

# A Critical Edition of the Nalāṭa Dhātvamaṃsa: Chapter III

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## บทคัดย่อ

คัมภีร์นาลาฐาตฺวํส (Nalāṭa Dhātvamaṃsa หรือตัวย่อ NDV) เป็นคัมภีร์ภาษาบาลีที่ประพันธ์ขึ้นในศรีลังกา คัมภีร์นี้พรรณนาประวัติศาสตร์ของพระนาลาฐาตฺของพระพุทธเจ้าและการนำมาประดิษฐาน ณ เมืองเสรุ (Seru City) โดยพระมหากษัตริย์นามว่าพระเจ้ากากรวรรณาทิสสะ (King Kākaṃṇatissa) เมื่อคริสตศตวรรษที่หนึ่ง มีความชัดเจนว่าคัมภีร์นี้มีความสัมพันธ์ใกล้ชิดกับโครงสร้างของคัมภีร์สฎปวํส (Thūpavamaṃsa) ซึ่งบันทึกประวัติของเจดีย์รัตนมาลี อย่างไรก็ตาม นักวิชาการทั้งหลายต่างมีความไม่เห็นพ้องเกี่ยวกับช่วงเวลาที่แน่ชัดของคัมภีร์ทั้งสอง จึงเป็นเรื่องยากที่จะสรุปว่าคัมภีร์ฉบับใดเก่าแก่กว่ากัน แต่ไม่ว่าจะอย่างไรคัมภีร์นาลาฐาตฺวงค์ก็มีชื่อเสียงมากกว่าในฐานะบันทึกทางประวัติศาสตร์และมีลักษณะทางภาษาและวรรณกรรมของบาลีปกรณ์ การที่นักวิชาการบาลีสสมัยใหม่ไม่ให้ความสนใจคัมภีร์นี้อย่างเพียงพอได้นำไปสู่ความเสื่อมความนิยมในบรรดาผู้ที่เริ่มเรียนบาลี ยิ่งไปกว่านั้น นอกจากคัมภีร์ที่แปลเป็นภาษาสิงหลสองฉบับ รวมถึงฉบับภาษาอังกฤษที่เป็นการถ่ายตัวอักษรอีกหนึ่งฉบับ วงวิชาการยังขาดฉบับภาษาอังกฤษที่ผ่านการชำระ จึงอาจจะทำให้นักวิชาการไม่เลือกที่จะศึกษาคัมภีร์เรื่องนี้ได้ ด้วยเหตุนี้ ผู้วิจัยจึงเติมเต็มช่องว่างนี้และชำระคัมภีร์จากจารึกใบลาน โดยพิจารณาพร้อมกับฉบับภาษาสิงหลและฉบับถ่ายตัวอักษรที่เป็นภาษาอังกฤษ บทความวิจัยนี้เป็นการนำเสนอบทที่ ๓ ของคัมภีร์นาลาฐาตฺวงค์ ซึ่งบันทึกประวัติศาสตร์ของการนำมาซึ่งพระบรมสารีริกธาตุของพระพุทธเจ้าและการสืบทอด

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## Abstract

The Nalāṭa Dhātuvamsa (NDV) is a Pali chronicle composed in Ceylon that describes the history of the sacred frontal relic of the Buddha and its enshrining at the Seru city by King Kākavaṇṇatissa in the 1<sup>st</sup> century BCE. Apparently, its structure has a close relationship with that of the Thūpavamsa, which records the history of the Pagoda Ratnamālī. However, Sinhalese scholars have disagreements about exact dates of these two texts. Consequently, it is difficult to conclude which one was composed before. Nevertheless, the NDV earns higher reputation as a historical record, and it contains literary and language features of Pali Prakaraṇa. Especially, modern Pali scholars' insufficient attention for this text has led to a decrease in its popularity among beginners. In addition, apart from two Sinhalese editions and an English transliterated work, no reliable English edition of this text exists, discourages researchers from studying the NDV. Therefore, the researcher attempts to fill the academic gap by offering an English edition of the NDV palm leaf manuscript. The Two Sinhalese printed editions and one English transliterated work were taken into consideration during the process. This paper presents the third chapter of the NDV, which records the history of delivering sacred relics of the Buddha and their lineages.

**Keywords:** Nalāṭa Dhātuvamsa, King Kākavaṇṇatissa, frontal relic



## The lineage of the sacred frontal bone relic

### The summary of the chapter III of the NDV

Initially, the frontal bone relic was obtained by the Mallas and after Arahant Mahākassapa disclosed that the Buddha had already predicted to enshrine his frontal bone relic in Ceylon, the Mallas hastened to relinquish without any hesitation. Elder Mahānanda, a student of Arahant Mahākassapa, was given the frontal bone relic at the passing away of Arahant Mahākassapa himself. In the same manner, elder Mahānanda handed over the relic to elder Candagutta. He, after receiving the relic, brought it to Sāvatti, kept in the sleeping room of the Buddha and respected with great offerings. Elder Candagutta also, at his final breath, summoned his student elder Bhaddasena and entrusted the relic. Elder Bhaddasena brought the relic to Isipatana, where the Buddha delivered his first Dhamma sermon and respected having kept it in the sleeping room of the Buddha. At his passing away, he handed over the relic to his student elder Jayasena. He, having received the relic, brought it to the bamboo grove, kept in the sleeping room of the Buddha and respected. Elder Mahāsaṅgharakkhita, a student of the elder Jayasena, was given the relic by his teacher and brought it to

the Monastery built by the millionaire Ghosita. There, he respected the relic having kept it in the sleeping room of the Buddha. At his passing away, he summoned his student elder Mahādeva and entrusted the relic to him. Elder Mahādeva, who handed down the sacred frontal relic from the elder Mahāsaṅgharakkhita, brought it to Kukkuṭa rock at Hattoṭṭha region, in the city Mahāgāma once the king Mahānāga, the brother of King Devānampiyatissa, was ruling the southern country Ceylon. Initially, the devotee Mahākāla, who was the leader of the village of Hattoṭṭha, attended the relic with various offerings. During the time, the relic exhibited many miraculous powers it belonged. Later, the news about the relic received by the King Mahānāga and he brought peacefully both the relic and elder Mahādeva to the city Mahāgāma with enormous religious ceremonies. He kept the sacred frontal bone relic in a casket and protected it having built a shrine house, which was not so far from his palace and not so close. The king Mahānāga spent time happily due to receiving the sacred frontal relic and, later, he built a few Buddhist monasteries in southern country; *Lenavihāra*, *candagirivihāra*, *koṭṭipabbatavihāra*, *taraṅgaṇavihāra*, *selakā vihāra*, *talākāvihāra*. The King at his death, advised his son, Yaṭālatissa, to protect and pay respect by great

offerings to the sacred frontal bone relic. The King Yaṭālatissa also practiced as how his father advised and built a few Buddhist monasteries too. He also instructed his son Goṭābhaya, to continue the offerings and respects to the relic as the forefathers done. However, the king Goṭābhaya had to fight with ten brothers (not his own) in his ruling time. Also, he built a few Buddhist monasteries too.

### A brief critical note

The third chapter of the NDV, among five, discusses the succession of the sacred frontal bone relic. As the key duty of the chronicle, the NDV comes out the clear, but, unbroken history of its subject. Hence, the NDV accommodates the third chapter to describe the arrival of the sacred frontal bone relic to Mahāgāma, an ancient city in the southern Ceylon, the author looks over and presents the historical link of the relic from the time of distributing the sacred relics of the Buddha by Brahmin Droṇa after the cremation of the pile of the Buddha.

The chapter contains both prose and verse style writing. Nevertheless, the verses come in this chapter, describe the facts that already discussed in the prose paragraphs. Accordingly, the “writing” could be known as the “ākhyāna.” In the section that describes the miraculous incidents took place after the arrival of the relic at Mahāgāma and the religious

ceremonies organized by the palace, the author uses rhetoric way than composing a historical record. So, the third chapter also holds both historical value as well as rhetoric like other four chapters of the NDV.

In addition to that, the historical facts given in this chapter are unique to the NDV only. Particularly, the link of the sacred frontal bone relic cannot be seen any other religious or historical record. And, the information about the war between King Goṭābhaya and ten brothers also exclusive to the NDV. Further, the information of the monasteries built by historical kings paying respect to the frontal bone relic is found the third chapter of the NDV only. So, it would appear that the third chapter can be considered to be an important historical source for related accounts on the Rohaṇa region in ancient Ceylon.

### Dhātuparamparākathā

1. Dhātusu pana vibhajitvā<sup>2</sup>  
dīyamānesu satthuno nalāṭadhātu<sup>3</sup>  
kosinārakānaṃ<sup>4</sup> mallānaṃ  
laddhakoṭṭhāseyeva ahoṣi.  
Mahākassapatthero te  
upasaṅkamitvā satthuno  
nalāṭadhātu tumhākaṃ koṭṭhāse  
ahoṣi, taṃ gahetuṃ āgato, bhagavā

<sup>2</sup> vibhajitvā Ne We Be] vibhajetvā  
Cm

<sup>3</sup> nalāṭadhātu Ne We Be] nalāṭadhātu  
Cm

<sup>4</sup> kosinārakānaṃ Ne Be]  
kusinārakānaṃ Cm We

hi dharamāneyeva  
 tambapaṇṇidīpassa anujāni, ‘tasmā  
 taṃ amhākaṃ dethā’ti. Taṃ sutvā  
 mallarājāno: ‘Evaṃ patigaṇhatha  
 bhante dhātū’<sup>5</sup>  
 mahākassapattherassa adamsu. So  
 attano saddhivihārikaṃ  
 mahānandattheraṃ pakkosāpetvā  
 nalāṭadhātum therassa  
 niyyādetvā’[evamāha]<sup>6</sup> imaṃ  
 dhātum tambapaṇṇi dīpe  
 mahāvālukagaṅgāya<sup>7</sup>  
 dakkhiṇabhāge serunāma  
 daha[da]<sup>8</sup>ssa ante varāha<sup>9</sup> nāma  
 soṇḍimatthake<sup>10</sup> kākavaṇṇatisso  
 nāma rājā patiṭṭhapessati,<sup>11</sup> cetiyaṃ  
 saṅghārāmaṃ kārapessati, tvam  
 imaṃ dhātum gahetvā vesāliyaṃ  
 upanissāya mahāvanavihāre  
 kuṭāgārasālāyaṃ satthunā<sup>12</sup>  
 vasitagandhakuṭiyaṃ ṭhapetvā  
 dhātupūjaṃ katvā āyusaṅkhāre  
 ossatthe<sup>13</sup> parinibbāpayamāne<sup>14</sup>  
 attano saddhivihārikassa  
 candaguttattherassa dhātuvamsaṃ  
 kathetvā appamatto hohī’<sup>15</sup>ti vatvā  
 dhātum therassa datvā

<sup>5</sup> dhātū’<sup>ti</sup> Cm Ne] dhātu’<sup>ti</sup> We Be  
<sup>6</sup> Cm We  
<sup>7</sup> mahāvālukagaṅgāya Cm Ne Be]  
 mahāvālukāgāyā We  
<sup>8</sup> Cm  
<sup>9</sup> varāha Ne We Be] varabhaya Cm  
<sup>10</sup> soṇḍimatthake Cm Ne Be]  
 soṇḍikamatthake We  
<sup>11</sup> patiṭṭhapessati Cm Ne We]  
 patiṭṭhapessati Be  
<sup>12</sup> satthunā Cm] satthuno Ne We Be  
<sup>13</sup> ossatthe Ne We Be] ossatthe Cm  
<sup>14</sup> parinibbāpayamāno Ne We Be]  
 parinibbāyamāno Cm

anupādisesanibbānadhātuyā  
 parinibbāyi.

Sāvako satthukappo so  
 pabhinnapaṭisambhido<sup>15</sup>

Gahetvā mānayaī<sup>16</sup> dhātum  
 mahānando mahāvane. (1)

2. Tassa therassa  
 saddhivihāriko candaguttatthero  
 dhātum gahetvā ākāsaṃ uggantvā  
 sāvattiyaṃ<sup>17</sup> jetavanamahāvihāre  
 dasabalena vasitagandhakuṭiyaṃ  
 ṭhapetvā dhātupūjaṃ katvā ciraṃ  
 vihāsi. Sopi āyusaṅkhāre ossatthe<sup>18</sup>  
 parinibbāpayamāne<sup>19</sup> attano  
 saddhivihārikaṃ  
 bhaddasenattheraṃ pakkosāpetvā  
 dhātum therassa niyyādetvā  
 dhātuvamsaṃ kathetvā anusāsivā<sup>20</sup>  
 anupādisesāya nibbānadhātuyā  
 parinibbāyi.

Candagutto mahāpaṇṇo  
 chaḷabhiṇṇo visārado

Ramme<sup>21</sup> jetavane dhātum  
 ṭhapetvā vandaṇaṃ akā. (2)

3. Tassa sisso  
 bhaddasenatthero dhātum gahetvā  
 ākāseṇa gantvā  
 dhammacakkappavattane isipatane

<sup>15</sup> pabhinnapaṭisambhido Cm Ne  
 We] pabhīnnaṭisambhido Be  
<sup>16</sup> mānayaī Ne We Be] mānaya Cm  
<sup>17</sup> sāvattiyaṃ Cm Ne We]  
 sāvattiyaṃ Be  
<sup>18</sup> ossatthe Ne We Be] ossatthe Cm  
<sup>19</sup> parinibbāpayamāne Ne We Be]  
 parinibbāyamāno Cm  
<sup>20</sup> anusāsivā Ne Be] anusāsetvā Cm  
 We  
<sup>21</sup> ramme Ne We Be rame Cm

mahā vihāre satthuno  
vasitagandhakuṭiyam ṭhapetvā  
gandhamālādīhi pūjetvā ciraṃ  
vihāsi. So parinibbāpayamāne<sup>18</sup>  
attano saddhivihārikassa  
jayasenattherassa dhātuṃ  
niyyādetvā dhātuvaṃsam kathetvā  
anupādisesāya nibbānadhātuyā  
parinibbāyi.

Bhaddaseno mahāthero  
katakicco mahā isi<sup>22</sup>

Dhātuṃ ṭhapetvā<sup>23</sup>  
isipatane<sup>24</sup> vanditvā nibbutiṃ gato.  
(3)

4. So pana jayasenatthero  
taṃ dhātuṃ gahetvā  
veluvanamahāvihāre satthuno  
[nāthassa]<sup>25</sup> vasitagandhakuṭiyam  
ṭhapetvā gandhamālādīhi pūjetvā  
ciraṃ vasitvā parinibbāpayamāne<sup>18</sup>  
attano saddhivihārikassa  
mahāsaṅgharakkhitattherassa<sup>26</sup>  
dhātuṃ niyyādetvā dhātuvaṃsam  
kathetvā anupādisesāya  
nibbānadhātuyā parinibbāyi.

Gahetvāna dhātuvaṃsam  
jayaseno mahāmuni<sup>27</sup>

Nidhāya<sup>28</sup> veluvane ramme  
akā pūjaṃ manoramam. (4)

<sup>22</sup> isi Ne Be] isī Cm We

<sup>23</sup> ṭhapetvā Ne We Be] gahetvā Cm

<sup>24</sup> This line exceeds the meter

<sup>25</sup> Cm

<sup>26</sup> mahāsaṅgharakkhitattherassa Ne  
We Be] mahāsaṅgharakkhitattherassa Cm

<sup>27</sup> mahāmuni Ne Be] jutī Cm We

<sup>28</sup> nidhāya Ne We Be] nīyate Cm

5. So panāyasmā  
saṅgharakkhitatthero<sup>29</sup> dhātuṃ  
gahetvā ākāsenā āgantvā  
kosambiṃ<sup>30</sup> upanissāya ghosita  
setṭhinā kārapite ghositārāme  
bhagavato vasitagandhakuṭiyam  
ṭhapetvā gandhamālādīhi pūjaṃ  
katvā ciraṃ vihāsi. So pi  
parinibbāpayamāne<sup>31</sup> attano  
saddhivihārikaṃ mahādevattheraṃ  
pakkosāpetvā dhātuvaṃsam  
kathetvā appamatto hohi<sup>32</sup> ti vatvā  
anupādisesāya nibbānadhātuyā  
parinibbāyi.<sup>32</sup>

Saṅgharakkhitavhayo thero  
cando viya supākaṭo

Ṭhapetvā<sup>33</sup> ghositārāme akā  
pūjaṃ manoramam. (5)

6. Tassa therassa  
saddhivihāriko mahādevatthero<sup>34</sup>  
dhātuṃ gahetvā  
devānampiyatissassa<sup>35</sup> mahārañño  
bhātu mahānāgassa uparājassa  
mahāgāme setacchattam<sup>36</sup>  
ussāpitakāle [hatthoṭṭha  
nāma]<sup>37</sup> janapade

<sup>29</sup> saṅgharakkhitatthero Ne We Be]  
saṅgharakkhitatthero Cm

<sup>30</sup> kosambiṃ Ne Be] kosambiyam  
Cm We

<sup>31</sup> parinibbāpayamāno Ne We Be]  
parinibbāyamāno Cm

<sup>32</sup> parinibbāyi Ne We Be]

parinibbāyissāmi Cm

<sup>33</sup> ṭhapetvā Ne We Be] ṭhapesi Cm

<sup>34</sup> mahādevatthero Ne We Be]

mahādevatthero Cm

<sup>35</sup> piyatissassa Ne Be] piyatissasso

Cm We

<sup>36</sup> setacchattam Ne We Be] seta

chattam Cm

<sup>37</sup> Ne

kukkuṭapabbatantare  
mahāsālarukkhamūle ākāṣato  
otaritvā<sup>38</sup> nisīdi. Tasmim̐ samaye  
mahākāḷo nāma upāsako attano  
puttadārehi saddhim̐  
mālāgandhavilepanam̐<sup>39</sup>  
dhajapatākādīni gāhāpetvā  
divasassa tikkhattum̐ mahantehi  
pūjāvidhānehi<sup>40</sup> dhātum̐ pariharitvā  
ciraṃ vasi. Māsassa atṭha-  
uposathadivase dhātuto  
chabbaṇṇaram̐siyo uggacchimsu.<sup>41</sup>  
Tasmim̐ samaye so padeso  
buddhassa<sup>42</sup> dharamānakālo viya  
ahosī. Janapadavāsī manussāpi  
therassa santike sīlāni gaṇhanti,  
uposathavāsam̐ vasanti, dānam̐  
denti, cetiyassa mahantam̐ pūjam̐  
karonti.<sup>43</sup>

7. Tato aparabhāge uparājā  
mahāgāme viharanto bherim̐  
carāpesi: Yo amhākaṃ dasabalassa  
dhātum̐ gahetvā idhāgato, tassa  
mahantam̐ sampattim̐ dassāmīti.  
Tasmim̐ kāle kuṭumbiko mahākāḷo  
uparājam̐<sup>44</sup> passissāmīti tassa  
anucchavikaṃ paṇṇākāram̐ gahetvā  
rājadvāre ṭhatvā<sup>45</sup> sāsanaṃ pahīni.  
Uparājā taṃ pakkosāpesi. So

<sup>38</sup> otarivā Ne We Be] otaretvā Cm  
<sup>39</sup> mālāgandhavilepanam̐ Cm Ne Be]  
mālāgandhavilepana We  
<sup>40</sup> pūjāvidhānehi Ne We Be]  
pūjāvitānehi Cm  
<sup>41</sup> uggacchimsu Ne Be]  
upagacchimsu Cm We  
<sup>42</sup> buddhassa Ne Be] buddhānam̐ Cm  
We  
<sup>43</sup> karonti Cm Ne We] karontī Be  
<sup>44</sup> uparājam̐ Ne We Be] uparājā Cm  
<sup>45</sup> ṭhatvā Ne Be] ṭhapetvā Cm We

gantvā vanditvā ṭhito taṃ  
paṇṇākāram̐ rājapurisānam̐  
paṭicchāpesi. Uparājā: ‘Mātula  
mahākāḷa, tumhākaṃ janapade  
amhākaṃ satthuno<sup>46</sup> dhātu atthī  
[natthī]<sup>47</sup>ti āha. Mahākāḷo  
uparājassa katham̐ sutvā atthi deva,  
mayham̐ kulūpakattherassa<sup>48</sup>  
santike ādāsamaṇḍalappamānam̐  
satthuno nalāṭadhātu  
chabbaṇṇaram̐sīhi ākāsapadese<sup>49</sup>  
suriya<sup>50</sup> sahasacandasahassānam̐  
uṭṭhitakālo<sup>51</sup> viya obhāseti. So  
janapado buddhassa<sup>41</sup>  
uppajjanakālo<sup>52</sup> viya ahoṣīti āha.  
Tassa kuṭumbikassa katham̐  
suṇantassa eva<sup>53</sup> rañño  
sakalasarīram̐ pañcavaṇṇāya pītiyā  
paripuṇṇam̐<sup>54</sup> ahoṣi. Ativiya  
somanassappatto rājā mayham̐  
mātulassa mahākāḷassa  
satasahassāni<sup>55</sup> kahāpaṇāni ca  
catusindhavayuttarathañca  
suvaṇṇālankārehi susajjitam̐ ekaṃ

<sup>46</sup> satthuno Ne We Be] gotamassa  
Cm  
<sup>47</sup> Cm We  
<sup>48</sup> kulūpakattherassa Cm]  
kulūpagattherassa Be Ne We  
<sup>49</sup> ākāsapadese Ne We Be]  
ākāsapadese Cm  
<sup>50</sup> suriya Cm Ne We] sūriya Be  
<sup>51</sup> uṭṭhitakālo Cm Ne Be]  
upatṭhitakālo We  
<sup>52</sup> uppajjana Cm] uppannakālo Ne  
Be We  
<sup>53</sup> suṇantasseva We Cm] suṇantassa  
eva Ne Be  
<sup>54</sup> paripuṇṇam̐ Ne We Be paripuṇṇā  
Cm  
<sup>55</sup> satasahassam̐ Ne We Be]  
satasahassa Cm



assañca udakaphāsukaṭṭhānake<sup>56</sup>  
khettañca pañcadāsīsatañca dethā'ti  
vatvā aññañca pasādaṃ [ca  
dethāti]<sup>57</sup> dāpesi. So uparājā  
ettakaṃ kuṭumbikassa dāpetvā taṃ  
divasameva nagare bherim  
carāpetvā hatthassarathayānāni<sup>58</sup>  
gahetvā kuṭumbikaṃ  
maggadesakaṃ katvā anupubbena  
hatthoṭṭhajanapadaṃ<sup>59</sup> patvā  
ramaṇīye bhūmippadesa  
khandhāvāraṃ bandhitvā  
amaccagaṇaparivuto kuṭumbikaṃ  
gahetvā therassa vasanaṭṭhānaṃ  
gantvā vanditvā ekamantaṃ  
aṭṭhāsi. Sesā amaccā kuṭumbiko ca  
theraṃ vanditvā ekamantaṃ  
aṭṭhamsu.<sup>60</sup> Uparājā theraṃ  
vanditvā sārāṇīyaṃ kathaṃ katvā<sup>61</sup>  
ekamantaṃ nisinno  
paṭisanthāramakāsi.  
Mahādevattheropi<sup>62</sup>  
sammodanīyaṃ kathaṃ katvā<sup>60</sup>  
kissa tvaṃ mahārāja<sup>63</sup> idhāgatosi,  
āgatakāraṇaṃ me ārocehī'ti āha.  
Bhante tumhākaṃ santike  
amhākaṃ bhagavato  
nalāṭadhātuṃ<sup>64</sup> atthi<sup>65</sup> kira taṃ

<sup>56</sup> udakaphāsukaṭṭhānake Ne Be]

udakaphāsukaṭṭhānato Cm We

<sup>57</sup> Cm We

<sup>58</sup> hatthassarathayānāni Ne Be]

assatthirathayānāni Cm We

<sup>59</sup> hatthoṭṭhajanapadaṃ Ne We Be]

hatthojanapadam Cm

<sup>60</sup> aṭṭhamsu Ne Be] aṭṭhāsi Cm We

<sup>61</sup> katvā Ne Be] kathetvā Cm We

<sup>62</sup> mahādevattheropi Ne We Be]

mahādevattheropi Cm

<sup>63</sup> mahārāja Ne We Be] mahārājā

Cm

<sup>64</sup> nalāṭadhātu Cm Ne We Be

vandissāmī'ti<sup>66</sup> āgatomhī'ti āha.  
Thero: Bhaddakaṃ mahā rāja tayā  
katanti vatvā dhātugharadvāraṃ<sup>67</sup>  
vivaritvā<sup>68</sup> mahārāja buddhassa<sup>41</sup>  
nalāṭadhātu atidullabhā'ti āha. Rājā  
sojasehi gandhodakehi nahāyitvā  
sabbālankārapatimaṇḍito ekamsaṃ  
uttarāsaṅgaṃ karitvā<sup>69</sup> añjalim  
paggayha namassamāno aṭṭhāsi.  
Buddhārammaṇāya pīṭiyā  
sakalasarāraṃ phuṭaṃ<sup>70</sup> ahosi.

(Rājā pīṭivegena imā gāthā<sup>71</sup>

āha

Namāmi vīra pāde te  
cakkaṅkita tale subhe

Vandite naradevehi amataṃ  
dehi<sup>72</sup> vandite. (6)

Lokanātha<sup>73</sup> tvaṃ eko  
saraṇaṃ sabbapāṇinaṃ

Loke tayā samo natthi  
tārehi<sup>74</sup> janataṃ bahuṃ. (7)

Mahaṇṇave mayaṃ bhante  
nimuggā dīghasambhava

<sup>65</sup> atthi Cm Ne We] atthī Be

<sup>66</sup> vandissāmī'ti Cm Ne We]

vandissāmī'ti Be

<sup>67</sup> dhātugharadvāraṃ Ne We Be]

dhātugharaṃ dvāraṃ Cm

<sup>68</sup> vivaritvā Cm Ne Be] vivaretvā We

<sup>69</sup> karitvā Ne We Be] akaritvā Cm

<sup>70</sup> phuṭaṃ Ne We Be] phuṭṭhā Cm

<sup>71</sup> imā gāthā Ne Be] imaṃ

gāthamāha Cm We

<sup>72</sup> amataṃ dehi Ne Be] amatantehi

Cm We

<sup>73</sup> lokanātha Ne Be] lokanātho Cm

We

<sup>74</sup> tārehi Ne We Be] thārehi Cm



Apattanā<sup>75</sup> appatitṭhā<sup>76</sup>  
saṃsarāma ciraṃ taḥiṃ. (8)

Etarahi tumhe āpajja  
patitṭhaṃ adhigacchare

Tumhākaṃ vandanāṃ katvā  
uttiṇṇama<sup>77</sup> bhavaṇṇavā'ti.)<sup>\*</sup> (9)

8. Tasmim̄ khaṇe dhātuto  
rasmiyo nikkhamiṃsu. Sakala  
laṅkāḍīpaṃ suvaṇṇarasadhārāhi  
sañchannaṃ viya ahosi. Mahantaṃ  
pītisomanassaṃ uppajji. Rājā  
mahantaṃ somanassaṃ patto hutvā  
haṭṭhatuttṭho ahosi. So dhātugharato  
nikkhamitvā therena saddhiṃ  
alaṅkatamaṇḍape ekamantaṃ  
nisīdi. Ekamantaṃ nisinno  
(nisajjādose vajjetvā  
seyyathīdaṃ:<sup>78</sup> Atidūraccāsanna<sup>79</sup> -  
uparivāta-unnatappadesa-  
atisammukha-atipacchā'ti.  
Atidūre nisinno [hi]<sup>80</sup> sace  
kathetukāmo uccāsaddena  
kathettabbaṃ hoti. Accāsanne  
nisinno saṅkaraṃ karoti. Uparivāte  
nisinno sarīragandho vāyati.  
Unnatappadese nisinno agāravaṃ  
karoti. Atisammukhe nisinno  
cakkhunā cakkhuṃ paharitvā

<sup>75</sup> appattanā Cm We] appatissā Ne  
Be

<sup>76</sup> appatitṭhā Cm Ne Be apatitṭhā We  
<sup>77</sup> uttiṇṇama Cm Ne Be] otinnama  
We

\* These stanzas are not coming in  
Sinhala Dhāuvamsa

<sup>78</sup> seyathīdaṃ Ne We]seyyathidaṃ

Be <sup>79</sup> atiduraccāsanna Cm Ne We]  
atiduraccāsanta Be

<sup>80</sup> We

daṭṭhabbaṃ hoti. Atipacchā nisinno  
gīvaṃ<sup>81</sup> parivattetvā daṭṭhabbaṃ  
hoti. Iti nisajjadosaṃ<sup>82</sup> vajjetvā  
nisinno).<sup>\*</sup> Evamāha. Bhante imaṃ  
dhātuṃ mayhaṃ detha. Mahantaṃ  
pūjāsakkāraṃ<sup>83</sup> katvā pariharāmīti.  
Bhaddakaṃ mahārāja imāya  
dhātuyā sammāsambuddho  
dharamāneyeva<sup>84</sup> vyākaraṇaṃ  
akāsi. Tumhākaṃ vaṃse jāto  
kākavaṇṇatisso nāma rājā imasmiṃ  
dīpe mahāvālukagaṅgāya  
dakkhiṇatīre seru nāma dahassa<sup>85</sup>  
ante varāha<sup>8</sup> nāma soṇḍiyā  
matthake patitṭhapetvā mahantaṃ  
thūpaṃ karissatī'ti vatvā satthā

<sup>81</sup> gīvaṃ Ne We Be] gītaṃ Cm

<sup>82</sup> nisajjadosaṃ Cm] nisajjādosam  
Ne We Be

\* Comp. Cha nisajjādose vajjetvā.

Seyyathidaṃ –atidūraṃ, accāsannaṃ,  
uparivātaṃ, unnatappadesaṃ,  
atisammukhaṃ, atipacchāti. Atidūre nisinno  
hi sace kathetukāmo hoti, uccāsaddena  
kathettabbaṃ hoti. Accāsanne nisinno  
saṅghaṭṭanaṃ karoti. Uparivāte nisinno  
sarīragandhena bādhati. Unnatappadese  
nisinno agāravaṃ pakāseti. Atisammukhā  
nisinno sace daṭṭhukāmo hoti, cakkhunā  
cakkhuṃ āhacca daṭṭhabbaṃ hoti.  
Atipacchā nisinno sace daṭṭhukāmo hoti,  
gīvaṃ parivattetvā daṭṭhabbaṃ hoti T. W.  
Rhys Davids and J. E. Carpenter  
*Dīghanikāya*. ed. vols. II. (London: Pali  
Text Society 1966), 484. /Not found in  
SDV

<sup>83</sup> pūjāsakkāraṃ Cm We]  
pūjāsakkāraṃ Ne Be

<sup>84</sup> dharamāneyeva Cm We]  
dharamāneyeva Ne Be

<sup>85</sup> dahassa Ne We Be] daha dassa  
Cm

tattha samādhiṃ<sup>86</sup> samāpajjitvā  
pañcasatakhīṇāsavehi saddhiṃ  
tikkhattum padakkhiṇaṃ katvā  
gato. Tasmā gaṇhatha mahārājā'ti  
vatvā dhātum adāsi.

9. Rājā dhātum gahetvā  
caturassa<sup>87</sup> pallaṅke  
dhātukaraṇḍakaṃ nidahitvā  
karaṇḍake dhātum patiṭṭhapetvā<sup>88</sup>  
taṃ  
kumudapattasannibha<sup>89</sup> maṅgalasin  
dhavayuttarathe ṭhapetvā samantā  
ārakkhaṃ saṃvidahitvā [rājā  
dhātum gahetvā]\*  
pañcapaggaṇhāpayamāno pac  
ṅgaturiye chā āgacchatū'ti<sup>90</sup>  
mahājanassa sāsanaṃ vatvā  
mahādevattherassa santikaṃ  
gantvā: Tumhe bhante, dhātuyā  
upaṭṭhānaṃ karonto<sup>91</sup> āgacchathā'ti  
āha. Thero tassa kathaṃ sutvā:  
'mahārāja ayaṃ dhātu paramparā  
āgatā. Ahaṃ bhagavato  
dhammaḥāṇḍāgārika ānandatthero  
viya imaṃ dhātum pariharissāmi'ti  
vatvā attano paccayadāyakaṃ<sup>92</sup>  
kuṭumbikaṃ āpucchitvā  
pattacīvaramādāya dhātum

<sup>86</sup> samādhiṃ Cm We] samāpattiṃ  
Ne Be

<sup>87</sup> This is an additional phrase Ne Be  
<sup>88</sup> patiṭṭhapetvā We Cm]

patiṭṭhapetvā Ne Be  
<sup>89</sup> kumudapattasannibha Cm Ne]

kumudapattasanniha Be  
kumudapattasannivesa We

\* This is an additional phrase Ne Be  
<sup>90</sup> āgacchātū'ti Cm Ne We

āgacchatu'ti Be  
<sup>91</sup> karonto Ne We Be] karontā Cm

<sup>92</sup> paccayadāyakaṃ Ne We Be]  
paccayaṃ dāyakaṃ Cm

upaṭṭhahiyamāno pacchato  
pacchato gacchati. Rājā dhātum  
gahetvā anupubbena mahāgāmam  
patto mahāsenaguttam  
pakkosāpetvā nagaram  
alaṅkārāpehī'ti<sup>93</sup> āha. So nagare  
bheriṃ carāpetvā aṭṭhārasa vīthiyo  
sammajjantu, puṇṇaghaṭe<sup>94</sup>  
ṭhapentu, dhajapatākādayo  
ussāpentu, toraṇāni<sup>95</sup> ussāpentu,  
pañcavaṇṇāni pupphāni okirantu,  
sakalanagaraṃ alaṅkarontu,  
gandhamālādayo gahetvā  
suṭṭhuttarsaṅgā<sup>96</sup> hutvā  
sakalanāgarā<sup>97</sup> paṭipatham  
āgacchantūti<sup>98</sup> āṇāpesi. Tato  
mahājano sabbatūriyāni<sup>99</sup>  
ghosāpayamāno  
gandhamālādihattho<sup>100</sup> paṭipatham  
nikkhanto devamanussā  
bhikkhubhikkhuniyo upāsaka-  
upāsikā appamāṇā ahesuṃ.  
[mahājano sabba tūriyāni  
(Gandhamālādi  
puṇṇaghaṭasamussitadhajākiṇṇā)<sup>101</sup>  
] <sup>102</sup> parisā velukkhepasahassāni  
pavattayimsu.

<sup>93</sup> alaṅkārāpehī Cm We]  
alaṅkārāpehī Ne Be

<sup>94</sup> puṇṇaghaṭe Ne Be]  
puṇṇaghaṭhaṃ Cm We

<sup>95</sup> toraṇāni Ne Be] toraṇaṃ Cm We  
<sup>96</sup> suṭṭhuttarsaṅgā Cm]

suddhuttarāsaṅgā Ne We Be  
<sup>97</sup> sakalanāgarā Ne Be] sakalanagarā  
Cm We

<sup>98</sup> āgacchantūti Ne We Be]  
āgacchantūti Be

<sup>99</sup> tūriyāni We] tūriyāni Cm Ne Be  
<sup>100</sup> gandhamālādihatthathāho Ne Be]

gandhamālādihatthathā Cm We  
<sup>101</sup> Ne Be We

<sup>102</sup> Cm

Sugandhavātābhighāta<sup>103</sup> samuddag  
hoso viya sakalanagaraṃ  
ekaninnādajātaṃ. So rājā nagare  
bandhanāgāre sabbasatte bandhanā  
muñcetaṃ,<sup>104</sup> dhammena samena  
anusāsantūti<sup>105</sup> vatvā dhātuṃ  
gahetvā attano nagaraṃ pavesetvā  
attano rājanivesanaṃ āgantvā  
nāṭakānaṃ<sup>106</sup> saññamadāsi dhātuṃ  
vandantūti.<sup>107</sup> Nāṭakā<sup>108</sup>  
nānābharāṇehi patimaṇḍitā  
rājagehato nikkhamitvā dhātuṃ  
vanditvā attano attano hatthagatāni  
turiyabhaṇḍāni sādhukaṃ  
paggaṇhitvā mahantaṃ  
pūjamaṃsu.

10. Tato vaḍḍhakim<sup>109</sup>  
pakkosāpetvā rājanivesanato  
nātidūre nāccāsanne<sup>110</sup>  
subhūmitale<sup>111</sup> dhātugharaṃ  
kārapetvā  
mālākammalatākammādīni<sup>112</sup>

<sup>103</sup> sugandhavātābhighāta Ne We Be]  
sugandhavātābhighāta Cm

<sup>104</sup> muñcetaṃ Cm] muñcantu Ne Be  
We

<sup>105</sup> anusāsantūti Cm Ne Be]  
anusāsantūti Be

<sup>106</sup> nāṭakānaṃ Cm We] nāṭakānaṃ

Ne Be  
<sup>107</sup> vandantūti Cm Ne We] vandantūti

Be  
<sup>108</sup> nāṭakā Cm We] nāṭakā Ne Be

<sup>109</sup> vaḍḍhakī Cm We] vaḍḍhakī Ne  
Be

<sup>110</sup> nāccāsanne Cm Ne We]  
nāccāsante Be

<sup>111</sup> subhūmitale Cm Ne We]  
subhūmitale Be

<sup>112</sup> mālākammalatākammādīni We]  
mālākammalatākammādī Cm

mālākammalatākammādī Ne Be

patitṭhapetvā<sup>113</sup> dhātughare  
vicittamaṇḍapaṃ kārapetvāna  
sattaratanamayaṃ  
dhātukaraṇḍakaṃ kārapetvā  
dhātukaraṇḍake dhātuṃ ṭhapetvā  
ratanapallānkamatthake dhātuṃ  
ṭhapetvā upari vicittavitānaṃ  
bandhitvā<sup>114</sup> sāṇiyā  
parikkhipāpetvā mahantena  
parivārena mahantaṃ dhātupūjaṃ  
akāsi. Mahājanā gandhamālaṃ  
gahetvā māsassa  
atṭhūposathadivase dhātuyā<sup>115</sup>  
mahantaṃ pūjaṃ akāmsu. Dhātuto  
raṃsiyo samuggacchanti.  
Mahājanā vimhayajātā<sup>116</sup>  
sādhukāraṃ karonti.

Somanassabhūtā  
sakalanagaravāsino  
buddhārammaṇa pītiṃ<sup>117</sup> gahetvā  
divase divase dhātuyā<sup>114</sup> mahantaṃ  
pūjaṃ karontā<sup>118</sup> vītinaṃenti.  
Pañcasīlāni rakkhanti,  
buddhamāmakā  
[dhammamāmakā]<sup>119</sup>

saṅghamāmakā hutvā saraṇāni  
gacchanti. Rājā mahājanassa  
ovadati.<sup>120</sup> “Mettaṃ bhāvetha,  
karuṇaṃ muditaṃ upekkhaṃ

<sup>113</sup> patitṭhapetvā Ne Cm]

patitṭhāpetvā Be We

<sup>114</sup> bandhitvā Ne Be] bandhetvā Cm

We

<sup>115</sup> dhātuyā Ne Be] dhātuṃ Cm We

<sup>116</sup> vimhayajātā Cm] vimbhayajātā

Ne Be vismayajātā We

<sup>117</sup> buddhārammaṇa pīti Ne Be]

buddhārammaṇaṃ pīti Cm We

<sup>118</sup> karontā Ne Be] karonto Cm We

<sup>119</sup> omit Cm

<sup>120</sup> ovadati Ne We Be] ovadeti Cm

bhāvetha, [dānaṃ detha sīlaṃ  
rakkhatha uposathaṃ<sup>121</sup> vasatha,  
mātā pitunaṃ<sup>122</sup> upatṭhānaṃ]\* kule  
jeṭṭhāpacāyanakammaṃ karoṭhā<sup>ti</sup>.  
Ovaditvā<sup>123</sup> bhikkhusaṅghassapi  
cattāro paccaye gaṅgāya  
mahoghappavattanakālo viya  
mahādānaṃ pavattesi.  
Mātāpituṭṭhāne ṭhatvā  
bhikkhusaṅghaṃ saṅgaṇhi.<sup>124</sup>  
Mahājanā tassa ovāde ṭhatvā  
dānādāni puññāni katvā  
yebhuyyena tasmim kāle matā  
saggaṃ gatā.

Kalyāṇamaggamhi<sup>125</sup>  
patiṭṭhitā janā

Dānādi<sup>126</sup> puññāni karitva<sup>127</sup>  
sabbadā

Ito<sup>128</sup> cutā sabbajanā  
sumānasā

Gatā<sup>129</sup> asesam sugatim  
subhe ratā.<sup>130</sup> (10)

11. Rājā dhātuyā mahantaṃ  
pūjaṃ karonto mahagāme vihāsi.  
Tena patiṭṭhāpitavihārā kathetabbā:  
Kathaṃ? Lenavihāraṃ

<sup>121</sup> uposathaṃ We] uposatha Cm  
<sup>122</sup> pitunaṃ Cm We pitunaṃ Ne Be  
\* Cm We  
<sup>123</sup> ovaditvā Ne Be] ovadetvā Cm  
We  
<sup>124</sup> saṅgaṇhi Ne We Be] gaṇhi Cm  
<sup>125</sup> maggamhi Cm We] vaggamhi Ne  
Be  
<sup>126</sup> dānādi Ne We Be] dānāni Cm  
<sup>127</sup> karitva Ne Be] karonti Cm We  
<sup>128</sup> cutā Cm Ne We Be  
<sup>129</sup> gatā Ne We Be] agatā Cm  
<sup>130</sup> subhe ratā We Ne Be] puram  
satthā Cm

canda<sup>131</sup> girivihāraṃ  
koṭipabbatavihāraṃ  
taraṅgaṇavihāraṃ<sup>132</sup> selakā  
vihāraṃ talākāvihāranti<sup>133</sup>  
evamādayo vihāraṭṭhāni<sup>134</sup>  
patiṭṭhapetvā<sup>87</sup> tipitakamahā  
aritṭhattherassa dakkhiṇodakaṃ  
datvā<sup>135</sup> mahāvihāre niyyādesi.  
Evam so rājā yāvajīvaṃ dhātuṃ  
pariharitvā pacchime kāle  
maraṇamañce nipanno attano  
puttaṃ yaṭālatissa kumāraṃ  
pakkosāpetvā; tāta tissa, amhehi  
pariharita nalāṭadhātuṃ<sup>136</sup> pūjehi<sup>ti</sup>  
dhātuvamsam kathetvā puttaṃ  
anusāsetvā<sup>137</sup> kālaṃ katvā  
saggapuraṃ [pūrayamāno]<sup>138</sup> gato.

Rājā mahānāmavaro<sup>139</sup>  
yasassī<sup>140</sup>

Katvāpi rajjaṃ matimā  
susaddho

Mānetva<sup>141</sup> saṅghaṃ  
catupaccayehi

<sup>131</sup> canda Ne Be] sanda Cm We  
<sup>132</sup> taraṅgaṇavihāraṃ Cm]  
ratanavihāraṃ We naraṅgaṇavihāraṃ Ne  
Be  
<sup>133</sup> taḷākavihāranti Cm We] selakā  
vihāraṃ Ne Be  
<sup>134</sup> vihāraṭṭhāni Cm We] vihāre Ne  
Be  
<sup>135</sup> datvā Cm Ne Be] katvā We  
<sup>136</sup> nalāṭadhātuṃ Ne Cm]  
nalāṭadhātu Be nalāṭadhātuyā We  
<sup>137</sup> anusāsetvā Cm We] anusāsivā  
Ne Be  
<sup>138</sup> Cm We  
<sup>139</sup> mahānāgavaro Cm Ne We Be  
<sup>140</sup> yasassī Cm Ne We] yasassi Be  
<sup>141</sup> mānetva Ne Be Cm mānettha Cm

(11) Agā asoko varadevalokaṃ.<sup>142</sup>

12. Tassa putto  
yaṭālatissakumāro<sup>143</sup> pitu accayena  
pitarā vuttaniyāmeneva dhātuyā  
mahantaṃ pūjaṃ kāresi. So'pi  
divasassa tayo vāre  
dhātupaṭṭhānaṃ<sup>144</sup> karonto rajjaṃ  
kāretvā ciraṃ vihāsi. Iminā'pi  
patiṭṭhāpivihārā kathetabbā:  
dhammasālavihāraṃ  
mahādhammasālavihāraṃ  
selābhayavihāranti evamādayo  
patiṭṭhāpetvā tipīṭakamahā-  
ariṭṭhattherassa saddhivihāriko  
tipīṭakamahā-abhayatthero  
uparājassa mahānāgassa ayyako.  
Tassa therassa dakkhiṇodakaṃ  
[datvā]<sup>145</sup> adāsi. So'pi rājā  
yāvajīvaṃ dhātuṃ pariharitvā  
pacchime kāle maraṇamañce  
nipanno attano puttaṃ  
goṭṭhābhaya<sup>146</sup> kumāraṃ  
pakkosāpetvā' dhātuyā mahantaṃ  
pūjaṃ [karonto]<sup>147</sup> appamatto  
hohī'ti vatvā dhātuvamsaṃ  
[attheva]<sup>148</sup> kathetvā kālaṃ katvā  
sagge<sup>149</sup> nibbatti.

<sup>142</sup> varadevalokaṃ Ne Be] parideva  
lokaṃ Cm We  
<sup>143</sup> yaṭālatissakumāro Ne We Be]  
yaṭālayaka kumāro Cm  
<sup>144</sup> dhātupaṭṭhānaṃ Cm Ne We]  
dhātupaṭṭhānaṃ Be  
<sup>145</sup> datvā Cm Ne Be] katvā We  
<sup>146</sup> goṭṭhābhaya Ne We Be]  
goṭṭhābhaya Cm  
<sup>147</sup> omit Cm  
<sup>148</sup> Cm  
<sup>149</sup> sagge Ne Be We] sabbe Cm

Yatṭhāloko<sup>150</sup> nāma  
mahāmahīpati

Mahājanassa<sup>151</sup> tthakaro  
guṇālayo

So dhātupūjaṃ vipulaṃ  
anekajaṃ<sup>152</sup>

Katvā gato devapuraṃ  
anindito. (12)

13. Tassa putto  
goṭṭhābhayakumāro pitu accayena  
pitarā vuttaniyāmeneva dhātuyā  
mahantaṃ pūjaṃ katvā goṭṭhābhaya  
mahārājā [hutvā]<sup>153</sup> rajjaṃ karonto  
mahāgāme<sup>154</sup> dasabhātike<sup>155</sup>  
ghātetvā daṇḍakammatthāya  
goṭṭhābhayamahātherassa  
hatthoṭṭhajanapade vasantassa  
mattikalenavihāraṃ khīrasāla  
vihāraṃ nāgamahāvihāraṃ  
kumbha<sup>156</sup> selavihāraṃ  
cetiyaṃ pabbatavihāraṃ  
sānupabbatavihāraṃ kaṇikāra<sup>157</sup>  
selavihāraṃ ambasela<sup>158</sup> vihāraṃ

<sup>150</sup> yatṭhāloko Ne Be] yaṭāloko We  
yaṭālayako Cm [yaṭālatisso Thūp]

<sup>151</sup> mahājanassa Ne We Be]  
mahākaraṃ Cm  
<sup>152</sup> anekajaṃ Cm] anekadhā Ne We  
Be

<sup>153</sup> omit Cm  
<sup>154</sup> mahāgāme Cm We] kācaragāme  
Ne Be

<sup>155</sup> dasabhātike rājāno Ne Be]

dasabhātikāṃ Cm We  
<sup>156</sup> kumbha Ne Be] gumbha Cm We  
<sup>157</sup> kaṇikāra Ne Be] kaṇikāra We

Cm  
<sup>158</sup> seccakalla Cm We] ambasela Ne

Be

tindukalena<sup>159</sup> vihāraṃ  
 karaṇḍakavihāraṃ  
 godhasālavihāraṃ  
 vālukatitthavihāranti evamādayo  
 gaṅgāya paratīre pañcasatavihāre  
 orimatīre pañcasatavihāre cā<sup>7</sup>ti  
 vihārasahassaṃ<sup>160</sup> katvā<sup>161</sup>  
 [goṭābhaya mahārājā]<sup>162</sup> attano  
 sadisanāmassa goṭābhayattherassa  
 dakkhiṇodakaṃ datvā adāsi. So  
 yāvajīvaṃ dhātupūjaṃ katvā  
 pacchime kāle maraṇamañce  
 nipanno attano puttāṃ  
 kākavaṇṇatissa kumāraṃ  
 pakkosāpetvā āliṅgitvā;<sup>7</sup>tāta tissa,  
 ayaṃ nalāṭadhātu amhākaṃ  
 paramparāya āgatā. Tvaṃ kira  
 dhātuṃ gahetvā mahāgaṅgāya  
 passe seru nāma dahassa<sup>163</sup> ante  
 varāha<sup>8</sup> nāma soṇḍiyā matthake  
 patiṭṭhāpetvā saṅghārāmaṃ  
 kārāpessasī<sup>7</sup>ti satthā jīvamāno  
 vyākaraṇamakāsi. Tasmā tvaṃ  
 imaṃ dhātuṃ gahetvā  
 mamaccayena tasmim ṭhāne  
 patiṭṭhāpehī<sup>7</sup>ti puttāṃ anusāsivā  
 kālakiriyāṃ katvā sagge nibbatti.

Goṭābhayo nāma  
 mahīpatissaro

Mahājane tosayi appamatto

So dhātupūjaṃ vipulaṃ  
 karitvā

Agā asoko varadevalokaṃ.<sup>164</sup>  
 (13)

Mahānando mahāpañño  
 candagutto bahussuto

Bhaddaseno mahāthero  
 bhaddadhamme visārado. (14)

Jayaseno ca so vīro thero so  
 saṅgharakkhito

Devatthero ca medhāvī  
 rakkhitā<sup>165</sup> dhātu bhaddakā. (15)

Uparājā mahānāgo yatṭhālako  
 mahābalo

Goṭābhayo mahāpuñño  
 kākavaṇṇo ca viriyavā.<sup>166</sup> (16)

Ete therā ca rājāno  
 puññavantā<sup>167</sup> sumānasā

Dhātu paramparānītā dhātā  
 dhātusukovidā. (17)

Kassapādīnatherānaṃ  
 paramparāyamāgatā

Mahānāgādi hatthato yāva  
 tissamupāgatā. (18)

Iti ariyajanappasādanatthāya  
 kate dhātuvamse

Dhātuparamparā [bhato]<sup>168</sup>  
 kathā nāma Tatiyo paricchedo.

<sup>159</sup> tindukalena Ne Be] tindukasena

Cm tiṇḍakalena We

<sup>160</sup> vihārasahassa Ne Be]

vihārasahassa Cm We

<sup>161</sup> katvā We Cm] kāretvā Ne Be

<sup>162</sup> Cm We

<sup>163</sup> dahassa Ne We Be] daha dahassa

Cm

<sup>164</sup> varadevalokaṃ Ne Be] parideva  
 lokaṃ Cm We

<sup>165</sup> rakkhitā Cm] rakkhakā Ne Be We

<sup>166</sup> viriyavā Cm Ne We] vīriyavā Be

<sup>167</sup> puññavantā Cm We] puññavanto

Ne Be

<sup>168</sup> Cm

### Abbreviations

Ne Nandarathana edition	Thūp Thūpavaṃsa
We Wijerathne edition	D Dīgha-nikāya
Be Burmese edition	SDV Sinhala Dhātuvaṃsa
Cm Colombo Museum (palm leaf manuscript)	Comp Compare



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