



International Journal of Sanskrit Research

ॐ

ISSN: 2394-7519

IJSR 2025; 11(2): 75-79

© 2025 IJSR

www.anantaajournal.com

Received: 09-12-2024

Accepted: 13-01-2025

Huynh Thi Bich Lanh

Research Scholar in Buddhist
Studies, Department of Buddhist
Studies, University of Delhi,
Delhi, India

The historical significant of Pali Vamsa literature for the contribution of the Emperor Asoka to the propagation of Buddhism within and beyond the frontier of India

Huynh Thi Bich Lanh

DOI: <https://www.doi.org/10.22271/23947519.2025.v11.i2b.2589>

Abstract

Buddhism in the reign of King Asoka is considered as the Buddhist golden time in India. It is inherent in the two main important events in the history of Buddhism that is the holding the Third Buddhist Council, and another is sending Nine Buddhist Missionaries into another countries to spread Buddhism within and beyond the frontier of India. After a century of the Buddha's Mahāparinibbāna, there were many challenges happening in the history of Buddhism in India. At the time of King Asoka, Buddhism was in the top of development. The other traditions lost their position. The Third Buddhist Council was held at Pataliputtā to purify Saṅgha and collect the Buddha's teaching under the patronage of the king Asoka, and the leader Thera Moggaliputta Tissa. After the Third Buddhist Council, he sent nine Buddhist Missionaries to different countries (Gandhāra, Mahisa, Aparantaka, Mahārāṭṭha, Yona, Himavata, Suvannabhūmi, and Laṅkā) for the propagation of Buddha's religion. That event marked the strong development of Buddhism. It plays important role in the propagation of Buddhism within and beyond the frontier of India. This account, the Third Buddhist Council as well as sending Nine Dhamma-missionaries to other countries, can be made clear through the core contents of Pāli Vamsa Literature, namely, Dīpavaṃsa, Mahāvamsa, and Sasānavamsa. In this paper, the writer will discuss about the Role of Dharma-Missionaries, sent by King Asoka in the propagation of Buddhism within and beyond the frontier of India based on Pali Vamsa literature.

Keyword: King Asoka, Dīpavaṃsa, Mahāvamsa, Sasānavamsa, Dharma-Missionaries

Introduction

Pali Vamsa Literature is a set of the chronicle of the island of Laṅkā. It mentions the history of Buddhism in Laṅkā since the Buddhism approached. It plays the important role to prove the spread of Buddhism and the historical events in India¹. The Dharma-missionaries sent by the Emperor Asoka also depicted in here. The Pali Vamsa Literature includes the Dīpavaṃsa literature, Mahāvamsa literature and Sasānavamsa literature.

The Dīpavaṃsa is earliest known as one kind of the chronicle of the island of Laṅkā. It is composed in verse, sometime intervened by prose passages. The author of Dīpavaṃsa is unknown. The canonical model of this work is to be traced in a number of verses in the Parivārapāṭha of the Vinaya Piṭaka. The Dīpavaṃsa is an authoritative work well known in Ceylon at the time of Buddhaghosa, and in fact, within the commentary on the Kathāvatthu he has quoted from it in the introductory portion. Dr. Oldenberg stated that the Dīpavaṃsa is based on the historical introduction to the great commentary of the Mahāvihāra. According to him, the Dīpavaṃsa cannot have been written before 302 A.D. because its narrative extends fill that year. However, it was so popular in Ceylon that king Dhātusena ordered it to be recited in public at an annual festival held in honour of an image of Mahinda in the 5th century A.D.²

Corresponding Author:

Huynh Thi Bich Lanh

Research Scholar in Buddhist
Studies, Department of Buddhist
Studies, University of Delhi,
Delhi, India

¹ Norman. K. R. (1983), A History of Indian Literature Pali Literature including the Canonical Literature in Prakrit and Sanskrit of all the Hinayana Schools of Buddhism. ed by Jan Gonda. Vol. VIII. Otto Harrassowitz, Wiesbaden. Printed in Germany, ISBN 3-447-02285-X, p.115

² Law. B.C. (1933). A History of Pali Literature, Indica Books edition, Varanasi, (U.P.) India, pp.509-510

The Mahāvamsa literature is a sort of chronicle of the history of the island written by Mahānāman. It is the older work existed in Ceylon at the close of the 4th century A.D. According to the Buddhist scholars, the Mahāvamsa is a part of Aṭṭhakathā because based on it the Mahāvamsa was composed. It had originally come down to the arrival of Mahinda in Ceylon, and carried down to the reign of Mahāsena in the fourth century A.D., with whose reign the Mahāvamsa came to an end. It is also a conscious and intentional rearrangement of the Dipavamsa as a sort of commentary on the latter. There is a commentary on the Mahāvamsa known as the Mahāvamsatikā. This commentary is helpful in reading the text. It contains many additional data not found on the text.³

The Sāsana-vamsa literature is one kind of the chronicle in Buddhism belongs to a non-canonical literature written in Burma by Bhikku Paññāsāmī, the tutor and Rājaguru of the Burmese king Meng-dun-Meng. According to the author records, it was completed on the full-moon day of the month of Mīgasāra in the year 1223 of the Kali age (i.e. 1865 A.D.). Its sources are derived from many Pāli texts and Burmese traditions such as the Pāli Aṭṭhakathās, Dipavamsa, Mahāvamsa, Samantapasādika (Aṭṭhakathā of the Vinaya), the Burmese Rājavamsa and the Kalyāṇī Inscriptions (I.A. Vol. p. 383) of king Dhammaceti (1474 A.D.). The whole text is written in prose, sometime there are a few verses inserted. Mabel Bode said that its style is plainly founded on that of Buddhagosa and his successors. The text opens with salutation to the Buddha in verse and next follows a table of contents, the Mātikā, which supplies a list of nine countries, namely, Sīhaḷa, Suvannabhūmi, Yonaka, Vanavāsī, Aparanta, Kasmīra-Gandhāra, Mahimsaka, Mahārāṭṭha and Cīna.⁴

Contents

1. The story of Emperor Asoka's Life

The civilization of India has been stated since the three millennium centuries with the development of the script, literature, culture, religion, philosophy, sculpture, architecture, science, astronomy, and astrology, fundamentally based on the manager of the ancient Indian Emperors. Among of them, the Maurya Empire, ruled from circa.321 B.C. to 184 B.C., is considered as the most golden ages in the history of India, under their manager the potential of the Indian Civilization had been brought into play. According to the literature sources, namely, Kautilya's Arthashastra, Visakadatta's Mudrarakshasa, and the Megasthenes's Indica, the Maurya Empire marked the important historical events in India.⁵ Firstly, the founder of the Maurya Dynasty (circa 321-297 B.C.), the king Chandragupta Maurya united whole India from the Northern India to the West and the Southern India. He set up the first independently governmental foundation of India.⁶ During 140 years, the Maurya Empire established the firm and stable country with the development of the administration system on the political, social, economic, military, arts and architecture. Secondly, the Kalinga war broke out to expand the territory of India under leading of the Emperor Asoka, the grandson of the Chandragupta Maurya. As an indispensable

consequences the historically significance event appears that is the spreading Buddhism in the within and out of India which later became to the religion of the world. The Emperor Asoka is known as the Great, the unique king of the world, even though there is no less the conquerors in the history of the world, such as Alexander, Napoleon, Hitler, and many others. These conquerors destroy life while the Emperor Asoka protects preserves and services life.⁷ The Emperor Asoka's own Dhamma for the government of the country and the contribution for the welfare of human beings make him become an endless inspiration, the model and standard of a king. At the same time, the development of the first Indian Brami script, literature, culture, religion, sculpture, architecture push India up the high position in the world in ancient as well as today.

The Emperor Asoka, the third ruler of the Indian Mauryan Empire, is the great king of India that had been recorded in the many invaluable sources including texts and archaeology. He is the grandson of the founder of the Mauryan Empire, the King Chandragupta Maurya. His father is the king Bindusara Maurya who ruled India after the King Chandragupta Maurya circa 297-272 B.C. He was born in 302 B.C, came to the throne at 29 ages in 273 B.C.⁸ The coronation ceremony of the emperor Asoka was celebrated four years later. When Asoka was a prince, he was the governor of Vidisa (modern Bhilsa). He helped Bindusara King control the people of Taxila and the mountain people of the North, and pushed on to the North part of the empire. The life of the Emperor Asoka was inherent in the Kalinga war (modern Odisha) which is considered as the most brutal and bloodiest wars in the history of the world. It was recorded that there were 300,000 casualties, the city devastated and 1000 of surviving men, women and children deported.⁹ The Kalinga war has the great significance for the Emperor Asoka as well as India. After the war of Kalinga, the Emperor Asoka changed his mind and became a Buddhist. He changed himself from Candāsoka to Dharmāsoka. The Emperor used Dhamma Vijaya to govern India.¹⁰ He serviced the country as long as his life for the welfare and the happiness for India. The achievement at the time of the Emperor Asoka, namely, the Bramil scrip, literature, sculpture, art in the rocks, pillars and the edicts, has contributed to the civilization of mankind on the political, society, economics, and education...All of these become the value sources in the history of Mankind.

2. The historical account of Buddhism as depicted in the Pali Vamsa Literature

In the Dipavamsa, it refers to

- **The three time of the Buddha's visit to the island of Laṅkā:** The first time is after the Buddha got enlightenment he visited Lanka and drove the Yakkhas, the inhabitants of place, out of island. The second time is when the island was on the verge of beings destroyed by a terrific war the Buddha visited the island and exhorted them to live in peace. And the last one is when the

³ Law. B.C. (1933). A History of Pali Literature, Indica Books edition, Varanasi, (U.P.) India, pp.514-515

⁴ Law. B.C. (1933). A History of Pali Literature, Indica Books edition, Varanasi, (U.P.) India, pp.580-581

⁵ Sen. S. (2023). History of India-I (up to 1206 CE), Ashok publication, Guwahati, Assam, p. 171

⁶ Sen. S. (2023). History of India-I (up to 1206 CE), Ashok publication, Guwahati, Assam, pp. 179-180

⁷ Chaurasia. R.S. (2014). History of Ancient India Earliest Times to 1200 A.D. Atlantic Publisher, Darya Ganij New Delhi, p. 142

⁸ Chaurasia. R.S. (2014). History of Ancient India Earliest Times to 1200 A.D. Atlantic Publisher, Darya Ganij New Delhi, p. 110

⁹ Sen. S. (2023). History of India-I (up to 1206 CE). Ashok publication, Guwahati, Assam.p.184

¹⁰ Chaurasia. R.S. (2014). History of Ancient India Earliest Times to 1200 A.D. Atlantic Publisher, Darya Ganij New Delhi, p. 111

Buddha was invited by the Nāga King Mañiakkhika of Kalyāni.¹¹

- **The descent of the Buddha:** The Dīpavaṃsa traces the descent of the Buddha from the Prince Mahāsammanta, who is the first inaugurated king of the earth. The king Suddhodana was the father of the Buddha and Rāhulabhadda was his son. It also mentioned other kings who reigned before he king Suddhodana and after Mahāsammanta.
- **A brief account of the first two Buddhist Councils and the Buddhist sects:** The First Council was held under the presidency of Mahakassapa and under the patronage of Ajātasattu. In this council, Dhamma and Vinaya were collected. The Second Council was held during under the reign of Kālāsoka. The Vajji monks proclaimed the ten indulgences, which had been forbidden by the Buddha, and seceded from the orthodox party. They called themselves by the Mahāsāṃghikas. That leads to the first Buddhist scheme. After that there were many Buddhist sects established, sum up to there were seventeen heretical, one orthodox and many other minor schools formed.
- **Dealing with the reign of the great Indian king Asoka and the notable events took place in his time:** In order to spread Buddhism the king Asoka assigned Mahinda went to Ceylon under the support of Ceylon's king, Devānaṃpiyatissa, who was a contemporary king Asoka. The king Asoka built 8400 viharas all over the Jambudīpa and patronized the Thirst Buddhist Council under the presidency of Thera Moggaliputta Tissa. After the Third Buddhist Council, he sent Buddhist Missionaries to different countries (Gandhāra, Mahisa, Aparantaka, Mahārāṭṭha, Yona, Himavata, Suvannabhūmi, and Laṅkā) for the propagation of Buddha's religion.
- A brief account of the Vijaya's colonization of Ceylon and his proceed becoming the first king of the island, and a systematic account of the kings of Ceylon who rules after Vijaya along with their activities in promoting the cause of Buddhism was also referred. Among of these kings, Devānaṃpiyatissa stands out pre-eminent. During his reign, Buddhism was first introduced into Laṅkā through Mahinda. At that time, the king Asoka sent a branch of the Bodhi-tree of the Tathāgata to Laṅkā which was planted with great honour at Anurādhapura. After his death, Buddhism was not in a flourishing condition till the reign of the king Duṭṭhagāmaṇi. The king Duṭṭhagāmaṇi espoused the cause of Buddhism and built the Lohapāsāda, nine storeys in height, the Mahāthūpa, and many others viharas. During his reign, the bhikkhus recorded in written books the text of the three piṭaka and also the Aṭṭhakathā. The account of the kings of Ceylon is brought down to the reign of the king Mahāsena who reigned for 27 years from circa 325 to 352 A.D.¹²

In the Mahāvaṃsa, it mentions to

- **The three Buddha's time went to Ceylon:** The first time was in the ninth month after the Buddha attained Enlightenment. The Buddha came to Ceylon and converted a large assembly of Yakkhas. The second time was in the fifth year after attaining Buddhahood the

Buddha came to Nāgadīpa, the north-western part of Ceylon, for the sake of Nāgas. The last time was in the eighth year of his Buddhahood.

- **The descent of the Buddha:** The descent of the Buddha from the Prince Mahāsammanta, who is the first inaugurated king of the earth. The king Suddhodana was the father of the Buddha, Māyā was as his mother, Bhaddakaccānā was as his consrt and Rāhulabhadda was his son. It also mentioned other kings who reigned before he king Suddhodana and after Mahāsammanta.
- **A brief account of the first three Buddhist Councils and the Buddhist sects:** The First Council was held three months after the parinirvāṇa of the Buddha (at Kusinārā) in the Sattapaṇṇi Cave at Rājagaha under the presidency of Mahākassapa and the patronage of Ajātasattu. In this council, Dhamma and Vinaya were collected and completed for seven months. The Second Council was held during under the reign of Kālāsoka. The Vajji monks proclaimed the ten indulgences, which had been forbidden by the Buddha, and seceded from the orthodox party. They called themselves by the Mahāsāṃghikas. That leads to the first Buddhist scheme. After that there were many Buddhist sects established, sum up to there were seventeen heretical, one orthodox and many other minor schools formed. The Third Council was held during the reign of King Asoka (after 218 years from the Buddha's Mahāparinibbāna) at the Asokārāma in Pāṭaliputta under the guidance and presidency of Thera Moggaliputta Tissa.
- The coming and consecration of Vijaya, the life of Mahinda after came out to Laṅkā, and a systematic account of the kings of Ceylon who rules after Vijaya until the reign of the King Mahāsena along with their activities in promoting the cause of Buddhism was also referred. Among of these kings, Devānaṃpiyatissa and Duṭṭhagāmaṇi stand out pre-eminent. Buddhism flourished strongly during these two reigns.¹³

In the Sāsanavaṃsa, it shows

- Outline of the Buddha's life and briefly deals with the three Buddhist Councils held during the reigns of the three Indians kings, Ajātasattu, Kālāsoka, and Asoka: The First Buddhist Council was held after eight year of the reign of king Ajatasattu at Rajagaha. The Second Buddhist Council was held after a century of the Buddha's Mahānibbāna which was in the eleventh regnal year of king Kālāsoka. The Third Buddhist Council was held at the Vālikārāma of Pāṭaliputta after two hundred and thirty eight years the Buddha into Mahānibbāna which was in the 19th year of the Dhammasoka's reign. After the Third Buddhist Council was over, Thera Mogoliputta Tissa sent Buddhist missionaries to nine neighbouring countries for the propagation of the Buddhist faith. Among of them, there are five countries located in Indo-China region. The succession of Theras (Theraparampara) is given based upon the tradition recorded in the Parivāra chapter of the Samantapāsādikā.
- The religious history of the nine countries mentioned above along with the succession of the kings with their dates, especially for Aparanta known as Maramma or Burma he engaged too much in this account of his own

¹¹ Law. B.C. (1933). A History of Pali Literature, Indica Books edition, Varanasi, (U.P.) India, pp.511-512

¹² Oldenberg. H. (1879). The Dipavamsa: an ancient Buddhist historical record. Williams and Norgate Publishers, London, pp.167-168

¹³ Geiger.W.(1912). The Mahavamsa The Great Chronicle of Ceylon, Samyak Prakashan Publisher, Paschim Puri, New Delhi, pp.134-135

country, Aparanta known as Maramma or Burma which is Myanmar today:

- First of all that is the history of Religion in the island of Sīhaḷa (Ceylon). It refers to the three visits of the Buddha to Sīhaḷa during his time, the visits of Mahāmahinda with four other monks, namely, Iṭṭiya, Uttiya, Sambala and Bhaddasāla, and the conversion of the Sinhalese king Devānāmpiya. It gave an account of the Thera Paramparā in Ceylon from Mahāmahinda down to the Fourth Buddhist Council held during the reign of Vaṭṭagāmaṇī. It shows the decline of the Religion in Sīhaḷa and its revival during of the King Kittisirirājasīha by an Order of monks from Siyāma. The author also narrates the life of Buddhaghosa, the great Buddhist commentator, as found in the Buddhaghosuppatti and Cūlavamsa, and a good number of texts also enumerated.
- Next is the Vanavāsī. According to the author, it is Prome in Lower Burma. The Thera Yonakakkhita visited and propagated Buddhism in here.
- In the sixth chapter, the author totally wrote about the history of the Religion in Aparanta. The Religion was established by Yonaka Dhammarakkhita Thera arrived after the Third Buddhist Council. It was begun with the existence of Samaṇakuttakas (i.e. Low Bhikkhus) in the town of Arimaddana (Pugān). There are many wars, abduction, court cabals and also religious persecutions as well as benefactions referred. The succession of kings with their dates is discussed one after another, along with other important religious events.
- In the rest chapters, the history of the Religion of the others countries, namely, Kasmīra-Gandhāra, Mahimsakamaṇḍala (Andra country), Mahārāṭṭha, and Cīna, established by the leaders of the missionaries at the end of the Third Buddhist Council were dealt with.

In brief, Sāsanavamsa deals with the history of the Religion in different Buddhist countries and has achieved considerable success in the ecclesiastical account of Burma. It help us understanding the political and cultural history of Burma as well as the influence of the kings over the Saṅgha and the vice versa.¹⁴

4. Role of the Emperor Asoka in the propagation of Buddhism within and beyond the frontier of India

Before the time of the Emperor Asoka, Buddhism had spread through the northern half of India, but it was his patronage which made it become a world religion. According to the Buddhist literature sources, in the Buddha's time, Buddhism also received support from the royalty, especially the first aggressive monarchical states of Magadha and Kosala. The King Bimbisara offered the most favorite garden the Kalandakanivapa bamboo grove to build the first monastery for the Buddha and the Sangha named as Veluvana vihara which survives still now near Rajagaha, Bihar. His son, the successor of Magadha, the King Ajatasatru also refuted to the Buddha and the Sangha. When the Buddha reached Rajgaha, of Magadha came out with his retinue to welcome him. Later he was involved in the first Buddhist council held at Rajagaha. King Pasenadi of Kosala also sought to identify himself with Sakyamuni Buddha.¹⁵

After the Emperor Asoka converted to Buddhism applied the Buddha's teaching in his life and spread to others by the appointment of Dharma Mahamatras which is the new officers styled of religion. The main duty of Dharma Mahamatras was to improve the life of the people and to preach the Buddhist faith among them. Therefore, Buddhism became the foundation of Education on the ethics and philosophy. The Emperor Asoka issued orders to all the officials to follow his example of serving the humanity. Asoka's personal was Buddhism but he respects to others religion too.¹⁶ The Emperor Asoka established a large number of monasteries in the country for the Buddhist Sangha which later became the model of monastic system in other religions. Through the contents of these three kinds of Vamsa literature they show the account of Dhamma-Missionaries, sent by the king Asoka, which spread Buddhism in to the Northern, the South, and the West of India as well as out of India. For instance, in India, Buddhism was spread in areas such as Mahimsakamaṇḍala, Andra, in South India; Kasmīra in the northernmost geographical region of the Indian subcontinent; Gandhāra in the north-west Pakistan; and Mahārāṭṭha in the western region of India. Out of India, the Dhamma-missionaries came to Sīhaḷa (Ceylon), the Vanavāsī which is Prome in Lower Burma, Aparanta known as Maramma or Burma which is Myanmar today, and Cīna which is China country today. In the Vietnam Buddhist History, it stated that the Dhamma-Missionaries also sent to Vietnam at that time through the sea road. The kings in these countries were converted by the leader of the Dhamma-missionaries. As a result, Buddhism became common in these countries. That set the first condition for the propagation of Buddhism whole the world.

Conclusion

The Mauryan Empire declined after the death of the Emperor Asoka in 232 B.C.. There are some people, historians who assert that the Emperor Asoka's Dhamma in the management of the country is the cause of the declination of the Mauryan Dynasty. They declare the Dhamma of the Emperor Asoka including of non-violent, protecting animals and environment, treatment others likes children, like relatives, service humanity for the welfare and happiness of people, the respected for all religion, made the military weaken. My opinion, the measure of the management of the Emperor Asoka expresses the humanity, harmony, peaceful which is indispensable in the modern life when the people achieved the advance of the material and have been forward to the spiritual development. As what is discussed about the Emperor Asoka and spreading of Buddhism, through the contents of Pali Vamsa literature which shows the account of Dhamma-Missionaries send by the Emperor Asoka to within India and foreign lands. Outstanding monks were sent to nine regions to spread the Buddha-dharma. All of nine leaders were monks who are well versed in the Tipiṭaka, have profound knowledge of the Buddha-dharma, and are able to expound the Dharma fluently. This is considered as the first time in the history of Indian Buddhism, Buddhism was spread outside the territory. Since then Buddhism began to appear throughout the continents of Asia and Europe that laid the first foundation for the propagation of Buddhism in the world. The Great

¹⁴ Paññasami (19th cent). Sasanavamsa. Pali Text Society (London, England); Bode, Mabel Haynes (1897). Publisher London: Pub. for the Pali text society by H. Frowde Collection cdl; Americana, pp 145-146

¹⁵ Bapat.P.V. (1956). 2500 Years of Buddhism, The Principal Director General. Published, Publications Division, Ministry of Information and

Broadcasting, Government of India Soochna Bhawan, C.G.O.Complex, Lodhi Road, New Delhi, pp.51-56

¹⁶ Wilhelm. G. (1856-1943), & Haynes.M. B (1912). Mahavamsa: the great chronicle of Ceylon. London: Pub for the Pali Text Society by Oxford Univ. Pr., pp. 67-69

Emperor Asoka not only takes the highest position of honour from every historian in the world, but also is known as the Greater for the development of human civilization.

References

1. Norman KRA. History of Indian Literature, Pali Literature including the Canonical Literature in Prakrit and Sanskrit of all the Hinayana Schools of Buddhism. Gonda J, editor. Vol. VIII. Wiesbaden: Otto Harrassowitz; 1983. p. 115. ISBN: 3-447-02285-X.
2. Law BC. A History of Pali Literature. Indica Books edition. Varanasi (UP), India; 1933. pp. 509-510.
3. Law BC. A History of Pali Literature. Indica Books edition. Varanasi (UP), India; 1933. pp. 514-515.
4. Law BC. A History of Pali Literature. Indica Books edition. Varanasi (UP), India; 1933. pp. 580-581.
5. Sen S. History of India-I (up to 1206 CE). Guwahati (Assam): Ashok Publication; 2023. p. 171.
6. Sen S. History of India-I (up to 1206 CE). Guwahati (Assam): Ashok Publication; 2023. pp. 180-181.
7. Chaurasia RS. History of Ancient India: Earliest Times to 1200 AD. New Delhi: Atlantic Publishers; 2014. p. 142.
8. Chaurasia RS. History of Ancient India: Earliest Times to 1200 AD. New Delhi: Atlantic Publishers; 2014. p. 110.
9. Sen S. History of India-I (up to 1206 CE). Guwahati (Assam): Ashok Publication; 2023. p. 184.
10. Chaurasia RS. History of Ancient India: Earliest Times to 1200 AD. New Delhi: Atlantic Publishers; 2014. p. 11.
11. Law BC. A History of Pali Literature. Indica Books edition. Varanasi (UP), India; 1933. pp. 511-512.
12. Oldenberg H. The Dipavamsa: An Ancient Buddhist Historical Record. London: Williams and Norgate Publishers; 1879. pp. 167-168.
13. Geiger W. The Mahavamsa: The Great Chronicle of Ceylon. New Delhi: Samyak Prakashan; 1912. pp. 134-135.
14. Paññasami. Sasanavamsa. London: Pali Text Society; 19th century. Bode MH, translator. London: Pub. for the Pali Text Society by H. Frowde; 1897. pp. 145-146.
15. Bapat PV. 2500 Years of Buddhism. New Delhi: Publications Division, Ministry of Information and Broadcasting, Government of India; 1956. pp. 51-56.
16. Wilhelm G, Haynes MB. Mahavamsa: The Great Chronicle of Ceylon. London: Pub. for the Pali Text Society by Oxford University Press; 1912. pp. 67-69.
17. Bapat PV. 2500 Years of Buddhism. New Delhi: Publications Division, Ministry of Information and Broadcasting, Government of India; 1956.
18. Chaurasia RS. History of Ancient India: Earliest Times to 1200 AD. New Delhi: Atlantic Publishers; 2014.
19. Geiger W. The Mahavamsa: The Great Chronicle of Ceylon. New Delhi: Samyak Prakashan; 1912.
20. Law BC. A History of Pali Literature. Indica Books edition. Varanasi (UP), India; 1933.
21. Oldenberg H. The Dipavamsa: An Ancient Buddhist Historical Record. London: Williams and Norgate Publishers; 1879.
22. Paññasami. Sasanavamsa. London: Pali Text Society; 19th century. Bode MH, translator. London: Pub. for the Pali Text Society by H. Frowde; 1897.
23. Sen S. History of India-I (up to 1206 CE). Guwahati (Assam): Ashok Publication; 2023.
24. Stein B. A History of India. 2nd ed. Arnold D, editor. United Kingdom: Wiley-Blackwell; 2010.
25. That LM. History of Buddhism in Vietnam. 2nd ed. Dong Nai: Dong Nai Publication; 2023.
26. Wilhelm G, Haynes MB. Mahavamsa: The Great Chronicle of Ceylon. London: Pub. for the Pali Text Society by Oxford University Press; 1912.