Kanheri Cave 3 Traikuṭaka Copper Plate, year 245

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〈1〉 namas sarvva(jñāya) tr¿a?〈ai〉kūṭakānā〈ṃ〉 pravarddhamānarājy〈e〉 sa〈ṃ〉vvatsaraśatadvaye pañcacatvāri〈ṃ〉śaduttare kṛ(ṣṇa)girimahāvihāre〈2〉 si(ndhu)viṣayā(ntargga)tagrāme kā(ṇa)k〈e〉 vāstavya suprabhāyāḥ buddhaśriyā (pu)ṣyavarmmaṇaś ca (pu)tro daśabalabal〈i〉〈3〉no bhagavataś śākyamunes samyaksambu(ddha)sya taddharmma(śr)āvakāryyabh〈i〉(kṣo)〈ḥ〉 ca(ra)ṇaparicaraṇakuśa(lo) buddharucir i〈4〉daṁ tasyaiva paramamuner agryaśrāvakasyāryaśāra(dva)tīputrasya caitya〈ṃ〉 ghaṭitapāṣāṇ(e)ṣṭakābhir āca〈5〉(ndr)ārkkārṇṇavapritisthitisamakālina〈ṃ〉 pratiṣṭhāpitavā〈ṃ〉s tad asya devaya(kṣa)siddhavidyādharagaṇamāṇibhadrapū〈6〉rṇṇabhadrap(ā)ñcikāryyavajrapāṇiv(a)jraṇa(kh)ādayaḥ svasti diśantv api ca

1. Sragdharā

(y)ā(va)d vīc〈ī〉sahasrapracali(ta)makarā〈7〉ghūrṇṇ〈i〉tāvarttatoya〈ḥ〉
kṣīrodaḥ kṣīratoyo bṛhadupalacitaḥ karkkaśo vāpi meruḥ

yāvad v〈ā〉 yānti nadya〈8〉s suvimalasalilas sāgaraṁ toyavatyaḥ
tāvat kīrtti〈ḥ〉 sthireya〈ṃ〉 bhajatu śubhakarīsatsutaṁ puṣyanāmna〈ḥ〉

〈9〉

dāḍhā

Apparatus

〈1〉 tr¿a?〈ai〉kūṭakānā〈ṃ〉 ◇ *trikūṭakānāṃ* B&I • There was likely originally a vowel mātra which was not preserved in the eye-copy, -ai. — 〈1〉 sa〈ṃ〉vvatsara ◇ *saṃvatsara* G • Mirashi notes that "There was evidently an *anusvāra* on *sa* which is responsible for the reduplication (wrong, of course,) of *v*.

〈2〉 grāme kā(ṇa)k〈e〉 ◇ *grāme kāṇaka* B&I; *grāmikāṇaka* M; *grāmikāṇaka* G • Mirashi translates "the village Kāṇaka", but this implies grāmakāṇaka. Given the frequent occurrence of vastavya with a locative in inscriptions from across India (cf. EIAD 32 *kaṃmākaraṭhe gāme toḍaturṛe vathavasa*; III Sail 1.1 *dheṇukākaḍe vāthavasa etc*), it is perhaps best to read the second akṣara as *-me* (cf. l. 7 *meruḥ*) and supply an *e*-mātrā on the final akṣara. The name of the village may perhaps be compared with modern Kanak in Balochistan, as suggested by Pia Brancaccio (personal communication, 14/04/2025). — 〈2〉 vāstavya suprabhāyāḥ ◇ *vāstavya〈ḥ〉* B&I; *vāstavya〈ḥ〉* M; *vāstavya〈ḥ〉* G • There is no space on the eye-copy for a visarga, perhaps the words are in compound? — 〈2〉 (pu)tro • The first akṣara really rather resembles *su-* or *a-*. Was the scribe hesitant between *suto* and *putro*? A comparison with *suprabhāyāḥ* earlier in the line seems to rule out a reading of *su-*. however it is still difficult to read this as *pu-*, especially when compared to l. 4 *-putrasya*. — 〈2〉 daśabalabal〈i〉〈3〉no • The first akṣara really resembles *de-* or *o-*(cf. *daṃ*l. 4). We follow Mirashi's suggestion to restore an *i*-mātra to the second *la*.

〈3〉 kāryyabh〈i〉(kṣo)〈ḥ〉 • Mirashi says "The superscript *r* has been wrongly written like the medial *i*. The sign for the medial *i* on *bhi* has not come out on the lithograph". He also states that "The superscript *k* of *ksh* is cursive like that in *kshiti*, in line 5 of the Pārḍi plates of Dahrasena (No. 8) [CII IV.1: 24]. Pandit Bhagvanlal proposed to read *gaṇyo*, but the first akṣara is probably *bha*." Based on these uncertainties it is worth exploring other possible readings (including the Pandit's), especially when we compare the two *kṣ*-s in l. 7. There is no room for a visarga following the supposed *(kṣo)*, although this could just be a flaw in the eye-copy. — 〈3〉 ca(ra)ṇaparicaraṇakuśa(lo) • Both of the *ṇa*-s really resemble *he*-s.

〈5〉 (ndr) • Mirashi says "The subscript curve appear like that of medial *ṛi*, but it is

clearly a mistake of the scribe". — ⟨5⟩ pritisthiti • Mirashi says "The subscript curve appear like that of medial *ṛi*, but it is clearly a mistake of the scribe". — ⟨5⟩ priti ◇ *kṣiti* B&I; *kṣiti* G • Mirashi suggests that the first akṣara should be *kṣi* but still reads *pri*.

⟨6⟩ p(ā)ñcikāryya ◇ *pañcikāryya* B&I; *pañcikāryya* M; *pañcikāryya* G. — ⟨6⟩ v(a)jraṇa(kh)ā ◇ *vāṅkaṇakā* B&I; *vāṅkaṇakā* M; *vāṅkaṇakā* G • Understand vajranakhā. Mirashi, struggling to make sense of this term, notes that *Vāṅkaṇaka* "may be a follower of Vaṅkaṇa... perhaps, the presiding deity of the Vaṅka mountain mentioned in some Jātakas." The proposed reading *Vajranakha* makes much better sense, although it is not very well attested in early Buddhist literature. In non-Buddhist literature, the term commonly occurs as an epithet of Narasiṃha.

⟨7⟩ vartta ◇ *varta* B&I; *varta* M; *varta* G • The conjunct is clear. — ⟨7⟩ citaḫ ◇ *citaxka* B&I; *citaxka* M; *cita ka* G • Perhaps the proper reading is *citam ka-*.

⟨8⟩ satsutaṁ puṣyanāmna⟨ḥ⟩ • This may be taken as an allusion to Śāriputra, who is commonly referred to as Upatiṣya, and understood in Mūlasarvāstivādin sources to be the son of the brahmin Tiṣya. The donor, who is himself the son of Puṣya(varman), seems to play on this, and on the pair that Tiṣya and Puṣya (and thus, Upatiṣya and *Upapuṣya) form.

Translation

⟨1–4⟩ Homage to the Omniscient One! In the prosperous reign of the Traikūṭakas, in the year two hundred increased by forty-five, in the Kṛṣṇagiri *mahāvihāra*, Buddharuci a resident of the village Kāṇaka, included in the Sindhu *viṣaya* (district), the son of the resplendent Buddhaśrī and Puṣyavarman, skilful in serving the feet of the Lord Śākyamuni, who possesses of the ten powers and is perfectly and completely awakened, (and) of the venerable monk who is an accomplished auditor in his *Dharma* (i.e. Śāriputra), has erected this *caitya* with stones and bricks joined together to last as long as the moon, the sun, the oceans and the earth will last, (which is) dedicated to the venerable Śāradvatīputra, the chief disciple of the very same supreme Muni.

⟨5–6⟩ Therefore, may gods, *yakṣas*, *siddhas*, *vidyādharas*, *gaṇas*, Māṇibhadra, Pūrṇabhadra, Pāñcika, the Noble Vajrapāṇi, Vajranakha and others grant their blessing

1.

"As long as the milky ocean, the waters of the whirl-pools of which are whirled by the alligators tossed about by thousands of (its) waves, is an ocean of milk, as long as the rugged Meru is piled with huge rocks, as long as rivers of very clear water flow with

(their) water into the ocean – even so long may this lasting and auspicious fame resort to the excellent son of him (who is) named Puṣya!"

〈9〉 *Dāḍhā*(?)

Commentary

Māṇibhadrapūrṇṇabhadrap(ā)ñcikā: Māṇibhadra, Pūrṇabhadra, and Pāñcika are recognised as three *yakṣasenāpatis*, for instance in the *Suvarṇaprabhā* (for the first two), see also *Hōbōgirin,* s.v. Bishamon. The *Mmī*, which we know circulated in Maharashtra, identifies the first two as brothers living in Brahmavatī (not identified, but understood to be near Gandhāra, which is mentioned immediately after in the work), while some versions of the work interestingly locate Pāñcika in Sindh. Cf. *Mmī* 20, 22.

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