Malhār Plates of Jayarāja, Year 9

Natasja Bosma

Author of digital edition: Natasja Bosma

Contributor: Natasja Bosma

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Edition

Seal

1. Anuṣṭubh

prasa{ṁ}nnatanayasyedaṁ vikkramotkhāttavidviṣaḥ
śrīmato jayarājasya śāsana〈ṁ〉 ripuśāsanaṁ

Plates

〈Page 1r〉

〈Page 1v〉 〈1v1〉 svasti śarabhapurā{T}d vikkramopanatasāma{ṁ}ntamakuṭacūḍā-maṇiprabhā〈1v2〉prasekāmbudhautapādayugalo ripuvilāsinīsīma{ṁ}ntoddharaṇa-hetu〈1v3〉r vvasuvasu◯dhāgopradaḥ paramabhāgavato mātāpitṛpādānuddhyā-taḥ〈1v4〉 {ś}śrīmahājayarājaḥ nagarottarapaṭṭ¿i?〈ī〉yamokkeppikāyāṁ pra-tivāsikuṭumbi〈1v5〉nas samājñāpayat⟦i⟧〈〈y〉〉

astu vo viditaṁ~ yathāsmābir ayaṁ grāmas t¡ṛ!<ri>daśa¿ya?<pa>ti<1v6>sadana-sukhapratiṣṭhākaro yāvad raviśaśitārākiraṇapratihataghorā{ṁ}ndha<Page 2r><2r1>kāraṁ jagad avatiṣṭhate tāvad upabhogyas sanidhis sopanidhir acāṭab-haṭaprāveśya<s><2r2> sa<r>vvakaravisarjjito mātāpi{t}tror ātmanaś ca puṇyāb-hivṛ<d>dhyarttha<ṁ> ¡haḍappa!<hṛtapra>grāha (va)<2r3>tsena bahvṛcab-hārggavasagotramaheśvarasvāmi~ Eva<ṁ> śabarabhogika<2r4>ba<h>v¡ri!<ṛ>cabhā◯rggavaru-drasvāmi_____<2r5> _____nām ¡i!<a>tisṛṣṭako<2r6> bhūtvā tā¡mbra!<mra>śāsanenāsmābhir an¡a!<u>moditas

te yūyam evam upala<Page 2v><2v1>bhyaiṣām ājñāśravaṇavidheyā bhūtvā yathoci-taṁ bhogabhāgam upanaya<2v2>¡tte!<nta>s sukhaṁ prativatsyatha bhaviṣyataś ca bhūmipān anudarśayati

1. Vasantatilakā

<2v3> dānād viśiṣṭam anupālanajaṁ purāṇā=
dharmmeṣu niścitadhiyaḥ pravada{ṁ}<2v4>nti dharmma(ṁ)~
◯tasmā<d> dvijāya suviśuddhakulaśrutāya~
dattā<ṁ> bhuvaṁ bha<2v5>vatu vo matir eva goptu<ṁ>~

tad bhavadbhir apy eṣā da<tti>r anupālayitavyā~ vyāsa<2v6>gītā<ṁ>ś cātra ślokān udāharanti

2. Indravajrā

Agner apatyaṁ prathamaṁ suvarṇṇaṁ
bhūr vvai<Page 3r><3r1>ṣṇavī s¡u!<ū>ryyasutāś ca gāvaḥ
dattās trayas tena bhava{ṁ}nti lokā{ḥ}
<3r2> yaḥ kāñcanaṁ gāṁ ca mahī<ṁ> ca dadyā<T>=

3. Anuṣṭubh

ṣaṣṭivarṣasahasrāṇi svargge moda<3r3>ti bhūmidaḥ
Ācchettā cānuma¡ṁttā!<ntā> ca tāny eva narake vase<T>=

4. Anuṣṭubh

<3v2> bahubhi<3r4>r vvasudhā ◯dattā rājabhis sagarādibhiḥ
yasya yasya yadā bhūmi<s><3r5> tasya tasya tadā phalaṁ=

5. Anuṣṭubh

svadattāṁ paradattāṁ vā yatnād rakṣa yudhiṣṭhira
<3r6> mahī¡t!<ṁ> mah¿i?<ī>matāñ chreṣṭha dānāc chreyo 'nupālana¡m!<M>

¡i!<I>ti=

〈Page 3v〉 〈3v1〉 svamukhājñayā Utkīrṇṇaṁ Acalasiṅghena~ pravarddhamānavijaya〈3v2〉¡saṁvva!〈saṁva〉tsara 9 jyeṣṭha di 5↝

Apparatus

Plates

〈1v1〉 °cūḍāmaṇi° ◇ *°cūḍ¿e?〈ā〉maṇi°* BS; *°cūḍāmaṇi°* AMS.

〈1v3〉 mātā° ◇ *mātā°* BS; *māta°* AMS.

〈2r4〉 ba〈h〉v¡ri!〈ṛ〉ca° ◇ *ba〈h〉vṛca°* BS; *ba〈h〉v¡ri!〈ṛ〉ca°* AMS.

〈2r6〉 an¡a!〈u〉moditas ◇ *an¡a!〈u〉moditas* BS; *an¡a!〈u〉modita{ḥ}s* AMS.

〈3r6〉 mah¿i?〈ī〉matāñ ◇ *mahimatāñ* BS; *mah¿i?〈ī〉matā〈ñ〉* AMS.

Translation

Seal

The enemy-chastising charter belongs to the illustrious Jayarāja, who was the son of Prasanna and whose enemies were overcome by his valour.

Plates

〈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 on the crests 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〉 Mokkeppikā situated in the Nagarottarapaṭṭa 〈district〉:

〈1v5–2r6〉 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, on behalf of the officer in charge of tracing stolen goods 〈named〉 Vatsa, to _____, *śabarabhogika* Rudrasvāmin and to Maheśvarasvāmin, 〈both〉 belonging to the Bhārgava *gotra* and to the Bahvṛca 〈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), 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.

⟨2r6–2v2⟩ Having taken note of that, you should be obedient to the command received from them (i.e., the donees) and render the ⟨proper shares of⟩ periodical offerings and produce, while living happily ⟨in this village⟩. And ⟨the king⟩ instructs the future rulers:

2v3–2v5.

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.

⟨2v5–2v6⟩ This gift is to be protected by you as well! And in this respect they quote the ⟨following⟩ stanzas sung by Vyāsa:

2v6–3r2.

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.

3r2–3r3.

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!

3r3–3r5.

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!

3r5–3r6.

O Yudhiṣṭhira, zealously protect the land which was given by yourself or by others! O best of kings, protection is superior to giving!

⟨3v1–3v2⟩ 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 Jyeṣṭha ⟨in⟩ the increasingly victorious year 9 ⟨of Jayarāja's reign⟩.

Commentary

Most of the text of this inscription (lines 2r3-3r6) is written on palimpsest copperplates. The original text was erased and only minor traces can be made out.

There is a blank space in the section that lists the donees of the grant (lines 2r4-2r5) and the names of only two donees are present. Although the surface of the palimpsest copperplate seems to be affected here by traces of original writing, the genitive plural ending of the compound and the plural *eṣām* in line 2v1 indicate that the grant was meant to be in favor of more than two donees.

Bibliography

First edited by Bhattacharya and Sivayya [1963] 1961–1962 from impressions of the original plates; published again by Shastri 1995, pp. 24–27; re-edited here by Natasja Bosma based on the published photographs (edition of the seal based on Bhattacharya and Sivayya).

Primary

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