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Junko Matsumura

# The Legend of Prince Sāli in Post-canonical Pāli Literature: Evidence of the *Sīhalaṭṭhakathā* Tradition Inherited by the Medieval Śri 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 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<sup>1</sup>. 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<sup>2</sup>. He concluded that Vedeha'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.

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<sup>1</sup> 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.

<sup>2</sup> 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 *Sahassavatthupakarāṇa* (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 concerned<sup>3</sup>. 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 Mahāvamse vuttanayen' eva vedītabbam . 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 navamaṃ. Duṭṭhagāmaṇi- Abhayamahārāṇṇo vatthu Mahāvamse vitthāritam eva, taṃ tato gahetabbam. 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])<sup>4</sup>.” It is clear that

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<sup>3</sup> See Matsumura 1992a, pp.xxxvi-xli.

<sup>4</sup> 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 Mahāvamsa āvibhavissati. Amhehi paṇ’ ettha taṃ ganthalāghavatthāya upekkhittam*<sup>5</sup>.” The other reference is found at the end of the Dhammasokamahārājassa vatthu: “*ayaṃ pana saṃkheppo, vitthāro pana Mahāvamsaṭṭhakathāyaṃ vutto, atthikehi tato gahetabbo* (This is, however, a summary; the detailed story is narrated in the *Mahāvamsaṭṭhakathā*. Those who wish to know [the detailed story] should obtain knowledge of it from there)<sup>6</sup>.” To this passage too, a corresponding passage is found in Ras at the end of the Tebhātikamadhuvāṇijakassa vatthu: “*Sabbo paṇ’ ettha kathāvitthāro Mahāvamsato vedītabbo*<sup>7</sup>.” 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 ‘*Mahāvamsa*’ existed in the Sah which Vedeha used as his source<sup>8</sup>.

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*<sup>9</sup>.” 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-ṭ 605, 1-608, 8,

<sup>5</sup> Ras pt. 2, 72, 17-19.

<sup>6</sup> Sah 191, 4-5.

<sup>7</sup> Ras pt. 2, 100, 17-18.

<sup>8</sup> For detailed discussion on the reference to the *Mahāvamsa(ṭṭhakathā)* in Sah, see Matsumura 1992b, pp.477f.

<sup>9</sup> Sah 1, 7-8. Cf. Matsumura 1992b.

where the romantic story of Duṭṭhagāmaṇi's son, Sāli, is told in great detail, or the lost *Sīhalaṭṭhakathāmahāvamsa*, the predecessor to Mahānāma's work, if Matsumura's very attractive assumption is correct<sup>10</sup>.” 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 *Sīhalaṭṭhakathāmahāvamsa*, the main source of Mhv-ṭ, while the latter is based upon the Sah-a<sup>11</sup>.

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 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-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 *ceṭiya* and the Bodhi tree, she left the temple before her mother, went home and ate porridge with her sisters. While eating

<sup>10</sup> Von Hinüber 1996, p.190.

<sup>11</sup> 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 mother<sup>12</sup>.

### (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 Dakkhīnadesa 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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<sup>12</sup> It is noteworthy that the author of Mhv-ṭ cites the following passage from an unknown source: “*Tena vuttam: tassa bhariyā puññaparāyanā pi ekena nīcakulīnasamvattanikena pāpakena nihatauccākulīnā kālaṃ katvā Anurādhapurapacchimadvārasantike Sālināmake vaḍḍhakīgāme jeṭṭhavaḍḍakissa dhūā hutvā nibbattī ti.*” This citation is not necessary to understand the story. The phrase, *tena vuttam*, 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 [Duṭṭgāmuṇu].

**(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 [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 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, koyi siṭa vāḡi sēk dā” yi vicārā, “Ruhunu 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 piḡiḡānvūha* (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)<sup>13</sup>.” 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.

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<sup>13</sup> 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, 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 *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 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 *sīhaḷaṭṭhakathā*, and Vedeha 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 *Sīhaḷavattuppakaraṇa*<sup>14</sup>, 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.

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<sup>14</sup> 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.

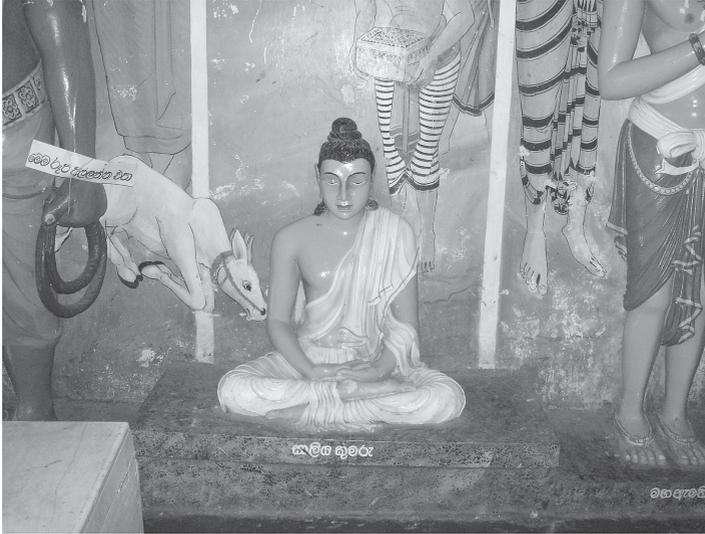


Fig. 2: Statue of Meditating Prince Sāli: On the rock wall behind is depicted people bringing tribute and a cow bowed on her knees.



Fig. 3: Stone Slab from the 4th-6th century called “Isurumuṇi lovers”. Local people believe that they are Prince Sāli and Asokamālādevī<sup>15</sup>.

<sup>15</sup> 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 *Vamsatthapakāsīnī* or *Mahāvamsaṭṭikā*: Ed. G.P. Malalasekera, PTS 1935.
- Ras *Rasavāhinī*: Ed. Saraṇatissa, Colombo 1891-1893; 2nd impression, 1896.
- Sah *Sahassavatthupakaraṇaṃ* : Ed. A. Polvatte Buddhadatta, Ambalaṃḡoḡa : 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 *Sahassavatthaṭṭhakathā* : 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.
- Sṭh *Sīhaḡavatthupakaraṇaṃ*, Kaṅṭakasolapattāne Paṭṭakoṭṭivihāravāsīnā Ācariya Dhammanandittherena viracitaṃ: Ed. A. P. Buddhadatta, 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, S<sub>1</sub> (jām r. 9- jhi r. 3) and S<sub>2</sub> (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

Laṅkāyaṃ<sup>1</sup> kira Mahāvālukaṅgāsanne<sup>2</sup> Muṇḍavākaṃ nāma ekaṃ gāmaṃ  
ahosi. Tattha Tisso nām’ eko kammāro paṭivasati. Tassa bhariyā Sumanā nāma.  
Te ubho pi saddhāsampannā yaṃ kiñci madhuraṃ labhitvā dānaṃ adatvā na  
khādanti.

Ath’ ekasmiṃ divase eko nesādo sūkaraṃ<sup>3</sup> māretvā “ayaṃ<sup>4</sup> me kammārassa  
bhatiyā<sup>5</sup> atthāya bhavissati” ti āharitvā adāsi. Atha Tisso pi<sup>6</sup> “idaṃ<sup>7</sup> me  
sippamūlatthāya<sup>8</sup> dhammena samena laddhaṃ, dānaṃ datvā bhujjituṃ vaṭṭati<sup>9</sup>” ti  
cintevā maṃsaṃ katvā<sup>10</sup> telamaṃsa-madhumaṃsa<sup>11</sup>-pheṇamaṃsa<sup>12</sup>-aṅgārapakka<sup>13</sup>-  
kaṭukasambhāra-pakkhittavasena<sup>14</sup> ti evaṃ pañcappakārena<sup>14</sup> maṃsaṃ sampādetvā  
navabhājene<sup>15</sup> pakkhipitvā suddhasāṭakena mukhaṃ bandhitvā ṭhapetvā atha<sup>16</sup> so  
attano saddhaṃ āvajjetvā “imasmiṃ Laṅkāḍīpe<sup>17</sup> ye iddhimantā uttamakhīṇāsava<sup>18</sup>

<sup>1</sup> S<sub>1</sub>S<sub>2</sub> Laṅkāyaṃ. <sup>2</sup> S<sub>2</sub> °vāḷuka°. <sup>3</sup> S<sub>2</sub> °karam. <sup>4</sup> S<sub>1</sub>S<sub>2</sub> ayam. <sup>5</sup> S<sub>1</sub> kammārabhatiyā.  
<sup>6</sup> S<sub>1</sub> om. <sup>7</sup> S<sub>2</sub> idam. <sup>8</sup> S<sub>1</sub> sippamūlaṃ. <sup>9</sup> S<sub>1</sub> vaddhati. <sup>10</sup> S<sub>1</sub> om. maṃsaṃ katvā;  
S<sub>2</sub> maṃsaṃ pacanto. <sup>11</sup> S<sub>2</sub> °maṃsaṃ°. <sup>12</sup> S<sub>1</sub> °pheṇa°. <sup>13</sup> S<sub>1</sub> °ārapakka°. <sup>14</sup> S<sub>2</sub>  
°kāravasena. <sup>15</sup> S<sub>1</sub> °bhājana. <sup>16</sup> S<sub>1</sub> om. <sup>17</sup> S<sub>2</sub> Laṅkā°. <sup>18</sup> S<sub>1</sub> °khīnā°.

santi<sup>19</sup>, tesu aṭṭha khīṇāsavā<sup>20</sup> mama gehaṃ āgacchantū<sup>21</sup>” ti ugghositvā sabhariyo aññāni<sup>22</sup> pi dānopakaraṇāni<sup>23</sup> samvidhāya ṭhapesi.

Atha so rattiyam<sup>24</sup> supinena aṭṭha aggikkhandhe<sup>25</sup> attano gehaṃ pavisante disvā pabuddho “ajj’ esa<sup>26</sup> manoratho me matthakaṃ pāpunissati” ti somanasso gehaṃ<sup>27</sup> paribhaṇḍam<sup>28</sup> katvā vitānaṃ bandhitvā dīpadhūpapuṇṇaghaṭakadalitorañhi<sup>29</sup> alaṅkaritvā<sup>30</sup> lājāpañcamāni<sup>31</sup> pupphāni vikiritvā aṭṭhāsanāni<sup>32</sup> paññāpetvā<sup>33</sup> attano gehadvārato yāva gāmadvāraṃ ethantare maggaṃ samaṃ katvā vāluka<sup>34</sup> okiritvā nānavaṇṇāni pupphāni okiritvā<sup>35</sup> khīṇāsavānaṃ āgamanamaggaṃ olokeno gāmadvāre aṭṭhāsi.

Atha Rohaṇajanapade<sup>36</sup> Talaṅgaravāsi<sup>37</sup> Mahādhammadinnatthero<sup>38</sup> tassa saddhāsampattiṃ disvā “tassa manoratham<sup>39</sup> mayā pūreṭuṃ vaṭṭati” ti attano upajjhāyassa Godhattherassa<sup>40</sup> santikaṃ gantvā vanditvā “sve<sup>41</sup> bhante dūrattānaṃ bhikkhācāraṃ<sup>42</sup> gamissāmā” ti vatvā tena<sup>43</sup> “kuhiṃ gamissathā<sup>44</sup>” ti vutte “bhante, Mahāvālukaṅgāsanne<sup>45</sup> Muṇḍavākagāme kammāra-Tissassa<sup>46</sup> gehaṃ gamissāmā” ti āha. There<sup>47</sup> sampatiṅcchite<sup>48</sup> punadivase pattacīvaram ādāya rājahaṃsā viya ākāsen’ ev’ āgantvā<sup>49</sup> Mahāsamuddavīhāravāsi<sup>50</sup> Mahāsaṅgharakkhitattheraṃ<sup>51</sup> ca Kālaṅgambakavāsi<sup>52</sup> Mahānāgatttheraṃ<sup>53</sup> ca Uparikhaṇḍavīhāravāsi<sup>54</sup> Mahāsaṅgharakkhitattheraṃ ca Velugāmaṅgavīhāravāsi<sup>55</sup> Paṭhavicāla-Dhammaguttattheraṃ<sup>56</sup> ca Bhātivāṅkavīhāravāsi<sup>57</sup> Mahānāgatttheraṃ<sup>58</sup> ca Kappalināgapabbatavīhāravāsi<sup>59</sup> Maliyamahādevattheraṃ<sup>60</sup> cā ti ime<sup>61</sup> satta

<sup>19</sup> S<sub>2</sub> vasanti. <sup>20</sup> S<sub>1</sub> adds yeva. <sup>21</sup> S<sub>2</sub> gacchantū. <sup>22</sup> S<sub>1</sub> aññāni. <sup>23</sup> S<sub>1</sub> dāṇo°. <sup>24</sup> S<sub>1</sub> rattiyā.  
<sup>25</sup> S<sub>1</sub> °kkhandho. <sup>26</sup> S<sub>2</sub> ajje. <sup>27</sup> S<sub>1</sub> gehe. <sup>28</sup> S<sub>1</sub> °bhaṇḍam <sup>29</sup> S<sub>1</sub> °dhūpasampuṇṇā°. <sup>30</sup> S<sub>2</sub> alaṅka°. <sup>31</sup> S<sub>1</sub> lājāpamimāni. <sup>32</sup> S<sub>1</sub>S<sub>2</sub> aṭṭha āsanāni. <sup>33</sup> S<sub>1</sub>S<sub>2</sub> paññā°. <sup>34</sup> S<sub>1</sub> vālikā.  
<sup>35</sup> S<sub>1</sub> okirāpetvā. <sup>36</sup> S<sub>1</sub>S<sub>2</sub> Rohana°. <sup>37</sup> S<sub>2</sub> Talaṅgaravāsi. <sup>38</sup> S<sub>1</sub> adds dibbena cakkhunā; S<sub>2</sub> Mahādhammatthero. <sup>39</sup> S<sub>1</sub> manoratham assa for tassa manoratham; S<sub>2</sub> tassa mānoratham.  
<sup>40</sup> S<sub>1</sub> Godhammattherassa. <sup>41</sup> S<sub>2</sub> om. <sup>42</sup> S<sub>1</sub> bhikkhā. <sup>43</sup> S<sub>2</sub> om. vatvā tena. <sup>44</sup> S<sub>1</sub>S<sub>2</sub> gamissāmā. <sup>45</sup> S<sub>1</sub> om. Mahāvāluka. <sup>46</sup> S<sub>1</sub> °Tissa. <sup>47</sup> S<sub>2</sub> thero. <sup>48</sup> S<sub>1</sub> °cchitvā te. <sup>49</sup> S<sub>1</sub> ākāseṇa gantvā. <sup>50</sup> S<sub>1</sub>S<sub>2</sub> °vāsī. <sup>51</sup> S<sub>1</sub>S<sub>2</sub> °tthero; S<sub>2</sub> tthaṇ ca therāṇ. <sup>52</sup> S<sub>1</sub> Kālaṅgambakavāsi.  
<sup>53</sup> S<sub>2</sub> Mahānāgatttherāṇ. <sup>54</sup> S<sub>1</sub> °vāsī, S<sub>2</sub> Upakhaṇḍavīhāravāsi. <sup>55</sup> S<sub>1</sub>S<sub>2</sub> Velugāmaṅgavīhāravāsi.  
<sup>56</sup> S<sub>1</sub> paṭhavicāraMahādhammagutta°. <sup>57</sup> S<sub>1</sub> Bhātivāṅkavāsi. <sup>58</sup> S<sub>1</sub> °raṇ; S<sub>2</sub> °nāgatttherāṇ.  
<sup>59</sup> S<sub>1</sub>S<sub>2</sub> Kappaṭṭināgapabbatavīhāravāsi. <sup>60</sup> S<sub>1</sub>S<sub>2</sub> °raṇ. <sup>61</sup> C p.108, fn. “ūnattaṃ dissate.”



<sup>87</sup>Bhabant' ettha:

Duṭṭhagāmaṇibhūpassa putto Sālikumārako,  
dhaññalakkhaṇasampanno āsi tejiddhivikkamo. (1)

Bhūrimedho ca so āsi rūpena sakaraddhajo<sup>88</sup>,  
mañjuvāni<sup>89</sup> ca so āsi saccasandho<sup>90</sup> visārado. (2)

Cāgī bhogī balī c' āsi hitesī sabbapāṇinaṃ,  
atitto<sup>91</sup> āsi dānena vatthuttayaparāyano. (3)

Sahassamūlakam bhaṇḍam pubbaṇhe devamānusa,  
dine dine āharanti so taṃ dāne pavecchati. (4)

Tato so pañcasatikam labhanto aparāṇhake,  
alaggo yācake<sup>92</sup> deti sabbakālam mahāyaso ti. (5)

Aparabhāge rājakumārassa yuvarājaṭṭhānam<sup>93</sup> datvā dakkhiṇavīthiyam mahantaṃ pāsādam karāpetvā<sup>94</sup> taṃ tattha vasāpesi<sup>95</sup>. Tato paṭṭhāya Dakkhiṇamalayaṃ upādāya sabbesu janapadesu manussā sabbam ayamukham tass' eva upanāmesum<sup>96</sup>.

Ath' eko divasaṃ kumāro uposathaṅgam adhiṭṭhāya Issarasamaṇavihāram gantvā sīlam āvajjento<sup>97</sup> nisinno hoti. Tadā Dhakkhiṇamalaye manussā sakaṭasatena bahum paṇṇākāram ādāya Anurādhapuram āgacchantā<sup>98</sup> Issarasamaṇavihārasannaṃ pāpuṇimsu. Atha sakaṭe niyuttagonā yugam parivattetvā anākaḍḍhantā<sup>99</sup> aṭṭhamsu. Atha te manussā vāyamantā pi sakaṭe

<sup>87</sup> S<sub>1</sub> Illeble: [vant' ettha]. <sup>88</sup> S<sub>1</sub>S<sub>2</sub> makara°. <sup>89</sup> S<sub>2</sub> mañjubhāṇi. <sup>90</sup> S<sub>1</sub>S<sub>2</sub> sabbagandho.

<sup>91</sup> S<sub>1</sub> attho. <sup>92</sup> S<sub>1</sub> aggo yācakena for alaggo yācake; S<sub>2</sub> yācako. <sup>93</sup> S<sub>1</sub> uparāja°. <sup>94</sup> S<sub>2</sub> karāpetvā. <sup>95</sup> S<sub>1</sub> vāsesi. <sup>96</sup> S<sub>1</sub> °menti. <sup>97</sup> S<sub>1</sub> om. sīlam āvajjento. <sup>98</sup> S<sub>2</sub> °nto.

<sup>99</sup> S<sub>1</sub> akatākavaḍḍhantā; S<sub>2</sub> ānākaḍḍhantā.

pājetuṃ n' āsakkhiṃsu. Ath' eko gono<sup>100</sup> rajjuṃ bhinditvā<sup>101</sup> palāyanto<sup>102</sup> Sāliṛājakumārassa nisinnokāsaṃ pāvisi. Manussā gonassa<sup>103</sup> padānūsarena<sup>104</sup> gantvā<sup>105</sup> kumāraṃ disvā vanditvā aṭṭhaṃsu. Kumāro “kimatthāy' āgat' atthā<sup>106</sup>” ti pucchi. Manussā “paṇṇākāraṃ sāmī<sup>107</sup> gahetvā āgat' amhā” ti āhaṃsu. Kumāro “tena hi āharathā” ti āharāpetvā kālaṃ ghosāpesi. Vīsati bhikkhusahassāni sannipatiṃsu. So tesam mahādānaṃ datvā pacchābhatte telamadhuphāṇitāni<sup>108</sup> ca aṭṭhavidhapāṇiye<sup>109</sup> ca adāsi. Puna pi so<sup>110</sup> vihārassa bhūmidānaṃ<sup>111</sup> ca datvā mahantaṃ pūjaṃ katvā nagaram<sup>112</sup> eva agamāsi.

Tasmiṃ divase rañño āyuttakapurisā<sup>113</sup> rañño<sup>114</sup> santikaṃ gantvā “deva, Dhakkhiṇapasse<sup>115</sup> sabbam āyamukhaṃ<sup>116</sup> kumāro yeva gaṇhātī” ti kathesuṃ. Taṃ sutvā rājakumārassa<sup>117</sup> pacchimavīthiyā mahantaṃ pāsādaṃ kāretvā tattha<sup>118</sup> taṃ vāsāpesi. Tasmim<sup>119</sup> pi<sup>120</sup> vasantassa<sup>121</sup> tasmiṃ disābhāge devamanussā pubbe viya mahantaṃ paṇṇākāraṃ divase divase<sup>122</sup> āharanti. Kumāro āhaṭṭāḥaṭe dānaṃ eva deti.

Evaṃ kāle<sup>123</sup> gacchante<sup>124</sup> ekadivasaṃ<sup>125</sup> “uyyānakīlaṃ kīlissāmā” ti pacchimadvārena<sup>126</sup> nikkhamma<sup>127</sup> gantvā uyyānakīlaṃ kīlamāno tattha tattha ramaṇīyesu<sup>128</sup> silātalapokkharāṇīlatāmaṇḍaparukkhamūlādisu<sup>129</sup> vicaranto ekaṃ supupphitaasokarukkhaṃ<sup>130</sup> disvā rukkhamūlaṃ upasaṅkamitvā<sup>131</sup> uddhaṃ olokesi. Tadā Hellolagāmissarassa<sup>132</sup> caṇḍālassa dhītā Devī nāma<sup>133</sup> sā tasmiṃ rukkhe meghamukhe vijju viya virocamānā rūpaggaṃpattā asokamālaṃ<sup>134</sup> ca pallavaṃ<sup>135</sup> ca ociṇanti palandhanti aṭṭhāsi. Kumāro taṃ disvā uppannabalavasineho<sup>136</sup>

<sup>100</sup> S<sub>1</sub>S<sub>2</sub> goṇo. <sup>101</sup> S<sub>1</sub> chinditvā. <sup>102</sup> S<sub>2</sub> parāyantvānto. <sup>103</sup> S<sub>1</sub>S<sub>2</sub> goṇassa. <sup>104</sup> S<sub>2</sub> °reṇa.  
<sup>105</sup> S<sub>1</sub> āgantvā. <sup>106</sup> S<sub>1</sub> kimatthāya bho āgatattā; S<sub>2</sub> kimatthāyāgatattāthā for kimatthāy' āgat' atthā.  
<sup>107</sup> S<sub>1</sub> sāmīno. <sup>108</sup> S<sub>1</sub> °pphāṇī°. <sup>109</sup> S<sub>1</sub> °pāṇīyañ; S<sub>2</sub> °pāṇīye. <sup>110</sup> S<sub>1</sub> om.  
<sup>111</sup> S<sub>1</sub> bhomidānañ; S<sub>2</sub> bhūmidānaṃ. <sup>112</sup> S<sub>2</sub> naṅgara°. <sup>113</sup> S<sub>1</sub> ayuttapurisā. <sup>114</sup> S<sub>1</sub> raṇṇo.  
<sup>115</sup> S<sub>2</sub> Dhakkhina°. <sup>116</sup> S<sub>1</sub> aya°. <sup>117</sup> S<sub>1</sub> rājā kumārassa. <sup>118</sup> S<sub>1</sub> tathā; S<sub>2</sub> tattheva. <sup>119</sup> S<sub>1</sub> °miṃ; S<sub>2</sub> °miñ ca. <sup>120</sup> S<sub>1</sub> om. <sup>121</sup> S<sub>1</sub> vasantaṣā pi. <sup>122</sup> S<sub>1</sub> adds yeva. <sup>123</sup> S<sub>1</sub> kālo.  
<sup>124</sup> S<sub>1</sub> gacchanto. <sup>125</sup> S<sub>2</sub> adds kumāro. <sup>126</sup> S<sub>1</sub> adds eva; S<sub>2</sub> °reṇa. <sup>127</sup> S<sub>1</sub> nikkhamitvā.  
<sup>128</sup> S<sub>2</sub> °ye. <sup>129</sup> S<sub>1</sub> °dīni; S<sub>2</sub> silātale pokkharā°. <sup>130</sup> S<sub>1</sub>S<sub>2</sub> supupphitaṃ asokarukkhaṃ. <sup>131</sup> S<sub>2</sub> upasaṅka°. <sup>132</sup> S<sub>1</sub> Sallolagāmassa issarassa. <sup>133</sup> S<sub>1</sub>S<sub>2</sub> add ahoṣi. <sup>134</sup> S<sub>1</sub>S<sub>2</sub> °lañ.  
<sup>135</sup> S<sub>1</sub>S<sub>2</sub> °vañ. <sup>136</sup> S<sub>1</sub> °seneho.

acchariyabbhutajāto pemaṃ sandhāretuṃ n' āsakkhi.

Tathā hi:

Pubbe va sannivāseṇa paccuppannahitena vā,  
evaṃ<sup>137</sup> taṃ jāyate pemaṃ uppallaṃ va<sup>138</sup> 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 puthuvimaṇḍale<sup>139</sup>. (7)

Pādā te padumākārā surattā mudukomalā,  
hemamorassa gīvā va jaṅghā<sup>140</sup> nettarasāyanā. (8)

Bhadde te pīvarā<sup>141</sup> ūru hemarambhopamā subhā,  
hatthena pamitabbaṃ<sup>142</sup> te majjhimaṅgaṃ<sup>143</sup> virājati. (9)

Taraṅgabhaṅgiṃ<sup>144</sup> sādheti bhadde te rūpasāgare,  
valittayam avicchinnaṃ<sup>145</sup> romarājivirājitaṃ. (10)

Uroruhāni sobhanti bhadde te rūpasāgare,  
soṇṇabubbulakañcandasamā<sup>147</sup> uttarasāgare. (11)

Bāhu sobhanti te bhadde pāṇipallavalaṅkatā<sup>148</sup>,  
kappalatāya sañjātā pārohā va mahabbhutā. (12)

<sup>137</sup> S<sub>1</sub> evan. <sup>138</sup> S<sub>1</sub> vā. <sup>139</sup> S<sub>2</sub> puthavi°. <sup>140</sup> S<sub>2</sub> jaṅghā. <sup>141</sup> S<sub>1</sub> pi varā. <sup>142</sup> S<sub>1</sub>S<sub>2</sub>  
°bban. <sup>143</sup> S<sub>2</sub> °maṅgaṃ. <sup>144</sup> S<sub>2</sub> Taraṅga°. <sup>145</sup> S<sub>1</sub> avavi°. <sup>146</sup> S<sub>1</sub>S<sub>2</sub> romarājavi°. <sup>147</sup>  
<sup>147</sup> S<sub>1</sub> °bubbulakaṃ manā yathā; S<sub>2</sub> °bubbulā°. <sup>148</sup> S<sub>1</sub>S<sub>2</sub> °lamkatā.

Vattasārādacando<sup>149</sup> te bhāsaraṃsivimissito<sup>150</sup>,  
vikāsayati<sup>151</sup> me bhadde manokeravakānaṃ. (13)

Pakkakarakabījānaṃ<sup>152</sup> paṇṭī va dantaṃpantiyo,  
bhāsamānāya<sup>153</sup> te bhadde<sup>154</sup> rattotṭhaṃsuvimissitā<sup>155</sup>. (14)

Siṅgāramandire baddhaketū<sup>156</sup> va hemayaṭṭhiyaṃ,  
cillivallī<sup>157</sup> virājanti avhento<sup>158</sup> viya kāmuke. (15)

Nīlavellitadhammillaṃ tāpiṅjagumbakopamaṃ,  
seviṭaṃ mālatīmālādāmen<sup>159</sup> ātīmanoramaṃ. (16)

Nāmaṃ<sup>160</sup> te vada<sup>161</sup> me bhadde ko te<sup>162</sup> mātā pitā subhe<sup>163</sup>,  
mayā puṭṭho<sup>164</sup> viyācikkha sabhatt<sup>165</sup> āsi abhattukā<sup>165</sup>, ti. (17)

Ath<sup>166</sup> ass<sup>166</sup> ācikkhanti<sup>166</sup> sā evam āha:

Sāmi Hellolagāmasmiṃ<sup>167</sup> issarassa sutā ahaṃ,  
kammāradhītā caṇḍālī iti maññanti maṃ<sup>168</sup> janā ti. (18)

Taṃ sutvā kumāro:

Na pariccajati<sup>169</sup> loko ‘yaṃ amejjhe<sup>170</sup> maṇimuttamaṃ<sup>171</sup>,  
thīratanaṃ<sup>172</sup> suvānī<sup>173</sup> ca dukkulā api gāhiyā, ti. (19)

<sup>149</sup> S<sub>1</sub> °sāradican; S<sub>2</sub> Vattasārādacanante for Vattasārādacando te. <sup>150</sup> S<sub>1</sub> °taṃ. <sup>151</sup> S<sub>1</sub> °yate.  
<sup>152</sup> S<sub>2</sub> Pakkakarakamaṃ bijānaṃ. <sup>153</sup> S<sub>1</sub> bhasa°. <sup>154</sup> S<sub>1</sub> sobanti for te bhadde. <sup>155</sup> S<sub>1</sub> °taṃ; S<sub>2</sub>  
rattoṭṭhasuvimissitaṃ. <sup>156</sup> S<sub>2</sub> bhaddha°. <sup>157</sup> S<sub>1</sub> °valli; S<sub>2</sub> cillivalli. <sup>158</sup> S<sub>1</sub> abbhento; S<sub>2</sub>  
avhenta. <sup>159</sup> S<sub>1</sub> mālatimā°. <sup>160</sup> S<sub>1</sub>S<sub>2</sub> °man. <sup>161</sup> S<sub>1</sub> Illegible: [me bhadde]. <sup>162</sup> S<sub>1</sub>  
Illegible: [tā pitā]. <sup>163</sup> S<sub>2</sub> subho. <sup>164</sup> S<sub>1</sub>S<sub>2</sub> puṭṭhā. <sup>165</sup> S<sub>1</sub> °ttūka. <sup>166</sup> S<sub>1</sub>S<sub>2</sub> Ath<sup>166</sup>  
assa āci°. <sup>167</sup> S<sub>1</sub> Hallola°. <sup>168</sup> S<sub>1</sub> mañ. <sup>169</sup> S<sub>1</sub> Illegible: [ko yaṃ amejjhe ... suvā].  
<sup>170</sup> S<sub>2</sub> amejjhā. <sup>171</sup> S<sub>2</sub> °ttamā. <sup>172</sup> S<sub>2</sub> adds va. <sup>173</sup> S<sub>1</sub>S<sub>2</sub> °ṇī.

Vatvā tassā<sup>174</sup> paṭibadhacittatāyā<sup>175</sup> taṃ rukkhatō<sup>176</sup> otāretvā paricchanne<sup>177</sup> yānake nisīdāpetvā tāya saddhiṃ nagaram<sup>178</sup> eva agamāsi. Taṃ asokarukkhe diṭṭhattā Asokamālādevī ti tassā<sup>179</sup> nāmaṃ<sup>180</sup> ahosi.

Evam sā dhaññapuññalakkhaṇasampannā kasmā caṇḍālakule jātā ti:

Sā kira pubbe imasmim̐ Laṅkāḍḍe<sup>181</sup> ekasmim̐ kulagehe nibbatti. Tassā Sumanā ti nāmaṃ<sup>182</sup> akaṃsu. Sā ekadivasam̐ mātuyā saddhiṃ<sup>183</sup> mālācaṅgoṭakaṃ.gahetvā bodhiaṅgaṇaṃ<sup>184</sup> gantvā sādhukaṃ sammajjitvā kacavaraṃ chaḍḍetvā bodhisinānatthaṃ mātu<sup>185</sup> pānīyattāyā<sup>186</sup> gatakāle attanā<sup>187</sup> taruṇatāyā<sup>188</sup> chātājjhattā dhāvanti<sup>189</sup> geham āgantvā yāgum̐<sup>190</sup> pivamānā nisīdi. Tato mātā pi bodhisinānaṃ<sup>191</sup> katvā pupphaṃ pūjetvā vanditvā geham āgatā yāgum̐<sup>192</sup> pivantiṃ disvā tattha tattha<sup>193</sup> vikiṇṇasitthādikaṃ<sup>194</sup> ca kacavaraṃ<sup>195</sup> ca disvā “kasmā tvam caṇḍālī<sup>196</sup> gehaṃ dūsesī<sup>197</sup>,” ti āha. Itarā taṃ sutvā kuddhā “tvam eva je<sup>198</sup> caṇḍālī<sup>199</sup>,” ti evaṃ<sup>200</sup> mātu<sup>201</sup> caṇḍālavādēna abhisapi. Evaṃ sā mātaraṃ abhisapitvā<sup>202</sup> tena pāpabalena tato cutā dutyattabhāve Gaṅgāsanne Muṇḍavākagāme kammāradhītā hutvā kammāra-Tissena saddhiṃ<sup>203</sup> puññakammaṃ katvā tato cutā<sup>204</sup> Anurādhapurāsanne Hellolagāme jeṭṭhacaṇḍālassa dhītā hutvā nibbatti.

Imasmim̐ sakala-Laṅkāḍḍe<sup>205</sup> rūpena etissā sadisā aññā natthi. Sarīrappabhā samantā caturatanappadesa pharivā tiṭṭhati. Mukhato upparagandho<sup>206</sup> vāyati, <sup>207</sup>sarīrato candanagandho vāyati. <sup>208</sup>Etissā hatthēna gahitaṃ odanādi yaṃ kiñci catumāsam̐ pūtibhāvaṃ na gacchati. Sā pan’ esā pubbasannivāsēna Sāliṛājakumārassa bhariyā ahosi.

<sup>174</sup> S<sub>2</sub> tassa. <sup>175</sup> S<sub>1</sub> °cittātāyā. <sup>176</sup> S<sub>1</sub> °te. <sup>177</sup> S<sub>1</sub>S<sub>2</sub> paṭi°. <sup>178</sup> S<sub>2</sub> naṅgaram. <sup>179</sup> S<sub>1</sub> om; S<sub>2</sub> ssā.  
<sup>180</sup> S<sub>1</sub> Illegible: [ahosi. evaṃ ... lakkhaṇa]. <sup>181</sup> S<sub>2</sub> Laṅkā°. <sup>182</sup> S<sub>1</sub> °maṃ. <sup>183</sup> S<sub>1</sub> adds naram eva agamāsi. <sup>184</sup> S<sub>1</sub> Illegible: [gantvā ... bodhisinānatthaṃ] <sup>185</sup> S<sub>1</sub> mā. <sup>186</sup> S<sub>2</sub> pāṇīyā°. <sup>187</sup> S<sub>2</sub> attanā. <sup>188</sup> S<sub>1</sub> tarunatāyā. <sup>189</sup> S<sub>1</sub> chātājjhattāyā yāva for chātājjhattā dhāvanti. <sup>190</sup> S<sub>1</sub> °gum. <sup>191</sup> S<sub>1</sub> snānaṃ or sanānaṃ. <sup>192</sup> S<sub>1</sub> °gum. <sup>193</sup> S<sub>1</sub> Illegible: [ṇasitthādikaṃ ... caṇḍālī gehaṃ]. <sup>194</sup> S<sub>2</sub> °sattādikaṃ. <sup>195</sup> S<sub>2</sub> °tañ. <sup>196</sup> S<sub>2</sub> °i. <sup>197</sup> S<sub>2</sub> dūsesī. <sup>198</sup> S<sub>1</sub> om. <sup>199</sup> S<sub>2</sub> casālī. <sup>200</sup> S<sub>1</sub>S<sub>2</sub> evam. <sup>201</sup> S<sub>2</sub> mātuyā. <sup>202</sup> S<sub>1</sub> °sapatvā; S<sub>2</sub> abhisapitena for abhisapitvā tena. <sup>203</sup> S<sub>1</sub> Illegible: [ññakammaṃ ... °sanne He]. <sup>204</sup> S<sub>2</sub> cuto. <sup>205</sup> S<sub>2</sub> °Laṅkā°. <sup>206</sup> S<sub>1</sub> °gandhā. <sup>207</sup> S<sub>1</sub> Illegible: [rīrato candanaga]. <sup>208</sup> S<sub>1</sub> Illegible: [Etissā].

Tathā hi:

Idham<sup>209</sup> appataraṃ pāpaṃ na mayhaṃ<sup>210</sup> āgamissati,  
icc' evaṃ n' āvamantabbaṃ vipāko kaṭukā<sup>211</sup> hi taṃ<sup>212</sup>. (20)

Idham<sup>213</sup> appataraṃ puññaṃ na mayhaṃ<sup>214</sup> āgamissati,  
icc' evaṃ n' āvamantabbaṃ vipāko<sup>215</sup> madhuraṃ hi taṃ. (21)

Mātu<sup>216</sup> caṇḍalavādena caṇḍālī āsi sā idha,  
sammajjanādipuñña<sup>217</sup> āsi surūpavā ti. (22)

Tato kumārena<sup>218</sup> taṃ<sup>219</sup> gahetvā gatakāle sakalanagaraṃ<sup>220</sup> saṅkhubhi<sup>221</sup>.  
Sāliṛājakumārena<sup>222</sup> ekaṃ caṇḍaladhītaṃ pādapari-cārikaṃ akāsī<sup>223</sup> ti. Rājā pi  
taṃ sutvā anattamano ekaṃ vallabhitthiṃ<sup>224</sup> pakkosittvā “gaccha je<sup>225</sup> kumāraṃ  
upasaṃkamitvā evaṃ vadeyyāsi, pitā kira te sāmi tava cittānukūlaṃ  
rājakaññaṃ<sup>226</sup> vā brāhmaṇakaññaṃ<sup>227</sup> vā ānetvā pādapari-cārikaṃ katvā  
abhisekaṃ pāpeti, pajah' eva<sup>228</sup> taṃ caṇḍaliṃ<sup>229</sup>, mā rājakulaṃ dūsehī ti vatvā  
tass' ābhippāyaṃ<sup>230</sup> nātva<sup>231</sup> mayhaṃ vadehī” ti pesesi. Sā pi gantvā tam atthaṃ  
tassa<sup>232</sup> arocesi.

Tato kumāro evaṃ āha:

Bhottukāmā dohaṇinī<sup>233</sup> supakkaṃ dāḍimaṃ phalaṃ,  
kinnu sā piṇitā hoti laddhā<sup>234</sup> saha-kārajaṃ<sup>235</sup> phalaṃ. (23)

<sup>209</sup> S<sub>2</sub> Idam. <sup>210</sup> S<sub>2</sub> mantam. <sup>211</sup> S<sub>1</sub> 'kam. <sup>212</sup> S<sub>2</sub> phalam for hi tam. <sup>213</sup> S<sub>1</sub>S<sub>2</sub> Idam.  
<sup>214</sup> S<sub>2</sub> mantam. <sup>215</sup> S<sub>1</sub> 'ke. <sup>216</sup> S<sub>1</sub> Mā. <sup>217</sup> S<sub>1</sub> dhamnā. <sup>218</sup> S<sub>2</sub> 'reṇa. <sup>219</sup> S<sub>1</sub>S<sub>2</sub>  
add geham. <sup>220</sup> S<sub>2</sub> 'naṅgaram. <sup>221</sup> S<sub>1</sub> saṃkhubhi. <sup>222</sup> S<sub>1</sub> 'kumāro; S<sub>2</sub> 'kumāreṇa.  
<sup>223</sup> C p.111, fn. “vicāraṇīyaṃ”. <sup>224</sup> S<sub>1</sub> vallibhattiṃ; S<sub>2</sub> vallabhitṭiṃ. <sup>225</sup> S<sub>2</sub> om. <sup>226</sup> S<sub>2</sub>  
'kaññā. <sup>227</sup> S<sub>2</sub> 'kaññā. <sup>228</sup> S<sub>1</sub> pajahe. <sup>229</sup> S<sub>1</sub> 'lī. <sup>230</sup> S<sub>1</sub> 'bhisamjñāpetvā. <sup>231</sup> S<sub>1</sub> om.  
<sup>232</sup> S<sub>1</sub> om. <sup>233</sup> S<sub>1</sub> dohaṇinī; S<sub>2</sub> dohaṇinī. <sup>234</sup> S<sub>2</sub> laddham. <sup>235</sup> S<sub>2</sub> 'jam.

Evam<sup>236</sup> me n' eva pūreti aññam<sup>237</sup> laddhāna mānasam,  
kadā bujjhati disvāna candam paṅkajakānanan<sup>238</sup> ti. (24)

Evam<sup>239</sup> ca pana vatvā tassā yeva surattabhāvam<sup>240</sup> paññāpesi.<sup>241</sup> Sā gantvā tam attham rañño kathesi. Pun' ekadivasam rājā brāhmaṇe pakkosāpetvā<sup>242</sup>, “bho tumhe Asokamālam Devim<sup>243</sup> oloketvā lakkhaṇam upaparikkhitvā etha, sace sā lakkhaṇahīnā<sup>244</sup> mayam assā<sup>245</sup> kattabham jānissāmā<sup>246</sup>”ti pesesi. Te gantvā tassā lakkhaṇam<sup>247</sup> attabhāvam oloketvā atīva vimhitamānasā<sup>248</sup> rañño santikam gantvā evam āhaṃsu:

Suddhā sāmā suppasannāyatakkhī  
pīṇassoṇī<sup>249</sup> dakkhiṇāvattanābhī,  
saṃkhittam sā n' ātilomā vitaṅgi<sup>250</sup>  
dhaññā kaññā sālinī bandhavānaṃ. (25)

Yassā pādā komalā<sup>251</sup> paṅkajābhā<sup>252</sup>  
macchambhojākārarekhā gabhīrā,  
vaṭṭaṅgulo<sup>253</sup> tambatuṅgā nakhā ca<sup>254</sup>  
dhaññā<sup>255</sup> kaññā<sup>256</sup> sālinī bandhavānaṃ. (26)

Setā dantā hāsayantā<sup>257</sup> suvānī<sup>258</sup>  
pīṇā<sup>259</sup> bāhū tuṅganāsā subhoru,

<sup>236</sup> S<sub>1</sub> Evam. <sup>237</sup> S<sub>1</sub> aññam. <sup>238</sup> S<sub>2</sub> paṅka°. <sup>239</sup> S<sub>2</sub> Evañ. <sup>240</sup> S<sub>2</sub> sāratta°. <sup>241</sup> S<sub>1</sub> nāpesi. <sup>242</sup> S<sub>1</sub> pakkositvā. <sup>243</sup> S<sub>1</sub>S<sub>2</sub> Asokamālādevim for Asokamālam devim. <sup>244</sup> S<sub>1</sub> lakkhaṇe hīnā. <sup>245</sup> S<sub>1</sub> māyāmassa for mayam assā. <sup>246</sup> S<sub>1</sub> °mī. <sup>247</sup> S<sub>1</sub> lakkhaṇam tassā for tassā lakkhaṇam. <sup>248</sup> S<sub>2</sub> vimhitvā. <sup>249</sup> S<sub>1</sub> pīna°. <sup>250</sup> S<sub>1</sub> virāgi. <sup>251</sup> S<sub>2</sub> komalā. <sup>252</sup> S<sub>1</sub> paṅka°. <sup>253</sup> S<sub>1</sub> vaṭṭaṅgulo: S<sub>2</sub> vaṭṭaṅgullo. <sup>254</sup> S<sub>2</sub> ca nāsā for nakhā ca. <sup>255</sup> S<sub>1</sub> dhaññā. <sup>256</sup> S<sub>1</sub> kaññā. <sup>257</sup> S<sub>1</sub> haṃsaya°. <sup>258</sup> S<sub>1</sub>S<sub>2</sub> suvānī. <sup>259</sup> S<sub>1</sub> pīnu.

bhūnaṃ<sup>260</sup> majjhe sādhu jātaṃ<sup>261</sup> tisūlaṃ  
dhaññā kaññā sālinī bandhavānaṃ. (27)

Chattākāraṃ yadi tu caraṅgaṃ<sup>262</sup>  
nettā sālā kamaladalābhā<sup>263</sup>,  
vattaṃ<sup>264</sup> pīnaṃ karacaraṇā vā<sup>265</sup>  
mattā lakkhī vilasati tasmin<sup>266</sup> ti<sup>267</sup>. (28)

Evam ādīni vatvā, “deva, dhaññapuññalakkhaṇasampannā<sup>268</sup> eṣā cakkavattirañño<sup>269</sup> anucchavikā” ti āhaṃsu. Rājā taṃ sutvā sayam ev’ assa gehaṃ gantukāmo kumārassa sāsanaṃ<sup>270</sup> pesesi: “Ahaṃ tava gehaṃ gamissāmi<sup>271</sup>” ti. Kumāro, “sādhu” ti vatvā devīṃ pakkosāpetvā, “bhadde, rājā kira idh’ āgamissati<sup>272</sup> tava dassanāy’ āgamissati<sup>273</sup> ti maññe<sup>274</sup>, tasmā tvaṃ tassa kattabbesu appamattā hohi<sup>275</sup>” ti anusāsi. Sā pi<sup>276</sup> rājānaṃ ādiṃ katvā sabbesaṃ amaccānaṃ khajjabhojjayāgusūpabyañjanādayo<sup>277</sup> sampādetvā ṭhapesi. Tato rājā balakāyaparivuto mahantena rājānubhāvena uparājassa gehaṃ agamāsi. Atha uparājā ca devī ca rañño<sup>278</sup> paccuggamaṃ<sup>279</sup> katvā vanditvā ekamante<sup>280</sup> aṭṭhaṃsu. Rājā devīṃ disvā tassā<sup>281</sup> rūpasampadāya tuṭṭho, “tvaṃ nanu<sup>282</sup> bhoti<sup>283</sup> Asokamālādevī” ti pucchi. Tāya “evaṃ sāmī” ti vadantiyā mukhato uppalaḡandho nikkhamitvā sakalabhavanaṃ pattharitvā aṭṭhāsi. Rājā tam pi acchariyaṃ disvā pasanno gantvā<sup>284</sup> paññattavarapallaṅke<sup>285</sup> nisīdi. Tato devī attanā paṭiyattaṃ anekarasasampannaṃ<sup>286</sup> sālīmaṃsodanaṃ vaḍḍhetvā sayam eva parivisaṃānā rājānaṃ<sup>287</sup> bhojesi. Rājā bhattādīsu<sup>288</sup> aññātaraso “evarūpā

<sup>260</sup> S<sub>1</sub> °nam. <sup>261</sup> S<sub>1</sub> °tan. <sup>262</sup> S<sub>1</sub> caraṅgaṃ; S<sub>2</sub> caraṅgaṃ. <sup>263</sup> S<sub>1</sub> °dalābhā. <sup>264</sup> S<sub>1</sub>S<sub>2</sub> °tam. <sup>265</sup> S<sub>1</sub> va; S<sub>2</sub> bhā. <sup>266</sup> S<sub>2</sub> tasmīṃ. <sup>267</sup> S<sub>1</sub> om. <sup>268</sup> S<sub>1</sub> dhaṃñapuñña°. <sup>269</sup> S<sub>1</sub> °rañña. <sup>270</sup> S<sub>1</sub> °nam. <sup>271</sup> S<sub>1</sub>S<sub>2</sub> āgami°. <sup>272</sup> S<sub>2</sub> āgamissamī ti. <sup>273</sup> S<sub>1</sub> dassanāya gamissati for dassanāy’ āgamissati. <sup>274</sup> S<sub>1</sub> maññe. <sup>275</sup> S<sub>1</sub> hotī. <sup>276</sup> S<sub>2</sub> om. Sā pi. <sup>277</sup> S<sub>2</sub> °sūpavyañja°. <sup>278</sup> S<sub>1</sub> raṃño. <sup>279</sup> S<sub>1</sub> °ggaṇaṃ. <sup>280</sup> S<sub>1</sub> °mantaṃ. <sup>281</sup> S<sub>1</sub> tassa. <sup>282</sup> S<sub>1</sub> tvan for tvaṃ nanu. <sup>283</sup> S<sub>2</sub> bho. <sup>284</sup> S<sub>1</sub> om. pasanno gantvā. <sup>285</sup> S<sub>1</sub>S<sub>2</sub> °llaṅke. <sup>286</sup> S<sub>1</sub> anekaparisasampannaṃ. <sup>287</sup> S<sub>1</sub> °nam. <sup>288</sup> S<sub>1</sub>S<sub>2</sub> °disu.

kumārikā mama puttassa<sup>289</sup> manāpā<sup>290</sup> manam hi<sup>291</sup> mayā apanītā abhaviṣṣā<sup>292</sup>”  
 ti cintetvā, “acchariyarūpā esā” ti jayampatikānaṃ ovaḍitvā kahāpaṇam<sup>293</sup>  
 maṇarāsimatthake<sup>294</sup> ṭhapetvā abhisekaṃ katvā<sup>295</sup> agamāsi. Tato sā rājāmacca<sup>296</sup>  
 pi rañño<sup>297</sup> bhuttaniyāmen’ eva bhojesi. Te pi taṃ thomentā vaṇṇentā  
 “gokuṇapato gorocanam eva<sup>298</sup> gaṇhanti, na kuṇapaṃ jāti<sup>299</sup> nām’ esā kiṃ<sup>300</sup>  
 karissati, guṇam ev’ assā varataran” ti vaṇṇentā rañño santikaṃ gantvā<sup>301</sup>  
 rañño<sup>302</sup> saddhiṃ<sup>303</sup> agamaṃsu. Tato paṭṭhāya sā lokaṃ saṅgaṇhanti<sup>304</sup> tena  
 saddhiṃ paṭivasati<sup>305</sup>.

Ath’ āparabhāge rājā pure viya kumārassa uttaradisābhāge pāsādaṃ kārāpesi.  
 Kumāre<sup>306</sup> tasmim vasante pure<sup>307</sup> viya devamanussā kumārassa paṇṇākāraṃ<sup>308</sup>  
 upanāmenti. Kumāro pi bhikkhusaṅghassa<sup>309</sup> mahādānaṃ pavattesi.

Ath’ āparabhāge so Helloliḡamass’ āvidūre<sup>310</sup> Assamaṇḍalaṃ nāma atthi,  
 tattha gantvā laddhapaṇṇākāro<sup>311</sup> kālaṃ ghosāpesi. Tato Rohaṇe  
 Tulādhārapabbatavāsino<sup>312</sup> pañcasatamattā khīṇāsava<sup>313</sup> sannipatiṃsu. Kumāro  
 tesam sacivaraṃ mahādānaṃ datvā, “bhante, kuto āgat’ atthā<sup>314</sup>” ti pucchi. Tehi  
 āgataṭṭhāne kathite “bhante, atidūren’ āgat’ atthā<sup>315</sup>, tumahākaṃ imasmim<sup>316</sup>  
 ṭṭhāne vihāraṃ kāressāmi” ti vatvā attano nāmena mahantaṃ vihāraṃ kārāpetvā  
 tesam adāsi.

Evaṃ tena<sup>317</sup> bahudevarattiṃ tattha vutthe rājā amaccānaṃ vacanena purato  
 puratthimavithiyā mahantaṃ pāsādaṃ kāretvā adāsi. Kumāro tattha vasanto pure

<sup>289</sup> S<sub>1</sub> puttato. <sup>290</sup> S<sub>1</sub> om. <sup>291</sup> S<sub>2</sub> om. manam hi. <sup>292</sup> S<sub>1</sub> abhaviṣṣaṭi. <sup>293</sup> S<sub>1</sub> °panam.  
<sup>294</sup> S<sub>1</sub> vanarāsimatthake taṃ. <sup>295</sup> S<sub>1</sub> dāpetvā. <sup>296</sup> S<sub>2</sub> °macce. <sup>297</sup> S<sub>1</sub> raṃṇo. <sup>298</sup> S<sub>1</sub> adds  
 mahalatthāya. <sup>299</sup> S<sub>1</sub> kuṇapajāti for kuṇapaṃ jāti. <sup>300</sup> S<sub>2</sub> om. <sup>301</sup> S<sub>1</sub> om. rañño  
 santikaṃ gantvā. <sup>302</sup> S<sub>1</sub> raṃṇo; S<sub>2</sub> rājāññā. <sup>303</sup> S<sub>1</sub> Illegible: [mamsu]. <sup>304</sup> S<sub>1</sub>S<sub>2</sub> saṃga°.  
<sup>305</sup> S<sub>1</sub> paṭivasati. <sup>306</sup> S<sub>1</sub> Kumārena; S<sub>2</sub> kumāro. <sup>307</sup> S<sub>1</sub> pubbe. <sup>308</sup> S<sub>1</sub> Illegible:  
 [upanāmenti ... mahā]. <sup>309</sup> S<sub>2</sub> saṃgha°. <sup>310</sup> S<sub>1</sub> Halloli°; S<sub>2</sub> Helloliyagāmassa avidūre.  
<sup>311</sup> S<sub>1</sub> °pannā°. <sup>312</sup> S<sub>1</sub> °vāsino. <sup>313</sup> S<sub>1</sub> Illegible: [patiṃsu ... datvā bhante]. <sup>314</sup> S<sub>1</sub>  
 āgatthā. <sup>315</sup> S<sub>2</sub> dūre°. <sup>316</sup> S<sub>1</sub> imasmim. <sup>317</sup> S<sub>1</sub> 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 mahābhikkhusaṅghassa<sup>318</sup> mahādānaṃ pavattesi.

Ath' ekasmiṃ divase tesam jayampatikānaṃ evaṃ vivādo udapādi<sup>319</sup>:  
 “Ayaṃ sampatti mama puññānubhāvena nibbattissati” ti<sup>320</sup>.<sup>321</sup> Atha rājakumāro  
 attano puññaṃ vīmaṃsanto<sup>322</sup> ekako va nisinno hoti. Tasmim̄ khaṇe<sup>323</sup> tassa  
 puññānubhāvena devamanussā sakaṭasatena sakaṭasahassena anekavidhapaṇṇākārāni<sup>324</sup>  
 ānetvā rājaṅgaṇe<sup>325</sup> rāsim<sup>326</sup> akāsum<sup>327</sup>. Rājakumāro taṃ disvā<sup>328</sup> somanasso  
 vīgatakaṅkho<sup>329</sup> deviyā saddhim̄ keḷim̄ kurumāno nisīditvā, “devī, tayā mama  
 puññaṃ diṭṭhaṃ, kinnu tava puññānubhāvaṃ na passāmā” ti āha. “Deva, thokaṃ  
 adhivāsehi<sup>330</sup>, aham pi katapuñño<sup>331</sup> mam' ānubhāvaṃ pi passissathā” ti vatvā  
 nisīdi. Tasmim̄ khaṇe tassā gehavaṃse<sup>332</sup> nibbattā devatā tassā<sup>333</sup> parivitakkam  
 aññāya dibbosadhaparipuṇṇaṃ ekaṃ yāgubhājanaṃ ādāya jayampatikānaṃ  
 purato pāturahosi. Te taṃ disvā, “kiṃ tayā ānītaṃ” ti pucchim̄su. Devatā “ayaṃ  
 Asokamālādeviyā ānītā osadhayāgū<sup>334</sup>” ti āha. Taṃ sutvā kumāro hasi. Atha  
 devatānubhāvena sā “sāmi, mā<sup>335</sup> parihāsaṃ karohi<sup>336</sup>, imissā<sup>337</sup> yāgyūyā  
 ānubhāvaṃ tvaṃ na jānāsi, kathessāmi te tassā guṇaṃ” ti vatvā āha:

Dibbāgadaṃ<sup>338</sup> imaṃ<sup>339</sup> dhīra sabbarogaharaṃ paraṃ<sup>340</sup>,  
 yāya<sup>341</sup> añjitaṃ māttaṃ<sup>342</sup> andhā honti anandhakā. (29)

Sīghaṃ upasamaṃ yanti<sup>343</sup> kaṇḍukacchuvāṇādayo,  
 pītamāttaṃ mūgā pi mūgattaṃ padahanti<sup>344</sup> ca,  
 badhir' ābadhirā honti honti khanjādikā sukhī. (30)

<sup>318</sup> S<sub>1</sub>S<sub>2</sub> °saṃghassa. <sup>319</sup> S<sub>1</sub> upādi. <sup>320</sup> S<sub>1</sub> nibbattissati mama. <sup>321</sup> S<sub>1</sub> Illegible: [tha rājakumāro]. However, about 20 syllables must be missing judging from the length of the damaged line. <sup>322</sup> S<sub>1</sub> °nte. <sup>323</sup> S<sub>2</sub> khane. <sup>324</sup> S<sub>1</sub> anevīdhāni paṇṇārāni. <sup>325</sup> S<sub>1</sub> rājane; S<sub>2</sub> rājaṅgaṇe. <sup>326</sup> S<sub>1</sub>S<sub>2</sub> rāsi. <sup>327</sup> S<sub>1</sub>S<sub>2</sub> ahesuṃ. <sup>328</sup> S<sub>1</sub> Illegible: [manasso ... keḷim̄ ku]. <sup>329</sup> S<sub>2</sub> °kaṃkho. <sup>330</sup> S<sub>1</sub> °seti. <sup>331</sup> S<sub>1</sub>S<sub>2</sub> °ññā. <sup>332</sup> S<sub>1</sub> gehasse. <sup>333</sup> S<sub>1</sub> Illegible: [m aññāya]. <sup>334</sup> S<sub>1</sub> ānītaosadhayāgun; S<sub>2</sub> ānītaṃ osadhayāgun for ānītā osadhayāgū. <sup>335</sup> S<sub>1</sub> maṃ. <sup>336</sup> S<sub>1</sub> karomi. <sup>337</sup> S<sub>2</sub> imassā. <sup>338</sup> S<sub>1</sub> °gadhaṇ. <sup>339</sup> S<sub>1</sub>S<sub>2</sub> °idaṃ. <sup>340</sup> S<sub>1</sub>S<sub>2</sub> varaṃ. <sup>341</sup> S<sub>1</sub> yāyaṃ. <sup>342</sup> S<sub>1</sub> akañjita°. <sup>343</sup> S<sub>1</sub> tatvā. <sup>344</sup> S<sub>1</sub>S<sub>2</sub> pajahanti.

Valiṃ<sup>345</sup> valīnaṃ nāseti tath' eva palitaṃ<sup>346</sup> sire,  
sabbarogavināsāya alam etaṃ gadaṃ<sup>347</sup> bhuvi.(31)

Mahādhanō mahābhogī sabbālaṅkārahūsito<sup>348</sup>,  
sace hoti sadā rogī na so sobhati<sup>349</sup> sabbadā<sup>350</sup>. (32)

Arogattasamaṃ loka dhanadhaññaṃ na vijjati,  
Avyādhī<sup>351</sup> ca nirātaṅko<sup>352</sup> so va<sup>353</sup> sabbattha sobhati", ti. (33)

Kumāro taṃ sutvā ekaṃ mahallakam<sup>354</sup> pāyētvā<sup>355</sup> apagatavalipaliṃ<sup>356</sup>  
disvā vimhitamānaso dvādasannaṃ bhikkhusahassānaṃ pattapūraṃ yāguṃ dāpesi.  
Atha yena kenaci ābādhen' ābādhiṇā<sup>357</sup> tassa gehaṃ āgantvā yāguṃ gahetvā  
rogaṃ upasamenti<sup>358</sup>. Yāgubhājanaṃ akkhayaṃ eva tiṭṭhati. Evaṃ te yāva  
aṭṭhamsu tāva tathvā antaradhāyi.

Ath' assa pitā Duṭṭhagāmaṇimahārājā puttaṃ pakkosāpetvā, "tāta, mam'  
accayena<sup>359</sup> imaṃ rajjaṃ paṭipajjā<sup>360</sup>" ti āha. So taṃ na<sup>361</sup> icchi<sup>362</sup>. Ath' assa<sup>363</sup>  
accayena Saddhātissakumāro rājā<sup>364</sup> ahoṣi.

Tena vuttaṃ Mahāvamse:

Duṭṭhagāmanirañño tu rajje phīta<sup>365</sup> janā ahū,  
Sālirājakumāro ti tass' āsi vissuto suto. (34) (= Mhv XXXIII 1)

<sup>345</sup> S<sub>1</sub> Valī. <sup>346</sup> S<sub>1</sub>S<sub>2</sub> phalitaṃ <sup>347</sup> S<sub>1</sub>S<sub>2</sub> etaṃ agadam for etaṃ agadṃ. <sup>348</sup> S<sub>1</sub>S<sub>2</sub>  
"laṃkā". <sup>349</sup> S<sub>1</sub> sobhatthi; S<sub>2</sub> so labhate sukhaṃ for sobhati sabbadā. <sup>350</sup> S<sub>1</sub> sampadā.  
<sup>351</sup> S<sub>1</sub> abyādhi; S<sub>2</sub> abbyādhiñ. <sup>352</sup> S<sub>1</sub>S<sub>2</sub> nirātaṅkī. <sup>353</sup> S<sub>2</sub> ce. <sup>354</sup> S<sub>1</sub> adds jane.  
<sup>355</sup> S<sub>1</sub> pāyāpetvā yāguṃ pāyēti, atha; S<sub>2</sub> pakkosāpetvā yāguṃ pāyēti, atha. <sup>356</sup> S<sub>1</sub>  
"valitaphalitaṃ. <sup>357</sup> S<sub>2</sub> ābādhenā ābādhiṇā. <sup>358</sup> S<sub>2</sub> vūpasamenti. <sup>359</sup> S<sub>2</sub> mama acca".  
<sup>360</sup> S<sub>1</sub> paṭijaggāhī. <sup>361</sup> S<sub>1</sub> na taṃ for taṃ na. <sup>362</sup> S<sub>2</sub> icchati. <sup>363</sup> S<sub>2</sub> Etassa. <sup>364</sup> S<sub>2</sub>  
rajjā. <sup>365</sup> S<sub>1</sub> pīnā.

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

Asokamālādeviṃ<sup>366</sup> taṃ<sup>367</sup> sambaddhaṃ<sup>368</sup> pubbaḷḷāyā<sup>369</sup>,  
rūpen' ātipiyāyanto so rajjaṃ n' eva<sup>370</sup> kāmayi. (36) (= Mhv XXXIII 3)

Duṭṭhagāmaṇibhātā tu Saddhātisso tadaccaye,  
rajjaṃ kāres' abhisitto<sup>371</sup> atthārassa samāsamo, ti. (37) (= Mhv XXXIII 4)

Atha te<sup>372</sup> jayampatikā yāvajīvaṃ dānaṃ dentā sīlaṃ rakkhantā  
uposathakammaṃ karontā yavatāyukaṃ thatvā Tusitapure nibbattiṃsu<sup>373</sup> ti<sup>374</sup>.  
Tesu Sāliṛājakumāro anāgate Metteyyassa bhagavato putto hutvā nibbattissatī ti.

Iti sujanajanānaṃ<sup>375</sup> sāsane sobhadānaṃ  
madhuracaritam<sup>376</sup> etaṃ sutva citte nidhāya<sup>377</sup>,  
ciṇṇatha<sup>378</sup> kusalarāsiṃ<sup>379</sup> thāmasā sabbakālaṃ  
vasatha sivapurasiṃ gantva ramme ciram bho<sup>380</sup>. (38)

### Sāliṛājakumārassa vatthum chaṭṭham

*Professor,  
International College  
for Postgraduate Buddhist Studies*

<sup>366</sup> S<sub>2</sub> °devin.    <sup>367</sup> S<sub>1</sub> °devīnaṃ.    <sup>368</sup> S<sub>1</sub> santuṭṭhaṃ; S<sub>2</sub> sambandhaṃ.    <sup>369</sup> S<sub>1</sub> °yaṃ.  
<sup>370</sup> S<sub>1</sub> ne.    <sup>371</sup> S<sub>1</sub>S<sub>2</sub> kāresi abhisitto.    <sup>372</sup> S<sub>1</sub> om.    <sup>373</sup> S<sub>1</sub> °ttiṃsu.    <sup>374</sup> S<sub>1</sub> om.    <sup>375</sup> S<sub>1</sub>  
°janānaṃ.    <sup>376</sup> S<sub>1</sub> °caranam.    <sup>377</sup> S<sub>1</sub> °yaṃ.    <sup>378</sup> S<sub>2</sub> cinu.    <sup>379</sup> S<sub>1</sub> °rāsī.    <sup>380</sup> S<sub>1</sub>S<sub>2</sub> add ti.