Terracotta Molded Tablet from the Relic Chamber of Shwehsandaw pagoda, Pagan

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Edition

Part Front

〈1〉 ye dha(rmmā) (he)tu(prabhavā) hetu(ṁ) t(e)ṣā(ṁ) h(e)tu tathāgato Av(a)〈2〉 teṣāñ ca yo n(ī)rodho Evavād(ī) mahāśamaṇa

Part Back

〈1〉 || o || yaṁ ḅaṁḥ bhagaṃ〈2〉va O diṃṁ (d)raḥ (ke/sva)ḥ saḥma〈3〉dhiḥ sri bañaṇa ḅiṁḥ mgaṃḥ〈4〉 sa〈〈va〉〉ñoda nirvaṃ O ṅo kto knaṁḥ mtraḥ〈5〉 rtiṁ mtu ḅaṁḥ (mba) metriya O nbu budha〈6〉 O daṃṁ hliṁḥ tmu ḅa〈〈ḥ〉〉 naḥ _ sadhu sadhu kliṁḥ kliṁḥ

Apparatus

〈Front 1〉 dha(rmmā) (he)tu(prabhavā) • After *dharmmā*, where it seems possible to

us to assume presence of *repha* ignored by Bo Mon Kay, this entire sequence becomes almost entirely unverifiable on the available image, and we adopt the reading of our predecessor.

〈Front 2〉 teṣāñ • Mon Bo Kay assumes presence of the akṣara *da* before this, but we believe line 2 starts with *te*.

〈Back 2〉 ma • Mya gives two small strokes below <ma>. This must be his representatiom of the two very short horizontal strokes below the <ma> that appear in the inscription.

〈Back 5〉 metriya • Mya seems to have seen a superscript <r> (*repha*) in the above the <t>, but it is certainly not clear, and since he must have known it is not expected, one wonders what he was trying to represent.

〈1〉 dha(rmmā) ◇ *dhammā* MBK.

〈2〉 teṣāñ ca ◇ *da teṣā(ñca)* MBK. — 〈2〉 diṃṁ ◇ *diḥ* Mya. — 〈2〉 (d)raḥ ◇ *traḥ* Mya. — 〈2〉 (ke/sva)ḥ ◇ *keḥ* Mya.

〈3〉 dhiḥ ◇ *baiḥ* Mya. — 〈3〉 bañaṇa ◇ *ba ñā no* Mya. — 〈3〉 mgaṃḥ ◇ *mgaḥ* Mya.

〈4〉 sa〈〈va〉〉ñoda ◇ *sa va ño da* Mya. — 〈4〉 kto ◇ *kno* Mya.

〈5〉 rtiṁ ◇ *tīṁ* Mya. — 〈5〉 (mba) metriya ◇ *A ra me rtri ya* Mya. — 〈5〉 0 ◇ *Uṁ* Mya. — 〈5〉 nbu ◇ *tñaṁ* Mya.

〈6〉 0 ◇ *ṭho* Mya. — 〈6〉 daṃṁ ◇ *daṁ* Mya. — 〈6〉 hliṁḥ ◇ *hḷiḥ* Mya. — 〈6〉 ḅa〈〈ḥ〉〉 ◇ *ba* Mya. — 〈6〉 kliṁḥ kliṁḥ ◇ *nṁiḥ nṁiḥ* Mya.

Translation

Sri Bañaṇa; mentions Metriya

Commentary

2–3: saḥmadhiḥ: is this from Indic samādhi?

3. bañaṇa: from Pali paññāṇa? The name was misread by Luce as Bañano.

4. sa《va》ñoda: from Pali sabbaññutā?

4. nirvaṃ: connection with nirvāṇa? To be emended thus?

6. For the phrase sadhu sadhu kliṁḥ kliṁḥ, cf. PYU 20. Note palaeograhic change in shape of <-l>.

Bibliography

First reported in No name N.d., pp. 1926–27, 164, where it is described as six lines of Pyu on the reverse with mention of a possible donor, <sri bañaṇa> and the Buddha <metriya>. Reported in Mya1961a, with Burmese transliteration, and then again in Tha Myat [sā mrat] 1963, p. 77 with a slightly different transliteration plus a tentative translation. MonBoKay1961a provides a transliteration of the "Nāgarī" inscription on the obverse. Luce, in Luce & Ba Shin 1969–1970, pp. I, 99–100, II, 25, and in Luce & Ba Shin 1969–1970, pp. II, 25, summarizes. Re-edited here from published photographs.