EIAD 84. Pillar from Nagarjunakonda

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Edition

〈1〉 [12+] (vama) [4+]〈2〉 [2+] [1×] [1+] [1×] (ś)uddhācāravṛttasya _ Akkhaṇḍācchidr[āśaba]〈3〉lākalmāṣaśīlasya hetvarthaśabdaśāstrakṛtapa[ri]〈4〉śramasya _ Āgamavinayopadeśaprakaraṇācaryya(ma)〈5〉tadharasya _ vṛttaśrutamativāg(v)aiśāradyaguṇopapaṁ〈6〉nasya dharmmakathikapañca(ma)s[ya] viniścaya〈7〉kathikaviśiṣṭasya sa[ddharmmacakravibhū]ṣitaddhva〈8〉jasam(u)c[chra](ya) [12+]

Apparatus

〈1〉 (vama) ◇ *.....la* Ramachandran 1953 • Or read *(dha)[r](ma)*?

〈2〉 [1×][1+][1×] ◇ *gasya* Ramachandran 1953.

〈2–3〉 Akkhaṇḍācchidr[āśaba]lā- ◇ *Akuṇṭhācchidrā(ma)lā-* Ramachandran 1953 • The spelling *Akkhaṇḍa* is also attested in Pali as a variant of *Akhaṇḍa* (cf. CPD, s.v.). Our reconstruction, including the word *aśabala* instead of *amala*, is supported by the frequent occurrence of this along with the three other adjectives to qualify *śīla* in Pali and

Sanskrit texts. See, for instance, Dīgha-Nikāya III 227; Mahāvastu (ed. Senart 1882–1897) I 337; Samādhirājasūtra (ed. Vaidya) 103-104.

〈4〉 -ācaryya(ma)ta- • We expect *-ācāryya-* but the present reading may be interpreted as a Middle-Indicism; the compound *ācariyamata/ācāryamata* is attested in Buddhist sources in Pali/Sanskrit language.

〈5–6〉 -guṇopapaṁnasya • Understand *-guṇopapannasya*. An akṣara seems to have been voluntarily removed at the beginning of line 6 before *na*.

〈6〉 -pañca(ma)s[ya] ◇ *p[r]avī[ṇa]sya* Ramachandran 1953.

〈7–8〉 sa[ddharmmacakravibhū]ṣitaddhvajasam(u)c[chra](ya)- ◇ *maṁ[tra].....pītaddhva-jasamṛddha sa* Ramachandran 1953 • Our reconstruction of the last part of the compound is, for instance, supported by the fact that compounds in *dhvaja* + *udvśri* are extremely common in Buddhist literature. The restoration *[vibhū]ṣitadhvaja* is supported by the fact that in the *Gaṇḍavyūha* a Buddha bears the name of *Lakṣaṇavibhūṣitadhvajacandra*. Cf. see BHSD, s.v. The idea of restoring *saddharmmacakra-* is informed by stanzas 1 and 2 of EIAD 104. At the end, one should probably restore *-sam(u)c[chra](ya)[sya]*.

Translation

... of ... whose life is characterized by pure conduct; whose morality is faultless, free from defects, stainless and spotless; who has exerted himself in the sciences of logic, polity, and grammar; who preserves the Āgamas, the Vinaya, the Upadeśas, the Prakaraṇas and the opinions of [past] teachers; who is endowed with the (four) virtues of confidence in behavior, learning, thinking, and speech; who is the fifth (?) Dharma expounder; the distinguished expounder of exegesis; by whom (?) has been raised (this) banner adorned with a wheel of the excellent Dharma ...

Commentary

〈5–6〉[1]

[1]The list of four *vaiśāradya*s occurring here compares best to the four confidences attained by the *bodhisattva*s before their Awakening, mentioned twice in the first Avalokitasūtra of the Mahāvastu (ed. Senart 1882–1897) II 261.5-6, 262.6-7. According to Senart's edition, this consists of *kāya-*, *vācā-*, *citta-*, and *pṛthu-*. As noticed by Senart 1882–1897, p. vol. II: 545, the last element is difficult to understand and possibly corrupt. The reading *pṛthu-* is supported in both passages by the oldest manuscript Sa (Yuyama 2001, pp. vol. I: fol. 197b2, 198a3) but in the second instance it is the result of a scribal emendation. This fact confirms that there is a problem in the textual transmission. Senart suggests we should understand *pṛthag-*, but as noticed by Edgerton (BHSD s.v.) this is not very helpful. One may speculate that the Avalokitasūtra formerly

〈6〉[2]

〈9〉[3]

Bibliography

First described and edited by Ramachandran 1946–1947, then re-edited by the same author in Ramachandran 1953, p. 28; our edition is based on the latter. Re-edited here from our photos of the ASI estampage.

Secondary

ARIE

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 70.

Raghunath, K. 2001. *The Ikṣvākus of Vijayapuri: A study of the Nagarjunakonda inscriptions*. Delhi: Eastern Book Linkers. Pages 186–7 (no. 65).

read *pṛcchā-*. In any case, the first three *vaiśāradya*s of the list match the nos. 1, 3 and 4 of the inscription's list. For other lists of four *vaiśāradya*s mastered by *bodhisattva*s, see Lamotte 1944–1980, pp. vol. III: 1606–7, 1613; Pagel 2007, pp. 155–56, 160.

[2]While the syllable *ma* is here supplied, almost no other reading than *-pañcamasya* is imaginable. The meaning of 'fifth' is unclear, and one wonders if one of the rare meanings of *pañca* must here be reckoned with. Such a meaning is discussed by Bhattacharya 1991, p. 60, where the equivalence *pañcatā = viśālatva* is presented. If so, one could translate 'eminent Dharma expounder'.

[3]Ramachandran thinks there is a ninth line in this inscription, at whose beginning he would read an akṣara *ya*. But no such line is visible on the estampage.