

The Role of the theri Sanhgamittā introducing order of nuns to Sri Lanka in 3rd century B.C.E

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Abstract- As mentioned in the *Mahāvamsa* the daughter of King Aśoka was Sanghamittā, was married to Aggibrahma. The son of these two was Sumana. Whilst the prince Tissa, the brother of the Aśoka receiving the pabbajjā from the thēra Mahādhammarakkhita with four hundred thousand persons the nephew of the Aśoka, Aggibrahma ordained together with them. *Mahāvamsa* describes since the time of the Aggibrahma's pabbajjā Sangamittā looked forward to enter the order. Sangamittā received the pabbajjā at the age of eighteen. On the same day she received the shikshadāna. The directress of Sangamittā was the renowned Dhammapālā and her teacher was Ayupālā. She received the pabbajjā in the sixth regnal year of king Dhammāsoka.

The king Dēvanampiyatiss's nephew Ariṭṭa was entrusted to bring the great Bodhi tree and the thēri Sanghamittā. When the King Dhammāsoka asked the willingness of the thēri Sanghamittā, to go to Sri Lanka, she said "Weighty is the word of my brother, O great king; many are they that must receive the pabbajjā therefore must I depart thither."

The queen Anulā, who with five hundred maidens and women of the royal harem had accepted the ten precepts, wearing yellow robe, waited for the pabbajjā, looking for the arrival of thēri Sangamittā. The mention is made in *Mahāvamsa* they were aboded in the pleasant nunnery built by the king in a certain part of the city. It says since the nunnery was inhabited by these lay sisters it became known in Laṅkā by the name Upāsikāvihāra. This paper proposes to discuss the significance of all these scenarios.

Index Terms- Mahāvamsa, records, chronicles, pabbajjā

I. QUEEN ANULĀ

The fifth chapter of *Mahāvamsa* has been dedicated to the Emperor Aśoka (Gunawardana Nadeesha, 2019, vol 9, issue 7: 230). As stipulated in the *Dipavamsa*, king Devanampiyatissa's queen was Anula (D.v, 1992, 12:83, 174). *Bodihvamsa* remarks that the Anula was the consort of Mahānāga, the younger brother of king Devanampiyatissa (*Bodi.v* 1999, 163). At this point discrepancies can be identified within the text of vamsa tradition. *Dipavamsa* mentions as follows "Queen Anula, surrounded by the five hundred women, bowed to the Theras, and honoured them to her heart's content. Having approached the theras and saluted them, she sat down. Mahinda preached them the Dhamma; the great teacher exposed the fearful Peta stories, the Vimana stories, the Saccasamyutta. When they had heard the most excellent doctrine, princess Anula, and her five hundred attendants, like a

wise man in whose mind faith has arisen, attained the reward of Sotapatti; this was the first case of the attainment of a stage of sanctification which occurred in Lanka." (D.v, 1992, 12:83-86, 174). When King Dhammāsoka asked the willingness of the thēri Sanghamitta, to go to Sri Lanka, she said "Weighty is the word of my brother, O great king; many are there that must receive the pabbajjā, therefore must I depart thither." (M.v. 1950, 18:18,123.) The queen Anulā, who with five hundred maidens had accepted the ten precepts, wearing yellow robe, waited for the pabbajjā, looking for the arrival of thēri Sangamittā. The mention is made in *Mahāvamsa* that they were aboded in the pleasant nunnery built by the king in a certain part of the city. It says that, since the nunnery was inhabited by these lay sisters, it became known by the name Upāsikā vihāra (M.v. 1950, 18:12,123). As mentioned in the *Bōdivamsa* therī Anulā attained Arhantship with thousand follows in the vicinity of Sangamitta.

II. SENDING BODI TREE TO SRI LANKA

The planting the Bodhi tree in the vase has been depicted quite miraculously in the vamsa tradition (Gunawardana Nadeesha, 2019, vol 9, issue 7: 238). The great Bodhi tree was brought by in a ship across the Ganges. The *Mahāvamsa* noted that thēri Sanghamitta accompanied with eleven bhikkhunis. It has taken one week for the Bodhi tree to arrive at the port Tāmalitti. It is mentioned that, having placed the Bodhi tree on the shore of the ocean, King Asoka worshipped it once more by bestowing upon the great kingship on it (M.v. 1950, 18:8,128). The *Mahāvamsa* further says emperor commanded to the noble persons, eight of each of the families to raise up the great Bodhi tree and descending there into the water till it reached his neck and he set down on the ship. When the emperor had brought the thēri with the other thēris on to the ship he said to the chief minister Mahāariṭṭa "Three times I have worshipped the great Bodhi tree by bestowing kingship upon it. Even so shall the king my friend also worship it by bestowing kingship upon it." As *Mahāvamsa* indicates the emperor stood folded hands on the shore and as he gazed after until his sight couldn't see the Bodhi tree anymore, he shed tears. The king Aśoka filled with sorrow at parting from the great Bodhi tree Dhammāsoka returned weeping and lamenting to his capital (M.v. 1950, 19:16,129).

III. THE ARRIVAL OF THE BODHI TREE

The worship of trees were prevailed in ancient Sri Lanka (Amaratunga Geethani & Gunawardana Nadeesha, 2019, vol. III, Issue VI: 203). The arrival of the Bodhi tree to Sri Lanka is linked with quite miraculous stories. The *Mahāvamsa* says that offering were provided by many devatās and the nāgas practiced their magic to win the great Bodhi tree. While reaching the Bodhi it was offered by the Nagās with white and blue lotuses of various kinds, Atimutta of honey sweet scent, Takkarika and Kovilara flowers, trumpet flowers, and quantities of Bimbajāla flowers, Asoka and Sāla flowers, mixed with Piyangu (*D.v.* 1992, 16:19-20, 194). The thēri Sanghamitta took the form of a griffin terrified the great snake (*M.v.* 1950, 19:20,130). The serpents had worshiped it for a week by bestowing on it the kingship of the nāgas. The great Bodhi tree arrived on the seventh day (*M.v.* 1950, 19:23,130). King Devānampiyatissa and sāmaṇera Sumana looked forward for the arrival of the great Bodhi tree, in a place called Samuddapaṇṣāla (*M.v.* 1950, 19:26,130). The king descended even neck deep into the water, together with sixteen noble persons and had taken the great Bodhi tree upon his head, and lifted it down upon the shore. The king Devānampiyatissa worshiped the Bodhi tree by bestowing on it the kingship of Laṅka. He entrusted the duty of looking after the great Bodhi tree on those sixteen casts arrived with Samgamitta, whilst he himself taking a duty of a door keeper (*Bodi.v.* 1999, 196). He commanded solemn ceremonies of many kinds to be carried out for three days (*M.v.* 1950, 19:32,131). The *Mahāvamsa* further says that the Bodhi tree was set down at the entrance to the village of the brahman Tivakka (*M.v.* 1950, 19:37,131). The road that leads to the Anurādhapura sprinkled with white sand, bestrewn with various flowers, and adorned with planted pennons and festoons of blossoms. As mentioned in the *Mahāvamsa* Bodhi tree was brought to the city of Anurādhapura on the fourteenth day. The Bodhi tree was planted at the Mahāmeghavanārāma in the eighteenth regnal year of the Dhammāsoka (*M.v.* 1950, 20:1,136). When the Bodi was established, the earth quaked (*D.v.* 1992, 16:33, 195).

As stipulated in the *Mahāvamsa* therā Mahinda, Bhikkhuṇī Saṃghamittā, king Dēvanampiyatissa, the nobles of Kājaragāma, the nobles of Candanagāma, Brahmana Tivakka and the people who dwelt in the island participated in the festival of the great Bōdhi tree (*M.v.* 1950, 19:53-56,132.) One fruit fallen down from the east branch of the Bhodi tree, whilst all the gathered people gazing at the Bodhi tree. Mahinda thēra took it up and gave it to the king to plant. The king planted it in a golden vase filled with earth mingle with perfumes. It grew springing from it, eight shoots, stood there, the young Bodhi trees were four cubits height (*M.v.* 1950, 19:58,132). When the king saw the young Bodhi trees he, with senses all amazed, worshiped them by the gift of a white parasol and bestowed royal consecration on them. The eight Bodhi saplings were planted at the following places:

1. at the landing place Jambukōla on the spot where the great Bodhi tree had stood
2. at the village of Brahman Tivakka (*Bodi.v.* 1999, 198)
3. at the Thūpārāma
4. at the Issarasamaṇārāma
5. in the court of the first thūpa
6. at the monastery of the Cētiya mountain
7. at Kājaragāma (*Bodi.v.* 1999, 198)
8. at Candanagāma (*Bodi.v.* 1999, 198)

As *Mahāvamsa* says four other fruits were planted, thirty two Bodhi saplings sprang and they were planted at a distance of a yojana, here and there in vihāras (*M.v.* 1950, 19:63,133). The *Bodivamsa* gives us detailed list of the places where the thirty two Bōdis planted as follows (*Bodi.v.* 1999, 198-199). The places were Malvessā temple, Tantrimalē temple, Mahājallika fishing village situated near the coast, Kottiyārama, Polonnaruwa, Rusigama in Matalē, Māgama in Ruhūna, Vilvala, Mahiyaṅgana, Vilgam vehera, Mutiyaṅgana in Uva, Buttala Happoru temple, Situlpavva temple in Ruhūna, Vanavāsa temple situated west to the taṅgalla temple, Veligam temple, Paragoda, Meddēgama, Ganēgama, Pusulpitiya in Kotmalē, Vaturē in Māyārata, Beligala, Bellanvila, Vanduruva, Vattarama Rajamahāvihāra, Sulugallē, Resvēruva, Katiyave, Giribā temple, Mount Yāpahuwa, Kasagalu Vehera and Galvehera in Ambalava.

IV. EIGHTEEN CASTS

The chapter twenty one, the arrival of the Bodhi tree mentions that the emperor Aśoka has sent eighteen persons from the royal families, eight from families of ministers, eight persons from Brahmana families, eight from families of traders, persons from the cowherds and from the hyena and sparrow hawk clans, weavers, potters, from all the handicrafts, from the nāgās and the yakkhas to watch over the Bodhi tree (*M.v.* 1950, 19:1-4,128). *Bodivamsa* noted that the king Asoka has given authority to prince Vidurinda and the eight gods from different cast to protect the Bodi tree. Further the *Bodhivamsa* mentions king Asoka has sent eight persons from following casts; royalist, Setti, Brahmana, Kelembhi, trade, archery, Saras, Kilingu, Kapu, Balath, Pehera, potters, Malkaru, Osadavatu, Sannasi, cooks, Kumburu, ironsmiths, goldsmiths, drum bitters, Satkaru, guards of the parks (*Bodi.v.* 1999, 193). The discrepancy within the text in *Mahāvamsa* and *Bodhivamsa* can be clearly identified. Vedisa Devi's eight brothers also arrived with the eighteen casts. Prince Summitta and the prince Bodiguṭta were the leaders of the above group. Summitta was appointed to watch over the eighteen casts and Bodiguṭta was appointed to watch over the Bodi tree. Four women were appointed as perahera bisos to pour water frequently to the Bodi tree as well. The eight golden and eight silver vessels were given to pour water to the Bodi tree (*Bodi.v.* 1999, 193).

Prince Bōdiguṭta and Summitta were highly treated, the king Devanampiyatissa constructed a dwelling house for them with the guidance of therā Mahinda (*Bodi.v.* 1999, 201). As stipulated in the *Bōdivamsa* they were instructed by therā Mahinda not to mix with the other cast as they were unique from their casts. King Devanampiyatissa has given titles to eight princes who arrived with Bodi tree (*Bōdi.v.* 1999, 201-202).

Prince Bodiguṭta – the post of Jayamahālēnā
Prince Summitta – the post of Jayamahā Lekakha
Prince Chandraguṭta – the post of Malayarāja (Vilbā Janapada has been given)
Prince Dēvagutta – The post of Lakmaharāti
Prince Dharmagutta – The post of Mōriya situ (Mōriya Janapada has been given)
Prince Sooriyagutta – the post of Koturugātā
Prince Gotama – the post of Jattaggāhka
Prince Jutindara – the post of Arakmana

According to the *Bōdivamsa* king Devānampiyatissa has given titles to the rest of the other representatives of different casts, who arrived with the Bodi tree (*Bodi.v.* 1999, 202-203).

1. Leader of the cast of setti – title of the Kadugannā (steward with sword to protect the Bodi tree)
2. Leader of the cast of Brahmana – the title of the Bamununā (The master of ceremonies to the Bodi tree)
3. Leader of the cast of Kelembhi – the title of the Uturupasnā (to hoist golden and silver flags to the Bodi tree)
4. Leader of the cast of traders – the title of the Mahaveledanā (to supply fragrance air)
5. Leader of the cast of archery – the title of the Maharekinā (to protect the Bodi tree from reaching crows)
6. Leader of the cast of Siras – the title of the Sarasnā
7. Leader of the cast of Kālingu – the title of the Kalingunā (to provide new flowers to the Bodi tree)
8. Leader of the cast of Kapu – the title of the Kapunā (to provide five kinds of flowers and serve to the Bodi tree)
9. Leader of the cast of Balat – the title of the Doranā (to watch the gates of the Bodi tree)
10. Leader of the cast of Peshakāra (weavers) – the title of the Peherakarunā (to provide water strains to the Bodi tree) There were three type of treasury in ancient Anuradhapura period (Amaratunga Geethani & Gunawardana Nadeesha 2019, vol. 9, issue 6:761)
11. Leader of the cast of Kumbhakāra (potters) – the title of the Kumbalkarunā (to provide vessels to the Bodi tree)
12. Leader of the cast of Mālākāra – the title of the Malkarunā (to make garlands and bouquets to the Bodi tree)
13. Leader of the cast of Gandhakāra – the title of the Gadakarunā (to provide fragrances to the Bodi tree)
14. Leader of the cast of Gettam – the title of the Mahasīnā (to provide curtains and flags to the Bodi tree)
15. Leader of the cast of Arakkemi – the title of the Mulurekina (to provide rice)
16. Leader of the cast of Kumburu – the title of the Kumburnā (to provide saws and scissors)
17. Leader of the cast of Lōkuru (Blacksmiths) – the title of the Lōkurunā (to carve in gold and silver at the ceremony)
18. Leader of the cast of Rankaru (Goldsmiths) – the title of the Ata Telinā (to make fences and vessels in gold and silver.)
19. Leader of the cast of carpenters – the title of the Muduntavaruna (to make hood carpets above the Bodi tree with the help of artist.)
20. Leader of the cast of Gāndarva cast – the title of the Maha Palavana (to beat drums three times per day)
21. Leader of the cast of Jatrakāra – the title of the Satkrunā (to provide flags to worship the Bo tree)
22. Leader of the cast of Udyānapāla (guard of the parks) – the title of the Uyan Gov Vedārum (to cultivate flower plants to provide flowers to worship the Bodi tree)

The King Devanampiyatissa appointed one thousand families and he bestowed on them eight golden drums for the

performance of the rites of royal coronations and other festivals. He gave them one danawwa (land area) and appointed the minister called Chandragupta to protect the Bodhi tree as well (*D.v.* 1956, 16:37-38, 223). He built a palace called Dēvagupata, lands were donated and revenues of villages were granted to them (*D.v.* 1956, 16:39, 195). As stipulated in the *Bōdivamsa* four royal virgins were appointed to pour water to the Bōdi tree with golden and silver vessels. They were called as Perahāra Bisō. The king Devānampiyatissa has given titles, vested villages on the leaders of the different casts and inquired, whether the clan of the Mahalānās got established in Sri Lanka from Mahinda. Thēra said that although the clan was established the roots of the same were not properly established yet. When the two Mahalānās (two brothers of Dēvi Vēdisa) pay homage to the Bō tree with their children and grandsons the clan should be properly established (*Bodi.v.* 1999, 204).

As remarks in the *Bōdivamsa* prince Bōdi Gupta was married to a sister of Bodimittā, a female novice called Sunandā, who dwelled with Sanghamitta in the Hatthalhaka nunnery. Prince Sumitta was married to a princess Sumanā who dwelled at the same nunnery. She was one of the grand daughters of Vēdisa Dēvi. Devi Sunandā has given birth to two sons called Mahinda and Vidurinda. Dēvi Sumanā has given birth to Kashyapa and Sanghamitta (*Bodi.v.* 1999, 204). They were treated as purely born, as they were not mixed with any cast. They were given with the following titles by king Devānampiyatissa. Prince Mahinda was given the title of Sululiya Mahalēnā, Prince Kāshyapa was given the title of Perahāra Mahasitunā, Prince Vidurinda was given the title of Lakdivpirisidunā and prince Sanghamitta was given the title of Sulusitunā. They were instructed to arrange festivals annually by king Devānampiyatissa. The eight merchant guilds who had brought the great Bodhi tree hither were named there, form the 'Guild of the Bōdhi-bearers' (*M.v.* 1950, 19:67,133).

Dipavamsa mentions that the four Bhikkunis who brought the Bōdi branches to Sri Lanka in the past, were Rucinandā, Kanakadattā, Sudhammā and Sanghamittā. Further it also mentions the place where the four Bō trees were planted (*D.v.* 1956, 17:22-24, 197). The Kakusanda Buddha's Sirisa Bō tree alias Mahari tree was planted in the Mahāfirta garden. The Konāgamana Buddha's Dimbul Bō tree was planted in the Mahānāma garden. The Kasup Buddha's Nugaruk Bō tree was planted in the Sāgara garden and the Gauthama Buddha's Esathu Bō tree was planted in the Mahāmēgavanna garden. It is also mentions the four converters of Tambapanni go as follows; (*D.v.* 1992, 17:25, 197).

Mahādeva who possessed the six supernatural faculties
Sumana versed in the analytical knowledge
Sabbananda possessing the great magical powers
Learned Mahinda.

V. MONASTERY OF THE HATTHĀLHAKA

The king's state elephant was used to wander about at the border of Kadamba flower thicket. Since they knew that this place was pleasing to the elephant they put up a dwelling house for elephants there. One day the elephant could not take the food given to him and the king questioned the thēra (*M.v.* 1950, 19:74,134). The thēra told the king that the elephant would have felt that a

thūpa should also be built in the Kadamba flower thicket. Hence the king built a thūpa, with a relic, in the very place and a house for the thūpa. The great thērī Sanghamittā, who longed for a quiet dwelling place, because of the too great crowding of the vihāra where she lived, went to the thither. The king Dēvanampiyatissa ordered for the erection a pleasing convent for the bhikkunīs within the close vicinity of the thūpa house. Since the convent, built for the bhikkhunīs was within close proximity to the elephant post it was known by the name Hatthāḷhaka vihāra (*M.v.* 1950, 19:83,135). The monastery of Hatthāḷhaka built by the king Dēvanampiyatiss, consisted of twelve buildings (*M.V.* 1950, 19:69,134). There were three important buildings there. In one building the mast of the ship that had come with the great Bodhi tree was set up. In one the rudder, and in the other one the helm were kept (*M.V.* 1950, 19:70,134). This can be taken as the oldest evidence of a museum that had been recorded in the Vaṃsa tradition.

VI. ORDER OF NUNS IN SRI LANKA DURING THIS PERIOD

Thēra Mahinda is stipulated as Dīpapasādaka in Sri Lanka (Gunawardana Nadeesha, 2019, vol 9, issue 6: 634). The *Dipavamsa* depicts few names of Bhikkunis well versed in Vinaya who lived in Jambudīpa. They were Patācāra, Dhammadinnā, Sobhitā, Isidāsika, Visākhā, Sonā, Sabalā, wise Samghadāsi Nandā and Dhammā (*D.v.* 1992, 18:10, 204). The Chapter 15 of *Dipavamsa* sheds light on some bhikkhunhis who were about to arrive Sri Lanka. It included that the wise Saṃghamitta and the clever Uttarā, Hemā and Māsagallā, Aggimittā, chary of speech, Tappā and Pabatacchinnā, Mallā and Dhammadāsiyā. As explained in the *Dīpavamsa* these Bhikkhunhis who were firm and free from defilements and whose thoughts and wishes are pure, firmly established the true dhamma and Vihaya (*D.v.* 1992, 15:78, 191). Whilst Mahinda thēra was having a discussion regarding the arrival of Sanghamitta, he has mentioned on the names of the above bhikkuni's to King Devanampiyatiss. As mentioned in the *Dīpavamsa* Sanghamitta arrived hither with the following young bhikkunis; Namely Uttarā, Hemā, Pasādapālā, Aggimittā, Dāsikā, Pheggū, Pabbatā, Mattā, Mallā and Dhammadāsiya (*D.v.* 1992, 18:11-12, 204). Further this mentions that these bhikkunis taught the Vinaya Piṭaka in Anurādhapura. They also taught the five collections of the sutta piṭaka and the seven treatises of the Abhidhamma. The 18th chapter of the *Dipavamsa* gives us list of bhikkhunhis who dwelled in Sri Lanka. Saddhammanandī, Soma, Giriddhī, Dasikā and Dhammā, a guardian of the Dhamma and well versed in Vinaya, and Mahila who kept the Dhutaṅga precepts, and Sobhaṇā, Dhammatāpasā, the highly wise Naramittā who was well versed in the Vinaya, Sātā, versed in the exhortations of theris, Kālī and Uttarā, these Bhikkunis received the Uapasampadā ordination in the island of Lanka (*D.v.* 1992, 18:14-16, 205). Theri Uttara dwelled with twenty thousand Bhikkhunhis. She has been treated by king Abhya (*D.v.* 1956, 18:19, 237). They taught the Vinayapiṭaka five collections of the Sutta piṭaka and the seven treatises of the Abhidhamma in Anurādhapura (*D.v.* 1992, 18:20, 237).

As in the *Dipavamsa* all the daughters of king Kavantissa have entered in to the order of nuns. The learned Girikali was the daughter of King's Purohita Brahmana or the chaplain. She entered in to the order of nuns. The thērīs Dasisyā, Kaliya,

Subbapapika and subbapaliya the minister Dutta's daughters too entered to the order of nuns (*D.v.* 1956, 18: 22, 237). These bhikkunis, well versed in the whole of the sacred scriptures, and were firmly grounded in the true faith in the vinaya. A thērī Rohana, who had twenty thousand bhikkunis in India, arrived with Saṃghamitta and she was honored by the illustrious king Abhaya (*D.v.* 1956, 18: 24, 238). The theri Mahādevī, Padumā and famous Hēma were treated by the king Devānampiyatissa. They taught the Vinayapiṭaka in Anurādhapura.

Other famous bhikkunis were Mahasōna, Datta, Sivali. The theri Nāgā, Nāgamittā, Dhammaguptā and Dāsikā had a fascinating appearance. Thērī Samuddā, Saptā, Jannāya, Upālī and Revathā were clever in Saddhammavamsa (*D.v.* 1956, 18: 29, 238). The daughter of Somadeva, theri Mala and theri Khema were the best among the Vinaya studying Bhikkunis (*D.v.* 1956, 18: 30, 238). Theri Tissa held the position of the best among the preachers of the Dhamma. The theris Mahāruha and Sīvali who were well versed in Vinaya came hither with twenty thousand Bhikkunis from India (*D.v.* 1956, 18: 32, 239). They all taught the Vinayapiṭaka in Anurādhapura with the request of king Abhaya. Most probably this king might be the king Kutakannatissa who ruled during the 41 B.C.E to 19 B.C.E. Other reset of the thērīs who are mentioned in the *Dīpavamsa* can be categorized as follows; (*D.v.* 1956, 18: 34-40, 239).

Thērī Samudā (king's daughter)
Thērī Nāvā (king's daughter)
Thērī Dēvī (king's daughter)
Thērī Sīvalī (king's daughter)
Thērī Nāgapālī (wise)
Thērī Nāgamittā (clever)
Thērī Mahīlā (clever)
Thērī Pālā (A guardian of the Bhikkunis and well versed in the vinaya)
Thērī Chulla Nāgā (clever in Saddhammavamsa)
Thērī Chulla Nagamitta (clever in Saddhammavamsa)
Thērī Sanha (clever in Saddhammavamsa)
Thērī Gamika Dhita (strengthen)
Thērī Mahātissā (renowned scholar)
Thērī Mahāsumanā (renowned scholar)
Thērī Chūlasumanā (renowned scholar)
Thērī Mahākali (intelligent)

VII. THE DEMISE OF THĒRĪ SANGHAMITTA

The thērī Sanghamitta passed away in the ninth reginal year of king Uttiya. Whilst she was dwelling in the Hatthāḷhaka convent she passed away at the age fifty nine (*M.v.* 1950, 20: 49,140). The king commanded supreme houours of burial a week through, and the whole of Laṅka was adorned as for the thēra. The body of the thērī laid upon a bier, brought after a week, out of the city, to the east of the Thūpārama, near the Cittasāla in sight of the great Bodhi tree, on the spot pointed out by the thērī herself, the king caused the burning to take place. King Uttiya had built a thūpa there.

VIII. CONCLUSIONS

Asōka patronized the third or Pāṭaliputra council. After this council, missionaries for the establishment of Buddhism were sent out to nine countries among which Sri Lanka was included. Asōka's son Mahinda was entrusted with the task of establishing Buddhims in Sri Lanka. Their Sanghamitta arrived Sri Lanka with eighteen casts and introduced the order of nun to Sri Lanka.

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