

EIAD 4. Āyāka pillar from site 1 at Nagarjunakonda — reign of Siri-Vīrapurisdatta, year 6

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Edition

⟨1⟩ sidhaṁ namo bhagavato devarājasakatasa supabudhabodhino savaṁṇuno⟨2⟩
savasatānukampakasa jitarāgadosamohavipamutasa mahāgaṇivasabha⟨3⟩ gaṁdha-
hathisa saṁmasaṁ(budh)asa dhātuvaraparigahitasa mah(ā)cetiye mahārajasa⟨4⟩ virū-
pakhapatimahāsenaparigahitasa hiraṇakoṭigosatasahasahalasa⟨5⟩ tasaha⟨sa⟩ padāy-
isa savathesu Apatihatasamkapasa vāsiṭhiputasa Ikhākusa⟨6⟩ siricātamūlasa so-
darā bhagini raṁṇo māḍharīputasa sirivirapurisadatasa⟨7⟩ pituchā mahāsenā-
patisa mahātalavarasa vāsiṭhiputasa pūkiyānaṁ kaṁdasiri(sa)⟨8⟩ bhariyā
samaṇabam⟨h⟩ aṇakavaṇavanijakadinānugahavelāmikadānapaṭibhagavo⟨9⟩ chira-
nadhārapad(ā)yini savasādhuvachalā mahādānapatini mahātalavari khaṁdasā-
garamṇakamātā⟨10⟩ cātisiri Apano Ubhayakulasa Atichita m anāgatavaṭamānakānaṁ
parināmetunaṁ⟨11⟩ Ubhayalokahitasukhāvahathanāya Atano ca nivāṇasaṁpati-
saṁpādake⟨12⟩ savalokahitasukhāvahathanāya ca Imaṁ khaṁbhaṁ patithapitaṁ ti
~⟨13⟩ raṁṇo sirivirapurisadatasa sava 6⟨⟨vāpa 6⟩⟩diva 10

Apparatus

⟨4-5⟩ satasaha⟨sa⟩ padāyisa ◇ *satasaha⟨sa⟩dāyisa* Vogel 1929–1930.

⟨7⟩ vāsiṭhiputasa ◇ *vāsidhiputasa* Vogel 1929–1930.

Translation

⟨1–3⟩ Success! Homage to the Bhagavant, worshipped by the king(s) of the gods, who completely realized Awakening, the Omniscient One, who is compassionate with all beings, who conquered and is released from lust, hate and delusion, the bull and rut elephant among great leaders, the Perfect Buddha who is ensconced in the excellent relic [or: element (i.e., *nīrvāṇadhātu*)]!

⟨3–12⟩ At the Great Shrine, Cāntisirī — uterine sister of Great King Vāsiṭṭhīputta Siri-Cāntamūla the Ikṣvāku, favored by Mahāsenā who has Virūpākṣa as his lord, giver of tens of millions of (pieces of) gold, hundreds of thousands of cows and hundreds of thousands of plows (of land), whose will is unimpeded in all matters; paternal aunt of king Māṭharīputta Siri-Vīrapurisadatta; wife of Great General, Great Talavara Vāsiṭṭhīputta Kandasirī of the Pūkīyas; giver of an unequalled and uninterrupted stream of *velāmika* gifts as a favor to ascetics, brahmans, beggars, mendicants and the wretched; affectionate to all good people; great donor; Great-Talavara-wife, mother of Khandasāgaraṇṇaka — having dedicated (the merit) to the past, future and present members of her family on both sides, established this pillar for the sake of bringing about well-being and happiness in both worlds and for achieving the fortune of *nīrvāṇa* for herself and for the sake of bringing about the well-being and happiness of all people.

⟨13⟩ In the 6th year of King Siri-Vīrapurisadatta, in the 6th fortnight of the rainy season, on the 10th day.

Commentary

⟨3⟩ dhātuvaraparigahita¹

⟨4⟩ virūpakhapatimahāsenaparigahita²

⟨7⟩ pūkīyāṇaṃ³

Bibliography

First described and edited by Vogel 1929–1930, pp. 14, 15–7 (C3). Edited again, from the EI estampage, by Sircar 1942, pp. 219–21 and Sircar 1965, pp. 228–30. Re-edited here from the two estampage sheets held at Leiden and after autopsy of the one fragment of the stone that we have been able to identify.

¹On the interpretation of this epithet, see Baums *et al.* 2016, pp. 383–9.

²On the interpretation of this epithet, see Mann 2012, pp. 168–9; Baums *et al.* 2016, pp. 386–7.

³The Pūkīyas are mentioned in the same context in other inscriptions from the same site (EIAD 6, 7, 9, 10, 11, 13, 14, 16, 17, 19, 25, 40). It seems likely that this same ethnonym (?) lies behind the word *pukirāṭhe* in EIAD 329, and that *puṣyakandīya* in EIAD 53 is a Sanskritization of it.

Secondary

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