

Pāli Inscription† of Shwegugyi Pagoda in A. D. 1130, in Burma (I)

Koji Hiraki

Date—Burmese calendar 492 (=A. D. 1130)

Location—Pagan; Character—Burmese character

Materials—Brick; Number of sides—Two

TEXT

1. // śrī // namo buddhāya¹⁾// // yo kāmapaṅkagahaṇaṃ tarituṃ nisamma // nālaṃ tilokamakhilaṃ varadhambhāṇu // tassesa-
2. nāya bhuvī māpayi suddhi buddhi // buddhaṃ name tamasamaṃ* sahadhamma-saṅghaṃ // 1 // ayaṃ hi bhaddako kappo paṇṇo²⁾ ca buddho³⁾ virājito
3. // uppanā tattha cattāro saṃbuddhā dipaduttamā // 2 // tesu Gotama-Buddhassa Sakyaputtassa ṇāṇino // guraṃ pakāsayissā-
4. mi saṅkhepena suṇātha me // 3 // bhavesu ca anekesu lokanā-tho mahāyaso // pūritvā pāramī sabbā cariyāyo ca sabbathā
5. // 4 // tato paṇṇa** ca pariccāge sattānaṃ hitakāraṇā // pariccajivā so dhīro anantakarūṇālayo // 5 // Vessantarattabhā-
6. vasmim⁴⁾ dhito sattahite rato // pāramīnaṃ dasannaṃ tu kūṭaṃ gaṇhitvā⁵⁾ nā-yako // 6 // tato cavitvā Tusite pure⁶⁾ uppajji ca-
7. kkhumā // rūpādi dasadhānehi* aññe deve atikkami // 7 // cakkavāḷasa-hassehi dasahāgama* sabbaso // devehi yācito
8. santo buddhabhāvāya sālayo // 8 // vilokanāni pañceva⁷⁾ viloketvā gaṇālayo // tato cavitvā Tusitā uppa-
9. jji Sākiye kule // 9 // ekūnatimsa vassāni gharāvāse jutindharo // vasitvāna tato dhīro pabbajjāyābhinikkhami⁸⁾ // 10 //
10. pabbajitvāna so vīro icchanto bodhim uttamaṃ⁹⁾// padhānaṃ padahetvāna¹⁰⁾ katvā dukkara-kāriyaṃ // 11 // Ajapālarukkhamūle nisīditvā tathā-

- [11. gato // tattha pāyāsam aggayha¹¹) Nerañjaram upāgato¹²) //12 // Nerañjarāya¹³)
tiramhi pāyāsa mada¹⁴) so jino // paṭiyattavaramaggena Bo-
12. dhimaṇḍam upāgami¹⁵) // 13 // āsabhaṇṭhāna¹⁶) pallaṅkaṃ acalaṃ daḷham akam-
pitaṃ¹⁷) // caturo aṅge adhiṭṭhāya nisīdi purisuttamo // 14 //
13. nisajja pallaṅkavare narāsabho // dumindamūle dipadānam uttamo¹⁸) // na cham-
bhati vigatabhayāva kesarī // disvāna mārāṃ sahasena vā hanaṃ* // 15 //
14. mārakkavāṭaṃ bhinditvā uttāsetvā sasenakaṃ // jayapatto mahāvīro
santacitto samāhito // 16 // pubbenivāsaññaṃ ca dibbaca-
15. kkuṇ ca¹⁹) cakkhumā // sammasanto mahāñāṇī tato yāme atikkami // 17 //
tattha pacchima-yāmasmiṃ paccayākāram uttamaṃ²⁰) // anuloma-
16. paṭilomaṃ manasākāsi²¹) sirindharo²²) // 18 // sabbaññutaṃ ñāṇavaraṃ saṃbuj-
jhivā mahāmuni // buddho ti dhammabuddhattā samañña padha
17. maṃ ahu // 19 // bujjhitvā sabbadhammānaṃ udānaṃ katvā pabhaṅkaro // tat-
theva pallaṅkavare sattāhaṃ vītināmayi²³) // 20 // sami-
18. to²⁴) sabbasantāpo katakicco anāsavo // udaggo sumano haṭṭho vicinteti
bahuṃ hitaṃ // 21 // tibhuvanādicca pava-
19. ra dhammarājāti²⁵) vissuto // rājā āsi mahāpañño saddhammasavane rato
// 22 // rajjaṃ dhammena kārento so samena
20. narādhipo // buddhuppādakhaṇonāma lokasmiṃ atidullabho // 23 // manusse-
sūpapatti²⁶) ca saddhammasavanaṃ pi ca // cintayi-
21. tvāna evan tu yoniso varabuddhimā // 24 // uddisetvāna Buddhassa Gotamassa
mahesino manoramaṃ gandhakuṭṭim paṭi-
22. ṭṭhāpesi maṃ subhaṃ // 25 // cetiyehi anekehi devarūpehi cāpitaṃ* //
saṇṭhāna vanta mucceṇa²⁷) pabyo uggataṃ
23. viya /// 26 /// (To be continued)

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† Pagan—Pinya—Inwa 159, Plate 66, Face, Pagan Archaeology Museum.

Some errors in the Inscription of Shwegugyi are corrected by this writer. The words marked with* are unsettled to read. The case of the word marked with** will have to be corrected. And the hyphens in the TEXT are added by this writer.

- 1) These kinds of phrases “śrī namo buddhāya” are also found in the Mon inscriptions (e. g. Inscription of Yazakumar A. D. 1112) and in the Burmese inscriptions (e. g. Inscription of Atholat A. D. 1165, Pagn—Pinya—Inwa 141, Plate 81, Face). Concerning Inscription of Yazakumar, see Than Swe, *Yazakumar Mun Kyausa Lelache* (in Burmese) 82pp., Rangoon 1971.
- 2) Read pañño for pañña. Errors of this kind (See notes 2) and 24)) must be ascribed not to immaturity of the stone cutters but to carelessness of the writer himself, because the difference between the spelling of ‘pañño’ and that of ‘pañña’ in the Burmese character is so wide that there is no possibility that the stone cutters make mistakes.
- 3) for buddha.
- 4) Concerning Vessantara, see Vessantarajātaka No. 547. (*The Jātaka*, PTS. ed. by V. Fausböll, Vol. VI, London 1964 (rep.)).
- 5) for gaṇhitva.
- 6) for pūre. cf. *The Nidāna* in *The Jātaka* (Vol. I) p. 2; p. 47.
- 7) for paññeva. cf. *ibid.*, p. 48f.
- 8) for pabbajjāyabhi nikkhami.
- 9) for bodhimuttamaṃ.
- 10) Read padahetvāna or padahitvāna. cf. *ibid.*, p. 16, ‘padahitvāna’ (the vatta); cf. *ibid.*, p. 15, ‘padahitvā’ (prose).
- 11) for pāyāsa maggayha. cf. *ibid.*, p. 16.
- 12) for neraññjaramupāgato.
- 13) for neraññjarāya.
- 14) Read pāyāsam ādāya(?). cf. *ibid.*, p. 16.
- 15) for bodhimañḍamupāgami. cf. *ibid.*, p. 16, “bodhimūlamhi ehi” (the vatta).
- 16) CPD s. v. āsabha.
- 17) for daḥha makampitaṃ.
- 18) Read dipadānam uttamo or dipaduttamo for dipadāna muttamo.
- 19) for dibbacakkhuñña. cf. *ibid.*, p. 75.
- 20) for paccayākāra muttamaṃ. cf. *ibid.*, p. 75.
- 21) Read manasākāsi (CPD s. v. anuloma) or manas-ākāsi (PTSD s. v. Mano) for manasā kāsi.
- 22) Read sirīdharo(?). PTSD s. v. Sirī; Child s. v. SIRĪ.
- 23) for vītinā mayi. 24) for samita.
- 25) for ti bhuvanā—. These kinds of phrases “tibhuvanādicca pavara dhammarājā” are also found in the Mon inscriptions (e. g. Inscription of Yazakumar) and in the Burmese inscriptions (e. g. Inscription of Amatgyitheinghathur A. D. 1190, Pagan—Pinya—Inwa 151, Plate 123, Face).
- 26) for manusseṣūpa pattī. 27) Read vantam uccena(?).

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