at Bodh Gayā and they describe the construction of a Buddhist monastery and the presentation of the Buddha's statue to the Bodh Gayā monastery by a Sri Lankan monk named Mahānāma who belonged to the sixth century A.D. Another inscriptions of the sixth or seventh century A.D. was found at Bodh Gayā and it mentions a Sri Lankan monk whose name was Prakhyāṭakīrtti. He built a dwelling place at Bodh Gayā. He belonged to the royal family of Sri Lanka. All these inscriptions and archaeological reports indicate that Sri Lanka and India came very close in the sixth century A.D. and monks from Sri Lanka also played a great role for the establishment of close tie between India and Sri Lanka. From these records it is clear that Sri Lanka in the sixth century A.D. was able to establish itself as a great centre.

1. K.L.Hazra, History of Theravāda Buddhism in South East Asia, p-52.
3. K.L.Hazra, History of Theravāda Buddhism of South East Asia, p-52.
of Theravāda Buddhism and kings of the Island contributed very much
to the growth and progress of Buddhism in their kingdom.

Aggabodhi II ruled in Sri Lanka from A.D. 601 to A.D. 611. He gave a good service for the Abhayagiri vihāra and Jetavana-
vihāra. Under his patronage both the vihāras flourished. He did
nothing for the Mahāvihāra. His queen also contributed something
to the progress of the Abhayagiri. The king repaired the Thūparā-
ma Dagaba and also constructed the Veluvana vihāra for the monks
who belonged to the Sāgaliya Sect. The king of Kalinga came to
Sri Lanka in the reign of Aggabodhi II and he became a monk under
Jotipāla Thera. His wife, and his minister also entered the
Sangha. Aggabodhi II and his queen helped them in every way and
the royal therī died in Sri Lanka. In the reign of Dalla-Moggallāna

2. Ibid, p-103; Cūlavamsa, xlIi, 63-66.
3. Cūlavamsa, Ch-XlIi, 63-66.
4. Ibid, Ch-xlIi, 43.
5. Ibid, Ch-XLVI, 44-45.
6. Ibid, Ch-XLVI, 46.
or Moggallāna III (611-617 A.D.) a recital of the Tipiṭaka was held and the king patronised the learned for the spread of religious knowledge. He purified the Buddhist Saṅgha. It is to be noted here that the king gave impetus for the spread of Buddhist literary activity. In his reign a Kaṭhina ceremony was held. The next ruler was Silameghavaṇṇa (617-628 A.D.). In his reign there was a disturbance in the Abhayagiri vihāra. Bodhi, who was a monk of the Abhayagiri vihāra told the king about the bad behaviour of many monks of the Abhayagiri vihāra and requested the king to perform a dhamma-kamma, a regulative act. The king then told Bodhi to do this act. But several monks, who did not follow the right path, killed Bodhi. The king then became very angry and in order to bring the unity among the monks in the Saṅgha requested the monks of the Mahāvihāra and other fraternities (most probably monks of the Abhayagiri vihāra and Jetavanarāma) to observe the Uposatha ceremony in one place. He probably thought that the religion would progress

1. Cūlavamsa, Ch-XLIV, 47.
2. Ibid, Ch-XLIV, 48.
3. Ibid, Ch-XLIV, 47.
4. Ibid, Ch-XLIV, 48.
6. Cūlavamsa, Ch-XLIV, 60.
if the monks who belonged to the different sects joined together
to work peacefully. But the monks of the Mahāvihāra did not accept
the king's advice and they did not like to hold the Uposatha
ceremony with other sects and the Mahāvihāra monks were very
powerful no doubt and the king had no power to do anything against
them.

There were civil wars between rulers in Sri Lanka in the
middle of the seventh century A.D. The Mahāvihāra and the Abhayagiri
vihāra were plundered and several cetiyas were destroyed. This was
the situation of the religious world in the seventh century A.D.
After these disturbances Kassapa II (641-650 A.D.) ascended the
throne of Sri Lanka. Under his patronage many religious buildings
were repaired and he performed many meritorious activities for the
welfare and progress of Buddhism. He requested many monks to go
to different places to preach the dhamma. He helped to compose a
compendium of the Pali texts. He took initiative to recite the

1. Cūlavamsa, Ch-XLIV, 75-80.
2. Ibid, Ch-XLIV, 130-140.
3. Ibid, Ch-XLIV, 146.
4. Ibid, Ch-XLIV, 148.
5. Ibid, Ch-XLV, 3.
Abhidhamma along with the commentaries. In the seventh century A.D. Jethatissa III told his general to ask his queen to study the Abhidhamma to preach it and to do something so that it would be possible "to transfer its merits to him". From Hiuen Tsiang's account we learn that the learned monks who belonged to India used to receive honour and respect at this time. It also mentions that the Buddhist monks of Sri Lanka "were distinguished for their power of abstraction and their wisdom". Māhinda II who belonged to the seventh century A.D. tried to popularise the Abhidhamma study and he did his best to preach the Abhidhamma in an elaborate scale.

Dathopatissa II (659-667 A.D.) wanted to do something for the prosperity of the Abhayagiri-vihāra. He wanted to construct a vihāra for the above mentioned vihāra. But the Mahāvihāra monks did not like it and they made a protest against the king's active

1. Cūlavamsa, Ch-XLIV, 150.
2. Ibid, Ch-XLIV, 109.
5. Cūlavamsa, Ch-XLVIII, 141.
part for the Abhayagiri vihāra and told that the ground was situated within the boundaries of the Mahāvihāra. But the king did not agree with them and he did what he planned. Then the monks of the Mahāvihāra declared "the Patta-Nikkujjana-Kamma" or "the turning down of the alms-bowl" and they applied it on the king. But the latter had no power neither to criticise nor to play a role against the works of the Mahāvihāra. These facts clearly indicate the importance of the Mahāvihāra in the seventh century A.D.

The next important ruler was Aggabodhi IV (667-674 A.D.)³, who was the younger brother of Dāthopatissa II. He was a devout follower of Buddhism. All the three Nikāyas⁴ of Sri Lanka were able to flourish under the noble patronage of the king who showed his keen interest in the affairs of Buddhism.⁵ The king for the comforts of the followers of these three Nikāyas sanctioned villages.

2. Ibid., Ch-XLV, 29-31.
4. The three Nikāyas were the Mahāvihāra, the Abhayagiri-vihāra and the Jetavanā. Two other sects were Dhammaruci and Sāgaliya. But it is to be noted here that they were included in the Abhayagiri and Jetavanā sects respectively. Sometimes they were mentioned by their former names - Walpola Rahula, History of Buddhism in Ceylon, p-195.
5. Culavamsa, Ch-XLVI, 16.
for maintenance, servants and personal attendants. From the Cūlavāṃsa we learn that he gave a thousand villages with large and assured revenues to the three sects. The queen also played a prominent part in the religious world and Buddhism flourished at this time. The queen erected a nunnery for bhikkhunis (nuns) and gave all comforts for them. The Cūlavāṃsa refers to the chanting of Paritta (Pirit) as a ceremony in the reign of Aggabodhi IV. From this time onwards it was introduced in Buddhist practices. King Aggabodhi IV issued the order of māghāta (non-killing). Polonnaruva became the capital of Aggabodhi IV. The people of Sri Lanka used to like him very much because he was a devout follower of Buddhism and he made a valuable contribution for the progress of Buddhism in the Island. After his death the Sinhalese

1. Cūlavāṃsa, Ch-XLVI, 16.
2. Ibid, Ch-XLVI, 6-16.
4. Ibid, Ch-XLVI, 5.
5. Ibid, Ch-XLVI, 3.
people used his ashes as medicine.¹

Mānaramma’s three sons were Aggabodhi V, Kassapa III and
Mahinda I. Aggabodhi V (711-717 A.D.) was a patron of the
pam'sukūlika monks and he gave his fine garments to them for robes.²
Aggabodhi VI ruled for forty years. He re-arranged the carved, stone
pillars which supported the Cetiagaha at the Thūpārama.³

It is known from the Culavamsa that under the patronage of
Aggabodhi VII (766-772 A.D.), the Buddhist sangha was purified and
he not only showed his keen interest in the development of the
three Nikāyas, but the pam'sukulikas also received support from him.⁴

In his reign Polonnaruva became very important as
his capital-city.⁵ It is interesting to note
here that in the Polonnaruva period in later days the Hindus were
able to exercise a great influence over the Buddhist practices.

Mahinda II rules in Polonnaruva from A.D. 772 to 792. He renovated

The Second
Lambakannam Dynasty.

2. Ibid, Ch-XLVIII, 16.
3. C.W. Nicholas and S. Paranavitana, A Concise History of Ceylon, p-145.
5. Ibid, Ch-XLVIII, 74.
many old temples of gods (devakula) here and there and made many beautiful images of the gods, and offered delicious foods like the king's foods to the brāhmaṇas and in golden goblets he offered them milk with sugar to drink. He erected the Ratanapāsāda, the uposatha house of the Abhayagiri vihāra. He also constructed two vihāras at Polonnaruva. He encased the cetiya of the Thūpārāma with sheets of gold and silver. He also took keen interest in Hinduism.

Udaya I (Dappula II) (792 - 797 A.D.) erected a nunnery for bhikkhunis. He also repaired old religious buildings, held festivals regularly and provided requisites for monks. He also established alms-halls at various places. Mahinda III, Aggabodhi VIII and Dappula III were three sons of Udaya I.

The ninth century is an important period in the history of Buddhism in Sri Lanka. The Cūlavāsa mentions the erection of the Vīrankurārāma at the Abhayuttara (Abhayagiri) vihāra by Sena I (831 - 851 A.D.) and he gave this vihāra to the Mahāsaṅghika monks.

1. Cūlavāsa, Ch-XLVIII, 143-144.
2. Ibid, Ch- XLIX, 25.
and Theriya monks\textsuperscript{1}. It is to be noted here that the term "Theriya" although generally indicates the monks of the Mahāvihāra but it can also be used for the monks of the Abhayagirivihāra and the Jetavana-rāma as well.\textsuperscript{2} From Indian and Tibetan lists of Buddhist sects we learn that all the three fraternities were included under the Sthavira vādin Schoēl\textsuperscript{3}. Thus we can say that both the terms Theriya and Sthaviravādine could be applied to all three or any one of the main Buddhist fraternities in Sri Lanka\textsuperscript{4}. If the Cūlavamsa refers to the Theriya monks in the reign of Sena I as the monks of the Mahāvihāra, then we can say that the monks of the Mahāvihāra who always thought themselves as the orthodox monks, and, who did not like to hold the Uposatha ceremony together with the monks of the other fraternities, lived within the precincts of the Abhayagiri vihāra with the monks of the other sects. The Jetavanarāma Sanskrit inscription of the 9th century A.D. was found in the precincts of the Achayagiri vihāra. It mentions the establishment

\textsuperscript{1} Cūlavamsa, Ch-L, 56 and 60.
\textsuperscript{2} K.L.Hazra, History of Theravāda Buddhism in South East Asia, p-54.
\textsuperscript{4} K.L.Hazra, History of Theravāda Buddhism in South East Asia, p-54.
of a vihāra for one hundred monks which comprise twenty five monks from each group of the four great Nikāyas. It also says that there was provision for forty monks for the study of the Sastras but they do not belong to any of the Nikayas. These Nikāyas were not the traditional Nikāyas of Sri Lanka - the Mahāvihāra, the Abhayagiri vihāra and the Jetavana vihāra. Most probably the Jetavananarāma Sanskrit Inscription refers to the four Nikāyas which were definitely the four leading Nikayas of the Buddhist Saṅgha of India. They were the Mahāsaṅghikas, Sarvāstivādins, Sthaviravādins and the Sammitiyas. The monks of the Abhayagirivihāra were very probably referred to here as the Sthaviravādins.

Sena I introduced to Sri Lanka the Vājiriyavāda. According to Scholars the Vājiriyas or the Vājiriyavādins were the Vajrayānists

2. Ibid, I, p-5.
3. K.L.Hazra, History of Theravada Buddhism in South East Asia, p-54.
4. Ibid, p-54.
5. Ibid, p-54.
who were the followers of the Tāṇtric School which developed in North Eastern India during this time. The Ratnakūta Sūtra was introduced in Sri Lanka in the reign of Sena I. The Nikāya-sāṅgaraḥa mentions that king Matvala-Sen did not accept the Ratana Sūtra, but he became a follower of the Vājiriyavāda. The word Vajrayāna means a system which is full of mystic practices. The Nikāya Sāṅgaraḥa describes further that the Vājiriyavāda was "prevalent among the foolish and ignorant people of this country because it was protected and practised secretly as a mystic teaching". In the days of Matvala-Sen a sect known as the Nilapatadarsana arose in the religious world of Sri Lanka. The followers of the Nilapatadarsana used to practise extreme forms of Tantrism and they used to wear blue robes and used to preach indulgence in wine and love.

1. K. L. Hazra, History of Theravāda Buddhism in South East Asia, p-55.
2. Nikāya Saṅgaraḥa, p-18. "The Ratnakūta Sūtra is the second of the seven classes into which the Mahāyāna Sūtras of the Chinese Canon are sub-divided. The Ratnakūta or Pao-chi is one of the seven categories of the Mahāyāna class of the Sūtra Pitaka in the Chinese Buddhist Canon". - K. L. Hazra, History of Theravāda Buddhism in South East Asia, p-55, f. n. 6.
3. Nikāya Saṅgaraḥa, p-16.
5. K. L. Hazra, History of Theravāda Buddhism in South East Asia, p-55.
Sena I's successor was Sena II (853 - 887 A.D.). After ascending the throne of Polonnaruva he, in order to invade the Pāṇḍya country, sent a Sinhalese army and defeated the Pāṇḍya king and brought back all the treasures that they had captured from Sri Lanka. He united Sri Lanka and religion again flourished under his patronage. He repaired old vihāras and monasteries, offered endowments liberally and religious festivals such as pirit ceremony and vesak festival were held regularly in his reign under his instruction and advice. He established images of the Buddha and the Bodhisattvas in his kingdom. Under his noble patronage a recital of the Abhidamma was held and the whole of the Ratana Sutta was written on a golden plate and in its honour a festival was held. He not only purified the Buddhist Sangha but also unified the three fraternities. It is known from the Cūlavamsa that in the twentieth year of this king the pamsukūlikas took their separation from the Abhayagiri vihāra and

1. Cūlavamsa, Ch-LI, 79.
2. Walpola Rahula, History of Buddhism in Ceylon, p-11C.
3. Cūlavamsa, Ch-LI, 79.
5. Cūlavamsa, Ch-LI, 64.
lived separately. In his reign Buddhist and Hindu practices came very close together. The king "had a thousand jars of gold filled with pearls and on the top of each placed a costly jewel and presented them to a thousand brāhmans whom he had fed with milk rice in jewelled goblets, and also he gave them golden threads. He clothed them also, as a friend of meritorious deeds, with new garments to their hearts' desire and gladdened them with festive pomp."2

Udaya II's successor was Kassapa IV (898 - 914 A.D.). He also purified Buddhist Saṅgha and expelled indisciplined monks from three fraternities. He constructed a parivena which became known as the Samuddagiri in the Mahāvihāra and offered it to the Pāṃsukūlikas. Rev. idalpola Rahula says, that the Pāṃsukūlikas belonged to the

1. Colavamsa, Ch-LI, 52.
2. Ibid., Ch-LI, 64-67.
3. Ibid., Ch-LI, 10.
4. idalpola Rahula, History of Buddhism in Ceylon, p-195; "The word Pāṃsukūla means rags found in dustheaps and Pāṃsukūlin is a bhikkhu who wears garments made of such rags patched together. But the name must not be taken too literally; it is merely a symbol of the utmost poorness. The Pāṃsukūlin were those who used only rag-robeks" - K.L.Hazra, History of Theravāda Buddhism of South East Asia, p-55, f.n. 13.
Mahāvihāra as well as to the Abhayagiri Vihāra\textsuperscript{1}. From the Čūlavaṃsa we learn that the Paṃsukūlikas in the reign of Sena II formed a group after separating themselves from the Abhayagirivihāra. It is very possible that the Paṃsukūlikas of the reign of Kassapa IV were followers of the Mahāvihāra. The Čūlavaṃsa refers to them. It was for this reason Kassapa IV erected a parivena for the Paṃsukūlikas within the boundaries of the Mahāvihāra. It is to be noted here that he patronised the Dhammarucika\textsuperscript{2} and the Sāgalika\textsuperscript{3} sects, but he also played a great role for the progress and popularity of the Mahāvihāra.

Rukkha was a general of Kassapa IV. The former and Sena, the grand

\textsuperscript{1} Walpola Rahula, History of Buddhism in Ceylon, p-195.
\textsuperscript{2} "The Dhammarucika or the Dhammarucika belonged to the Abhayagiri-vihāra" - Walpola Rahula, History of Buddhism in Ceylon, p-195.
\textsuperscript{3} "The Sāgalika or the Sāgalika sect was formed in the reign of Gothābhaya (309-322 A.D.) when the Dhammarucikas or the residents of the Abhayagirivihāra accepted the Vatulyavāda, a Mahāthera named Ussiliyā-Tissa with about three hundred monks separated themselves from the monks of the Dhammarucikas and came to stay at the Dakkhinagiri from the Abhayagirivihāra. A Mahāthera named Sāgala belonging to this group taught religion there and from that time this new group was known as the Sāgalika" - Ibid, p-92.
scribe, gave their valuable services to the progress of the Mahā-vihāra¹. Kassapa V, the son of Sena II, ruled for about ten years (A.D. 929-39). He reformed the Buddhist Saṅgha². He was a great scholar. He not only compiled a Sinhalese glossary but he was well-versed in Buddhist scriptures³. After his death Dappula III ruled for a year only. The next ruler was Dappula IV. His successor was Udaya III⁴. He was a weak ruler. The next ruler was Udaya IV. After him Sena IV ascended the throne and Mahinda IV captured the throne after him⁵. He was regarded as the last of the great kings of the Anurādhapura period. It is said that he was "rich in merit, rich in splendour, rich in military power and rich in fame"⁶. His queen was a princess of Kaliṅga in India. It is to be noted here that the Buddhist royal house of the same name reigned in the Srivijaya kingdom and extended its influence over a large part of Malaya and

¹. Culavamsa, Ch-LII, 31-33.
². Ibid, Ch-LII, 44.
⁵. Ibid, p-155.
Indonesia. The Cūlavāmsa mentions that Mahinda IV established the royal house of the Sihalas by this marriage. He was mentioned as a great benefactor of the Pañcukūlika Sect. He rebuilt several edifices. The Coḷas destroyed the temple of the Tooth Relic and Mahinda IV restored that temple. He performed many good works for the welfare of his subjects. He rebuilt the damaged tanks and canals in his kingdom. He helped the poor and the sick and even gave food to the wild animals. From the Cūlavāmsa we learn that a recital of the Abhidhamma was held in his kingdom and he played a great role for it. Practically it was due to him this recital took place. Two tablets of Mahinda IV were found at Mihintale. They described that the king tried his best to popularise this study of the Abhidhamma in his kingdom. The next ruler was Sena V, who was Mahinda IV's son. He ascended the throne in A.D. 972. He gave a valuable service for the protection of the Buddhist Saṅgha.

1. C.W. Nicholas and S. Paranavitana, A Concise History of Ceylon, p-155.
2. Ibid, p-155.
3. Ibid, p-156.
4. Cūlavāmsa, Ch-LIV, 36.
6. Cūlavāmsa, Ch-LIV, 68.
Thus from the above facts it is clear that the Mahāvihāra made a significant contribution to the development of Theravāda Buddhism in Sri Lanka. It established its important position in the religious world of Sri Lanka up to the tenth century A.D. The rise of Abhayagirivihāra and the Jetavanarāma took place in the history of Buddhism in Sri Lanka. Although several rulers gave their services for the progress of the Abhayagirivihāra and Jetavanarāma but they were unable to do anything against the Mahāvihāra which continued to play a great role in the religious world in Sri Lanka. From the Sri Lankan chronicles we learn that many new sects arose in the Buddhist world of Sri Lanka but they were unable to oppose the Mahāvihāra. The Mahāvihāra, the citadel of orthodoxy, flourished under the patronage of the rulers of Sri Lanka. It was able to maintain its existence as an important centre of Theravāda Buddhism in Sri Lanka during this period.

The eleventh century A.D. is an important landmark in the history of Sri Lanka. In this century Myanmar (Burma) and Sri Lanka had close political, cultural and religious ties. Vijayabāhu I
ascended the throne in the 2nd half of the 11th century A.D. and he ruled up to the 1st quarter of the 12th century A.D. (A.D. 1055-1110)\(^1\). He liberated Sri Lanka from Cola rule which had lasted 77 years\(^2\).

In A.D. 1073 he celebrated it with great festival at Anurādhapura and then he transferred his capital to Polonnaruwa (Polonnaruva). He appointed his younger brother Virabāhu as Uparāja and his principality was Dakkhinadesa and he made Jayabāhu, his youngest brother, as Adipāda\(^3\) and he ruled over Ruhuna (Rohana). He re-organised the revenue-collection and taxation systems and he re-arranged powers and duties of his ministers. He married Līlāvatī, who was the daughter of Jagatīpāla of Oudh who used to rule at Ruhuna (Rohana) from A.D. 1042 to 1046 and also married the princess Tilokasundari of the Malaya kingdom of Śrī Vijaya\(^4\).

After his accession to the throne, Vijayabahu I spent his time and energy for the reformation of the Buddhist saṅgha which was in

\begin{enumerate}
\item Amaradasa Liyanagamage, The Decline of Polonnaruwa and The Rise of Dambadeniya, Colombo, 1968, p-34.
\item C.J.Nicholas and S. Paranavitana, A Concise History of Ceylon, p-192.
\item Ibid, p-193.
\item Ibid., p. 193-194.
\end{enumerate}
trouble due to war and foreign rule. From the Čulavāṁsa we learn that at that time there were very few ordained monks in Sri Lanka and for this reason Vijayabahu I could not convene a chapter of five monks to re-establish the valid ordination. C.W. Nicholas and S. Paranavitana say, "During the preceding period of nearly a century of internal turmoil, war and foreign domination, the country had become seriously impoverished. Institutional Buddhism was on the point of disappearing: apart from acts of repression and pillage by the Colas, the decay of temples, and the diminution, by neglect or lapse, of temple revenues, the Saṅgha had suffered so severely in its membership, by natural loss and the lack of new monks of quality or replace the loss, that it became impossible to assemble a full chapter for the ceremony of ordination and other necessary acts." Vijayabahu I played an important role for the reformation of the Buddhist Saṅgha in Sri Lanka and in order to secure a chapter of five monks for the ordination ceremony, he then sent a religious mission to the king of Myanmar for Buddhist monks.

1. Čulavāṁsa, LX, 4.
who were regarded as pious and learned. Thus in the 11th century A.D. Sri Lanka and Myanmar came very close to each other. Vijayarāhuka I in A.D. 1071 despatched envoys to king Aniruddha of the Rāmaṇa country and asked him to send Buddhist monks who were well-versed in the three piṭakas, who had moral discipline and other virtues and became well-known as theras¹. He also requested him to send Buddhist texts. It is to be noted here that at that time Myanmar became an important centre of Theravāda Buddhism under the patronage of king Anuruddha. Myanmar became quite well-known in the Buddhist world. Several inscriptions of Sri Lanka mention the arrival of ordained monks in Sri Lanka from "Aramana" or "Arumaṇa" for the restoration of Buddhist saṅgha in Sri Lanka². Arumaṇa (Sinhalese Aramaṇa) is another form of Pali word which is Rāmaṇa³. This has been identified with Rāmaṇṇadesa or the district of Thaton in Lower

1. Cūlavāsas, LX, 5-6.
3. K.L. Hazra, The History of Theravāda Buddhism in South East Asia, p-86.
Myanmar. But the Cūlavaṃsa applies it in a very extended way. It in Chapters LXXVI and LXXX mentions the king of Rāmaṇa as the ruler of Arimaddanapura or Pagan. In the early centuries of the Christian era Rāmaṇa or Lower Myanmar became well-known as Buddhist country. For this reason the people of Sri Lanka knew the Rāmaṇa country well as an important centre of Theravāda Buddhism than north Myanmar and that is why the Sri Lankan chronicles refer to it very frequently.

The Myanmarese chronicles, the Sāsanavaṃsa and the Glass Palace Chronicle give an account of the religious contact between Sri Lanka and Myanmar in the reign of Vijayabahu I. The Polonnaruva-inscription of Velaikkaras (A.D. 1137 - 1153) mention the purification of the Buddhist Saṅgha of the three Nikāyas (Fraternities).

1. K.L. Hazra, The History of Theravāda Buddhism in South East Asia, p-86.
2. Cūlavaṃsa, LXXVI, 38 and LXXX, 6.
5. "The Three Nikāyas or Fraternities into which the Buddhist Saṅgha in Ceylon was divided were Mahāvihāra, Abhayagiri and Jetavana Sects" - S. Paranavitana, Polonnaruva Inscription of Vijaya Bahu I Epigraphia Indica, XVIII, 1925-26, parts 7 and 8, July-October, 1926, Calcutta, p-331, f.n. 3.
in Sri Lanka with the help of Buddhist monks who belonged to Arumana in Vijayabahu I's reign. The Myanmarese king Anuruddha, according to the request of Vijayabahu I, sent several ordained monks to Sri Lanka after their arrival in Sri Lanka they reformed the Island's Buddhist Sangha. From the Nikāyasangrāhaya¹ we learn that about twenty senior ordained monks and sacred texts were despatched by Anuruddha, the king of Pagan in upper Myanmar and Vijayabahu I became very happy to receive them. Another Sri Lankan chronicle the Pūjāvaliya² mentions the same story. Thus from the above accounts it is clear that the valid ordination was again established in Sri Lanka with the help of Buddhist monks who came there from Rāmaṇadāsā. Vijayabahu I made an important contribution to the religious world of Sri Lanka and Buddhism reached the zenith of its glory in the reign of Vijayabahu I³.

It is known that Vijayabahu I erected a Tooth-Relic temple to the north of his own palace grounds⁴. He constructed several

¹. Nikāya Saṃgrahaya, English translation by C.M. Fernando, Colombo, 1908, pp.-XXXII and 19.
². Pūjāvaliya, ed. B.Gunasakera Mudaliyar, Colombo, 1895, pp.33-34.
³. Cūlavamsa, LX, 8.
new viharas in Polonnaruva. He also renovated many decayed and damaged Buddhist temples and he granted villages for their maintenance. He arranged food and shelter for Buddhist monks and pilgrims who used to go to Adam's Peak and for this purpose roads, rest houses and alms houses on the three routes were repaired by him - (1) the Sabaragamuva route through Gilimala, (2) the Rajarata road via Ulapani, Valigampola, Ambagamuva and Kehelgamuva, and (3) the path from Uva. The king's officers, the courtiers and royal family followed the king's path in restoring religious buildings, shrines and also made endowments for religious institutions. In order to offer pearls, precious stones and also other jewels to the Sacred Bodhi Tree at Dodh-Gaya he sent a religious mission to India. C.W. Nicholas and S. Paranavitana remark "The revival of religion, the restoration of temples which had fallen into decay, the granting of revenues of monastic institutions, the providing of necessaries for

monks and the performance of numerous acts of piety and charity, all formed a highly important part of the king's activities.

The Glass Palace Chronicle is a chronicle of Myanmar. From it we learn that king Anurudha of Myanmar wanted a sacred Tooth Relic of the Buddha from Sri Lanka. Because it was kept in Sri Lanka, Anurudha at first wanted to capture the relic by force, but under the influence of the divine power he changed his mind and a religious mission was despatched by him to Sri Lanka for the relic.

From the chronicle we learn that at that time Dhātusena was the king of Sri Lanka. He was also known as Sirisāṅghabodhi. Kings Vijayabāhu I and Parakramabāhu I (Parakkamabāhu) took the title of Sirisāṅghabodhi. But no other source refers to Vijayabāhu I as Dhātusena. From historical records we learn that a king named Dhātusena ruled in Sri Lanka in the 5th century A.D. Vijayabāhu I sent a duplicate Tooth Relic to Myanmar and king Anurudha received it. He, in order to bring the copies of the Tipiṭaka from Sri Lanka

2. Ibid, pp-88 ff.
4. Cūlavāma, LIX, 10; Śasana-vāṃsa, pp. 30 and 44.
5. K.L. Hazra, History of Theravāda Buddhism in South East Asia, p-87.
to settle the reading, sent four Buddhist monks to Sri Lanka. He was not at all happy with the copies of the Tipiṭaka brought from Sudhammapura or Thaton in Myanmar. So in order to settle the reading he sent four monks to Sri Lanka for copies of the Tipiṭaka. The Myanmarese chronicle, the Sāsanavaṁśa mentions four great warriors who were sent by Anuruddha to Sri Lanka. It is very probable that four great religious teachers went to Sri Lanka under the patronage of Anuruddha and the Sāsanavaṁśa describes them as the four great warriors. The Pagan king thought that the Tipiṭaka of Sri Lanka was more authentic than the collections of the Tipiṭaka which were brought by Anuruddha to Pagan. This no doubt shows the importance of the Mahāvihāra in Sri Lanka which was regarded as the citadel of orthodoxy in Sri Lanka. From the Jinakālamāle, the chronicle of Thailand, it is known that king Anuruddha knew that

1. Sāsanavaṁśa, p-64.
2. K.L.Hazra, History of Theravāda Buddhism in South East Asia, p-87.
3. The Sāsanavaṁśa, p-64.
the Tipitaka of Sri Lanka was free from error, and he himself arrived in the island and copied the Tipitaka. He copied the Tipitaka and also the Niruttipitaka and then he returned to Myanmar with two Pitakas and one Jewelled image of the Buddha in one ship and the other two Pitakas in another ship. It is to be noted here that the Myanmarese and the Sri Lankan chronicles as well as the Kalyani Inscriptions do not refer to Anuruddha’s visit to Sri Lanka.

All these facts mentioned above clearly give us indication that Buddhism in Sri Lanka was in a flourishing condition under the patronage of King Vijayabahu I. This king no doubt made a great


2. Ibid, pp. 54-55: "The jewelled image or the Emerald Buddha is said to have been made by Māgasena, the teacher of Milinda about five hundred years after the death of the Buddha and it contains seven relics of the Buddha. It was taken to Ceylon from India in about A.D. 256, and it remained there until Anuruddha came to Ceylon in search of correct copies of Scriptures. About this time it came to Angkor in Cambodia."
contribution to the Buddhist world of Sri Lanka and it was due to his significant role religious intercourse between Sri Lanka and Myanmar took place several times and these two countries came very close to each other. Thus the 11th century A.D. can be regarded as an important period in Sri Lanka's history. King Vijayabahu I occupied a prominent place not only in the political history of Sri Lanka but for his valuable contribution to the Buddhist world he was able to win the hearts of the people of Sri Lanka.

The Cūlavaṃsa mentions Vijayabahu I as a famous pūjīva. He was a good patron of literature and he helped many scholars who came from India to Sri Lanka. The Ambagamuva inscription describes him, "Veneration for the Triple Gem, hospitable attention to preceptors, homage to the righteous, prosperous conditions to the learned, assistance to kinsmen, intimacy to friends, haughtiness towards foes, compassion for all living beings, wisdom in council - (all these qualities) he made completely secure for himself." The

1. C.W. Nicholas and S. Paramavitana, A Concise History of Ceylon, p-197.
2. Ibid, p-197.
Panakaduva inscription of king Vijayabahu I's twenty-seventh year gives an account of him. It says, "This is the earliest in date of the copper-plate charters so far discovered in Ceylon. It embodies an order, delivered by Vijayabahu I sitting in Council, granting certain privileges to Sitnaru-bim Budalnāvan, dāṇḍanāyaka of Ruhuna, who protected Vijayabahu in his tender years, his father and other members of the royal family, when they had to seek refuge in the forests as a consequence of the disorders brought about by the Cola invasion, and established him in the principality of Ruhuna. The very words of the king, spoken in the royal assembly, are embodied in the grant: they are eloquent of the hardships and dangers through which Vijayabahu-Kitti as he was known in his early years - had to pass before he could make himself acknowledged as the leader of the Sinhalese in the war of independence against the Colas. This the only ancient Sinhalese document in which a king of Ceylon gives as it us biographical details concerning himself and, referring as

1. C.W. Nicholas and S. Paravitana, A Concise History of Ceylon, pp. 197-198.
2. Ibid, pp. 197-198.
it does to the tribulations of a great man in his days of adversity
the record is of unique human interest."

King Vijayabahu I at the age of seventy-three died in A.D.
1110 or 1011 when he was in the fifty-fifth year of his reign. He
was a great ruler. He was mentioned as a warrior and no other
Sinhalese or Sri Lankan king was able to surpass him. "Had these
been no Vijayabahu, there would perhaps have been no Sinhalese in
Ceylon today". He was regarded as the author of Sinhalese freedom
and he was known as one of the chief architects of Sinhalese
nationality. He was succeeded by Jayabahu, his youngest brother
and his another brother Virabahu died during his lifetime.
Vikramabahu was Vijayabahu's son and the former's son was Gajabahu II.

After the death of Vijayabahu I, there were internal
troubles in Sri Lanka and the kings who ruled during this period,
i.e., the period between the death of Vijayabahu I and the

1. C.W. Nicholas and S. Paranavitana, A Concise History of Ceylon, p-198.
2. Ibid, p-198.
5. Ibid, p-198.
The ascendancy of Parākramabāhu I (A.D. 1153 - 1186) were weak rulers and they were busy with their petty personal politics. Thus the period between the death of Vijayabāhu I and the ascendancy of Parākramabāhu I can be mentioned as a dark chapter in Sri Lanka's history. But Sri Lanka witnessed a period of prosperity when Parakramabahu I occupied the throne of Sri Lanka. It was then able to establish itself as an important centre of Theravāda Buddhism under his patronage. The Cūlavāmsa speaks highly of this ruler and his reign can be described as a glorious chapter in the history of the island. The people of Sri Lanka refer to him as one of the greatest national heroes. He is mentioned as one of the greatest kings of Sri Lanka and his reign is considered as a glorious one for many reasons. He was a noble king, just and tolerant and a great scholar. He contributed largely to the Buddhist world and also unified the Buddhist saṅgha of Sri Lanka. For the restoration of Buddhism and for the revival of culture, he gave his full support.

1. K.L. Hazra, History of Theravāda Buddhism in South East Asia, p-89.
and co-operation. He established Buddhism in its former purity, unity and glory. The Cūlavāṃsa in glowing terms gives an account of his achievements in the political, economic and religious world. He unified Sri Lanka which was divided into petty politics by rivalry and internal dissension for nearly four decades after Vijayabahu I's death. From the Cūlavāṃsa we learn that after his accession to the throne at Polonnaruva as king of Sri Lanka he wanted to do four kingly aspirations - which were "the happiness of the mass of the people, the stability of the religion, the protection of the nobility and the support of those in want." Under his patronage a great alms-giving and distribution of gifts were held. He purified the Buddhist saṅgha of Sri Lanka and did his best to re-establish orthodox practices in the Buddhist saṅgha. His inscription at Galvihāra of Polonnaruva informs us that the king with the help of Mahākassapa-Mahāthera of Dimbulāgala-vihaṅga "expelled many hundreds

1. Cūlavāṃsa, LXXVIII, 27.
3. Ibid, p-34.
of sinful monks" from the Saṅgha and played a role for the unifications of the three fraternities - the Mahāvihāra, the Abhayagiri-vihāra and Jetavanavihāra into one single Nikāya. The Nikāya Samgrahaya mentions these three fraternities as the Dharmaruci, the Sāgalika and the Vaitulyavādi sects. The Cūlavamsa mentions that many unscrupulous monks used to live in the saṅgha at that time and they used to create troubles in the saṅgha. It was for this reason there was no unity in the saṅgha and the monks "did not wish to have ceremonies in common nor even to see one another." Mahākassapa - Mahāthera at that time played a great role for the purification of the saṅgha. Moggallāna, Sariputta and several other leading theras took part in it. From the Galvihāra inscription of Parākramabāhu it is known that the disciplinary rules were introduced for the guidance of monks and this was no doubt an important event in the religious history of Sri Lanka. The codes and proclamations

3. Cūlavamsa, LXXIII, 5.
declared by Parākramabāhu I became known as Parākramabāhu-Katikāvata or Polonnaru-Katikāvata. The Katikāvata (code of monastic law) which was introduced by the king became a royal proclamation. In any way it never came in conflict with the Vinaya rules. This king’s proclamation told directly to observe properly the Vinaya rules and it mentioned that it was the duty of his subjects, who joined the Buddhist sangha or who wanted to join it, should follow properly. The king saw that many indisciplined people took admission into the sangha and for this reason there was no discipline in this sangha and it practically lowered the dignity of the sangha and its purity and that was why he introduced new regulations for the guidance of the monks and these regulations became a part of the law of the country. The king gave order to engrave this proclamation on the rock surface of the Uttarārāma which is now known as the Galvihāra. This Galvihāra record gives an account of the condition of the Buddhist sangha during this period. It is to be noted here that although he played a great role for the restoration and development of the Buddhist sangha but his efforts did not bring permanent
results. Because several subsequent rulers did numerous similar purifications. We know from historical records that Vijayabahu III and Parakramabahu II purified the Buddhist Sangha.

Parakramabahu I erected new monasteries and gave "provision for the spiritual and material wants of the Sangha." Under the patronage of the king a ceremony of admission to the Sangha took place every year near the Mahāvalī Ganga. He erected five alms houses in Polonnaruva and here monks, mendicant Brāhmaṇas, poor travellers and several other religious people used to get food daily. He also constructed a great hall which was used for hospital purposes and here physicians, male and female nurses and attendants used to work. The king on poya days used to come to the hospital for inspection. It can be said that "His reign stands out in unique relief when one considers the disorder and instability

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which had characterised the political life of the country since the death of Vijayabahu I.1 Not only he paid his attention to the re-establishment of the Buddhism in its former glory, but also he showed his keen interest in the field of irrigation and agriculture.2

Parakramabahu I, the son of, Mānābharana (Virabahu), the ruler of Dakkhinadasa, was no doubt a great leader. He suppressed many revolts. He was wise, unerring and unwearying king with a heart full of joy. He ruled in Sri Lanka for about 32 or 33 years. He had a great experience in statecraft. The Cūlavamsa3 mentions that he was born at Punkhagama in south Sri Lanka where Mānābharana, his father ruled. He became a follower of the Mahāvihāra and recognised it as the standard of orthodoxy. He agreed with the decisions and doctrines of the Mahāvihāra monks and gave order that their teachings should be accepted. Thus during his reign the Mahāvihāra became very popular and the three fraternities - the Abhayagiri, the Jetavana and the Mahāvihāra were united. The chronicler mentions the unity

2. Ibid, p-38.
thus obtained - "from the days of Vattagāmini Abhaya, the three fraternities viz., of the Mahāvihāra, Abhayagiri and the Jetavana had lost their unity, despite the great efforts made in every way by former kings. But the all-wise ruler Parākramabāhu achieved the union. He made the order as uniform as milk and water so that it could last in purity for five thousand years." The Kalyāṇī Inscriptions and the Sāsanavamsa describe that king Parākramabāhu the Great not only purified the religion in Sri Lanka in A.D. 1154 but also erected numerous buildings for the benefit of votaries.

Parākramabāhu I restored ruined stupas and temples of Anurādhapura. "The four great stupas were overgrown with great trees, bears and panthers dwelt there, and the ground of the jungle scarce offered a foothold by reason of the heaps of brick and earth." The Cūlavamsa says that the king rebuilt all the important monuments at Anurādhapura as well as the Mihintale monastery. When the Mahāsthūpa (Ruvanvalisaya) was rebuilt, the king himself went to Anurādhapura and took part at the ceremony of placing the golden

2. Ibid, p-217.
finial on the summit of the stupa.

Parākramabāhu the Great was able to establish friendly relations with the king of Myanmar, Uttarajiva Mahāthera, the preceptor of the king of Pagan in north Myanmar, accompanied by Capata and many other disciples of the Myanmarese sangha came to Sri Lanka in the reign of Parākramabāhu I in A.D. 1170. Capata took his ordination in Sri Lanka and spent about ten years in the island. From the Kalyāṇī Inscriptions we learn that he returned to his country in A.D. 1181 with four other monks and established the Sihala Sangha at Pagan in the reign of Narapatisithu of Myanmar.

Parākramabāhu I died in A.D. 1186. His successor was Vijayabāhu II, who was his nephew. He was the poet sovereign (Paṇḍita Vijayabāhu or Kīrtti Vijayabāhu) and was his sister’s son.

The Cūlavamsa and the inscriptions mention that the immediate

1. C.W. Nicholas and S. Paranavitana, A Concise History of Ceylon, pp. 217.
2. K.L. Hazra, History of Theravāda Buddhism in South-East Asia, p. 92.
3. Sāsanavamsa, p. 40; Glass Palace Chronicle of the kings of Burma, pp. 143-144.
5. C.W. Nicholas and S. Paranavitana, A Concise History of Ceylon, pp. 237-238.
successors of Parākramabāhu I were several kings who belonged to the Kaliṅga dynasty and this period of fifty years can be described as "the period of the Kaliṅga kings". Vijayabāhu II developed trade and also re-established friendly relations between Sri Lanka and Myanmar. He wrote a letter in the Māgadhi language to the king of Arimaddanapura (Pagan) in north Myanmar and the Buddhist monks of Sri Lanka and Myanmar became very happy for this letter. The king of Arimaddanapura was Narapatisithu. The Cūlavamsa describes that in Sri Lanka during this period Buddhism flourished to a great extent. The Sāsanavamsa mentions the purification of the religion in Sri Lanka at this time. The religion having became stainless. The Cūlavamsa gives an account of Vijayabāhu II's contribution to the re-establishment of friendship between Sri Lanka and Myanmar. He ruled righteousness for a year and Mahinda of the Kuliṅga clan killed him. The latter belonged to the order of nobility called Kasadhātu. This indicates that he did not belong.

1. Cūlavamsa, LXXX, 6-7.
2. Ibid, LXXX, 6-8.
3. Ibid, LXXX, 6.
4. Sāsanavamsa, p-44.
5. C.W. Nicholas and S. Paranavitana, A Concise History of Ceylon, p-238.
6. Ibid, p-238.
to a royal family. He ruled only for five days and killed by Nissankamalla who was the lawful heir to the throne. The latter was the son-in-law or nephew of Parakramabahu I. It is said that he was born at Simhapura in Kalinga and Parakramabahu I brought him up. From ādipāda he became uparāja or heir-apparent of Vijayabahu III. He ruled from 1187 or 89 to 1198 A.D. It is known from historical records that Sri Lanka established good relations with Myanmar under his patronage. Two inscriptions of the reign of Nissankamalla were discovered at Polonnaruva. They refer to the friendly relations between Sri Lanka and Aramana. Nissankamalla was a great patron of Buddhism. He erected several religious edifices in Polonnaruva, his capital. They were the Ruvanvelidāgaba (now called Rankot-vihāra), the Tooth-Relic temple (Hetadāge) and the attractive pavilion, the Nissāṅkalata-maṇḍapa. He used to visit

1. C.W. Nicholas and S. Paranavitana, A Concise History of Ceylon, p-238.
2. Ibid., p-238.
3. Ibid., p-238.
5. C.W. Nicholas and S. Paranavitana, A Concise History of Ceylon, p-240.
religious places which were the Sumana-kūṭa (Sīri Pāda or Adam's Peak) and the Dambulu-vihāra. He constructed alms houses at several places of his kingdom. He expelled many corrupt Buddhist monks from the saṅgha and in this way he purified the Buddhist saṅgha.

In Nissāṇakamalla's time the stūpas, the Bodhi-trees and images were worshipped everywhere in his kingdom. The king, his officers and his family used to take part in festivals of worship of the Ruvanvalisaya at Anurādhapura with pomp and grandeur and on this occasion he used to distribute gift to the Buddhist monks.

From the historical records we learn that Sri Lanka was in trouble after the death of king Nissāṇalamalla. The period of two decades that followed his death was mentioned as one of the most disturbed days in Sri Lanka. During this time foreigners invaded Sri Lanka and several rulers were assassinated. At this time Māgha, the leader of 24,000 Malabars took the opportunity of Sri Lanka's

2. Ibid, p-240.
3. Ibid, p-265.
4. Ibid, p-244.
political disorder and conquered the whole of the island and became the ruler of Sri Lanka in A.D. 1215. He reigned for 36 years (A.D. 1215 - 51). This ruler had no faith in Buddhism. He destroyed several monasteries and in many monasteries he asked his soldiers to live there. He not only took away the properties of the Buddhist monasteries but also captured private properties. The Sinhalese people were not only persecuted by torture but were forced to accept a different faith. Many libraries were destroyed by him and it was due to him many valuable books were lost. The Cūlavamsa and Rājaratnakārāya refer to "the gradual extinction of Buddhism, the plundering of the temples, the expulsion of the monks .......... No outrage appeared too heinous to the plunderers, no torture too cruel. With sheer wantonness they broke the cords that held together the valuable and rare palm leaf books and scattered the leaves to the winds. All books and literary

1. C. U. Nicholas and S. Paranavitana, A Concise History of Ceylon, pp. 244-245.
2. Ibid, pp. 244-245.
3. Ibid, p-245.
4. Ibid, p-245.
5. Cūlavamsa, LXXX, 54.
records such as fell into their hands and piled up and burnt and the whole island resembled a dwelling inflames or a house darkened by funeral rites." The Cūlavāmśa mentions that he "wrecked the Image-houses, destroyed many cetiyas, ravaged the vihāras and maltreated the lay brethren ........... the treasures which belonged to the Buddha and were the property of the Holy Order he seized."1

Vijayabāhu III came to the throne in A.D. 1232 and he ruled upto A.D.1236.2 At this time the Malabars had their influence over the rest of Sri Lanka from Polonnaruva, but Vijayabāhu III began to rule from Jambudronha (Jambuddoni) or Dambadeniya, which was about 50 miles to the north-east of Colombo. It is the present Kurunagala district. He adopted measures for the development of his kingdom. He was a devout Buddhist and did much works for the progress of Buddhism. It is said that his father was Vijayamalla and some historians mention that his son's reign was descended from the lineage of Siri Saṅghabodhi which arrived in Sri Lanka with the


great Bodhi-Tree. But we are not quite sure of it. From historical records it is known that Nissānakamalla and Sāhasmalla were two well-known Kalinga kings of Polonnaruwa. Vijayabahu's son was Parākrama-bāhu II. He was the author of the Kavsiñumina and he himself claimed that he belonged to the Pāṇḍya family.

Vijayabahu III occupied a prominent place in the religious history of Sri Lanka. He recovered the Tooth Relic and Alms Bowl of the Buddha. During the time of Magha's invasion, Vācissara Mahā-thera and several other Buddhist monks took these Relics from Pulatthinagara to Mayāraṭṭha (or Mayarata) for their safety. They kept these Relics at Kotthumala mountain and they then went to the Cola and Pāṇḍya countries. Vijayabahu III invited these monks from South India and he took their help to recover these Relics and took them from the spot to Jambuddoni and he celebrated this occasion.

2. Ibid, pp. 277-278.
3. Ibid, p-278.
4. Ibid, p-278.
8. Dalada Sirite, 43-44; Rājaratnakārāraya, 37-38; Rājāvaliya, 44-45; Amaradasa Liyanagamage, The Decline of Polonnaruwa and the Rise of Dambadeniya, p-91.
He did not construct a Tooth Relic Temple in his capital Jambuddoni because he feared Māgha's invasion. He built a Tooth Relic Temple on top of the Billasela mountain which has been identified with the present Beligala in the Otara Pattu in the Kāgalla District of the Sabaragamuva Province. Thus from the above facts it is clear that Vijayabahu III showed his keen interest in the affairs of Buddhism. From the Cūlavamsa we learn that Saṅgharakkhita was the head of the Buddhist saṅgha and this chronicle refers to a monk who was Dimbulāgala (Pali: Udumbaragiri) Aranāvāsi Medhāṅkara who belonged to the Vanavāsi fraternity. The Nikāya Samgraha mentions that during the reign of Vijayabahu III there were two disciples of Sariputta who were Saṅgharakkhita, the head of the Buddhist saṅgha of Sri Lanka and the chief dignitary of the Grāmaśāsī sect and Udumbaragiri Medhāṅkara. Vijayabahu III constructed the Vijayasundarārāma and a synod was held by Udumbaragiri Medhāṅkara and

1. Dalada Sīrīta, 43-44; Rājaratnākārāya, 37-38; Rājāvaliya, 44-45; Amaradasa Liyanagamage, The Decline of Polonnaruwa and the Rise of Dambadeniya, p-91.
2. Ibid., p-91.
various disputes which arose in the Saṅgha were settled in this Synod under the patronage of Vijayabāhu III. A new code of the Vinaya rules were introduced in the Saṅgha for the welfare of the religion. In the reign of Vijayabāhu III the religion of the Buddha flourished and the king contributed largely to its development. He not only gave shelter but also patronised all monks who did not stay at Polonnaruva and went to some other countries because of Māgha's invasion. Saṅgharakkhita Mahāthera and Udumbaragiri Mehaṅkara Mahāsami played their prominent roles in the religious history of Sri Lanka in the reign of Vijayabāhu III. Amaradasa Liyanagamage¹ says "Thus Vijayabāhu had at once the support of two important communities of monks, namely the Vanavāsi and Grāmavāsi sects led by their respective heads. In this manner the province of Māyārajattha became the refuge of the Saṅgha and the people of Rājarattha, who were subjected to severe hardships resulting from the oppressive rule of Māgha." Vijayabāhu III repaired old monasteries and also

¹. The Decline of Polonnaruva and the Rise of Dambadeniya, pp. 92-93.
erected new religious edifices at Dambadeniya, Beligala, Vattala, Kalaniya (Kalyānī), Attanagalla and Totagamuva (Totagamuwa) near Hikkaduva. It is said that when he died after a rule of four years (1232 - 1236 A.D.), his body was brought to Attanagalla for cremation and here a stupa was erected over his ashes. Thus for the growth and progress of Buddhism Vijayabahu III founded new vihāras in his kingdom and in neighbouring countries, helped to promote the unity in the Saṅgha by purifying the Saṅgha, encouraged the study of the Dhamma and also played a part to popularise learning in his kingdom and these activities no doubt helped him to earn admiration of the members of the Buddhist Saṅgha and also love and sympathy of the lay Buddhist people. Because Buddhism suffered very much under foreign rule, Vijayabahu III introduced a code disciplinary rules.

Vijayabahu III's successor was his son Parākramabāhu II or

2. C. W. Nicholas and S. Paranavitana, A Concise History of Ceylon, p-279.
3. Cūlavamsa, LXXI, 17 ff; Pujavaliya, 109-112.
Pandit Parākramabāhu¹. He occupied the throne in A.D. 1236 and ruled from Dambadeniya (A.D. 1236-1271). He for his heroic activities became well known as a mighty ruler. The chronicles do not say anything about him. "The chronicles give hardly any information on what military preparations were made; instead, their authors were at pains to have us believe that Parākramabāhu was a heroic and courageous prince determined to rid the country of foreign rule. To him are attributed the words 'I will make the maiden of Lanka my own'."² Like other powerful rulers of Sri Lanka, Parākramabāhu II wanted to defeat the Damīlas who not only destroyed the vihāras and other sacred buildings but also disturbed the progress of the religion of the Buddha and also of the Order of Master in the island.³ The king had all the qualities of leadership and he drove the foreign invaders out of his country. He played a great role for the advancement of the religion and it was due to him Buddhism was able to reach the zenith of its glory. For his profound knowledge

2. Ibid., p-104; Cūlavamsa, LXXXI, 5.
3. Cūlavamsa, LXXXII, 26-27.
of religious and secular subjects he became known as "Kalikala Sāhitya Sarvajñā Paṇḍita" - "The all-knowing sage of the Kali age of Literature" or "the Doctor Omniscient in the Literature of the Kali age". He wrote a Sinhalese poem and a long paraphrase of a Pāli work. His queen was Sunetrādevī of the Girivamsa. Many writers belonged to his period praised him for his important contribution to the development of Pāli literary world. In order to restore the Sāsana he invited monks who were well-versed in logic, grammar and the various sciences from the Cola country in South India to come to Sri Lanka. In his reign a festival was held to admit monks to the higher ordination. A great council of monks under the leadership of the great therā Ārāhāka Medhankara of the Udambagiri was held with an idea to purify the religion of the Buddha. With the help of this Mahāthera, the king expelled many monks who were guilty of misconduct and who did not show their proper behaviour as monks. In this way he purified the religion and the Buddhist Saṅgha of the island. Like Parākramabāhu I, the king formulated rules for the guidance of the

monks and this code of this rules became known as Dambadeni Katikāvata. This is mentioned as code of monastic law. It deals with the code of disciplinary rules which was issued during his reign. This indicates that his reign witnessed the indiscipline of the monks in the Sangha. The Dambadeni Katikāvata says that "The ceremony of admission to the Order is an act of first rate importance for the stability of the Dispensation and the ceremony of admission to the Order should not be performed except in the presence of the Sāsanānusāsaka ('the Head of the Buddhist Community'), or with those who are proficient in the Discipline as are appointed by the latter, and with royal authority, but not in various places." Under the

1. C. W. Nicholas and S. Paranavitana, A Concise History of Ceylon, p-106.
patronage of Parākramabāhu II the upasampada ordination was performed eight times in his 3rd, 6th, 11th, 12th, 17th, 21st, 27th and 30th years respectively. At this ceremony many monks received their higher ordination. It lasted for a period of half a month. At the conclusion of the ceremony, king Parākramabāhu II "sent many remaining articles of use to the bhikkhus settled in the Pāṇḍu and Cola countries." This shows that a close religious tie existed between the Pāṇḍu and Cola countries. King Parākramabāhu II erected a great monastery for the Araṇṇavasi sect at Paññabatgala. The king's minister was Devapatiraja who was a man of great wisdom and devotion. His reign is well-known as a period of numerous scholars of high repute.

Thus the 13th century was an important period in Sri Lanka's history. During this period Parākramabāhu II reigned. He patronised Buddhism and its language and literature. It was due to his valuable contribution Buddhism and Pāli literature flourished side by side.

2. Cūlavamsa, LXXXIX, 63, 67-68; Pūjavaliya, 140.
He was a great patron of Pali scholars. In his reign there were two distinguished writers and they were Coliya Dipankara and Vedeha. Coliya Dipankara was also known as Buddhappiya. He belonged to the Cola country of South India. The king requested him to come over from the Cola country and to re-establish the Sāsana in Sri Lanka. Buddhappiya¹ wrote two books - Rūpasiddhi or Pada-ṛupa-siddhi and Pajjamadhu. The Rūpasiddhi is a Pali grammar and the Pajjamadhu is a Pali poem of Sanskritized Pali and it has 104 stanzas. It discusses the beauty of the person of the Buddha². Another prominent Buddhist monk of this period was Vedeha³. He wrote the Rasavāhinī and the Samantakūṭa Vāpanī, the first is prose and the second is in verse. "Vedeha who was of a poetic temperament and therefore, loved beauty of diction, was not satisfied with such an inartistic presentation of these homely stories and he, therefore, proceeded to clothe them in a new garb. The result is the Rasavāhinī, exquisite in its simplicity, charming in its naivete, and delightful in its

¹. G.P. Malalasekera, Pali Literature of Ceylon, pp. 220-221.
². Ibid, p-222.
³. Ibid, p-225.
innocence." The Samantakūta Vanñana deals with the peak on which the Buddha implanted his footprint. The Hatthavanagālāvihāra-vamsa was written at the request of Anomadāsi Mahaśamī during the reign of Parākramabāhu II. The Kausilumīṇa was written by Parākramabāhu II and several scholars think that it was a standard Sinhalese grammar.

The reign of Parākramabāhu II witnessed Sri Lanka's religious intercourse with Thailand. The 2nd half of the 13th century A.D. refers to Thailand's first contact with Sri Lanka in the reign of Rocarāja of Sukhodaya of Thailand. The Jinakālamālī gives an account of Rocarāja who established his contact with Sri Lanka. It is said that while Rocarāja visited Siridhammanagara in the Malay Peninsula, he heard a miraculous Buddha image in the island of Lanka.

The Jinakālamālī describes, "seven hundred years after the Teacher

2. Ibid, pp. 223-224.
6. Ibid, p-46; ibid, pp-120 ff.
7. Ibid, p-46; ibid, p-120.
had passed away in perfect Nibbāna (i.e. A.D. 156) there were twenty Elder monks in Ceylon. At that time the king of the Sihalas wishing to see a likeness of the Buddha went to the monastery and asked the leading Elder of the Order." It is said that our Enlightened One, visited this island of Lanka thrice during his lifetime. Is there anyone alive now who has seen him." All that very instant, on account of the (supernatural ) power of the Canker-waned Arahants the king of the Nāgas appeared before him in the guise of a youth and created a likeness of the Buddha in order to dispel the doubt of the king of the Sihalas. For seven days and nights the king paid homage to the image of the Buddha. The king then has master sculptors summoned before him and having had an image of the Buddha(first) made of beeswax similar to that created by the king of the Nāgas and having had the outer mould carefully finished, had an alloy consisting of molten tin, gold and silver poured within. When the rest of the work such as filing and buffing was over it became dazzling and resplendent like the living Buddha Himself. And the
king of the Sihalas diligently worshipped it according divers forms of ministration and honour. His sons, grandsons and great-grandsons too, in lineal descent, paid homage to the Sihala image."

Rocarāja wanted to possess this Sihala image and then he sent a mission to the king of Sri Lanka. Parākramabāhu II of Dambadeniya ruled in Sri Lanka at this time. He received the envoy from Rocarāja and gave the Sihala image to him.

The Cūlavāsā and the Pūjavaliya mention two invasions of Sri Lanka by a Javaka ruler named Candrabhānu in the reign of Parākramabāhu II and Candrabhānu's first invasion occurred in the eleventh year of the latter's reign and that took place in A.D. 1247. A Sanskrit inscription dated Kaliyuga 4333 (A.D. 1230) was found in Caiya or Jaiya region at Siridhammanagara in the Malaya Peninsula. It mentions the ruler with the title Candrabhānu and it describes him as Tambralingesvara or "the Lord of Tambralingsa."³

2. Cūlavāsā, LXXIII, 36-48; 62-75; Pūjavaliya, p-43.
This ruler has been identified with Candrabhānu of the chronicles of Sri Lanka and the king of Siridhammanagara. Several scholars say that Candrabhānu invaded Sri Lanka with an idea to capture the miraculous Buddha image. But he was defeated by the king of Sri Lanka. He received the image from the king of Sri Lanka by peaceful means. The Cūlavamsa refers to the second invasion of Sri Lanka by Candrabhānu. At that time he wanted to capture the Tooth Relic of the Buddha. The Hatthavanagallavihāravamsa says that Candrabhānu belonged to the Tāmbalinga country, which has been identified with modern Ligor or Nakorn Si Thammarat or Makorn Sri Dhammarāj. All these facts clearly indicate that Sri Lanka in the reign of Parākramabāhu II was an important centre of Theravāda Buddhism. His reign saw religious contract between Sri Lanka and Tambarattha.

4. K.L. Hazra, History of Theravāda Buddhism in South East Asia, p-139.
or Ligor. He showed his keen interest in the affairs of Buddhism. Because "All the corrupt groups of bhikkhus who since the interregnum lived only for their own desires, following forbidden occupation .......... he sought out rigorously, dismissed them from the Order and thus purified the Order of the perfectly Enlightened One." The king Parākramabāhu II knew about Dhammakitti Thera of Tambaratṭha. This place became well known as prominent centre of Buddhism and many Mahāthera used to lived there. The Culavamsa and the Pujaivaliya describe that Parākramabāhu II sent many religious gifts as well as royal gifts to the king of Tambaratṭha and asked Dhammakitti Thera to come to Sri Lanka 2. We learn from the Pujaivaliya that Dhammakitti Thera visited Sri Lanka from Tāmalingamuva 3.

Parākramabāhu II towards the latter part of his reign handed over the administration of his kingdom to his son Vijayabāhu who became known as Vijayabāhu IV (A.D. 1271-72). He was his father's successor. He was a devout Buddhist and his people used to call him

2. Ibid, LXXXIV, 11-15, Pujaivaliya, p-43.
3. Pujaivaliya, p-43.
as Bodhisattva. He was a wise statesman and was a good ruler and he had broad ideas. He encouraged monks-scholars and he gave titles of Mahāsamīpāda, Mūla-pāda, Mahā Thera-pāda, Parivena-Thera-pāda, etc. and he brought glory to the Buddhist Sangha. A great ceremony of ordination at Sahassatittha, the Mahāvali-gāṅga was held under his patronage and it lasted for a fortnight and many monks from different monasteries took part in it. He also sent religious gifts to the monks who belonged to Cola and Paṇḍu in South India. Many literary works were written in his reign.

The new ruler was Bhuvanekabahu (1277-88 A.D.). He also patronised the Buddhist Sangha. He "caused all the Three Pitākas to be written by learned scribes of the Scriptures, rewarded them liberally and placed copies in the diverse vihāras of Lanka, and thus spread the Pali scriptures throughout the Land" of Sri Lanka.

The next ruler of Sri Lanka was Parākramabahu III (1288-93 A.D.). He was a wise ruler and under his patronage the ceremony

1. C.W. Nicholas and S.Paranavitana, A Concise History of Ceylon, p-289.
of ordination took place many times. He showed his interest for the promotion of learning in his kingdom and many books were written during his reign and many offerings were given by him to the Tooth-Relic. The Cūlavamsa says that a great elder from Cola country was appointed by him as his teacher.

In the 13th century A.D. we see the establishment of a Tamil colony in Jaffna at the northern-most extremity of the island. The abandonment of capital city in the kingdom took place one after another and the seat of government was shifted to southern side of the island. Thus from Anurādhapura it moved to Polonnaruva; then Dambadeniya became the capital of the island in the 13th century A.D. From there we see Yapahuwa, Kurunegala or Kurunagala and Gampola became capitals of the island.

Parākramabāhu IV ascended the throne of Kurunagala. Bhuva-
nekaśāhu IV (A.D. 1347) became the ruler of Gangasiripura (now Gampola). He was mentioned as "a man of great wisdom and faith and

1. Cūlavamsa, 90, 80-84.
a mine of excellent virtues." He became known as Trisihaladhisvara (the lord of the Three Simhalas i.e. whole of Ceylon). He had an able minister whose name was Senalankaṭṭakālā Senarat. He belonged to the Meheṇavara vamsa, i.e., the descendants of those who took the company of Saṅghamitta and the branch of the sacred Bodhitree. He with the help of the king convened a council of monks under the leadership of the Great Elder Vanaratana of Amaragiri and expelled many monks who did not behave properly in the Saṅgha.

The next ruler was Parākramabahu V and the latter was succeeded by Vikramabahu III (A.D. 1356). His minister was Nissaṅka Alakesvara. He came from a noble family. He was a devout Buddhist and with the help of the king reformed the Saṅgha and a council was held under his patronage. The king played a great role for the reformation of the Buddhist Saṅgha of the island. The next two rulers were Ghuvaṇekabahu V and Virabahu II (1372-97 A.D.). In the reign of the latter king a council of Buddhist monks were held in his

reign and unorthodox doctrines were suppressed and the purification of the religion took place. He was mentioned as a man of great literary achievements and he was the author of several works in Pali and Sinhalese.

The reign of Parākramabāhu VI (A.D. 1412-1468) of Kotte in Sri Lanka was an important period in the history of Buddhism in the island. He was the son of Sunetra Devi of the Girivamsa. When he was sixteen years old he slew Alakesvara and declared himself as crowned king at Kotte. His long and glorious reign, covering over half a century (A.D. 1412-1468) was regarded as the brightest epoch in the "national annals nearest to the advent of the Portuguese". He showed his great interest in the affairs of Buddhism. It was due to him Buddhism prospered. He appointed Mahā Śāmi Vanaratana as his Saṅgharāja and for him he constructed a monastery and a large ordination hall. In memory of his mother he built a shrine and a college for Buddhist monks in the Pappata Grove and gave its name

the Sunetra Devi Parivena after his mother. The Tipitaka with the Aṭṭahakathā and Tīkā were inscribed under his patronage and he gave villages to the scribes who used to work daily there. Many educational institutions were established at this time and the king played a great part in it. They were the Padmāvatī Parivena at Karagala under the presidency of Rājaguru Vanaratana Sangharāja, the Āranayaka at Paḷābatgala, the Vijayabahu Parivena at Tatagamuva under Śrī Rāhula, the Irugalkula Parivena at Muligirigala and Śrī Gaṇānanda Parivina at Rayigama under the great Elder Maittreya Mahāthera of the Mahā Netra Vihāra. It is to be noted here that “By means of his skilful generalship combined with rare administrative ability, by his far-reaching statesmanship and great genius and capacity for organization, he made of Ceylon once more a united island, respected by her neighbours and inhabited by people enjoying peace and tranquility and well-earned prosperity.”

King Parākramabahu VI was not only a zealous Buddhist but also patronised the Buddhist scholars and religious institutions.

2. Ibid., XCI, 28.
during his reign. The people of Sri Lanka also devoted their time and energy to the development of arts and literature. The king had a wide knowledge of Sanskrit. He was the author of a Sinhalese book named Ruvanmala. During this period several religious works were written in Sinhalese. Śrī-Rāhula Vācissara Saṅgharāja and president of the Vijayaśāhu Parivena at Toṭagamuva was the author of a Pali Grammar, the Moggallānapañijikā pradīpa and he also wrote the Padasādhanaṭīkā. The first one was composed partly in Pāli and partly in Sinhalese. Śrī Rāhula's other grammatical work is the Padasādhanaṭīkā. It is a commentary on Piyadassi's Padasadhana. A Buddhist monk named Gotārā Parivena Upatapassi composed the Vuttamālā or the Vuttamālasandesasataka which is a Pali poem of 102 stanzas in various elegant metres. It is said that the Vuttamāla was composed for the purpose of giving training to the students the right pronunciation of sounds and the proper modulation of the voice in reciting verse and this work was very popular among the students of temple schools and the school authorities used it very much.
King Parākramabāhu VI's reign saw regular religious intercourse with neighbouring Buddhist countries in South-East Asia. Under his patronage Buddhism flourished and several well-organised educational and religious institutions existed and developed in Sri Lanka during this period. Probably it is for this reason Buddhist monks from foreign countries came to Sri Lanka to study there under the proper guidance of Sri Lanka's Buddhist scholars. The Jinakālamāli, a chronicle of Thailand, mentions the arrival of six Mon monks from the Rāmaṇa country (Lower Myanmar), twenty-five monks from Nabbisipura (Xieng Mai) in northern Thailand together with eight monks from Cambodia in Sri Lanka 1967 years after the Mahāparinibbāna of the Buddha, i.e., in A.D. 1423 in the reign of Parākramabāhu VI of Kotte. They studied the sacred texts thoroughly and also learnt the correct manner of recital of the sacred texts from the Buddhist monks in Sri Lanka. They received their ordination at Jāpapāṭṭana in Kālayāṇī (Kelaniyā) near Colombo in A.D. 1424 in

the presence of a chapter of twenty Mahātheras of Sri Lanka.¹

Vanaratana Mahāsāmi and Dhammācariya were Kammavācācariya and

Upajjhāya respectively.² The Thai monks after receiving the Upasampadā ordination at the hands of Sri Lanka’s Mahāthera returned to their country with the monks from Sri Lanka and they introduced the Sihala Saṅgha to northern and southern Thailand in the fifteenth century A.D. The Sāsanavamsa³ gives an account of the visit of two theras from Sri Lanka to Myanmar in the fifteenth century A.D. They were Sirisaddhammālamkāra and Sihalamahāsāmi. Parākramabāhu VI made a great contribution to the religious world of Myanmar, Thailand and Cambodia for the purification of the Buddhist saṅgha and for the establishment and development of the Sihala Saṅgha there. Under his patronage the Sihala Saṅgha not only became very popular but also played a prominent part in the history of Buddhism of Myanmar, Thailand and Cambodia.

² Ibid, p-50.
The next important ruler of Kotte in Sri Lanka was Bhuvanekabahu VI (A.D. 1470-78). He was a great patron of Buddhism. King Dhammaceti or Ramaññhipati of Myanmar sent many gifts to the Holy Tooth Relic in Sri Lanka during this period. He also sent many gifts to the Ratana Cetiya and other shrines, to the Holy Foot-print and to the 22 Bodhi trees, to the Mahātheras of Sihaladīpa and Bhuvanekabahu VI. A religious mission, composed of twenty-two theras and twenty-two novices visited Sri Lanka in Bhuvanekabahu VI's reign under the patronage of king Dhammaceti of Myanmar. The king of Sri Lanka not only offered betel together with camphor to the Buddhist monks of Myanmar but also gave them a friendly welcome. Thus the visit of this mission to Sri Lanka in his reign brought Myanmar and Sri Lanka closely together. These Myanmarese monks received the Upasampadā ordination from the monks of Sri Lanka within a consecrated boundary on the Kalyāṇī river, near Colombō. Thus this visit clearly indicates that Buddhism flourished in

1. K.L.Hazra, History of Theravāda Buddhism in South-East Asia, p-111.
2. Ibid, p-111.
Sri Lanka during the reign of Bhuvanekabahu VI. With the help of this king and of the Buddhist monks of Sri Lanka, Myanmar was able to re-establish the pure form of religion and to unify the Sangha and to make the Mahāvihāra sect the only sect in Myanmar. The king of Sri Lanka made a great contribution to the purification of the Myanmarese Buddhist Sangha and to the establishment and development of the Siyala Sangha in Myanmar.

The Portuguese arrived in Sri Lanka in the early sixteenth century A.D.¹ At this time in Sri Lanka three kingdoms existed and they were Kotte, Kandy and Jaffna. Among them Kotte was regarded as the most important one. The Portuguese first established their contact with the ruler of Kotte. Vira Parākramabahu VIII (A.D. 1484 - 1508) was the ruler of Kotte². Dharma Parākramabahu IX and Vijaybahu VI ruled in Kotte after him. In A.D. 1521 the sons of Vijayabahu VII (A.D. 1509 - 1521) divided this kingdom among themselves. Bhuvanekabahu, Māyādunne and Madduma Bandara were his

three sons. Bhuvanekabahu VII (A.D. 1534-1551) got the capital city of Kotiq and he was its ruler. Mâyâdunne became the ruler of Sītāwaka and Madduma Bandara ruled in Rayigama. But the latter after his accession to the throne died and Bhuvanekabahu took the help of the Portuguese in order to check the expansionist policy of his brother Mâyâdunne. Mâyâdunne at that time established his contact with the ruler of Calicut who declared war against the Portuguese. Bhubanakabahu VII's successor was his grandson who was Mohâ Bandara. He was also known as Dharmapala (A.D. 1551-1597) in Sri Lanka's history. In A.D. 1557 he was converted to Christianity and after conversion he became known as Don Juan Dharmapala. He became king of Kotiq and in his reign Buddhism suffered very much. The Portuguese with the permission of the king Kotiq preached their

5. T. Abeyasinghe, Portuguese Rule in Ceylon, pp. 206-207.
religion Christianity in Sri Lanka and for the first time Christian communities appeared in the maritime provinces of Sri Lanka. Portuguese with the help of Don Juan Dharmapāla suppressed Buddhism, the national religion of Sri Lanka and destroyed Buddhist monasteries and religious and educational institutions.

King Raja-Simha I (A.D. 1580 - 1592) was the son of Māyādunne and he ruled from Sitāvaka or Sitāvaka. The Cūlavaṃsa says that "being puffed up with victory, this great fool, in the wickedness of his heart, slew his father with his own hand and took possession of the kingdom." For his crime he sought the advice of the Buddhist monks for making himself free from this great sin. When they told him that he had killed his father and it was a great crime on his part. When he heard it, he became angry and became a follower of Saivism. After his conversion to Saivism from Buddhism he became an enemy of Buddhism. He persecuted many Buddhist monks.

The Cūlavaṃsa refers to it. It describes, "he annihilated the Order

2. Cūlavaṃsa, ch-XCIII
3. Ibid, Ch-XCIII, 6-8.
4. Ibid, Ch-XCIII, 10.
5. Ibid, Ch-XCIV, 10-14.
of the victor, slew the community of bhikkhus, burned the sacred
books, destroyed the monasteries............. He placed the miscreant
ascetics of false faith on the Sumanakūta to take for themselves all
the profit accruing therefrom ................. At that time through
fear of the king, bhikkhus left the Order." From the Pali Literature
of Ceylon we get an account of Rāja-Simha's activities against the
Buddhist monks of Sri Lanka and during his rule Buddhism suffered
very much. G.P. Malalasekera¹ says, "The Chief Buddhist Elder was
stoned to death, many of the monks were buried up to their necks in
the earth and their heads ploughed off, many others were put to the
sword, a large number of sacred edifices were pulled down, and he
burnt whatever sacred books fell into his hands. Many valuable works
were thus irretrievably lost. Just before this time Vīra Vikkama
(in 1542) had caused copies to be made of religious books at great
expense; they were now reduced to ashes. Most of the monks who
escaped death disrobed themselves and fled from the king's wrath.
The lands which had been endowed in ancient times for the maintenance

of the temples; were taken away from them, and the king, to crown all his acts of impiety, deprived the Buddhists of all control of their most venerated spot, the graceful Pinnacle of the Sacred Foot Print of the Buddha, and placed it in the hands of ash-daubed Indian fakirs.” In the last quarter of the 16th century A.D. Buddhism did not flourish in Sri Lanka.

In A.D. 1592 Rāja-Simha died. Vimala-Dharmasūriya I, a Sinhalese ruler, ascended the throne of Kandy in A.D. 1592 and ruled for twelve years (A.D. 1592 - 1604). He was the son of Virasundara Bandāra, a noble man from Peradeniya in Sri Lanka. He played a prominent part in the history of Buddhism in Sri Lanka during this period. After his war with the Portuguese he devoted his time to repair the damage done by King Rāja-Simha I. Practically, in Sri Lanka in the last quarter of the 16th century A.D. the number of ordained monks had decreased so much that it was not possible for Vimaladharma Sūriya I to find five monks to form a Chapter for properly constituted acts of the Buddhist Sangha. Thus the Buddhist Sangha in
Sri Lanka wanted to bring Buddhism monks from neighbouring Buddhist country. In order to purify and to restore the religion of the Buddha and the Buddhist Sangha in its proper place, Vimaladharma-Sūriya I sent ministers to the Rākkhanga country (Arakan in Myanmar) to obtain monks. The mission was successful no doubt. Several monks led by the elders Nandicakka and Candavītāsa arrived in Kandy and in the year A.D. 1597 an ordination ceremony was held at Getambe near Kandy and with the help of the Buddhist monks from Rākkhanga country, the Upasampadā ordination was restored in Sri Lanka in A.D. 1596. The king of Kandy also built a storeyed pavilion at Kandy and he brought the Tooth-Relic from the Labujagāna Vihāra or Delgamua-vihāra closed to Kuruvita in Sabaragamuva in the kingdom of Śrīwaka where it was hidden and it was deposited in the pavilion of Kandy. The control of Śrīpada was taken from the followers of Śaivism and the Buddhist took its charge from this period. An ola leaf manuscript in connection with the above mentioned religious

1. Cūlavamsa, XCIV, 15-16; Sāsanavamsa, p-27.
2. Ibid, XCIV, 15-17.
intercourse has been found and it says that Buddhism in Sri Lanka suffered very much under the hostile attitude of Rāja-Simha I. This document has been discovered at the Kadadova vihāra which was situated in Gannave Korale of Upahevañhata in the district of Nuvara Eliya in the Central Province of Sri Lanka. The donor of the grant the Elder Cūṇālanka Dharmakirti Bhuvanekabā mentions the repairs of the Kadadora vihāra after the death of king Vimala dharma Sūriya II (A.D. 1607 - 1707). Most probably this grant was donated some time after 1707 A.D.¹

Vimaladharmar Sūriya I was succeeded on the throne of Kandy by Senerat². He was a religious person and he was a good administrator. He was a great patron of Buddhism. In his reign the Portuguese attacked Kandy. The king carried away the Tooth-Relic to Mahiyāṅgana for safety. His son and successor was Rāja Simha II (A.D. 1634-1687). He was a great warrior. He with the help of the Dutch, defeated the Portuguese and drove them out from Sri Lanka in A.D. 1658. Thus

¹ K.L. Hazra, History of Theravāda Buddhism in South-East Asia,p-123.
ended the rule of Portuguese in the maritime provinces of Sri Lanka.

The Portuguese landed in Sri Lanka in A.D. 1505 and their arrival can be mentioned as the beginning of the dark age in Sri Lanka. The Rājāvaliya mentions the coming of the Portuguese to Sri Lanka and says, "There is no page in the story of European Colonisation more gloomy and repulsive than that which recounts the proceedings of the Portuguese in Ceylon. Astonished at the magnitude of their enterprises, and glory of their discoveries and conquests in India, the rapidity and success of which secured for Portugal an unprecedented renown, we are ill-prepared to hear of the rapacity, bigotry and cruelty which characterised every stage of their progress in the East. They appeared in the Indian seas in the three-fold character of merchants, missionaries and pirates. Their ostensible motto was amity, commerce and religion. Their expeditious consisted of soldiers as well as adventures, and included friars and chaplain majors. Their

instructions were to begin by preaching, but, that failing, to proceed to the decision of the sword. Gradually they gained strength and by A.D. 1540 they became so powerful that even the Sinhalese ruler found himself at their mercy, and he requested them to ensure the succession of his family to the throne. Dharmapāla, who was the grandson of Bhuvanekabāhu became the ruler of Kotṭe with the help of the king of Portugal and in A.D. 1557 he renounced Buddhism and he accepted Christianity as his religion and he became known as Don Joan Periya Bāndāra or Dom Joas Periya Bāndāra. The Portuguese government in Lisbon granted Dharmapāla as heir to the throne of Kotṭe on the condition that this government should be given permission to preach Christian gospel in the kingdom of the king of Sri Lanka. The king of Portugal who himself was a great fanatic, sent a group of Roman Catholic priests to Sri Lanka to propagate the religion of Christ to all parts of the island. With the permission

3. Tennakoon Vimalananda, Buddhism in Ceylon under the Christian powers, p. XXV.
of the Portuguese the king of Kotte preached the Christian gospel in Sri Lanka. For the first time Christian communities began to grow in the maritime provinces of Sri Lanka. The Portuguese then devoted to extend their power as far inland as possible, included the peninsula of Jaffna and the kingdom of Kandy. This was regarded as the beginning of the gradual destruction of Buddhism, "the only organisation which existed for the spiritual and intellectual education of the people of Ceylon." From the historical records it is known that by the beginning of the seventeenth century the Portuguese brought under their control the whole of the maritime circuit of the island, including the Peninsula of Jaffna and also extended their power up to the base of the lofty zone which surrounded the kingdom of Kandy. G.P. Malalasekera says, "Every stage of their progress was marked by a rapacity, bigotry, cruelty

2. Ibid, p.XXV; ibid, p.261.
3. Ibid, p.XXV; ibid, p.261; Paul E. Pieris, Ceylon and the Portuguese, Ceylon, 1920, p.79.
and inhumanity unparalleled in the annals of any other European Colonial power. Their ferocity and their utter indifference to all suffering increased with the success of their army; their inhuman barbarities were accompanied by callousness which knew no distinction between man, woman and child; no feeling of compassion was strong enough to stay their savage hands in their fall work. To terrify their subjects and bring home to them the might of the Portuguese Power, they committed atrocities which had they not been found recorded in the decades of their own friendly historians, seem too revolting to be true. Babes were spitted on the soldier's pikes and held up that their parents might "hear the young cocks crow."

Sometimes they were mashed to pulp between millstones, while their mothers were compelled to witness the pitiful sight before they themselves were tortured to death. Men were thrown over bridges for the amusement of the Troops to feed the crocodiles in the river, which eventually grew so tame that at whistle they would raise their heads above the water in anticipation of the welcome feast."
From the above mentioned facts we get an idea about the persecution of the Buddhists by the Portuguese, who were the Catholics. The Sinhalese Buddhists of the maritime provinces suffered very much at the hands of the Roman Catholic missionaries and they had to submit themselves at their cruel atrocities. The whole region which were under their control witnessed their cruel oppression and there was not much population there and the lands were not cultivated. There was not a single leader who had the ability to guide the people of the country. This was the sad picture of Sri Lanka and its people under the rule of the Portuguese who took a policy to destroy Buddhism and its followers and to play a role for the advancement of Catholicism their religion in the island. The Roman Catholic Emperor of Portugal, His Viceroy at Goa and the Roman Catholic priests in Sri Lanka were three agencies of the Roman Catholic Church and they took active part against the advancement of Buddhism and the helpless Buddhists. They wanted to destroy Buddhism in Sri Lanka. The sea coast of the island was under the

1. Tennakoon Vimalananda, Buddhism in Ceylon under the Christian Powers, p. XXXVI.
2. Ibid, p. XXX.
control of the Portuguese\textsuperscript{1} and it was for this reason the Sinhalese Buddhists were unable to make any contact with any country outside Sri Lanka for help at that time. The Roman Catholic soldiers while they were going to Deundara sacked and burnt three Buddhist viha\textasciitilde{r}as and destroyed the shrine at Devi Nuwera or Deundara\textsuperscript{2}. "The missionary could see in Buddhism nothing but the abhorrent creation of the devil; he did not stop to inquire what were the principles which were taught by its sages, nor what the ideals after which its lofty philosophy struggled. Buddhism was not Christianity and since by Christianity alone could souls escape damnation and hell fire, it was his duty to God to destroy Buddhism by every means in his power. He did not ask whether the people were prepared to receive his new wine or whether the destruction of the ancient beliefs might not mean the destruction of all spiritual life; his every idea was centred on the one thought that Buddhism must be wiped out of existence."\textsuperscript{3} The Roman Catholic rulers brought the entire country

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\begin{enumerate}
\item Tennakoon Vimalananda, Buddhism in Ceylon under the Christian Powers, p. XXX.
\item Ibid, p. XXXI.
\item Paul E. Pieris, Ceylon and the Portuguese, Ceylon, 1920, p.80.
\end{enumerate}
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except the Kandyan kingdom under their control and they became very powerful and they adopted rigorous methods to convert the Sinhalese Buddhist to Christianity with the help of the ruler of Kotte they tried to suppress Buddhism and did their best to propagate their own religion Catholicism. They destroyed their monasteries, looted their priceless treasures and burnt their libraries. No body was allowed by them to worship the Buddha image in public and to wear the yellow robe of Buddhist monk and who did it and was killed by them. They destroyed the great institutions at Totagamuwa and Karagala. They demolished the Buddhist vihāras and monasteries and on the very spots they built their churches with the materials of the Buddhist vihāras and monasteries. The Roman Catholic priests on the sites of vihāras constructed their churches at Kalutara, Totagamuwa, Karagala (Keragala), Wattala etc. Like the king of Kotte also changed their religion and they were converted to Christianity and they became followers of the Roman Catholic Church. Many Buddhist

2. Ibid, p. 265.
monks at that time went to live in the kingdom of Kandy. The chiefs of the low country as well as the common people not only changed their religion but also their names. They took Christianity as their religion and also took Portuguese names. They adopted the language, manners and customs of the Portuguese. During the Rule of Rāja-Simha I of Kandy, the Portuguese tried to extend their power over the kingdom of Kandy and the former fought bravely against them. He practically saved the Kandyan kingdom from their oppression. In A.D. 1602 the Dutch were able to establish their contact with the court of the Kandyan king who was Vimala Dhamma-sūriya I. At their advice the king did not allow the Portuguese to construct their church and convent in his kingdom. The Dutch were the Protestants and they were against the Portuguese. Because they were Catholics. In A.D. 1612 a treaty was signed between king Senart of Kandy and the Dutch. Rāja-Simha II of Kandy took the help of the Dutch to fight against the Portuguese. At their request he included

1. Tennakoon Vimalananda, Buddhism in Ceylon under the Christian Powers, pp. XXXIII-XXXIV.
2. Ibid, p. XXXIV.
a clause in the Treaty "to allow no Roman Catholic priest to dwell in his dominions, but to oblige them to expel Catholic priests from the Kandyan kingdom as the authors of all rebellions, and the ruin of all Governments." This clause practically saved the Kandyan kingdom from the Portuguese. Rāja-Simha II in A.D. 1658 drove them out of the country. Thus ended the rule of the Portuguese and their oppression in Sri Lanka. The above mentioned facts give a sad picture of Buddhism under the rule of the Portuguese. Their period can be mentioned as one of the darkest periods of Buddhism in Sri Lanka.

After Rājasiṅha his son Vimala Dharma Sūriya II (A.D. 1687-1706) occupied the throne of Kandy. He was a staunch follower of Buddhism. The Cūlavamsa says, "he was adorned with faith and the like virtues and regarded the Three Sacred Gems as his own." He built a three-storeyed pavilion for the Tooth-Relic. He visited the Sumanakūta or the Śripāda mountain on foot. The Buddhist Saṅgha

1. Tennakoon Vimalananda, Buddhism in Ceylon under the Christian Powers, p. XXXIV.
2. Cūlavamsa, XCVII, 1.
of Sri Lanka was restored by the monks of the Rakkhanga country in the seventeenth century A.D. ¹ King Vimala Dharma Sūriya II found the condition of the Buddhist Saṅgha in Sri Lanka was very unsatisfactory and he wanted to restore it in its proper place and to hold an ordination (upasampadā) ceremony. For this reason he sent an embassy to the Rakkhanga country (Arakan in Myanmar) to receive monks from that country for an ordination ceremony. Ten monks from that country arrived in Sri Lanka. An ordination ceremony was performed by them at Getambe near Kandy. About thirty-three novices obtained their upasampadā ordination from the Buddhist monks of the Rakkhanga country and another one hundred and twenty persons were admitted into the Buddhist Saṅgha at this ceremony ². Thus Sri Lankan Buddhist Saṅgha received the upasampadā ordination from the Rakkhanga country for the second time ³.

Vimala Dharma Sūriya II was succeeded by Sri Vīraparākrama

¹. Cūlavamsa, XCVII, 10-13.
². Ibid., 8-15.
Narendrasinha (11706-1739 A.D.), his son. He was the king of Kandy for several years. He was a great patron of the religion of the Buddha. He erected two-storeyed building for the Tooth-Relic. Under his patronage many Buddhist laymen became Buddhist monks.

Sri Vijaya Rāja-Simha ascended the throne of Kandy after Sri Vīrāparākrama Narendrasimha. He ruled from A.D. 1739 to A.D. 1747. He was a devout follower of Buddhism. During his rule many youngmen joined the Buddhist Sangha. Under his patronage many religious festivals were held, "in one of which lamps were lit in all the shrines throughout the country." Thus did the king make the face of the Island of Lanka look bright with shining lights, like the sky that is spangled with stars." He spent money for writing books on Buddhism and built many preaching halls at various places of his kingdom. His reign saw religious intercourse between Sri Lanka and Thailand. He sent a religious mission to the court of the king of

2. Ibid, p-274.
3. K.L. Hazra, History of Theravāda Buddhism in South-East Asia, p-125; Cūlavāmaśa, XC VIII, 13-17.
5. Cūlavāmaśa, XC VIII, 64.
Ayuthia in Thailand for Buddhist monks. The Buddhist Sangha in Sri Lanka was declining and it had lost its purity and there were not many good monks in the island at that time. For its purification he sent this embassy to bring Buddhist monks from foreign countries. The Dutch told him that Pegu, Rakkhangapura and Siam (Thailand) had flourished condition of Buddhism. When the king knew it, he sent his ministers with letters to those places. He sent two religious mission to Thailand for Buddhist monks for the ordination ceremony. The Dutch gave him a ship for the voyage. But this mission was not successful. The ship on its first mission was wrecked. Sri Vijaya Rāja-simha died before the second mission arrived in Sri Lanka from Thailand. Thus we can say that it was not possible for the king of Sri Lanka to restore the upasampadā ordination there.

Kirti Sri Rāja-Simha occupied the throne of Kandy after Sri Vijaya Rāja-Simha. The former ruled from A.D. 1748 to 1778.

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1. Cūlavamsa, XCVIII, 87 ff.
His reign can be mentioned as one of the most inspiring periods for Buddhism. He was a great patron of Buddhism. He not only studied the Dhamma well but he also did his best for its propagation in his kingdom. When he ascended the throne, he found that there was not a single ordained monk in the island. He wanted to restore and to purify the Buddhist Sangha in Sri Lanka. The Cūlavamsa says that "King Kirti Sri Rāja-Simha was mindful of the purity of the Order. Amongst the bhikkhus who were formerly present on the splendid island of Lanka, and amongst all the sāmaneras who had undergone the ceremony of world renunciation, were some who had fear of evil, respected the true doctrine, living on good moral discipline, in pure fashion. Others cherished evil, were of bad moral living, followed false doctrine, took pleasure in the maintaining of woman and children and in domestic duties and devoted themselves to unseemly professions such as astrology, medical activity and the like. When the ruler heard tidings of such unprincipled bhikkhus he sought out with care from among the pious bhikkhus who were on the

1. Cūlavamsa, XCIX, 175.
side of the high principles, .......... With the reflection that
this was the right thing to do, the ruler with his support, ordered
according to precept, an investigation, took strong measures against
them and had them seriously admonished that from now onwards those
who had renounced the world should for ever avoid unseemly task,
like astrology, medical activity and the like and should foster the
study of the words of the Buddha. As the king was minded to further
the Order which had fallen into decay, he strengthened the influence
of the high principled and in many ways gave the Order support. The
ruler was appalled at the thought that with the lack of bhikkhus on
whom the ceremony of admission to the Order had been performed, the
pure Order of the Victor should perish on the whole island, and
with the reflection: if a ruler like myself carried on the govern­
ment in the island of Lanka; then the Order of the Victor ought not
to perish......... further with the reflection: the furtherance of the
Order which was not attained in the time of former rulers inspite of
their sending hither and thither for bhikkhus, this will I now bring
to pass, the ruler of men, the Monarch, rich in merit, since he
desired a continuance of the Order of the great seer, when the year
two thousand two hundred and ninety-three after the final nirvana
of the Prince of the wise\(^1\) had come....... sent messengers to whom
he gave besides gifts of many kinds and many sacrificial articles,
a splendid royal letter, to the superb town of Ayojhā, to fetch
hither sons of the Buddha." The king of Sri Lanka despatched a
religious mission to the king of Thailand for Buddhist monks who
knew the Dhamma and Vinaya well\(^2\). According to the Cūlavamsa\(^3\)
Dhammad was the king of Thailand. The king of Sri Lanka received a
golden image of the Buddha, a golden book, a royal letter in Pali
and gifts of various kinds from the ruler of Thailand. They arrived
in Trincomalee in Sri Lanka in A.D. 1753. "From the sea as far as
superb Sirivaddhanapura he\(^4\) had the road in order and rest houses
erected in various places. Then the ruler sent forth the Mahāsenāpati

\(^1\) About A.D. 1749 or 1750.
\(^2\) Cūlavamsa, 100, 59-60, Ch. C, 59-60.
\(^3\) Ibid, Ch.C, 66.
\(^4\) The king of Sri Lanka.
and dignitaries and made them fetch in the right order the golden
image and the sacred books, the bhikkhu community and everything
else. When with great pomp and great ceremony they making their way
had reached the vicinity of the Mahāvālukagāra which comes down
from Sūmanakūta, the ruler of the town Sirivaddhana, the ruler of
men desirous of gaining the reward accruing from the festive
reception of the three sacred objects the highly famed Great king
intent on merit, went forth with army in piety to meet them with
elephants, steeds and so forth. He showed reverences to the august
Grand thera and to the others and at the same time greeted the great
community. Having exchanged with them in the best way possible the
customary speeches of welcome, he came with the three sacred objects
at the head, to his town. In the fair Pupphārāma, in a graceful
brickroofed building erected by him, in this decorated monastery he
the august community of monks take up their abode. Then he provided
them in fitting manner with the necessaries and charged officials to

2. Ibid, V-86, p.281, fn.3, "Flower monastery, the now so-called
   Mala vatuvihāra situated immediately on the lake of Kandy."
enquire day by day after their health or ill-health. The Ruler of men accepted the splendid royal letter sent by the king of Ayojjha and he made the royal envoys who had arrived and other officials take up their abode in a fitting place and showed them all the distinction to which they were entitled. Upāli Mahāthera of Thailand gave Upasampadā ordination to one of the Sāmaṇeras who came with him from Thailand. Kobbyya kaduma Unnanse, the Nayakathera of the Uposatārāma, Welisita Unnanse, Hulangamuwa Unnanse, Bembarade- niya Unnanse, Thibbotuwawe Unnanse and Navinne, the Nayaka Unnause of Asgiriya got their upasampadā ordination from Upāli Mahāthera, Āryamuni Mahāthera and other theras in Kandy. Several Buddhist monks visited Sri Lanka from Thailand and King Kirti Sri Rājasimha restored the Upasampadā ordination in Sri Lanka. Saranankara, a monk helped the king in sending this embassy to Thailand. The latter was a devout Buddhist. He played a great role to preach the doctrines of the Buddha to his subjects and he invited many scribes and told

1. Cūlavamsa, Ch. C, vv. 79-90.
2. K.L. Hazra, History of Theravāda Buddhism in South East Asia, p-170.
them to copy the whole of the Dīgha Nikāya in one day. When these copies were ready, he then distributed them amongst the different monasteries. Thus he devoted his whole life to the cause of Buddhism. It was due to him Buddhism reached the zenith of its glory. He not only revived Buddhism but he also re-established the upasampadā ordination in Sri Lanka.

The Cūlavamsa says that king Dhammika again despatched about ten monks to Sri Lanka for further purification and progress of the Buddhist saṅgha there. Visuddhacariya was their leader. They stayed at Malawattevihāra in Kandy. King Kirti Sri Rāja-simha was very happy with the king of Thailand who sent monks to Sri Lanka twice for the purification of the Buddhist saṅgha and upasampadā ordination in Sri Lanka. The king of Sri Lanka sent many valuable presents and a royal letter. Thus king Kirti Sri Rāja-simha helped to purify the Buddhist saṅgha of Sri Lanka for the second time when the monks from Thailand came to Sri Lanka.

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4. Ibid, C, 137-140.
5. Ibid, C, 149-150.
In A.D. 1602 the first Dutch ship arrived in the Port of Batticaloa on the east coast of Sri Lanka. Its commander Admiral Spilberg came to the Court of Kandy in the reign of Vimala Dharmashriya I and sought an alliance. The latter gave him his permission to build a fortress in any part of his kingdom. Senart ascended the throne of Kandy after Vimala Dharmashriya I and the former made a fresh alliance with the Dutch in A.D. 1612. According to the agreement the Dutch wanted to assist the Sinhalese king with ships, forces and munitions of war, in case the Portuguese attacked the country by land or by sea. The Dutch then received permission from king Senart to build a fort at Gattiar, on the Bay of Trincomali and they also received from him the monopoly of the Trade in Cinnamon, gems and pearls.

In A.D. 1638 Raja-Simha II or Rajasimha II of Kandy sought the help of the Dutch in order to drive away the Portuguese from Sri Lanka.

The Roman Catholic power fought its last battle in A.D. 1638 and the Portuguese were completely defeated. Afterwards they appeared again several times to establish their power but their attempts were very feeble and they were not successful. In A.D. 1658 they were expelled from the country and the Dutch occupied those regions which were formerly under the possession of the Portuguese and they ruled in Sri Lanka upto A.D. 1796. In this year they were expelled by the British.

The Dutch were able to establish their power at Galle, Colombo and Jaffna. During their rule there was neither war nor peace. They followed a military policy which was very defensive. They were very busy with the Trade of Cinnamon and they regarded "the Cinnamon of Ceylon as the very best in the Universe, as well as the most abundant." The peeling of Cinnamon or the selling and exporting of a single stick were not allowed by any one except by the servants of the Government or if any body wilfully injured a Cinnamon plant,

then it was mentioned by them as a crime and he was punished with death. ¹

The Dutch were the Protestants and they followed a policy which was quite different from the Portuguese. G.P. Malalasekera² says, "The policy of the Dutch in Ceylon was in marked contrast to that of their predecessors. Throughout their regime their possession of the island was a military tennure, and not a civil colonization. They regarded it as an entrepot in East Indian trade; no attempt were made to leave a permanent impress of their influence on the people; they had no best for conquest; the fanatical zeal of the Portuguese for the propagation of their faith gave way to the earnest efforts of the Dutch traders to secure their trading monopolies; extension of commerce was their only aim, and for this purpose peace was essential at any cost. Even then provocation was caused to them, as happened more than once by outrages on the part of the Sinhalese rulers, or by their bad faith, they attempted no retaliation by blandishments and presents they allayed the

¹ Tennakoon Vimalananda, Buddhism in Ceylon under the Christian Powers, p. xxxvi.
irritation of their ally and endured with subdued humbleness and meek patience whatever insults and contumely were hurled at them, so long as they were able to extract the utmost possible amount of profit from their trade. The Sinhalese in the dominions of the king of Kandy were therefore left unmolested, and were free to follow their own pursuits in peace."

The Dutch during their rule in Sri Lanka showed their unfriendly attitudes towards the Roman Catholics and their clergy. They not only arrested but expelled the clergy from Colombo and Jaffna. They even did not show their respect to the images on the altars of Roman Catholic churches. The Sinhalese Buddhists did not appreciate it. The Dutch allowed their soldiers to act against the Catholics. No body was allowed to give shelter or protection to a Roman Catholic priest in Sri Lanka. The Dutch Government in Sri Lanka gave a proclamation in A.D. 1658 that no body would be able to do it. But, when he did it, he was then punished with death.  

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The Dutch wanted to uproot and destroy the Roman Catholic church from Sri Lanka. The Roman Catholic church of Sri Lanka was compelled to take shelter under the protection of the Sinhalese Buddhists, who played a very significant role to save the Roman Catholic Church from complete destruction during the rule of the Dutch.¹ Rāja Simha II, the king of Kandy, gave his help to the Roman Catholics of Sri Lanka. Sir Emerson Tinnent² describes, "The king of Kandy readily offered them (Roman Catholics) an asylum in his dominions around Kandy. Upwards of 700 Portuguese families are said to have established themselves in Ruvanwelle, at the foot of the Kandyan hills, a colony of Mookwa Christians from the coast were encouraged to settle at Galgamoā (Galgamuva); and to the present day there exists in the village of Wahacotta, amongst the mountains of Matale, a community of Roman Catholics, speaking the language, and in other respects undistinguished from Kandyans, but who are known to be the descendants of the Portuguese who had there sought concealment from

2. Ibid, p. xil.
the persecution of the Dutch in the low country." King Rāja-Simha II allowed the Roman Catholic priests to make Kandy as their headquarters and to construct churches at Kandy. The Dutch Government introduced heavy taxes on Roman Catholic marriages and by the order of the Dutch Government the Protestant priests only acted in these marriages. The Roman Catholics were not allowed to bury their dead in their own cemeteries. "The school house in each village became the nucleus of a future congregation, and here, whilst the children received elementary instruction, they and the adults were initiated in the principles of christianity. Baptism was administered and marriages solemnized in the school houses, in order to confer every possible importance on those institutions." The school teachers acted as registrars of births marriages and deaths. In order to convert Buddhists to Protestant christianity, the Dutch Government proclaimed that "no native could aspire to the rank of Mudaliyar, or be even permitted to form land or hold office under the Government

2. Ibid, p. xl.
who had not first undergone the ceremony of Baptism, and become a
number of the Protestant church."  

From the registers kept in the schools we learn that the
Dutch Government converted about 40,000 Buddhists in the Sinhalese
district and about 80,000 Buddhists in all parts of the island to
their religion. But towards the close of their rule in Sri Lanka
the Dutch understood that although they have converted the Sinhalese
Buddhists to Christianity, but they were unable to do anything
against the solid foundation of Buddhist culture in the Southern
Province. They realized that in order to gain something in their
personal lives they became Christians only and that is why the
Sinhalese were "Nominal or baptised Christians." The Council of
priests at Galle said, "There were, in the first instance, the
influence of the native chiefs who, though they had assumed the
designation of Christian in compliance with the wishes of the

1. Tennakoon Vimalananda, Buddhism in Ceylon under the Christian
   Powers, p. xli.
2. Ibid, p. xlii.
5. Ibid, pp. xlii-xliii.
Government, were still incorrigible Buddhists. Every action in the lives even of professing Christians was regulated by the practice and precepts of Buddhism:—when a child is born, they will consult the astrologers; when it is sick, they hang charms round its neck; and even after baptism they discontinue the use of its Christian name, and a heathen name is given it as usual on the first occasion of its eating rice. They will undertake no work without ascertaining a lucky day for commencing. When they marry, it must be in the propitious hour; and when they die, their graves are decorated with leaves of the tree sacred to Buddha. They make offerings to the idols at Kataragama, they bestow gifts on the mendicant servants of the temple, and, in short, the highest benediction they can pronounce on their friends is, May you become a Buddha. The clergy still more blamed the licentious and offensive lives of the Europeans themselves who encourage the Sinhalese in Debananchery, and show them an example in the practice of every vice." During the rule of the Dutch the Buddhists of the sea coast were not disturbed and they used to enjoy religious freedom. They were free to perform their
religious rites and ceremonies peacefully. The king of Kandy always used to keep an eye on the spiritual welfare of the Buddhists in the Dutch dominion. In the kingdom of Kandy the Sinhalese Buddhists enjoyed their religious freedom and peacefully they observed their religious practices. Thus during the Dutch rule Buddhism flourished in the kingdom of Kandy. Even the Dutch helped the Sinhalese Buddhist kings of Kandy, Sri Vijaya Rāja-Simha and Kirti Sri Rāja-Simha in two religious missions to Thailand which were sent to receive Buddhist monks to establish Higher Ordination in Sri Lanka. They lent their sailing ships for the voyages.

The Dutch during their rule in Sri Lanka did not disturb Buddhism and the Buddhist world of the island. Practically they were busy there to stop the growth and popularity of Catholicism which was the religion of the Portuguese. So the fight took place between the followers of Catholics and the followers of the Protestants for the establishment, development and propagation of their religion.

The Dutch were very cautious and they never showed any aggressive attitude to preach their religion in the island. In this sense they were sober in their behaviour and they moved in every restricted way in Sri Lanka. G.P. Malalasekera says, "The Dutch, though they occupied themselves less with conversion, manifested no disinterested concern at all for the elevation and happiness of their subjects, and, where care was bestowed upon the spread of education, their motives were such as to detract from the grace and the generosity of the act. The avowed object of their schools was to wean the young Sinhalese from their allegiance to the king and to impress upon them the might of Holland. The great feature of their rule was the utter neglect of the country and its interests owing to the selfishness, egotism, folly and want of energy of the several government. Their religious policy was much more insidious than that of the Portuguese and much more useless. It was inspired more by a fury against the church of Rome, which was in the island already, than by a desire for conversion." 1 The Portuguese were very haughty, cruel and

fanatics and they adopted a very unfriendly attitude towards Buddhism and its followers. Practically, their rule which can be mentioned as the dark period in Sri Lanka’s history of Buddhism destroyed peace, pride, hope and happiness of Sinhalese Buddhists who were proud of their own religion - Buddhism. Commerce was not regarded as the only object of the Portuguese, but they wanted to convert the people of Sri Lanka to Christianity and tried to establish its growth and popularity in the island. Buddhism lost its glory, purity and prosperity during their rule.

Kīrti Śrī Rāja Simha’s brother was Rājādhi Rāja-Simha. Like his predecessor, he also showed his great interest in Buddhism and tried to do something for its progress in his kingdom. He knew Pali, Sanskrit, and Sinhalese very well and he himself wrote the Sinhalese poem Asadisa-dā-kava or Asadisa-Jataka. Under his patronage a council of Buddhist monks was held and a new Katikā-Vata was formulated. The king did his best to restore the purity of the

2. Ibid., p. 287; Cūlavāmsa, C, 13-14.
3. Ibid, p. 287.
religion in his kingdom.

The new ruler of Kandy was Sri Vikrama Rāja-Simha. He was not only the last ruler of Sri Lanka, but he was regarded as the last king of Kandy. He was the nephew of Rājādhi Rāja-Simha. His reign witnessed unrest in the kingdom. For this reason it was not possible for Buddhism to prosper.

Rājādhi Rājasimha or Rājādhirāja-Simha ruled in Kandy in the second half of the eighteenth century A.D. In his reign the British in A.D. 1782 first declared war against the Dutch in Sri Lanka and then in that year Trincomali was captured by them. From historical records it is known that the British in A.D. 1763 for a Treaty established their contact with the Court of Kandy and the king who ruled there was Kīrti Śrī Rājasimha. Rājādhirāja-Simha made an alliance with the British Governor at Madras. During his rule Colonel Stewart in A.D. 1796 arrived in Colombo and met there the Dutch garrison and asked

2. Ibid, p. 287.
3. Ibid, p. 287.
them to surrender. Then a treaty was signed between the Dutch Governor and Colnel Stewart and on the 16th of February, 1796 the Dutch left Sri Lanka and those territories which were under the possession of the Dutch came under the control of the British.

There were several British Governors of Sri Lanka (A.D. 1797-1832). They were Brigadier-General Pierre Frederic de Menron (A.D. 1797 - 1798), Frederick North (A.D. 1798 - 1805), Sir Thomas Maitland (A.D. 1805 - 1812), Lt. General Robert Brownrigg (A.D. 1812 - 1822), Sir Edward Barnes (A.D. 1822 - 1831) and Sir Robert Wilmot Horton (A.D. 1831 - 1837).

Rājādhirāja-Simha's nephew was Śīri Vikrama Rāja-Simha. He was the last king of Kandy. His Adīgar or Prime-ministers Pilima Talawe or Talauve and Ehelapolla did not allow him to rule peacefully. After the death of Pilima Talauve, Ehelapolla became his new Adīgar and at his request a British army in January, 1815 invaded Kandy and occupied it and captured its king. On the 2nd of March

3. Tennakoon Vimalananda, Buddhism in Ceylon under the christian Powers, p. lxxi.
1815 at a solemn assembly of the chiefs of Kandy and the Buddhist monks, the king was dethroned and his kingdom was handed over to the British Government. From the assembly it is known that the British rulers and the Kandyan chiefs signed a treaty. The former received the kingdom of Kandy and they gave assurance to the Kandyan chiefs that they would not disturb Buddhism in any way and they would try to protect it as far as possible. Thus the British brought the low country of Sri Lanka under their possession in A.D. 1796 and the Kandyan kingdom came under their control in A.D. 1815. They ruled in Sri Lanka up to A.D. 1948 and in that year Sri Lanka became an independent country.

The British Governor used to take part in the annual ceremonies of the Tooth Relic and he used to appoint the chief theras. In A.D. 1853 the Diyawadana Nilama and the chief monks of the Malwatte and the Asgiriya monasteries took the charge of the Tooth Relic from the British Government. But the British rulers violated the treaty.

of 1815 A.D. The Buddhists were prohibited from enjoying certain privileges but the followers of the Christian faith used to enjoy them. Without previous baptism by a Christian minister it was not possible for a child to register legally and the marriage of unbaptized individuals was not solemnized by the clergy.¹ Some people received government job because they became Christians. In A.D. 1806 Governor Sir Thomas Maitland by a regulation abolished the Roman Catholic disabilities which were imposed by the Dutch Government² and in A.D. 1829 an Act was passed for the relief of the Roman Catholics³. With the proclamation of liberty of worship to all sects of the Christian faith various missionary bodies became very active in Sri Lanka. The Baptists had their centre in A.D. 1792. Then came the Wesleyan Methodists in A.D. 1814, the Americans in A.D. 1816 and the church of England in 1818⁴. The British Government helped and encouraged them for their missionary activities. Several

². Ibid, p. 293.
³. Ibid, p. 293.
⁴. Ibid, p. 293.
missionary schools were established in various parts of Sri Lanka.¹ The missionary societies used to manage them and the British Government used to assist them and they also used to receive money from public funds. Hitherto the temple was not only the place of worship, but it was regarded as the centre of learning. It became the village school and the monks acted as the instructors of the village children in secular learning and spiritual wisdom.² Under the British government the temple schools were unable to move in a proper way. Because they did not get any help from the government. With the assistance of the British government the Christian missionary schools did their activities very smoothly. In these schools each student used to take part in the morning and evening religious services and he also used to receive training and advice in the Christian religion.³ They were so much busy with these affairs that although they were Buddhists, yet they had no time to think and to participate in their own religious matters.⁴ The aim and object of

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⁴ Ibid, p. 294.
these schools were to undermine the Buddhist religion and for this purpose these children used to receive instruction from them. ¹

Several Christian missionary girl schools and also boarding schools for girls were established. In boarding schools "...the girls could be domesticated in childhood, and kept pure and uncontaminated till married with the approbation of their Christian guardians."² The Christian missionary people criticised the doctrine of the Buddha and the Buddhist practices and they used to tell that this religion was not for the civilized people, but it was the religion of the vulgar masses. "Buddhist was held up to them as an object worthy of nothing else except ridicule and contumely, and every effort was made to defeat the influence of parents and relations in the matter of religion by condemning their idolatory and laughing to scorn their habits and pursuits of life."³

Gradually people began to take keen interest in the religion of the missionaries and they became Christians and took Christian names

and accepted their manners and customs. The Christian missionary schools played a great role to convert the Sinhalese Buddhists to Christianity. The missionary bodies for the propagation of their religion used to distribute books and pamphlets which spoke highly in praise of Christianity and criticised the doctrines of the Buddha. The missionaries studied well the Buddha's doctrines, the Buddhist literature and also the Sinhalese language and they used to write in Sinhalese and attacked and condemned the Buddha's religion and praised Christianity. They used to move from village to village and used to distribute books and pamphlets which mentioned against Buddhism, the people's "idolatrous faith" and referred to the "supremacy and the divine origin of Christianity." In this way they propagated their religion and converted the Buddhists to their religion in Sri Lanka. Sometimes the monks—while giving their sermons to the villagers who came to the village temples on poya (uposatha) days tried to refute the arguments of the Christian preachers. But this did not bring any good result. In A.D. 1860

2. Ibid, p. 300.
a young Buddhist Samanera named Mohottiwatte Gunananda challenged the Christian missionaries and wanted them to meet him in open debate. 1 "He possessed tremendous energy, and a masterful personality; his voice was composed to the roar of the ocean, deep and far-reaching; his flood of eloquence was unceasing. Well-versed in the Buddha's teaching and armed with information against the Christians, he went with meteoric rapidity from village to village, carrying war into the enemy's camp, often at great personal risk. The fame of the young orator spread like wild-life and his meetings which were generally held in the open, were attended by thousands who flocked to hear him; he stormed several Christian strongholds, always throwing down his challenge to them to meet him in open debate, where the relative merits of the two religious could be discussed face to face." 2 At first the Christian preachers did not take any notice of his challenge, but afterwards they accepted his challenge, and took part in three debates - one at Udanvita in A.D. 1866, another at Gampola in A.D. 1871 and the last one at

2. Ibid, pp. 300-301.
Panadura in A.D. 1873. The Panadura debate or controversy can be mentioned as "an epoch-making event." It ended with victory to the Buddhists. The Buddhist speaker discussed and explained the principles of the Buddhist doctrine in a very appropriate and nice way in the debate and everybody appreciated his talk very much. In this discussion the Christians were defeated. "The triumph of the Buddhists at the Panadura controversy over their Christian adversaries flushed into their veins, vigour and enthusiasm to work for the recovery of their lost glory." This Panadura debate marked an important event in the history of Buddhism in Sri Lanka. The Buddhist Renaissance movement started from A.D. 1873. Dr. Peebles was an American scholar and he was in Sri Lanka when this Panadura debate took place. He visited this place and he was present in this debate. It impressed him very much and when he returned to America, he then published it in book form. Colonel Henry Steek Olcott was President-Founder of the Theosophical Society. In a public library in the

2. Ibid, p. 301.
United States he found a report of this great Panadura Controversy. He then realised that the teachings of the Buddha had its importance in the development of man's spiritual nature. In order to study it in Sri Lanka he arrived there in A.D. 1880 with Madame Blavatsky. He studied it and accepted it as his religion and he became its staunch follower and devoted his life to the welfare of the Buddhists and the Buddha's religion in Sri Lanka. He then started the Buddhist Theosophical Society at Colombo in A.D. 1880. With his help the Buddhist leaders of Sri Lanka opened many Buddhist schools there to educate their children. "The presence of Col. Olcott was an invaluable acquisition to the Buddhist forward movement; the Buddhist leaders rallied round him, and, acting under his control, they began establishing schools all over the Buddhist provinces. The enthusiasm still remains unabated; to day the number of Buddhist schools in the island, both English and vernacular, reaches nearly 500, and the instruction they import compares favourably with that of schools

The establishment of several Buddhist schools in Sri Lanka helped to promote the welfare of the Buddhists and those institutions served the cause of Buddhism and did a great job for its progress in Sri Lanka. Colonel Olcott and his supporters used to go from village to village for subscriptions for the maintenance of these schools and they also used to receive funds from the villagers. In order to win back lost rights of the Sinhalese people he worked hard. It was due to his great efforts the Buddhists of Sri Lanka got right to hold their Buddhist processions and the full-moon day of Vesak became a public holiday. Under his direction and plan the present Buddhist flag was made and he requested the Buddhists to hoist it on all important Buddhist occasions. At that time several Buddhist registrars of marriages were appointed by the British Government and it was Colonel Olcott's contribution to the Buddhist world of Sri Lanka. In order to counteract the anti-Buddhist propaganda of

the Christian missionaries and to revive the Buddha's religion and Buddhist learning, to publish religious books for study of Buddhism and to give proper reply to the criticisms of the Christians, the Sinhalese Buddhists needed a press at that time. They established the printing press at Galle in 1862 A.D. Under the name of the Lankopakara Press. They appealed to the Buddhist king of Thailand for fund to establish it and the king helped them for it.¹ Mohottivutta Gannananda Thera established the Sarvajña-sāsanabhivurdhi-dāyaka Press at Kotahena near Colombo in A.D. 1862. Then the Lakrivikirana Press in A.D. 1863 and the Lankabhinvavvisruta Press in A.D. 1864 were established in Sri Lanka.² For revival of Buddhist learning several Parivenas or monastic colleges were established in Sri Lanka in the second half of the nineteenth century A.D. under the patronage of learned monks and lay followers. Hikkaduve Siri Sumangala, who was born in A.D. 1827 in a small village near Galle, founded the Vidyodaya Parivena of Maligakanda

¹ G.P.Falalasekera, The Pali Literature of Ceylon, p. 303.
² Ibid, p. 303.
in Colombo in A.D. 1874. He was a well-known scholar and he became famous as a preacher. At the Panadura controversy he helped Mahaśīvaṭṭa Gūnānanda Thera. Many prominent Buddhists in Colombo requested him to found a place of learning for both monks and layman to gain knowledge of Sinhalese, Pali and Sanskrit. It was for this reason the Vidyodaya Parivēṇa was established. In course of time it became a well-known centre of Buddhist learning in the East. Students used to come not only from all parts of the island but also from India, Myanmar, Thailand, China, Japan, Europe and America. The Vidyalankara Parivēṇa of Peliyagoda was established in Colombo in A.D. 1675 by the venerable Ratmalane Siri Dhammaloka. Many Buddhist scholars were produced from these two centres of learning and gradually many parivēṇas were established in different parts of the island for the spread of Buddhist learning. At that time many religious books were compiled and edited by the Buddhist monks of Sri Lanka. In order to systematize the training and instruction

2. Ibid, p. 305.
given at the different Parivenas, "to make them conform to one common standard, if possible", and to introduce competitive examinations to encourage and to inspire students, S.M. Burrows, Director of Public Instruction in A.D. 1902 established the Committee on Oriental Studies. Its policy was "To make the Parivenas more attractive, progressive and useful, while zealously guarding their indigenous and independent character, without turning them into government-subsidized high schools."

Sir Robert Chalmers (afterwards he became Lord) arrived in Sri Lanka in A.D. 1913 as Governor of Sri Lanka. He took keen interest in Buddhism and its literature and a portion of the Majjhima Nikāya was edited by him for the Pali Text Society. His articles on Buddhism in the Journal of the Royal Asiatic Society and his translation of a part of the Jātakas for the Cambridge University Press had been appreciated by several scholars. The

2. Ibid, p. 312.
The Sinhalese Buddhists gave him a warm welcome when he came to Sri Lanka. Because they knew that he was a great patron of Buddhism and its literature. After assuming his office he in a public meeting in a Public Hall in Colombo on 27th February, 1915 announced his desire to publish an edition of Sri Lankan commentaries which he mentioned it as the Alu-vihāra Edition. "I have had the practical experience of collating for my edition of the Majjhima Nikāya not only Sinhalese MSS—but also in Mandalay MSS. from the Royal Library Burma, and the king of Siam's printed edition, and, as a result of this experience, I have no hesitation in affirming—as I know the most distinguished of Pali scholars in Europe will also affirm—that it is in the best Sinhalese MSS that the soundest traditions of Pali scholarship will be found. It has always secured to me that, with this unique tradition of scholarship on her part, Ceylon has failed in modern times to assert her historic claim to leadership in her own proper field. For instance, Siam, under the auspices of the Late king, has taken the lead in issuing the
Tipitaka, in the printed yellow-bound volumes which many of us know, and Siam has made at least a beginning with the printing of the Aṭṭhakathā's in Siamese character. Ceylon must follow but in following ought to improve upon Siam's example. Here, in Ceylon, we must have in Sinhalese characters, an edition both of the canon and of the commentaries, which will be worthy of the pre-eminent tradition of Pali scholarship in Ceylon.¹ He started the Alu-Vihāra Edition with zeal and enthusiasm but it was not possible for him to proceed further. Because at that time the Great War occurred in Europe and in May, 1915, a religious riot between the Muslims and the Buddhists broke out in Kandy and the country was in trouble.² The Government proclaimed Martial Law. Sir Robert Chalmers then abandoned his plan. He not only wanted to re-establish Sri Lanka's pre-eminence for Pali scholarship, but he also tried to do something for the progress and prosperity of Buddhism in Sri Lanka. It was not possible for him to do anything because of the island's political condition. He was only able to publish one book - the Papañca-sūdatā

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2. Ibid, p. 315.
on the Majjhima Nikāya during his stay there. It is to be noted here that scholars from foreign countries who had great faith in Buddhism, its culture, and literature made contributions to the Buddhist world by their valuable Buddhist works. Some were clergymen and some were Civil servants who were posted in Sri Lanka. Apart from their official duties, they showed their interest in Buddhism, its literature, and the languages of the country and devoted their time and attention to produce valuable works for the progress of Buddhism. They were Clough, Gogerly, R.S. Hardy, Copleston, Armour, Tolfrey, G. Turnour, Brodie, Tennent, Upham, R.C. Childers, J. D'Alwis, W. Geiger, T.W. Rhys Davids and Mrs. C.A.F. Rhys Davids.

In order "to institute and promote inquiries into the History, Religion, Literature, Arts and Natural Philosophy of Ceylon, together with the Social condition of its present and former inhabitants" the Ceylon Branch of the Royal Asiatic Society was started on the 7th February 1845 and in the same year the first issue of the

Society's Journal was published\(^1\). Many prominent scholars contributed many valuable articles on Buddhism to this Journal and in this way they did their services for the cause of Buddhism.

Anāgarika Dharmapāla\(^2\), formerly known as David Hevāvitārena, was born in A.D. 1864 as the eldest son of a leading businessman in Colombo and he occupied a prominent place in Sri Lanka's history of Buddhism for his great efforts to reform the Buddhist Society in Sri Lanka and for his activities in India to revive Buddhism in that country. At the age of 20 he left home with the permission of his father and he used to stay at the headquarters of the Buddhist Theosophical Society as a brahmācari and he wanted to dedicate his life to the good of the religion. In those days the Buddhists of Sri Lanka hesitated to declare themselves as Buddhists. They wanted to become Christians, to study English and other allied subjects, to take foreign names and to accept manners and customs of the foreigners. Anāgarika Dharmapāla spoke against this mentality of the

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of the Buddhists. He strongly criticised them and spoke in public meetings and wrote articles in newspapers about the habit of imitating foreigners in religion, names and customs. He was successful in his efforts and soon people realised their mistakes. Gradually a revival of Buddhist culture took place in the island. The people then began to show their interest in their religion, their language, their literature and their customs. They were proud of their religion. In this way, Anagārika Dharmapāla contributed a valuable service to the progress of Buddhism in Sri Lanka. He died in A.D. 1933.

Sri Lanka obtained independence in A.D. 1948 after a period of British rule of 133 years. The Sinhalese Buddhist leaders who devoted themselves to the affairs of Buddhism were also the Sinhalese national leaders. They engaged themselves to fight in order to liberate the country from foreign rule. When these leaders gained independence and took the charge of the Government from the British, they then played their roles to establish Buddhism to its
former purity, unity and glory. Buddhism thus flourished to a great extent under the patronage of the Sinhalese Buddhists.

At present there are three sects or Nikāyas in Sri Lanka. They are the Siyama Nikāya (Siyam Nikāya), the Amarapura Nikāya and the Rāmaṇa Nikāya. They became well-known and received the name of the countries which played their prominent roles for the introduction of the Upasampadā ordination ceremony in Sri Lanka. The Siyama Nikāya was established in Sri Lanka from Siam (or Thailand) in the reign of Kīrti Śrī Rājasimha who ascended the throne of Kandy after Śrī Vijaya Rājasimha in the second half of the eighteenth century A.D. His period can be mentioned as one of the most inspiring periods for the religion of the Buddha in Sri Lanka. At that time the Buddhist Sangha of Sri Lanka was in a very bad state. The country had not a single monk who had received the higher ordination. There were several monks who led their lives in such a way which was not good for the Buddhist monks. They did not show their interest in the study of the Dhamma and the Vinaya and devoted their time to the

study of astrology, medicine and devil-worship. In order to put an end to this state of affairs king Kīrti Śrī Rāja-simha sent an embassy to the king of Thailand who sent Buddhist monks for the restoration of the Higher Ordination in Sri Lanka. Saranāṅkera helped the king very much to send this embassy to Thailand.

The Buddhist monks from Thailand restored the higher ordination in Sri Lanka and the monks who received it at the hands of the monks of Thailand established the Siyama Nikāya. The members of this Nikāya belong to the highest caste and they wear upper robe over one shoulder only. Saranāṅkera Thera and king Kīrti Śrī Rāja-simha re-established the valid form of the Upasampada ordination in Sri Lanka and during the rule of the latter Thailand and Sri Lanka came very close to each other. The members of the Syamopali Nikāya or the Siyam or Syama Nikāya were the successors of Sri Saranāṅkara Thera. This sect was established in Sri Lanka in the reign of Kīrti Śrī Rāja-simha when the monks from Thailand came to Sri Lanka to

help the king of Sri Lanka for the restoration of the Buddhist Sangha there. This indicates the existence of close relation between the Buddhist Sanghas of Sri Lanka and Thailand. This sect had two chapters which became known as the Asgiriya and Malwatta Chapters. The former was busy with the active ministry and the latter engaged itself in the contemplative life. It is to be noted here that the ordination was restricted to the Govigama caste and Vellala caste, which belonged to the highest caste. The beginning of the nineteenth century witnessed the introduction of the Amarapura Sangha in Sri Lanka. It was a significant event in the history of Myanmar in the reign of the Myanmarese King Dodawpaya (A.D. 1782 - 1819). The Sinhalese king Kīrti Sri Rāja Simha had issued a decree that the samaneras who belonged to the lower castes had no right to receive the upasanpada ordination and to join the Buddhist Sangha. The samaneras of the lower castes became very angry and they then wanted

1. K.L.Hazra, History of Theravāda Buddhism in South-East Asia, p.171.
to receive their ordination in Myanmar. In A.D. 1800 a group of
Sinhalese novices of lower castes came to Amarapura in Myanmar.
Their leader was Amabagabapitiye Nānavimala-Tissa. Five Sāmaneras
went with him. The Saṅgharāja of Amarapura was Nāṇābhivamsa. He
gave them the Upasampadā ordination. They then returned to Sri Lanka
in A.D. 1802 with a full chapter of five Myanmarese monks, a
letter from Nanabhivamsa to the Saṅgharāja of Sri Lanka, and a
large number of Pali sacred texts. On their arrival in Sri Lanka
they ordained many Buddhist monks of lower castes and established
the 'Amarapura Saṅgha' in Sri Lanka. Thus the dawn of the nineteenth
century saw the religious intercourse between Myanmar and Sri Lanka.
These two countries came very close to each other at this time. The
aim of the Buddhist monks of the Amarapura Saṅgha was to hold
strictly to the pristine purity of the religion. They gave
ordination to all castes, high and low and they covered both
shoulders with their upper robe. This Amarapura sect was a very

2. Ibid, p. 309.
influential body and they had a large number of followers. In A.D. 1609 the members of this sect again came to Myanmar and received their upasampadā ordination in Myanmar. Their leader was Dadalle Dhammarakkhita. This sect had various groups of monks, and they were more than thirty and each had its own head. Recently all these groups were united. Ambagahawatte Sri Saranaṅkara Thera and Puvakadandave Sri Paññananda in A.D. 1863 founded the Rāmaṅṇa Nikāya. According to some, it was founded in A.D. 1835. Its name shows that it had its connection with the Rāmaṅṇa country, i.e., Lower Myanmar. It strictly followed the rules of morality and was always against the possession of properly by the monastery. It is said that there was controversy relating to the day on which the ceremony called Vas (Rains) would take place. On this issue there was a debate between Atthadessi and several of his followers on the one side and the monks belonged to the Siyāma Nikāya and the Amarapura Nikāya on

the other side. Atthadassi's opponents were surprised to see his superior astronomical knowledge and the former told them that he would be able to calculate and to fix the exact date of the Vasa ceremony. Some people differed on the dana offered to the monks.

According to some, "those who formed this Nikaya were those who were scandalized at the material possessions of the other two Nikayas". The Ramanna Nikaya always followed the rules introduced in the Vinaya and observed real poverty with the minimum of possessions. They had no connection with the Hindu ceremonies and never liked the worship of lower deities. These three Nikayas followed the same doctrines. In these matters there was no difference among them. They interpreted certain vinaya rules in their own way and that was the only difference we find in them. These Nikayas had their own ecclesiastical constitution. They had a head and an Advisory Council. This Council is regarded as the authoritative body and it

had the power to appoint the Deputy Heads and the District Heads
(Anu Nāyaka and Nāyaka)\(^1\). It is to be noted here that the monks
who belonged to Siyāma Nikāya covered only one shoulder and the
members of other Nikāyas covered their both shoulders\(^2\). The monks
of the Siyāma Nikāya shaved their eyebrows, but the members of
other sects never did it\(^3\). The monks of the Rāmaṇṇa sect carried
palm leaf shades instead of carrying umbrellas\(^4\). But the members
of the Amarapura sect always carried umbrellas for their use. The
members of Siyāma sect always said "I dedicate this gift to the
Buddha," but the other two sects used when offerings were given to
the Sangha\(^5\).

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p. 107.