Malhār Plates of Jayarāja, Year 5

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Identifier: DHARMA_INSDaksinaKosala00005

Repository: Dakṣiṇa Kosala (tfb-daksinakosala-epigraphy)

File path: texts/DHARMA_INSDaksinaKosala00005.xml

Language: Sanskrit [Script (unspecified)]

Commit: 2026-09-18 16:39 (e299a40), last modified 2026-09-18 16:30 (39951f6)

Edition

〈Page 1r〉

〈Page 1v〉 〈1v1〉 svasti śarabhapurā{T}d vikkramopanatasāma¡ṁtta!〈nta〉cūḍā-maṇiprabhāprasekāmbu〈1v2〉bhir dhautapādayugalo ripuvilāsinīsīma¡tto!〈nto〉ddharaṇa-hetur vvasuvasudhā〈1v3〉gopradaḥ paramabhāgavato mātāpit¡ri!〈r̥〉pādānuddhyā-taḥ śrīmahājayarājaḥ〈1v4〉 a¡ṁtta!〈nta〉ranā◯lakīyakada{ṁ}mbapadrullake pra-tivāsikuṭumbina{ḥ}s samā〈1v5〉jñāpayati꠸

viditam astu vo yathāsmābhir ayaṁ grāmas tridaśapati〈1v6〉sadanasukhapratiṣṭhākaro yāvad raviśaśitārākiraṇapratihata〈Page 2r〉〈2r1〉ghorā¡ddha!〈ndha〉kāra〈ṁ〉 jagad avatiṣṭhate tāvad upabho¡j!〈g〉ya〈ḥ〉 sanidhis sopanidh⟦ī⟧〈〈i〉〉〈2r2〉r acāṭabhaṭaprāv¿ai?〈e〉śya〈s〉 sarvvakaravisarjjitaḥ k(au)tsasagotrabrāh-maṇakapa〈2r3〉rddisvāmi◯¡nas!〈ne〉 somoparāge mātāpitror ātmanaś ca puṇyāb-hiv¿ra?〈r̥〉ddha〈2r4〉ye Udaka◯pūrvva(ṁ) tā¡mbra!〈mra〉śāsanenātisr̥ṣṭa{ḥ}s

te yūyam evam upala〈2r5〉 bhyāsyājñāśravaṇavidheyā bhūtvā yathocitaṁ bhogabhāgam upanaya¡ṁtta!〈nta〉ḥ sukhaṁ〈2r6〉 prativa〈t〉syatha÷ bhaviṣyataś ca bhūmipān anudarśayati÷

1. Vasantatilakā

dānād viśi(ṣṭa)〈Page 2v〉〈2v1〉m anupālanajaṁ purāṇā{T}
dharmmeṣu niścitadhiyaḥ pravada¡ṁtti!〈nti〉 dharma〈ṁ〉
〈2v2〉 tasmā〈d〉 dvijāya suviśuddhakulaśrutāya
dattāṁ bhuvaṁ bhavatu vo mati〈2v3〉r eva go◯ptuṁ ⟦matir eva goptum⟧

bhavad¿v?〈bh〉ir apy eṣā dattir anupāla〈2v4〉yitavyā÷ ◯vyāsagītāṁś cātra ślokān udāhara¡ṁtti!〈nti〉=

2. Indravajrā

Agner apatyaṁ〈2v5〉 prathamaṁ suvarṇṇaṁ=
bhūr vvaiṣṇavī sūryyasutāś ca gāvaḥ
dattās traya〈2v6〉s tena bhava¡ṁtti!〈nti〉 lokā=
yaḥ kāñcanaṁ gā{ṁ}ñ ca mahīñ ca dadyā〈T〉=

3. Anuṣṭubh

〈Page 3r〉 〈3r1〉 ṣa{ṁ}ṣṭivarṣasahasrāṇi svargge modati bhūmidaḥ
Ācchettā cānuma¡ṁ!〈n〉〈3r2〉{t}tā ca tā{ṁ}ny eva narake vase〈T〉

4. Anuṣṭubh

bahubhir vvasudhā dattā rāja{ḥbh}bhis sa〈3r3〉garādi◯bhiḥ
yasya yasya yadā bhūmis tasya tasya tadā〈3r4〉 phala{ṁ}¡m!〈M〉

¡i!〈I〉ti

svamukhājñayā÷ U¡kt!〈tk〉īrṇṇaṁ Acalasiṅghena〈3r5〉 pravarddhamānavijaya¡saṁvva!〈saṁva〉tsara pa{ṁ}ñca 5 kārttika di¡so!〈vasaḥ〉 5

〈Page 3v〉

Apparatus

〈1v2〉 dhauta° • The shape of the vowel marker for *au* is slightly irregular, but is the same as in other copperplate charters of the kings of Śarabhapura.

〈2r4〉 ⟦matir eva goptum⟧ DCS

〈2r5〉 yathocitaṁ ◇ *yathocita°* DCS; *yathocitaṁ* AMS.

〈2v1〉 pravada¡ṁtti!〈nti〉 ◇ *pravada{ṁ}nti* DCS; *pravada¡ṁtti!〈nti〉* AMS.

〈3r2〉 rāja{ḥbh}bhis ◇ *rāja{ḥbh}bhis* DCS; *rāja{ḥ}bhis* AMS.

Translation

〈1v1–1v5〉 Hail! From Śarabhapura, the illustrious great Jayarāja whose feet are washed by the sprinkling water that is the brilliance of the crest-jewels of his feudatories who have been brought into submission by his prowess; who made the women of his enemies tear out their parted hair; who is a giver of riches, land, and cattle; who is entirely devoted to Viṣṇu; and favoured by his father and mother, issues 〈the following command〉 to the landholders settled in 〈the village of〉 Kadambapadrullaka situated in the Antaranālaka *bhukti*:

〈1v5–2r4〉 Let it be known to you that by means of 〈this〉 copperplate charter 〈and〉 preceded by a libation of water, this village has been granted by us for the increase of religious merit of father, mother, and ourselves, to the Brahmin Kaparddisvāmin, belonging to the Kautsa *gotra* and to the Vājasaneya 〈school〉. 〈The grant of the village〉, which leads to happiness and fame in the abode of the lord of the gods (i.e., Indra's heaven), 〈took place〉 on the occasion of a lunar eclipse; is to be enjoyed as long as the world will endure, 〈the world〉 of which the darkness of the night is removed by the rays of the sun, moon and stars; 〈comes along with the right to〉 hidden treasures and deposits; is not to be entered by irregular or regular troops; and is exempt from all taxes.

〈2r4–2r6〉 Having taken note of that, you should be obedient to the command received from him (i.e., the donee) and render the 〈proper shares of〉 periodical offerings and produce, while living happily 〈in this village〉. And 〈the king〉 instructs the future rulers:

2r6–2v3.

The ancients, reflecting on virtue, proclaim that the religious merit arising from the protection 〈of a grant〉 is more excellent than 〈that which arises〉 from the giving 〈itself〉; therefore, your intent should indeed be to protect the earth that has been granted to a Brahmin of perfectly pure family and religious learning.

〈2v3–2v4〉 This gift is to be protected by you as well! And in this respect they quote the 〈following〉 stanzas sung by Vyāsa:

2v4–2v6.

Gold is the first child of Agni, land is born of Viṣṇu, and cows are the offspring of Sūrya: ⟨Therefore⟩, whoever would give gold, a cow, and land would give the three worlds.

3r1–3r2.

A giver of land rejoices in heaven for sixty thousand years; he who confiscates it or allows ⟨another to confiscate it⟩ will dwell for the same period in hell!

3r2–3r4.

The earth has been granted by many kings, beginning with Sagara; whoever possesses the land at any time, to him belong the fruits at that time!

⟨3r4–3r5⟩ By the order from the king's own mouth, ⟨the copperplate charter⟩ has been engraved by Acalasiṅgha ⟨on⟩ the day 5 ⟨of⟩ the month of Kārttika ⟨in⟩ the increasingly victorious year five 5 ⟨of Jayarāja's reign⟩.

Commentary

The seal that used to be attached to these plates is lost.

Bibliography

First edited by Sircar 1961–1962 from the original plates and their impressions; published again by Shastri 1995, pp. 17–19; re-edited here by Natasja Bosma based on the published photographs.

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