# Ṭhākurdīya Plates of Pravararāja, Year 3

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## Edition

### Seal

1. Anuṣṭubh

mānamātra(su)ta(sye)daṁ sva(bhu)jopārjjitakṣiteḥ
(śrī)matpravararājasya śāsana〈ṁ〉 śatruśāsana〈ṁ〉

### Plates

〈Page 1r〉

〈Page 1v〉〈1v1〉 □ svasti śrīpurād vikramopanatasāma{ṁ}ntamakuṭacū⟦ḍhā⟧〈〈ḍā〉〉maṇiprabhāpra〈1v2〉sekā{ṁ}mbudhautapādayugalo ripuvilāsinīsīma{ṁ}ntoddharaṇahetu•〈1v3〉r vvasu◯vasudhāgopra〈〈daḥ〉〉 paramabhāgavato mā{ṁ}tāpitṛpādānuddhyātaḥ〈1v4〉 śrīmahāpravararājaḥ tuṇḍarāṣṭr¿i?〈ī〉yāṣāḍhake prativāsinaḥ samājñā〈1v5〉payati

viditam astu vo yathāsmābhir ayaṁ grāma{ḥ}s tridaśapatisadana〈1v6〉 sukhapratiṣṭhākaro yāvad raviśa¡s!〈ś〉itārākiraṇapratihataghorāndhakā〈Page 2r〉〈2r1〉ra〈ṁ〉 jagad avatiṣṭhate tāvad upabhogyaḥ sanidhiḥ sopanidhir acāṭabhaṭaprāve〈2r2〉śyaḥ sarvvakaravisarjjitaḥ mātāpitror ātmanaś ca pu¡n!〈ṇ〉yābhivṛddhaye parāśa〈2r3〉rasagotrāya vājasaney¿ī?〈i〉ne bhaṭṭakapurandarasvāmine tā¡mvra!〈mra〉śā〈2r4〉sane◯nātis¡ri!〈ṛ〉ṣṭa〈ḥ〉

te yūyam evam upalabhy¡a Ā!〈ā〉jñāśravaṇavidheyā〈2r5〉 bhūtvā yathocitaṁ bhogabhāgam upa¡nta!〈nayantaḥ〉 sukhaṁ prativatsyatha bhaviṣyataś ca bhū〈2r6〉mipālān anudar{ī}śayat¿ī?〈i〉

1. Vasantatilakā

dānād v¿ī?〈i〉śiṣṭam anupālanajaṁ purāṇā
〈Page 2v〉 〈2v1〉 dharmm¿a?〈e〉ṣu niścitadhiyaḥ pravadanti dharmma〈ṁ〉
tasmā〈d〉 dvijāya suviśuddhaku〈2v2〉laśrutāya
dattāṁ bhuvaṁ bhavatu vo matir eva goptuṁ

tad bhavadbhir apy eṣā datti〈2v3〉r anupālayitavyā vyāsagītāṁś ca ślokān udāharanti

2. Indravajrā

Agner apatyaṁ pra〈2v4〉thamaṁ ◯suvarṇṇaṁ
bhūr vvaiṣṇavī sūryyasutāś ca gāvaḥ
dattās trayas te〈2v5〉na bhava{ṁ}nti lokā
yaḥ kāñcanaṁ gāñ ca mahīñ ca dadyāT

3. Anuṣṭubh

¡ś!〈ṣ〉aṣṭ¿ī?〈i〉va¡riśa!〈rṣa〉sa〈2v6〉hasrāṇi svargge modati bhūmidaḥ
Ācchettā cānuma{ṁ}ntā ca tāny eva nara〈Page 3r〉〈3r1〉ke vaseT

4. Anuṣṭubh

bahubhir vvasudhā dattā rājabhi〈ḥ〉 sagarādibhiḥ
yasya ya〈3r2〉sya yadā bhūmi〈s〉 tasya tasya tadā phalaṁ

5. Anuṣṭubh

svadattāṁ paradattā〈ṁ〉 {v}vā{ṁ} yatnā〈3r3〉d rakṣa ◯yudhiṣṭhira
mahī〈ṁ〉 mah¿i?〈ī〉matāṁ śreṣṭha dānāc chreyo 'nupāla〈3r4〉na¡m!〈M〉

¡i!〈I〉ti

s〈v〉amukhājñayā pravarddhamānavijaya¡saṁvva!〈saṁva〉tsara 3 mārgga〈3r5〉śīrṣa di 2 U〈t〉k¿i?〈ī〉rṇṇaṁ golasiṅghena□

# Apparatus

## Plates

〈1v2〉 • • Mirashi 1933–1934 interprets this superfluous dot symbol as a *visarga*

〈1v4〉 tuṇḍa° ◇ *tuṇḍā°* VVM; *tuṇḍa°* AMS.

〈2r3〉 vājasaney*¿ī?〈i〉*ne ◇ *vājasaneyine* VVM; *vājasaney¿ī?〈i〉ne* AMS.

〈2r6〉 anudar{ī}śayat*¿ī?〈i〉* ◇ *anudariśayati* VVM; *anudar{ī}śayat¿ī?〈i〉* AMS. — 〈2r6〉 v*¿ī?〈i〉*śiṣṭam ◇ *viśiṣṭam* VVM; *v¿ī?〈i〉śiṣṭam* AMS.

〈2v1〉 dharmm*¿a?〈e〉*ṣu ◇ *dharmmeṣu* VVM; *dharmm¿a?〈e〉ṣu* AMS. — 〈2v1〉 dharmma*〈ṁ〉* ◇ *dharmmaṁ* VVM; *dharmma〈ṁ〉* AMS.

〈3r5〉 golasiṅghena ◇ *golasiṅghena* VVM; *golasiṅghena* AMS.

# Translation

## Seal

The enemy-chastising charter belongs to the illustrious Pravararāja, who was the son of Prasanna and who acquired his kingdom by his own arms.

## Plates

〈1v1–1v5〉 Success! Hail! From Śrīpura, the illustrious great Pravararāja 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 residents of 〈the village of〉 Āṣāḍhaka situated in the Tuṇḍa *rāṣṭra*:

〈1v5–2r4〉 Let it be known to you that by means of 〈this〉 copperplate charter, this village has been granted by us for the increase of religious merit of father, mother, and ourselves, to *bhaṭṭaka* Purandarasvāmin, belonging to the Parāśara *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), 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:

2r6–2v2.

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.

〈2v2–2v3〉 This gift is to be protected by you as well! And they quote the 〈following〉 stanzas sung by Vyāsa:

2v3–2v5.

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.

2v5–3r1.

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!

3r1–3r2.

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!

3r2–3r4.

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

〈3r4–3r5〉 By the order from the king's own mouth, 〈the copperplate charter〉 has been engraved by Golasiṅgha 〈on〉 the day 2 〈of〉 the month of Mārgaśīrṣa 〈in〉 the increasingly victorious year 3 〈of Pravararāja's reign〉.

# Bibliography

First edited by Mirashi 1933–1934 from the original plates; published again by Shastri 1995, pp. 53–55; re-edited here by Natasja Bosma based on the published photographs (edition of the seal based on Mirashi).

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