

the[u]dutena meridarkhena pratiṭhaviḍa ime śarira śakamuṇisa bhagavato  
bahujaṇa[hita]ye

“By Theodotos the meridarch are established these relics of the Śākya sage for the benefit of many people.”

(3: Theodotos) **CKI 32**

[1] [saṃva]tśaraye aṭhasatatimae 20 20 20 10 4 4 maharayasa mahamaṭṭasa mogasa  
pa[ne]masa masasa divase paṃcame 4 1 etaye purvaye kṣaha[ra]ta[sa] [2] [cukhsa]sa  
ca kṣatrapasa liako kusuluko nama tasa [pu]tro pati[ko] takhaśilaye nagare utareṇa  
pracu deśo kṣema nama atra [3] (\*de)śe patiko apratiṭhāvita bhagavata śakamuṇisa  
śariraṃ (\*pra)tithaveti [saṃgha]ramaṃ ca sarvabudhana puyae matapitaraṃ  
puyayaṃt(\*o) [4] [kṣatra]pasa saputradarasa ayubalavardhi[e] bhratara sarva ca  
[ñatigabaṃdha]vasa ca puyayaṃto mahadanapatipatikasa ja uva[ja]e [5] rohiṇi-  
mitreṇa ya ima[mi] saṃgharame navakamika (verso:) patikasa kṣatrapa liaka

(Recto:) “[1] In the seventy-eighth – 78th – year of the great king, the great Maues, on the fifth – 5th – day of the month Panemos, on this first (lunar day), Patika the son of the kṣaharata [2] and governor of Cukhsa – called Liaka Kusuluka – establishes in the city of Takṣaśilā – the northeastern area is called Kṣema – in [3] this area Patika (establishes) an unestablished relic of the Lord, the Śākya sage, and a monastery in honor of all buddhas, honoring mother and father, [4] for the increase of lifespan and strength of the governor with son(s) and wife, honoring (his) brothers and all relatives and kinsmen, and the teacher of the great donation master Patika. [5] With Rohiṇimitra, who is the superintendent of construction in this monastery. (verso:) For Patika the governor Liaka.”

(13: Patika, year 78 of Maues) **CKI 46**

saṃ 10 4 4 [kartiyasa maze divase 20] e[tra] purvae maharajasa  
kaṇe[2]ṣkasa guṣaṇavaśasaṃvardhaka lala [3] daḍaṇayago veśpaśisa  
kṣatrapasa [4] horamurt[o] sa tasa apanage vihare [5] horamurto etra ṇaṇa-  
bhagavabudhaz[a]va [6] p[r]atistavayati saha tae[na] veśpaśieṇa  
khudacie[na] [7] buriteṇa ca viharakara[vha]eṇa [8] sa[m]veṇa ca  
parivareṇa sadha eteṇa ku[9]śalamulena budhehi ca ṣa[va]ehi [ca] [10]  
samaṃ sada bhavatu [11] bhratarasvarabudhisa agrapa[ḍi]aśae [12] sadha  
budhilena navakarmigeṇa

“[1] In the 18th year – on the 20th day of the month Kārttika, on this first (lunar day) – of the great king [2] Kanishka, Lala, increaser of the Kuṣāṇa line, [3] judge, [4] donation master of the governor Veśpaśi – he is [5] donation master in his personal monastery – [6] establishes here several relics of the Lord, the Buddha, together with the group of three Veśpaśia, Khudacia and [7] Burita, the builder of the monastery, [8] and together with (his) whole retinue. Through this [9] root of good as well as through the buddhas and disciples [10] may it always be [11] for the best share of (his) brother Svarabudhi. [12] Together with Budhila, the superintendent of construction.”

(32: Lala, year 18 of Kanishka [= 144/145 CE]) **CKI 149**

[1] [saṃ 20 masa]sa avadunakasa di 20 iś[e] kṣunammi śvedavarma yaśaputra tanu[v]akammi  
raṃñammi (\*navaviha)raṃmi acaryana sarvastivadana pari[grahaṃ]mi thubaṃmi bhagavataśa  
śakyamunisa [2] śarira pradīḥavedi yatha uta bhagavada avijapracaga saṃkara[ṃ] saṃkara-  
pracaga viñana [vi]ñanapracaga namaruva namaruvapracaga ṣaḍa[ya]dana ṣaḍayadanapracaga  
phaṣa p(\*h)aṣapracaga [3] vedana vedanapracaga taṣa taṣapracaga uvadana uvadanapracaga  
bhava bhavapracaga jadi jadipraca[ga] jamaranaśogaparidevadukhadormanastaüvagasa  
[evam asa] kevalasa dukhaḥkaṃdhasa saṃmudae bhavadi [4] sarvasatvana puyae aya ca  
praticasaṃmupate likhida mahiphatiēna sarvasatvana puyae

“[1] In the 20th year, on the 20th day of the month Audunaios, at this moment Śvedavarma, son of Yaśa,  
establishes in (his) personal monastery, the New Monastery, in the possession of the Sarvāstivāda teachers, in a  
stūpa [2] relics of the Lord, the Śākya sage. As has been said by the Lord: Under the condition of ignorance  
there is determination; under the condition of determination there is consciousness; under the condition of  
consciousness there is name and form; under the condition of name and form there are the six (sense) spheres;  
under the condition of the six (sense) spheres there is contact; under the condition of contact [3] there is feeling;  
under the condition of feeling there is craving; under the condition of craving there is assuming; under the  
condition of assuming there is existence; under the condition of existence there is birth; under the condition of  
birth there is aging, death, grief, lamentation, suffering, distress and trouble. This is the origin of this whole mass  
of suffering. [4] In honor of all beings. And this dependent arising has been written by Mahiphatia in honor of all  
beings.”

[1] sam̐ 20 20 10 1 maṣa arthamisiya sastehi 10 4 1 imeṇa gaḍigeṇa kamagulyaputravaga-  
marega sa iśa khavadami kadalayigavagamaregaviharammi thu[ba]mmi bhagavada  
śakyamuṇe śarira pariṭhaveti [2] imeṇa kuśalamuleṇa maharajaratirajahuveṣkaṣa agra-  
bhagae bhavatu madapidara me puyae bhavatu bhradara me haṣṭhunaḥmaregaṣa puyae  
bhavatu yo ca me bhuya ṇatigamitrasaṃbhatigaṇa puyae bhavatu mahiya ca vagamaregaṣa  
agrabhagapaḍiyamśae [3] bhavatu sarvasatvaṇa arogadakṣiṇae bhavatu aviyaṇaragaparyata  
yava bhavagra yo atra aṃtara a[m]ḍajo jalayuga śaśvetiga arupyata sarviṇa puyae bhavatu  
mahiya ca rohaṇa sada sarviṇa avaṣatrigaṇa saparivara ca agrabhagapaḍiyamśae bhavatu  
mithyagaṣa ca agrabhaga bhavatu [4] eṣa vihara acaryaṇa mahasaṃghigaṇa parigraha

“[1] In the 51st year, in the month Artemisios, after 15 (days), at this time Vagamarega, son of Kamagulya, he establishes here in Khavada, in the kadalayiga Vagamarega Monastery, in a stūpa relics of the Lord, the Śākya sage. [2] Through this root of good may it be for the best lot of the great king, chief king of kings Huviṣka; may it be in honor of my mother and father; may it be in honor of my brother Haṣṭhunaḥmarega; and may it be in honor of my further relatives, friends and associates; and [3] may it be for the best share and lot of me, Vagamarega; may it be for the reward of health of all beings; and may it also be in honor of all, whoever there is here in between, from the Avīci hell at one end to the top of existence, (whether) egg-born, womb-born, moisture-born (or) formless; and may it always be for the best lot and share of my horsemen, with all umbrella-bearers and with the retinue; and may there be a best lot for the one who is wrong. [4] This monastery is the possession of the Mahāsāṃghika teachers.”

sambatsara satapaṃ<\*ca>iśa 1 100 20 20 10 4 1 1 1 mase pr<\*o>ṭha [1]

utaraya bhikhuṇi pradīḥava<\*ti> bhaghava[dha]tu kharavalamahavane raṇe  
matapitinam puyartha

“In the fifty-seventh – 157th – year, in the month Prauṣṭhapada, on the 1st (day), the nun Utaraya establishes a relic of the Lord in the Kharavala Great Forest Monastery in order to honor mother and father.”

(30: Utaraya, year 157 (of Azes) [= 99/100 CE]) **CKI 226**

upasakasa ayabhadrasa

“Of the lay follower Ayabhadra.”

(44: Ayabhadra) **CKI 239**

[3] saṃvatsarae treṣaṭhīmae 20 20 20 1 1 1 maharāyasa ayasa atidasa kartiasa  
masasa divasae ṣoḍaśae imeṇa cetrike kṣ[a]ṇ[e] idravarme kumare apracaraja-  
putre [4] ime bhagavato śakyamuṇisa śarira pradīḥaveti ṭhīae gabhīrae apradi-  
ṭhavitaprave pateśe brammaṇi[o] prasavati sadha maḍuṇa rukhuṇakaa jiputrae  
apracarajabharyae [5] sadha maḍleṇa ramakeṇa sadha maḍleṇie daśakae sadha  
śpasadarehi vasavadatae maha[ve]dae ṇikae ca gahīṇie ya utarae [6] pitu a puyae  
viṣuvarmasa avacarayasa [7] bhrada vaga stratego puyāite viyayamitro ya avaca-  
raya maḍśpasa bhāidata puyita

“[3] In the sixty-third – 63rd – year of the late great king Azes, on the sixteenth day of the month Kārttika, at this moment (according to) Caitrika (reckoning) prince Idravarma (I), son of the king of Apraca (Viṣuvarma), [4] establishes these relics of the Lord, the Śākya sage, in a secure, deep, previously unestablished place. He produces Brahman merit together with his mother Rukhuṇaka who has a living son (Vijayamitra II), the wife of the king of Apraca (Viṣuvarma); [5] together with his maternal uncle Ramaka; together with his maternal uncle’s wife Daśaka; together with his sisters and wife, Vasavadata, Mahaveda and Ṇika, and the lady of the house Utara; [6] and in honor of his father Viṣuvarma, king of Apraca. [7] His brother Vaga, the general, is honored, and Vijayamitra (II), king of Apraca. His mother’s sister Bhāidata is honored.”

(10: Idravarma (I) with others, year 63 of Azes [= 5/6 CE]) **CKI 242**



kumarasa viṣuvarmasa [a]teuria loṇa grahavadi[dhita] im[e] śarira prati-  
thaveti sarva budha puyāita atitaṇagatapracupaṇa pracegabudha puyāita  
bhaga[va]to ṣavaḱa puyāita braṃa saha[m]pati puyāita śakro de[va]ṇa idro  
puyāita catvaro ma[ha]raya puyāita sarva(\*sa)tva puyāita

“A (lady) of the women’s quarters of prince Viṣuvarma, Loṇa, daughter of a householder, establishes these relics. All buddhas are honored; past, future and present solitary buddhas are honored; the disciples of the Lord are honored; Brahman Sahampati is honored; Śakra, ruler of the gods, is honored; the four great kings are honored; all beings are honored.”

(5: Loṇa) **CKI 247**

matapita dukaracara[a]the uzamda jivaputra tiṭhata pida ca adhvadida ayidaseno oḍiraya puyita maharaja-  
rayatirayakuyulakataph[śp]aputro sadaṣkaṇo devaputro [9] sadha aṇakaeṇa suhasomeṇa aṣmaṇakareṇa  
sayugasavalavah(\*e)ṇa sadha guśurakehi sturakehi ca puyita bhrada adhvato varmaseno oḍiraya tiṭhata  
ca ajidavarm[o] ayaseno ca kumara puyita bhadasena raya upadae yava pravidamaha me diśaseno oḍiraya  
sarva i(\*ṣma)horayakulasabhavo [10] puyita sarva pari(\*va)ro puyita bramo sahaṃpati śakro devaṇdro  
catvari maharaya aṭhaviśati yakṣasenaṇapati hariti saparivara puyita sakṣiteṇa aviyamaṇairea payato karita  
utvareṇa [a] bhavagro atraturo yavada satva uvavaṇa apada va dupada va catupada va vahupada va [11]  
ruvi aruvi saṃṇe asaṃṇe sarvasatvaṇa hidasuhadae hoto ayam edaṇe devasame aya ca ṣadha ye ca  
prasade se kimatraye hoto ye teṇa śakamuṇiṇa rahato samasavudheṇa dhamo abhisavudho madanaṇimadaṇo  
pivasaviṇayo alayasamughaso vatovacheto taṣokṣayo aśeṣo [12] virago ṇir(\*o)so śato praṇito advarasa  
aṇijo aroga acata(\*ṇ)iṭhu acadavramaio acatapayosano tatra amudae dhatue ṇivatato yatra imasa aṇavat-  
agraṣa sasaraṣa kṣaye payosaṇe haṣṣati yatra imana vedaṇdaṇa sarve śidalibhaviśati ye [va]ṇa imo ekaṇdo  
thuvo ṇiṭhidaṇo viṇiṭhi[13]tao daṇeati ite udhu deve va maṇuṣe va yakṣe va ṇage va suvaṇi va gadharve va  
kuvhaḍe va se aviyamaṇairaa padeati saśarire ye vaṇa aṇumotiśati teṣu ideṇi puṇakriae aṇubhvae sia[t]i  
likhita ya śarirapraṇiṭhavaṇiṇa saṃghamitreṇa laliaputreṇa aṇakaeṇa karavita ya ṣaḍi[14]eṇa sacakaputreṇa  
meriakheṇa ukede ya baṭasareṇa preaputreṇa tirat(\*e)ṇa vaṣaye catudaśaye 10 4 iśparasa seṇavarmasa  
varṣasaṇasa parayamaṇasa śravaṇata masasa divase aṭhame 4 4 io ca suṇe solite valieṇa makaḍaka-  
putreṇa ga[m]hapatina

(20: Seṇavarma, year 14) **CKI 249**

[1] saṃvatsaraya codusatatimae 20 20 20 10 4 maharayasa [2] mahatasa ayasa vurtakalasa aśpai[a]sa [3] masasa divasaṃmiṃ 1 1 1 aśpaūṇa nekṣetreṇa aja [4] sudivase s[u]nakṣetre ramake mahaśuvaputre kuti[5]gramavastave apratistavitapruve paḍhavi-pradeśe [6] pratīhaveti bhagavato śariraṃ ka[i]hakami ka[7]laretramim̐ sarva-budhaṇa sarvapracesambudha[8]ṇe puyae matipidu bharyyae putrana maha-[9]vermasa mahimdrasa puyee s[u]kaṇikaśpa[pa]so[10]ṇa bharyae kṣatra[pa] + + + + muñatrasa kṣatra[11]vasa yola + + + + + puyae savasa[12]tvaṇa puya[13]e iya [śa]rirapratīhavaṇa kimatrae bhodu [14] samudayapra⟨\*ha⟩ṇae magabhavaṇae ṇir[o]sa⟨\*sa⟩kṣ[i>(\*a)e [15] dukhadaiaie

“[1] In the seventy-fourth – 74th – year of the great king, [2] the great Azes of past times, on the 3rd day [3] of the month Āśvayuj, under the constellation Aśvayuj, now [4] on (this) good day, under (this) good constellation, Ramaka, son of Mahaśuva, [5] resident of Kudigrama, [6] establishes in a previously unestablished place of the earth a relic of the buddha *kaihakami* [7] *kalaretramim̐*, in honor of all buddhas (and) [8] of all solitary buddhas, in honor of mother and father, of the wife (and) of the sons [9] Mahavarma and Mahidra, [10] in honor of the governor ... the *sukaṇikaśpapasoṇa* wife, [11] of the governor ... *muñatrasa*, of *yola* ... , [12] [13] in honor of all beings. For what purpose should this establishment of the relics be? [14] For the abandoning of the origin (of suffering), for the development of the path, for the realization of cessation, [15] for the elimination of suffering.”

(15: Ramaka, year 74 of Azes [= 16/17 CE]) **CKI 251**

utara stretegabharya imu thubu pratiṭhaveti apratiṭha(\*vi)daprovami

pradeśami tramaṇospami sava budha puyita atidaaṇagada pracegasabudha

puyida rahata puyida

“Utara, wife of the general (Idravarma I), establishes this stūpa in a previously unestablished place, in Tramaṇospa. All buddhas are honored, past and future, the solitary buddhas are honored, the saints are honored.”

(12: Utara) **CKI 255**

[1] samvatsarae treaṣīti ma[2]harajasa ayasa vurtakalasa aṣa[3]dhasa masasa  
diasaye paṃcamaye 4 1 [4] aṭhami[bapa]sariḍhaparida dhramilapu[5]tra  
sabhakae kumukaputre dasadija[6]p(\*u)[tre] saareṇa ṇama śarira pradi-  
[7]ṭhavedi aṭhayigramami apradiṭha[8]vidapruvami paṭhavi[9]pradeśami [10]  
bhagavato śakamuṇ[i]sa [11] [bosi]vemto te dhaduve śilapari[12]bhavida  
samadiparibhavemtu praṇa[13]paribhavida to dhaduve ṇiṣhit[a] [14] [aho ca]  
aparimaṇada du[khato] moi[d](\*o) [15] logo ce[va s.]ṇa pra[ḍi]moido [16]  
rasadhe kopśakase mahar[i]ja tu [17] dhaduve pratiṭheveti [18] tramaṇe

“[1] In the year eighty-three [2] of the great king Azes of past times, [3] on the fifth – 5th –  
day of the month Āṣāḍha [4] ... *aṭhamibapasariḍhaparida* ... [5] the son of Dhramila,  
Sabhakaa, son of Kumuka, [6] (and) the son of Dasadija, Saareṇa by name, [7] establish relics  
in the village Aṭhayi, in a previously unestablished [9] place of the earth. [10] These relics of  
the Lord, the Śākya sage, [11] *bosivemto* [12] are pervaded by virtue, pervaded by  
concentration, [13] pervaded by understanding. Based on these relics [14] I am liberated from  
the immeasurable suffering, [15] and what is more, the world is liberated by him(?). [16]  
*rasadhe* ... the great king Kopśakasa [17] establishes these relics in [18] Tramaṇa.”

(22: Kopśakasa, year 83 of Azes [= 25/26 CE]) **CKI 266**

[1] rajasa vijidaseṇasa kuṭadhipatisa p<\*u>tre ajidasēṇa oḍiraja{sa} ṇavhapati sa  
saba [2] budha puyāita adidaṇagatapracupaṇa save pracegasabudha puyāita  
adidaṇagatapracupaṇa [3] save bhagavato ṣavage puya<\*i>ta madapida puyāita  
save puyaharaha puyāita ime tasa[4]gadasa bhagavado rahado samasabudhasa  
śakamuṇisa śakavirajasa vijacaraṇasa[5]paṇasa dhadue pratīḥaveti apratīḥavita-  
prubami paḍhavipradeśami tirae mahathuba[6]mi dhakṣiṇami bhagami ayam  
edaṇi sabadukhovachedae nivaṇae sabaṭadu [7] vaṣaye caūḥhaye 4 aṣaḍasa  
masa<\*sa> divasaye daśame 10

“[1] The son of king Vijidaseṇa, the fortress master, Ajidasēṇa, king of Oḍi, navha master, he honors  
all [2] buddhas, past, future and present, honors all solitary buddhas, past, future and present, [3]  
honors all disciples of the Lord, honors mother and father, honors all who deserve honor, and  
establishes these relics [4] of the tathāgata, the Lord, the saint, the completely enlightened one, the  
Śākya sage, chief king of the Śākyas, [5] perfect in knowledge and conduct, in a previously  
unestablished place of the earth, in Tira, [6] in the great stūpa, in the southern part. This now may  
serve for the elimination of all suffering, for nirvāṇa. [7] In the fourth – 4th – year, on the tenth –  
10th – day of the month Āṣāḍha.”

(6: Ajidasēṇa, year 41) **CKI 334**

sam 20 20 20 khsamdikasa 10 4 1 samgharakṣitena śirakaputreṇa śarirae  
pratistavitae savabudhaṇa puyae

“In the year 60, on the 15th of Ksandikos, by Sagharakṣita, son of Śiraka, a relic is established in honor of all buddhas.”

(9: Sagharakṣita, year 60 (of Azes) [= 2/3 CE]) **CKI 403**

[1] maharajasa mahatasa ayasa vurtakalasa varṣaya ekaviśatiśadamaye 1 100 20 1  
gu[2]rpieyasa masasa diasammi tridaśamami 10 1 1 1 utarehi proṭhavadahi  
nakṣetrami [3] iśa kṣunami helaüte demetriaputre avivage pratiṭhaveti bhagavado  
rahado sa[4]masabudhasa sugado logapida aṇutaro puruṣadhammasarasiṇa śasta  
devamaṇuśaṇa śa[5]kamuṇisa dhadue taṇuakami thubumi aīriaṇa dhamaütakaṇa  
ṣamaṇaṇa parigra[6]hami apaṇasa hidasuhadaye nivaṇasabharadae metreasa  
mosaṇadae dhami ...

“In the one-hundred-and-twenty-first – 121st – year of the great king, the great Azes of past times, on the thirteenth – 13th – day of the month Gorpiaios, under the later Proṭhapada constellation, at this moment, Helaüta, son of Demetrios, establishes in Avivaga relics of the Lord, the saint, the completely enlightened one, the one who has fared well, father of the world, the unsurpassed driver of men who need to be tamed, the teacher of gods and men, the Śākya sage in his personal stūpa, in the possession of the Dharmaguptaka teachers, the monks. (\*May it be for his own benefit and happiness (and) preparation for nirvāṇa, ... of Maitreya ... .”

(Helaüta, year 121 of Azes) **CKI 564**