

## Arrival of Arhat Mahinda Thera (Mahindāgamana) as Reflected in Pāli Mahāvamsa

Nāgānanda International Journal  
of Humanities & Social Sciences

Vol: VII, No. 4, 2024 pp. 1- 13

© NIIBS Publications.

All Right Reserved

<http://www.niibs.lk>

Issue Published Online:01 July 2024

ISSN No: ISSN 2961-5801-G (online)

**Ven. Dr. Ehelepola Mahinda Thero**

Department of Buddhist and Pāli Studies, Faculty of Buddhist Studies, Bhikkhu University of Sri Lanka, Anuradhapura

**Abstract:** The entry or arrival of Arhat Mahinda Thera, a significant event that marked the official introduction of Buddhism to Sri Lanka, is exquisitely described in the Pāli Mahāvamsa, a chronicle of Sri Lankan history. Mahindāgamana, the establishment of Buddhism on the island of Lanka, emphasizes both heavenly providence and political peace. It took place under King Devānampiya Tissa's reign. The importance of Mahinda Thera as an emissary of Emperor Ashoka is emphasized throughout the book, demonstrating how Buddhism flourished as a uniting factor over several geographical areas. According to the Mahāvamsa, which includes stories of Mahinda's airborne descent and theological talks to convert the monarch and his subjects, his arrival is both miraculous and deliberate. The revolutionary effects of Buddhism on Sri Lanka's spiritual, cultural.

**Keywords:** Mahindāgamana, Buddhism in Sri Lanka, Pali Mahāvamsa, Arhat Mahinda thera.

**Received** : 01 January 2024

**Revised** : 10 March 2024

**Accepted** : 03 April 2024

**Published** : 01 July 2024

### TO CITE THIS ARTICLE:

Ven. Dr. Ehelepola Mahinda Thero, Arrival of Arhat Mahinda Thera (Mahindagamana) as Reflected in Pali Mahavamsa Nāgānanda International Journal of Humanities and Social Science.VII:IV, Pp.01-13

## Introduction

Among the many living nations of the world, there are very few nations that have maintained an unbroken line of writing for thousands of years. The Sri Lankan nation is also included among those great and sublime nations because of the Pali Mahāvamsa and Mahāvamsa literature added to the world literature by the Sri Lankan nation. Sri Lankans have been able to rank among the great nations of the world due to the preservation of Theravada Buddhism and the promotion and maintenance of Pali literature written in the Pali language. The Pali Mahāvamsa is the greatest and most important resource that Sri Lankans have added to the history of world literature in the Pali language. The Pali Mahāvamsa is not only a source of Sri Lankan cultural and social history, but also a leading literary source of the cultural and social history of the whole of India as well as Asia. This extremely practical and exceptional validity of the Pali Mahāvamsa is unanimously accepted by the long-standing exponents. As a result of the Third Dhamma Council in 256 BC, Sri Lanka received the message of the Buddha's teachings due to the arrival of Arhat Mahinda thera. The Mahindāgamana or Arhat Mahinda thera's journey to Sri Lanka has been confirmed archaeologically at the Ampara- Rajagala excavation site and the oldest literary source about it is the Pali Mahāvamsa (Karunarathna, 2021). What are the important information mentioned in the Pali Mahāvamsa about Arhat Mahinda Thera's journey to Sri Lanka or Mahindāgamana. What are the general information and what are the special information Etc. in Mahāvamsa and Vansatthappakāsīnī literature are investigation or presentation to the world in this research paper. There are very few books and documents that have been written so far about the Mahindāgamana only in connection with the Pali Mahāvamsa. The importance of this research paper is that it includes only the information mentioned in Pali Mahāvamsa and Mahāvamsa literature about Mahindāgamana based on the source.

The most important ancient literary source for Sri Lankans is the Pali Mahāvamsa, and an investigation into how the arrival of Mahinda is depicted in it is the Research question. Research Objectives are, to examine the Pali Mahāvamsa's depiction of Arhat Mahinda Thera's entrance and his theological significance to Sri Lanka, to investigate how Arhat Mahinda Thera made cultural change and the

growth of Buddhism in the country of Sri Lanka.

### **Research Methodology**

The qualitative method used in this investigation is based on historical the concept and analysis of texts. The Pali Mahāvamsa will be the main source of information, with particular attention paid to the chapters that describe Mahinda Thera's entrance and associated events. Ven. Mahanama Thero, a Buddhist monk who lived in the Anuradhapura Maha Viharaya in the fifth century AD, is the author of the Pali Mahāvamsa. He investigated the facts and events described in the Pali Mahāvamsa about the arrival of Arhat Mahinda thera and his Dhamma group in Sri Lanka 800 years earlier, based on the Pali Mahāvamsa and the Vamsatthappakāsini are this Limitations of the Research. This study advances our knowledge of how politics, culture, and religion interacted historically in ancient Sri Lanka. The research clarifies how the arrival of Buddhism sparked social and spiritual change, enhancing its long-lasting influence in Sri Lanka, by examining the story of Arhat Mahinda thera (Mahindāgamana).

### **Results and Discussion**

The chronicle Literature is known as a special form of dissertation in the Pali literature. The Mahāvamsa is the foremost among these chronicles. It is accepted that the Mahābhārata in the Sanskrit epic literature were written by different authors over several centuries. Similarly, the Mahāvamsa too was written by different authors from time to time. The *Vansatthappakāsini* contains the sources that were instrumental in composing the Mahāvamsa. Scholars are of the view that the Pali Mahāvamsa was composed based on old Mahāvamsa commentary called *Aṭṭaakathā Mahāvamsa* and *Sīhaṭṭaakathā Mahāvamsa* as the source. (Ven. Amarawansa, 2001: I). The role of these commentaries known as the *Aṭṭaakathā Mahāvamsa* or the *Sīhaṭṭaakathā Mahāvamsa*, was to record the history of the Buddhist Order in a continuous manner. The Monks of Mahā Vihara carried out this practice of continued recording of the history of the Order of Sri Lanka and the Buddhist culture. The Mahāvamsa itself states that the sources that helped in composing the chronicle were discovered by the old scholars which were very comprehensive, very concise yet with several redacted errors.

“*Poranehi katho ’peso Ativitthāritho kvaci  
Atīva kvaci Saṅkitto Anekapunaruttako*”, (Mahāvamsa, 1959:01).

As per the annotation of *Vansatthappakasini*, the source of the Mahāvamsa was the *Sīhalaṭṭakathā Mahāvamsa*. It should be accepted as a fact that the *Sīhalaṭṭakathā Mahāvamsa* was the base for the Mahāvamsa by Mahanama Thero. Most of the information contained in there have been taken in this manner. In Pali poetry, these were arranged artistically for easy reading and aid in comprehension. (Malalasekara.G.P.2001:xxxV)

It is known that an old commentary Mahāvamsa called *Uttara Vihāraṭṭakathā* and *Uttara Vihāra Mahāvamsa* based on Abhayagiri Vihara or Abhaya Uttara Vihara, Abhayutata Vihara “Vihare Abhayuttare ” (Mahāvamsa, 1959:247). This place is also called as “Uttara Maha Ceti”. Additionally, this Stupa was mentioned as “Abhayagāmiṇī Uturnamahaceti” in an inscription by King Gajaba of Anuradhapura era and “Uturu Maha Ceta” in an inscription by King Kaniṭṭaattissa in front of Abhayagiri Stupa (Lagamuwa, 2015:134). It is accepted that this Sinhalese commentary Mahāvamsa was the source for many Pali chronicles. Chronicles such as Mahāvamsa, Mahābodhiwamsa, Thūpawamsa, Mahācetiya-wamsa were composed based on the Sinhalese commentary Mahāvamsa. Dhātuwamsa and Lalāṭadhātuwamsa were composed based on a another Sinhalese Mahāvamsa in Ruhuna. (Ven. Amarawansa, 2001:II).

## Discussion

The Pali Mahāvamsa contains several effective known and unknown facts about the arrival of Mahinda Thera (Mahindagamana). It is said at the beginning of the twelfth chapter of the Pali Mahāvamsa, how the Buddhist Theros were engaged in disseminating the dhamma in far away lands under the patronage of king Dharmashoka on the advice of Moggaliputtatissa Maha thera. Accordingly, Mahāvamsa says Majjhātika Maha Thera to Kashmir, Mahadeva Thera to Mahisamaṇḍala, Rakkhita Maha Thera to the forestry region (Vanavāsi desa), Yoṇaka Maha Rakshitha Thera to Aparantha region, Maha Dharmarakshita Thero to Maharashtra, Maha Rakshita thera to Yavana region, Madyama Maha Thera to Himalaya region, Soṇa and Uttara two Theros to Swarṇabhūmi region, Maha

Mahinda Thera together with his closed Dhamma friends; Ittiya, Uttiya, Sambala, Bhaddasāla to Sri Lanka were sent to establish the Buddhism. (*Thero chatuhi Therehi Sumanenatha Bhaṇḍunā*). The group to Sri Lanka was also comprised Sumana Samanera and Bhaṇḍuka (Mahāvamsa, 1959:65). Sumana Samanera was the son of princess Sanghamiththa, she was a sister of Maha Mahinda thera (Law, 2000:520). This pre-description relevant to the arrival of Mahinda Thero is very crucial.

*“Mahāmahindatheraṃ taṃ thera Itthiyamuttiyaṃ  
Sambalaṃ bhaddasālaṃca sake saddhivihārike  
Lankādīpe manuññamhi manuññaṃ jinasāsaṇaṃ  
Paṭiṭṭāpetha tumheti pañca there apasayi”*, (Mahāvamsa, 1959:65).

Although, in the twelfth chapter, the issues and challenges faced by each missionary monk who visited the respective lands and the contribution they made in disseminating dhamma have been well described, there is no mention about Maha Mahinda thera again in this chapter. It can be assumed that the author of Mahāvamsa may have done so due to the fact that the name and the name and religious details of his order of Maha Mahinda thera were included in several chapters from the thirteenth chapter onwards.

At the end, it had been elaborated that that these Dhamma preachers were engaged in disseminating the Dhamma with great devotion for the benefit of the people of the world without any aspiration of attaining the supreme bliss of Nibbāna (Mahāvamsa, 1959:68).

### **The Arrival of Arhat Mahinda Thera (*Mahindagamana*)**

Vaṃsatthappakāsinī, the Sub-commentary to the Mahāvamsa affirms that this group of Dharma missionaries led by Arhat Mahinda thera set foot in Sri Lanka 236 years after the (Buddha's Passed away) Buddha's Parinirvāna (Vaṃsatthappakāsinī, 2001:249). Thus, the Mahāvamsa Sub-Commentary explains that Mahinda Thero ascended to the sky from Vedisa Viharaya like a swan flying on the high skies and stood as a lion king majestically atop Missaka Pawwa in Anuradhapura (Vaṃsatthappakāsinī, 2001:245).

King Devanampiyatissa providing assistance to the people of the city to hold water sports festivals on the day of Poson Poya, accompanied forty thousand (40,000) people and went on foot to Missaka Pawwa to deer hunting on that day. In order to guide the king towards Arhat Mahinda, the god who was residing on the mountain, made the king chase him, who was eating a bush of grass, in the guise of a deer and ran to the foot of the mountain where the Arhat Mahinda was standing. When the king saw the deer, the god in the guise of the deer disappeared.

*“Cattālīsasahasseehi narehi parivārito*

*Dhāvanto padasāyeva agamā missakam nagam*

*There dassatumicchanto devo tasmim mahīdhare*

*Gumbam bhakkhayamānova atthā gokaṇṇarūpavā”*,

(Mahāvamsa, 1959,65).

Here “Gokaṇṇarūpava” means the guise of a deer. Appearing before the king as a deer by the god of the land before the king may have a connection to the desired expectation of the god. Samantapāsādika Vinaya commentary describes this incident as “*Rohitamigarūpam gahetvā avidūre tiṇapaṇṇani khādamānā viya carati*”. He takes the guise of a deer of the Rohitha family and grazing nearby. Rohita is a species of deer (Samantapāsādika, Grantārambhakakathā)

### **Mihintale**

Mixing or mixed is the simple meaning of term Missaka. “*Edāni evarūpam lābhasakkāram chaḍḍatvā āraññaṃ pavisitvā missakāhārena yāpeti*” (Thus, he received great benefits during his stay here. Now, abandoning such privileged care, he went to the forest and depends on mixed food). This text from Dhammapadaṭṭakathā clearly denotes this meaning. In the Mahāsamaya Sutta vaṇṇanā in Sumangalavilasini Dīghanikaya Atthakatha, there is a mention of a group of Missaka gods who are with fame (*Missakā ca yasasino*). In the Mahanidana and Sakkapañña sutta of the same text there is a mention about four gardens called *Nandanavanṇam*, *Cittalatāvanam*, *Phārusakavanṇam* and *Missakavanam* in the Thāvatiṃsa heaven. These forestry gardens were mentioned in the text of Visuddhimagga in Abhiññā chapter. In addition, King Parakramabahu who

was in Polonnaru kingdom, he has established a park called “Missaka Udyāna” (Malalasekara, 2002:637).

Samantapāsādika commentary describes about a mango tree grown on the Missaka mountain (Pīlakūṭa) where Arhat Mahinda lived. Instead of ‘Pīlakūṭa’ it had used the term ‘Sīlakūṭa’. It states that the Thero appeared like a swan atop the mountain called Pīlakūṭa, which resembled a big blue cloud in the eastern part of the great Anuradhapura kingdom.

*“Purato puraseṭṭasa pabbate meghasananibhe  
Patimsu sīlakūṭamahi haṃsāva nagamuddhanī ”*

(Samantapāsādika, Grantāraṃbhakakathā).

Mihintale is Sri Lanka’s first renowned and sacred Buddhist site. It was Mihintale where the missionaries led by Arhat Mahinda thera first set their foot upon. King Devanampiyatissa, Sri Lanka’s first Buddhist devotee started to follow the Buddhism in Mihintale. Also, Bhaṇḍuka, Ariṭṭha, etc., the first monks of this country were ordained at this sacred site. For the first time, they practiced the Dhamma discipline in the vicinity of Mihintale. Thus Mihintale, which is considered to be the first Theravada Buddhist center, the learning center and the cultural center in Sri Lanka, is country’s most important historic city (Lagamuwa, 2009: 35). Under the guidance of King Devanampiyatissa, and with the blessings of Arhat Mahinda thera, the first stone caves was built in Mihintale. Therefore, the earliest Brahmi cave inscriptions were also composed in the mountain caves of Mihintale. The sixty-eight stone caves in the vicinity of Kaṇḍaka Stūpa in Mihintale is the first set of caves (Lagamuwa, 2009:35). Eshad Muller says that the oldest inscriptions in Sri Lanka belong to the first century BC, while Wilhelm Geiger and Saddhamangala Karunaratne say that they belong to the second century BC. However, Senarath Paranavithana has concluded with justifications that the earliest inscriptions in Sri Lanka belong to the third century BC. Ancient inscriptions in Sri Lanka dating back to the third century BC were also discovered in the caves of Mihintale, Sri Lanka’s first Buddhist sacred site and places such as *Vavuniya* and *Piccandiya*.

The Mahāvamsa states that while the in the presence of their relatives a group of Dhamma missionaries led by Mahinda Maha Thero ascended to the sky and landed immediately in Sri Lanka because they possessed the power of omnipresence. They lived in the enticing territory of Mihintale. Accordingly, it is clear from this description that the arrival of Arhat Mahinda occurred due to the miracle of their minds. Proving that, when the king asked ‘how did you come here’, Arhat Mahinda said to the king that he 'did not come by water or land' (Pucchi kenāgatāthi na thalena vā vārinā, Mahāvamsa, 1959:70).

“*Khaṇeneva idhāgamma ramme missakapabbate  
Aṭṭhasi pīlukūṭamhi rucirambatthale vare*”, (Mahāvamsa, 1959: 70).

The following verse, a popular literary source on the arrival of Arhat Mahinda thera to Sri Lanka, in Pali is included as the eighth stanza of the fourteenth chapter of the Mahāvamsa. The meaning of it is that ‘we are the disciples of. Dhammarāja or the Buddha. We have come here from India out of sympathy towards you’.

“*Samanā maṃ mahārāja Dhammarājassa sāvakaḥ  
Taveva anukampāya jambudīpā idhāgathā*”, (Mahāvamsa, 1959: 71).

The reason why the Arhat Mahinda told King Devanampiyatissa that 'we are monks' has been explained in the *Samantapāsādika*. When Arhat Mahinda knowing the name of King Devanampiyatissa and called him as ‘Tissa, Tissa’, the king assumed that if anyone born in this land of Sri Lanka addresses me by my name, then he would be a devil. This conversation taking place based on the king's response to it can be seen from the following verse contained in the *Samantapāsādika*.

“*Tissa, Tissa ito ehīti āha. Rājāsutvācintesi. ‘Imasmiṃ dīpe jāto maṃ ‘tissā’ ti  
nāmaṃ gahetvā ālapitum samatto nāma natthi. Ayaṃ pana jhinnabhinnapaṭadharo  
bhaṇḍu kāsāvavasano maṃ nāmena ālapati, ko nu kho ayaṃ hhavissati manussovā  
amanussovā’ ti*”, (Samantapāsādika, Granthārambhakathā).

Upon seeing the king nearby, Arhat Mahinda wishing that ‘may the king see, not the others’ called ‘Tissa, Tissa, come here to’. Hearing the calling, the king



though ‘no one born on this land is not capable of calling me by my name. This person with a bald head and clad in a yellow robe is calling me by my name. Is he a human, devil or who’ (*Samantapāsādikā*, Granthārambhakathā).

### Dissemination of Dhamma

Arhat Mahinda therā delivered Dhamma knowledge to King Devanampiyatissa through Cullahatthipadopama Sutta and it is the first Dhamma sermon that took place in Mihintale during the time of the arrival of Mahinda Thero to Sri Lanka. Prior to delivering the first sermon, Arhat Mahinda asked few questions to check the intelligence level of the king based on the question of a mango tree to observe the ability of King Devanampiyatissa to understand the Dhamma and to provide government assistance in dissemination of Dhamma to the people. Upon receiving correct, logical and philosophical answers to the questions asked, this Cullahatthipadopama Sutta was delivered to the king.

*“Paṇḍitoti viditvāna cūlahatthipadopamaṃ*

*Suttanataṃ desayī therō mahīpassa mahāmati”*, (Mahāvamsa, 1959: 72).

“What is this tree”, Arhat Mahinda asked King Devanampiyatissa. “This is a mango tree”, the king replied. “Are there any trees other than mango trees”, asked the Thero. “Yes, my noble, there are many. But they are not mango trees” said the king. “Are there any trees other than mango trees and trees that are not mango”, asked Arhat Mahinda. “Yes, there are. It is this tree”, replied King Devanampiyatissa. “King, you are an erudite”, said the Thero. “Do you have relatives”, asked the Thero. “I have many”, replied the king. “Are there any non-relatives”, asked the Thero. “Yes, there are many non-relatives”, replied the king. “Is there anyone other than these relatives and non-relatives”, asked the Thero. “Yes, that is me”, replied the king. “Very well. King you are intelligent”, replied Arhat Mahinda. Then the Thero delivered Cullahatthipadopama Sutta to the king. Following the sermon, forty thousand people pledged to follow Buddhism (Sinhala Mahāvamsa, 2004: 55)

Arhat Mahinda ordained Bhaṇḍuka as an important religious ritual after preaching the Cullahatthipadopama Sutta, says the Mahāvamsa. Although it is the

common practice to call him as ‘Bhaṇḍuka Upasaka’, the Mahāvamsa author refers to him as ‘Prince Bhaṇḍuka’ (Bhaṇḍukassa Kumārassa). Following the ordination he also attained Arahant Status. Upon the invitation of Sumana Sāmanera to the gods, Arhat Mahinda delivered the second sermon based on *Samacitta Sutta*. It is mentioned here that just as the assembly of Gods gathered when Sariyuth Maha Rahat delivered this sutta, a similar assembly of Gods gathered at an invitation extended by Sumana Sāmanera when Arhat Mahinda delivering the same Sutta (Mahāvamsa, 1959:72).

It is known that Arhat Mahinda preached *Vimānawatthu* and *Petawatthu* to the people residing in Sri Lanka. The *Vimānawatthu* was preached to explain to the people the blessings of doing good deeds and merits and the *Petawatthu* for engaged in sins and evil deeds. According to the Mahāvamsa, Arhat Mahinda Thero preached *Vimānawatthu* and *Petawatthu* to five hundred high-caste women led by Anula Devi who was residing in the same palace as the concubine of King Mahānāga, a younger brother of King Devanampiyatissa. In addition, it is said that *Sacca Saṃyutta* too was delivered on that occasion. In order to create sympathy among the people, the *Petawatthu* has been preached followed by preaching of the *Vimānawatthu* to comfort the people who were moved. Then the people were told that ‘Do not immersed in this. Nothing but Nibbana is the permanent bliss. Hence, strive to attain the ideal Nibbana.’ Then, in order to comprehend them about the truth, the *Sacca Saṃyutta* (Vamsathappakāsini, 2001: 257) has been delivered.

The citizens who witnessed the glory of the nobles and royals of the royal family, led by the king becoming Buddhists, demonstrated the need to listen to Dhamma from the group of Dhamma missionaries led by Arhat Mahinda thero by protesting in front of the palace of the King.

“*Rājadvāre mahāsaddaṃ akaruṃ taṃ mahīpati*

*Sutvā pucchiya jānitvā āha tesam hitatthiko*”, (Mahāvamsa, 1959: 74).

The King had immediately responded to the demonstrations by the people who had a strong desire to listen to Dhamma. Since there is no ample space inside the palace for a large number of people to listen to Dhamma comfortably, the king ordered to Dhamma easily, the king has ordered to arrange another place

for the purpose. The Mahāvamsa says that Arhat Mahinda thero preached the *Devadūta* sutta in the Dhamma Maṇḍapa (Dhamma Hall) (Mahāvamsa, 1959:74) and therefore many people who were there realized Sotapanna or Stream Enterer.

The communication medium used by the Arhat Mahinda Thera and his group as well as people of Sri Lanka was instrumental in the successful dissemination of Dhamma across the country. According to the Mahāvamsa, the Theros had used the same language as the people of Sri Lanka to communicate with each other. The author of Mahāvamsa calls this language “*Dīpabhāshā*” (Dhammaṃ bhāsivā Dīpabhāsāya evaṃ), (Mahāvamsa, 1959: 74). Accordingly, the missionary group has used the same language used here at that time to disseminate Dhamma successfully in Sri Lanka. Dhammapadaṭṭhakathā the (commentary of Dhammapada) cites that Dīpabhāsā is the language of Thaṃbapaṇṇi (Yā Thaṃbapaṇṇidīpamhi dīpabhāsāya saṅṅhitā). Thaṃbapaṇṇi was a term used to call Sri Lanka. According to Mahāvamsa Literature Arhat Mahinda thera is similar to a Buddha for the people of Sri Lanka. The Mahāvamsa calls the arrival of Arhat Mahinda and the special role played by him as ‘Dīpādīpo’ (‘Saddhammotāraṃ kārayī Dīpādīpoti’), Mahāvamsa, 1959:74). ‘*Dīpādīpo*’ means a light to the island. The arrival of Arhat Mahinda thera is similar to the light to Sri Lanka. It was look like a moon of dark Island of Sri Lanka. The term was used due to the fact that the Island was lit up with the light of righteousness, civility, culture and civilization with the arrival of Arhat Mahinda thera.

## Conclusion

The backing from archeological and literary sources is important to academically understand many known and unknown facts about the arrival of Arhat Mahinda thera in Sri Lanka that light up Sri Lanka with Dhamma knowledge, culture and civilization. The grave of Itṭhiya Thero, the oldest of the missionaries of Arhat Mahinda, has been discovered in the *Ampara - Rajagala* Archaeological Reserve. Archeological evidences found in the site shed more light to the arrival of Arhat Mahinda thera to Sri Lanka. The Pali Mahāvamsa considered to be the most famous source of information related to the arrival of Arhat Mahinda thera. The Pali Mahāvamsa can be used to verify the accuracy of many evidences. Preachings of Arhat Mahinda thera such as *Chullahatthipadopama*, *Dhammacetiya*, *Petavatthu*,

*Vimānavatthu*, *Sacca Saṃyutta* etc., and the right environment are being manifested in the Mahāvamsa literature. This is further confirmed by the statement ‘Dīpādīpo’ contained in the Mahāvamsa that Mahinda thero who was the at the forefront to guide Sri Lankans towards morality, civility, civilization and noble humanity.

## References

- Dhammapadaṭṭhakathā*. (2003). Colombo: Buddha Jayanthi Grantha Mala Series Publication.
- Karunarathna, H. H. A. (2021). *A Study on the Cultural Landscape of Rajagala Monastic Complex in the Eastern Province of Sri Lanka*. Archaeology. South Asian History, Culture and Archaeology.
- Lagamuwa, A. (2009). *Mihintale Sel Lipi*, Mihintale: author Publication.
- Lagamuwa, A. (2015). *Aṭamahā Siddhasthāna sahitha Solos Mahā Siddhasthāna*, Athurugiriya: Amila Publishers.
- Law, B.C. (2000). *A History of Pali Literature*, New Delhi: Rekha Printers.
- Malalasekara, G.P. (2002). *Dictionary of Pali Proper Names – Vol II*, New Delhi: Munshiram Manoharlal Publishers.
- Norman, K. R. (1983). *Pali Literature*, London: Pali Text Society.
- Oskar, V. H. (2008). *A Hand Book or Pali Literature*, New Delhi: Munshiram Manoharlal Publishers.
- Pali-Sinhala Akaradiya. (1998). Ven. Buddhaththa, P., Dehiwala: Buddhist Cultural Center.
- Pali-Sinhala Dictionary. (2007). David, R., & Stade, T.W., Delhi: Mortila Banarsidass Publishers.
- Samantapāsādika Vinayaṭṭhakathā. (2003). Colombo: Buddha Jayanthi Grantha Mala Series Publication.
- Sinhala Mahāvamsa. (2000). (ed.), Ven. Wimalajothi, K., Dehiwala: Buddhist Cultural Center.
- Sumangalavilāsini Dīghanikāyaṭṭhakathā. (2003). Colombo: Buddha Jayanthi Grantha Mala Series Publication.
- Ūnapūranasahitho Mahāvamsa. (1959). (ed.), Ven. Buddhaththa A.P., Colombo: Gunasena Society.

- Vaṃsatthappakāsinī*, (2001). (ed.), Ven. Amarawamsa, A., Colombo: Godage Printers.
- Ven. Ariyawamsa, T. (1970). *Tripitaka Pali Saṃwaṇṇā*, Jayawardena Publishers, Maradana: Samayawardhana Publication.
- Ven. Buddaththa, P. (1998). *Pali Sahithya* New Edition, Colombo: Ratna Publishers.
- Ven. Uditha, H. (1956). *Tripitaka Parīkshana*, Matara: Edwin Ranasinghe Publication.
- Ven. Wajiragñāṇa, H. (2000). *Lakdiva Vinaya Sahithya*, Colombo: Godage Brothers.
- Ven. Gñanathilaka, E.; Lagamuwa. (2015). *Aṭamasthāna Vaṃshaya*, Athurugiriya: Amila Publishers.
- Wickragamage, C. (2001). *Aṭamasthāna*, Maharagama: Tharanji Printers.