Inscription of the time of Ehuvala Chāntamūla year 24

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Summary

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Edition

〈1〉 □ siddham mahārājasya Ikṣvākūnāṁ śrī-Ehavala-cantamūlasya samvat-saraṁ caturvvīśaṁ varṣa-pakṣaṁ catu(rttha)ṃ divasaṁ pañcamaṃ śrī-(parv-vate) (vijaya)-p¡u!〈ū〉rryāṁ ma(hā)devī-(pa)rive(ṇ)e Iru(sakā?)nāṁ (kula)-prasū(tasya) ba(raṇa?)kīyānāṁ ¡ı!〈ī〉(śvarada)ttasya putreṇa syandaka-parvvata-śreṣṭhinā ku(mā)ranandinā saha bharyyāya śreṣṭhinīya putreṇa ca Iśvarab-harttinā śeṣeṇa ca svajana-sambandhi-varggeṇa Iyaṁ (bha)gavot¿o?〈a〉ḥ sar¡tva!〈vva〉sat〈t〉votta(masya) sarvva-guṇa-pāram¿i?〈ī〉-prāptasya samyak-sambuddha(s)ya śailamayī pratimā pratiṣṭhāpitā Ātmanaḥ sarvva-sat〈t〉vānāñ ca hita-(su)khārtthaṁ bhavati cātra ślok¿ā?〈aḥ〉||

1. Anuṣṭubh

deya-dharmmam idaṁ kṛtvā
yat puṇyaṁ samupārjjitaṁ|
tena puṇyeṇa loko 'yaṁ
nirvvāṇam adhigacchatu||

Commentary

Buddhist stone inscription; Sircar [1966] 1963–1964, p. 11: "the inscriptions begins with the siddham symbol followed by the word siddham. This is rather unusual espacially in an early inscription" [...] "An interesting feature of this Buddhist inscription is that it ends in a stanza of the nature of the benedictory verses generally found at the end of copper-plate grants. It expresses the wish in the Mahāyāna style that the world might attain Nirvāṇa as a result of whatever merit was achieved as a consequence of Kumāranandin's donation of the deya-dharma, i.e., the gift of the slab bearing the representations of the Buddha, which had no doubt been installed for worship".

Bibliography

Primary

[S] Sircar, Dines Chandra. [1966] 1963–1964. "More inscriptions from Nagarjunikonda." EI 35, pp. 1–36. Item 4, pages 11–13.