The Talang Tuwo Inscription
Palembang, South Sumatra
(684 CE)

The Talang Tuwo inscription commemorates the creation of a garden or park, named Śrīksetra, by the Maharaja (or, king) of Srivijaya, Śrī Jayanāśa in 684CE. The inscription celebrates the ruler's good deeds and features a number of important Buddhist references, many of which equate the ruler with a bodhisattva. The Talang Tuwo inscription is among the earliest dated records of Mahayana Buddhism in Southeast Asia.

Prosperity!¹ Fortune! On 23 March 684, on that day the garden named Śrīksetra was created by order of His Majesty Śrī Jayanāśa. His majesty's intention is:

May everything that is planted here, coconut palms, areca palms, sugar palms, sago palms, and the various trees whose fruits can be eaten, as well as haur, waluh, and pattum, bamboos, etc; and also that other gardens with the dams, ponds, and all the good works done by me, may be for the good of all beings, mobile or immobile, and may be for them the best means of obtaining joy. If they are hungry, or need a rest during their journey, may they find foods and water to drink. May all the clearings and gardens made by them be full [of crops]. May the livestock of all kinds reared by them, and also the slaves owned by them, prosper. May they be assailed by no calamities, nor tortured by sleeplessness. Whatever they do, may all the planets and constellations be favorable to them, and may they be kept from illness and old age during their enterprises. And may all their servants be faithful and devoted, may their friends not betray them, and may their wives be faithful. Also, wherever they may be, let there be no thieves, violent men, murderers, or adulterers. Moreover, may they

possess a wise friend; may the thought of Bodhi\(^2\) be born in them, and
friendship...from Three Jewels\(^3\). And what is more, may they practice continuously
generosity, observance of the precepts, patience; may energy, diligence, knowledge
of all the arts be born in them; may their minds be concentrated, and possess
knowledge, memory, and intelligence. And again, may they be firm in their opinions,
and have the diamond body of the Mahāsattvas\(^4\), an unequalled power, victory, and
the memory of their former lives, all their senses, a full form, happiness, smiles,
calmness, a pleasant voice, the voice of Brahmā\(^5\). May they be born as a male, able to
exist by themselves; may they be the vessel of the Marvelous [Cintāmani] Stone\(^6\),
rejoicing in the mastery of birth, the mastery of the karma, the mastery of impurities,
and may they finally obtain the perfect and supreme Enlightenment.


\(^6\) In Sanskrit, “wish-fulfilling gem”; in Indian mythology a magical jewel possessed by Devas and Nagas that has the power to grant wishes. The term is often as a metaphor for various stages of the path, including the initial aspiration to achieve Buddhahood, the rarity of rebirth as a human being with access to the dharma, and the merit arising from the teachings of the Buddha.” Donald S. Lopez Jr., Robert E. Buswell, Jr, *The Princeton Dictionary of Buddhism* (New Jersey: Princeton University Press, 2013), 835.