

BUDDHAGHOSUPPATTI

OR

THE HISTORICAL ROMANCE

OF

THE RISE AND CAREER

OF

BUDDHAGHOSA

TRANSLATED BY

JAMES GRAY

PROFESSOR OF PALI, RANGOON COLLEGE
AND AUTHOR OF "THE NĪTI LITERATURE OF BURMA," ETC

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THE HISTORY OF BUDDHAGHOSA.

INTRODUCTION.

First paying honour to the Three Gems that dispel all evil, I shall write the authentic history of Buddhaghosa. Ye, good reverend sirs, assembled together, put aside other business, and, steadfast in faith, listen to that² history. He who hears the teaching of the good and acts up to it, receives distinction in the present existence and Nirvâna hereafter. Therefore should one attend respectfully to the account of Buddhaghosa, which sets forth the praise of the Omniscient One, and is conducive to the bliss of heaven and the bliss of emancipation.

CHAPTER FIRST.

BOYHOOD.

AT first,³ the reverend thera, Mahinda, having come to Ceylon with priests replete with supernatural powers, established Buddha's religion in this island of Ceylon in

¹ Since the text of *Buddhaghosuppatti* has been printed, I have had a MS. from Thatôn, which I have found very serviceable. Some of its readings are introduced in the foot-notes of this translation. The MS. is referred to as T.

² Instead of the reading *pahâya tam*, there occurs *pahâyadam* = *pahâya* + *idam*.

³ *Sante* is understood with the introductory *evam*, which refers to the sentiments of the introducing. *Evam sante*, "this being so."

the 236th year after his Nirvâṇa. Having established it, and continuing to the end of his life, he fixed the faith in the hearts of many and underwent complete annihilation. After him the thera Buddhaghosa sprang up. How is his uprising to be known? It is said there existed once the village of Ghosa, not far from the Bodhi Tree. It had the name of Ghosa from its being the place of residence of a large number of cowherds' children. A certain king ruled in that village. His spiritual adviser was a Brahman, Kesi, who was an excellent teacher, lovable, and of pleasing deportment. His wife was known as Kesinî. In connection with these circumstances the ancients have said :—

“The Brahman named Kesi, endeared to the king and a favourite of his, instructs him daily in the three Vedas ; he had a Brahman wife, Kesinî by name, who was well accomplished ; she was endeared to the Brahman, worthy of respect, and deserving of admiration.”¹

Whenever, on account of the religion of Buddha being recited in Sinhalese, others, not knowing that language, could not comprehend it, a certain thera, possessed of supernatural powers and completely devoid of taint, being aware of it, thought to himself, “Who is that great thera who will be able to turn the Word of Buddha into Mâgadhî on it being recited in Sinhalese?” And reflecting thus, he saw that the deva prince, Ghosa, living in the Tâvatimsa heaven, had the ability to put into Mâgadhî the Scriptures of Buddha, the Revered One, if repeated in Sinhalese. And even while he was reflecting, he presented himself before Sakka, the deva king.

¹ The reading *vanândlasâ* = *va* + *n* (euphonic) + *ândlasâ*, “assiduous,” with the second *a* lengthened *metri causa*, is scarcely tenable in the light of my Thatôn MS. The reading *va andsalâ* occurs in three MSS., and the meaning seems to be “not to be disgusted with ;” hence “worthy of admiration.” The etymology, however, seems doubtful. I am inclined to derive it from the root *nash*, “to destroy,” and give it the meaning, “not harmful.” *Andsala* would, therefore, be equal to the Sk. *andshaka*.

Sakka saluted him and asked, "Reverend sir, wherefore have you come?" He answered, "At present, O great king, the Word of the Revered One is difficult of comprehension, being recited in Sinhalese, but there is existing in the Tāvatiṃsa heaven a deva prince, Ghosa by name. He, having the wisdom of *Tihetupaṭṭisandhi*—that is, for re-birth in virtue of the absence of ignorance, hatred, and lust—and also the attributes of the past Buddhas, has the ability to put into Māgadhi the Word of Buddha if recited in Sinhalese.

"Come then," said Sakka, and went into the presence of Ghosa, the deva prince, and, embracing¹ him, said, "A mahāthera propitiates you, and wishes you to go to the world of men."

The prince replied, "King of devas, I wish to go higher than the deva world; as residence in the world of men is full of suffering and worrbersome, I, therefore, do not desire to go to their world, but I shall go if Buddha's Word is difficult of comprehension by others." In these words he gave his consent.

Having attained the prince's consent, Sakka announced it to the mahāthera, who thereupon went back.

This therā was at that time the Brahman Kesi's friend and family counsellor. At daybreak, taking with him his bowl and robe, he partook of food in the Brahman's house. On finishing, he said to the Brahman, "On the seventh day from this be not remiss; you will have a son who will be exceedingly meritorious and exceedingly wise." Having said this, he took his departure.

On the seventh day, being intent on it, Sakka died and obtained conception in the womb of Kesinī, the Brahman woman. He was born² after ten months. At the time of his birth the assembly of Brahmans, consisting of slaves, servants, and others, gave rise to pleasant exclama-

¹ *Alinḡitvā* is very likely the proper form. One MS. has *alinḡitvā*.

² The reading *gabbhato parinikkhami* is found in T. for *gabbhato nikkhami*.

tions, such as "eat," "drink," &c.; and so they gave him the name Ghosa.

Ghosa at the age of seven learnt the Vedas, and within seven years acquired proficiency in the three divisions. One day this young Brahman, Ghosa, was eating¹ peas seated in the spot sacred to Vishṇu. Other Brahmans, on seeing this, became very angry and exclaimed, "Eh! young Ghosa, wherefore are you seated eating peas in the place sacred to our teacher Vishṇu. If you do not know the measure of your own dignity, how will you know the three Vedas?"

Ghosa, seated as he was eating peas, uttered this stanza, questioning the Brahmans on a point having relation to Vishṇu:—

"The pea itself is Vishṇu; what is it that is called Vishṇu? Of these two how can I know which is Vishṇu?"

Hearing this, the Brahmans kept looking at each other, and, being unable to reply, were silent. Thereupon some of the Brahmans told² Kesi about Ghosa. Kesi asked his son, "What, dear, did you act so?" "Yes, dear father," returned the son. Kesi conciliated the Brahmans, saying, "Look to me; be not angry; he knows³ nothing," and then dismissed them.

One day, taking his son along with him, Kesi went to instruct the king in the Vedas. Ghosa went along with his father with a goat-skin for sitting on. While instructing the king, Kesi came across a knotty point in a certain place in one of the Vedas, and not comprehending its sense or purport, and being in doubt, took leave of the king and returned to his own house.

Ghosa, aware of his father not making out the knotty point, elucidated the difficulty by means of his own ability

¹ T. reads *bhukṣi*.

² T. has *drocayimsu*.

³ *Jāndsi* should, no doubt, be *jāndti*, unless it be supposed that Kesi turns off from his speech to the Brahmans and addresses Ghosa.

and wrote¹ down the signification on a palm-leaf manuscript book. On seeing the writing, Kesi knew the sense and purport of the Vedic passage, and was glad. The knotty point became manifest in the Brahman's mind. He then asked his attendants, "By whom has this been written?"

The attendants replied, "Dear master, by whom except your son has the writing been executed?"

Kesi asked his son, "My dear, has this writing been executed by you?"

"Yes, dear father," says he.

The father, being extremely pleased, uttered two stanzas in praise of his son:—

"Thou, though young, art renowned as wise; he whose son thou art, as being most exalted, is unrivalled among men.

"Now art thou blessed, having established thyself as an immortal; thou art even my father; I am as thy son."

Having praised his son thus, he told the king about him. The king, on hearing the circumstance, was exceedingly glad, and, embracing Ghosa and pressing him to his breast, kissed him on his head and said, "Be thou² my son, dear; I am thy father." And then he uttered this stanza:—

"Among Brahmans, thou, dear, art most excellent and exalted. I am delighted with thee on account of thy wisdom; I shall give thee a fine village."

Here ends the first chapter, containing
an account of the boyhood
of Buddhaghosa.

¹ For *potthake likhitva śhapesi* T. has *potthake likhi*. It may be here remarked that the root *likh*, "to write," is treated in Bur. MSS., as if it belonged both to the *first* and the *third* class of verbs. Hence the base *likkha*.

² T. has *kohi*, not *hosi*.

CHAPTER SECOND.

ADMISSION TO THE PRIESTHOOD.

AFTER that, the young Brahman Ghosa, in learning the Vedas, got off six thousand pâdas daily. One day, the Mahâthera, the friend of the Brahman Kesi, came, according to custom, to the latter's house for his food and remained in the middle of it. A young Brahman carried off Ghosa's rug, and, pointing it out, presented it to the Mahâthera to sit on. The Mahâthera, though indifferent about it, sat on Ghosa's rug. Ghosa, noticing this, became mighty angry, just as if he were holding a snake by its tail and dashing it on the ground. Becoming thus angry and not able to restrain himself, he spoke abusively, "This bald-headed priest is shameless; he knows not how far to go! Why does my father feed him? does he know this tenet of mine, or does he know any other?" Having spoken thus derogatively of the Mahâthera, he thought as follows, "I shall ask him about the tenet when he has finished eating and removed¹ his hand from the bowl."

Then, when the Mahâthera had finished eating and removed his hand from the bowl, and was still seated, Ghosa asked him, "You, reverend bald-head, do you know the Vedic tenet, or do you know any other?"

The Mahâthera, on hearing these words, became exceedingly joyous and said, "Dear Ghosa, I know your Vedic tenet, and I also know another."

"If," said Ghosa, "you know the Vedic tenet, repeat it."

¹ The reading *nihata* for *onita* occurs.

The Mahâthera then recited from the three Vedas, touched upon the beginning, middle, and end of them, and gave a clear exposition of the Vedic Scriptures as explained¹ by the wise, being like a ball of entangled thread. The recitation over, the Mahâthera washed his mouth with water from his water-pot and sat down.

Ghosa, seeing the thera, grew ashamed and said again, "I am desirous to know your tenet; rehearse it."

The Mahâthera, in order to satisfy him, rehearsed the *mâtikâ* of the *Abhidhammapiṭaka*, and after discriminating between the three *mâtikâs*—i.e., of the *kusala*, *akusala*, and *abyâkata dhammas*—he said, "Dear Ghosa, what is called *kusala* is characterised by results that are blameless, conducive to the demolition of demerit, the means of purification, the producer of what is desirable, and leads to the attainment of a happy lot (i.e., Nirvâṇa); what is *akusala* is characterised by undesirable and blameworthy results, is not the means of purification and the producer of mental enlightenment, but leads to the attainment of misery; *abyâkata*, or what is indifferent, is characterised by being the reverse of the other two, being without consequences; or by me is here set forth the fourfold² *kusala*, formulated by Muni, full of wisdom, controlled in his senses, and ever the inciter of what is meritorious:—

"Whatever evil mental tendency has been declared by Buddha, who has parted with merit and demerit (by the attainment of Nirvâṇa) and excellently brought about good from evil—that is declared by me."

"The Jina who has differentiated the attainment of actions into *kusala* and *akusala*, has set forth the mental tendency to the performance of actions accompanied by *kusala* and *akusala* and actions unaccompanied by *kusala* and *akusala*, and has, moreover,

¹ *Vinivado* is an adjective of the verb *vinivedati*, "to make known."

² *Catubhâmakam* is used in reference to *kâma*, *râpa*, *arâpa*, and *lokutara*. In this relation *Dhammassigani* may be advantageously consulted.

pointed out the mental tendency to the performance or non-performance of actions beneficial or unbeneficial differentiated from those that produce *kusala* and *akusala*—that too is set forth by me.”

“Thus *kusala* is twenty-one fold, *akusala* twelve-fold, consequences (*vipāka*) thirty-six fold, and mental action (*kriyā*) twenty-fold.” In these words the Mahâthera pointed out the Excellent Law.

Ghosa, having listened to the *Abhidhammamâtikā*, was perplexed and said, “What, reverend sir, is the name of this tenet of yours?”

“This, friend, is Buddha’s tenet.”

“Is Buddha’s tenet,” Ghosa asked, “to be acquired by a layman like myself?”

The other replied, “The tenet of Buddha can be learnt by a monk like myself, for holiness is wanting to a layman, and there are many obstacles.”

One day Ghosa reflected on various passages of the three Vedas, considered the beginning and middle, but not the end, and, while reflecting, he exclaimed—

“The creed of Buddha is invaluable; the creed of Buddha pleases me; by resorting to Buddha’s creed, people are freed from all suffering!”

And when he had reflected thus, he saluted his parents and asked to be allowed to adopt the ascetic life. On receiving a rebuff, he made frequent requests, and afterwards said, “Dear parents, on becoming a monk, I shall learn Buddha’s religion, and after I have got it off by heart I shall turn layman and return.”

The parents then took him along with offerings, and leading him to the hermitage of the Mahâthera, made him over, saying, “This is thy grandchild;¹ he desires to become a monk; give him holy orders.”

¹ *Nettā*, for *nattā* (Sk. *naptā*), “grandson,” is the form in all my MSS. I believe I have met the same form elsewhere.

The Mahâthera then removed his beard, and with moist sandal-wood powder removed from him the odour of laymanship, and making him wear a white robe, gave him the *Tacakammaṭṭhâna*¹—"skin meditation"—for contemplation and admitted him to the priesthood.

"What, reverend sir," asked Ghosa, "is this *Tacakammaṭṭhâna*?"

The Mahâthera said, "It is the contemplation of the hair of the face and head, of the hair on the skin, of the nails, of the teeth, of the skin. Inasmuch as the *Tacakammaṭṭhâna* has not been abandoned by all the Buddhas—indeed, all the Buddhas, seated on the *seat of wisdom* (*bodhipallaṅke*), attained to the knowledge of the three *lakkhaṇas* through *Tacakammaṭṭhâna*, and came to the realisation of the *fruit of the first step in sanctification*: therefore has it been affirmed by the Reverend One—

"*Tacakammaṭṭhâna* has been taught by the Omniscient One; by having recourse to *Tacakammaṭṭhâna* one is freed from all suffering; therefore should one practise the most excellent *Tacakammaṭṭhâna*, full of essential worth;² by practising it he attains *Nirvâna*."

Ghosa, hearing this, went on practising *Tacakammaṭṭhâna*, and being established in the Three Refuges, steadfast in the ten precepts, and firm in faith, gave rise to the *three Lakkhaṇas* by means of the five *Kammaṭṭhânas*, and becoming firm in the religion of Buddha, he put faith in it and told the Mahâthera, "Reverend sir, the religion of Buddha puts an end to transmigration; it is the means of bringing about the destruction of suffering in all existences; this is known to me. My Vedas are without essential worth; they are void; they are without permanence; they have been relinquished by the Buddha and other saints."

¹ T. has *tacapañcakammaṭṭhâna*, a reading supported by the context lower down.

² T. gives *sâtasamataṃ* for *saddhussammataṃ*; for *bhâvento* in the next line of the text, it has *bhavato*.

And so he became a monk; and thenceforth day by day got off sixty thousand pādas, and in the space of a month completed the acquirement of the Three *Piṭakas*. Having done so, he, on coming of age, received ordination and obtained permanent¹ efficiency in the four *paṭisambhidas* or *differentiating analyses*. In all Jambudipa he was known by the name Buddhaghosa. And he was lovable and estimable among gods and men; wherefore have the ancients said—

“One Buddhaghosa by name, like Buddha in the world, was born of Brahman lineage near the Bodhi Tree; he was honoured by gods and men, honoured by Brahmans, honoured, too, by the priesthood; ever doth he obtain honour.”

Here ends the second chapter, describing Buddhaghosa's admission into the Church and his having received ordination from his preceptor.

¹ Literally “not to be destroyed,” “not to be impaired.”

CHAPTER THIRD.

KESI'S CONVERSION.

ONE day the thought occurred to Buddhaghosa while he was alone and retired, "Is my or my preceptor's wisdom superior in regard to the Word of Buddha?" The preceptor, who was free from all sin, knew his thought then by his own internal perception, and remarked, "Now, Buddhaghosa, your thought does not please me; if you reflect on it, you will know that it is not becoming a priest; forthwith beg my pardon."

Hearing the words of his preceptor, Buddhaghosa became afraid and agitated, and addressed him respectfully, "This is my fault; pardon me, reverend sir."

The preceptor replied, "If you are to appease me, go to the island of Ceylon, translate the Word of Buddha from the language of Ceylon to that of Mâgadha, and then shall I be appeased." And he remained silent.

Buddhaghosa said, "I would go to Ceylon if you wish it, but, reverend sir, until I convert my father from his heterodoxy, till then permit me to continue here." Having spoken so, he took leave of his preceptor and went home.

Kesi the Brahman, on seeing him, thought, "My son must now have become a layman; my son's face looks complacent," and being pleased, asked him, "Now will you leave the church and become¹ layman?"

When Buddhaghosa heard this he remained silent. On going to his own residence, he had two brick compartments made, a brick roof constructed aloft, the walls plastered with mud, the building strengthened with

¹ *Bhavissati* is a wrong reading for *bhavissasi*.

planking,¹ and fixed two bolts inside and outside of one of the rooms. He placed fire, a pot, rice, water, milk, curd, butter, &c.; and after setting up a mechanical contrivance, he made his father enter the room, and closed the door by means of a string attached to the mechanism.

Kesi the Brahman asked, "My dear, I am your father; why do you act so?"

"True, you are my father," answered Buddhaghosa; "but as you are heterodox, not graciously disposed towards Buddha's Word, and unbelieving, I have therefore inflicted this punishment."

"I do not entertain a false belief," replied Kesi. "Open the door."

"I will open the door," said Buddhaghosa, "when, in case you are not heterodox, you have expressed the excellence of Buddha in the words, '*Iti pi so Bhagavā*,' &c. And he frightened his father with the fear of hell, saying, "Dear father, you will fall into the Avīci hell on your death if you do not abandon your heresy." Moreover, reproaching his father again with heterodoxy, he gave utterance to these stanzas:—

"When the crested sweet-voiced peacock is not seen, they then honour² the crow with offerings of flesh and fruit.

"But when a peacock full of essential worth has come to Mount Meru, then the honour and worth of a crow are lost.

"Until Buddha, the King of Law and Light-Giver, has not appeared, till then have some paid extensive honour to Samaṇas and Brāhmanas.

¹ *Badarena saṅkṣāretvā*. One is inclined to wonder if this is not intended as equivalent to the Sk. *pradraveṇa saṅskṣāretvā*, "doing up with a liquid substance" (such as varnish).

² *Apūjyunt* of the Bur. MSS. here and in a subsequent stanza of the text is properly *apūjyunt* (3rd pl. aor.).

“When Buddha, full of essential worth, has pointed out the Law, the honour and the worth of the heterodox have disappeared.

“Just as, like unto the heterodox, fireflies shine in the dark fortnight, displaying their splendour,¹ and their light vanishes when full of rays the sun comes up, thus the many unorthodox here, like unto the fireflies and resembling the dark fortnight, display their excellence in the world.

“When Buddha rises in the world, the unorthodox, hitherto of infinite radiance, lose their brightness, just as the firefly when the sun is up.”²

Kesi, having suffered imprisonment for three days, brought to mind the excellence of Buddha as declared by his son, and having repeated the words *Iti³ pi so*

¹ T. rightly reads, “*dassayanti ca obhāsaṃ etesaṃ viya sobhanto.*” For *khajjopanākānaṃ*, it reads *khajjapansanghānaṃ*.

² The following is a metrical translation of the beautiful Pali verses:—

“A crow may shine an honour'd bird
On Meru's rocky mount;
But let the peacock show his plumes,
His worth then cannot count.

“Such offerings as flesh and fruit
Are only his by right;
The crested bird with sweet-toned voice
Provided is from sight.

“The King of Law and Sun of Truth
In glory is not seen
Where Samapas and Brahmapas
Their worth unduly ween.”

“When Buddha comes replete with
worth,

Lays down the Law of Truth,
Then heretics are put to shame,
Their honour lose forsooth.

As fireflies in a darksome night
Their brightness shed around,
But with the rising beams of day
No ray of light is found:

“So glory wanes for heretics,
Who like the fireflies are,
And Buddha's light is all the light
That shines both near and far.”

³ “*Iti pi so Bhagavā.*” The full text is to be found in *Dhajaggasutta* of the *Parittam*. It runs as follows: “Ahañca kho bhikkhave evaṃ vadāmi; sace tumhākaṃ bhikkhave araññāgatānaṃ vā rukkhamaṭṭagatānaṃ vā suññāgāragatānaṃ vā uppajjeyya bhayaṃ vā chambhitattānaṃ vā lomahaṃso vā mameva tasmim̐ samaye anussareyyātha—‘Iti pi so Bhagavā arahaṃ sammāsambuddho vijjācaranasampanno sugato lokavidū anuttaro purisadammasārathi sathā devamanussānaṃ Buddho Bhagavā ti.’” The translation is: “I tell you so, O priests, if on your going to the forest, the foot of a tree, or a solitary residence, there arise fear, consternation, or horripilation, at that time you should call me to mind as follows:—‘He, indeed, the Revered One, is sanctified, omniscient, replete with knowledge and good practices; he is Sugata, the ‘Well-conducted,’

Bhagavâ, &c., he became of blameless belief in the Three Refuges, said, "Henceforth I am going to a life-giving refuge," and addressed Buddhaghosa thus, "This Bhagavâ is my Teacher; I am his devotee." Through the excellence of Buddha he entertained a repugnance for his unorthodoxy and became established in the *fruition of the first path of saintship*.

Buddhaghosa opened the door, bathed his father with scented water, paid honour to him with scented flowers, &c., and thus wiped off his offence.

After his attainment to the state of Soâtpan, Kesi uttered these stanzas, glorifying the excellence of the Omniscient One:—

"He who, having demolished all sin, is deserving of highest reverence, who is replete with the knowledge of all states and conditions—he, 'twice born,' is my Teacher.

"He, the 'Well-conducted' (Sugata), who is replete with knowledge and good practices, and conversant with every state and condition in all the three worlds—he, 'twice born,' is my Teacher.

"That Revered One who is more excellent than all, who is a subjugator of men as a horseman of horses—he, 'twice born,' is my Teacher."

Buddhaghosa, when he heard the words of his father, was pleased in mind, and congratulated him, exclaiming, "Well, well!"

Here ends the third chapter, describing the
method adopted by Buddhaghosa for
the emancipation of his father
from heterodoxy.

world-wise, transcendental, the teacher and horseman-like subjugator of men, the venerated Buddha of gods and men.'"

CHAPTER FOURTH.

VOYAGE TO CEYLON.

HAVING established his father in the *fruition of the first path to sainthood* and wiped off his offence, Buddhaghosa took leave of him and returned to his preceptor, by whom having been deputed to Ceylon, he continued as long as it suited him, and taking leave for the purpose of his journey to the island, he went to the port along with some merchants, embarked, and set out. On the very day of his departure, the Mahâthera Buddhadatta left the island of Ceylon. Thinking to himself that he must go¹ to Jambudîpa, he embarked with some merchants and was on his way back.

Buddhaghosa had traversed the great ocean in his vessel for three days. Buddhadatta, too, had been on the great ocean three days in his vessel on his return voyage. Through the supernatural power of Sakka and other devas, the vessels of the two theras, coming into collision, stood still.

The merchants then, observing this, stared at one another terror-stricken. Of the two theras, Buddhaghosa, coming out, noticed the terrified state of his friends the merchants, and inquired of the other merchants, "What monk, sirs, has come in your vessel?"

The merchants, the friends of Buddhadatta, said, "It is Buddhadatta."

¹ The quotation "Puna Jambudîpam âgamâ" is evidently faulty. None of the MSS. has the right reading, which I take to be "Puna Jambudîpam âganâmi," or more probably "Puna Jambudîpam âgamâmâ," the verb being in the first person plural. The copyist may have omitted the last *mâ* as a superfluity. "Âgamâmâ" is therefore restored.

Hearing this, Buddhadatta came out, and seeing the thera Buddhaghosa, became highly delighted and asked, "What, sir, is your name?"

Buddhaghosa replied, "I am Buddhaghosa."

"Whither are you bound?"

"I, dear sir, am bound for Ceylon."

"Wherefore are you going?"

"I am going to translate the Scriptures of Buddha which are in the Sinhalese language into the language of Mâgadha."

"I," said Buddhadatta, "was deputed to go and translate the Scriptures of Buddha from Sinhalese and to transcribe them in the Mâgadhi language, but I have obtained only the works *Jinâlanâkâra*, *Dantavaṃsa*, *Dhâtuvāṃsa*, and *Bodhivaṃsa*, not the *Aṭṭhakathās* and *Tīkās*. If, sir, you are to render the Sinhalese version of Buddha's religion into the language of Mâgadha, render into the latter the *Aṭṭhakathās* and *Tīkās* of the Three *Piṭakas*." He encouraged Buddhaghosa thus, and made over to him the myrobolan, the iron style, and the stone which had been given to himself by Sakka, the king of the devas. He moreover said, "If ever you have an eye affection or an aching of the back, rub the myrobolan on the stone and apply it on the part that pains, and your affection will disappear," and, pointing out to him the miraculous efficacy of the style, he gave it to him.

Buddhaghosa then heard the following introductory stanza of the *Jinâlanâkâra* in adoration of Buddha:—

"I pay honour to Buddha, gone to Nirvâna, abandoning birth and existence, what is organised or not organised, who desireth not happiness, or suffering, or indifference through unconcern, nor that life accompanied by sensual gratifications, or the life in which such gratifications are wanting."

Having heard this, he said, "Reverend sir, your treatise

¹ T. has *tuyham kiye uppanno rojo*.

is written very stylishly ; people of respectability will be unable afterwards to know its meaning ; by the ignorant it will be most difficult of comprehension."

"Reverend Buddhaghosa," said Buddhadatta, "prior to yourself I went to Ceylon to work up the religion of Buddha ; I am of short life ; I shall not live long ; I shall, therefore, not be able to carry it out ; do you execute it thoroughly."

On the conclusion of the conversation between the two theras with regard to the Word of Buddha, the two vessels belonging to the merchants moved away of themselves. Of the two, Buddhaghosa's went in the direction of Ceylon ; that of Buddhadatta made for Jambudîpa. The latter arrived there with the merchants. He lived¹ only a few days, fulfilled priestly duties, and, on his death, was born in the Tusita city. The merchants, in virtue of their having provided the four priestly requisites for the thera, were born, on their death, in Tâvatimsa abode.

Buddhaghosa with the merchants he accompanied arrived at the island of Ceylon, moored his vessel in the vicinity of Dvijathâna and remained there.

Here ends the fourth chapter, relating
the arrival of Buddhaghosa
in Ceylon.

¹ T. reads *vasanto yeva for vasitva.*

CHAPTER FIFTH.

BUDDHAGHOSA AS A WITNESS.

WHILE Buddhaghosa was staying there (at Dvijathâna) for a few days, two slave-women, belonging to Brahmans in Ceylon, took their pots and went to fill water. One of the two, having first filled water at the ford, was coming up. As she was coming up, the other slave-woman was going down to the ford in hot haste. The jar of the one who was ascending, being struck by hers, broke. The woman whose jar was broken became enraged with her and spoke discourteously, saying, "You are the child¹ of a slave, you are the child of a harlot, you are as ignorant as a cow!" She went on speaking so, making use of a large number of abusive epithets.

The other, hearing herself reviled, became incensed and spoke in the same abusive, opprobrious fashion. In a short time the language of abuse and opprobrium employed² by the two slave-women exceeded an *aṅga*, being of the length of a *bhāṇavāra*.

Buddhaghosa, hearing this bandying of abuses, thought, "There is no one else here but I; these slave-women abusing each other will make me a witness and tell their husbands; they will then question me; when asked, I shall show their abuses in writing." Thereupon he wrote down the abusive speech of the two in the manuscript

¹ *Dāsiputtosi* is the reading of all the MSS.; for *gaṇikāya puttosi* T. reads *gaṇikaputti*.

² *Kathitvā* should be *kathitā*.

note-book¹—"One of the two made use of such an abuse; the other such an abuse. . . ."

By abusing each other for a considerable time, they grew weary, went home, and told their husbands.

The husband of the slave-woman whose jar was broken, being dissatisfied, quarrelled with the husband of the other, and, going to the king's tribunal, reported the matter to him.

The king, being unable to settle the case, asked, "Who is your witness?"

One of the two women said, "A foreigner, one who has transgressed priestly discipline, is at the landing-place—he is my witness."

The other also referred to the same *thera*, and made a similar intimation to the king.

The king then sent an emissary to have the *thera* questioned.

Buddhaghosa, without saying, "The abusive language used by these two Brahman women has been accurately heard by me, but we monks do not take notice of things," made over into the hands of the emissary his manuscript note-book containing his written statement of abuses and said, "Friend, show this note-book to the king."

The messenger took it and showed it to the king, who, on hearing it read, questioned the two slave-women—"Eh, women! has abuse like this been truly uttered by you?"

"It is true, your honour," they responded.

The king said, "The one carrying the heavy weight should have been kept at a distance by the one carrying the light weight." On making the declaration he inflicted punishment on the Brahman slave-woman whose jar was not broken.

Being desirous to see the *thera*, the king asked the

¹ *Lañjanapothakam*, a note-book. *Lañjana* appears as a permanent form in Burmese MSS. for the Sk. *lāñchana*. I notice the same form in a Talaing work.

Brahmans, "Where does he who has shown himself so quick-witted reside?"

The Brahmans, being unorthodox, were envious of the therā's excellence and said, "This offender against priestly discipline, your majesty, has come with the object of trading; it is not advisable for you to see him."

The king, on hearing this, was satisfied with the therā's excellence, and uttered two stanzas in praise of him—

"Among the many priests of Ceylon, no priest like him has ever before been seen here.

"He attains heaven who gives offerings to and reveres one so virtuous, clever, and most self-denying."

The king remained silent after having thus expressed in two stanzas the excellence of Buddhaghosa.

Here ends the fifth chapter, describing the testimony given by Buddhaghosa, through his wisdom, in relation to the two Brahman slaves.

CHAPTER SIXTH.

PERMISSION TO TRANSLATE THE SCRIPTURES.

AFTER that the thera Buddhaghosa went to the archbishop of Ceylon to pay his respects. Having done so, he sat on one side behind the priests who were engaged in listening to the *Abhidhamma* and *Vinaya Pitakas* from the archbishop.

One day the archbishop, while giving instruction to the priests, came across a knotty point in the *Abhidhamma*. Not seeing nor comprehending the meaning of it, he was perplexed, and dismissing the priests, went into his cloister and sat down reflecting on the difficult point.

Just when he went in, Buddhaghosa, aware that the Mahâthera did not comprehend the knotty point, got up from his seat, wrote down the drift and signification of it on the board for resting the back against, and went away to his vessel.

The archbishop again and again considered the meaning of the knotty point, but discovered neither the signification nor the purport. Just, however, on his coming out from his cloister, the writing on the board caught his eyes. On seeing it he asked the monks, "By whom has this been written?"

"It must be by the foreign priest, reverend sir," replied the monks.

"Where has he gone?" asked the archbishop, and then commanded the monks, "Look for him; bring him and present him to me."

The monks, searching for him, saw him, and giving him encouragement, brought him before the archbishop.

The archbishop asked, "Is it true what is said, that this writing is by you?" And when Buddhaghosa replied, "Yes, reverend sir," he added, "Then the assembly of priests has to learn¹ the three *Piṭakas* from you," and made him over to the priesthood.²

Buddhaghosa refused him, saying, "I, reverend sir, have not come to Ceylon from Jambudīpa for instructing in the priesthood,³ but I have come to translate the religion of Buddha from the language of Ceylon and transcribe it in the Mâgadha tongue." In these words he announced to him the reason of his coming.

Hearing this, the archbishop was exceedingly pleased, and replied, "If you have come saying you will transcribe the religion in the Mâgadha tongue, make a compendium of the three *Piṭakas* from the following stanza uttered by Buddha, the Revered One, and show it to me:—

"What priest is there ripe in intelligence and energetic, a man of profound wisdom, established in the precepts, and advancing his tranquillity and spiritual insight, who can unravel this knot of corruption?"

Buddhaghosa answered, "Very well," and went to his dwelling-place.

On that day, on account of a favourable asterism during the waxing moon,⁴ Buddhaghosa commenced with the text, "*Sīle patitthāya*," &c. ("What priest is there," &c.), and easily wrote the treatise *Visuddhimaggā*. Having finished it, he said to himself, "I shall lay it aside," and went off to sleep.

¹ In *sikkhitabbo* and in *sikkhanatthāya*, a little lower down in the text, we meet the Vedic usage of the root *siksh*, "to teach" instead of "to learn."

² T. has *bhikkhusaṅgham tassa paṇiniyyaddeti*, which is a more reasonable reading.

³ T. has *bhikkhusaṅgham*.

⁴ *Vattamānaccharāya* I took at first to be "in the present moment," "at once," but there is an astrological reference, and the reading must be *vaḍḍhamānacchadyāya*, "during the waxing moon," literally "in the increasing radiance."

Sakka, king of the devas, pilfered the *Visuddhimagga* which had been written and put away. The thera, on awakening and not seeing his treatise, very quickly wrote another edition by lamplight.¹ On finishing it, he placed it at his head and fell asleep. Sakka went stealthily off with it. Having slept a little, the thera again arose, but did not see it. It is said that, on the second watch of night setting in, Sakka, king of the devas, stole away the second treatise on the second occasion.

On arising and not seeing it, the thera in hot haste again wrote another edition of the *Visuddhimagga* by lamplight. After finishing it he tied it in his robe and slept. Sakka then deposited the two works he had previously taken away at the head of the thera and departed. Getting up at dawn and seeing the two editions written by him placed at his head, Buddhaghosa became pleased, and, after attending to his bodily ablutions, &c., took the two books, and, together with the one he² had tied up in his robe, showed them to the archbishop of Ceylon.

It is said that in each² of the three books there are one million nine hundred and twenty-three thousand letters.

The archbishop, seeing the three, was surprised and asked, "Why are there three books?" On Buddhaghosa telling him the reason, he, being struck with amazement, had the three editions read out. In every place in the three where words were written by Buddhaghosa containing particles or prefixes, they were written down exactly the same, "a," "vi," &c., appearing alike. Seeing

¹ *Divālokana* was a clerical error, of the MSS. for *dīpālokana*, "by lamplight." This is in keeping with the context, and T. supports the reading. The same remark applies to the word in the following paragraph of the text: "By daylight," therefore, is a wrong interpretation.

² A gloss reads *Tisu ganthesu ekkaganthe kira*, &c. *Dasasahasāni* should be *dasasatasahasāni*, and says the letters of the *Visuddhimagga* are incalculable, but the wise have set them down at 1,923,000.

them so, the archbishop, being exceedingly pleased, gave permission to Buddhaghosa, saying, "Put the religion of Buddha, the Revered One, into the language of Māgadha." And having given permission, he uttered two stanzas in praise of the excellence of his wisdom :—

"He who sees such wisdom, capable of highest analysis and differentiation, and proficient in all states and conditions, he sees one like Buddha himself.

"Mayest thou, replete with knowledge, being our superior, ever take in hand the religion of Buddha the Sage."

After that the thera was known to the people of the island by the name of "Buddhaghosa" ("the Voice of Buddha"). The ancients have therefore said—

"By the name Buddhaghosa he was well known in the whole island; always the most exalted of men, like Buddha on the face of the earth."

Here ends the sixth chapter, giving an account of the permission granted to Buddhaghosa by the resident high priest of Ceylon to copy the Scriptures.

CHAPTER SEVENTH.

BUDDHAGHOSA'S OBJECT ATTAINED—HIS KNOWLEDGE OF SANSKRIT.

AFTER staying for a while in Ceylon, Buddhaghosa asked the assembly of priests for a suitable place for himself in order to write the Scriptures of Buddha the Sage. The Mahâthera gave him an iron structure to live in. It is said that the building had seven floors. Six of these floors were occupied by Mahâtheras. In what way six? One perfect in the precepts of purity lived in the second floor; one efficient in the *Dhutangas* (the thirteen ascetic practices) in the third; one efficient in the *Suttapitaka* in the fourth; one efficient in the *Abhidhamma* in the fifth; one efficient in the *Vinaya* in the sixth; one efficient in *Jhâna* and devoted to the three¹ *Bhâvanâs* leading to the *fruits of the four paths* resided in the seventh story. The ground-floor of the building was empty and unoccupied by any priest.

Buddhaghosa dwelt on its solitary under floor. It is said he was efficient in the *Dhutangas* and in the whole of the Scriptures. And while residing there, he day by day wrote in Mâgadhi the religion of Buddha, the Revered One, translated from the language of the island.

Afterwards, while going early one day on his begging rounds, he saw some palm-leaves which had fallen off themselves,² and taking them, departed from the village in which he had gone about. It must be known that this was his practice.

¹ *Tilakkhanabhâvanâ* refers to the *kâya*, *citta*, and *paññâ bhâvanâs*.

² *T. vâ chadditatlapannam vâ*, or "palm-leaves thrown away."

One day a toddy-seller, learned, wise, and meritorious, noticing his procedure, scattered a number of palm-leaves, holeless and unbroken, in the place where he used to get his food in his bowl and concealed himself. The thera, after receiving food in his bowl, carried them off.

The toddy-seller followed him, saw the writing work on which he was engaged, and being pleased, took a basket of rice one day¹ and offered it to the thera, who addressed him as follows: "O devotee, the one who is stationed in the floor above mine is my superior; give the food to him."

Being thus commanded by the thera, he took the rice basket and gave it to the Mahâthera who remained on the upper floor.

In this manner the one basket of rice reached the reverend monk who resided on the seventh floor.

The monk residing on the seventh floor said to the toddy-seller, "Buddhaghosa on the lowest floor is of greater excellence than us; day by day he writes² the Scriptures of Buddha; give it to him."

On hearing this, the toddy-seller took the basket of rice, came down from the seventh story, and presented it again to Buddhaghosa.

"Well, well!" responded Buddhaghosa, and then divided the rice into six shares and made the toddy-seller give them to the six theras. This was his practice.

Buddhaghosa concluded the writing of the Scriptures in three months. After keeping Lent and celebrating *pâvarand*, he made them over to the archbishop.

The archbishop said, "Good! good!" in commendation of Buddhaghosa and recited two stanzas setting forth his excellence—

"The religion, the word of the most excellent Buddha, is difficult of acquirement; by virtue of your translation we discern it easily."

¹ T. has *ekadivasamhi*.

² *Likhi*; *tasseva* should be *likhantasseva*.

“Even as a blind man sees not equalities and inequalities on the ground, so we see not the religion as declared by Buddha.”

Buddhaghosa, after that, had the works written by the thera Mahinda put into a heap in a sacred place near the Great Pagoda and set on fire. It is said that all the books written by the thera in the Sinhalese language were equal in height to seven elephants of middle size. The ancients say so, and it has been heard¹ by us as their declaration.

After setting fire to all the works compiled in Sinhalese, Buddhaghosa took leave of the assembly of priests with the object of seeing his parents, and saying, “I, reverend sirs, wish to go to Jambudipa,” prepared to embark along with the merchants.

Just when he was on the point of doing so, some resident priests of Ceylon spoke disparagingly of his proficiency in Sanskrit, remarking, “This thera, we imagine, knows only the religion of Buddha comprised in the Three *Pitakas*; he knows no Sanskrit.”

Hearing this disparaging conversation of theirs, Buddhaghosa’s friends, the merchants, told him of it.

The thera, when he heard this, said, “Very well, very well!” and informed the resident archbishop of Ceylon, saying, “To-morrow, reverend sir, the Sabbath-day of the full moon, I shall discourse in Sanskrit; let the fourfold assembly be congregated in the yard of the Great Shrine.”²

¹ The reading in T. is *sutabhūtam* for *sutam*.

² T. reads “*catuparisā mahācetiyaṣṣa samīpe sannipatitā hotu.*” By a reference in T. it appears that by *mahāceti* the great shrine erected B.C. 157, by Duṭṭhagāmaṇi, is intended. For an account of its construction *vide Mahāvamsa*, chapters xxviii. to xxx. The *Lohapāsāda*, in which Buddhaghosa is represented as having written the Scriptures, was the one erected by Saddhātissa, the brother of Duṭṭhagāmaṇi. *Mahāvamsa*, chap. xxxiii. says :—

“*Dīpe na lohapāsādo sodhayittha sūsaṅkhato ;
Kāresi lohapāsādāṃ so satthabhūmakāṃ puna ;
Navutisatasabassaggho pāsādo āsi so tadā.*”

“The Lohapāsāda (of Duṭṭhagāmaṇi) did not hold together in good

Early in the morning, he ascended the pulpit for the purpose of displaying his knowledge of Sanskrit in the midst of the assembly, and standing therein gave forth these stanzas in Sanskrit: ¹—

“Subsisting as a porter, a cowherd, a water-drawer, or by serving the learned is excellent. I beg you to let me hold up my hands in adoration; let not the three worlds by the seven offences ² disgustingly besmear the conchshell-like religion of the adorable one, the son of Suddhodana—a religion worthy to be revered by the head; besmear yourselves with virtue that is like sandal-wood; otherwise destroying yourselves, death is preferable.”

It is said that the quadruple extraordinary ³ wonders occurred in the case of Buddhaghosa. Which four?

(1.) If the assemblies of priests came for the purpose of seeing Buddhaghosa, they were gladdened by sight of him; (2.) if he discoursed among them on religion, they were delighted with what he said; (3.) when he remained silent, the assembly of priests were discontented; (4.) if the assembly of nuns, of male devotees, and of female devotees came to see Buddhaghosa, they were delighted by seeing him; and if he discoursed on the law among them, they were also delighted with what he said; but they were dissatisfied if Buddhaghosa remained silent: these are the four extraordinary, unexpected incidents

order; he (Saddhâtissa) rebuilt it as a seven-storied structure; the structure was then worth nine millions.”

¹ T. says “Sakkaṭaganthēna missivā imā gāthāyo abhāsi,” he uttered these stanzas mixed with Sanskrit. We can scarcely take this assurance seriously, but do not wonder that it was made, considering the heterogeneous conglomeration of Sanskrit and Pali words in the corrupt text of the Burmese manuscripts.

² The seven kinds of offences are:—*Pīrājika*, *saṅghādisita*, *pācīta*, *thūlaccaya*, *dukkāṭa*, *dubbhāsita*, and *pāṭidesani*. Buddhaghosa, no doubt, spoke in particular reference to *dubbhāsita* offences.

³ The reading *abhātadhamma*, “what is not to be,” “what is impossible,” hence “extraordinary,” occurs in T. and elsewhere.

which occurred in Buddhaghosa's case, just as it happened in that of Ānanda. And therefore, even while he was discoursing, the four assemblies removed their raiments, pearl necklaces, and bangles,¹ and spread them at the feet of the therā by way of offering. The raiments, &c., given as offerings were in height, it is said, equal to seven elephants of medium size.

Buddhaghosa, having no desire for them, descended from the pulpit, saluted the assembly, took leave of the aged senior priest, and, embarking with the merchants, was bound for Jambudīpa. On his departure, people, beggars, mendicants, rahans, Puṇṇas, and others, took at pleasure the things that had been offered to the therā and went away.

Here ends chapter seventh, describing the
religious discourse by which Buddha-
ghosa displayed his knowledge
of Sanskrit.

¹ "Veḷuriya" of *vatthaccekamuttahdraveḷuriyāddāni*, is rightly given by T. as *valaya*, "a bangle," and the whole expression as *vattāddāni muttah-drāvalayāddāni*.

CHAPTER EIGHTH.

RETURN TO INDIA.

HAVING displayed his knowledge of Sanskrit, Buddhaghosa was bound for Jambudīpa, and while proceeding in mid-ocean, he recited two stanzas for the purpose of conveying¹ instruction to the merchants:—

“Just as we, depending on the vessel, traverse the ocean, and the vessel, depending on us, will reach harbour; so, depending on wisdom and on good deeds, which convey us comfortably to bliss, we are set down² on the shore of heaven.”

On reaching port, Buddhaghosa took leave of his friends the merchants, and, with his bowl and robes, went into the presence of his preceptor. He apprised him of the transcript he had made of Buddha's religion, known as “Pariyatti.” Thereupon, having absolved himself from the penalty imposed by the preceptor and wiped off his offence, he saluted him, and, taking leave of him, proceeded to his parents.

The parents, on seeing their son, saluted him, entertained him with luxurious food, forgave him his offence,

¹ T. gives *anusāsento* for *anusāsanto*.

² T. gives *patiṭṭhāma* for *patiṭṭhāya*, and it is a good reading. The two stanzas may be freely translated as follows:—

“Men take to ships for distant lands
The briny sea to cross;
If sailors none, no port they find,
But on the billows toss.

“If to Nirvāṇa's blissful shore
Our way we wish to take,
By Wisdom's ship with Virtues mann'd,
The voyage safe we make.”

and, when they knew that they were to die, they, on the approach of death, called to mind the excellence of Buddha, were born in the Tusita city, and dwell in a golden mansion. Some of the Brahmans, their attendants and slaves, being established in the admonitions of the thera Buddhaghosa, died and were born in the Devaloka; some passed away according to their deeds.

The thera, for the purpose of expressing his reverence for the Three Gems and displaying his delight in the good men in them, and, as if it was being declared "reverence to such an extent must be shown for the Three Gems," he, with a view to set forth their true nature, said—

"The Revered One of pure lineage, he indeed is called Buddha; the Law, leading to bliss, preached by the Revered One, is the ninefold transcendental law."

As to the *Piṭakas* there are three—the *Vinaya*, the *Sutta*, and the *Abhidhamma*; of the *Nikāyas* five—the *Dīgha*, the *Majjhima*, the *Saṃyutta*, the *Aṅguttara*, and the *Khuddaka*; of *Angas* nine—*Sutta*, *Geyya*, *Gāthā*, *Veyyākaraṇa*, *Udāna*, *Ittivuttaka*, *Jātaka*, *Abbhūta-dhamma*, and *Vedalla*; of *Dhammakhandas* eighty-four thousand; in the *Abhidhamma* forty-two thousand; in the *Vinaya* twenty-one thousand;¹ in the *Suttanta* twenty-one thousand. There are four assemblies; also four bodies established in the *Paths* and four established in the *Fruitings*, making up the sum of eight *Ariyas*.

Having thus indicated the true nature of the Three Gems, he uttered this stanza, testifying to his reverence for them:—

"By holding up my hand even once in adoration of Buddha, his Law, and the priesthood, I am able completely to extinguish the fire of the pains of existence."

At the close of his words of reverence for the Three

¹ *Dvādasasahasāni* should be *dve dasasahasāni*. Vide Hardy's *Eastern Monachism*, pp. 166–172, on the names and divisions of the *Tripitaka*.

Gems he uttered these following stanzas, setting forth the deeds of those practising deceit to maintain existence—those who in religious discipline are remiss—who are wicked and perform acts tending to the disparagement of the religion of the Revered One:—

“As indeed base-born foxes eat not the flesh of the lion, king and chief of beasts, but worms produced in his body, being desirous to eat his flesh, eat it—not other beasts; so not heretics, though possessed of supernatural power, disparage the excellent Law of the Lion of the Sakyas, who attained to Nirvāṇa in the Buddhistic faith; but verily these wicked priests, smooth-shaven and wearing their patched-up apparel, it is they who disparage the excellent law pointed out by the Omniscient One.”¹

After thus showing the procedure of evil priests, performing acts for the disparagement of the religion of the Revered One, Buddhaghosa, for the object of pointing out to all creatures the practice of respiration and inspiration night and day, uttered this stanza—

“By day a hundred thousand and eight hundred respirations and inspirations, and during the night the same number take place.”

After pointing out this, he, being seated on his death-bed considering how long life² would hold out in him,

¹ The following is a metrical version:—

“Not base-born foxes eat the flesh
Of lion great and strong;
Such feast is for the creeping worms
That to his skin belong.

“Not heretics with wondrous powers
The Word of him revile—
The Lion of the Sakya race,
To Nirvāṇa gone the while.

“But shaven priests with patched-up robes,
Who in the fold exist,
From evil speech against his Word
Cannot, alas! resist.”

² T. reads *nisinno attano dyusanikhāram vicārento*.

ascertained it would be brief, and paying his respects to his preceptor and taking leave of him, he proceeded to the great Bodhi Tree, performed all ceremonial worship at its foot, and recited two stanzas in praise of it:—

“Buddha, the Enlightened One, possessed of two excellent feet, attained to perfect knowledge, crushing the army of Māra, by dependence on the Bodhi Tree.

“He who shows respect to the Bodhi Tree and in worship is greatly reverential,¹ he, as it were, worships Buddha himself and is free from all suffering.”

He praised the tree thus, and knowing the exact time of his death, he said to himself, “Death is of three kinds, *samuccheda*, *khanika*, and *sammuti*; of these, *samuccheda* is the death of one without taint; *khanika* is the momentary cessation of thought productions; *sammuti* is the ordinary death of all sentient beings; and,” continued he, “of these, I am to die the common death.”

Having thought so, he, on the day of his death, bringing to mind the precepts for him to observe, together with the excellence of Buddha, expired, was reborn in the Tusita city, and now dwells in a golden mansion, twelve leagues in extent, attended by a thousand celestial nymphs.

When Metteyya as Bodhisat will here, in this world, attain perfect enlightenment, Buddhaghosa will become his disciple, the chief and most exalted, by virtue of his knowledge, surmounting all impediments in the laws of Metteyya, the Revered One (*Bhagavā*). Seven times will he be set up by him in this place of pre-eminence as head disciple, Metteyya saying, “Of all my disciples, of all efficient in the *Vinaya*, of all of comprehensive knowledge, of all in whom knowledge is consummated, of those proficient in knowledge, Buddhaghosa is chief.”

When the thera Buddhaghosa died, in order to burn his corpse, Rahans, Puṇṇas, all the gods and men, made a funeral pile with sandal-wood, and, putting upon it the

¹ T. has *atipājayi* for *abhipājayi* and *pamūñcato* for *pamūñcāso*.

bejewelled oblations,¹ placed the corpse together with its golden couch on the sandal-wood pile, and set fire to it with due respect. When his body had been cremated, men, Brahmans, and others took relics, and burying them in holy spots in the vicinity of the great Bodhi Tree, erected pagodas over them. All the people took delight in the excellence of the thera, and on their death, through virtue of their veneration of him, were reborn in Deva worlds, and, according to their deeds, are in the enjoyment of celestial glories.

After the time of the thera dwelling in the Tusita city, former teachers, on account of ignorant people praising themselves and imagining themselves wise, saying, "We are wise," have given expression to three stanzas in reprehension of them—

"On the death of Buddhaghosa, many, ignorant and foolish, over and over imagine '*We are wise.*'"

"But while Buddhagosa lived, even the wise possess not the radiance of wisdom, just as the moon in the jaws of Râhu.

"Therefore, should a wise man abandon the praise of self, saying, '*I am wise;*' holding himself under control, he loses not happiness."

Here ends the eighth chapter, giving an account of the thera Buddhaghosa, replete in wisdom, penetration, quick-wit and humour,
 edited by the thera Mahâman-
 gala, by his own wisdom,
 from the writings of
 ancient teachers.

¹ T. reads *aggiyani* in the signification of "things used as fuel," 'faggots.'