

## Notes

1. EZ I 226.
2. Cv 48. 135, p. 123.
3. Jayasuriya (2004) p. 21.
4. The author of the *Vimuttimaggā*, Upatissa Thera is considered as a member of the Abhayagiri Fraternity.
5. Being a member of the Abhayagiri Kavacakravarti Ānanda composed the *Saddhammapāyana*. Samitha (1999).
6. Both Chinese and Tibetan sources record that Āryadeva is from Siṃhaladvīpa or Sri Lanka.
7. Āryasūtra who composed the *Jātakumālā* believed be a member of Abhayagiri tradition.
8. Please refer to Jayabhadra and Candramāli in the second part of this article.
9. Prince Guṇavarman from Kaśmīr came to Siṃhaladvīpa Abhayagiri and then went to Jāvā and China. He became one of the *sūtra* translators in China. See T 2059.
10. Tooth-relic was brought to Sri Lanka from Kāliṅga and the Abhayagiri became its custodian. Mv 37.92.
11. *Abhayagiri-vihāraḥ kāritaḥ Siṃhalānām*, See Casparis (1961) pp. 241-248.
12. See Faxian's, Xuang Xang's, I-Jing's, Vajrabodhi's and Amoghavajra's records.
13. See Robinson (1979) and Tāranātha's Records.
14. See *Vajrabuddhīkā*.
15. *Tathā dīnesu dasasu, atikkantesu sādaro; abhayagiri vihāraṃ so, patittāpessi bhūpati.* Mv 33. 82. In present time, the name "Abhayagiri Vihāra" is used around the world.
16. Cv 48.135: "*Mahālekhaṃca kāresi, pariveṇamabhayācale.*"
17. EZ I 255: "Jetavana [Abhayagiri] Inscription of Maḷu-tisa."
18. *Ibid.* 218: "Slab-Inscription (No.1) of Mahinda IV."
19. *Ibid.* 43: "Slab-Inscription of Kassapa V."
20. *Ibid.* 203: "Moragoḍa Pillar Inscription of King Kassapa IV."
21. Svp 160.
22. *Mahāvamsa, Rasuvāhīnī and Visuddhimagganidānakathā* and so on.
23. EZ II 18: "Nāgama Pillar-inscription."
24. It is interesting to know that a great Tantric monk named Vajrabodhi who was a Tantric force in China came to Sri Lanka and lived at the Abhayagiri Vihāra. Vajrabodhi used the term "**Abhayarāja Vihāra**" (Chin. *Wuweiwangsi*), to designate the Abhayagiri Monastery. So, it is clear that this name was popular during the 7-8 centuries. See "Tantrism in China", Appendix G., *HJAS*. Vol. 8, pp. 241-332. And also see the "Introduction" of *Study of Mahāvairocana-sūtra*, by Tajima, R., 1992, p. 229. "He [Vajrabodhi] went to Ceylon and worshiped the tooth-relic of the Buddha
25. In some Sinhalese literary sources such as *Vihāru Asna* of *Pirivaṇa-potvahanse*.

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26. EZ IV 139-140.
27. *Ibid.*
28. *Ibid.*
29. Nks.
30. One of the Pāli stanzas, which is used to respect the *Aṣṭamahāsthāna Stūpas* in Sri Lanka, this name "Bhayāgiri" is used to designate the Abhayagiri Vihāra and *Stūpa*.
31. In Sinhalese inscriptions we find this name.
32. Svp and in many Sri Lankan literary works.
33. EZ I 254: "Jetavana [Abhayagiri] Inscription of Maṇu-tisa."
34. In Sinhalese inscriptions we find this name.
35. Svp 46. See also *Rasavāhinī*.
36. Mv 35.119, p. 255.
37. EZ I 232.
38. *Ibid.* I 218: "Slab-Inscription (No. 1) of Mahinda IV."
39. Svp 46.
40. Presently used by Sri Lankans.
41. *Ibid.*
42. In Pāli sub-commentaries (*ṭīkāṣ*).
43. Sinhalese name to designate them.
44. *Ibid.*
45. *Ibid.*
46. Mv and Nks.
47. Nks.
48. In Sinhalese inscriptions we find this name.
49. Nks. This usage has been used in the sense of a derogatory term.
50. In Pāli sub-commentaries (*ṭīkāṣ*).
51. Abhayagiri Vihāra at Anurādhapura, p. 1.
52. Kulatunga (1992) p. 20.
53. Legge (1993) Chapter XL, p. 111.
54. Rongxi (1996) p. 331.
55. Śīlabhadra is an Indian monk, who is said to be a teacher of Xuan-Zang.
56. Hwui Li (1998) p. 140.
57. CBETA T51, no.2073, p.169, c23-p.170, a5.
58. T2084, p. 837b. \*I am indebted to Ven. Dr. Guang Xing for showing me this source and kindly explaining the story to me.
59. Rongse (2002) p. 104.
60. Reischauer (1955) p. 325.
61. *HJAS*, Vol. 8, pp. 241-332.

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62. Gunawardana (1979) Chapter 7, p. 243, footnote 10.
63. Rongxi (2000) pp. 154-155.
64. Please refer to the footnote no. 73 and 74.
65. *HJAS*. Vol. 8, p. 285.
66. *Ibid.* p. 291.
67. *Ibid.* pp. 290-291.
68. *Study of Mahāvairocana-sūtra*, p. 228. \*Definitely, this Nāgārjuna could be a Tantric master but not Ācārya Nāgārjunapāda, the one who is considered as the founder of the Mādhyamaka Philosophy.
69. *Ibid.*
70. *A Study of Chinese Documents Concerning the Life of the Tantric Buddhist Patriarch Amoghavajra*, p. 25.
71. *HJAS*. Vol. 8, p. 285.
72. *Ibid.*
73. *A Study of Chinese Documents concerning the Life of the Tantric Buddhist Patriarch Amoghavajra*, p. 35.
74. *Ibid.* p. 11.
75. In the Sri Lankan Chronicles there is no king by that name.
76. Here it is explained: "There was also at that time a king of Ceylon, Kabina by name, who by his merit did not lack any desirable quality. Though the teachings of the Buddha had not been previously known in Ceylon, he had heard good things about the Buddha Dharma from men who had come from India." See Robinson (1979).
77. Robinson (1979) pp. 61-62.
78. Gunawardana (1979) p. 257. Gunawardana has quoted this information from the book named "*Tāranāthus Edelesteinmine, das Buch von den Vermittlern der Sieben Inspirationen*", p. 93.
79. *Ibid.*
80. Chattopadhyaya (2004), Supplementary Notes on *Vanaratana*, p. 440.