EIAD 61. Buddhapāda from site 56 at Nagarjunakonda

Arlo Griffiths and Vincent Tournier

Authors of digital edition: Arlo Griffiths, Vincent Tournier

Identifier: DHARMA_INSEIAD00061

Repository: Early Āndhradeśa (tfb-eiad-epigraphy)

File path: texts/xml/DHARMA_INSEIAD00061.xml

Language: Middle Indo-Aryan [Script (unspecified)]

Commit: 2026-09-22 13:22 (151ff65), last modified 2026-09-21 18:13 (3db1cff)

Edition

sidhaṁ〈1〉 _Acariyana(ṁ) theriyanaṁ vibhajavādānaṁ kasmiraga(ṁ)dhāraya-vanavanavāsataṁbapaṁnidipapasādakanaṁ〈2〉 mahāvīhāravāsinaṁ navaṁ-gaṁsathusasanaAthavyaṁjanavinichayavisāradānaṁ Ariyavaṁsapavenidharanaṁ〈3〉 vihāre bhagavato padasaṁghāḍāni patiṭhapita savasatānaṁ hitasukhathanāya ti

Apparatus

〈1〉 Acariyana(ṁ) theriyanaṁ ◇ *Ācariyana(ṁ) theriyāna(ṁ)* Sircar & Lahiri [1963] 1959–1960.

〈2〉 -vīhāra- ◇ *-vihāra-* Sircar & Lahiri [1963] 1959–1960. — 〈2〉 -Athavyaṁjanavinichayavisāradānaṁ ◇ *-Athavyajanavinichayavisaradanaṁ* Sircar & Lahiri [1963] 1959–1960.

〈3〉 padasaṁghāḍāni patiṭhapita ◇ *pādasa(ṁ)ghāḍā nipatiṭhapito* Sircar & Lahiri [1963] 1959–1960 • The expected orthography is here *pādasaṁghāḍāni*, but note that in one

of the inscribed buddhapādas from Phanigiri (EIAD 109), the orthography is also *padasa(ṁ)ghaḍa* (read by Hinuber2013_01 as *pādasaghāḍa*). Note furthermore the syntactic agreement between the substantive, in nom. pl. nt. (in function of dual), and the past participle *patiṭhapita*, in an uninflected nom. sg.

Translation

Success! In the monastery of the Theriya teachers, proponents of analytical distinctions, who brought the faith to Kashmir, Gandhāra, the [country of the] Yavanas, Vanavāsa, and the island of Tambapaṇṇi, residents of the Great Monastery, who are experts at determining the meaning and letter of the ninefold division of scriptures, who hold the line of transmission of the lineage of the noble ones, this pair of footprints has been established, for the good and well-being of all beings.

Commentary

〈1〉 -pasādakanaṁ[1]

〈2〉 -navaṁgaṁsathusasana[2]

Bibliography

First described and edited by Sircar & Lahiri [1963] 1959–1960. Re-edited here from available documentation and after autopsy of the stone.

Secondary

No name. N.d. *Indian Archaeology: a review*. New Delhi: Archaeological Survey of India. Pages 1955–56: 24.

ARIE

Srinivasan, P. R. & S. Sankaranarayanan. 1979. *Inscriptions of the Ikshvāku period*. Epigraphical Series 14. Hyderabad: Govt. of Andhra Pradesh. Page no. 51.

[1] On similar uses of forms derived from *pra-sad* in the context of conversion of countries, see Skilling 1993, pp. 168, n. 13; Cousins 2001, pp. 141, n. 23.

[2] On the ninefold division of scriptures, specific to Pāli textual transmission and that of several Mahāsāṅghika groups, see Tournier 2017, pp. 45, n. 186 and the references quoted there.

Raghunath, K. 2001. *The Ikṣvākus of Vijayapuri: A study of the Nagarjunakonda inscriptions*. Delhi: Eastern Book Linkers. Page 159 (43).

Tsukamoto Keishō □□□□. 1996. □□□□□□□□□□ *I, Text, Note,* □□ *Indo Bukkyō himei no kenkyū I: Text, Note, Wayaku [A comprehensive study of the Indian Buddhist inscriptions, Part I: Text, Notes and Japanese Translation]*. Kyōto-shi □□□: Heirakuji Shoten □□□□□. Page no. Naga 50.

Soundara Rajan, K. V. 2006. *Nagarjunakonda (1954-60), volume II: The historical period*. Memoirs of the archaeological survey of India 75. New Delhi: Archaeological Survey of India. Page 192.

Tournier, Vincent. 2018. "A tide of merit: Royal donors, Tāmraparṇīya monks, and the Buddha's awakening in 5th–6th-century Āndhradeśa." IIJ 61 (1), pp. 20–96. DOI: 10.1163/15728536-06101003. [URL].