

- L 51 कृते[धन]पावका ॥ किच लक्ष्मणमञ्जीभू—हृदेवस्य मातुलः । गोष्ठिको जिनभक्तश्च सर्वशास्त्र-
 52 विचक्षणः ॥ ⁶⁶शृगाग्रोत्थिताव(व)र वरसुधासांद्रवापांडुर सार्थ श्रीजिनमदिर त्रिजगदान-
 दप्रद सु-
 53 दरम् । समूयेदमकारयन्गुरुशिरःसचारिकेत्वं(व)रप्रार्तनोच्छलतेव वायुविहतेर्यामादिश[त्पश्य-]
 54 ताम् ॥ ॐ ॥ अथैतस्य जिनेश्वरमदिरस्य निष्पादनपूजनसस्काराय कालान्तरस्फुटितवुटित-
 प्रतीका-
 55 रार्थं च महाराजाधिराजश्रीविक्रमसिंह स्वपुण्यरासे(शे)रप्रतिहतप्रसर परसोपचय चेतसि
 [नि]धाय
 56 गोष्ठी प्रति विशोपकं गोधूमगोष्ठीचतुष्टयवापयोग्यक्षेत्र च महा[चक्र]ग्रामभूमौ रजकद्रुहपू-
 57. र्वदिग्भागवाटिका वापीसमन्विता । ⁶⁶प्रदीपसुनिजनशरीराभ्यजनार्थं करघटिकाद्वय च दत्त-
 वान् । तच्चाच-
 58 द्रार्कं महाराजाधिराजश्रीविक्रमसिंहोपरोधेन ॥ ⁶⁶व(व)हुभिर्वसुधा⁶⁷ भुक्ता राजभिः सगरा-
 दिभिः । यस्य य-
 59. स्य यदा भूमिस्तस्य तस्य तदा फलमिति स्मृतिवचनान्निजमपि श्रेय प्रयोजन मन्वमानै-
 सकलैरपि
 60 भाविभिर्भूमिपालैः प्रतिपालनीयमिति ॥ ॐ ॥ ⁶⁶लिलिखीदयराजो या प्रस(श)स्ति शुद्धीरि-
 माम् । उत्कीर्णवा-
 61 न्⁶⁹ शिलाकूटस्त्रील्लहणस्ता सदक्षराम् ॥ सवत् ११४५ भाद्रपदसुदि ३ सोमदिने ॥ मगल महाश्री ॥

XIX - PABHOSÂ INSCRIPTIONS

BY A FUHLER, PH D

The small modern village of Pabhosâ stands on a cliff about 30 feet high, overlooking the northern bank of the Jamnâ, in tahsîl Manjhânpur, 32 miles south-west of Allahâbad, and represents the ancient site of the once famous Pīabhâsa.¹ The classical hill of Pīabhâsa, which is the only rock in the Antarvedî, or Doab between the Ganges and Jamnâ rivers, is 3 miles to the north-west of the great fort of Kosâm Khurâj, the ancient Kauśambî, and not more than 2 miles from the present villages of Kosam Inâm and Pâli,² which formed the old city outside the walls of the fort. High up, in the face of this hill, there is a typical rock-hewn cave, in an inaccessible position. This lofty stone cavern is, no doubt, the stone dwelling of the venomous Nâga described thus by Huen Tsiang³ in his account of Kauśambî —“To the south west of the city, 8 or 9 li (about 1½ miles), is a stone dwelling of a venomous Nâga. Having subdued

¹ Metre Śāundaryāritā

² These signs of punctuation are superfluous.

Metre Śloka (Anuṣṭubh)

³ Metre Śloka (Anuṣṭubh)

⁴ Read वाङ्मना⁵

¹ The Pīabhâsa mentioned in the Man Chandelî inscription of Madanavarman, *ante*, vol I, p 197 & 201, most probably is the modern Pabhosâ on the Jamnâ, and not the distant place of pilgrimage in South

² A copperplate grant, measuring 7 inches by 6 inches, of Mahârâja Lakṣhman, dated (Gupta) Śamvat 156, was found in this village in May 1891

³ *Beal Si-yu ki*, vol I, p 237

this dragon, Tathagata left here his shadow, but, though this is a tradition of the people there is no vestige of the shadow visible"⁴ Hiuen Tsiang's statement that the cave is 8 or 9½ to the south-west of Kauśambi, is erroneous, as the hill bears north-west from the fort of Kosam. According to the popular belief of the villagers there is a Naga inside the cave, of which everybody has heard, but which no one has seen. The serpent is believed to have his head in the Jamna while his tail remains in the cave, which is more than a quarter of a mile from the river. The Naga is said to be seen once a year at the time of the Divāli festival⁵. Not a little surprised were the people, therefore, to find that no Naga was encountered when I entered and examined the cave during the night of the 25th March 1887.

At the back of the village a flight of about one hundred and ten steps leads up to a platform, formed of a mere mass of débris, the refuse of former quarries, on which stands a small modern Jaina temple. Close by are three small standing figures of naked Jinas cut in the rock. About 150 feet from the north-east corner of the temple rises the rock perpendicularly about 47 feet in height, in the highest scarp of which the cave is situated. Above the solid rock, in which the cavern is hewn, several large boulders of hard grey quartzite are lying, one upon another, in a sloping position. No doubt, the access to this cave from below was removed by the quarrymen, as it would seem, shortly after the eighth century A D. In order to effect an entrance into the cave and to copy its inscription outside (Facsimile No. I), which is visible to the naked eye from below, I intended first to erect a staging from the temple below up to the cave and inscription, but finding this to be extremely dangerous on account of the locality and its surroundings, I had a wooden crib made to let down by means of strong ropes from above the cave. As, however, the neighbourhood of the cavern was infested by numerous swarms of wild bees, the cave had to be entered by night and the inscriptions to be copied by the light of a lantern, which added much to the difficulty of the undertaking.

The cave is entirely hewn in the solid rock, the marks of the chisel being apparent throughout, the left side is occupied by a stone couch and pillow, or *sej*, for the hermit's use. The roof is of very curious formation, being cut into vaulted shelves or cupboards, on each side of the centre, these shelves occupy about half of the roof, and the remainder is plain. The main entrance, a door measuring 2' 2" by 1' 9", has a stone lintel and plain pilaster of red-coloured sandstone on each side, with square holes above and below, seemingly to bar up the entrance. The lintel of the door is 10 feet from the upper edge of the precipice. To the left of the door, at a distance of 2' 3" are two small windows of irregular shape, one with a diameter of 1' 5" and the other of 1' 7". The thickness of this wall is only 9 inches. About 1' 3' above the left top corner of the entrance door, there is an inscription (Facsimile I) of eight lines, in characters of the second or first century B C, carved on the rough surface of the natural rock. Inside, the cave measures 9 feet on the left and 8' 6" on the right in length, by 7' 4" in width and 3' 3" in height. The stone bed, or *sej*, is 9 feet in length, 1' 8" in

⁴ Compare, however, Sung Yun's account of Buddha's Shadow Cave, or the Cave of Gopāla, *Beal's Cat. vol. I* page 611.

⁵ Cunningham *Archaeological Survey Reports*, vol. XXI, p. 2. Sir A. Cunningham, although speaking of the cave does not mention its rock cut inscription.

breadth, and 1' 2" in height. On it are ten short pilgrims' records five of the early Gupta period, four of the fifth or sixth, and one of the eighth century A D. On the west wall of the cave, opposite to the entrance door, there are three inscriptions. one of the second or first century B C (a facsimile II) and two short records of visitors in early Gupta characters.

No I

On the rock outside the cave

The inscribed surface of the rock measures 14" by 10½". Each letter is on an average 1.3" long and 3/6 inches deep. With the exception of four *aksharas* in the sixth and nearly the whole of the eighth line, the record is in surprisingly perfect preservation, considering its great age and its long exposure to the vicissitudes of the weather. This inscription was first brought to notice by Mr S J Cockburn⁶ of the Opium Department who made a (not very accurate) eye-copy of it by means of an astronomical telescope, a tentative reading of which was given by Dr Hornle in the *Proceedings, Asiatic Society of Bengal*, for March 1887, page 105. In January 1887, during a short visit to Kauśāmbī, the inscription was independently discovered by me, and I now edit it according to impressions taken from the rock.

TEXT.⁷

- L 1 राज्ञो गोपालीपुत्रस
 2 बहसतिमित्रस
 3 मातुलेन गोपालीया⁸
 4 वैहिदरीपुत्रेन [आसा]⁹
 5 आसादसेनेन लेन
 6 कारित [उदाकस]¹⁰ दस-
 7 मे सवखरे कश्यपीयान अरह-
 8 [ता]न — — नी — ि — — — — [॥]

TRANSLATION.

"By Âsādhasena, the son of Gopālī Vaihidarī (*i.e. the Vaihidara-princess*), and maternal uncle of king Bahasatimitra (*Brihaspatimitra*), son of Gopālī, a cave was caused to be made in the tenth year of . . . of the Kaśāpīya Arhats (*i.e. either the Buddhists of the Kāśyapiya school, or the pupils of Vardhamāna who was a Kāśyapa by gotra*¹¹) . . . "

No II.

Inside the cave

The inscription is incised on the rough surface of the west wall of the cave and measures 32" by 12". On an average each letter is 1.6" long and 3/6 inches deep; the record is in perfect preservation.

⁶ See *Journal As Soc of Bengal*, vol LVI, part I, pages 31 to 35

⁷ See Facsimile No I

⁸ Possibly गोपालिया. The genitive गोपालीया is construed with the crude form वैहिदरी which stands in the sense

of a genitive, compare, *e.g.* शिप्रच्छेदन सवृषयस्य (Āpastamba), न खीय प्रातिपदिकान्तस्य (Panini)

⁹ Afterwards erased.

¹⁰ All letters doubtful

¹¹ I am indebted to Dr Bühler for the interpretation of this passage

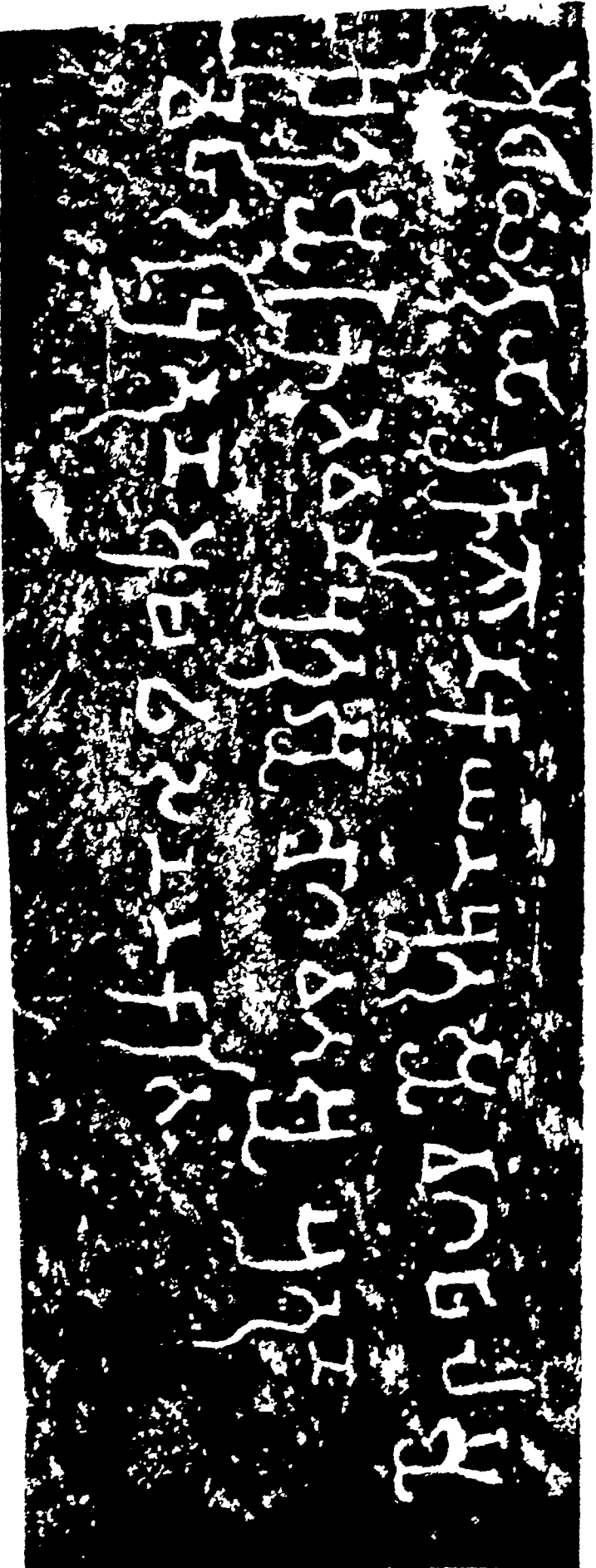
PABHOSA INSCRIPTION NO 1,—ON THE ROCK OUTSIDE THE CAVE



A. Fuhrer Ph. D. impress

Scale 3/5ths

PABHOSA INSCRIPTION NO. II,—INSIDE THE CAVE, ON WEST WALL



A. F. ... Pa. D. ...

Scale 1-3rd

of an image of the glorious Jina (Pârśvanâtha) on Friday, the 6th day of the dark fortnight of the month Mârgaśîrsha, in Samvat 1881, by Sâdhu¹⁹ Śrî Hîrâlâl of Allahâbâd, on the top of the hill of Prabhâsa, outside the city of Kauśâmbî. The document is also interesting in another respect, as it clearly shows that the modern villages of Kosâm and Pabhosâ were identified already in A.D 1824-25 by the people of the country with Kauśâmbî and Prabhâsa

TEXT²⁰

1. संवत् १८८१ मिते मार्गशीर्षशुक्लपक्षा शुक्रवास-
2. रे काष्ठासंघे माथुरगच्छे पुष्करगणे लोहाचार्यान्वाये
3. भट्टारकश्रीजगत्कीर्त्तिस्तत्पट्टे भट्टारकश्रीललितकी-
4. र्त्तिञ्जितदान्नाये अग्रोतकान्वये गौयलगोत्रे प्रयागन-
5. गरवास्तव्यसाधुश्रीरायजीमलस्तदनुजफेरम-
6. लस्तत्युत्रसाधुश्रीमेहरचंदस्तद्नातासुमेरुचंद-
7. स्तदनुजसाधुश्रीमाणिक्यचंदस्तत्युत्रसाधुश्रीही-
8. रालालेन कौश्याडीनगरवाह्य प्रभासपर्वतोपरि श्री-
9. पद्मप्रभजिनदीक्षाज्ञानकल्याणकचेत्रे श्रीजिन-
10. विवप्रतिष्ठा कारिता अंगरेजवहादुरराज्ये सु[शु]भं [॥]

TRANSLATION

“(This) image of the glorious Jina (Pârśvanâtha) has been consecrated under the rule of the noble English, on a site made auspicious by the consecration and invocation of the glorious Jina Padmaprabha, on the upper side of the hill of Prabhâsa, outside the town of Kauśâmbî, by Sâdhu Śrî Hîrâlâl, son of Sâdhu Śrî Mânîkya Chand, younger brother of Sumeru Chand, brother of Sâdhu Śrî Mehar (i.e., Mihir) Chand, son of Pheru Mall, younger brother of Sâdhu Śrî Râyajî Mall, inhabitant of the town of Prayâga (Allahâbâd), belonging to the Goyala *gotra*, the Agrotaka²¹ family, and being (spiritual) client of *bhattâraka* the illustrious Lalitakîrttîjî, in the line of *bhattâraka* the illustrious Jagatkîrttî, the descendant of Lohâchârya, in the Pushkara *gana*, the Mathurâ *gachchha*, and the Kâshthâsamgha, on Friday, the 6th day of the dark fortnight of the month Mârgaśîrsha, in Samvat 1881 May it be propitious!”

The modern Jaina temple possesses a small white marble image of Neminâtha, dated Samvat 1881, and a large undated copper statue of Pârśvanâtha, the setting up of which in this temple our inscription undoubtedly records

¹⁹ i.e. banker and merchant.

²⁰ See facsimile No III

²¹ The modern *Agarwâlâ Baniyâs*, see *ante*, vol I, p 94

PABHOSA INSCRIPTION — IN THE WALL OF THE MODERN DHARMAŚALA

संवत् १८८९ सिनेसाग्निषंशकषष्ठाशुक्लवा
 र्काद्यां संवेनाशुर्गधेपुक्कुर्यात्तौ लोकात्तौ ज्ञानात्
 सद्यः कथं जगती विस्मये मद्यः कसौ च जितकी
 त्तिदिन्यन्नाथे सं गेनान्नात्तु जगती रसामान
 गारवा ज्ञानात्तौ जगती गज्जानात्तु जगती रसामान
 ज्ञानात्तु न सा कथं जगती रसामान जगती रसामान
 सारजुन सा कथं जगती रसामान जगती रसामान
 रसामान कौशां नीजगारवात्तु रसामान पर्वतो पश्चि
 पक्षरम जिनश्यान्नात्तु कल्याणकथं जगती जिन
 जिनस्य विष्वाकारिणा अगरे जवरात्तु रसामान