Kanheri Cave 54 Entrance Inscription

Kelsey Martini and Vincent Tournier

Authors of digital edition: Kelsey Martini, Vincent Tournier

Contributor: Kelsey Martini

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Edition

〈1〉 sidha(ṁ) therāṇa bhayaṁtaghos(ā)ṇa Ātevāsiniya〈2〉 pavaItik(ā)A p(o)ṇakīAsaṇāA theriya leṇa〈3〉 □ p(ā)ṇiyapoḍhi ca deyadhama saha bhagi〈4〉niya saha ca □ samaṇapap(ā)Ake(h)i cātu〈5〉dis(e) bhikhusaghe patiṭhapitā m(ā)□(tāp)[itaro]〈6〉sa Akhayanivi ca saghasa dinā kāhāpaṇa satāni (be)〈7〉 Eto ciArika solasaka paḍik(o) mās(e) ca Utuk(ā)le sava〈8〉 l(o)ka(sa) hitasughatha □

Apparatus

〈1〉 Ātevāsiniya ◇ *Atevāsiṇiye* B&B; *Atevāsiṇiye* G •

〈3〉 □ p(ā)ṇiyapoḍhi ◇ *[3+] pāṇiyapoḍhi* B&B; *[3+] pāṇiyapoḍhi* G • The space is likely caused by a crack running through the stone and no text is missing.

〈4〉 ca □ ◇ *ca [3+]* B&B; *ca [3+]* G • The space is the result of the same crack as the line above and no text is missing. — 〈4〉 samaṇapap(ā)Ake(h)i ◇ *samaṇapapaAkehi* B&B; *samaṇapāpaAkehi* G.

〈5〉 patiṭhapitā ◇ *patiṭhāpitā* B&B; *patiṭhāpitā* G. — 〈5〉 m(ā)□(tāp)[itaro] • Both ASWI V and Gokhale do not acknowledge the space between *mā-* and *-tā*, however it is clear on the eye-copy and photographs and is from the same crack as the above two lines.

Translation

〈1–5〉 Success! A cave and drinking cistern: the meritorious gift of the wandering elder Poṇakī°asaṇā, the pupil of the reverend elder Ghosa. Together with the sister and together with the samaṇas and lay followers (? *samaṇapapāAkehi*). Established for the universal order of monks, assigned to the mother and father.

〈6–8〉 And an *akṣayanīvī* is donated to the Saṃgha, two hundred *kahāpaṇas*. From this, a cloth money of sixteen and a *paḍika* per month in the (hot) season. For the purpose of the welfare and happiness of all beings.

Commentary

The text of the inscription is not interrupted by the spaces in lines 3-5 which indicates that the crack in the writing surface existed at the time of engraving.

〈4〉 *samaṇapap(ā)Ake(h)i*. The meaning of this compound is not entirely clear. ASWI V states "I am unable to determine the meaning of the compound *samaṇapapaakehi*, though the first part is clearly *śramaṇa*. Possibly it may be a mistake for *samaṇopāsakehi*". This is certainly better than Gokhale's interpretation "brothers who entered into monkhood (*śramanaya prapādakaihi*)".

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