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Sīhalatṭhakathā Tradition Inherited
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The Legend of Prince Sāli in Post-canonical Pāli Literature: Evidence of the *Sīhalaṭṭhakathā* 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 Duṭṭhagāmaṇi (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 Vedeḥa, 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 recently¹. 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 Ras². He concluded that Vedeḥa's narratives were largely based upon other preceding Pāli works such as the *Thūpavaṃsa* and, of the story concerning Prince Sāli in Ras, he said that it closely relies upon Mhv-ṭ.

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 Raṭṭhapāla'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 Raṭṭhapāla, 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 concerned³. 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: “*Sāliṛājakumāravatthu Mahāvamsaṃ vuttanāyena eva vedittabbaṃ . Sāliṛājakumāravatthu dutiyaṃ* (the story of Prince Sāli is known as related in the *Mahāvamsa*, 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 ‘*Mahāvamsa*’ indicates. However, if we understand that ‘*Mahāvamsa*’ refers to Mhv-ṭ, or rather to the *Sīhalatṭhakathā-Mahāvamsa*, 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 ‘*Mahāvamsa*’ or ‘*Mahāvamsatṭhakathā*’ 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 navamaṇi. Duṭṭhagāmaṇi- Abhayamahārāṇṇo vatthu Mahāvamsaṃ vitthāritam eva, taṃ tato gahetabbaṃ. 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 *Mahāvamsa*; therefore the story is to be known from there. The fourth chapter [ended])⁴.” It is clear that

³ See Matsumura 1992a, pp.xxxvi-xli.

⁴ Sah 89, 7-10.

the omitted story of King Duṭṭhagāmaṇi- 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 Mahāvaṃse āvibhavissati. Amhehi paṇ’ ettha taṃ ganthalāghavatthāya upekkhitaṃ*”⁵. The other reference is found at the end of the Dhammaasokamahārājassa vatthu: “*ayaṃ pana saṃkheppo, vitthāro pana Mahāvaṃsaṭṭhakathāyaṃ vutto, atthikehi 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 kathāvitthāro Mahāvaṃsato veditabbo*”⁷. From these two cases it may be allowed to suppose that in the case of the story of Prince Sāli 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 Sāli based? The present author has already pointed out the possibility that Vedeha knew the old *Sahassavatthaṭṭhakathā* (Sah-a) version of the story, which Mhv-ṭ 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 *Sīhaḷaṭṭhakathā*: “*Sahassavatthuṃ bhāsissam Sīhaḷaṭṭhakathānayaṃ, gaṇhitv’ācariyavādaṃ ca taṃ suṇātha saṃhitā*”⁹. Upon this present author’s supposition, Oskar von Hinüber made the following comment: “Sah, however, omits this story [=Sāliṛājakumāra-vatthu] altogether, referring the reader back to Mhv ..., which might mean Mhv-ṭ 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(ṭṭhakathā)* in Sah, see Matsumura 1992b, pp.477f.

⁹ Sah 1, 7-8. Cf. Matsumura 1992b.

where the romantic story of Duṭṭhagāmaṇi's son, Sāli, is told in great detail, or the lost *Sihalaṭṭhakathāmahāvamsa*, the predecessor to Mahānāma's work, if Matsumura's very attractive assumption is correct¹⁰." 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-ṭ. 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-ṭ and the other in Ras, that it can be seen that the former is based upon the *Sihalaṭṭhakathāmahāvamsa*, the main source of Mhv-ṭ, while the latter is based upon the Sah-a¹¹.

5. The synoptic outline of the story in Mhv-ṭ is as follows:

(1) The previous existence of Prince Sāli and Asokamālādevī (Mhv-ṭ 605, 7-606, 20)

They were born as Tissa, a blacksmith, and his wife Nāgā (v.r. Sumanā) living in Muṇḍagaṅgā Village, near the Māliyaunna Vihāra on the Sihala 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-ṭ 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

¹⁰ Von Hinüber 1996, p.190.

¹¹ Geiger 1905, p.63: "Die Mṭ [=Mhv-ṭ] 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-ṭ, 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 mother¹².

(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 Dakkhiṇadesa 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.

¹² It is noteworthy that the author of Mhv-ṭ cites the following passage from an unknown source: “*Tena vuttaṃ: tassa bhariyā puñṇaparāyaṇā pi ekena nīcakulīnasamvattanikena pāpakena nihatauccākulīnā kālāṃ katvā Anurādhapurapacchimadvārasantike Sālināmake vaḍḍhakīgāme jeṭṭhavaḍḍhakissa dhūā hutvā nibbattī 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 Sdhk are given in []):

(1) The previous existence of Prince Sāli

The blacksmith, Tissa, lived in the village called Muṇḍavāka near Mahāvāḷuka-gaṅgā [Mahavāligam] 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 [Duṭṭagāmuṇu].

(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 [*dakuṇu dig galvala paṭan ē diṣā bhāgayehi siyalu danav vāsi manuṣyaya* (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 Helloliḡāma. Then 500 *arhats* from Mount Tulādhāra [Tulādhāra nam parvataya] in Rohaṇa [Ruhunu] 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 Tuṣṭita 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 Vedeḥa 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 Isurumuṇiya Temple, and actually in a west from the center of old Anurādhapura. And the northern end of the garden is very closely annexed 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 (Muṇḍagaṅgā in Mhv-ṭ and Muṇḍavāka in Ras). In

the account of the miracle at the Issarasamaṇa Temple, Mhv-ṭ calls the cave where Prince Sāli practiced meditation Mahindaguhā. However, Mahindaguhā is the cave which King Devānaṃpiyatissa prepared for the use of Mahinda Thera at Cetiyaḡiri (Mihintalē) (Mhv XX 16; Mhv-ṭ 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-ṭ passage. This also may be a mix-up with the temple of the same name built by King Mahallaka-Nāga in Nāgaḡḡpa (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, Assamaṇḡala, Sdhk gives the corresponding Sinhalese name, Asmaḡala; and as for the name of the temple which Prince Sāli ordered to be constructed, Ras's narration, "*attano nāmena mahantaṃ vihāraṃ kārapetvā tesam adāsi,*" 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 Sdhk reads: "*rājakumārayō ... "svāmīni, kōyi siṭa vāḡi sēk dā" yi vicārā, "Ruhūṇu Tulādhāra parvatayehi siṭa āmha" yi kī kalhi "svāmīni, ē vihāraya itā duraya, hāma denā vahansēṭa vihārayak karavami" yi taman vahansē namin raja maha vihārayak karavā piḡigānvūha* (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 Sdhk seems to make sense. As a whole, the editor of Mhv-ṭ (or the editor of its source text) did not have enough knowledge about the topography of ancient Sri Lanka.

¹³ Sdhk 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, Vedeḥa, 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 *Sīhaḷaṭṭhakathā-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 Vedeḥa, but has a text-traditional basis. The source material which Vedeḥa 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 *sīhaḷaṭṭhakathā*, and Vedeḥa wrote Ras using this old material. The word, *sīhaḷaṭṭhakathā*, 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 *Sīhaḷavattupparāṇa*¹⁴, but, this version is far different from the two versions discussed above, and so it is obvious that there were no reciprocal borrowings between them. It is, however, noteworthy that the Sīh version also narrates the contest between Prince Sāli and Asokamālinī (the Sīh 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: Isurumuṇiya (Issarasamaṇa) Temple at Anurādhapura.

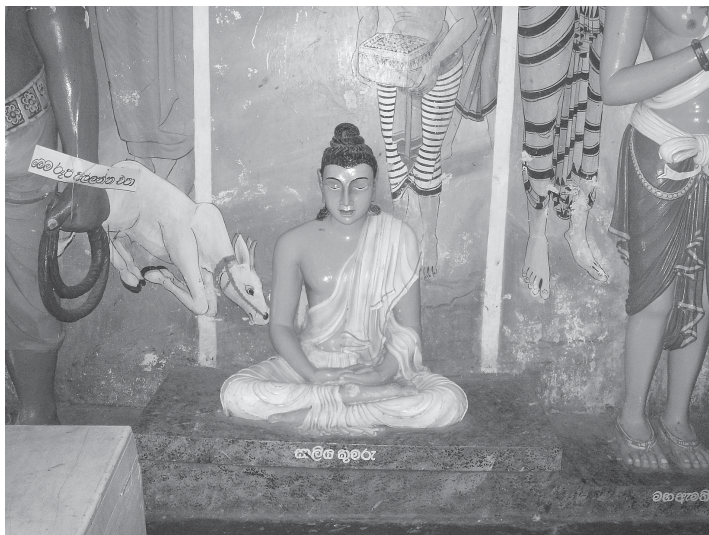


Fig. 2: Statue of Meditating Prince Sāli: On the rock wall behind is depicted people bringing tribute and a cow bowed on her knees.



Fig. 3: Stone Slab from the 4th-6th century called “Isurumuṇi lovers”. Local people believe that they are Prince Sāli and Asokamālādevī¹⁵.

¹⁵ For detailed discussion on the stone slabs in the Isurumuṇiya see Paranavitana 1956.



Fig. 4: Stone slab from the 6th-8th century. It is said to depict the King Duṭṭhagāmaṇi, his queen consort, Prince Sāli (left) and Asokamālā (most right).



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

Abbreviations

- Mhv *Mahāvamsa* of Mahānāma: Ed. W. Geiger, PTS 1908, 1958 .
- Mhv-ṭ *Vaṃsatthapakāsinī* or *Mahāvamsaṭṭikā*: Ed. G.P. Malalasekera, PTS 1935.
- Ras *Rasavāhinī*: Ed. Saraṇatissa, Colombo 1891-1893; 2nd impression, 1896.
- Sah *Sahassavattthupakaraṇaṃ* : Ed. A. Polvatte Buddhaddatta, Ambalaṃgoḍa : Ananda potthakasamiti, 1959. Cf. Romanized text collated with six MSS from in Sinhalese, Burmese, and Siamese scripts published by Sangha Assembly of Region III as a contribution to the royal cremation ceremonies of Phra Thammarajanuwat, Bangkok: Wat Thepsirin, 2003; The collation of text was made by Jacqueline Filliozat.
- Sah-a *Sahassavattthapṭṭhakathā* : The text mentioned four times in the Mhv-ṭ 451,9-19; 452,27-28; 453,31: 607,8-9.
- Sdhlk *Saddharmālaṅkāraya*: Ed. Kalutara Sārānanda, Colombo: J. D. Fernando, 1928.
- Sīh *Sīhaḷavattthupakaraṇaṃ*, Kaṇṭakasolapattane Paṭṭakottivihāravāsina Ācariya Dhammanandittherena viracitaṃ: Ed. A. P. Buddhaddatta, Colombo 1959.

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APPENDIX

**The transliteration of the Sāliṛājakumāravatthu (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 Sāliṛājakumāravatthu, 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.

Sāliṛājakumārassa vatthumhi ayam ānupubbikathā

Laṅkāyaṃ¹ kira Mahāvālukagaṅṣanne² Muṇḍavākaṃ nāma ekaṃ gāmaṃ ahoṣi. Tattha Tisso nām’ eko kammāro paṭivasati. Tassa bhariyā Sumanā nāma. Te ubho pi saddhāsampannā yaṃ kiñci madhuraṃ labhivā dānaṃ adatvā na khādanti.

Ath’ ekasmiṃ divase eko nesādo sūkaraṃ³ māretvā “ayaṃ⁴ me kammārassa bhatiyā⁵ atthāya bhavissati” ti āharitvā adāsi. Atha Tisso pi⁶ “idaṃ⁷ me sippamūlatthāya⁸ dhammena samena laddhaṃ, dānaṃ datvā bhuñjituṃ vaṭṭati⁹” ti cintetvā maṃsaṃ katvā¹⁰ telamaṃsa-madhumamaṃsa¹¹-pheṇamaṃsa¹²-aṅḡarapakka¹³-kaṭukasambhāra-pakkhittavaseṇā ti evaṃ pañcappakāreṇa¹⁴ maṃsaṃ sampādetvā navabhājene¹⁵ pakkhipitvā suddhasāṭakena mukhaṃ bandhitvā ṭhapetvā atha¹⁶ so attano saddhaṃ āvajjetvā “imaṃsiṃ Laṅkāḍīpe¹⁷ ye iddhimantā uttamakhīṇāsava¹⁸

¹ S₁S₂ Laṅkāyaṃ. ² S₂ °vāluka°. ³ S₂ °karam. ⁴ S₁S₂ ayam. ⁵ S₁ kammārabhatiyā.

⁶ S₁ om. ⁷ S₂ idam. ⁸ S₁ sippamūlaṃ. ⁹ S₁ vaddhati. ¹⁰ S₁ om. maṃsaṃ katvā;

S₂ maṃsaṃ pacanto. ¹¹ S₂ °maṃsaṃ°. ¹² S₁ °phena°. ¹³ S₁ °ārakapakka°. ¹⁴ S₂

°kāravaseṇa. ¹⁵ S₁ °bhājana. ¹⁶ S₁ om. ¹⁷ S₂ Laṅkā°. ¹⁸ S₁ °khīnā°.

santi¹⁹, tesu aṭṭha khīṇāsavā²⁰ mama gehaṃ āgacchantū²¹” ti ugghositvā sabhario aññāni²² pi dānopakaraṇāni²³ samvidhāya ṭhapesi.

Atha so rattiyaṃ²⁴ supinena aṭṭha aggikkhandhe²⁵ attano gehaṃ pavisante disvā pabuddho “ajj” esa²⁶ manoratho me matthakaṃ pāpunissati” ti somanasso gehaṃ²⁷ paribhaṇḍaṃ²⁸ katvā vitānaṃ bandhitvā dīpadhūpapuṇṇaghaṭakadalitorañhi²⁹ alaṅkaritvā³⁰ lājapañcamāni³¹ pupphāni vikiritvā aṭṭhāsanāni³² paññāpetvā³³ attano gehadvārato yāva gāmadvāraṃ ethantare maggaṃ samaṃ katvā vāluka³⁴ okiritvā nānavaṇṇāni pupphāni okiritvā³⁵ khīṇāsavānaṃ āgamanamaggaṃ olovento gāmadvāre aṭṭhāsi.

Atha Rohaṇajanapade³⁶ Talaṅgaravāsi³⁷ Mahādhammadinnatthero³⁸ tassa saddhāsampattiṃ disvā “tassa manorathaṃ³⁹ mayā pūreṭuṃ vaṭṭati” ti attano upajjhāyassa Godhattherassa⁴⁰ santikaṃ gantvā vanditvā “sve⁴¹ bhante dūrattthānaṃ bhikkhācāraṃ⁴² gamissāmā” ti vatvā tena⁴³ “kuhiṃ gamissathā⁴⁴” ti vutte “bhante, Mahāvālukaṅgāsanne⁴⁵ Muṇḍavākagāme kammāra-Tissassa⁴⁶ gehaṃ gamissāmā” ti āha. There⁴⁷ sampatṭicchite⁴⁸ punadivase pattacīvaram ādāya rājahaṃsā viya ākāsen’ ev’ āgantvā⁴⁹ Mahāsamuddavīhāravāsi⁵⁰ Mahāsaṅgharakkhitattheraṃ⁵¹ ca Kālaṇḍakavāsi⁵² Mahānāgatttheraṃ⁵³ ca Uparikhaṇḍavīhāravāsi⁵⁴ Mahāsaṅgharakkhitattheraṃ ca Velugāmaṇīhāravāsi⁵⁵ Paṭhavicāla-Dhammaguttattheraṃ⁵⁶ ca Bhāṭivaṅkavīhāravāsi⁵⁷ Mahānāgatttheraṃ⁵⁸ ca Kappalināgapabbatavīhāravāsi⁵⁹ Maliyamahādevattheraṃ⁶⁰ cā ti ime⁶¹ satta

¹⁹ S₂ vasanti. ²⁰ S₁ adds yeva. ²¹ S₂ gacchantū. ²² S₁ aññāni. ²³ S₁ dāno°. ²⁴ S₁ rattiya.

²⁵ S₁ °kkhandho. ²⁶ S₂ ajje. ²⁷ S₁ gehe. ²⁸ S₁ °bhaṇḍaṃ. ²⁹ S₁ °dhūpasampuṇṇa°.

³⁰ S₂ alaṅka°. ³¹ S₁ lājapamimāni. ³² S₁S₂ aṭṭha āsanāni. ³³ S₁S₂ paññā°. ³⁴ S₁ vālīka.

³⁵ S₁ okirāpetvā. ³⁶ S₁S₂ Rohana°. ³⁷ S₂ Talaṅgaravāsi. ³⁸ S₁ adds dibbena cakkhunā; S₂

Mahādhammatthero. ³⁹ S₁ manoratham assa for tassa manoratham; S₂ tassa mānoratham.

⁴⁰ S₁ Godhammattherassa. ⁴¹ S₂ om. ⁴² S₁ °bhikkhā. ⁴³ S₂ om. vatvā tena. ⁴⁴ S₁S₂

gamissāmā. ⁴⁵ S₁ om. Mahāvāluka. ⁴⁶ S₁ °Tissa. ⁴⁷ S₂ thero. ⁴⁸ S₁ °cchitvā te. ⁴⁹ S₁

ākāseṇa gantvā. ⁵⁰ S₁S₂ °vāsī. ⁵¹ S₁S₂ °tthero; S₂ tthañ ca therāñ. ⁵² S₁ Kālaṇḍakavāsi.

⁵³ S₂ Mahānāgatttheraṇ. ⁵⁴ S₁ °vāsī, S₂ Upakhaṇḍavīhāravāsi. ⁵⁵ S₁S₂ Velugāmaṇīhāravāsi.

⁵⁶ S₁ paṭhavicāraMahādhammagutta°. ⁵⁷ S₁ Bhāṭivaṅkavāsi. ⁵⁸ S₁ °rañ; S₂ °nāgatttheraṇ.

⁵⁹ S₁S₂ Kappaṭṭināgapabbatavīhāravāsi. ⁶⁰ S₁S₂ °rañ. ⁶¹ C p.108, fn. “ūnattaṃ dissate.”

there ādāya ākāsen' āgantvā tasmim̐ gāmadvāre otaritvā cīvaram⁶² pārupitvā bhamaravaṇṇe patte ādāya paṭipāṭiyā gāmaṃ pavisiṃsu.

Kammāra-Tisso te disvā pamuditahadayo pītiyā puṭṭasaṁro⁶³ pañcapaṭiṭṭhena vanditvā tesam̐ hatthato patte ādāya mahantena pūjāvidhānena gehaṃ⁶⁴ pavesetvā paññattāsane⁶⁵ nisīdāpetvā sakhaṃjakam̐ sopakaraṇam̐⁶⁶ yāgum̐ datvā antarābhatte⁶⁷ sampāditaṃ maṃsaṃ madhusakkarāya saddhim⁶⁸ bhojetvā upakaṭṭhāya⁶⁹ velāya samacchamaṃsaṃ sālīmaṃsodanaṃ bhojesi.⁷⁰ Tato therā⁷¹ katabhattakiccā tesam̐⁷² dhammaṃ desetvā attano attano vihāram eva agamaṃsu. Tato paṭṭhāya kammāra-Tisso dānādīni puññakammāni karonto āyupariyosāne⁷³ Anurādhapuranagare⁷⁴ Duṭṭhagāmaṇi-Abhayamahārāṇi⁷⁵ putto⁷⁶ hutvā nibbatti.

Tassa mātukucchito nikkhamaṇakāle⁷⁷ samanantaram eva sakala-Laṅkādiṭṭhe⁷⁸ sālīvassaṃ vassī. Antamaso uddhane ṭhapitakaṅguādīnaṃ bhattaṃ parivattetvā sālībhattam eva ahosi. Kaṅguvarakādīparipūritakotṭhāgārāni pi parivattetvā⁷⁹ sālīm eva ahesuṃ. Tucchakotṭhāgārāni pi tath' eva paripuṇṇāni ahesuṃ. Na kevalaṃ jātadivase yeva. Sa⁸⁰ temāsa-sattamāsa-navamāsa-maṅgalesu ca sitthappavesana⁸¹ -kaṇṇavedhana-uparājāṭṭhānādīmaṅgaladivase ca tath' eva Sīhaladīpe sālīvassaṃ vassī⁸². Kaṅguvarakagodhūmādisassāni parivattetvā sālīm eva ahesuṃ. Evaṃ⁸³ so imehi acchariyehi samannāgato ahosi. Tasm' āssa nāmaṃ karontā⁸⁴ sālībhandhuko eso ti Sālīkumāro ti nāmaṃ akāṃsu.

So pan' āyaṃ kumāro kamen' ābhivaḍḍhento⁸⁵ ⁸⁶aparimitasirisampattiya samannāgato ahosi.

⁶² S₁ °raṇ. ⁶³ S₁ puṭṭasaṁro. ⁶⁴ S₁ Illegible: [haṃ pavesetvā]; S₂ geham pavesetvā.

⁶⁵ S₁ Illegible: [āsane]. ⁶⁶ S₁ bahūpa°. ⁶⁷ S₂ antarabhatte. ⁶⁸ S₁ saddhim̐ yojetvā; S₂ saddhim̐.

⁶⁹ S₁ upaṭṭhāya. ⁷⁰ S₁S₂ bhojesuṃ ⁷¹ S₁ thero. ⁷² S₁ Illegible: [tesam̐ ... attano vi].

⁷³ S₁S₂ add tato cuto. ⁷⁴ S₁S₂ °naṅgare. ⁷⁵ S₁ °raṇṇo.

⁷⁶ S₁ Illegible: [hutvā nibbatti. Tassa mātukucchito nikkhamaṇa]. ⁷⁷ S₂ nikkhamaṇa°.

⁷⁸ S₂ Laṅkā°. ⁷⁹ S₁ Illegible: [sālīm eva ... °gārāni pi ta]. ⁸⁰ S₁S₂ Tassa. ⁸¹ S₁ sattha°.

⁸² S₁ Illegible: [rakādīpari° ... sālīm e]. ⁸³ S₁S₂ Icevaṃ. ⁸⁴ S₁ karonto. ⁸⁵ S₂ °vaḍḍhanto.

⁸⁶ S₁ Illegible: [yā samannāgato a].

⁸⁷Bhabant' ettha:

Duṭṭhagāmaṇibhūpassa putto Sālikumārako,
dhaññalakkhaṇasampanno āsi tejiddhivikkamo. (1)

Bhūrimedho ca so āsi rūpena sakaraddhajo⁸⁸,
mañjuvāni⁸⁹ ca so āsi saccasandho⁹⁰ visārado. (2)

Cāgī bhogī balī c' āsi hitesī sabbapāṇinaṃ,
atitto⁹¹ āsi dānena vatthuttayaparāyano. (3)

Sahassamūlakaṃ bhaṇḍaṃ pubbaṇhe devamānusa,
dine dine āharanti so taṃ dāne pavecchati. (4)

Tato so pañcasatikaṃ labhanto aparāṇhake,
alaggo yācake⁹² deti sabbakālaṃ mahāyaso ti. (5)

Aparabhāge rājakumārassa yuvarājatṭhānaṃ⁹³ datvā dakkhiṇavīthiyaṃ mahantaṃ pāsādaṃ karāpetvā⁹⁴ taṃ tattha vasāpesi⁹⁵. Tato paṭṭhāya Dakkhiṇamalayaṃ upādāya sabbesu janapadesu manussā sabbam ayamukhaṃ tass' eva upanāmesuṃ⁹⁶.

Ath' eko divasaṃ kumāro uposathaṅgaṃ adhiṭṭhāya Issarasamaṇavihāraṃ gantvā sīlam āvajjento⁹⁷ nisinno hoti. Tadā Dhakkhiṇamalaye manussā sakaṭasatena bahuṃ paṇṇākāraṃ ādāya Anurādhapuraṃ āgacchantā⁹⁸ Issarasamaṇavihārasannaṃ pāpuṇṇimsu. Atha sakaṭe niyuttagonā yugaṃ parivattetvā anākaḍḍhantā⁹⁹ atṭhaṃsu. Atha te manussā vāyamantā pi sakaṭe

⁸⁷ S₁ Illeble: [vant' ettha]. ⁸⁸ S₁S₂ makara°. ⁸⁹ S₂ mañjubhāṇi. ⁹⁰ S₁S₂ sabbagandho.

⁹¹ S₁ attho. ⁹² S₁ aggo yācakena for alaggo yācake; S₂ yācako. ⁹³ S₁ uparāja°. ⁹⁴ S₂ karāpetvā. ⁹⁵ S₁ vāsesi. ⁹⁶ S₁ °menti. ⁹⁷ S₁ om. sīlam āvajjento. ⁹⁸ S₂ °nto.

⁹⁹ S₁ akatākavaḍḍhantā; S₂ ānākaḍḍhantā.

pājetuṃ n' āsakkhiṃsu. Ath' eko gono¹⁰⁰ rajjuṃ bhinditvā¹⁰¹ palāyanto¹⁰² Sāliṛājakumārassa nisinnokāsaṃ pāvisi. Manussā gonassa¹⁰³ padānusaṛena¹⁰⁴ gantvā¹⁰⁵ kumāraṃ disvā vanditvā aṭṭhaṃsu. Kumāro “kimatthāy' āgat' atthā¹⁰⁶” ti pucchi. Manussā “paṇṇākāraṃ sāmī¹⁰⁷ gahetvā āgat' amhā” ti āhaṃsu. Kumāro “tena hi āharathā” ti āharāpetvā kālaṃ ghosāpesi. Vīsati bhikkhusahassāni sannipatiṃsu. So tesam mahādānaṃ datvā pacchābhatte telamadhuphāṇitāni¹⁰⁸ ca aṭṭhavidhapāṇiye¹⁰⁹ ca adāsi. Puna pi so¹¹⁰ vihārassa bhūmidānaṃ¹¹¹ ca datvā mahantaṃ pūjaṃ katvā nagaram¹¹² eva agamāsi.

Tasmiṃ divase rañño āyuttakapurisā¹¹³ rañño¹¹⁴ santikaṃ gantvā “deva, Dhakkhiṇapasse¹¹⁵ sabbam āyamukhaṃ¹¹⁶ kumāro yeva gaṇhātī” ti kathesuṃ. Taṃ sutvā rājakumārassa¹¹⁷ pacchimavithiyā mahantaṃ pāsādaṃ kāretvā tattha¹¹⁸ taṃ vāsāpesi. Tasmim¹¹⁹ pi¹²⁰ vasantassa¹²¹ tasmiṃ disābhāge devamanussā pubbe viya mahantaṃ paṇṇākāraṃ divase divase¹²² āharanti. Kumāro āhaṭṭhaṭṭhe dānaṃ eva deti.

Evaṃ kāle¹²³ gacchante¹²⁴ ekadivasaṃ¹²⁵ “uyyānakīlaṃ kīlissamā” ti pacchimadvārena¹²⁶ nikkhamma¹²⁷ gantvā uyyānakīlaṃ kīlamāno tattha tattha ramaṇīyesu¹²⁸ silātalapokkharāṇīlatāmaṇḍaparukkhamulādisu¹²⁹ vicaranto ekaṃ supupphitaasokarukkhaṃ¹³⁰ disvā rukkhamaṇḍalaṃ upasaṅkamitvā¹³¹ uddhaṃ olokesi. Tadā Hellolagāmissarassa¹³² caṇḍālassa dhītā Devī nāma¹³³ sā tasmiṃ rukke meghamukhe vijju viya virocamaṇā rūpaggaṇḍattā asokamālaṃ¹³⁴ ca pallavaṃ¹³⁵ ca oṇanti palandhanti aṭṭhāsi. Kumāro taṃ disvā uppannabalavasineho¹³⁶

¹⁰⁰ S₁S₂ goṇo. ¹⁰¹ S₁ chinditvā. ¹⁰² S₂ parāyantvānto. ¹⁰³ S₁S₂ gonassa. ¹⁰⁴ S₂ °reṇa.
¹⁰⁵ S₁ āgantvā. ¹⁰⁶ S₁ kimatthāya bho āgatattā; S₂ kimatthāyāgatattāthā for kimatthāy' āgat' atthā. ¹⁰⁷ S₁ sāmīno. ¹⁰⁸ S₁ °pphāṇi°. ¹⁰⁹ S₁ °pāṇīyaṇi; S₂ °pāṇīye. ¹¹⁰ S₁ om.
¹¹¹ S₁ bhomidānaṇi; S₂ bhūmidānaṇa. ¹¹² S₂ naṅgara°. ¹¹³ S₁ ayuttapurasā. ¹¹⁴ S₁ raṇṇo.
¹¹⁵ S₂ Dhakkhina°. ¹¹⁶ S₁ aya°. ¹¹⁷ S₁ rājā kumārassa. ¹¹⁸ S₁ tathā; S₂ tattheva. ¹¹⁹ S₁ °mim; S₂ °mīn ca. ¹²⁰ S₁ om. ¹²¹ S₁ vasantasā pi. ¹²² S₁ adds yeva. ¹²³ S₁ kālo.
¹²⁴ S₁ gacchanto. ¹²⁵ S₂ adds kumāro. ¹²⁶ S₁ adds eva; S₂ °reṇa. ¹²⁷ S₁ nikkhamitvā.
¹²⁸ S₂ °ye. ¹²⁹ S₁ °dini; S₂ silātale pokkhara°. ¹³⁰ S₁S₂ supupphitaṃ asokarukkhaṃ. ¹³¹ S₂ upasaṅka°. ¹³² S₁ Sallolagāmassa issarassa. ¹³³ S₁S₂ add ahoṣi. ¹³⁴ S₁S₂ °laṇ.
¹³⁵ S₁S₂ °vaṇi. ¹³⁶ S₁ °seneho.

acchariyabbhutaajāto pemaṃ sandhāretuṃ n' āsakkhi.

Tathā hi:

Pubbe va sannivāseṇa paccuppannahitena vā,
evaṃ¹³⁷ taṃ jāyate pemaṃ uppallaṃ va¹³⁸ yath' oḍake ti. (6)

Tasmā so taṃ disvā tāya saddhiṃ sallapanto evaṃ āha:

Kuto tvaṃ āgatā kā tvaṃ devatā nu 'si mānusi,
na te samasamaṃ passe asmiṃ puthuvimaṇḍale¹³⁹. (7)

Pādā te padumākārā surattā mudukomalā,
hemamorassa gīvā va jaṅghā¹⁴⁰ nettarasāyanā. (8)

Bhadde te pīvarā¹⁴¹ ūru hemarambhopamā subhā,
hatthena pamitabbaṃ¹⁴² te majjhimaṅgaṃ¹⁴³ virājati. (9)

Taraṅgabhaṅgiṃ¹⁴⁴ sādheti bhadde te rūpasāgare,
valittayam avicchinnam¹⁴⁵ romarājivirājitaṃ¹⁴⁶. (10)

Uroruhāni sobhanti bhadde te rūpasāgare,
soṇṇabubbulakañcandasamā¹⁴⁷ uttarasāgare. (11)

Bāhu sobhanti te bhadde pāṇipallavalaṅkatā¹⁴⁸,
kappalatāya sañjātā pāroḥā va mahabbhutā. (12)

¹³⁷ S₁ evan. ¹³⁸ S₁ vā. ¹³⁹ S₂ puthavi°. ¹⁴⁰ S₂ jaṅghā. ¹⁴¹ S₁ pi varā. ¹⁴² S₁S₂
°bbaṇ. ¹⁴³ S₂ °maṅgaṃ. ¹⁴⁴ S₂ Taraṅga°. ¹⁴⁵ S₁ avavi°. ¹⁴⁶ S₁S₂ romarājavi°. ¹⁴⁷ S₁ °bubbulakaṃ manā yathā; S₂ °bubbulā°. ¹⁴⁸ S₁S₂ °laṃkatā.

Vattasārādacando¹⁴⁹ te bhāsaraṃsivimissito¹⁵⁰,
vikāsayati¹⁵¹ me bhadde manokeravakānaṃ. (13)

Pakkakarakabījānaṃ¹⁵² pantī va dantapantiyo,
bhāsamānāya¹⁵³ te bhadde¹⁵⁴ rattotṭhaṃsuvimissitā¹⁵⁵. (14)

Siṅgāramandire baddhaketū¹⁵⁶ va hemayaṭṭhiyaṃ,
cillivallī¹⁵⁷ virājanti avhento¹⁵⁸ viya kāmuke. (15)

Nīlavellitadhammillaṃ tāpiṇjagumbakopamaṃ,
seviṭaṃ mālatīmālādāmen'¹⁵⁹ ātīmanoramaṃ. (16)

Nāmaṃ¹⁶⁰ te vada¹⁶¹ me bhadde ko te¹⁶² mātā pitā subhe¹⁶³,
mayā puṭṭho¹⁶⁴ viyācikkha sabhatt' āsi abhattukā¹⁶⁵, ti. (17)

Ath' ass' ācikkhanti¹⁶⁶ sā evam āha:

Sāmi Hellolagāmasmiṃ¹⁶⁷ issarassa sutā ahaṃ,
kammāradhītā caṇḍālī iti maññanti maṃ¹⁶⁸ janā ti. (18)

Taṃ sutvā kumāro:

Na pariccajati¹⁶⁹ loko 'yaṃ amejjhe¹⁷⁰ maṇimuttamaṃ¹⁷¹,
thīratanaṃ¹⁷² suvānī¹⁷³ ca dukkulā api gāhiyā, ti. (19)

¹⁴⁹ S₁ °sāradican; S₂ Vattaṃsāradacanante for Vattasārādacando te. ¹⁵⁰ S₁ °taṃ. ¹⁵¹ S₁ °yate.
¹⁵² S₂ Pakkakarakam bijānaṃ. ¹⁵³ S₁ bhasa°. ¹⁵⁴ S₁ sobanti for te bhadde. ¹⁵⁵ S₁ °taṃ; S₂
rattoṭṭhasuvimissitaṃ. ¹⁵⁶ S₂ bhaddha°. ¹⁵⁷ S₁ °valli; S₂ cillivalli. ¹⁵⁸ S₁ abbhento; S₂
avhentā. ¹⁵⁹ S₁ mālatimā°. ¹⁶⁰ S₁S₂ °man. ¹⁶¹ S₁ Illegible: [me bhadde]. ¹⁶² S₁
Illegible: [tā pitā]. ¹⁶³ S₂ subho. ¹⁶⁴ S₁S₂ puṭṭhā. ¹⁶⁵ S₁ °ttūka. ¹⁶⁶ S₁S₂ Ath'
assa āci°. ¹⁶⁷ S₁ Hallola°. ¹⁶⁸ S₁ mañ. ¹⁶⁹ S₁ Illegible: [ko yaṃ amejjhe ... suvā].
¹⁷⁰ S₂ amejjhā. ¹⁷¹ S₂ °ttamā. ¹⁷² S₂ adds va. ¹⁷³ S₁S₂ °ñi.

Vatvā tassā¹⁷⁴ paṭibadhacittatāyā¹⁷⁵ taṃ rukkhatō¹⁷⁶ otāretvā paricchanne¹⁷⁷ yānake nisīdāpetvā tāya saddhim nagaram¹⁷⁸ eva agamāsi. Taṃ asokarukkhe diṭṭhattā Asokamālādevī ti tassā¹⁷⁹ nāmaṃ¹⁸⁰ ahosi.

Evam sā dhaññapuññalakkhaṇasampannā kasmā caṇḍalakule jātā ti:

Sā kira pubbe imasmim Laṅkāḍḍi¹⁸¹ ekasmim kulagehe nibbatti. Tassā Sumanā ti nāmaṃ¹⁸² akaṃsu. Sā ekadivasam mātuyā saddhim¹⁸³ mālācaṅgotakaṃ.gahetvā bodhiaṅgaṇaṃ¹⁸⁴ gantvā sādhuṇaṃ sammajjitvā kacavaraṃ chaḍḍetvā bodhisinānatthaṃ mātu¹⁸⁵ pāṇiyatthāyā¹⁸⁶ gatakāle attanā¹⁸⁷ taruṇatāyā¹⁸⁸ chātājḥattā dhāvanī¹⁸⁹ geham āgantvā yāguṃ¹⁹⁰ pivamānā nisīdi. Tato mātā pi bodhisinānaṃ¹⁹¹ katvā pupphaṃ pūjetvā vanditvā geham āgatā yāguṃ¹⁹² pivantiṃ disvā tattha tattha¹⁹³ vikiṇṇasitthādikaṃ¹⁹⁴ ca kacavaraṃ¹⁹⁵ ca disvā “kasmā tvam caṇḍālī¹⁹⁶ geham dūsesī¹⁹⁷” ti āha. Itarā taṃ sutvā kuddhā “tvam eva je¹⁹⁸ caṇḍālī¹⁹⁹” ti evaṃ²⁰⁰ mātu²⁰¹ caṇḍalavādena abhisapi. Evam sā mātaraṃ abhisapitvā²⁰² tena pāpabalena tato cutā dutiyatthabhāve Gaṅgāsanne Muṇḍavākagāme kammāradhītā hutvā kammāra-Tissena saddhim²⁰³ puññakammaṃ katvā tato cutā²⁰⁴ Anurādhapurāsanne Hellolagāme jeṭṭhacaṇḍalassa dhītā hutvā nibbatti.

Imasmim sakala-Laṅkāḍḍi²⁰⁵ rūpena etissā sadisā aññā natthi. Sarīrappabhā samantā caturatanappadesa pharitvā tiṭṭhati. Mukhato upparagandho²⁰⁶ vāyati, ²⁰⁷sarīrato candanagandho vāyati. ²⁰⁸Etissā hatthena gahitaṃ odanādi yaṃ kiñci catumāsam pūtibhāvaṃ na gacchati. Sā pan’ esā pubbasannivāsena Sālirājakumārassa bhariyā ahosi.

¹⁷⁴ S₂ tassā. ¹⁷⁵ S₁ °cittātāyā. ¹⁷⁶ S₁ °te. ¹⁷⁷ S₁S₂ paṭi°. ¹⁷⁸ S₂ naṅgaram. ¹⁷⁹ S₁ om; S₂ ssā.
¹⁸⁰ S₁ Illegible: [ahosi. evaṃ ... lakkhaṇa]. ¹⁸¹ S₂ Laṅkā°. ¹⁸² S₁ °maṃ. ¹⁸³ S₁ adds naram
eva agamāsi. ¹⁸⁴ S₁ Illegible: [gantvā ... bodhisinānatthaṃ] ¹⁸⁵ S₁ mā. ¹⁸⁶ S₂ pāṇiya°.
¹⁸⁷ S₂ attanā. ¹⁸⁸ S₁ taruṇatāyā. ¹⁸⁹ S₁ chātājḥattāyā yāva for chātājḥattā dhāvanī. ¹⁹⁰ S₁
°gum. ¹⁹¹ S₁ snānaṃ or sanānaṃ. ¹⁹² S₁ °gum. ¹⁹³ S₁ Illegible: [ṇasitthādikaṃ ... caṇḍālī
gehaṃ]. ¹⁹⁴ S₂ °sattḥādikaṇ. ¹⁹⁵ S₂ °tañ. ¹⁹⁶ S₂ °li. ¹⁹⁷ S₂ dūsetī. ¹⁹⁸ S₁ om.
¹⁹⁹ S₂ casālī. ²⁰⁰ S₁S₂ evaṃ. ²⁰¹ S₂ mātuyā. ²⁰² S₁ °sapatvā; S₂ abhisapitena for
abhisapitvā tena. ²⁰³ S₁ Illegible: [ññakammaṃ ... °sanne He]. ²⁰⁴ S₂ cuto. ²⁰⁵ S₂
°Laṅkā°. ²⁰⁶ S₁ °gandhā. ²⁰⁷ S₁ Illegible: [rīrato candanaga]. ²⁰⁸ S₁ Illegible: [Etissā].

Tathā hi:

Idham²⁰⁹ appataram pāpaṃ na mayham²¹⁰ āgamissati,
icc’ evaṃ n’ āvamantabbam vipāko kaṭukā²¹¹ hi tam²¹². (20)

Idham²¹³ appataram puññaṃ na mayham²¹⁴ āgamissati,
icc’ evaṃ n’ āvamantabbam vipāko²¹⁵ madhuraṃ hi tam. (21)

Mātu²¹⁶ caṇḍalavādena caṇḍālī āsi sā idha,
sammajjanādipuññaena dhaññā²¹⁷ āsi surūpavā ti. (22)

Tato kumārena²¹⁸ tam²¹⁹ gahetvā gatakāle sakalanagaraṃ²²⁰ saṅkhubhi²²¹.
Sālirājakumārena²²² ekaṃ caṇḍaladhītaram pādaparcārikaṃ akāsī²²³ ti. Rājā pi
tam sutvā anattamano ekaṃ vallabhitthiṃ²²⁴ pakkosivā “gaccha je²²⁵ kumāraṃ
upasaṃkamitvā evaṃ vadeyyāsi, pitā kira te sāmi tava cittānukūlaṃ
rājakaññaṃ²²⁶ vā brāhmaṇakaññaṃ²²⁷ vā ānetvā pādaparcārikaṃ katvā
abhisekaṃ pāpeti, pajah’ eva²²⁸ tam caṇḍaliṃ²²⁹, mā rājakulaṃ dūsehī ti vatvā
tass’ ābhippāyaṃ²³⁰ nātva²³¹ mayham vadehī” ti pesesi. Sā pi gantvā tam attham
tassa²³² arocesi.

Tato kumāro evam āha:

Bhottukāmā dohalinī²³³ supakkaṃ dāḍimaṃ phalaṃ,
kinnu sā piṇitā hoti laddhā²³⁴ sahakārajaṃ²³⁵ phalaṃ. (23)

²⁰⁹ S₂ Idam. ²¹⁰ S₂ mantam. ²¹¹ S₁ kam. ²¹² S₂ phalam for hi tam. ²¹³ S₁S₂ Idam.
²¹⁴ S₂ mantam. ²¹⁵ S₁ ke. ²¹⁶ S₁ Mā. ²¹⁷ S₁ dhamñā. ²¹⁸ S₂ reṇa. ²¹⁹ S₁S₂
add geham. ²²⁰ S₂ naṅgaram. ²²¹ S₁ saṅkhubhi. ²²² S₁ kumāro; S₂ kumāreṇa.
²²³ C p.111, fn. “vicāraṇiyaṃ”. ²²⁴ S₁ vallibhattiṃ; S₂ vallabhitthiṃ. ²²⁵ S₂ om. ²²⁶ S₂
kaññā. ²²⁷ S₂ kaññā. ²²⁸ S₁ pajahe. ²²⁹ S₁ li. ²³⁰ S₁ bhisamjñāpetvā. ²³¹ S₁ om.
²³² S₁ om. ²³³ S₁ dohaliniṃ; S₂ dohalinī. ²³⁴ S₂ laddham. ²³⁵ S₂ jam.

Evam²³⁶ me n' eva pūreti aññam²³⁷ laddhāna mānasam,
kadā bujjhati disvāna candaṃ paṅkajakānanan²³⁸ ti. (24)

Evam²³⁹ ca pana vatvā tassā yeva surattabhāvaṃ²⁴⁰ paññāpesi.²⁴¹ Sā gantvā
tam atthaṃ rañño kathesi. Pun' ekadivasam rājā brāhmaṇe pakkosāpetvā²⁴², “bho
tumhe Asokamālaṃ Devīṃ²⁴³ oloketvā lakkhaṇaṃ upaparikkhitvā etha, sace sā
lakkhaṇahīnā²⁴⁴ mayam assā²⁴⁵ kattabbaṃ jānissāmā²⁴⁶”ti pesesi. Te gantvā tassā
lakkhaṇaṃ²⁴⁷ attabhāvaṃ oloketvā atīva vimhitamānasā²⁴⁸ rañño santikaṃ
gantvā evam āhaṃsu:

Suddhā sāmā suppasannāyatakkhī
pīṇassoṇi²⁴⁹ dakkhiṇāvattanābhī,
saṃkhittaṃ sā n' ātilomā vitaṅgi²⁵⁰
dhaññā kaññā sālinī bandhavānaṃ. (25)

Yassā pādā komalā²⁵¹ paṅkajābhā²⁵²
macchambhojākārarekhā gabhīrā,
vaṭṭaṅgulyo²⁵³ tambatuṅgā nakhā ca²⁵⁴
dhaññā²⁵⁵ kaññā²⁵⁶ sālinī bandhavānaṃ. (26)

Setā dantā hāsayantā²⁵⁷ suvāni²⁵⁸
pīṇā²⁵⁹ bāhū tuṅganāsā subhoru,

²³⁶ S₁ Evam. ²³⁷ S₁ aññam. ²³⁸ S₂ paṅka°. ²³⁹ S₂ Evañ. ²⁴⁰ S₂ sāratta°. ²⁴¹ S₁
ñāpesi. ²⁴² S₁ pakkositvā. ²⁴³ S₁S₂ Asokamālādevīṃ for Asokamālaṃ devīṃ. ²⁴⁴ S₁
lakkhaṇe hīnā. ²⁴⁵ S₁ māyamaṣsa for mayam assā. ²⁴⁶ S₁ °mī. ²⁴⁷ S₁ lakkhaṇaṃ tassā for
tassā lakkhaṇaṃ. ²⁴⁸ S₂ vimhitvā. ²⁴⁹ S₁ pīna°. ²⁵⁰ S₁ virāgi. ²⁵¹ S₂ komalā.
²⁵² S₁ paṅka°. ²⁵³ S₁ vaṭṭaṅgulo: S₂ vaṭṭaṅgullo. ²⁵⁴ S₂ ca nāsā for nakhā ca.
²⁵⁵ S₁ dhamñā. ²⁵⁶ S₁ kaññā. ²⁵⁷ S₁ haṃsaya°. ²⁵⁸ S₁S₂ suvāni. ²⁵⁹ S₁ pīnu.

bhūnaṃ²⁶⁰ majjhe sādhu jātaṃ²⁶¹ tisūlaṃ
dhaññā kaññā sālinī bandhavānaṃ. (27)

Chattākāraṃ yadi tu caraṅgaṃ²⁶²
nettā sālā kamaladalābhā²⁶³,
vattaṃ²⁶⁴ pīnaṃ karacaraṇā vā²⁶⁵
mattā lakkhī vilasati tasmin²⁶⁶ ti²⁶⁷. (28)

Evam ādīni vatvā, “deva, dhaññapuññalakkaṇasampannā²⁶⁸ esā cakkavattirañño²⁶⁹ anucchavikā” ti āhaṃsu. Rājā taṃ sutvā sayam ev’ assa gehaṃ gantukāmo kumārassa sāsaṇaṃ²⁷⁰ pesesi: “Ahaṃ tava gehaṃ gamissāmi²⁷¹” ti. Kumāro, “sādhū” ti vatvā devīṃ pakkosāpetvā, “bhadde, rājā kira idh’ āgamissati²⁷² tava dassanāy’ āgamissati²⁷³ ti maññe²⁷⁴, tasmā tvaṃ tassa kattaḃbesu appamattā hohi²⁷⁵” ti anusāsi. Sā pi²⁷⁶ rājānaṃ ādiṃ katvā sabbesaṃ amaccānaṃ khajjabhojjayāgusūpabyañjanādayo²⁷⁷ sampādetvā ṭhapesi. Tato rājā balakāyaparivuto mahantena rājānubhāvena uparājassa gehaṃ agamāsi. Atha uparājā ca devī ca rañño²⁷⁸ paccuggamaṇaṃ²⁷⁹ katvā vanditvā ekamante²⁸⁰ aṭṭhaṃsu. Rājā devīṃ disvā tassā²⁸¹ rūpasampadāya tuṭṭho, “tvaṃ nanu²⁸² bhoti²⁸³ Asokamālādevī” ti pucchi. Tāya “evaṃ sāmī” ti vadantiyā mukhato uppalaḡandho nikkhamitvā sakalabhavanaṃ pattharitvā aṭṭhāsi. Rājā taṃ pi acchariyaṃ disvā pasanno gantvā²⁸⁴ paññattavarapallaṅke²⁸⁵ nisīdi. Tato devī attanā paṭiyattaṃ anekarasasampannaṃ²⁸⁶ sālīmaṃsodanaṃ vaḍḍhetvā sayam eva parivisaṃmānā rājānaṃ²⁸⁷ bhojesi. Rājā bhattādīsu²⁸⁸ aññātaraso “evarūpā

²⁶⁰ S₁ °nam. ²⁶¹ S₁ °tan. ²⁶² S₁ caraṃgaṃ; S₂ caraṃgaṃ. ²⁶³ S₁ °dalābhā. ²⁶⁴ S₁S₂ °tam. ²⁶⁵ S₁ va; S₂ bhā. ²⁶⁶ S₂ tasmīṃ. ²⁶⁷ S₁ om. ²⁶⁸ S₁ dhaṃṇapumñā. ²⁶⁹ S₁ rañña. ²⁷⁰ S₁ °nam. ²⁷¹ S₁S₂ āgami°. ²⁷² S₂ āgamissamī ti. ²⁷³ S₁ dassanāya gamissati for dassanāy’ āgamissati. ²⁷⁴ S₁ maññe. ²⁷⁵ S₁ hoti. ²⁷⁶ S₂ om. Sā pi. ²⁷⁷ S₂ °sūpavyañja°. ²⁷⁸ S₁ raṃño. ²⁷⁹ S₁ °gganaṃ. ²⁸⁰ S₁ °mantam. ²⁸¹ S₁ tassa. ²⁸² S₁ tvaṃ for tvaṃ nanu. ²⁸³ S₂ bho. ²⁸⁴ S₁ om. pasanno gantvā. ²⁸⁵ S₁S₂ °llaṃke. ²⁸⁶ S₁ anekaparisasampannaṃ. ²⁸⁷ S₁ °nam. ²⁸⁸ S₁S₂ °disu.

kumārikā mama puttassa²⁸⁹ manāpā²⁹⁰ manam hi²⁹¹ mayā apanītā abhaviṣṣā²⁹²”
ti cintetvā, “acchariyarūpā esā” ti jayampatikānaṃ ovaḍitvā kahāpaṇam²⁹³
maṇarāsimaṭṭhake²⁹⁴ ṭhapetvā abhisekaṃ katvā²⁹⁵ agamāsi. Tato sā rājāmacca²⁹⁶
pi rañño²⁹⁷ bhuttaniyāmen’ eva bhojesi. Te pi taṃ thomentā vaṇṇentā
“gokūṇapato gorocanam eva²⁹⁸ gaṇhanti, na kuṇapaṃ jātī²⁹⁹ nām’ esā kiṃ³⁰⁰
karissati, guṇam ev’ assā varataran” ti vaṇṇentā rañño santikaṃ gantvā³⁰¹
rañño³⁰² saddhiṃ³⁰³ agamaṃsu. Tato paṭṭhāya sā lokaṃ saṅgaṇhanti³⁰⁴ tena
saddhiṃ paṭivasati³⁰⁵.

Ath’ āparabhāge rājā pure viya kumārassa uttaradisābhāge pāsādaṃ kārāpesi.
Kumāre³⁰⁶ tasmim vasante pure³⁰⁷ viya devamanussā kumārassa paṇṇākāraṃ³⁰⁸
upanāmenti. Kumāro pi bhikkhusaṅghassa³⁰⁹ mahādānaṃ pavattesi.

Ath’ āparabhāge so Helloliḡamass’ āvidūre³¹⁰ Assamaṇḍalaṃ nāma atthi,
tatha gantvā laddhapaṇṇākāro³¹¹ kālaṃ ghosāpesi. Tato Rohaṇe
Tulādhārapabbatavāsino³¹² pañcasatamattā khīṇāsava³¹³ sannipatiṃsu. Kumāro
tesaṃ sacivaraṃ mahādānaṃ datvā, “bhante, kuto āgat’ atthā³¹⁴” ti pucchi. Tehi
āgataṭṭhāne kathite “bhante, atidūren’ āgat’ atthā³¹⁵, tumahākaṃ imasmiṃ³¹⁶
ṭhāne vihāraṃ kāressāmi” ti vatvā attano nāmena mahantaṃ vihāraṃ kārāpetvā
tesaṃ adāsi.

Evaṃ tena³¹⁷ bahudevarattiṃ tattha vutthe rājā amaccānaṃ vacanena purato
puratthimavīthiyā mahantaṃ pāsādaṃ kāretvā adāsi. Kumāro tattha vasanto pure

²⁸⁹ S₁ puttato. ²⁹⁰ S₁ om. ²⁹¹ S₂ om. manam hi. ²⁹² S₁ abhaviṣṣaṭi. ²⁹³ S₁ °panam.
²⁹⁴ S₁ vanarāsimaṭṭhake taṃ. ²⁹⁵ S₁ dāpetvā. ²⁹⁶ S₂ °macce. ²⁹⁷ S₁ raṃṇo. ²⁹⁸ S₁ adds
mahalatthāya. ²⁹⁹ S₁ kuṇapajāti for kuṇapaṃ jātī. ³⁰⁰ S₂ om. ³⁰¹ S₁ om. rañño
santikaṃ gantvā. ³⁰² S₁ raṃṇo; S₂ rājāññā. ³⁰³ S₁ Illegible: [mamsu]. ³⁰⁴ S₁S₂ samga°. ³⁰⁵
S₁ paṭisati. ³⁰⁶ S₁ Kumārena; S₂ kumāro. ³⁰⁷ S₁ pubbe. ³⁰⁸ S₁ Illegible:
[upanāmenti ... mahā]. ³⁰⁹ S₂ samgha°. ³¹⁰ S₁ Halloli°; S₂ Helloliyagāmassa avidūre.
³¹¹ S₁ °pannā°. ³¹² S₁ °vāsino. ³¹³ S₁ Illegible: [patiṃsu ... datvā bhante]. ³¹⁴ S₁
āgathā. ³¹⁵ S₂ dūre°. ³¹⁶ S₁ imasmiṃ. ³¹⁷ S₁ Illegible: [tiṃ tattha ... puratthima];
devarattiṃ seems to be equivalent to divārattiṃ: Cf. *Sdhk* 575,33-35 “mesē ē rājakumārāyan
uturu diḡa māḡigāvehi bohō davasak vāsaya kaḡa kalhi pera paridden rajjuruvō ...”.

viya mahābhikkhusaṅghassa³¹⁸ mahādānaṃ pavattesi.

Ath' ekasmiṃ divase tesam jayampatikānaṃ evaṃ vivādo udapādi³¹⁹:
 “Ayaṃ sampatti mama puññānubhāvena nibbattissati” ti³²⁰.³²¹ Atha rājakumāro
 attano puññaṃ vīmaṃsanto³²² ekako va nisinno hoti. Tasmīṃ khaṇe³²³ tassa
 puññānubhāvena devamanussā sakataṣatena sakataṣahassena anekavidhapaṇṇākārāni³²⁴
 ānetvā rājaṅgaṇe³²⁵ rāsim³²⁶ akāsum³²⁷. Rājakumāro taṃ disvā³²⁸ somanasso
 vīgatakaṅkho³²⁹ deviyā saddhiṃ keḷiṃ kurumāno nisīditvā, “devī, tayā mama
 puññaṃ diṭṭhaṃ, kinnu tava puññānubhāvaṃ na passāmā” ti āha. “Deva, thokaṃ
 adhivāsehi³³⁰, aham pi katapuñño³³¹ mam' ānubhāvaṃ pi passissathā” ti vatvā
 nisīdi. Tasmīṃ khaṇe tassā gehavaṃse³³² nibbattā devatā tassā³³³ parivitakkam
 aññāya dibbosadhaparipuṇṇaṃ ekaṃ yāgubhājanaṃ ādāya jayampatikānaṃ
 purato pāturahosi. Te taṃ disvā, “kiṃ tayā āñītan” ti pucchimsu. Devatā “ayaṃ
 Asokamālādeviyā āñītā osadhayāgū³³⁴” ti āha. Taṃ sutvā kumāro hasi. Atha
 devatānubhāvena sā “sāmi, mā³³⁵ parihāsaṃ karohi³³⁶, imissā³³⁷ yāgyūyā
 ānubhāvaṃ tvaṃ na jānāsi, kathessāmi te tassā guṇaṃ” ti vatvā āha:

Dibbāgadaṃ³³⁸ imaṃ³³⁹ dhīra sabbarogaharaṃ paraṃ³⁴⁰,
 yāya³⁴¹ añjītamattena³⁴² andhā honti anandhakā. (29)

Sīghaṃ upasamaṃ yanti³⁴³ kaṇḍukacchuvāṇādayo,
 pītamattena mūgā pi mūgattaṃ padahanti³⁴⁴ ca,
 badhir' ābadhirā honti honti khanjādikā sukhī. (30)

³¹⁸ S₁S₂ °samghassa. ³¹⁹ S₁ upādi. ³²⁰ S₁ nibbattissati mama. ³²¹ S₁ Illegible: [tha rājakumāro]. However, about 20 syllables must be missing judging from the length of the damaged line. ³²² S₁ °nte. ³²³ S₂ khane. ³²⁴ S₁ anevīdhāni paṇṇārāni. ³²⁵ S₁ rājane; S₂ rājaṅgaṇe. ³²⁶ S₁S₂ rāsi. ³²⁷ S₁S₂ ahesuṃ. ³²⁸ S₁ Illegible: [manasso ... keḷiṃ ku]. ³²⁹ S₂ °kaṃkho. ³³⁰ S₁ °seti. ³³¹ S₁S₂ °ññā. ³³² S₁ gehasse. ³³³ S₁ Illegible: [m aññāya]. ³³⁴ S₁ āñītaosadhayāgun; S₂ āñītaṃ osadhayāgun for āñītā osadhayāgū. ³³⁵ S₁ maṃ. ³³⁶ S₁ karomi. ³³⁷ S₂ imassā. ³³⁸ S₁ °gadhaṃ. ³³⁹ S₁S₂ °idaṃ. ³⁴⁰ S₁S₂ varaṃ. ³⁴¹ S₁ yāyaṃ. ³⁴² S₁ akañjita°. ³⁴³ S₁ tatvā. ³⁴⁴ S₁S₂ pajahanti.

Valiṃ³⁴⁵ valīnaṃ nāseti tath' eva palitaṃ³⁴⁶ sire,
sabbarogavināsāya alam etaṃ gadaṃ³⁴⁷ bhuvi.(31)

Mahādhano mahābhogī sabbālaṅkārahūsito³⁴⁸,
sace hoti sadā rogī na so sobhati³⁴⁹ sabbadā³⁵⁰. (32)

Arogattasamaṃ loka dhanadhaññaṃ na vijjati,
Avyādhi³⁵¹ ca nirātaṅko³⁵² so va³⁵³ sabbattha sobhati'', ti. (33)

Kumāro taṃ sutvā ekaṃ mahallakam³⁵⁴ pāyevā³⁵⁵ apagatavalipitaṃ³⁵⁶
disvā vimhitamānaso dvādasannaṃ bhikkhusahassānaṃ pattapūraṃ yāguṃ dāpesi.
Atha yena kenaci ābādhen' ābādhinā³⁵⁷ tassa gehaṃ āgantvā yāguṃ gahetvā
rogaṃ upasamenti³⁵⁸. Yāgubhājanaṃ akkhayaṃ eva tiṭṭhati. Evaṃ te yāva
atṭhamsu tāva tathavā antaradhāyi.

Ath' assa pitā Duṭṭhagāmaṇimahārājā puttaṃ pakkosāpetvā, "tāta, mam'
accayena³⁵⁹ imaṃ rajjaṃ paṭipajjā³⁶⁰" ti āha. So taṃ na³⁶¹ icchi³⁶². Ath' assa³⁶³
accayena Saddhātissakumāro rājā³⁶⁴ ahosi.

Tena vuttaṃ Mahāvamse:

Duṭṭhagāmanirañño tu rajje phitā³⁶⁵ janā ahū,
Sālirājakumāro ti tass' āsi vissuto suto. (34) (= Mhv XXXIII 1)

³⁴⁵ S₁ Vali. ³⁴⁶ S₁S₂ phalitaṃ ³⁴⁷ S₁S₂ etaṃ agadam for etaṃ agadṃ. ³⁴⁸ S₁S₂
"laṃkā". ³⁴⁹ S₁ sobhatthi; S₂ so labhate sukhaṃ for sobhati sabbadā. ³⁵⁰ S₁ sampadā.
³⁵¹ S₁ abyādhi; S₂ abbyādhiñ. ³⁵² S₁S₂ nirātaṅkī. ³⁵³ S₂ ce. ³⁵⁴ S₁ adds jane.
³⁵⁵ S₁ pāyāpetvā yāguṃ pāyeti, atha; S₂ pakkosāpetvā yāguṃ pāyeti, atha. ³⁵⁶ S₁
"valitaphalitaṃ. ³⁵⁷ S₂ ābādhena ābādhinā. ³⁵⁸ S₂ vūpasamenti. ³⁵⁹ S₂ mama acca".
³⁶⁰ S₁ paṭijaggāhi. ³⁶¹ S₁ na taṃ for taṃ na. ³⁶² S₂ icchati. ³⁶³ S₂ Etassa. ³⁶⁴ S₂
rajjā. ³⁶⁵ S₁ pīnā.

Atīva dhañño so āsi puññakammarato sadā,
atīva cārurūpāya satto caṇḍāliya ahu. (35) (= Mhv XXXIII 2)

Asokamālādeviṃ³⁶⁶ taṃ³⁶⁷ sambaddhaṃ³⁶⁸ pubbaḍḍhiyā³⁶⁹,
rūpen' ātipiyāyanto so rajjaṃ n' eva³⁷⁰ kāmayi. (36) (= Mhv XXXIII 3)

Duṭṭhagāmaṇibhātā tu Saddhātisso tadaccaye,
rajjaṃ kāres' abhisitto³⁷¹ atthārassa samāsamo, ti. (37) (= Mhv XXXIII 4)

Atha te³⁷² jayampatikā yāvajīvaṃ dānaṃ dentā sīlaṃ rakkhantā
uposathakammaṃ karontā yavatāyukaṃ ṭhatvā Tusitapure nibbattiṃsu³⁷³ ti³⁷⁴.
Tesu Sāliṛājakumāro anāgate Metteyyassa bhagavato putto hutvā nibbattissatī ti.

Iti sujanajanānaṃ³⁷⁵ sāsane sobhadānaṃ
madhuracaritaṃ³⁷⁶ etaṃ sutva citte nidhāya³⁷⁷,
ciṇṇaṭṭha³⁷⁸ kusalarāsiṃ³⁷⁹ thāmasā sabbakālaṃ
vasatha sivapurasmimṃ gantva ramme ciram bho³⁸⁰. (38)

Sāliṛājakumārassa vatthum chaṭṭhaṃ

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³⁶⁶ S₂ °devin. ³⁶⁷ S₁ °devīnaṃ. ³⁶⁸ S₁ santuṭṭhaṃ; S₂ sambandhaṃ. ³⁶⁹ S₁ °yaṃ.
³⁷⁰ S₁ ne. ³⁷¹ S₁S₂ kāresi abhisitto. ³⁷² S₁ om. ³⁷³ S₁ °ttiṃsu. ³⁷⁴ S₁ om. ³⁷⁵ S₁
°janānaṃ. ³⁷⁶ S₁ °caranam. ³⁷⁷ S₁ °yaṃ. ³⁷⁸ S₂ cinu. ³⁷⁹ S₁ °rāsī. ³⁸⁰ S₁S₂ add ti.