The Legend of Prince Sāli in Post-canonical
Pāli Literature: Evidence of the
Sīhalatṭhakathā Tradition Inherited
by the Medieval Sri Lankan Buddhists

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1. The romantic story of Prince Sāli, son of Sinhalese national hero King Duṭṭhagāmaṇī (2nd century BCE), who abandoned the throne because of love for his wife who came of a caṇḍāla family, is briefly mentioned in Mhv XXXIII 1-4; Mhv-ṭ narrates the full story in prose (Mhv-ṭ 605, 7-608, 8); and a more detailed version is found as the sixth story in Vagga VIII of the Rasavāhinī (13th century CE, abb. Ras). This large collection of narrative stories written by Vedeha, who is better known as the author of the Samantakūṭavaṇṇanā, drew the attention of scholars in the western world at the very beginning of their Pāli studies. As early as 1845, Friedrich Spiegel published the first four stories of Ras in the Devanāgarī script. However, after the publication of an edited text and the German translation of the second chapter by Magdalene and Wilhelm Geiger in 1918, there was no further significant research done until recently. A large part of the work still remains to be critically examined. One of the reasons for the lack of interest in Ras may be that some scholars like Herbert Günther unfairly minimized the value of Ras. He concluded that Vedeha’s narratives were largely based upon other preceding Pāli works such as the Thūpavamsa and, of the story concerning Prince Sāli in Ras, he said that it closely relies upon Mhv-ṭ.

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1 For the detailed bibliography of the text editions, translations and studies on Ras, see Matsumura 1992a, pp. ix-xviii; and Bretfeld 2001, pp.xliii-xlvi.

2 Günther 1942. In p.120 he says that “ästhetisch genommen bieten sie freilich nichts.”
2. The stories in Ras usually have their source in the *Sahassavatthupakaraṇa* (abb. Sah). Although the name of its author is not given in the work itself, it is obvious that the work is certainly Ratṭhapāla’s work, which Vedeha, the author of Ras, allegedly made use of for his narratives: Vedeha says in the preamble of his work that he narrates the stories according to the Pāli work written by Ratṭhapāla, which is, however, full of defects, so that he also uses the tradition transmitted by other teachers through the years. And, as the present author has already proved, all 95 stories of Sah have their matching ones in Ras, and the two texts even show word for word coincidence as far as prose narration is concerned. However, for the story of Prince Sāli, Sah gives only the title as the second story of the sixth vagga but omits the whole story, advising readers to refer to Mhv: “*Sālirājakumāravatthu Mahāvaṃse vuttanayen’ eva veditabbam. Sālirājakumāravatthu dutiyaṃ* (the story of Prince Sāli is known as related in the *Mahāvaṃsa*, the story of Prince Sāli, the second).” However, as mentioned above, using only four verses, Mhv of Mahānāma briefly refers to the story, and therefore, this cannot be the text that the Sah’s ‘*Mahāvaṃsa*’ indicates. However, if we understand that ‘*Mahāvaṃsa*’ refers to Mhv-ṭ, or rather to the *Sīhalaṭṭhakathā-Mahāvaṃsa*, which is the main source of Mhv-ṭ, then it might make sense.

3. This assumption is not at all without ground. Two further similar passages referring to the ‘*Mahāvaṃsa*’ or ‘*Mahāvaṃsaṭṭhakathā*’ are found in Sah. The one is found at the end of the ninth story of the fourth vagga, the story of Kākavaṇṇatissamahārāja: “*Kākavaṇṇatissamahārājassa vatthu navamaṃ. Duṭṭhagāmaṇi- Abhayamahāraṇno vatthu Mahāvaṃse vithāritam eva, taṃ tato gahetabbo. Vaggo catuttho* (The story of the great king, Kākavaṇṇatissa, the ninth [story ended]. The [next] story of the great king, Duṭṭhagāmaṇi-Abhaya, is detailed in the *Mahāvaṃsa*; therefore the story is to be known from there. The fourth chapter [ended])4.” It is clear that

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3 See Matsumura 1992a, pp.xxxvi-xli.
4 Sah 89, 7-10.
the omitted story of King Duṭṭhagāminī-Abhaya is implicitly counted as the tenth in the fourth chapter (vagga) of Sah. Ras, on the other hand, does not omit the story, but narrates it in detail. Nevertheless, Ras gives a statement very similar to one found in Sah at the end of the story: “Yo paṇ’ ettha vattabbo kathāpapañco so sabbo va Mahāvaṃsa āvibhavissati. Amhehi paṇ’ ettha taṃ ganthālāghavattāya upekkhitam”⁵. The other reference is found at the end of the Dhammaasokamahārajassa vatthu: “ayaṃ pana sāmkheppo, viṭṭhāro pana Mahāvaṃsathākathāyaṃ vutto, attihikehi tato gahetabbo (This is, however, a summary; the detailed story is narrated in the Mahāvaṃsaṭṭhakathā. Those who wish to know [the detailed story] should obtain knowledge of it from there)”⁶.” To this passage too, a corresponding passage is found in Ras at the end of the Tebhātikamadhuvāṇijakassa vatthu: “Sabbo paṇ’ ettha kathāviṭṭhāro Mahāvaṃsato veditabbo”⁷. From these two cases it may be allowed to suppose that in the case of the story of Prince Śāli too, the mention of the ‘Mahāvaṃsa’ existed in the Sah which Vedeha used as his source⁸.

4. Then, upon what is Vedeha’s version of Prince Śāli based? The present author has already pointed out the possibility that Vedeha knew the old Sahassavatthāṭhakathā (Sah-a) version of the story, which Mhv-ţi refers to; and this source-text might be the old Sinhalese text upon which Sah is also based, the text which the author of Sah calls the Sīhāṭṭhakathā: “Sahassavatthuṁ bhāsissam Sīhāṭṭhakathānayām, gaṇhitv’ācariyavādaṁ ca tāṁ suṇātha saṁhidā”⁹.” Upon this present author’s supposition, Oskar von Hinüber made the following comment: “Sah, however, omits this story [=Sālirājakumāra-vatthu] altogether, referring the reader back to Mhv ..., which might mean Mhv-ţi 605, 1-608, 8,

⁵ Ras pt. 2, 72, 17-19.
⁶ Sah 191, 4-5.
⁷ Ras pt. 2, 100, 17-18.
⁸ For detailed discussion on the reference to the Mahāvaṃsa(ṭṭhakthā) in Sah, see Matsumura 1992b, pp.477f.
where the romantic story of Duṭṭhagāmaṇi’s son, Sāli, is told in great detail, or the lost Sīhaḷaṭṭhakathāmahāvamsa, the predecessor to Mahānāma’s work, if Matsumura’s very attractive assumption is correct\textsuperscript{10}.” Von Hinüber’s comment is a little misleading, because the present author’s focus was on the source of the Ras version, while he understood the point of the discussion as being on the source of the story in Mhv-\textsuperscript{t}. But it is both sides of the same coin. So, in this article, the present author will make explicit, by comparing the two versions of the Prince Sāli story, one in Mhv-\textsuperscript{t} and the other in Ras, that it can be seen that the former is based upon the Sīhaḷaṭṭhakathāmahāvamsa, the main source of Mhv-\textsuperscript{t}, while the latter is based upon the Sah-a\textsuperscript{11}.

5. The synoptic outline of the story in Mhv-\textsuperscript{t} is as follows:

(1) The previous existence of Prince Sāli and Asokamālādevī (Mhv-\textsuperscript{t} 605, 7-606, 20)

They were born as Tissa, a blacksmith, and his wife Nāgā (v.r. Sumanā) living in Muṇḍagaṇgā Village, near the Māliyaunna Vihāra on the Sīhala Island. The couple made a special offering of meal to eight eminent theras. Tissa was reborn as the son of King Duṭṭhagāmaṇi; however, because of her sin in her past existence, his wife was reborn as a daughter of the chief carpenter, Sāli, who lived near the western gate of Anurādhapura.

(2) Asokamālādevī’s sin in her past existence (Mhv-\textsuperscript{t} 606, 21-607, 4)

In the course of transmigration, she was once born as the youngest of seven daughters of a renowned family. She went to a temple with her mother, and, after worshipping the cetiya and the Bodhi tree, she left the temple before her mother, went home and ate porridge with her sisters. While eating

\textsuperscript{10} Von Hinüber 1996, p.190.

\textsuperscript{11} Geiger 1905, p.63: “Die Mṭ [=Mhv-\textsuperscript{t}] enthält keinerlei Angaben. Vielleicht hat aber doch das argumentum e silentio eine gewisse Berechtigung, daß eben deshalb die Ak. [=Aṭṭhakathā] als Quelle angesehen werden darf, weil keine andere Quelle namhaft gemacht ist.” See also Malalasekera’s introduction to Mhv-\textsuperscript{t}, p. lviii.
she dirtied the room by (intentionally) spilling rice grains. Later, her mother came home and found the mess, and scolded her. Whereupon, she cursed her mother.12

(3) The birth of Prince Sāli (Mhv-ṭ 606, 5-11)

When Prince Sāli was born, all the rice-cooking pots and the storerooms became filled with sāli rice. The Sahassavatthaṭṭhakathā says that the same thing happened (not only once, but) on seven festival days. Therefore, his father named him Sāli.

(4) People brought tributes to Prince Sāli (Mhv-ṭ 606, 11-20)

The prince grew to be a handsome young man endowed with all the best qualities. He received a thousand tributes in the morning, with which he made offerings to the saṅgha, and received five hundred in the afternoon, which he consumed with his company. His father built a mansion for him, and gave him a dominion stretching from the south gate up to the Maṅgala district.

(5) Miracle at the Issarasamaṇa temple (Mhv-ṭ 606, 21-29)

One day Prince Sāli went to the Issarasamaṇa temple, and there, sitting in a cave called Mahindaguhā, he observed the uposatha. At that time people from Dakkhinaḍesa approached (Anurādhapura) carrying a great amount of tribute. Suddenly an ox broke its yoke and ran towards the place where Prince Sāli meditated. People, running after the ox, found the prince and gave him all the tributes. Prince Sāli made a great offering to monks and enlarged the temple.

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12 It is noteworthy that the author of Mhv-ṭ cites the following passage from an unknown source: “Tena vuttaṃ: tassa bhariyā puñnaparāyanā pi ekena nīcakulīnasaṃvattanikena pāpakena nihatauccākuliṇā kālam katvā Anurādhupurapacchimādavaraṃantike Sālināmake vadḍhakīgāme jeṭṭhavaḍḍakissa dhītaḥ huvā nibbatti ti.” This citation is not necessary to understand the story. The phrase, tena vuttaṃ, is, if otherwise specified, usually used to indicate the passage in Mhv on which Mhv-ṭ makes a commentary.
(6) The Prince's father made him live on other avenues; Prince Sāli built Sālipabbata temple (Mhv-ṭ 606, 30-34)

His father made a mansion at the Western Avenue; there again, people brought tributes to the prince with which he made offerings. He also built Sālipabbatavihāra. When he lived in mansions on the Northern and on the Eastern Avenues, he still received tributes as always.

(7) Encounter with Asokamālā (Mhv-ṭ 606, 34-607, 7)

One day Prince Sāli entered a garden (uyyāna) and found the daughter of the carpenter sitting on a tree branch making a garland of asoka flowers. He fell in love with her at once. He took her to his home and started to live with her. When his father passed away, he did not wish to succeed to the throne since he was so much attached to her because of their cohabitation in a previous existence.

6. The Ras version of the story contains many more details than the Mhv-ṭ version, and there are many differences between the two texts. The following is the outline of the Ras version. (For proper names, the corresponding Sinhalese words in Sdhlk are given in [ ]):

(1) The previous existence of Prince Sāli

The blacksmith, Tissa, lived in the village called Muṇḍavāka near Mahāvāluka-gāṅgā [Mahavāligaṇa] on the island of Laṅkā. His wife was Sumanā. To eight theras who came to him flying through the sky he made an offering of meal prepared with wild pig flesh, which he had obtained as pay for his work. Tissa was reborn as the son of King Duṭṭhagāmaṇi-Abhaya [Duṭṭugāmuṇa].

(2) The birth of Prince Sāli

When he was born, it rained sāli rice on the whole of Laṅkā island. That was the reason why he was called Prince Sāli. This miracle happened also at the celebrations for his attaining the ages of three, seven and nine months; this also happened on the day of his weaning, ear-piercing, and on the day of
his coronation as viceroy.

(3) **People always brings presents to Prince Sāli.**

Prince Sāli, endowed with all good qualities, was faithful to Buddhism. Every morning he received a thousand presents from the gods and people, all of which he made offerings. Every afternoon, 500 presents were brought and these also the Prince distributed to the people. His father made a mansion on the Southern Avenue and designated him to live there. Then the people from the southern Malaya province *[dakunu dig galvala paṭan ē diśā bhāgayehi siyalu danav vāsi manusyaya]* (all the people from the southern jungle province) brought presents to him.

(4) **Miracle at the Issarasamaṇa Temple**

One day Prince Sāli went into retreat at the Issarasamaṇa temple [Isurumuni vihāraya]. At the same time, people from southern Malaya were on the way to Anurādhapura with a hundred carts carrying tributes. Suddenly the cows yoked to the carts stopped, and one of them broke the yoke and galloped towards Prince Sāli. People followed it and gave the tributes to him, with which Prince Sāli invited twenty thousand monks to a meal offering. Having heard this, his father made a new mansion on the Western Avenue; still people brought tributes to him, and he made offerings to the monks.

(5) **Encounter with Asokamālā-Devī**

One day, Prince Sāli went out from the western gate to play in the garden, and there he saw the *caṇḍāla* maiden, Devī, on an *asoka* tree, making a garland. He fell in love with her because of her beauty, and took her with him to the capital. Because she was seen by him on an *asoka* tree, she was called Asokamālā-Devī.

(6) **Asokamālā-Devī’s sin in her past existence**

In the existence previous to her life as Tissa, the blacksmith’s wife, she was the daughter of a renowned family, Sumanā by name. Although she was a pious girl, when scolded by her mother, she cursed her mother with the word ‘*caṇḍāla*’. Therefore she became the daughter of a *caṇḍāla* chief in
Hellola Village. She was the most beautiful woman on the island.

(7) **Inspection of Asokamālā-Devī by the king**

Every one began to gossip that Prince Sāli had made a *caṇḍāla* girl his wife. His father, the King, tried to separate them, but the prince refused. The Brahmans assured the king that Asokamālā-Devī was accompanied by all good omens. The king decided to see her by himself and went to the prince’s mansion. Asokamālā prepared a wonderful meal and entertained the king and his ministers. The king was satisfied with her and accepted her as a member of the royal family.

(8) **Prince Sāli erected a temple ‘by his name’ at Assamaṇḍala.**

For the prince the king made a new mansion in the north of the city, but the gods and people brought tributes to him the same as before. One day Prince Sāli wished to make an offering at Assamaṇḍala [Asmaḍala] near Helloligāma. Then 500 *arhats* from Mount Tulādhāra [Tulādhāra nam parvataya] in Rohaṇa [Ruhuṇu] province assembled. Knowing that they came from a very distant place, Prince Sāli built a temple for the *arhats* at the place ‘by his name’ (*attano nāmena*: the meaning of this phrase is obscure. This point will be discussed below). Furthermore, the king designated him to live in a new mansion at the Eastern Avenue.

(9) **Prince Sāli and Asokamālā-Devī competed in their powers of merit.**

One day, the couple argued about from where their prosperity came. Prince Sāli showed, by performing wonders, the power of his meritorious deeds in his past existences, and asked his wife to prove her own. Then the guardian god of her clan appeared with magic gruel which had the power to cure any disease. The gruel never ran out, and she offered it to twelve thousand monks and many other sick people.

(10) **Prince Sāli refused to succeed to the throne.**

The king asked the prince to succeed to the throne, but the prince declined. Therefore, the king’s brother, Saddhātissa, succeeded to the throne.
The couple lived a pious life, and were reborn in Tuṣita heaven. It is said that Prince Sāli would be born in the future as a son of Buddha Metteyya.

7. A glance at the above synopses makes it clear that Vedeha could not narrate the story using only Mhv-ṭ as its source. As mentioned above, the miracle of rice-falling like rain (5. (3) and 6. (2)) is an absolute proof that Ras is not based upon Mhv-ṭ but has as its source Sah-a, or at least some textual tradition closely connected with it. Besides this, the comparison of the two texts gives concrete proof of many other instances of internal evidence. First, the narration of the Ras version deviates from that of the Mhv-ṭ version in many details, and, what is more important, is that the former narrates incidents which are completely unmentioned in Mhv-ṭ such as the incidents after the couple’s marriage, although they are the central themes of the couple’s story. Second, the story in Ras is more systematic and understandable than the one in Mhv-ṭ. For instance, in Ras version, the Prince’s encounter with Asokamālā-devī occurred when he was living in a mansion on the Western Avenue, while this point is not clear in Mhv-ṭ. It is well known that the Hellola Village, where caṇḍālas lived, was located outside of the western gate of Anurādhapura. When the present author visited Anurādhapura in January 2008, the certified tourist guide, Mr. Anil, who is a native of Anurādhapura, accredited this author that the garden where Prince Sāli met Asokamālā-devī is the Royal Pleasure Garden (Ran masu uyana). This large, attractive garden is located in the north of the Isurumuniya Temple, and actually in a west from the center of old Anurādhapura. And the northern end of the garden is very closely connected to Helloli village. The important fact is that the people of the island believe even today that this garden is the place where Prince Sāli met Asokamālā-devī.

8. As for proper names, there, too, are found some confusions in Mhv-ṭ. The name of village where the blacksmith, Tissa, the former incarnation of Prince Sāli, is different in the two versions (Muṇḍaāṅgā in Mhv-ṭ and Muṇḍavāka in Ras). In
the account of the miracle at the Issarasamaṇa Temple, Mhv-¹ calls the cave where Prince Sāli practiced meditation Mahindaguhā. However, Mahindaguhā is the cave which King Devānampiyatissa prepared for the use of Mahinda Thera at Cetiyagiri (Mihintalē) (Mhv XX 16; Mhv-¹ 416, 14-16). Concerning the name of the temple which Prince Sāli had constructed in the west of Anurādhapura, there is an obvious difference. The name, Sālipabbatavihāra, is, as far as is known, only found in this Mhv-¹ passage. This also may be a mix-up with the temple of the same name built by King Mahallaka-Nāga in Nāgadīpa (Mhv XXXV 124). The corresponding account of the incident in Ras, on the other hand, seems to have some historical and geographical basis. For the village name, Assamaṇḍala, Sdhlk gives the corresponding Sinhalese name, Asmaṇḍala; and as for the name of the temple which Prince Sāli ordered to be constructed, Ras’s narration, “attano nāmena mahantaṃ vihāraṃ kārāpetvā tesam adasi,” is ambiguous, because what one’s own (attano) indicates is obscure, and the name of the newly built temple is not mentioned by name. The corresponding passage in Sdhlk reads: “rājakumārayō ... “svāmīni, kātā sita vādi sēk dā” yī vicārā, “Ruhunu Tulādhāra parvatayehi sita āmha” yī kī kalhi “svāmīni, e vihāraya itā duraya, hāma denā vahansēta vihārayak karavamī” yī taman vahansē namin raja maha vihārayak karavā pilgānvūha (The Prince asked the venerable ones: “where is your dwelling abode?,” and when they replied: “we are living in the Tulādhāra parvata in Rohaṇa province,” he said: “O venerable ones, that temple is too far away from here; I will make a temple for your holinesses,” and taking their name he had a royal temple built and gave it to them)¹³.” The place name, Tulādhāra-pabbata in Rohaṇa, is mentioned twice in Mhv (XXIII 29 and XXXV 30), and so this paraphrase of Sdhlk seems to make sense. As a whole, the editor of Mhv-¹ (or the editor of its source text) did not have enough knowledge about the topography of ancient Sri Lanka.

¹³ Sdhlk 575, 27-33.
9. From the above comparison of the two texts, it has become clear that the Prince Sāli story in Ras is by no means based upon Mhv-ṭ, and as Sah omits the story altogether, Vedeha, the author of Ras, must have made use of Sah-a, or at least the tradition closely connected to it. And the Mhv-ṭ narrative is based upon the now lost *Sīhalaṭṭhakathā-Mahāvamsa*. Besides the evidence discussed above, it can be seen that the ablative case is used where, actually, the locative case is required (vīthito, Mhv-ṭ 607, 30 and 33). This misuse of cases is a typical influence coming from the Sinhalese language. All the discussions above about the content and the language show that the narration of Ras is not a creation of Vedeha, but has a text-traditional basis. The source material which Vedeha made use of is more consistent in the flow of the narrative and more accurate in geographical information, while the writer of Mhv-ṭ was not well versed with the tradition, or he seemed to adapt the story rather carelessly. Therefore, the present author is strongly ascertained that the Sah-a mentioned in Mhv-ṭ, was an old *sīhalaṭṭhakathā*, and Vedeha wrote Ras using this old material. The word, *sīhalaṭṭhakathā*, may not indicate a certain single text, but categorically denotes old non-canonical literature, which may have included not only commentaries to the scriptures but also secular literature such as narrative stories, historiographies etc., written or transmitted in the old Sinhalese language (“the language of the island”). And the whole literature was formed over the course of generations, in course of which some texts had been lost, but some new texts may had been added.

There also exists a version of the same story in the *Sīhālavatthuppakaranā*¹⁴, but, this version is far different from the two versions discussed above, and so it is obvious that there were no reciprocal borrows between them. It is, however, noteworthy that the Sih version also narrates the contest between Prince Sāli and Asokamālinī (the Sih version equivalent for Asokamālā) concerning their relative powers brought about by meritorious deeds in their former existences.

¹⁴ Ver Eecke 1980, pp.24-28(text) ; pp.27-31(tr.).
A large part of Ras still remains to be critically examined, and also the question about the sources of Mhv-ṭ has not been fully investigated. The author hopes that this small contribution will make it clear that further study of medieval Sri Lankan Pāli literature will reveal the flourishing scholar-monk activity of the time and the rich literary tradition which they inherited and preserved.

Fig. 1: Isurumuniya (Issarasamaṇa) Temple at Anuradhapura.
Fig. 2: Statue of Meditating Prince Sāli: On the rock wall behind is depicted people bringing tribute and a cow bowed on her knees.

Fig. 3: Stone Slab from the 4th–6th century called “Isurumuni lovers”. Local people believe that they are Prince Sāli and Asokamālādevī.\(^{15}\)

\(^{15}\) For detailed discussion on the stone slabs in the Isurumuniya see Paranavitana 1956.
Fig. 4: Stone slab from the 6th-8th century. It is said to depict the King Duṭṭhagāmanī, his queen consort, Prince Sāli (left) and Asokamālā (most right).

Fig. 5: Ran masu uyana (Royal Pleasure Garden)
Abbreviations

**Mhv**  

**Mhv- tung**  

**Ras**  

**Sah**  

**Sah-a**  

**Sdhlk**  

**Sīh**  

References


APPENDIX

The transliteration of the Sālirājakumāravatthu (Ras VIII. 6; pt. 2 107, 14-114, 30) collated with Sinhalese MSS, S₁ (jām r. 9- jhi r. 3) and S₂ (co r. 8-caḥ v.6)

As for the text of the Sālirājakumāravatthu, there seems to be no great discrepancy between the Sinhalese printed text (C) and the MSS. Therefore the transliteration of the text with collation of two important Sinhalese MSS may give fairly good material for readers. However, the present author intends to collect further materials and to edit the text maintaining the consistency of editorial principles discussed in Matsumura 1992a, pp. xcv-xcvi. For detailed description of the Sinhalese printed editions and MSS, see ibid., pp. lxxxiv-lxxxv.

Sālirājakumārassa vatthumhi ayam ānupubbikathā

Laṅkāyaṁ¹ kira Mahāvālukagānāsanne² Muṇḍavākaṁ nāma ekaṁ gāmaṁ ahosi. Tattha Tisso nām’ eko kammāro paṭivasati. Tassa bhariyā Sumanā nāma. Te ubho pi saddhāsampannnā yaṁ kiñci madhuraṁ labhitvā dānaṁ adatvā na khādanti.

Atha ekasmiṁ divase eko nesādo sūkaraṁ³ māretvā “ayaṁ”⁴ me kammārassa bhatiyā⁵ atthāya bhavissati⁶ ti āharitvā adāsi. Atha Tisso pi ⁶ “idaṁ”⁵ me sippamūlatthāya⁸ dhammena samena laddhaṁ, dānaṁ datvā bhūjītiṁ vaṭṭati⁹” ti cintetvā maṁsaṁ katvā¹⁰ telamāṁsa-madhumaṁsa¹¹-phemamaṁsa¹²-aṅgārapakka¹³-katukasambhāra-pakkhittavasenā ti evaṁ paṅcappakārena¹⁴ maṁsaṁ sampādetvā navabhājene¹⁵ pakkhipitvā suddhasāṭakena mukhaṁ bandhitvā ṭhapetvā atha¹⁶ so attano saddhaṁ āvajjetvā “imasmiṁ Laṅkādipeq¹⁷ ye iddhimantā uttamakhiṇāsava²²”


santi 19, tesu aṭṭha khiṇāsavā 20 mama ghehañ āgacchantu 21 “ti ughhositvā sabhariyo aṅnāni 22 pi dānopakaraṇāni 23 saṃvidhāya ṭhapesi.

Ata so rattiyaṃ 24 supinena aṭṭha aggikkhandhe 25 attano ghehaṃ pavisante disvā pabuddho “ajj’ esa 26 manoratho me matthakaṃ pāpunissati” ti somanasso ghehaṃ 27 paribhaṇḍaṃ 28 katvā vitānaṃ bandhitvā dīpadhūpapunṇaṅgaḥatakadalitoraṇeḥi 29 alāṅkarītvā 30 lājāpaṇcamāni 31 pupphāni vikiritvā aṭṭhāsanāni 32 paññāpetvā 33 attano gehadvārato yāya gāmadvāraṃ etthante maggaṃ samaṃ katvā vālukā 34 okiritvā nānāvaṇāṇāni pupphāni okiritvā 35 khiṇāsavānaṃ āgamanamaggaṃ olokento gāmadvāre aṭṭhāsi.

Ata Rohaṇaṇaṇapade 36 Talaṅgaravāsī 37 Mahādhammaddinnathero 38 tassa saddhāsampattim disvā “tassa manorathāṃ 39 mayā pūretna vaṭṭatī” ti attano upajjhāyassa Godhattārassa 40 santikaṃ gantvā vanditvā “sve 41 bhante durāṭṭhānaṃ bhikkhaṃcāraṃ 42 gamissāma” ti vatvā tena 43 “kuhiṃ gamissathā 44” ti vutte “bhante, Mahāvālukagaṅgāsane 45 Muṇḍavākāgāme kammāra-Tissassa 46 gehaṃ gamissāma” ti āha. There 47 sampāṭicchite 48 punadivase pattacīvaram ādāya rājahaṃsā viya ākāsen ‘ev’ āgantvā 49 Mahāsaṃuddaviḥārāvāsi 50 Mahāsaṅgharakhkitattheraṃ 51 ca Kālavelambakavāsi 52 Mahānāgattheraṃ 53 ca Upariḥaṃdaviḥārāvāsi 54 Mahāsaṅgharakhkitattheraṃ ca Velugāmaviḥārāvāsi 55 Paṭhavičāla-Dhammaguttattheraṃ 56 ca Bhātiyaṃkaviḥārāvāsi 57 Mahānāgattheraṃ 58 ca Kappalināgapapbataviḥārāvāsi 59 Maliyamahādevattheraṃ 60 ca ti ime 61 satta

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19 S2 vasanti. 20 S1 adds yeva. 21 S2 gacchantu. 22 S1 arṇāni. 23 S1 dāno. 24 S1 rattiya. 25 S1 ‘kkhandho. 26 S2 ajje. 27 S1 gehe. 28 S1 ‘bhaṇḍaṃ 29 S1 ‘dhūpasampunṇa’.

30 S2 alaṃka. 31 S1 lājapamimānī. 32 S2 S2 aṭṭha āsanāni. 33 S3 S3 paṃṇa. 34 S1 vālikā.

35 S1 okirāpetvā. 36 S3 S2 Rohana. 37 S2 Talaṅgaravāsī. 38 S1 adds dibbena cakkhunā; S2 Mahādhammatthero. 39 S1 manoratham assa for tassa manorathāṃ; S2 tassa mānoraṃthaṃ.

40 S1 Godhammattherassa. 41 S1 om. 42 S1 bhikkhā. 43 S2 om. vatvā tena. 44 S2 S2 gamissamā. 45 S1 om. Mahāvāluka.

46 S1 ‘Tissa. 47 S2 therō. 48 S1 ‘echitvā te. 49 S1 ākāsenā gantvā. 50 S2 S2 ‘vāsi. 51 S2 S2 ‘thero; S2 thaañ ca theran. 52 S2 Kālavelambakavāsi. 53 S2 Mahānāgattheraṇī. 54 S1 ‘vāsi, S2 Upaṃdaviḥārāvāsi. 55 S2 S2 Velugāmaviḥārāvāsi. 56 S1 pathavičāraṃMahādhammagutta. 57 S1 Bhātiyaṃkaviḥārāvāsi. 58 S1 ‘rañ; S1 ‘nāgattheraṇī.

59 S3 S2 Kappāṭināṅgapapbataviḥārāvāsi. 60 S3 S2 ‘rañ. 61 C p.108, fn. “unattāṇaṃ dissate.”
there ādāya ākāsen’ āgantvā tasmiṃ gāmadvāre otaritvā cīvaram 62 pārupitvā bhamaravanē patte ādāya paṭipātiyā gāmanā pavimisum.

Kammāra-Tisso te disvā paṃuditahadayo pītīya phuṭasarīro 63 paṇcapiṭṭhena vanditvā tesāṃ hatthato patte ādāya mahantena pūjāvidhānena gehaṃ 64 pavesetvā paṇñattāsane 65 niśīdāpetvā sakha jīkaniṃ sopa karānaṃ 66 yāguṃ datvā antarābhatte 67 sampāditam maṃṣaṃ madhusakkarāya saddhiṃ 68 bhojetvā upakaṭṭhāya 69 velāya sāmaccharaṃsaṃ sālimiṃ sodanaṃ bhojesī. 70 Tato therā 71 katabhattachicē tesāṃ 72 dhammaṃ desetvā attano attano vihāram eva agamaṃ. Tato paṭṭhāya kammāra-Tisso dānādini puṇākammāni karonto āyupariyosāne 73 Anurādhapuranagare 74 Duṭṭhagānaṃ-Abhayamahāraṇāño 75 putto 76 hutiṃ nibbatti.


So pan’ āyaṃ kumāro kamen’ abhivaḍḍhento 85 86 aparimitasirisampattiyā samannāgato ahosi.

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62 Sī raṃ. 63 Sī puṭhasarīro. 64 Sī Illegible: [haṃ pavesetvā]; Sī geham pavesetvā. 65 Sī Illegible: [āsane]. 66 Sī bahūpa°. 67 Sī antarābhatte. 68 Sī saddhiṃ yojetvā; Sī saddhiṃ. 69 Sī paṭṭhāya. 70 Sī, Sī bhojesuṃ. 71 Sī ther. 72 Sī Illegible: [tesaṃ ... attano vi]. 73 Sī, Sī add tato cuto. 74 Sī, Sī, 75 Sī raṃño. 76 Sī Illegible: [hutiṃ nibbatti. Tassa mātukucchito nikkhamaṇa]. 77 Sī nikkhamana°. 78 Sī Łaṅkā°. 79 Sī Illegible: [sālim eva ... “gārāṇi pi ta]. 80 Sī, Sī Tassa. 81 Sī sattha°. 82 Sī Illegible: [raķadipari° ... sālim e]. 83 Sī, Sī lccevaṃ. 84 Sī karonto. 85 Sī “vaḍḍhanto. 86 Sī Illegible: [yā samannāgato a].
Bhabant’ ettha:

Duṭṭhagāmanibhūpassa putto Sālikumārako,
 dhaññalakkhaṇasampanno āsi tejiddhivikkamo. (1)

Bhūrimedho ca so āsi rūpena sakaraddha,88
 mañjuvāni90 ca so āsi saccasandho visārdo. (2)

Cāgī bhogi balī c’ āsi hitesī sabbapāṇīnaṃ,
atitto91 āsi dānena vatthuttayaparāyano. (3)

Sahassamulakam bhanḍam pubbanhe devamānasā,
dine dine āharanti so taṃ dāne navecchati. (4)

Tato so pañcasatikam labhanto aparāñhake,
 alaggo yācake92 deti sabbakālamahāyaso ti. (5)

Aparabhāge rājakumārassa yuvarājaṭṭhānaṃ93 datvā dakkhiṇavīthiyam
 mahantam pāsadam karāpetvā94 taṃ tattha vasāpesi.95 Tato paṭṭhāya
 Dakkhiṇamalayaṃ upādāya sabbesu janapadesu manussā sabaṃ amukham
tass’ eva upanāmesu.96

Ath’ eko divasaṃ kumāro uposathaṅgamo adhiṭṭhāya Issarasamaṇavihāraṃ
gantvā sīlam āvajjento97 nisinno hoti. Tadā Dhakkhiṇamalaye manussā
sakatāsatena bahuṃ paṇṭākāraṃ ādāya Anurādhapuraṃ āgacchanta98
 Issarasamaṇavihārasanam pāpuṇṁsu. Atha sakāte niyuttagonā yugam
parivattetvā anākaṇḍhanta99 aṭṭhamsu. Atha te manussā vāyamant āpi sakāte

87 S1 Illegeble: [vant’ ettha]. 88 S1S2 makara’. 89 S2 maṇjubhāṇi. 90 S1S2 sabbagandho.
91 S1 attho. 92 S1 aggo yācakena for alaggo yācake; S2 yācako. 93 S1 uparāja’. 94 S2
kārāpetvā. 95 S1 vāsesi. 96 S1 ’menti. 97 S1 om. sīlam āvajjento. 98 S2 ’nto.
99 S1 akatākavaṇḍhantā; S2 ānākaṇḍhantā.
The Legend of Prince Sāli in Post-canonical Pali Literature (Matsumura)  21


Tasmiṃ divase rañño āyuttakapurisā113 rañño114 santika115 gantvā “deva, Dhakkhinaṇapasse115 sabbaṃ āyamukhaṃ116 kumāro yeva gaṅhāti” ti kathesuṃ. Taṃ sutvā rājakumārassa117 pacchimavīthiyā mahantam pāsādaṃ kāretvā tattha118 taṃ vāsāpesi. Tasmiṃ119 pi120 vasantassa121 tasmiṃ disābhāge devamanussā pubbe viyā mahantam paṇḍākāraṃ divase divase122 āharanti. Kumāro āhaṭṭhaṇe dānam eva deti.

Evaṃ kāle123 gacchante124 ekadivasaṃ125 “uyyānakilam kilissāma” ti pacchimadvārena126 nikkhamma127 gantvā uyyānakilam kilamāṇo tattha tattha ramaṇīyesu128 silātalapokkharanilatāmanḍaparukkhamūlādisu129 vicaranto ekam supupphitaasokarukkham130 disvā rukkhamūlam upasaṅkamitvā131 uddhaṃ olokesi. Tadā Hellolagāmissarassā132 candālassa dhītā Devī nāma133 sā tasmiṃ rukkh meghamukhe vijju viyā virocamānāṇa rūpaggappattā asokamālaṃ134 ca pallavan135 ca oṣiṇṭi palandhanti āṭṭhāsi. Kumāro taṃ disvā uppanna-balavasineho136

\[\text{S}_1\text{S}_2\text{ go.} \quad 101\ S_1\ \text{chindtvā.} \quad 102\ S_2\ \text{parāyantvanto.} \quad 103\ S_1\text{S}_2\ \text{go.} \quad 104\ S_2\ \text{reṇa.} \quad 105\ S_1\ \text{āgantvā.} \quad 106\ S_1\ \text{kimatthāyā bho āgataṭṭhā; S}_2\ \text{kimatthāyāgataṭṭhā for kimatthāy’ āgat’} \quad \text{atthā.} \quad 107\ S_1\ \text{sāmino.} \quad 108\ S_1\ \text{phānī.} \quad 109\ S_1\ \text{pāṇīyañ; S}_2\ \text{pāṇīye.} \quad 110\ S_1\ \text{om.} \quad 111\ S_1\ \text{bhomidānañ; S}_2\ \text{bhūmīdānañ.} \quad 112\ S_2\ \text{naṅgara.} \quad 113\ S_1\ \text{ayuttapurasā.} \quad 114\ S_1\ \text{raṃno.} \quad 115\ S_1\ \text{Dhakkhinañ; S}_2\ \text{ayañ.} \quad 116\ S_1\ \text{tathā; S}_2\ \text{tattheva.} \quad 117\ S_1\ \text{mīn; S}_2\ \text{miĕ ca.} \quad 118\ S_1\ \text{tathā; S}_2\ \text{tathāra.} \quad 119\ S_1\ \text{sovvē.} \quad 120\ S_1\ \text{om.} \quad 121\ S_1\ \text{vasantasa pi.} \quad 122\ S_2\ \text{add eva.} \quad 123\ S_1\ \text{kālo.} \quad 124\ S_1\ \text{gacchanto.} \quad 125\ S_2\ \text{add umā.} \quad 126\ S_2\ \text{add eva; S}_2\ \text{reṇa.} \quad 127\ S_1\ \text{nikkhamitvā.} \quad 128\ S_2\ \text{ye.} \quad 129\ S_1\ \text{dīnī; S}_2\ \text{silātale pokkharā.} \quad 130\ S_1\text{S}_2\ \text{supupphitaṃ asokarukkham.} \quad 131\ S_2\ \text{upasamakaña.} \quad 132\ S_1\ \text{Sallolagāmassa issarassa.} \quad 133\ S_1\text{S}_2\ \text{add ahosi.} \quad 134\ S_1\text{S}_2\ \text{lañ.} \quad 135\ S_1\text{S}_2\ \text{vañ.} \quad 136\ S_1\ \text{seneho.} \]
acchariyabbhutajāto pemaṃ sandhāretuṃ n’ āsakkhi.

Tathā hi:

Pubbe va sannivāsena paccuppannahitena vā,
evaṃ⁵³⁷ tam jāyate pemaṃ uppallaṃ va⁵³⁸ yath’ odake ti. (6)

Tasmā so tam disvā tāya saddhiṃ sallapanto evam āha:

Kuto tvaṃ āgatā kā tvaṃ devatā nu ’si mānusi,
na te samasamaṃ passe asmiṃ puthuvimaṇḍale⁵³⁹. (7)

Pādā te padumākārā surattā mudukomalā,
hemamorassa gīvā va jaṅgha⁵⁴⁰ nettarasāyanā. (8)

Bhadde te pīvara⁵⁴¹ īru hemarambhopamā subhā,
hathena pamitabbaṃ⁵⁴² te majjhimaṅgaṃ⁵⁴³ virājati. (9)

Taraṅgabhaṅgim⁵⁴⁴ sādheti bhadde te rūpasāgare,
valittayam avicchinnaṃ⁵⁴⁵ romarājīvirājitaṃ. (10)

Uroruhāni sobhanti bhadde te rūpasāgare,
soṇṇabubulakaṅcandasamā⁵⁴⁷ uttarasāgare. (11)

Bāhu sobhanti te bhadda pāṇipallavaḷaṅkātā⁵⁴⁸,
kappalatāya saṅjātā pārohā va mahabhutā. (12)
The Legend of Prince Śāli in Post-canonical Pāli Literature (Matsumura)  23

Vattasāradacando ⁴⁴⁹ te bhāsaraṁsivimissito ⁴⁵⁰, vikāsayati ⁴⁵¹ me bhadde manokeravakānam. (13)

Pakkakarakabījānāṁ ⁴⁵² pantī va dantapantiyo, bhāsamānāya ⁴⁵³ te bhadde ⁴⁵⁴ rattotṭhāṃsuvimissitā ⁴⁵⁵. (14)

Śīṅgāramandire baddhakettī ⁴⁵⁶ va hemayaṭṭhiyāṁ, cillivalli ⁴⁵⁷ virājanti avhento ⁴⁵⁸ viya kāmuke. (15)

Nilavellitadhammillaṁ tāpiṇjagumbakopamaṁ, sevitaṁ mālatimālādāmen ⁴⁵⁹ ātimanoramaṁ. (16)

Nāmaṁ ⁴⁶⁰ te vada ⁴⁶¹ me bhadde ko te ⁴⁶² mātā pitā subhe ⁴⁶³, mayā puṭṭho ⁴⁶⁴ viyācikha sabhatt’ āsi abbattukā ⁴⁶⁵, ti. (17)

Ath’ ass’ ācikkhanti ⁴⁶⁶ sā evam āha:

Śāmi Hellolagāmasmiṁ ⁴⁶⁷ issarassa sutā ahaṁ, kammāradhītā caṇḍāli iti maññanti maṇi ⁴⁶⁸ janā ti. (18)

Taṁ sutvā kumāro:

Na pariccajati ⁴⁶⁹ loko ‘yaṁ amejjhī ⁴⁷⁰ maṇimuttamaṁ ⁴⁷¹, thīratanāṁ ⁴⁷² suvāṁ ⁴⁷³ ca dukkulā api gāhiyā, ti. (19)

⁴⁴⁹ S₁ ‘sāradīcan; S₂ Vattasāradacanante for Vattasāradacando te. ⁴⁵⁰ S₁ ‘taṁ. ⁴⁵¹ S₁ ‘yate.
⁴⁵² S₂ Pakkakarakam bījānaṁ. ⁴⁵³ S₁ bhāsa. ⁴⁵⁴ S₁ sobanti for te bhadde. ⁴⁵⁵ S₁ ‘taṁ; S₂ rattotṭhāṃsuvimissitā. ⁴⁵⁶ S₁ bhaddha. ⁴⁵⁷ S₁ ‘valli; S₂ cillivalli. ⁴⁵⁸ S₁ abbhento; S₁ avhento. ⁴⁵⁹ S₁ mālatimā. ⁴⁶⁰ S₂ subho. ⁴⁶¹ S₁ Illegible: [me bhadde]. ⁴⁶² S₁ Illegible: [tā pitā]. ⁴⁶³ S₂ puṭṭhā. ⁴⁶⁴ S₁ ‘tūka. ⁴⁶⁵ S₁S₂ Ath’ assa āci. ⁴⁶⁶ S₁ Hallola. ⁴⁶⁷ S₂ maṇi. ⁴⁶⁸ S₁ Illegible: [ko yaṁ amejjhī ... suvā]. ⁴⁶⁹ S₂ amejjhā. ⁴⁷⁰ S₁ ‘tataṁ. ⁴⁷¹ S₂ adds va. ⁴⁷² S₂ ‘nī.
Vatvā tassā¹⁷⁴ paṭibadhacittatāya¹⁷⁵ taṁ rukkhato¹⁷⁶ otāretvā paricchane¹⁷⁷ yānake nisidāpetvā tāya saddhiṁ nagaram¹⁷⁸ eva agamāsi. Taṁ asokarukkhe diṭṭhātā Asokamālādevi ti tassā¹⁷⁹ nāmaṁ¹⁸⁰ ahosi.

Evaṁ sā dhaññapuññalakkanthaṁsaṁpannā kasmā candālakule jātā ti:


Imasmiṁ sakala-Laṅkādīpe²⁰⁵ rūpena etissā sadisā aṁṇa naththi. Sarīrappabhā samantā caturatanappadese pharitvā tiṭṭhati. Mukhato upparagandho²⁰⁶ váyatī, sarīrato candanagandho váyatī.²⁰⁸ Etissā hatthena gahitaṁ odanāya ti ca kacavara ca disvā.²⁰⁹ “kasmā tvaṁ ca” ti evam.²¹⁰ S1S2 evam.²¹¹ S2 mātu.²¹² S1 mā.²¹³ S1 adds naram eva agamāsi.²¹⁴ S1 Illegible: [gantvā bodhisinānaththam]²¹⁵ S2 mā.²¹⁶ S1 Illegible: [bodhiaṅgaṇam sādhukam].²¹⁷ S2 pānīyā.²¹⁸ S2 sēte.²¹⁹ S1 Illegible: [ahosī evama ... lakkhaṇa].²²⁰ S2 tassā.²²¹ S1 Illegible: [māṇu].²²² S2 Saṅghā.²²³ S2 Saṅghā.²²⁴ S1 Illegible: [āgantvā yāgum].²²⁵ S1 Illegible: [sītādevā].²²⁶ S2 āsītthādikānaṁ taṁ.²²⁷ S2 sītādevā.²²⁸ S1 Illegible: [sītādevā].²²⁹ S2 Illegible: [sītādevā].²³⁰ S1 Illegible: [kasmā tvaṁ candāli geham].²³¹ S2 sītādevā.²³² S1 Illegible: [kasmā tvaṁ candāli geham].
Tathā hi:

Idham\(^{209}\) appataram pāpam na mayham\(^{210}\) āgamissati,  
icce’ evaṃ n’ āvamanantabbaṃ vipāko katukā\(^{211}\) hi taṃ\(^{212}\). \((20)\)

Idham\(^{213}\) appataram puññaṃ na mayham\(^{214}\) āgamissati,  
icce’ evaṃ n’ āvamanantabbaṃ vipāko\(^{215}\) madhuraṃ hi taṃ. \((21)\)

Mātu\(^{216}\) caṇḍālavādena caṇḍāli āsi sā idha,  
sammadjanādipuññena dhaññā\(^{217}\) āsi surūpavā ti. \((22)\)

Tato kumārena\(^{218}\) taṃ\(^{219}\) gahetvā gatakāle sakalanagaram\(^{220}\) saṅkhubhi\(^{221}\).  
Sālirajakumārena\(^{222}\) ekaṃ caṇḍāladhitaram pādaparicārikaṃ akāsi\(^{223}\) ti. Rājā pi taṃ sutvā anattamano ekaṃ vallabhitthim\(^{224}\) pakkositvā “gaccha je\(^{225}\) kumāraṃ upasaṃkamitvā evaṃ vadeyyāsi, pitā kira te sāmi tava cītānukuṇāṃ rājakaññāṃ \(^{226}\) vā brāhmaṇakaññaṃ \(^{227}\) vā ānetvā pādaparicārikaṃ katvā abhisekaṃ pāpeti, pajah’ eva\(^{228}\) taṃ caṇḍāliṃ\(^{229}\), mā rājakulaṃ dūsehi ti vatvā tass’ ābhippāyaṃ\(^{230}\) nātvā\(^{231}\) mayham vadehi” ti pesesi. Sā pi gantvā tam atthaṃ tassa\(^{232}\) arocesi.

Tato kumāro evaṃ āha:

Bhottukāmā dohalini\(^{233}\) supakkāṃ dāḍimaṃ phalam,  
kinnu sā piṇītā hoti laddha\(^{234}\) sahakārājan\(^{235}\) phalam. \((23)\)
Evaṁ\textsuperscript{236} me n’ eva pūreti añña\textsuperscript{237} laddhāna mānasāṁ,
kadā bujjhati disvāna candam paṁkajakānana\textsuperscript{238} ti. (24)

Evaṁ\textsuperscript{239} ca pana vatvā tassā yeva surattabhāvaṁ\textsuperscript{240} paṁnāpesi.\textsuperscript{241} Sā gantvā
tam atthaṁ raṇño kathesi. Pun’ ekadivasaṁ rājā brāhmaṇe pakkosāpetvā\textsuperscript{242}, “bho
tumhe Asokamālaṁ Deviṁ\textsuperscript{243} oloketvā lakkhaṇam upaparikkhitvā etha, sace sā
lakkhaṇahīna\textsuperscript{244} mayam assā\textsuperscript{245} kattabbaṁ jānissāma\textsuperscript{246} ti pesesi. Te gantvā tassā
lakkhaṇam\textsuperscript{247} attabhaṇaṁ oloketvā atīva vimhitamānasā\textsuperscript{248} raṇño santikaṁ
gantvā evam āhaṁsu:

Suddhā sāmā suppasannayatakkhi
piṇassoni\textsuperscript{249} dakkhināvattanabhī,
saṁkhittaṁ sā n’ ātilomā vītaṅgi\textsuperscript{250}
dhaññā kañña śālinī bandhavānaṁ. (25)

Yassā pādā komala\textsuperscript{251} paṁkajābhā\textsuperscript{252}
macchambhojākārarekhā gabhīrā,
vaṭṭaṅgulo\textsuperscript{253} tambatuṅgā nakhā ca\textsuperscript{254}
dhaññā\textsuperscript{255} kañña\textsuperscript{256} śālinī bandhavānaṁ. (26)

Setā dantā hāsayantā\textsuperscript{257} suvāṁ\textsuperscript{258}
piṇā\textsuperscript{259} bāhū tuṅganāsā subhoru,

\textsuperscript{236} S₁ Evam. \textsuperscript{237} S₁ aññaṁ. \textsuperscript{238} S₂ paṁka\textsuperscript{a}. \textsuperscript{239} S₂ Evañ. \textsuperscript{240} S₂ sāratta\textsuperscript{a}. \textsuperscript{241} S₁ paṁnāpesi. \textsuperscript{242} S₁ pakkosītvā. \textsuperscript{243} S₁S₂ Asokamālādeviṁ for Asokamālaṁ deviṁ. \textsuperscript{244} S₁ lakkhaṇe hīna. \textsuperscript{245} S₁ mayāmassa for mayam assā. \textsuperscript{246} S₁ mū. \textsuperscript{247} S₁ lakkhaṇam tassā for
tassā lakkhaṇam. \textsuperscript{248} S₂ vimhitvā. \textsuperscript{249} S₁ piṇa\textsuperscript{a}. \textsuperscript{250} S₁ virāği. \textsuperscript{251} S₁ komalā. \textsuperscript{252} S₁ paṁka\textsuperscript{a}. \textsuperscript{253} S₁ vaṭṭaṅgulo: S₂ vaṭṭaṅgulo. \textsuperscript{254} S₂ ca nāsā for nakhā ca. \textsuperscript{255} S₁ dhaṁnā. \textsuperscript{256} S₁ kaṁnā. \textsuperscript{257} S₁ haṁsaya\textsuperscript{a}. \textsuperscript{258} S₁S₂ suvāṁ. \textsuperscript{259} S₁ piṇu.
bhūnām\textsuperscript{260} majhe sādhu jātān\textsuperscript{261} tisūlaṁ
dhaññā kaññā sālinī bandhavānaṁ. (27)

Chatākāraṁ yadi tu caraṅgaṁ\textsuperscript{262}
nettā sālā kamaladalbhā\textsuperscript{263},
vattam\textsuperscript{264} pīnaṁ karacaraṁ vā\textsuperscript{265}
mattā lakkhi vilasati tasmin\textsuperscript{266} ti\textsuperscript{267}. (28)

Evam ādīni vatvā, “deva, dhaññapuññalakkhasampannā\textsuperscript{268} esā
cakkavattirañño\textsuperscript{269} anucchavikā” ti āhaṁsu. Rājā tam sutvā sayam ev’ assa gehaṁ
gantukāmo kumārassa sāsanāṁ\textsuperscript{270} pesesi: “Ahaṁ tava gehaṁ gamissāṁ\textsuperscript{271}” ti.
Kumāro, “sādhū” ti vatvā deviṁ pakkosāpetvā , “bhadde, rājā kira idh’
āgamissati\textsuperscript{272} tava dāssanāy’ āgamissati\textsuperscript{273} ti mañe\textsuperscript{274},
tasmā tvam tassa kattabbesu appamattā hoṁ\textsuperscript{275}” ti anusāsi. Sā pi\textsuperscript{276} rājānāṁ ādīṁ katvā sabbesāṁ
amaccānaṁ khajjabhojyāgusūpabañjanānādayo\textsuperscript{277} sampādetvā ṭhapesi. Tato rājā
balakāyaparivuto mahantena rājānubhāvena uparājassa gehaṁ agamāsi. Atha
uparājā ca devi ca rañño\textsuperscript{278} paccuggamanāṁ\textsuperscript{279} katvā vanditvā ekamante\textsuperscript{280}
atthāmsu. Rājā deviṁ disvā tassā\textsuperscript{281} rūpasampadāya tuṭṭho, “tvam nanu\textsuperscript{282}
bhoti\textsuperscript{283} Asokamālādevi” ti pucchi. Tāya “evam sāmī” ti vaddantiyā mukhato
uppalagandho nikkhāmitvā sakalabhavanāṁ pattharitvā atthāsi. Rājā tam pi
acchariyaṁ disvā pasanno gantvā\textsuperscript{284} paññattavarapallāṅke\textsuperscript{285} niśi di. Tato devi
attanā paṭiyattāṁ anekarasasampannāṁ\textsuperscript{286} sālimaṁsadoṇaṁ vaḍḍhettvā sayam
eva parivisamāṁ rājānam\textsuperscript{287} bhojesi. Rājā bhattādisu\textsuperscript{288} aṅñātaraso “evarūpā

\textsuperscript{260} S\textsubscript{1} \textsuperscript{261} nam. \textsuperscript{262} S\textsubscript{1} \textsuperscript{263} tam. \textsuperscript{264} S\textsubscript{1} \textsuperscript{265} va. \textsuperscript{266} S\textsubscript{1} \textsuperscript{267} om. \textsuperscript{268} S\textsubscript{1} \textsuperscript{269} un. \textsuperscript{270} S\textsubscript{1} \textsuperscript{271} bhā. \textsuperscript{272} S\textsubscript{1} \textsuperscript{273} tam. \textsuperscript{274} S\textsubscript{1} \textsuperscript{275} om. \textsuperscript{276} S\textsubscript{1} \textsuperscript{277} bhā. S\textsubscript{1} \textsuperscript{278} vi. \textsuperscript{279} S\textsubscript{1} \textsuperscript{270} bhā. S\textsubscript{1} \textsuperscript{271} tam. \textsuperscript{272} S\textsubscript{1} \textsuperscript{273} om. \textsuperscript{274} S\textsubscript{1} \textsuperscript{275} tam. \textsuperscript{276} S\textsubscript{1} \textsuperscript{277} bhā. S\textsubscript{1} \textsuperscript{278} vi. \textsuperscript{279} S\textsubscript{1} \textsuperscript{280} tam. \textsuperscript{281} S\textsubscript{1} \textsuperscript{282} bhā. S\textsubscript{1} \textsuperscript{283} vi. \textsuperscript{284} S\textsubscript{1} \textsuperscript{285} bhā. S\textsubscript{1} \textsuperscript{286} sabbesa. \textsuperscript{287} S\textsubscript{1} \textsuperscript{288} nam. \textsuperscript{288} S\textsubscript{1} \textsuperscript{289} nam.
kumārikā mama puttassa manāpā manam hi mayā apanāti abhavissā
ti cintetvā, “acchariyarūpā esā” ti jayampatikānaṁ ovaditvā kahāpanāṁ
manarāsimathake ćhapetvā abhisēkaṁ katvā agamāsi. Tato sā rājāmaccā
pi rañño bhuttaniyāmen’ eva bhojesi. Te pi tam thomenta vaṇṣentā
goku apato gorocanam eva gaṁhanti, na kuṇapanaṁ jāti
nām’ esā kiṁ karissati, guṇam ev’ assā varataran” ti vaṇṣentā rañño sanṭikaṁ gantvā
rañño saddhi 303 agamaṁsu. Tato paṭṭhāya sā lokaṁ saṅgaṁhanti
tenā saddhiṁ paṭivasati303.

Ath’ āparabhage rājā pure viya kumārassa uttaradīśabhage pāsādaṁ kārāpesi.
Kumāre tasmiṁ vasante pure viya devamanussā kumārassa pānākaraṁ
upānāmenti. Kumāro pi bhikkhusaṅghassa mahādānaṁ pavattesi.

Ath’ āparabhage so Hellolīgamass’ avidūre Assamanḍalant nāma atthi,
tattha gantvā laddhaṁnākkāro kālaṁ ghotāpesi. Tato Rohane
Tulādhārapabattavasīna paṁcasatamattā khīnasavaṁ sannipatiṁsu. Kumāro
tesaṁ saṅcivaṁ mahādānaṁ datvā, “bhante, kuto āgat’ atthā” ti pucchi.
Tehi āgataṭṭhāne kathite “bhante, atidūren’ āgat’ atthā”, tumahākaṁ imasmiṁ
ṭhāne vihāraṁ kāressāmi” ti vatvā attano nāmena mahantaṁ vihāraṁ kārāpetvā
tesaṁ adāsi.

Evaṁ tena baḥudevarattīṁ tattha vutthe rājā amaccānaṁ vacanena purato
puratthimavīthiyā mahantaṁ pāsādaṁ kāreṇvā adāsi. Kumāro tattha vasanto pure

289 S1 puttato.  290 S1 om.  291 S2 om. manam hi.  292 S1 ābhavissati.  293 S1 āpanam.
294 S1 vanarāsimathake tam.  295 S1 dāpetvā.  296 S2 macce.  297 S1 raṁno.  298 S1 adds
mahalatthāya.  299 S1 kuṇapajāti for kuṇapaṁ jāti.  300 S2 om.  301 S1 om. raṁno
sanṭikaṁ gantvā.  302 S1 raṁno; S2 rājānā.  303 S1 Illegible: [maṁsu].  304 S3 saṁga”.
305 S1 paṭisati.  306 S1 Kumārena; S2 Kumāro.  307 S1 pubbe.  308 S1 Illegible:
[upānāmenti ... mahā].  309 S2 saṁgha” S1 Hallo; S2 Hellolīyagamassā avidūre.
310 S1 Illegible: [patiṁsu ... datvā bhante].  311 S1 āgatthā.  312 S1 dūre”.  313 S1 Illegible: [itiṁ tattha ... puratthama];
devarattiṁ seems to be equivalent to divārattiṁ: Cf. Sdhlik 575,33-35 “mesē ē rājakumārayan
uturu diga māligāvēhi bohō davaśak vāsaya kala kalhi pero paridden rajjuruvō ...”.
viya mahābhikkhusaṁghassa\textsuperscript{318} mahādānaṁ pavatteesi.

Ath’ ekasmiṁ divase tesām jayampatikānaṁ evaṁ vivādo udapādi\textsuperscript{319}: “Ayaṁ sampatti mama puññānubhāvena nibbattisse” ti\textsuperscript{320}. Atha rājakumāro attano puññam vīmaṁsanto\textsuperscript{322} ekavo na nisvinno hoti. Tasmā khaṇe\textsuperscript{323} tassa puññānubhāvena devamanuṣṭhata sākaṭasaṭatena sākaṭasahassena anekvidhaprākārami\textsuperscript{324} ānetvā rājaṁgane\textsuperscript{325} rāsim\textsuperscript{326} akāsūṁ\textsuperscript{327}. Rājakumāro taṁ disvā\textsuperscript{328} somanasso vigatakaṁkho\textsuperscript{329} devīyā saddhīṁ keliṁ kurumāno nisidivā, “devī, tavā mama puñṇam diṭṭham, kinnu tava puñṇānubhāvaṁ na passāma” ti āha. “Devā, thokam adhvīṣeḥi\textsuperscript{330}, aham pi katapunño\textsuperscript{331} mam’ ānubhāvaṁ pi passissathā” ti vatvā nisīdi. Tasmā khaṇe tassā gehavāṁse\textsuperscript{332} nibbatā devattā tassā\textsuperscript{333} parivitakkaṁ aṅnāya dībbosadhapariṇūḥaṁ ekam yāgubhājanaṁ ādāya jayampatikānaṁ purato pāṭurahosi. Te taṁ disvā, “kiṁ tavā ānītaṁ” ti pucchiṁsu. Devatā “ayaṁ Asokamāḷadeviyā ānītaṁ osadhayāgū\textsuperscript{334},” ti āha. Taṁ sutvā kumāro hasi. Atha devatānubhāvena sā “sāmi, mā\textsuperscript{335} pariḥasantu kariḥ;\textsuperscript{336} imissā\textsuperscript{337} yāgyā ānubhāvaṁ tvaṁ na jānāsi, kathessāmi te tassā guṇan” ti vatvā āha:

Dībbagadaṁ\textsuperscript{338} imaṁ\textsuperscript{339} dhīra sabbarogaharaṁ param\textsuperscript{340}, yāya\textsuperscript{341} aṅjitamattena\textsuperscript{342} andhā honti anandhā. (29)

Sīghaṁ upasamaṁ yanti\textsuperscript{343} kaṇḍukacchuvanādayo, pītamattena mūgā pi mūgattacamadhanī\textsuperscript{344} ca, badhir’ ābadhirā honti honti khanjādikā sukhī. (30)

\textsuperscript{318} S\textsubscript{1}S\textsubscript{2} “saṁghassa.” \textsuperscript{319} S\textsubscript{1} upādi. \textsuperscript{320} S\textsubscript{1} nibbattisati ātma. \textsuperscript{321} S\textsubscript{1} Illegible: [tha rājakumāro]. However, about 20 syllables must be missing judging from the length of the damaged line. \textsuperscript{322} S\textsubscript{1} “nte. \textsuperscript{323} S\textsubscript{2} khaṇe. \textsuperscript{324} S\textsubscript{1} anevidhāni paṇṭaṁrāni. \textsuperscript{325} S\textsubscript{1} rājane; S\textsubscript{2} rājaṁgane. \textsuperscript{326} S\textsubscript{1}S\textsubscript{2} rāsi. \textsuperscript{327} S\textsubscript{1}S\textsubscript{2} ahesuṁ. \textsuperscript{328} S\textsubscript{1} Illegible: [manasso ... keliṁ ku]. \textsuperscript{329} S\textsubscript{2} “kaṁkho. \textsuperscript{330} S\textsubscript{1} seti. \textsuperscript{331} S\textsubscript{1}S\textsubscript{2} “aṅnā. \textsuperscript{332} S\textsubscript{1} gehasess. \textsuperscript{333} S\textsubscript{1} Illegible: [m aṅnāya]. \textsuperscript{334} S\textsubscript{1} aṅitaṁ osadhayāgū; S\textsubscript{2} aṅitaṁ osadhayāgū for āṅṅīta osadhayāgū. \textsuperscript{335} S\textsubscript{1} maṇ. \textsuperscript{336} S\textsubscript{1} karomi. \textsuperscript{337} S\textsubscript{1} imassā. \textsuperscript{338} S\textsubscript{1} “gadhaṁ. \textsuperscript{339} S\textsubscript{1}S\textsubscript{2} “idaṁ. \textsuperscript{340} S\textsubscript{1}S\textsubscript{2} varaṁ. \textsuperscript{341} S\textsubscript{1} yāyaṁ. \textsuperscript{342} S\textsubscript{1} aṅjitamattena. \textsuperscript{343} S\textsubscript{1} tatvā. \textsuperscript{344} S\textsubscript{1}S\textsubscript{2} pajahanti.
Valim\textsuperscript{345} valīnaṃ nāseti tath’ eva palitam\textsuperscript{346} sire, sabbarogavināsāya alam etam gadam\textsuperscript{347} bhuvi.\textsuperscript{(31)}

Mahādhano mahābhogī sabbālaṅkārabhūsito\textsuperscript{348}, sace hoti sadā rogi na so sobhati\textsuperscript{349} sabbadā\textsuperscript{350}. \textsuperscript{(32)}

Arogattasamaṃ loke dhanadhaññaṃ na vijjati, Ayyādhī\textsuperscript{351} ca nirātāṅko\textsuperscript{352} so va\textsuperscript{353} sabbattha sobhatī’, ti. \textsuperscript{(33)}

Kumāro taṃ sutvā ekaṃ mahallakam\textsuperscript{354} pāyetvā\textsuperscript{355} apagatavali palitam\textsuperscript{356} disvā vimhitamānaso dvādasanānaṃ bhikkhusahassānaṃ pattapūram yāgūṃ dāpesī. Atha yena kenaci ābādhen’ ābādhina\textsuperscript{357} tassa gehāṃ āgantvā yāgūṃ gahetvā rogaṃ upasamenti\textsuperscript{358}. Yāgubhājanāṃ akkhayam eva tiṭṭhati. Evaṃ te yāva aṭṭhaṃsu tāva tṭhatvā antaradhāyi.

Ath’ assa pīṭa Dūṭṭhagāmanimahārājā puttaṃ pakkosāpetvā, “tāta, mam’ accayena\textsuperscript{359} imaṃ rajjaṃ paṭipajjā\textsuperscript{360}” ti āha. So taṃ na\textsuperscript{361} icchī\textsuperscript{362}. Ath’ assa\textsuperscript{363} accayena Saddhātissakumāro rājā\textsuperscript{364} ahosi.

Tena vuttaṃ Mahāvaṃse:

Dūṭṭhagāmanirāṇṇo tu raije phītā\textsuperscript{365} janā ahū,
Sālirājakumāro ti tass’ āsi vissuto suto. \textsuperscript{(34)} (= Mhv XXXIII 1)

\textsuperscript{345} S\textsubscript{1} Valī.
\textsuperscript{346} S\textsubscript{1}, S\textsubscript{2} phalitam
\textsuperscript{347} S\textsubscript{1}, S\textsubscript{2} etam agadam for etam agadam.
\textsuperscript{348} S\textsubscript{1}, S\textsubscript{2}
‘lāmkā’.
\textsuperscript{349} S\textsubscript{1} sobhatthī; S\textsubscript{2} so labhate sukhaṃ for sobhati sabbadā.
\textsuperscript{350} S\textsubscript{1} sampadā.
\textsuperscript{351} S\textsubscript{1} abyādhī; S\textsubscript{2} abbyādhīnī.
\textsuperscript{352} S\textsubscript{1}, S\textsubscript{2} nirātāṃkī.
\textsuperscript{353} S\textsubscript{2} ce.
\textsuperscript{354} S\textsubscript{1} adds jane.
\textsuperscript{355} S\textsubscript{1} pāyāpetvā yāgūṃ pāyeti, atha; S\textsubscript{2} pakkosāpetvā yāgūṃ pāyeti, atha.
\textsuperscript{356} S\textsubscript{1}
‘valitaphalitam.’
\textsuperscript{357} S\textsubscript{1} ābādhena ābādhina.
\textsuperscript{358} S\textsubscript{2} vūpasamenti.
\textsuperscript{359} S\textsubscript{2} mama acca’.
\textsuperscript{360} S\textsubscript{1} paṭṭijaggāhī.
\textsuperscript{361} S\textsubscript{1} na taṃ for taṃ na.
\textsuperscript{362} S\textsubscript{2} icchati.
\textsuperscript{363} S\textsubscript{2} Etassa.
\textsuperscript{364} S\textsubscript{2}
rājā.
\textsuperscript{365} S\textsubscript{1} pīnā.
Atīva dhañño so āsi puññakammarato sadā, atīva cārurūpāya satto caṇḍāliyā ahu. (35) (= Mhv XXXIII 2)

Asokamālādeviṃ366 taṃ367 sambaddhaṃ368 pubbajātiyā369, rūpen’ ātipiyāyanto so rajjaṃ n’ eva370 kāmayi. (36) (= Mhv XXXIII 3)

Duṭṭhagāmaṇibhātā tu Saddhātisso tadaccayeye, rajjaṃ kāres’ abhisitto371 aṭṭhārasa samāsamo, ti. (37) (= Mhv XXXIII 4)

Atha te372 jayampatikā yāvajīvaṃ dānaṃ dentā sīlaṃ rakkhantā uposathakammaṃ karontā yavatāyukaṃ ṭhatvā Tuisitapure nibbatthiṃsu373 ti374. Tesu Sālirājakumāro anāgate Metteyyassa bhagavato putto hutvā nibbattissati ti.

Iti sujanajanānaṃ375 sāsane sobhadānaṃ madhuracaritam376 etāṃ sutva citte nidhāya377, cīṇatha378 kusalarāsiṃ379 thāmasā sabbakālaṃ vasatha sivapurasmīṃ gantva ramme cīram bho380. (38)

Sālirājakumārassa vatthuṃ chaṭṭhamā

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366 S2 devin. 367 S1 devīnaṃ. 368 S1 sanuṭṭhaṃ; S2 sambandhaṃ. 369 S1 ṣyaṃ. 370 S1 ne. 371 S2 S2 kāresi abhisitto. 372 S1 om. 373 S1 tīṃsū. 374 S1 om. 375 S1 'janānaṃ. 376 S1 caranām. 377 S1 'ṣyaṃ. 378 S2 cinu. 379 S1 'rāṣā. 380 S1S2 add ti.

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