EIAD 138. Slab from Amaravati

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Edition

〈1〉 [5+]〈Fragment left〉 yenānyāsu tīrtthikadevatā(su)〈Fragment lost〉 [...]〈2〉 [2+]〈Fragment left〉 reṇa vā mātṛkādhareṇa vā śīlavatā〈Fragment lost〉 [...]〈3〉 [1+]〈Fragment left〉 m·paripālanīyaṁ cīvarapiṇḍapātaśayanāsa(na)〈Fragment lost〉 [...]〈4〉 karttavyaṁ sūtravinayābhidharmmapāṭhakair bhbhikṣu(bhi)[ḥ]〈Fragment lost〉 [...][pā]〈5〉rājikām āpattim āpannena na vastavyaṁ saṁghāvaśe(ṣa)〈Fragment lost〉 [...]〈6〉 nyathā praticchāde sati na vastavyam· saṁgho yadā(ne)〈Fragment lost〉 [...]〈7〉 dekaṁ dātavyaṁ śīlasam·pannebhyo śrāmaṇerebhyaḥ pi(ṭa)〈Fragment lost〉 [...]〈8〉 tavyaṁ dhārmmakathikāya triguṇo lābhaḥ bauddhatārika〈Fragment lost〉 [...]〈9〉 sya Avasthānan na dātavyaṁ saddharmmalekhakāya dviguṇo l[ā]〈Fragment lost〉 [bhaḥ]〈10〉 ghaṭastūparājāya māsam pratimāsam· pū〈Fragment lost〉 [...]〈11〉 nulepanaiḥ vaiśākhapūrṇṇamāsyām viśeṣamṛ〈Fragment lost〉 [...]〈12〉 prati Utsukena parivāreṇa bhavitavyaṁ Iti dha〈Fragment lost〉 [...]〈13〉 mātrādikasya vā mama puṇ-yarāśer bhbhāgo bha〈Fragment lost〉 [...][mā]〈14〉tṛghātakapitṛghātakaArhhadghā-takadevadvi(j)[.]〈Fragment lost〉 [...]〈15〉 mahāpāpakāriṇāṁ gatiṁ ye na paripāḷayanti bhu〈Fragment lost〉 [...]〈16〉 jña saṁghasanmīḷanam kṛtvā mahāghoro gniḥ pra [1×]〈Fragment lost〉 [...]〈17〉 ro tāvat ti〈〈ṣṭha〉〉tu buddhasya śāsanaṁ lokaśāsa(na)ṁ

Abhī [1×]〈Fragment lost〉 [...]〈18〉 lam·baśākho śāsanavṛkṣaś ciraṁ sthātu ||sthātu di〈Fragment lost〉 [...]〈19〉 samagro sarvvo ca loko sukhī bhavatu ||yāva〈Fragment lost〉 [...]〈20〉 (vi)citaraṁgapracalitamakarakṣobhitām·b(u)s sa〈Fragment lost〉 [...]

Apparatus

〈3〉 m·paripālanīyaṁ • On the first preserved akṣara, we notice a vertical stroke that seems to note a virāma, despite the fact that the akṣara also bears a subscript *p*. See the same vertical stroke on *mpa*/*m·pa* in l. 7; see also the linear notation of *mba* as *m·ba* in l. 18, and of *mbu* as *m·b(u)* in l. 20. — 〈3〉 bhbhikṣu(bhi)[ḥ] ◇ *bhbhikṣu(bhiḥ?)* Sewell 1880.

〈5〉 rājikām • Reconstruct *[pā]rājikām*.

〈6〉 yadā(ne) ◇ *yadā* Sewell 1880. — 〈6〉 saṁgho yadā(ne) • This might be a mistake for *saṁghāya dā(ne)[na]*.

〈7〉 dekaṁ ◇ *ṭekaṁ* Sewell 1880.

〈11〉 viśeṣamṛ ◇ *viśeṣa* Sewell 1880.

〈12〉 Iti dha ◇ *Iti ma* Sewell 1880.

〈14〉 devadvi(j)[.] ◇ *devadvi(ja)* Sewell 1880.

〈16〉 jña ◇ *jñā* Sewell 1880.

〈17〉 Abhī ◇ *Abhi* Sewell 1880.

〈18〉 lam·baśākho ◇ *lambasākho* Sewell 1880. — 〈18〉 sthātu di ◇ *sthātu ci* Sewell 1880.

〈19〉 yāva ◇ *yāvad* Sewell 1880.

〈20〉 (vi)citaraṁgapracalitamakarakṣobhitām·b(u)s ◇ *d vīcitaraṁgapracalitamakarakṣobhitāmbus* Sewell 1880 • Cf. Aśokāvadāna (Mukhopadhyaya 30): *anibalacalitabhinnavicitaraṅgakṣubhitam iva mahāsamudraṁ*.

Translation

(...) by whom (...) towards the other deities of the *tīrthikas*, or holder of (...), or holder of the Mātṛkās, (or) moral (...) is to be protected, (...) of robes, alms, beddings and seats (...) is to be made. Monks, who recite the Sūtra, Vinaya and Abhidharmas (...) must not live with somebody who has committed a *pārājika* offence. (They) must not live with somebody (who has committed) a *saṁghāvaśeṣa* (offence), unless it is concealed. When the *saṁgha* by this (...) one (...) is to be given. To the *śrāmaṇeras* that are endowed with

morality (...) is to be given. To the Expounder of the Dharma a threefold benefit (is due). (To the) *bauddhatārika* (...) residence (*avasthāna*) must not be given to (...). To the copyist of the true Dharma a twofold benefit (is due). To the *°ghaṭastūparāja* month by month for the worship (...) with (...) and oils. On the full-moon day of Vaiśākha, the retinue must behave zealously towards (...) special (...). May (my) mother, etc. get a share of my accumulation of merit. Those (...) , who do not protect (this gift), (will experience) the destiny of the great sinners, like the killer of a mother, the killer of a father, the killer of an Arhat, (and him who does not respect?) gods and twice-borns. A most most terrible fire, having obscured the saṁgha (...) So long let the instruction of the Buddha last (as) instruction for the world (...)-. Let the tree of the instruction, having as its hanging branches (...), last long. Let (...) last long (...). Let the entire and whole world become happy. As long (...) water agitated by the moving *makaras* that stir the waves (...)

Bibliography

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Secondary

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