Kanheri Cave 75 Left Cistern Inscription

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Edition

〈1〉 sidha | Upāsakasa kalīAṇakasa [ca. 1×]danapu(ta)sa〈2〉 gahapatisa seṭhisa A(ya)lasa ghariṇi〈3〉(la)vaṇikāya saparivārāya deyadhama leṇ(aṃ)〈4〉 p(ā)n(ī)yapoḍhi nhāṇapoḍhi kalīvāṇ(e) Abālīkas(a)〈5〉(miya ni)vesaṇa leṇasa Akhayanivi kahāpaṇ(ā)ṇ(i)〈6〉 satāṇi tiṇi 300 Akhayanivi bhikhusagha(m)i (dā)tā va〈7〉se vase tiṇi (hā) va(se) bh(ā)tā(ṇ)i yāg(u)pāṇ(ā)ṇi ca (ci)〈8〉vārikehi paḍijagītav(āṇi) [1×] (pa)c(ā) deyadhama(pa)〈9〉ric(ā)k(ā) cātudise bhikhusagh(e) paricāg[ā] m(ā)t(āpi)tūṇa〈10〉 puyatha savasatahi□tasughatha ☸

Apparatus

〈1〉 sidha | Upāsakasa kalīAṇakasa [ca. 1×]danapu(ta)sa ◇ *sidhaṁ Upāsakasa kaliaṇasa nadaṇaputasa* G.

〈2〉 A(ya)lasa ◇ *Acalasa* G.

〈3〉 lavaṇikāya ◇ *lavanikāyā* G.

〈4〉 >p(ā)n(ī)yapoḍhi ◇ *pānipapoḍhi* G. — 〈4〉 kalīvāṇ(e) Abālīkas(a)〈5〉(miya ni)vesaṇa ◇ *kalivāṇa Abālikasa nivāsaṇa* G.

〈6〉 300 Akhayanivi bhikhusagha(m)i (dā)tā va ◇ *Akhayanivi bhikhusaghaṁ deyadhaṃma* G • For the numerical symbol 300 (which is visible on the RTI), see Gokhale 1966: 43. The reading of dātā is uncertain, however this may be compared with the variants of *akhayanivi datā* found in KI 6.4; 25.10; and 28.6, 10. See also KI 30.2 *saṁghe Akhayanivi dinā*, KI 34.6 *Akhayanivi ca saghasa dinā*.

〈7〉 se vase tiṇi (hā) va(se) bh(ā)tā(ṇ)i yāg(u)pāṇ(ā)ṇi ca ◇ *savāsa tiṇi [7+]ḍhi [2+]miya ga pā* G • The reading of *(hā)* is very much uncertain, this could be a numeral (most likely 6), an abbreviation for kahāpaṇa, or even two separate akṣaras — 〈7〉 (ci)〈8〉vārikehi paḍijagītav(āṇi) [ca. 1×] (pa)c(ā) ◇ *civarika hi poḍhi [5+]* G.

〈8〉 deyadhama(pa)〈9〉ric(ā)k(ā) cātudise bhikhusagh(e) paricāg[ā] m(ā)t(āpi)tūṇa〈10〉 puyatha savasatahi□tasughatha꠸ ◇ *deyadhama civarika cātudisa bhikhusagha mātapitunā puñatha savasatahita sughatha* G.

Translation

〈1–6〉 Success! A cave, drinking cistern, bathing cistern, a dwelling house in Abālīkasami in Kalyan, [and] an *akṣayanīvī* of three hundred - 300 - *kahāpaṇas*: The meritorious gift of Lavaṇika, house-wife of the householder *seṭhi* A[ya]la, son of [ca. 1×]dana, a layfollower of Kalyan.

〈6–8〉 The *akṣayanīvī* is given in the order of monks. Every *vassa*, three *(hā)*. In the rainy season, the foods and rice drinks are to be taken care of with the cloth-moneys.

〈8–9〉 [These] five are relinquishments as meritorious gifts, relinquishments in the universal order of monks.

〈9–10〉 For the purpose of the worship of the mother and father and for the welfare and happiness of all beings.

Commentary

〈4–5〉 *kalīvāṇ(e) Abālīkas(a)(miya ni)vesaṇa*This must be compared with KI 6 *kālīAṇe Abālikāvihare c(e)ti[Agha])r(o)pathāṇas(ā)l(ā) Ovarakāni*as well as KI 28.10-11 *mukuḍasi-vayi□yaṁ nivesaṇaṁ*. The first word of the latter has been correctly interpreted (if incorrectly read) by ASWI V as a “district” of Kalyan in which the nivesaṇaṃ was located, while the term *Abālikā-* has been interpreted as the name of the *vihāra* (and

subsequently identified with the Ambivali caves 8km south-east from modern Kalyan). However, it is perhaps better to interpret it as the name of a "district" of Kalyan in which both the *vihāra* and this *nivesaṇa* were located. In KI 28 the nivesaṇa serves as the basis of an akṣayanīvī, with the accrued rent being distributed to provide provisions and repairs. It is likely that the nivesaṇa here serves a similar function (although it is not labeled as an akṣayanīvī) rather than being intended for use by the Saṃgha.

〈6–7〉 Although difficult to fully understand, this sequence details the amount of interest that accrues from the invested funds. Given that interest is typically calculated monthly in ancient India, it is tempting to interpret vase vase as a mistake for *māse māse*, especially because of the vase immediately following the *(hā)*. The use here of a reduplicated noun as a means of expressing indefiniteness may be compared with IBH III Maha 3.6 *kāraṇakāraṇe* "With regard to whichever reason/task" (cf. Martini 2023: 209) and KI 33.9 *(pā)kkh(e) (p)[ā]kkh(e) [2×] kāhhā(va)ṇ(a) kāhhāvaṇ(a) leṇe c(c)āv(i)tavva(ṁ)* "whatever kahāpaṇas (accrue) every fortnight, the cave is to be maintained". (cf. EIAD 56.4 *akhayanīvi(ṁ) ca kat(ū)ṇa mas(anu)mas(ika)sa (vi)dhi*).

〈7–8〉 The sequence *bh(ā)tā(ṇ)i yāg(u)pāṇ(ā)ṇi ca* is unparalleled in the early epigraphic record but it might be compared with the variations of *yāgupāne saṃghabhatte* found sporadically in the Pali vinaya (cf. CKM 1 78.c yaüdaeṇa). The final term is equivalent with the *paḍiAgitavaṁ* of KI 28.9 and 40.8, regarding which ASWI V (p. 81) states "*Paḍiagitava* is the fut. part. pass. of a denominative, derived from Sanskrit *pratyaṅga*, Pali *pachchaṅga*". This is instead the gerundive of Pali paṭijaggati/BHS pratijāgarti "to watch over, nourish, take care of". This may be compared with Visuddhimagga IV.5 *jiṇṇavihāre pana bahuṃ paṭijaggitabba* "in a dilapidated monastery there is much that needs repair", cited by Silk (2008: 78) in his discussion on the term navakarmika.

〈8–9〉 *[1×] (pa)c(ā) deyadhama(pa)ric(ā)k(ā)* Although the first akṣara is uncertain, it is likely that the *pacā* here refers to the five donated objects described in l. 3-6: *leṇaṃ, pānīyapoḍhi nhāṇapoḍhi, nivesaṇa*, and an *akhayanivi*. The term *deyadhamaparicāka*is often associated exclusively with Northwestern India as it is found in inscriptions from Mathura (IV Math 17.2), Sanci (IV Sanc 907.3), and Gandhāra (CKI 60.5), with Damsteegt (1978: 163) stating that "the expression is foreign to inscriptions from other places". However, the occurrence of the term here and in the 1st-2nd c. CE Alluru pillar inscriptions (EIAD 200+201) shows that this was not the case.

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