Ashmolean Museum Metal Vase of Attākaradeva

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Edition

Main Body

〈1〉

□ svasti|

1. Puṣpitāgrā

jayati jina-muniḥ surāsurāṇāṅ
gurur avilaṅghita-śāsanopah¿ātm?〈aty〉ā|
jayati sugati-kāraṇañ ca dharmmo
jayati ca pūjya-tapaś cirāya saṁghaḥ||

2. Vasantatilakā

dhairyāvadhārita-samasta-vipakṣa〈2〉-cakro
vakretara-prakṛtir asta-madādi-doṣaḥ|
yaḥ sāmyam eti caritaiḥ sugatasya so 'yam
attākaro jayati bhūpatir ūrjjita-śrīḥ||

sa khalu vividha-maṇi-ratna-prasava-bhūmitayā ramaṇīyatayā copa〈3〉hasita-surendra-purād varddhamāna-purāT rājādhirājaḥ samara-mṛgāṅka-dvitīya-nāmā śrīmān attākaradevaḥ kuśalī, Ihaiva harikelā-maṇḍale yathākāla-bhāvino bhūpatīn rāja-putra-rā〈4〉ṇaka-ṭhakkurān ākṣapaṭalikādi-sarvva-rāja-karmmiṇo vrāhmaṇa-mānanā-pūrvvakaṁ mānayati vodhayati samājñāpayati ca| matam astu bhavatāM|

3. Mālinī

gurum iva janam āryan devatāvad-guruñ ca
priyatamam iva〈5〉 dīnāN prāṇavad-vandhu-varggaMˢ
gaṇayati guṇa-bhārākrānti-vaddho 'tinamras
tri-śaraṇa-dṛḍha-vuddhiḥ sādhu-śavdaika-vācyaḥ¿|?〈||〉

4. Mālinī

(pa)ruṣa-vacasi mūkaḥ satya-vāde paṭīyāN
sumatir anagha-janmā yo viśuddha-sva〈6〉-bhāvaḥ|
suta Iha sahadevo nāma kalyāṇadevāt
samajani varadevyāṁ vuddhadevasya pautraḥ||

tena prāpta-pañcamahāśavdena mahāpratihāra-śrī-sa(ha)devena mātā-pitror ātmanaḥ sakalasya ca〈7〉 satva-rāśer anuttarāyāḥ samyak-samvodher adhigamaika-hetoḥ puṇyasyābhivṛddhyai bhagavantaṁ sakala-surāsurendra-vṛnda{ṁ}-vandita{ṁ}-caraṇāravinda-yugalaṁ munīndra-bhaṭṭārakam uddiśya maṭhikā kāritāˢ ta〈8〉syāṁ sthāpitasya tathāgata-bhaṭṭārakasya yathā-vidhi pūjā-pravarttanāya vela-vihāras¿ṛ?〈a〉mvaddha-sthāvirīya-nikāya-pratipannārya-bhikṣu-saṁghasya cīvara-piṇḍapāta-śayanāsana-glāna-bhaiṣajyādi-sampādanā〈9〉ya tad-āyatanasya ca pratisaṁskārāya larāvṛhat-tad-upāṅge nava-caṭa-samvaddhāśīti-padika-meratrayaMˢ Asya sīmānaḥ pūrvveṇa kuvāsī jolā(bhimās?) paścimayor muñcan muñcan nava-caṭo〈10〉pa(jā)yamāna-kṣetrañ caˢ Uttareṇa śilā mahiḥ|| turpuṅga-puṣke vṛ(ddha)-¿r?〈n〉ava-caṭa-samvaddha-kṣetram ekaMˢ Asya sī[1×] (śaśa| paśū?)[2×](mye?)[1×](śrīmānu?)[2×](vīṭhi?)[1×] paści(ma?)[1×](rta?)[2×]nāñ ca nava〈11〉-caṭṭopajāyamāna-kṣetrañ caˢ Uttareṇa [12×]taye [2×]taMˢ [4×](śa)tī[3×](vā|| pā?)[1×](bhū?)[1×](so?)[2×]mā (śre?)[4×]〈12〉 [1×](ga?)[1×](tyā r?)[1×](tyaṁ nya)[3×](dhasāndavepyatṛghā?) [5×] (yaśā?)[4×](pā?)[2×](pā?)[2×](dhave?)hāra (lalu?)[2×](ppra?)[4×]takola[4×](pā?)[2×]〈13〉 [8×](pāṭa?)[2×](ṣidiśau?) śilāpadbhiḥ(|) na[2×](tta?) pijo(ḍe?) kārada-dhi[1×](sāṁ vādharā?) saṁvās¿a?〈ā〉vasarataḥ prāpi-catvāriṁśat-padādhi(kāśīti)-pādrakā〈14〉 [8×](ṭa?)[1×](pāṁ?) kārada-Indranātha-saṁva-pañcadaśa-padāniˢ kārada-Amhela-sa-dadavelaṣa-pañcadaśa-padāni_____〈15〉 sa(rvva)[2×](mā?)[1×](ṇḍe?)[2×] ✚ (sate va)[2×]-dharmma-dattena kārita-pra(y)i[1×](śaya)✚〈16〉 [4×](r)gga-kṣetraṁ yasyā(bhī)ra-(cha)ttrayā

tāmra-sthityā vandya-sthavira-dharmmadatta-haste pratipāditaMʿ tad iyaṁ sthitiḥ sarvvadā sarvvair eva yuṣmābhiḥ paripālanīyā||

5. Āryā

taḍi¿g?〈t〉 iva〈17〉ca_ñcalā lakṣmīr aniyata(m) api jīvitaṁ janasyetiʿ
paricintya kīrttir eṣā pālyā śreyo 〈'〉rthibhiḥ puruṣaiḥ||

dharmmaśāstre ca paṭhyateʿ

6. Anuṣṭubh

svarggaḥ pālayatāṁ kī〈18〉rttiṁ nara-hastā(m) icchayiyāT〈|〉
Iti matvā sadā sadbhiḥ pālyā kīrttiḥ prayatnataḥ〈||〉

praśastir iyaṁ sāndhi-śrī-Ādityasenasya〈|〉 khanika〈19〉 [2×](śapra)[1×]tril(o)ka Iti|||

Rim

〈1〉 □bhūyo 'pi mahāpratīhāra-śrī-sahadeva-maṭhika-(śā)kya-vuddha-bhaṭṭārakasya pūjārthaM turpuṅgapota-śaṁśāsyāṁ nava-caṭa-samva〈2〉ddhāśīti-padika-kṣetra-mera-catuṣṭaya{ṁ}M ratna-traya-tāmra-sthityā 'smābhir dattaM nāgadatta-samvaddha-guvā-vṛkṣādi-vāṭikā ca dattāʿ

Apparatus

Main Body

〈1〉 -śāsanopah¿ātm?〈aty〉ā ◇ *-śāsanāpahatātmā* GB. — 〈1〉 jayati ca ◇ *jayati sa* GB. — 〈1〉 -tapaś ◇ *-dhāmaś* GB.

〈2〉 ūrjjita- ◇ *urjjita-* GB. — 〈2〉 copa〈3〉hasita- ◇ *thāpahasita-* GB.

〈3〉 -purāT ◇ *purād* GB.

〈4〉 -guruñ ca ◇ *-gurun ca* GB.

〈5〉 (pa)ruṣa- • The first akṣara shows a trace of correction. — 〈5〉 sumati ◇ *supatir* GB.

〈8〉 -s¿ṛ?〈a〉mvaddha- ◇ *-samvaddha-* GB.

〈9〉 larāvṛhat-tad-upāṅge ◇ *narāvṛhattadvaṇṇāṅge* GB. — 〈9〉 -caṭa- ◇ *-caṭṭa-* GB. — 〈9〉 -samvaddhāśīti-padika-mera-trayaM ◇ *samvaddhāśā[...]* GB. — 〈9〉 (bhimās?) ◇ GB • seemingly later overwriting, original could be | dakṣiṇa- — 〈9〉 muñcan muñcan ◇ *puñcan-puñcan-* GB.

〈10〉 mahiḥ ◇ *-pāhiḥ* GB. — 〈10〉 turpuṅga-puṣke vṛ(ddha)-¿r?〈n〉ava- ◇ *turpuṅgama-kṣetra[...] nava-* GB.

〈12〉 [5×] • Here later scribblings are engraved in two lines each of which has five mostly unreadable akṣaras. — 〈12〉 takola ◇ *ta-kāla* GB.

〈13〉 saṁvās¿a?〈ā〉vasarataḥ ◇ *saṁvāsa-vasanataḥ* GB. — 〈13〉 -padādhi(kāśīti)-pādrakā ◇ *-pādā [...] pāṭakā* GB.

〈14〉 -saṁva- ◇ *-saṁpa-* GB. — 〈14〉 kārada-Amhela- ◇ *bharāda amhela-* GB.

〈15〉 ✚ (sate va)[2×]-dharmma-dattena kārita-pra(y)i[1×](śaya)✚ • The last ten akṣaras or so are squeezed in a narrow space between lines 14 and 16, and the followed by blank space merged with that of line 14. GB opines that the line between cross signs was added between lines 14 and 16.

〈16〉 yasyā ◇ *yathā* GB. — 〈16〉 yuṣmābhiḥ ◇ *yuṣmābhir* GB. — 〈16〉 paripālanīyā ◇ *paripālanīya* GB. — 〈16〉 taḍi¿g?〈t〉 iva ◇ *tad iyam iva* GB.

〈18〉 nara-hastā(m) icchayiyāT ◇ *naraka-sthiti [...] yāT* GB.

Rim

〈1〉 □ • Misreading this sign as T, GB starts the text with nava-caṭṭa-samvaT bhūyo 'pi. But the sign indicates the place where the text is meant to begin. — 〈1〉 -śaṁśāsyāṁ ◇ *-śaṁghaṭasyāṁ* GB. — 〈1〉 -caṭa- ◇ *-caṭṭa-* GB • The second consonant is the same as the second in -vāṭikā in line 2. — 〈1〉 -samva〈2〉ddhāśīti- ◇ *samvaT dvāśīti-* GB.

〈2〉 -vāṭikā • kā has an extra horizontal stroke above.

Translation

Main Body

〈1〉 Success! Welfare!

1.

May the sage who is the winner, the teacher of deities and demons (the Buddha) be victorious by suppression with the teaching never transgressed! May the Dharma, the cause of good conduct, also be victorious! May the Saṁgha with venerable austerity also be victorious for long time!

2.

May he, that king Attākaradeva of lofty glory, who has the circle of all enemies ascertained of their firmness, who has a straight character thrown off of sins like drunkenness, and who goes to the sameness as Sugata by deeds, be victorious!

〈2–4〉 From Vardhamānapura, which has the city of the king of deities (Indra) laughed at, by being the birth land of diverse jewels and also by 〈its〉 beauty, rājādhirāja illustrious Attākaradeva, healthy, who has the second name of the Moon at Battlefield (Samaramṛgāṅka), honours, announces and orders kings, rājaputras, rāṇakas and ṭhakkuras, and all the royal workers beginning with ākṣapaṭalika who would be 〈in these positions〉 in due time just here in Harikelā maṇḍala, with homage to brāhmaṇas beforehand 〈as follows〉:

〈4〉 "It should be approved by you.

3.

The one bound to the rising of a load of virtues, very humble, with the firm wisdom of the threefold refuge and to be censured only by words of the righteous, counts noble people and a teacher with divinity as if they are 〈his〉 father, and poor people and a group of lively friends in distress as if they are the most beloved ones.

4.

Silent in a harsh word and fit for a true word, that intelligent one of the sinless birth has a purified natural character. Here, 〈this〉 son named Sahadeva, the grandson of Buddhadeva, was born from Kalyāṇadeva in Varadevī.

〈6–16〉 By that mahāpratihāra illustrious Sahadeva, who obtained the five great sounds, for the increase of merit which is the sole cause of attaining the excellent complete enlightenment of his mother and father, himself, and all sentient beings, a maṭhikā was constructed in the name of the Lord Munīndra (the Buddha), venerable, whose lotus-like feet are praised by a host of all the deities and demons. For the practice of worship, according to the rule, of the Lord Tathāgata established there, for bestowing cloth, alms food, bedding, seating, medicine for the sick and so on of the saṁgha of noble bhikṣus belonging to Sthāvirīya nikāya attached to Velavihāra, and also for repairs of his abode, 〈a group of〉 land 〈such as〉 three meras of 80 padas belonging to navacaṭa in Larābṛhat and its subdivision: its borders are to the east, the watercourse of Kuvāsī, to the [south and] west, a land arising from navacaṭa, moving repeatedly, to the north, a great stone; one land belonging to mature navacaṭa in Turpuṁgapuṣka: its [borders are] [...] a land arising from navacaṭa, to the north, [...] with fallings of stones [...] kārada Dhi[...] 80 pādrakas added with 40 padas reaching to and bypassing the house [...] 15 padas belonging to kārada Indranātha; 15 padas of Dadavelaṣa belonging

to kārada Amhela, all [...] constructed by Dharmadatta [...], with its ¿shed? of cowherds, was given in the hand of adorable elder Dharmadatta by the custom of copper 〈plate〉. So this ordinance should always be protected by all of you."

5.

Thinking that wealth is unsteady like lightning and the life of a man is uncertain, this meritorious deed should be protected by people longing for the better.

〈17〉 It is also taught in Dharmaśāstra 〈as follows〉:

6.

"Heaven should protect the deed of fame and desire 〈it〉 to be in the hand of a man." Having thought as such, a deed of fame should always be protected by good people with effort.

〈18–19〉 This eulogy is of sāndhi〈vigrahika〉 illustrious Ādityasena. Engraver 〈is〉 [...]triloka.

Rim

〈1–2〉 Success! Again, for worship of the Lord Śākya Buddha of the maṭha of mahāpratīhāra illustrious Sahadeva, at Śaṁśāsī of Turpuṅgapota, fourfold meras of land of 80 padas belonging to navacaṭa was given by us with the rule of copper 〈plate〉 of the Three Jewels. A small garden with areca nut trees and so on belonging to Nāga-datta was also given.

Commentary

Main Body

〈1〉 GB wrongly identified the meter of the stanza 1 as Āryā.

Bibliography

First edited and published by Gouriswar Bhattacharya (1993), when it was held by a private collector. Now re-edited by Arlo Griffiths and Ryosuke Furui based on the reading from the photographs taken by Adeline Levivier at Ashmolean Museum, the present custodian, in June 2022.

Primary

[GB] Bhattacharya, Gouriswar. 1993. “An inscribed metal vase most probably from Chittagong, Bangladesh.” In: *South Asian Archæology 1991: proceedings of the Eleventh International Conference of the Association of South Asian Archæologists in Western Europe, held in Berlin, 1-5 July 1991*. Edited by Adelbert J. Gail & Gerd J.R. Mevissen. Stuttgart: Steiner, pp. 323–338.