Malgā Plates of Indrabala, Year 11

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Identifier: DHARMA_INSDaksinaKosala00018

Repository: Dakṣiṇa Kosala (tfb-daksinakosala-epigraphy)

File path: texts/DHARMA_INSDaksinaKosala00018.xml

Language: Sanskrit [Script (unspecified)]

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

Edition

Seal

śr¡ī-I!〈ī〉ndrarājaḥ

Plates

〈Page 1r〉

〈Page 1v〉 〈1v1〉 □ svasti

1. Śārdūlavikrīḍita

ās¿i?〈ī〉d indrasamaḥ kṣitaukṣit¿a?〈i〉pati〈ḥ〉 śaktyā k{t}riyābhir guṇai-
r u〈1v2〉tphullāmalacāru¡v!〈b〉im¡v!〈b〉avadanā ya〈ṁ〉 śrī〈ḥ〉 sadā sevate,
yo devadvijasādhupa〈1v3〉ṇḍitajanasyā〈〈dhā〉〉rabhūto¡ha vā!〈bhavat〉
siddhādhyāsitahematuṅgaśikharaḥ śail¿ai?〈e〉ndrarāj¿ā?〈o〉 yathā

2. Sragdharā

〈1v4〉 jāta〈s ta〉syātmaj¿ā?〈o〉 'pi prakaṭa¡gha!〈ga〉jaghaṭ¿a?〈ā〉ghaṭṭana{ḥ}ś cārumūrtti-
〈r〉 nitya〈ṁ〉 dātābhimā〈1v5〉nī raṇacapalapa(ṭu)¡ḥ!〈r〉 bhrāntaparyanta(kī)rti〈ḥ〉
nirjit¡v!〈y〉ārātipakṣa¡ḥ!〈ṁ〉 prasabham apah¿i?〈ṛ〉〈1v6〉t¿o?〈ā〉 ye¡c!〈n〉a lakṣmī viśālā
sa śrīmā〈n〉 ◯śrīniketaḥ pratimatisuciraḥ Indra〈1v7〉rāj¿ā?〈o〉 narendraḥ

maṇḍakāt para〈ma〉māheśvar¿ā?〈o〉 mātāpitṛpādānudhyātaḥ śrī〈Page 2r〉〈2r1〉sām¿ā?〈a〉nta-
Indrarājaḥ {c}cheṇḍaparaṅgaviṣayaprati¡vaddhaḥ!〈baddhe〉 Ākāśarāṣṭre gula〈2r2〉grā-
make~ sā⟦lekhyā⟧〈〈lagrāmā〉〉mantamarake ◯ ⟦buḍayyake⟧ grāmak¿u?〈ū〉ṭadroṇāg¡ī!〈ra〉ka〈2r3〉gaṇḍak¿ā?〈a〉nāya
vavārik¿a?〈ā〉〈n〉 sarvvā¡m!〈n〉 eva pramukhā〈n〉 yathā prativāsina¡ṁ!〈ḥ〉
samājñā〈2r4〉payati

viditam astu bhavatā〈ṁ〉 yathāsmābhir aya〈ṁ〉 grāma〈ḥ〉 sodraṅgaḥ s¿a?〈o〉parikaraḥ〈2r5〉Acāṭabhaṭapraveś¡ī!〈aḥ〉 sanidhiḥ sopanidhi{ḥ}ś coradaṇḍa¡yal-itaḥ!〈varjitaḥ〉 catuḥ¡ś!〈s〉ī〈2r6〉mādhānaparyanta Ācandr¿a?〈ā〉rkakṣi-titārakānirodh¡ena!〈aṁ〉 mātāpitror ātmanaś ca pu¡n!〈ṇ〉yā〈2r7〉bhivṛd-dhaye, ś¿a?〈ā〉ṇḍilyagotravājasaneyamā{d}dhyandinanāgasvāmipu¡v!〈tr〉a〈Page 2v〉〈2v1〉bhavasvāmin¡asya!〈e〉 pratipādit¡e!〈a I〉ty

avagamya~ yathocitabhogam upana〈2v2〉yantaḥ Ājñāśravanavidheyair bhūtvā sukhaṁ prativ¿ā?〈a〉stavyam iti svayam ā〈2v3〉jñāpanā~ ye cāsmadva¡ṅ!〈ṁ〉śe sam¿ū?〈u〉tpadyante rājāna{ḥ}s tair ap¡anīya!〈īyaṁ〉 dattir anu〈2v4〉pālanīyā¡t!〈n〉umodanīyā ca, yaś cem¿o?〈āṁ〉 datti〈ṁ〉 vilopam āpādayiṣyati sa〈2v5〉pañcabhir mahāpātakaiḥ saha saṁyukta¡ṁ!〈ḥ〉 sy¿a?〈ā〉T

3. Anuṣṭubh

〈ba〉hubhir vasudhā bhūtvā raj¿a?〈ā〉ne〈2v6〉 sagarā¡j!〈d〉ibhi〈ḥ〉
yasya yasya yadā ◯bhūmi〈s〉 tasya tasya tadā phalaṁ,

4. Anuṣṭubh

ṣaṣṭi〈2v7〉var{i}ṣasahasrāṇi svarge modati bhūmidaḥ
Ā〈c〉chettā cānumantā〈Page 3r〉 〈3r1〉 ca {t}tāny eva na〈〈ra〉〉ke vaseT

5. Anuṣṭubh

svadattāṁ paradattām vā yo haret¿i?〈a〉 vasundharā〈ṁ〉
kapilāśataghā〈3r2〉tīnām enasā pratipadyate

6. Anuṣṭubh

khilabhugnā tu yā ◯bh¿u?〈ū〉mi〈r〉 yā ca bhuktā daśāpar¿e?〈ā〉
śata〈ṁ〉 yā〈3r3〉(va)¡n!〈t〉 tu yā bhuktā na rājā ha¡n!〈r〉tum ar{a}hati

7. Anuṣṭubh

Āsphoṭayanti pitara〈ḥ〉 pravalgant¿a?〈i〉 pitāmahā〈ḥ〉
〈3r4〉 tvam ekosm¿i?〈a〉tkule jā¡tā!〈taḥ〉 sa ¡mattrā!〈nas trātā〉 bhaviṣyati

8. Anuṣṭubh

prāpsyase vipulā〈n〉 bhogā〈n〉 pūrvvadatt¿e?〈a〉sya tat pha〈3r5〉laṁ
punar dehīti dānā¡bhi!〈d dhi〉 punar bhogī bhaviṣyasi

9. Anuṣṭubh

Iha lokakṛtaṁ karma tat pa〈ra〉ttrop¿i?〈a〉〈3r6〉bhujyat¿i?〈e〉,
talasiktasya vṛkṣasya phalaṁ śākhāsu dṛśy¿i?〈a〉t¿i?〈e〉,

likhitañ ca rājapu¡ttā!〈tra〉deve〈na〉〈3r7〉 Utkīrṇa〈ṁ〉 suvarṇak¿a?〈ā〉r¡a-Is!〈eś〉varaputre〈〈ṇa〉〉 droṇākena samāptañ c¿a?〈e〉da〈ṁ〉 śāsana〈ṁ〉 jy¿a?〈ā〉ṣṭapra〈〈tha〉〉〈Page 3v〉〈3v1〉mapakṣa U{ra}ttarabhādrapad¿a?〈e〉, Aṅgār¿ā?〈a〉vār¿a?〈e〉 {d}divasa Ekādaś¿a?〈e〉, prava〈r〉ddhamāna〈3v2〉vija-yarājyasamvat¡p!〈s〉araḥ 11

Apparatus

Plates

〈1v3〉 °rāj¿ā?〈o〉 ◇ *°rāj¿ā?〈o〉* SS; *°rājo* AMS.

〈2r5〉 praveś¡ī!〈aḥ〉 ◇ *praveś¡ā!〈aḥ〉* SS; *praveś¡ī!〈aḥ〉* AMS.

〈2r6〉 °pitror ◇ *°pittror* SS; *°pitror* AMS.

〈2v4〉 āpādayiṣyati ◇ *āpādayiṣyat* SS; *āpādayiṣyati* AMS.

〈2v5〉 bhūtvā raj¿a?〈ā〉ne ◇ *bhūtvā rajāne* SS; *bhūtvā raj¿a?〈ā〉ne* AMS • Presumably, *bhuktā rājabhiḥ* was intended.

〈3r2〉 bh¿u?〈ū〉mi〈r〉 ◇ *bh¿u?〈ū〉mi〈r〉* SS; *bhūmi〈r〉* AMS.

〈3r4〉 ¡mattrā!〈nas trātā〉 ◇ *¡mattrā!〈nas trātā〉* SS; *¡matrā!〈nas trātā〉* AMS. — 〈3r4〉 vipulā〈n〉 ◇ *vipula〈n〉* SS; *vipulā〈n〉* AMS.

〈3r5〉 pa〈ra〉ttro° ◇ *pa〈ra〉ttro°* SS; *pa〈ra〉tro°* AMS.

〈3r6〉 dṛśy¿i?〈a〉t¿i?〈e〉 ◇ *dṛśy¿i?〈a〉t¿i?〈e〉* SS; *dṛśyat¿i?〈e〉* AMS. — 〈3r6〉 likhitañ ◇ *likhitan* SS; *likhitañ* AMS.

〈3v2〉 11 ◇ *1~* SS; *1~* AMS.

Translation

Seal

The illustrious Indrarāja.

Plates

〈1v1〉 Success! Hail!

1v1–1v3.

There was on earth a king (or Kṣitipati as a personal name) who was equal to Indra through his power, deeds, and good qualities; who is continously served by 〈the goddess〉 Śrī whose face is pure and beautiful like 〈the splendour of〉 the full moon; who was supportive of gods, twice-born, Sādhus, Pandits, and men, in the same manner as king Śailendra whose lofty golden peaks are inhabited by Siddhas.

1v4–1v7.

To him was born a son whose impact was as clear as that of a troop of elephants; who had a handsome appearance; with a mind that is always set on giving; who is strong and unpredictable in battle; and whose fame has extended in all directions. That illustrious king, an abode of beauty, who takes pleasure in worship, was Indrarāja!

〈1v7–2r4〉 From Maṇḍaka, the illustrious *sāmanta* Indrarāja, who is entirely devoted to Viṣṇu and is favoured by his father and mother, issues 〈the following command〉 to all the residents and chief persons of 〈the settlements〉 Sālagrāma and Amantamaraka (or Mantamaraka) in the village of Gulagrāmaka situated in the Ākāśa *rāṣṭra* and forming part of the Cheṇḍaparaṅga *viṣaya*, (the chief persons) including the superintendent of the temple (*devavārika*), the military officer (*nāyaka*), minting officer (*gaṇḍaka*), tax officer (*droṇāgraka*), and village headman (*grāmakūṭa*):

〈2r4–2v1〉 Let it be known to you that for the increase of religious merit of father, mother, and ourselves, this village extending to its four boundaries has been granted by us to Bhavasvāmin, son of Nāgasvāmin of the Śāṇḍilya *gotra* and the Vājasaneya-Mādhyandina 〈school〉. 〈The grant of the village comes〉 along with 〈the right to〉 tax on permanent and temporary tenants, 〈the right〉 not to be entered by irregular

or regular troops, and ⟨the right to⟩ hidden treasures and deposits, with the exception of the fines imposed on thieves, and is to be enjoyed as long as the moon, the sun, the earth, and the stars will endure.

⟨2v1–2v5⟩ Knowing this, ⟨you⟩ should be obedient to the orders received ⟨from the donee⟩ and render the proper ⟨shares of⟩ periodical offerings, while living happily ⟨in this village⟩. This grant ⟨was issued⟩ by my own order and those kings who will be born in our family should also consent to it and protect it! And whoever will cause the obstruction of ⟨the enjoyment of⟩ this gift, he will bring upon himself ⟨the guilt of⟩ the five great sins!

2v5–2v6.

The earth has been enjoyed by many kings, beginning with Sagara: Whoever possesses the land at any time, to him belong the fruits at that time!

2v6–3r1.

A giver of land dwells 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.

He who would steal land, either given by himself or by others, would commit the crime ⟨equal to⟩ the killing of one hundred brown cows.

3r2–3r3.

Waste land what has ⟨newly⟩ been taken up for cultivation and ⟨cultivated⟩ land what has been enjoyed for more than ten years up to a hundred years, ⟨that land⟩ a king is not entitled to confiscate!

3r3–3r4.

Fathers ⟨in the world of the dead⟩ clap their hands upon their arms, ⟨and⟩ grandfathers leap ⟨from joy⟩, ⟨saying⟩: You are the one who has been born in our family; you shall become our deliverer!

3r4–3r5.

You will receive great merit as that fruit of what has been given before. From that gift, give again! Truly you will become again an enjoyer!

3r5–3r6.

Work done here in this world, that is enjoyed in the other world; ⟨just as⟩ the fruit of a tree, watered at its roots, is observed on its branches!

〈3r6–3v2〉 This charter has been written by the *rājaputra* Deva; has been engraved by Droṇāka, son of the goldsmith Īśvara; and has been completed in the first fortnight of the month of Jyeṣṭa, in the *Uttarabhādrapada nakṣatra*, on a Tuesday, the eleventh day, in the year 11 of the increasingly victorious reign (of Indrarāja, presumably).

Commentary

There is uncertainty about the reading of the year. The inscription ends with two slightly curved horizontal strokes, together expressing the number eleven. The second stroke could also be taken as a punctuation mark. In the latter case, the charter would have been issued in the first regnal year. Since the stroke deviates from the other punctuation marks in the charter, the year eleven is accepted here.

Bibliography

First edited by Sircar and Sankaranarayanan [1963] 1959–1960 from the original plates; published again by Shastri 1995, pp. 86–92; re-edited here by Natasja Bosma based on the published photographs (edition of the seal based on Sircar and Sankaranarayanan).

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