Bamhanī Plates of Śūrabala, Year 2

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〈Page 1r〉

〈Page 1v〉 〈1v1〉 □ svasti{ḥ}

1. Sragdharā

Āsīd yaḥ pāṇḍavānāṁ suvimalayaśasām anvaye bhūridhāmnā〈ṁ〉
rā〈1v2〉jābhū¡t!〈n〉 mekalāyāṁ kṣitipatitilakaḥ saṁprasūtorukīrtti〈ḥ〉
śrīmā¡ṁ!〈n〉 śrīsaṁ〈1v3〉vidhā〈tā〉 jayabala Iti yaḥ khyāpyate svair yyaśobhi¡ḥ!〈r〉
lokesmi¡ṁ!〈n〉 sarvvad¿e?〈ai〉〈va〉〈1v4〉 pravaraguṇagaṇālaṅkṛtaś cār¿a?〈u〉mūrt-
tiḥ

2. Vasantatilakā

tasyāhavāhṛtajayaḥ prathi〈to dayā〉〈1v5〉vā¡ṁ!〈n〉
vatseśvara{ḥ}pratisamo guṇavān vidhijñaḥ
putrobhavad ripug¿ra?〈ṛ〉hopa〈1v6〉vanāni yena
vanyair mṛgaiḥ pracuratām upapāditāni~

3. Upajāti

mahānubhāva<ḥ><1v7> sukṛtapraśaṁ{n}sī
guṇāntarajñaḥ puruṣopabhogyaḥ
saddharmmaśīl¡o!<aḥ> sunayap(r)a<1v8>dhānaḥ
śrīvatsarāj¿a?<o> nṛpatir ¡vv!<bb>abhūva=

tasya putras tatpādānudhyātaḥ pa<1v9>ramamāheśvaraḥ paramabrahmaṇyaḥ para-
magurudevatādhidaivataviśeṣa<ḥ><1v10>śrīmā¡ṁ!<n> śrīmatyāṁ devyāṁ droṇab-
haṭṭārikāyām utpannaḥ śrīmahārājanā<1v11>gabalaḥ

4. Mālinī

turagakhuranipātakṣuṇṇamārggā dharitr¡iṁ!<ī>
malinayati digantā¡ṁ!<n><1v12> pā<ṁ>surūkṣākulāntā¡ṁ!<n>
mada◯malinakapolā vāraṇā yasya<Page 2r> <2r1> y¿a?<ā>taḥ
praśamam upanayante śīkarā◯rdrāṁ kṣaṇena~

tatas tasya putras tatpādā<2r2>nudhyātaḥ paramamāheśvaraḥ parama◯bra<h>maṇyaḥ
paramagurudevatādhidaivata<2r3>viśeṣaḥ śrīmatyāṁ devyām indrabhaṭṭārikāyām
¿a?<u>tpannaḥ śrīmahārājabharata<ḥ>

5. Indravajrā

<2r4> Indro dayāśīlaguṇānvitāyā
AUdāryyacāturyyasama{ṁ}nvitāyā<ḥ>
pu<2r5>tra<ḥ> prasūto malacārukāntiḥ
śailendraputryā Iva kārttikeyaḥ

6. Sārdūlavikrīḍita

Indro ¡d!<v>ā<2r6>raṇisaṁbhave 'tha hutabhuk{ta} tejoj<j>vala<ḥ> snehavā¡ṁ!<n>
{t}sadvṛttasthitivipraman¡d!<t>ra<2r7>vidhṛtapr¿a?<ā>ptapramāṇonnati<ḥ>~
dṛṣṭaḥ sādhusukhodayāya hi nṛṇāṁ dha<2r8>rmmārthasaṁpādak¡aḥ!<o>
vedyām adhvarasaṁsthite vasuhutaḥ pūjyaḥ satāṁ sarvva<2r9>dā~

7. Sārdūlavikrīḍita

yenottuṅgaripudrumair aviralair ¡bh!<b>bhagnaiḥ samastā diśa¡c!<ś>
channā di¡dh!<g>vara<2r10>dantineva guruṇā vyāk¿ri?<ṛ>ṣya visphūr-
jjit¿ā?<ai><ḥ>~
yasyaiva<ṁ> vidhaceṣṭ¿a?<i>tasya nṛ<2r11>pateḥ kṛtsne mahīmaṇḍal¿a?<e>
saurājyaśr¿ī?<i>yam ādadhātu vipulā<ṁ> dharmmārthakāma<2r12>pradāḥ

8. Āryā

śrībharataḥ kṣitināthaḥ
kṣitipatitilakaḥ surendrasamav¿i?<ī>ryyaḥ
<2r13> vinihataripugaṇalakṣm¿i?<ī>ṁ
dadhāra yaḥ saṁś¿ṛ?<ri>tāṁ svabhujoḥ

ekaiva

9. Mālinī

<Page 2v> <2v1> sphaṭikavimalaśubhraṁ ¡v!<b>ibhrat¿i?<ī> śīlatoya¡na!<ṁ>~
yamaniya¡tu!<ma>taṭāntaprāntaśu<2v2>ddhaprav¿a?<ā>haṁ
praśamaguṇagaṇo<r>mi<r> yā janaṁ pāvaya¡ṁnti!<ntī>
svayam iha sura<2v3>lokād āgatā jāhnavīva=

10. Sragdharā

śrīmacc¿ā?<a>ndrā<ṁ>śuk¿i?<ī>rter bharata¡v!<b>alanṛpasyottam¿a?<ā>
r¿a?<ā>ja<2v4>patn¿i?<ī>~
jātā y¿a?<ā> k¿au?<o>salāyām amarajakulajāṁ (k)¿i?<ī><r>tim ¿a?<u>ccair
dadhā¡t!<n>ā=
śaśvad¡dharmā-E!<dharmādhi><2v5>kāraprativihitatamātīva lokaprakāśā
yātā ¡ra!<pau>traiḥ ¡pu!<pra>pautrair na(ya)vinayara<2v6>tai rājasi<ṁ>¡gh!<h>aiḥ
pratiṣṭā<ṁ>=

11. Sragdharā

yo 'sau saṁpūrṇaśaktitrayavinipatitānekasāma{ṁ}nta<2v7>mūrddha-
prodghṛṣṭotphulla¡papardati!<padmadyuti>calanay¿a?<u>gākrāntadik¡r!<c>akravālaḥ
saumyaḥ so<2v8> ya¡ṇ!<ñ> ca vaṁśaḥ prabhava Iti jan¡e!<aiḥ> k¿ā?<ī>rty¿e?<a>te
yasya coccaiḥ sa śrīmā¡ṁ!<n>
¡savabhuvāsra<2v9>tiyaṁ!<saṁbabhūvāpra<2v9>tima>guṇ¿ā?<a>gaṇod¿i?<ī>rṇavairo
n¿e?<a>rendraḥ

tataḥ mekalāy¿a?<ā>ṁ Uttararā(ṣ)ṭre pā¡ṇḍ!<ñc>aga<2v10>rttāviṣaye varddhamā-
nake~ grāmakūṭadroṇāgrakanāyakadevavārikagaṇḍaka<2v11>pramukhā¡ṁ!<n>
sarvā{ṁ}n eva yathāprativāsinaḥ samājñāpayati

viditam astu<2v12>ma¡haiya!<hya>pādair ayaṁ grā¡sā!<maḥ> s¿ā?<o>dra<ṅ>g¿ā?<a>ḥ
soparikaraḥ Acāṭabhaṭaprave¡śī!<śyaḥ> sani<2v13>dhiḥ sopanidhi{ḥ}ś coradaṇḍavarj¡ataṁ!<itaś>
◯catuḥs¿i?<ī>māparyyanta Ācandrārkakṣit¿a?<i><Page 3r><3r1>tārakānirodhena
māt¿a?<ā>pitror ātmana◯ś ca puṇyābhivṛ<d>dhaye vatsasagotraśrīmā<3r2>ddhy¿i?<a>nd-
inalohitasarasv¿a?<ā>min¡aḥ!<e> pra◯tipādit¡e!<a I>ty

avagamya yathocitabhāgabho<3r3>genājñāśravaṇavidheyair bhavitavyam iti svayam

ājñāpanā ye cāsmadva¡ṅ!⟨ṁ⟩śe samutpa⟨3r4⟩dyante rājāna{ḥ}s tair apīyaṁ dattir anumodanīyānupālanīyā ca ya{ḥ}ś caimāṁ datti⟨ṁ⟩ vilopam ā⟨3r5⟩p¿a?⟨ā⟩dayiṣyati sa pañcabhir mahā⟨pā⟩takaiḥ saṁyukta⟨ḥ⟩ sy¿a?⟨ā⟩d iti

12. Anuṣṭubh

bahubhir vasudhā bhuktā rāja⟨3r6⟩bhis sagarādibhiḥ
yasya yasya yadā bhūmis tasya tasya tadā phalaṁ

13. Anuṣṭubh

ṣaṣṭiṁ varṣasa⟨3r7⟩hasrāṇi svargg¿a?⟨e⟩ modati bhūmida⟨ḥ⟩
Ākchettā cānumantā ca tāny eva narake vaseT

14. Anuṣṭubh

sva⟨3r8⟩dattā⟨ṁ⟩ paradattā⟨ṁ⟩ ¡b!⟨v⟩ā yatnād rakṣa narādh¿a?⟨i⟩pa
mahīm⟨ṁ⟩ mah¿i?⟨ī⟩matāṁ śreṣṭha dānāc chreyo 'nupālana⟨ṁ⟩

⟨3r9⟩ samāptaṁ cedaṁ śāsanaṁ pravarddhamāna{~}vijayarājyasaṁvatsare 2 bh¿a?⟨ā⟩drapadakṛṣṇatra⟨3r10⟩yodaśyāṁ puṣyanakṣatreṇa likhita{ṁ}ñ cedaṁ śāsanaṁ rāhasikeśānaputreṇa śiveno⟨3r11⟩tkīrṇañ ca suvarṇṇakāreśvaraputreṇa mihirake¡n!⟨ṇ⟩eti~

Apparatus

⟨1v1⟩ svasti{ḥ} ◇ *svasti{ḥ}* BCC; *svasti{ḥ}* VVM; *svasti*8 AMS.

⟨1v4⟩ °mūrttiḥ ◇ *°mūrtt¿ī?⟨i⟩ḥ* BCC; *°mūrtt¿ī?⟨i⟩ḥ* VVM; *°mūrtti{ṁ}ḥ* AMS.

⟨1v5⟩ putro° ◇ *puttro°* BCC; *putro°* VVM; *putro°* AMS.

⟨1v7⟩ °praśaṁ{n}sī ◇ *°praśaṁ{n}sī* BCC; *°praśaṁ{n}s¿i?⟨ī⟩* VVM; *°praśaṁ{n}sī* AMS.

⟨1v8⟩ putras ◇ *puttras* BCC; *putras* VVM; *putras* AMS.

⟨1v10⟩ droṇabhaṭṭārikāyām ◇ *droṇabhaṭṭārikāyām* BCC; *droṇabhaṭṭārikāyām* VVM; *droṇabhaṭṭārikāyam* AMS.

⟨1v11⟩ °mārggā ◇ *°mārggā* BCC; *°mārgā* VVM; *°mārggā* AMS. — ⟨1v11⟩ dharitr¡iṁ!⟨ī⟩ ◇ *dharittr¡iṁ!⟨i⟩* BCC; *dharitr¡iṁ!⟨ī⟩* VVM; *dhar¿ī?⟨i⟩t⟨t⟩rī* AMS.

⟨2r1⟩ putras ◇ *puttras* BCC; *puttras* VVM; *putras* AMS.

⟨2r3⟩ ¿a?⟨u⟩tpannaḥ ◇ *utpannaḥ* BCC; *¿a?⟨u⟩tpannaḥ* VVM; *¿a?⟨u⟩tpannaḥ* AMS.

⟨2r4⟩ pu⟨2r5⟩tra⟨ḥ⟩ ◇ *pu⟨2r5⟩ttra⟨ḥ⟩* BCC; *pu⟨2r5⟩ttra⟨ḥ⟩* VVM; *pu⟨2r5⟩ttra⟨ḥ⟩* AMS.

〈2r5〉 °putryā ◇ *°puttryā* BCC; *°putryā* VVM; *°putryā* AMS.

〈2r6〉 tejo° ◇ *tejo°* BCC; *ttejo°* VVM; *ttejo°* AMS.

〈2r10〉 vyāk¿ri?〈ṛ〉ṣya ◇ *vyāk¿ri?〈ṛ〉ṣya* BCC; *vyāk¿ri?〈ṛ〉ṣya* VVM; *vyak¿ri?〈ṛ〉ṣya* AMS. — 〈2r10〉 vidhaceṣṭ¿a?〈i〉tasya nṛ〈2r11〉pateḥ ◇ *vidhaceṣṭ¿a?〈i〉tasya nṛ〈2r11〉pataḥ* BCC; *vidhaceṣṭ¿a?〈i〉tasya nṛ〈2r11〉pateḥ* VVM; *vidhaceṣṭ¿a?〈i〉tasya nṛ〈2r11〉pateḥ* AMS • Chhabra [1956] 1947–1948 suggests to emend to *vidhaceṣṭitaṁ sa nṛpatiḥ*.

〈2r11〉 ādadhātu • Chhabra [1956] 1947–1948 suggests to emend to *ādadhāti*.

〈2r12〉 °pradāḥ • Chhabra [1956] 1947–1948 suggests to emend to *°pradām*.

〈2v1〉 °niya¡tu!〈ma〉° ◇ *°n¿ī?〈i〉ya¡tu!〈ma〉°* BCC; *°niya¡tu!〈ma〉°* VVM; *°niya¡tu!〈ma〉°* AMS.

〈2v2〉 °prav¿a?〈ā〉haṁ ◇ *°prav¿a?〈ā〉haṁ* BCC; *°pravāhaṁ* VVM; *°prav¿a?〈ā〉haṁ* AMS.

〈2v3〉 āgatā ◇ *āgatā* BCC; *āgatā* VVM; *agatā* AMS.

〈2v4〉 °¡dharmā-E!〈dharmādhi〉〈2v5〉kāra° ◇ *°¡dharmmā-E!〈dharmmārtha〉〈2v5〉kā¡r!〈m〉a°* BCC; *°¡dharmā-E!〈dharmārtha〉〈2v5〉kā¡r!〈m〉a°* VVM; *°¡dharmāra!〈dharmmādhi〉〈2v5〉kāra°* AMS.

〈2v5〉 ¡pu!〈pra〉pautrair ◇ *¡pu!〈pra〉pautrair* BCC; *prapautrair* VVM; *¡pu!〈pra〉pautrair* AMS.

〈2v6〉 °sāma{ṁ}nta° ◇ *°sāma{ṁ}nta°* BCC; *°sāma{ṁ}nta°* VVM; *°sāmanta°* AMS.

〈2v7〉 so〈2v8〉 ya¡ṇ!〈ñ〉 ca ◇ *so〈2v8〉 yañ ca* BCC; *so〈2v8〉 ya¡ṇ ya!〈ñ ca〉* VVM; *so〈2v8〉 yañ ca* AMS • The intended character is *ñca*, but *ṇca* is written here (the correct form is used, for example, in line 3r5). In another record of the same king (Dk00020), *somasya* is used instead *so yañ ca*. It is possible that this was the intended text here as well.

〈2v8〉 k¿ā?〈ī〉rty¿e?〈a〉te ◇ *k¿ā?〈ī〉rty¿e?〈a〉te* BCC; *kīrty¿e?〈a〉te* VVM; *k¿ā?〈ī〉rty¿e?〈a〉te* AMS.

〈2v9〉 n¿e?〈a〉rendraḥ ◇ *n¿e?〈a〉rendraḥ* BCC; *narendraḥ* VVM; *n¿e?〈a〉rendraḥ* AMS. — 〈2v9〉 pā¡ṇḍ!〈ñc〉a° ◇ *pāñca°* BCC; *pā(ñc)a°* VVM; *pāñca°* AMS • The character *ṇḍa* is written here (in the same form as it appears in lines 2r11, 2v10, and 2v13), but *ñca* seems to be the intended character because Pañcagarttā is a more sensible name of a district than Pāṇḍagarttā.

〈2v10〉 grāmakūṭa° ◇ *grāmak¿u?〈ū〉ṭa°* BCC; *grāmakūṭa°* VVM; *grāmakūṭa°* AMS.

〈2v12〉 s¿ā?〈o〉dra〈ṅ〉g¿ā?〈a〉ḥ ◇ *s¿ā?〈o〉dra〈ṅ〉gaḥ* BCC; *s¿ā?〈o〉dra〈ṅ〉g¿ā?〈a〉ḥ* VVM; *s¿ā?〈o〉dra〈ṅ〉g¿ā?〈a〉ḥ* AMS.

⟨2v13⟩ coradaṇḍa° ◇ *coradaṇḍa°* BCC; *¡v!⟨c⟩oradaṇḍa°* VVM; *coradaṇḍa°* AMS.

⟨3r6⟩ sagarādibhiḥ ◇ *sagarādibhiḥ* BCC; *sāgarādibhiḥ* VVM; *sagarādibhiḥ* AMS.

⟨3r8⟩ narādh*¿a?⟨i⟩*pa ◇ *narādhipa* BCC; *narādh¿a?⟨i⟩pa* VVM; *narādh¿a?⟨i⟩pa* AMS.

⟨3r10⟩ °nakṣatreṇa ◇ *°nakṣattreṇa* BCC; *°nakṣatreṇa* VVM; *°nakṣatreṇa* AMS.

Translation

⟨1v1⟩ Success! Hail!

1v1–1v4.

There was in the lineage of the Pāṇḍavas, who are of flawless glory and possess great splendour, a king of Mekalā who was an ornament among kings and whose fame was widely known; who was illustrious and a disposer of fortune; who was decorated with a multitude of most excellent qualities; whose appearance was handsome; and who, by his own glorious deeds, was well-known in this world for all times as Jayabala!

1v4–1v6.

His son was victorious in battle, famous, and compassionate; equal to the king of Vatsa (i.e., Udayana), endowed with good qualities, and learned in ⟨religious⟩ rituals; and he made the gardens of the houses of his enemies crowded with wild beasts!

1v6–1v8.

He was generous and praised the good deeds ⟨of others⟩; was able to differentiate between virtues ⟨and vices⟩ and was serviceable to people; and was righteous and devoted to good policy: ⟨That⟩ king was the illustrious Vatsarāja!

⟨1v8–1v11⟩ His (i.e. Vatsarāja's) son — who was favoured by him (i.e. his respected father), who was entirely devoted to Śiva, who was the foremost patron of brahmins, the distinguished one who was entirely devoted to his teacher/elders and deities – was the illustrious mahārāja Nāgabala, born from the illustrious queen Droṇabhaṭṭārikā.

1v11–2r1.

At the time of his (Nāgabala's) march, the roads having been pounded down by the hoof-beats of his steeds, the earth darkens ⟨all⟩ the quarters, dust making every corner dry and dreary, ⟨but⟩ his elephants, with their temples soiled by the ichor, instantly restore serenity, having moistened it (the earth) with the spray (which they habitually emit from their trunks).

〈2r1–2r3〉 After him, his (i.e. Nāgabala's) son – who was favoured by him (i.e. his respected father), who was entirely devoted to Śiva, who was the foremost patron of brahmins, the distinguished one who was entirely devoted to his teacher/elders and deities – was the illustrious mahārāja Bharata, born from the illustrious queen Indrabhaṭṭārikā.

2r4–2r5.

Like Kārttikeya to Śailendraputrī, to her (i.e. Indrabhaṭṭārikā) – who possessed the virtues of compassion and integrity, and who was fully endowed with generosity and amiability – was born a son, Indra, whose beauty was spotless and lovely.

2r5–2r9.

He (i.e. Bharatabala) is indeed Indra as he is the fire at birth from the kindle sticks, flaming with heat/valour and being possessed of oil/love; he who is one who gained the excellence of authority that was sustained by the counsel of Brahmans who observe good conduct; one whose sight inspires joy in 〈the hearts of〉 good people and brings to fruition the merit and wealth of the common men; one to whom offerings of riches are made on the altar ready for sacrifice, and who is always respected by worthy persons.

2r9–2r12.

By whom the regions were all covered with 〈the bodies of〉 numerous imposing and roaring enemies who were forcibly overthrown, like a large and excellent elephant of the quarters 〈when he pulls down and tears apart the dense and lofty thundering〉 trees; who is capable of such feats, that king establishes prosperity through good government throughout the world, ensuring abundant righteousness, wealth, and pleasure.

2r12–2r13.

The illustrious king Bharata, who was an ornament among kings and whose valour was equal to that of the king of gods (i.e., Indra); who bore the Fortune of the multitude of enemies slain 〈by him〉, when she fled into his arms for protection.

2r13–2v6.

Peerless, the chief queen of king Bharatabala, whose fame resembles the illustrious rays of the moon! She, being as it were the river Gaṅgā herself descended to earth from the world of the gods, who purifies the people, carrying the waters of her good character, bright and spotless like cristal, her pure stream contained within the two banks formed by self-control and good conduct, and her waves being a mass of virtues

and tranquillity. She, being born in Kosalā and holding high the fame of the family descending from Amara, and being very much the Lustre of the World (Lokaprakāsā), by whom darkness has been counteracted by continuous meritorious acts, she has attained pre-eminence 〈owing to〉 her grandsons and great-grandsons, princes like lions, devoted to good policy and conduct.

2v6–2v9.

He who overcame all regions with his pair of feet, having the splendour of a full-blown lotus flower, that were touched by the heads of many feudatory chiefs paying homage to the threefold powers with which he was endowed: That illustrious king is Udīrṇavaira, whose numerous good qualities are unparalleled and whose birth is celebrated by people highly 〈with the words〉: The famous Lunar Race, belonging to the moon!

〈2v9–2v11〉 He (i.e., Śūrabala Udīrṇavaira) issues 〈the following command〉 to all the residents of the village of Varddhamānaka situated in the Pañchagarttā *viṣaya* of the Uttara *rāṣṭra* of Mekalā, headed by village headman (*grāmakūṭa*), tax officer (*droṇāgraka*), military officer (*nāyaka*), superintendent of the temple (*devavārika*), and minting officer (*gaṇḍaka*):

〈2v11–3r2〉 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 the highly honoured king to the Mādhyandina Yajurvedin Lohitasarasvāmin of the Vatsa *gotra*. 〈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.

〈3r2–3r5〉 Knowing this, 〈you〉 should be obedient to the orders received 〈from the donee and render〉 the proper 〈shares of〉 periodical offerings and produce. This grant 〈was issued〉 by my own order and those kings who will be born in our family should also protect it and consent to 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!

3r5–3r6.

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!

3r6–3r7.

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!

3r7–3r8.

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

⟨3r9–3r11⟩ This charter has been completed in the year two of the increasingly victorious reign (i.e., of Śūrabala Udīrṇavaira), on the thirteenth ⟨day⟩ of the dark ⟨fortnight⟩ of the month of Bhādrapada, when the *nakṣatra* was Puṣya; and this charter has been written by Śiva, son of the private secretary (*rāhasika*) Īśāna; and has been engraved by Mihiraka, son of the goldsmith (*suvarṇakāra*) Īśvara.

Commentary

There is no trace of any emblem or legend on the seal that belongs to this charter, but it is possible that these were originally present and have been worn away over time.

The phrase *ekaiva* at the end of line 2r13 refers to *bharatabalanṛpasyottamā rājapatnī* in line 2v3, who is introduced in the two verses following *ekaiva*.

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