# EIAD 54. Sculpted stone panel from site 106 at Nagarjunakonda — reign of Siri-Ehavalacāntamūla, year 24

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## Edition

〈1〉 ~siddham· (~)mahārājasya Ikṣvākūnāṁ śrīEhavalacantamūlasya sanvatsaraṁ caturvvīśaṁ varṣapakṣaṁ catur(t)thaṁ (d)ivasaṁ pañca(maṁ) śrī(pa)[rva](t)[e] vij(aya)pūryyāṁ (mahā)devī(par)iveṇe _(Iru)[2×](kula)prasū(ta)s(ya) _b(ama)kīyā(ṇ)āṁ _I(śvarada)ttasya _putreṇa _syandakaparvvataśreṣṭhinā _ku(mā)ranandinā (s)aha bharyyāya _śreṣṭhinīya _putreṇa ca _Iśvarabharttinā _śeṣeṇa ca _svajanasambandhivarggeṇa _Iyaṁ _bha(ga)vatoḥ sar(v)vasa(t)v(o)tta(mas)ya _sarvvaguṇapāramiprāptasya saṁmyaksambuddhasya buddha(s)ya _śailamayī _pratimā _pratiṣṭhāpit(ā) _Ātmaṇaḥ sarvvasatvānāñ ca hita(su)khārtthaṁ :bhavati cātra (ś)loko ~_

1. Anuṣṭubh

[de](ya)dharmmam idaṁ kṛtv(ā) _
yat pu(ṇ)yaṁ samupārjjitaṁ _

te(na) puṇyeṇa loko yaṁ _
nir(vv)āṇam adhigacchatu ~

## Apparatus

〈1〉 Ikṣvākūnāṁ • Understand *Ikṣvākūṇāṁ* with Sircar [1966] 1963–1964. — 〈1〉 sanvatsaraṁ ◇ *samvatsaraṁ* Sircar [1966] 1963–1964 • Sircar emends *saṁvatsaraṁ*. — 〈1〉 śrī(pa)[rva](t)[e] ◇ *śrī(parvvate)* Sircar [1966] 1963–1964. — 〈1〉 (Iru)[2×]- ◇ *Iru(sakā(?))nāṁ* Sircar [1966] 1963–1964 • The second akṣara could also be read *ra*. — 〈1〉 b(ama)kīyā(ṇ)āṁ ◇ *ba(raṇa?)kīyānāṁ* Sircar [1966] 1963–1964. — 〈1〉 I(śvarada)ttasya Sircar [1966] 1963–1964 • Sircar suggests emending *Īśvara-*. The form as it stands might however be explained as a residual shortening of vowel before consonantal cluster, according to the Middle Indo-Aryan law of morae. — 〈1〉 śreṣṭhinīya • There is a superfluous stroke to the right of the subscript *r* in *śre*. — 〈1〉 Īśvarabharttinā ◇ *Iśvarabharttinā* Sircar [1966] 1963–1964 • Sircar suggests (n. 2) to read either *īśvarabhartrā* or *īśvarabhaṭṭinā* (in which case, we would be dealing with hypersanskritisation). — 〈1〉 bha(ga)vatoḥ • Understand *bha(ga)vataḥ*. Cf. same form in EIAD 55, l. 1. — 〈1〉 sar(v)vasa(t)v(o)tta(mas)ya ◇ *sartvasatv(o)tta(masya)* Sircar [1966] 1963–1964 • Sircar emends *sarvvasattvottamasya*. — 〈1〉 saṁmyaksambuddhasya ◇ *samyaksambuddhasya* Sircar [1966] 1963–1964. — 〈1〉 hita(su)khārtthaṁ : ◇ *hita(su)khārtthaṁ* Sircar [1966] 1963–1964 • Not representing the punctuation sign in his unemended reading, Sircar indicates *-rttham ||* as normalized text. — 〈1〉 (ś)loko ◇ *ślokā* Sircar [1966] 1963–1964 • Sircar suggests emending *ślokaḥ*. — 〈1〉 samupārjjitaṁ ◇ *samupārjjitaṁ |* Sircar [1966] 1963–1964 • Sircar wrongly takes an irrgularity in the stone as a punctuation sign. — 〈1〉 puṇyeṇa • Understand *puṇyena*, as suggested by Sircar. — 〈1〉 adhigacchatu ~ ◇ *adhigacchatu ||* Sircar [1966] 1963–1964 • Sircar wrongly sees here two slanting strokes instead of one.

## Translation

Success! In the twenty-fourth year of Great King Śrī-Ehavalacāntamūla of the Ikṣvākus, in the fourth fortnight of the rainy season, on the fifth day.

In Śrīparvata, in Vijayapurī, in the monk's cell (*pariveṇa*) of the Great Queen, Kumāranandin — guild's chief (*śreṣṭhin*) from Syandakaparvata, son of Īśvarabhatta of the Bamakīyas, who originates from the °Iru...-family — together with (his) wife, the guild's-chief-wife, and (his) son Īśvarabharttin and the remaining group of his kinsmen and relatives established this stone image of the Bhagavant, the foremost of

all beings, who has perfected all qualities, the Complete Perfect Buddha, the Buddha, for the well-being and happiness of himself and all beings.

And on this there is a stanza:

1.

By the merit accumulated having made this pious gift, may this world attain *nirvāṇa*.

## Commentary

The verse quoted at the end of this inscription contains vocabulary that is typical of verse formulae assigning the reward of a given meritorious activity: *pāda* b, for instance, is identical to *pāda* b of the final stanza of a Mūlasarvāstivādin Prātimokṣasūtra (ed. Schmidt 1989, p. 93), st. 18. Concerning its goal — the universal realisation of *nirvāṇa* — it may be compared to a Gupta-period pedestal inscription whose second stanza reads: *phalam asmād dhi yat praptam* [em. *prāptam*] *ebhiḥ satkarmmakāribhiḥ | satvānām eva tac chāntyai syād eṣāṁ cāmṛtapada[m |]*. The whereabouts of this inscription, which Sircar deciphered on the basis of an inked impression apparently obtained from the British Museum (*Journal of Ancient Indian History* 2, p. 269), is unknown to us. For the discussion of an earlier example from Gandhāra, that may contain a transfer of merit for a similar goal, see Ruegg 2005.

## Bibliography

First described and edited by Sircar [1966] 1963–1964, pp. 11–3 (4). Re-edited here from the published estampage, from our photographic documentation, and after autopsy of the stone.

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