Slab from Top of Htingonsu Hill, Kunzeik

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Edition

Part A

〈1〉 |||| tena samayena _ buddho bhagavā Uruvelāyaṁ viharati na(jjā)[ne]〈2〉ra(ñja)[r]ātire bodhirukkhamūle _ pathamābhisaṁbudddho Atha kho bhagavā bodh[iru]〈3〉[k]khamūle sattāhaṁ Ekapallaṅkena nisīdi vimuttisukha-paṭisaṁvedi Atha [kho]〈4〉 bhagavā [ra]ttiyā pathamaṁ yāmaṁ paṭicchasamuppādaṁ A(nulo)mapaṭilomaṁ mana(s)[ākāsi]〈5〉 Avijjāpaccayā sakhārā saṁkhārapaccayā viññāṇaṁ vi[ññā]ṇapaccayā nāmarūpaṁ (nā)[marūpa]〈6〉paccayā salāyatanaṁ salāyatanapac[c]ayā pha(ss)[o] phassapaccayā vedanā vedan[ā](pacca)〈7〉yā taṇhā taṇhāpacayā Upādānaṁ U(pādā)napaccayā bhavo bhavapaccayā jāti jātipaccayā〈8〉 jarāmaraṇa sokaparidevadukkhadoma(na)ssa U(pā)yāsā saṁbhavanti [1 illegible chars]vam etassa kemalassa dukkhakkhandha〈9〉samudayo hoti Avijjāya vvava A(s)e(sa)viroganirodhā saṁkhāranirodho saṁkhāranirodhā viññāṇaniro[dho]〈10〉 (vi)ññāṇanirodhā nāmarūpanirodhā nāmarūpanirodhā salāyatananirodho (sa)lāy-atananirodhā phassa[ni]〈11〉[ro]dho phassanirodhā vedanānirodho vedanānirodhā taṇhānirodho taṇhānirodhā Upādānanirodho Upādā(na)〈12〉(n)irodhā bhavanirodho bhavanirodhā jātinirodho jātinirodhā jarāmaraṇasokaparideva〈13〉dukkhadomanassa

Upāyāsā nijjhanti Evam (e)tassa kevalassa dukkhakkhandhassa ni(ro)〈14〉dho hoti Atha kho (bhaga)vā E(tam) (a)tthaṁ viditvā tāyaṁ velāyaṁ (Ima) Udāna〈15〉 Udānesi yadā have pā(tubha)veti dhammā _ Ātāpino〈16〉 jhāyino brāhmaṇassa (Atha)ssa kaṁkhā va(pa)yanti sa(v)[vā]〈17〉 yato pajānāti sahetudhaṁman ti |||||〈18〉 Atha kho bha[ga]vā ra(t)[t]i[yā] maj[jh]i(maṁ)〈19〉 [yā]maṁ pa[ṭ]iccha[sa]mu[ppā](da)ṁ

Part B

〈1〉 _____ ridevadukkhadomanassa Upāyāsā ni(ru)j[jha](n)[t]i [Evam] [etassa] [keva]〈2〉lassa dukkhakkhandhassa nirodho hoti _ Atha kho bhagavā Etam atthaṁ viditvā tāyaṁ velāyaṁ Imaṁ Udānaṁ Udā(n)e[si] [yadā] [have] [pātu]〈3〉bhavanti dhammā Ātāpino jhāyi(n)o brāhmanassa _ Athassa ka(ṁ)khā vapayanti sa vi(dhūpaya)[n] [tiṭṭhati] [mārasenaṁ]〈4〉 suriyyo va Obhāsaya Antalikkheṁti ✤✤

Apparatus

〈A2〉 nerañjarātire • Correct *nerañjarātīre*. Instead of genitive construction *nerañjarāya tīre* (PTS), we find a *tatpuruṣa*.

〈A3〉 -mūle • Note the shape of <le>. — 〈A3〉 -saṁvedi • Correct *-saṁvedī*.

〈A8〉 saṁbhavanti [1 illegible chars]vam • It is very hard to read expected *saṁbhavanti Evam*, and we hesitantly propose that we might read *saṁbhavanti-y-evam* and consider that we are dealing here with a hiatus-breaking insertion of <y>.

〈A9〉 Avijjāya vvava • It seems impossible to read the expected sequence *Avijjāya tv eva* (PTS).

〈A13〉 nijjhanti • The lapicide has forgotten the akṣara <ru> (PTS *nirujjhanti*); see face B, l. 1.

〈A14〉 hoti • PTS reads *hotīti || 2 ||*.

〈A15〉 pā(tubha)veti • It appears impossible to read *pātubhavanti* (PTS) here, but on the back of the stone, line 2, we do find this expected reading.

〈A16〉 jhāyino • This variant reading for PTS *jhāyato* is not an error; it recurs on the back, in line 3. It is also recorded by Oldenberg among variants from Burmese manuscripts.

Commentary

Face B is written upside-down compared with A, which would prima facie indicate that the stone was to be flipped over like a palmleaf after the end of face A. But there is no clear continuity between the two faces, as the largest part of the second face is left blank. Four akṣaras, perhaps to be read *savadgati*, stand at the right extremity of face B, at some distance above the lines of text transliterated here, which cover the bottom of the back, and of which the first starts not in the left margin but around the middle of the stone.

Bibliography

This inscription was referred to in several publications before its integral text was finally published by Sein Win [cin vaṅḥ] 2016, pp. 194–200. Re-edited here from our team's photographs and RTIs.

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