THE KALAWĀN COPPER-PLATE INSCRIPTION: EARLY EVIDENCE FOR MAHĀYĀNA-TYPE THINKING?

D. SEYFORT RUEGG

The copper-plate inscription found in the north-western part of the South Asian subcontinent, at Kalawān (Taxila or Takṣaśilā), raises questions of importance for the historian of Buddhism and early Mahāyāna.

Recording the installation (Skt. pratiṣṭhā-) of a corporeal relic (Skt. śarīra), and placed in the base of a stūpa (gahathuba: gṛhaṁṣṭuṇa) at Chaḍaśilā, the inscription is dated in the 134th year of Aja (= c. 77/78 CE?)\(^1\). Its installer-dedicator was a certain upāsikā named Caµdrabhi (or obha), the daughter of the householder (Skt. grhapati) Dhramma (Skt. Dharma) and the wife of Bhadravala. In the inscription it is specified that she was acting together with her householder brother Naṃdivaṭhana (Skt. Naṇḍivardhana), her two sons and daughter, her two daughters-in-law, and Jivaṇāṃdi (Skt. Jīvanandini), the teacher (Skt. ācārya). For the historian of Mahāyāna this inscription is of considerable potential significance, but in its final portion it is difficult to interpret with complete certainty.

The Prakrit (Gāndhāri) text in Kharoṣṭhī script as edited by R. Salomon reads as follows in its final portion (lines 4-5):

… sa[ra]v[ast][line 5]va[a]ṇa parigrahe raṭhaṇikamo puyaṭa sarva[s]va[t]vaṇa puyae niṇaṇasa pratiae hotu\(^2\).

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As for the enigmatic expression gaha-thuba, its significance has been briefly remarked upon by G. Fussman, *JIABS* 27 (2004), p. 242 n. 8.

\(^2\) R. Salomon, *op. cit.*, pp. 269-70. Salomon has translated the end of the inscription as follows: ‘for the acceptance of the Sarvāstivādins. The country and the town are [hereby] honored; [and] it is for the honor of all beings. May it lead to [their] attainment of Nirvāṇa.’

*Journal of the International Association of Buddhist Studies*

*Volume 28 • Number 1 • 2005*
The precise significance for the history of Mahāyāna of this part of the inscription not being entirely clear, it was not considered in the present writer’s recent article ‘Aspects of the study of the (earlier) Indian Mahāyāna’. The epigraph states explicitly that the installation was placed by the donor in the parigraha — the ‘acceptance’ or perhaps rather ‘keeping’ — of persons described (by a Prakrit equivalent) as Sarvaśtaśādins, one of the main schools (nikāya) of the Śrāvakayāna. At the same time it hopes for the attainment of nirvāṇa by the dedicator herself and perhaps by her entourage — possibly even by all sentient beings, an idea characteristic of various stages of Mahāyānists thought. At this point the syntax is unfortunately ambiguous. The wish for nirvāṇa with no reference to all sentient beings appears frequently in inscriptions and texts. In developed Mahāyānist thought the hope for the attainment of nirvāṇa — nirvāṇavāpti or its equivalent — by all sentient beings (sarvasatta).

The Kalawān inscription was first published by S. Konow, EI 21 (1931-32), pp. 251-9 (cf. id., ‘Kalawān copper-plate inscription of the year 134’, JRAS 1932, pp. 949-65). See also J. Marshall, Taxila, i, p. 327; D.C. Sircar, Select inscriptions 2 (Calcutta, 1965), pp. 131-2; and K. Tsukamoto, Indo-bukkyō himei no kenkyū – A comprehensive study of the Indian Buddhist inscriptions, i (Kyōto, 1996), p. 971. The inscription has recently been discussed by G. Fussman, JIABS 27 (2004), pp. 241-2, who translates the end as follows: ‘Given in trust (parigrahe) to the Sarvaśtaśādins. The kingdom and its corporations are honoured. All beings are honoured. May it be <for their and our> attainment of nirvāṇa.’

The use here of the word puyae ‘in honour, for respect of’ in connexion with ‘all sentient beings’ finds numerous parallels in the use of this word, or of etymologically related words, in connexion not only with, e.g., ‘all the Buddhas’ but also with ‘all beings’ and with the dedicator’s parents in Mathurā inscriptions (see H. Lüders, Mathurā inscriptions [Göttingen, 1961], p. 124 with p. 80), as well as in connexion with Buddhas, with the dedicator’s parents, and with all sentient beings in Kharoṣṭhī inscriptions (where in relation to ‘all sentient beings’ hita-sukha also appears; see S. Konow, Kharoṣṭhī inscriptions [CII ii/1, 1929], pp. 77, 114 and 155, with pp. 5, 62, 65, 100).


4 See e.g. Konow’s Kharoṣṭhī inscriptions, p. 77: the Taxila silver scroll inscription dated in the year 136 of Aya [[Aja] = 79 CE (?), where the dedicator himself may be the only beneficiary of the wish for nirvāṇa; the inscription of Ajītasena, father of Senavarma, published by G. Fussman, BEFEO 75 (1986), p. 2; and the inscription dated in the year 98 of Azes published by A. Sadakata, JA 1996, pp. 308-09. On Senavarma’s inscription dated to no later than the middle of the first century CE, and also on the Kusāṇa inscription from Hidda dated to the year 28, see below. Compare also G. Schopen, ‘Mahāyāna in Indian inscriptions’, III 21 (1979), pp. 1-19. Concerning the wish that all sentient beings might attain nirvāṇa, see our ‘Aspects of the study of the (earlier) Indian Mahāyāna’ (as in n. 3), p. 13 f.
stands beside another characteristic wish: that all sentient beings may attain the supreme Gnosis (of the buddha), anuttara-(buddha)jnāna\(^5\).

Now, concerning the possible reference in the Kalawān inscription to the attainment of nirvāṇa by all sattvas and at the same time the mention of Sarvāstivāda, the following considerations may be noted:

1) It is possible that the reference to the attainment of nirvāṇa is not to be connected directly with the preceding sarva[sva]tvāṇa, from which

\(^5\) The Govindnagar (Mathura) Brahmi inscription from the time of Huveśka/Huviśka dated to the year 26 reads: \(\ldots\) sar[va](sat)[v]a anu(t)ar(ā) bud[dh]ajnana pr(a)pna(ū) \(\ldots\) See ‘Aspects of the study…’, p. 13. A further variant of the formula appears in another inscription from the same reign recently published by H. Falk, ‘Two new inscriptions from the time of Huviśka’, BIS 12-14 (2000), p. 32 f.: *imena ku[la]salamulena sarvasatvānuttarasya nirantarasya jñānāvāpyaya*, where nirantarā ānāma ‘unimpeded, or immediate, Gnosis’ does not appear to be the precise equivalent of terms such as anantaratattva-jnāna, aṇnantaryasaṁadhī, aṇṇantyamārga, aṇṇantyamūrdhaprayoga found notably in Prajñāpāramitā literature (on which see E. Obermiller, ‘The doctrine of Prajñāpāramitā, AO 11 [1932]).

A variation on this very frequent formula appears in an inscription of Queen Mahādevī of Gupta lineage on a bronze of the Buddha with his hands in dharmacakra position, now in the British Museum, and dated to the fifth century. The recent editor of this inscription, O. von Hinüber, reads (Die Palola Śāhis [Mainz, 2004], p. 127): ... yad atra punyaṃ tad bhavatu sarvasattvānā(m) mātāpitpravargamanā anuttararpadajñānāvāpyaye. (In v. Hinüber’s book, the more usual formula anuttara-jnāna\(^6\) is found in colophons of Gilgit Mss. published on pp. 18, 77 and 79; it is of course frequent elsewhere.) Whether the form of words on the bronze in the British Museum — also known as an Icchāwar inscription (H. Lüders, List no. 11; K. Tsukamoto, op. cit., p. 612) — represents a conflation or contamination with the expression amṛta(dhātu) (cf. ibid., p. 179 n.) — equivalent to nirvāṇadhātu (?) — is not perfectly clear. — For amuda dhātu, a Prakrit equivalent of amṛta-dhātu (: nirvāṇadhātu), see line 12b of Senavarma’s inscription in O. von Hinüber, Beiträge zur Erklärung der Senavarma-Inschrift (AWL Mainz, Stuttgart, 2003), p. 37. Cf. Ṉiva[da]ḥatu [i.e. nirvāṇadhātu] in line 7c of the same inscription, ibid., p. 23. Senavarma’s inscription has again been discussed by G. Fussman, BEFEO 90-91 (2003-04), pp. 517-20.

It is interesting to note that the inscriptions on the British Museum bronze and on the Kalawān copper-plate both originate with women, the first a queen and the second an upāśikā. For a further instance see n. 12 below. It is to be recalled that, in one of the main canonical texts of the tathāgatagarbha teaching according to which all sattvas carry in themselves the potentiality of becoming tathāgatas or buddhas, the Śrīmālādeviśīṃšhaṁhanādāśūra, the Buddha’s interlocutor and speaker of this teaching is Queen Śrīmālādevī.

The inscriptionsal materials gathered in this article are to be added to those noticed in our Théorie du tathāgatagarbha et du gotra (Paris, 1969), p. 31 n. 2.
it is separated by the word puyae. In other words, the syntax allows the rendering: ‘May [this installation] be for respect towards all sentient beings, for attainment of nirvāṇa [viz. by the upāsikā and perhaps her circle, namely her relatives and the Ācārya, but not by all sentient beings]’. This interpretation would be in conformity with the text of numerous other inscriptions. The syntax is ambiguous, however, and the words ‘for respect towards all beings’ and ‘for attainment of nirvāṇa’ are juxtaposed asyndetically, with the only verb hotu at the very end. Hence, it does not seem syntactically impossible, or altogether unnatural, to regard the attainment of nirvāṇa as here relating to all sentient beings.  

2) There perhaps existed no problem, at least in the view of the installer-dedicator. For Śrāvakayānists may hold that all sentient beings are able to attain nirvāṇa (of the kind classified scholastically as that of the Śrāvaka, perhaps along with an anuttara-jñāna distinct from anuttara-buddhajñāna?)

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6 This is the way some previous translators of the Kalawān inscription have understood its final portion (see n. 2 above), but not Konow who translated ‘may it be for the obtainment of Nirvāṇa’ without connecting this phrase with ‘all sattvas’. It may be noted that a question concerning exactly to whom the hoped for attainment of the amuda dhatu (Skt. amṛta-dhātu: nirvāṇa) is relatable arises also in interpreting line 12b of the inscription of Senavarma, ruler of Odi (dated to no later than the middle of the 1st century ce; see below). See O. von Hinüber, op. cit., p. 37, who has observed (op. cit., pp. 47-48) that it is not certain whether, when speaking in his inscription of the amuda dhatu, Senavarma was aiming for nirvāṇa for himself alone or for all beings; v. Hinüber adds that the (unclear) context suggests the latter interpretation. In the inscription referred to above (n. 4) of Ajitasena, the father of Senavarma, the reference to nirvāṇa apparently concerns the dedicator alone.

7 What the view of the ācārya mentioned in the inscription might have been we do not know.

Compare Pali sambodhiparāyana (Skt. sambodhiparāyana). Several references are found in PTSD, s. u. sambodhiparāyana, and in Nāṇatiloka, Buddhist dictionary, s. u. bodhi. Concerning the identity or difference of the liberation (vimukti) of the Śrāvaka and the buddha, as well as of their path (mārga) and yāna and also of their jñānas, see the theses nos. 43 of the Sarvāstivādins, no. 22 of the Mahiṣāsakas, and no. 2 of the Dharmaguptakas in: A. Bareau, Les sectes bouddhiques du Petit Véhicule (Paris, 1955). See also P. Jaini (ed.), Abhidharmadīpa with Vihāsāprabhāvṛtti (Patna, 1959), p. 205 f. (on nirvāṇa of the Śrāvaka, Pratyekabuddha, and Bodhisattva or Buddha), and p. 358 f. (on the three bodhis); and W. Rahula, Zen and the taming of the bull (London, 1978), p. 71 ff.; L. de La Vallée Poussin, L’Abhidharmakośa de Vasubandhu, vol. v (Louvain, 1925), pp. 267-8 (on the soteriological implications of the avyākṛtaśvastu concerning whether the world has an end); and D. Seyfort Ruegg, Théorie du tathāgatagarbha et du gotra, Part ii (on universal Awakening, the ekayāna, and whether saṃsāra has an end). — The precise interrelationship in the history
3) The installer-dedicator of the relic being a lay-follower (upāsikā), she might possibly have been quite unaware of the doctrinal issue raised by a reference to nirvāṇa as a universal goal for all sattvas.

4) There is in fact no problem here because, within Vinaya schools there were to be found not only Śrāvakayānists but also Mahāyānists. As is known, the word nikāya may denote either a dogmatic school of the Śrāvakayāna or a Vinaya school. (The residence of both Śrāvakayānists and Mahāyānists in the same place is known from the seventh-century account by Hsüan-tsang.) Here in the Kalawān inscription, the reference to Sarvāstivāda may very well reflect the second usage of the word (despite the dogmatic content of the name ‘Sarvāstivāda’). In the history of Buddhism, the Vinaya of a Śrāvakayānist Nikāya has in fact been used by Mahāyānists (those of Tibet for example have adopted the Vinaya of the Mūla-Sarvāstivādin school).

On the basis of what is written in the Kalawān inscription, it is scarcely possible to establish conclusively and without a shadow of doubt which of the aforementioned considerations are the most pertinent, and which may be preferable in the present context. In general, what is known from the history of Buddhism would incline one to attach importance to the fourth point. But there is no absolute certainty here.

In summary, the view that all sentient beings are to attain nirvāṇa as a universal goal being characteristic of Mahāyānist thinking, if the Kalawān inscription, dated as it has been to 77/78 CE (?), is to be considered one of the very oldest known inscriptional attestations of the idea, it does not seem that, per se, the reference in it to Sarvāstivāda need inevitably constitute an insuperable obstacle in the way of regarding the inscription as providing evidence for (proto-)Mahāyāna. And the find-spot of the

of Buddhist thought between śrāvaka-nirvāṇa, sambodhi, and anuttarasamyaksambodhi is perhaps not as clear as could be wished. On sambodhi compare also n. 12 below. As for the anuttara-jñāna, it has on occasion been specified as being the anuttara-buddhajñāna (in the above-mentioned Govindnagar inscription and then later).

8 Cf. our ‘Aspects of the study…’, p. 31 and p. 50 n. 81.

9 Together perhaps with line 12b of Senavarma’s inscription. See n. 6 above, and below.

Beside the ekayāna or One-Vehicle theory of universal Awakening (sambodhi) according to which all sattvas are sooner or later to attain buddhahood, there has existed in Mahāyānist thought a form of the triyāna or Three-Vehicle and triple gotra doctrine
Kalawān inscription would then confirm that the north-western part of the subcontinent was at this quite early time a hearth of Mahāyāna-type thinking. The problem of the syntactic construction of the final portion of the inscription does, however, leave room for uncertainty as to just what stage of Buddhist thinking may be reflected in it. A similar problem arises also concerning the mention of the attainment of the amṛta-dhātu in Senavarma’s inscription, also in Gāndhārī, dated to no later than the middle of the first century CE.

Depending on just how it is to be understood, then, the Kalawān inscription might be regarded as possibly bearing witness to a line of Mahāyānistic thinking (perhaps even one on the way to developing the universalist soteriology of tathāgatagarbha teaching according to which all sentient beings without exception are to attain buddhahood). On this depends in turn whether this inscription — together perhaps with Senavarma’s —

according to which sattvas are divided into three determinate ‘lineages’ (niyatagotra), each with its own distinct, and ‘expressed’, spiritual ‘gene’, these three being the gotra of the buddha or bodhisattva, that of the pratyekabuddha and that of the śrāvakā (whose goal in principle is arhatship rather than buddhahood); these three gotras then conduce to different goals. In addition, there was recognized an undetermined (aniyata), ‘unexpressed’, gotra, which is capable of developing into one or the other of the three gotras and of finally attaining one or the other of the three distinct forms of liberation just mentioned. It would be idle to speculate about which of these main theories was statistically and demographically predominant in earlier Mahāyāna; it may indeed be the case that this question is unanswerable on the basis of the available documentation. At all events, among Mahāyānists, the ekayāna theory of universal Awakening became very widely spread among Mādhyamikas, the triyāna theory being held by some Yogācāra-Vijñānavādins. But at the time of the earlier inscriptions discussed in this paper — i.e. just before Nāgārjuna, the source of the Madhyamaka school, and previous to Asaṅga, the source of the Yogācāra-Vijñānavāda — these two directions within Mahāyāna had presumably not yet crystallized into two distinct schools of thought. The tathāgataagarbha theory is a particular form of the ekayāna theory teaching the universal Awakening and final buddhahood of all sattvas. But it has to be clearly recognized that the characteristic images and metaphors of the constituted tathāgataagarbha doctrine as we now know it have not been employed in the early inscriptions under discussion. Still, several inscriptions on the one side and on the other the tathāgataagarbha and prakṛtisthagotra doctrines do have in common the notion of a dhātu as a precious relic-deposit of the tathāgata in a stūpa, which it sanctifies and enlivens, and as the precious spiritual element or matrix of the tathāgata which is present in all sentient beings and enables them ultimately to attain buddhahood. Concerning some of the many images and metaphors used in the gotra and tathāgataagarbha teachings, see D. Seyfort Ruegg, ‘The meaning of the term gotra and the textual history of the Ratnagotravibhāga’, BSOAS 39 (1976), pp. 341-63; and on the idea of dhātu and the values of this word, see ‘Aspects of the study…’, p. 27 n. 36.
constitutes the earliest known inscriptive evidence of what can be described as Mahāyāna-type thinking, or whether the somewhat later Hidda inscription from near Jalalabad dated to the year 28 of the Kuśāna era — which refers to the requisites for the nirvāṇa of all sentient beings (sarvasattva) — is still to be regarded as providing the earliest known inscriptive evidence of the kind for Mahāyāna.

It seems in any case advisable to retain S. Konow’s rendering (see n. 6) where nothing has been added in brackets by the translator, reserving interpretation for the annotation and commentary. The ambiguity and uncertainties noted above confirm once more how difficult it may be to cite an inscription as conclusive evidence for doctrinal or religious development in Buddhism. It is also necessary to keep in mind that in many a case there is no neat, clean and abrupt break between (proto-)Mahāyāna and what preceded it: often we have to do with continuing development rather than with total discontinuity.


11 If the Kalawān inscription is to be regarded as attesting Mahāyāna-type thinking, it would further contribute to reducing any possible ‘non-alignment’ between our Indian-language documentation and the Buddhist sources in Chinese concerning the earlier history of Indian Mahāyāna. On such non-alignment see G. Schopen, ‘The Mahāyāna and the Middle Period in Indian Buddhism: Through a Chinese looking-glass’, *EB* 32 (2000), pp. 1-25.

12 Concerning the problem posed by the mention in Aśoka’s Rock Edict VIII of his departure for sambodhi, see our ‘Aspects of the study…’, p. 14 n. (cf. n. 7 above).

Many centuries later, in the colophon of a Gilgit manuscript of the *Samghātāsūtra* dedicated by Queen Devaśīrikā, we read: *anuttarāṃ vimalavirajānirmmalavuddhabodhiḥṃ* *sprāṣatu:* (see O. von Hinüber, ‘Die Kolophone der Gilgit-Handschriften’, *StII* 5/6 [1980], p. 69; id., *Die Palola-Śāhis*, p. 25). In this case (unlike the cases cited in n. 5 above where the beneficiaries are all sentient beings), the attainment of the supreme buddhabodhi is wished for by the dedicator for herself (and perhaps for her entourage).