Mallasarul Charter of Vijayasena, time of Gopacandra year 3

Amandine Wattelier-Bricout

Author of digital edition: Amandine Wattelier-Bricout

Contributors: Dániel Balogh, Amandine Wattelier-Bricout

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Edition

Seal

〈1〉 (mahā)rāja-vijaya(se)nasya

Plate

1. Āryā

〈1〉 [ca. 8+] [lo]ka-nāthaḥ yaḥ puṁsāṁ sukṛta-karmma-phala-hetuḥ
satya-tapo-maya-mūrttir lloka-dvaya-sādhano dharmmaḥ

2. Upagīti

tad-anu jita-da¿n?〈m〉bha-lobhā jaya〈2〉[nti] [nit](ya?)[ṁ] (pa)rah[i]tārthāḥ
ni[rmma]tsarāḥ sucaritaiḥ para-loka-jigīṣavaḥ santaḥ

pṛthivīṁ pṛthur iva prathita-pratāpa-naya-śauryy(e) mahārājādhirāja-śrī-gopa<3>[can](dr?)[e] praśāsati tad-anujña¿ptāyāṁ?<ptyā> puṇyottara-janapadādhyāsitāyā<ṁ> satata-dharmma-kriyā-varddhamānāyāṁ varddhamāna-bhuktau pūjyān vart-tamānopasthita{ta}-kārttākṛtika-ku<4>mārāmātya-c(au)r(o)ddharaṇikoparikaudraṅgikāgrahārikaurṇasthānika-bhogapatika-viṣayapati-tad¿a?<ā>yuktaka-hiraṇya-sāmudāyika-pattalakāvasathika-devadroṇī-samva<5>ddhādīn vidhivat sampūjya vakkattaka-vīthī-samvaddhārddhakarakāgrahārīṇa-mahattara-himadattaḥ nirvṛta-vāṭakīya-mahattara-su<va>rṇṇayaśā<ḥ> kapistha-vāṭakāgrah(ā)rīṇa<6>-mahattara-dhanasvām¿i?<ī> vaṭavallakāgrahārīṇa-mahattara-ṣaṣṭh¿i?<ī>datta-śrīdattau koḍḍavīrāgrahārīṇa-bhaṭṭa-vāmanasvāmī godhagrāmāgrahārīṇa-mah¿i?<ī>datta-rājya<7>dattau śālmali-vāṭakīya-jīvasvām¿i?<ī> vakkattakīya-khāḍgi-hariḥ madhu-vāṭakīya-khāḍgi-goɪka<ḥ> khaṇḍajoṭikeya-khāḍgi-bhadranand¿i?<ī> vindhyapureya-vāhanāyaka<8>-hari-prabh¿u?<ṛ>tayo vīthy-adhikaraṇañ ca vijñāpayanti

pūjya{ṁ}-mahārāja-vijayasenena vayam abhyarthitā Icche 'ham eta<d>-vīthī-samvaddha-vettragarttā-grāme yuṣma¿bhyo?<bhir> ya<9>thā-nyāy¿a?<e>nopakrīyāṣṭau kulyavāpāN mātā-pittror ātmanaś ca puṇyābhivṛddhaye kalpāntara-sthāyinyā pravṛttyā puttra-pauttrānvaya-bhogyatvena kauṇḍinya-sagottrāya<10> vāhvṛca-vatsasvāmin¿o?<e> pañca-mahā-yajña-pravarttanāya pratipā¿v?<d>ayitum iti

yato 'smābhir asyābhyartha<na>yāvadhṛtam asty ¿o?<e>ṣo 'nukramaḥ Ubhaya-loka-vijigīṣu(bhi)<11>[s] (s)[ā]dhubhiḥ kriyamāṇa-puṇya-skandheṣu<.> śrī-param¿ā?<a>-bhaṭṭāraka-p¿a?<ā>dānāṁ dharmma-ṣaḍ-bhāgo<pa>cayo 'smākam api pratipālayatāṁ kīrtti-śreyobhyāṁ yogaḥ<.> Uktañ ca

3. Anuṣṭubh

yaḥ kriyāṁ dharmma-saṁ<12>yuktāṁ
manasāpy abhinandati
<va>rddhate sa yatheṣṭe¿(v)?<n>a
śukla-pakṣa IvoḍurāṬ

tat sampadyatām asyābhiprāya Ity asma¿n?<d>-vāra-kṛtair anena dattaka-d¿i?<ī>nārā<n> vīthyāṁ samvibhajyāsma¿n?<d>-vettra<13>garttā-grāme 'ṣṭābhyaḥ kulyavāpebhyo yathocitaṁ dānaṁ ta(d)-vīthī-samudaya Eva pranāryya voḍhavyam ity avacūrṇyāṣṭau kulya-vāpā mahārāja-vijayasenasya datt¿o?<ā>ḥ<.><14>[anenā]pi rājñāsmai kauṇḍinya-sagottrāya vāhvṛca-vatsasvāmine pañca-mahā-yajña-pravarttanāya tāmra-p{r}aṭṭena pratipāditā<ḥ><.>

Atha {ca} caiṣāṁ ¿caturṣu? dikṣu sīmā bhavanti pū<15>[rvvasyāṁ di]śi godha-grāma sīmā<.> ¿dakṣiṇyāṁ? godha-grām¿ā?<a> Eva<.> Uttarasyāṁ vaṭavallakā-grahāra sīmā<.> paścimasyāṁ diśi Arddhena Āmra-garttikā sīmā kīlakāś cāttra

kama(lā)〈Page 1v〉〈16〉kṣa-mālāṅkitā〈ś〉 caturṣu dikṣu nyastā bhavanty〈.〉 evam eṣāṁ kṛta-sīmāṅkānām asya brāhmaṇasya pañca-mahā-yajña-pravarttanenopabhuñjānasya na〈17〉 kenacid etad-va¿n?śa-jenānyatamena vā svalp¿a?〈ā〉py āvādhā hasta-prakṣepo vā k¿a?〈ā〉ryyaḥ〈.〉 Evam avadhṛte yo 'tha karoti sa vadhyaḥ pañcabhir mma〈18〉hā-pātakaiḥ sopapātakaiḥ saṁyuktaḥ syād〈.〉 api ca

4. Anuṣṭubh

nāsya devā na pitaro
haviḥ piṇḍaṁ samāpnuyuḥ
(chi)nna-mastakavat tālaḥ
Apra〈19〉tiṣṭhaḥ patiṣyati

bhūmi-dānāpaharaṇa-pratipālana-guṇa-do¿s?〈ṣ〉a-vyañjakāḥ Ārṣāḥ ślokā bhavanti

5. Anuṣṭubh

ṣaṣṭiṁ varṣa-sahasrāṇi
〈20〉 svargge nandati bhūmi-daḥ
Ākṣeptā cānumantā ca
tāny eva narake vaseT

6. Anuṣṭubh

Āsphoṭayanti pitaraḥ
pravalganti pitāmahāḥ
bhūmi-do〈21〉 'sma¿n?〈t〉-kule jātaḥ
sa naḥ santārayiṣyati

7. Anuṣṭubh

yat kiñci¿n?〈t〉 kurute pāpaṁ
naro lobha-sam¿ā?〈a〉nvitaḥ
Api go-carmma-māttreṇa
bhūmi-dānena śudhyati

8. Anuṣṭubh

pū〈22〉rvva-dattāṁ dvijātibhyo
yat(n)ād rakṣa yudhiṣṭhira
bhūmiṁ bhūmi〈ma〉tāṁ śreṣṭha
dānāc chreyo 'nupālanaṁ

9. Anuṣṭubh

Iyaṁ rāja-śatair ddattā
dīyate ca punaḥ〈23〉 punaḥ
yasya yasya yadā bhūmis
tasya tasya tadā phalaṁ

10. Anuṣṭubh

taḍit-taraṅga-vahulāṁ
śriyaṁ matvā ca marttyānāṁ
na dharmma-sthitaya〈24〉s sadbhiḥ
yuktā loke vilopituM

ku 8〈.〉 _ dūtakaḥ śubhadatto〈.〉 likhitaṁ sāndhivigrahika-bhogacandreṇa〈.〉〈25〉
tāpitaṁ pustapāla-jayadāsena〈.〉 saṁvva¿D?〈T〉 3 □ śrāva di 20 7

Apparatus

〈1〉 [ca. 8+] [lo] M DB ◇ *[1 svasti][.][jayati śrīlo]* DCS; *[siddhaM jayati tri°]* BC • Chhabra 1953–1954, n. 2, p. 163 suggests this restoration after a discussion about the obedience of the charter. For him, the deity invoked is Viṣṇu as Cakrapuruṣa. — 〈1〉 [lo]ka-nāthaḥ DCS DB ◇ *(lo)ka-nāthaḥ* M • Sircar 1965 suggests reading *loka-nātho*.

〈2〉 [nit](ya?)[ṁ] ◇ *[ca. 1+] [.](ya?) (pa)ra°* DB; *[...] (pa)ra°* M; *[cirā]ya [para°]* DCS • I insert and follow the restoration suggested in a note by Balogh 2019 *jayanti nityaṁ* which is metrically correct and fits in with what remains legible. — 〈2〉 sucaritaiḥ M DCS ◇ *sucaritaḥ* DB. — 〈2〉 pṛthur iva M DCS DB • Majumdar [1940] 1935–1936 suggests reading *pṛthuvat*, while Sircar 1965 suggests reading *pṛthāviva*.

〈3〉 °[can](dr?)[e] DB ◇ *°c[and](r)[e]* M; *°[candre]* DCS • Majumdar [1940] 1935–1936, p. 157 explains how he restores *gopacandre* without hesitation.

〈6〉 -ṣaṣṭh¿i?〈ī〉datta- ◇ *-ṣaṣṭhidatta-* M DCS DB. — 〈6〉 vāmanasvāmī ◇ *vā-manasvām¿i?〈ī〉* M DCS DB. — 〈6〉 -mah¿i?〈ī〉datta- ◇ *-mahidatta-* M DCS DB.

〈8〉 Icche 'ham DB DCS ◇ *Icche ¿'h?〈y〉am* M • See also Mastakaśvabhra Plate of the time of Pradyumnabandhu, year 5 line 3. — 〈8〉 yuṣma¿bhyo?〈bhir〉 ◇ *yuṣmabhyo* M DCS DB • As one can observe in the Mastakaśvabhra Grant of the time of Pradyumnabandhu, year 5 line 3, the absolutive *upakrīya* is constructed with the instrumental case. Here I suggest correcting this *yuṣmabhyo* which is grammaticcaly incorrect into *yuṣmabhir* in order to have the instrumental case expected.

〈9〉 kulyavāpāN mātā- ◇ *kulyavāpān mātā-* M DCS DB.

〈10〉 °tam asty ¿o?〈e〉ṣo DCS DB ◇ *°tam asy ¿o?〈ai〉ṣo* M.

〈11〉 -bhāgo〈pa〉cayo DCS DB ◇ *-bhāgo ca yo* M. — 〈11〉 saṁ〈12〉yuktāṁ M DCS ◇ *saṁyu〈12〉ktāṁ* DB.

〈12〉 yatheṣṭe¿(v)?〈n〉a ◇ *yadheṣṭe(c/v)a* DB; *yatheṣṭeva* M; *yadheṣṭe ca* DCS • Sircar 1965 suggests reading *yatheṣṭaṁ*. By comparison of this verse with the verse numbered 151 within the Stanzas on Bhūmidāna listed by Sircar (see Sircar 1965, appendix II, pp. 170–200), I suggest reading *yatheṣṭena*. — 〈12〉 -d¿i?〈ī〉nārā〈n〉 vīthyāṁ ◇ *-dīnārā〈n〉 vīthyāṁ* M DB; *-dīnārā〈n〉 〈saṁgṛhya〉 vīthyāṁ* DCS. — 〈12〉 °jyāsma¿n?〈d〉-vettra M DB ◇ *jyāsmad-vettra* DCS.

〈13〉 pranāryya M ◇ *pranāyyaṁ* DCS; *pranāyya(ṁ)* DB • Majumdar [1940] 1935–1936 suggests reading *praṇāyya*, while Sircar 1965 suggests understanding *prāṇāyyaṁ* “honestly”.

〈14〉 [anenā]pi DCS DB ◇ *[3+]pi* M • Majumdar [1940] 1935–1936 suggests restoring the gap by *anenāpi* and Sircar 1965 follows him by including it in its edition. — 〈14〉 pañca-mahā-yajña- M DB ◇ *pañca-mahā-yaśa-* DCS. — 〈14〉 ¿caturṣu? dikṣu M DCS DB • Majumdar [1940] 1935–1936 suggests reading *catur-dikṣu* or *catasṛṣu dikṣu*, while Sircar 1965 only suggests the second reading.

〈15〉 Eva 〈.〉 ◇ *(e)va〈.〉* DCS DB; *[e]va* M. — 〈15〉 sīmā〈.〉 paścimasyāṁ DCS DB ◇ *sīmā pasci¿masyā?〈māyā〉ṁ* M.

〈16〉 -mālāṅkitā〈ś〉 ca M DB ◇ *-mālāṅkitā〈ḥ〉 ca* DCS. — 〈16〉 caturṣu dikṣu M DB • As in line 14, Majumdar [1940] 1935–1936 suggests reading *catur-dikṣu* or *catasṛṣu dikṣu*, while Sircar 1965 only suggests the second reading. — 〈16〉 °pabhuñjānasya M DB ◇ *°pabhuñcānasya* DCS.

〈17〉 hasta-prakṣepo M DB ◇ *hastakṣepo* DCS. — 〈17〉 k¿a?〈ā〉ryyaḥ ◇ *k(ā)ryyaḥ* DB; *k[ā]ryyaḥ* M DCS.

〈18〉 syād〈.〉 api ca ◇ *syād〈.〉 Api ca* DB; *syād api ca〈.〉* M DCS • Sircar 1965 suggest reading *syāt〈.〉 Api ca*.

〈20〉 Āsphoṭayanti M DB ◇ *Āskoṭayanti* DCS.

〈22〉 chreyo ’nupālanaṁ M DB ◇ *chreyo ’nupālana¿ṁ?〈M〉* DCS.

〈24〉 sadbhiḥ yu° DB ◇ *sadbhi¿ḥ?〈r〉 yu°* M DCS • The *visarga* is justified by the fact that there is a gap before *yu* due to the roughness of the plate. So as the scribe could not continue his writing he notes a *visarga* instead of reported the good sandhi (*r* above the *yu*) because of the gap.

〈25〉 saṁvva¿D?〈T〉 ◇ *samv{(v)}a(T)* DB; *saṁv{(v)}a¿D?〈T〉* M DCS. — 〈25〉 3 □ śrāva di ◇ *3 _____ śrāva di* DB; *śrāva di* M DCS.

Translation

Seal

Of the *mahārāja* Vijayasena

Plate

1.

[The] Lord of the Worlds (Lokanātha)[1] who gives the fruits of good deeds to men, whose appearance is full of truth and ascetism, who produces the two worlds, who is the law —

2.

After Him, the good men who seek the highest goal, who have defeated their deceit and their cupidity, unselfish, they who desire the highest world, are 〈always〉 (nityaṁ) victorious through their good deeds.

〈2–8〉 While the *mahārājādhirāja* Śrī Gopacandra whose power, conduct and heroism

[1]Chhabra 1953–1954 discusses the identity of god glorified here. According to him, the buddhist obedience of the plate maintained by Majumdar [1940] 1935–1936 is questionable and he prefers to attribute a brahmanical background to the donation. His arguments are :

- the mention of the five great sacrifices
- the identity of the recipient : a Brahmin of the Kauṇḍinya *gotra*, belonging to the Bāhvṛca *śākha* of the *Ṛgveda*
- Lokanātha is not only an epithet to designate Buddha, but can also refer to the gods Brahmā, Viṣṇu and Śiva
- the inconsistency between the paratext and the content of the plate : on one hand, a Buddhistic invocation and a Buddhistic seal and on the other hand, a brahmanical record

He interprets the *cakra* on the seal as the famous attribute of Viṣṇu and the whole seal with the two armed-deity as a representation of Cakrapuruṣa. As he found the name Lokanātha within the list of Viṣṇu's names from the *Anuśāsanaparvan* of the *Mahābhārata*, he suggests that the glorified deity should be Viṣṇu. He also quoted the Ahirbudhnya Saṁhita as a source in which one can find eulogy of this form of Viṣṇu. After checking the content of this text from Schrader's book (*Introduction to the Pāñcarātra and the Ahirbudhnya Saṁhitā*), I understand that Viṣṇu as Cakrapuruṣa in this text is a sixteen-armed deity. So it could be an argument for the identification of the obedience for our plate. The epithet Lokanātha can be found in Biyala Plate of Mahīpāla I, year 35 in line 4, Rajibpur Plate of Gopāla IV, year 2 and Madanapāla, year 2 in line 2, Rajibpur Plate of Madanapāla, year 22 in line 2 and Manahali Plate of Madanapāla, year 8 in line 2.

are well-known, is governing the earth as another Pṛthu, in the province of Vardhamāna (litt. the prosperous one) which is prospering thanks to the constant practice of Dharma,[2] where supremely people have been settled with his (i.e. Gopacandra's) authorisation, Himadatta, the notable (*mahattara*) residing in the Ardhakaraka *agrahāra* belonging to the Vakkattaka territory (*vīthīsambaddha*); Suvarṇayaśas, the notable residing in Nirvṛtavāṭaka;[3] Dhanasvāmin, the notable residing in the Kapisthavāṭaka (Wood-apple garden) *agrahāra*; Ṣaṣṭhīdatta and Śrīdatta, both notables residing in the Vaṭavallaka *agrahāra*; Bhaṭṭa Vāmanasvāmin residing in the Koḍḍavīra *agrahāra*; Mahīdatta and Rājyadatta, both possessing villages given to Brahmins in Godhagrāma, Jīvasvāmin residing in Śālmalivāṭaka,[4] Hari, the swordsman belonging to/residing in Vakkattaka,[5] Goika, the swordsman belonging to/residing in Madhuvāṭaka, Bhadranandin, the swordsman residing in Khaṇḍajōtika, the deliverers, conducteurs, carriers and so on (*vāha-nāyaka-hari-prabhṛtayo*)[6] residing in Vindhyapura and the council of the territory greatly honour according to the rules (*vidhivat sampūjya* line 5) and inform the following venerables beginning with those who are dwelling here in the present the recorder (*kārttākṛtika*),[7] the princely advisor (*kumārāmatya*), the police officer (*cauroddharaṇika*),[8] the governor of the province (*uparika*), the collector of the *udraṅga* tax (*audraṅgika*),[9] the one who ⟨supervises⟩ the royal donation of lands (*āgrahārika*),[10]

[2]Here one can observe the attempt to give meaning to the name of the province by an semantical etymology.

[3]As the suffix *īya* is used without *vṛddhi*, other translations can be suggested: "belonging to", "managing" or "responsible of". The word *nirvṛtavāṭaka* can be understood as a toponym meaning "pleasant garden".

[4]As for *nirvṛtavāṭakīya*, there is no *vṛddhi* elevation. So one could also translated by "belonging to Śālmalivāṭaka" or "responsible of the garden(s) in Śālmali".

[5]This place name is already mentioned in line 5.

[6]I consider these three words as types of profession. For the moment, my translation is a somewhat awkward attempt which needs to be improved. One can also understand : the men residing in Vindhyapura beginning with Hari the chariot-driver (*vāha-nāyaka*). But there is another Hari just before.

[7]Sircar 1966, p. 149 suggests the word *kārttākṛtika* probably qualifies "an officer who reported to the king qbout the progress of important undertakings". The word occurs in the Panchrol Plate of the time of Śaśāṅka line 6, in the Nālandā Plate of Dharmapāla line 8 and in the Jayarampur plate line 11.

[8]Sircar 1966, p. 72 suggests the word *cauroddharaṇika* refers to "an official designation indicating an officer in charge of the recovery of stolen property; a police officer". The word occurs in the Deo Baranark Inscription of Jivitagupta, Plate XV, line 9, in the Murshidabad or Indian Museum copper plate after the verse 19, in the Nālandā Plate of Dharmapāla line 12, in the Mudgagiri grant of Devapāla, regnal year 33 lines 33 and 40, in the Mahendrapāla 7th regnal year Jagajjibanpur (or Tulabhita) copper plate lines 36 and 46, in the Manahali Plate of Madanapāla, year 8 lines 35 and 40, in the Bharat Kala Bhavan Plate of Rājyapāla, year 2 line 35 and 42 and in the Khalimpur Plate of Dharmapāla, year 32 line 45.

[9]Sircar 1966, p. 37 suggests the following meaning for the word *audraṅgika*: "collector of the *udraṅga* tax meaning "tax on permanent tenants or the principal tax"; sometimes mentioned side by side with the *hiraṇyasāmudāyika* or the collector of tax in cash".

[10]Sircar 1966, p. 11 suggests the *āgrahārika* is "the owner of an *agrahāra*; sometimes probably, the superintendent of *agrahāras*". Here I opt for the second meaning.

the officer in charge of the wool factories (*aurṇasthānika*),[11] the officer in charge of the territorial unit called *bhoga* (*bhogapatika*),[12] the chief of the district (*viṣayapati*) and its officer (*tadāyuktaka*), the collector of tax in cash (*hiraṇyasāmudāyika*),[13] the superindentent of the territorial division called *pattalaka* (*pattalakāvasathika*)[14] and the officer in charge of temple property (*devadroṇisambaddha*):[15]

〈8〉 We have been sollicited by the venerable *mahārāja* Vijayasena as follows:

〈8–10〉 After having purchased it according to your (yuṣmabhir) legal proceeding (*yathānyāyena*),I wish to bestow eight *kulyavāpa*s in the village Vettragarttā belonging to this territory (*vīthī*) in the sake of the increase of my own merit and the one of both my mother and my father to be enjoyed in succession by sons and grandsons, thanks the practice of permanent endowment, to Vatsasvāmin, belonging to the Ṛgveda tradition (Bāhvṛca), disciple of Kauṇḍinya,in order to perform the five great sacrifices.

〈10–11〉 Therefore, due to his requesting it has been ascertained by us : this is the method for the virtuous men who want to conquest the two worlds 〈and〉 who have a lot of meritorious deeds. A sixth part of merit 〈produced by it〉 is vested in His Majesty the sovereign Lord and also for us who are protecting 〈this gift〉 from the conjunction of fame and welfare.

[11] Sircar 1966, p. 38 explains the word *aurṇasthānika* in this way: "officer in charge of an *ūrṇasthāna* (wool factory) or of all the *ūrṇasthānas*".

[12] See Sircar 1966, p. 55.

[13] See Sircar 1966, p. 130.

[14] I deduce this meaning of *pattalakāvasathika* from the explanations given by Sircar 1966, p. 245 and 40 for the words *pattalaka* and *avasathika*.

[15] This translation could be supported by the different occurrences of the words *kumārāmatya*, *viṣayapati* and *āyukta* or *āyuktaka* as technical vocabulary to designate several positions in the hierarchical administration of lands. One can find the word *kumārāmatya* such employed in Raktamālā Grant no. 1, year 159 in line 1, Baigram Charter of the Time of Kumāragupta I in line 1, Damodarpur #1 in line 3, A second grant concerning the Raktamālā in line 1, Kumudavillikā grant of the time of Śasāṅka, year 8 in the first line of the seal, and Manahali Plate of Madanapāla, year 8 in line 34. The word *viṣayapati* can be read as hierarchical designation in Biyala Plate of Mahīpāla I, year 35 in line 35, Kalaikuri-Sultanpur Plate of the Time of Kumāragupta I in line 28, A grant of land in the Tāvīra district in lines 7, 12 and 14, and Nandapur Plate of 169 GE in lines 2 and 11 . The words *āyukta* or *āyuktaka* can be found in Biyala Plate of Mahīpāla I, year 35 in line 34, Dhanaidaha Plate, Year 113 GE in line 11, Kalaikuri-Sultanpur Plate of the Time of Kumāragupta I in lines 1 and 28, Jagadispur Charter of the Time of Kumāragupta I in lines 1 and 22-23, Raktamālā Grant no. 1, year 159 in the first line of the seal, A grant of land in the Tāvīra district in line 1, Paharpur Charter of the Time of Budhagupta in line 1, A grant of land to monasteries at Śiṣīpuñja, Madhyamasṛgālikā and Grāmakūṭagohālī, line 1, A second grant concerning the Raktamālā estate in the first line of the seal, Rajibpur Plate of Gopāla IV, year 2 and Madanapāla, year 2 line 40 and Manahali Plate of Madanapāla, year 8 in line 35. Thus I deduce from this that the others words are also names of types of profession. This deduction is confirmed by the meanings given of these words by Sircar 1966 (for the word *devadroṇisambaddha*, see Sircar 1966, p. 88). So my understanding totally differs from the suggestion of Majumdar [1940] 1935–1936 who interprets *kumārāmatya*, *viṣayapati* and *tadāyuktaka* and all others words as proper names.

〈11〉 It has been said:

1.

The man who, even in mind, approves a deed endowed with Dharma, he increases according to which has been given (*yaṭheṣṭena*) as the moon (uḍurāj) during the bright fortnight.[16]

〈12–13〉 Thus (*tad*), considering (*iti*) his request is granted, after having distributed within 〈the officials of this〉 territory (*vīthī*) the *dīnāra*s paid by him according to the meritorious acts made by us, the gift as it has been described must be honestly (*prāṇāyyaṁ*) conveyed precisely in the income of this territory of up to (the expected income of) the eight *kulyavāpa*s belonging to our village Vettragarta.

〈13–14〉 After having them sprinkled with powder (*avacūrṇya*), the eight *kulyavāpa*s of the *mahārāja* Vijayasena are given. They are bestowed by the king (ie Gopacandra) and also [by him](gap at the beginning of the line 14 *anena*)[17] thanks a copperplate to Vatsasvāmin, belonging to the Ṛgveda tradition (Bāhvṛca), disciple of Kauṇḍinya,in order to perform the five great sacrifices.

〈14–17〉 Then here follow the frontiers of this land in the four directions:

- the Eastern boundary is Godhagrāma,
- the Southern boundary is exactly Godhagrāma
- the Northern boundary is the *agrahāra* called Vaṭavallaka (the Banyan pole)
- the Western boundary is in the middle of Āmragarttikā (the mango tree of the weaver's workshop)

And there, pillars marked by rosaries made of lotus seeds are fixed in the four boundaries.[18] Thus, concerning the enjoyment of this land whose the boundaries have been marked (and which is) devoted to the performance of the five great sacrifices by this Brahmin, any objection however small or any protestation by raising hands may be made by no one belonging to his family or by no one else.

〈17–18〉 This having been ascertained in this way, he who does that, will be slained and will be marred by the five great sins and by all other little sins. Moreover:

[16]This verse corresponds to the verse numbered 151 among the Stanzas on Bhūmidāna listed by Sircar (see Sircar 1965, appendix II, pp. 170–200), except for the final comparison in the *pāda* d. The meaning remains identical nonetheless.

[17]I follow the suggestion made by Sircar 1965 : *anenāpi°*.

[18]On the manner to mark boundaries, see chapter 21 of Yājñavalkya's *Dharmaśāstra* (Olivelle 2019, pp. 162–165), the chapter 11 of the *Nāradasmṛti* (Lariviere 1989, pp. 189–192; 371–377).

4.

The Gods and his Ancestors will never receive his offering (*havis*) and his oblation (*piṇḍa*). Like a palm tree with his tuft of leaves cut, deprived of stability, he will fall ⟨in hell⟩.[19]

⟨19⟩ The sacred verses describing the virtue and the dishonor of the confiscation and protection of a gift of land are :

5.

The giver of land enjoys sixty thousand years in heaven; the one who challenges ⟨a donation⟩ as well as the one who approves ⟨of the challenge⟩ will reside as many ⟨years⟩ in hell.[20]

6.

The Fathers are agitating and the Grand-Fathers are bounding ⟨when they can say⟩ "A giver of land is born within our lineage, he alone will all deliver us !".[21]

7.

A miserly man, whatever the sins he has committed, is purified by a gift of land, even measuring the size of a *gocarman* (literally a cow's skin, here it is a unit of measurement).[22]

8.

You, Yudhiṣṭhira, most excellent of kings, must strenuously protect land previously given to brahmins. Safeguarding is even better than giving.[23]

9.

Earth has been given by hundreds of kings and it will be given again and again. Whoever holds land at a given moment, to him does the fruit belong.[24]

10.

[19]For the moment, I didn't find any correspondence for this imprecatory verse.

[20]This verse corresponds to the verse numbered 123 among the Stanzas on Bhūmidāna listed by Sircar (see Sircar 1965, appendix II, pp. 170–200).

[21]This verse corresponds to the verse numbered 20 among the Stanzas on Bhūmidāna listed by Sircar (see Sircar 1965, appendix II, pp. 170–200), except for the final verb in the *pāda* d.

[22]This verse corresponds to the verse numbered 159 among the Stanzas on Bhūmidāna listed by Sircar (see Sircar 1965, appendix II, pp. 170–200).

[23]This verse corresponds to the verse numbered 131 among the Stanzas on Bhūmidāna listed by Sircar (see Sircar 1965, appendix II, pp. 170–200).

[24]This verse corresponds to the verse numbered 23 among the Stanzas on Bhūmidāna listed by Sircar (see Sircar 1965, appendix II, pp. 170–200), but the *pāda*s a and b present a different reading.

Considering the fortune of mortels is full of waves ⟨and passed⟩ in a flash, the deeds devoted to *dharma* by wise men should not be destroyed in this world.[25]

⟨24–25⟩ Eight *ku* (*kulyavāpa*s), the messenger ⟨of this gift⟩ is Śubhadatta. It has been written by Bhogacandra, the minister presiding in negociating affairs (*sāndhivigrahika*), heated by the record-keeper Jayadāsa. Year 3, Śrāvaṇa (month) day 27.

Bibliography

First reported and edited in Majumdar [1940] 1935–1936, pp. 155–161 (Majumdar published a preliminary account shortly before this in the *Vaṅgīya Sāhitya Pariṣat Patrikā*, no detailed reference available). Re-edited by Sircar 1965, pp. 372–378, № 46 with some improvments and new emendations. Discussed in Chhabra 1953–1954 and Siddham_Chhabra_1956. Here re-edited and translated by Amandine Wattelier-Bricout and Arlo Griffiths based on photos of the plate furnished by Ryosuke Furui. The text has been encoded by Amandine Wattelier-Bricout using a digital edition created by Dániel Balogh for the Siddham project as starting point. Since some readings differ from this previous digital edition, they are reported in the apparatus.

Primary

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[BC] Chhabra, Bahadur Chand. 1953–1954. "Note on Mallasarul Charter of Vijayasena." *Epigraphia Indica* 30, pp. 161–163.

Siddham_Chhabra_1956

[25] This verse expresses the same meaning with a different wording than the verse numbered 132 among the Stanzas on Bhūmidāna listed by Sircar (see Sircar 1965, appendix II, pp. 170–200).