Rājim Plates of Tīvaradeva, Year 7

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Edition

Seal

1. Anuṣṭubh

śrīmatt¿i?〈ī〉varadevasya kosalādhipater idaṁ
śāsanam dharmmavṛddhyarttha(ṁ) sthiram ācandratārakaṁ

Plates

〈Page 1r〉

〈Page 1v〉 〈1v1〉 □

1. Āryā

jayati jagat〈t〉rayatilaka〈ḥ〉
kṣitibhṛtkulabhavanamaṅgalasta〈m〉bha〈ḥ〉

śr¿i?<ī>matt¿i?<ī>varadevo
dhaureya<ḥ> sa<1v2>kalapuṇyakṛtā<M>

s¡t!<v>asti śr¿i?<ī>purāt samadhigatapañcamahāśabdānekanatanṛpatikir¿i?<ī>ṭa<1v3>koṭighṛ¡p!<ṣ>ṭacaraṇanakhadarp
hāsitop¿i?<a>kaṇṭhad¿u?<i>¡n!<ṅ>mukha<ḥ> prakaṭaripurājalakṣm¿i?<ī><1v4>keśapāśākarṣaṇadurlal-
itapāṇipalla<vo> niśitanis¡tṛṅ!<triṁ>śaghanaghātapātitāridviradaku<1v5>mb-
hamaṇḍala◯galad¡v!<b>ahalaśoṇitasadāsiktamuktāphalaprakaramaṇḍitaraṇāṅ-
gaṇa<ḥ><1v6> {d}vividharatnasaṁbhāralābh¿a?<ā>lobhavijṛmbhamāṇārikṣāravārivāḍavā-
nalaś candrodaya Ivākṛta<1v7>karodvegaḥ kṣ¿i?<ī>roda Ivā{d}virbhūtānekātiśāyirat-
nasampaT garutmān iva bhujaṅgoddhāracatura<ḥ><1v8>parāmṛṣṭa¡g!<ś>atrukala-
tranetrā¡ṁ!<ñ>janakomalakapolakuṅkumapatrabhaṅga¡T!<ḥ> śiṣṭācāra¡b!<v>yavasthā<1v9>paripālanaika-
dattacitta<ḥ> Api ca prāktane tapasi yaśasi rahasi cetasi cakṣuṣi ¡b!<v>ap(u)<Page
2r><2r1>ṣi ca pūjito janenākliṣṭatayā n¿i?<ī>tāntam avitṛpto gū¡ḍ!<ḍh>o gā¡ḍ!<ḍh>aṁ
svaccha<ḥ> prasanno y¿a?<au>va<2r2>nena cālaṅkṛta<ḥ> svām¿i?<ī> bhavan<n>
apy abahulapano 'nujjhitakutṛṣṇo 'pi nitāntatyā<2r3>g¿i?<ī> ripujanapracaṇḍo 'pi
s¿o?<au>myadarśano bhūtivibhūṣaṇo 'py aparuṣa{ḥ}svabhāva<ḥ> ki<2r4>ñ cāsan-
tuṣṭo dharmārjane na sampallābhe svalpa<ḥ> krodhe na prabhāve lubdho yaśasi
na pa<2r5>ravittāpa◯hāre sak(ta)ḥ subhā¡s!<ṣ>iteṣu na kāmin¿i?<ī>kr¿i?<ī>ḍāsu
pratāpānaladagdhāśeṣa<2r6>ripukulatūlarāśis tuhinaśilāśailadhavalayaśorāśiprakāśi-
tadiganta<ḥ> kānta<ḥ> prakṛtyā<2r7> śr¿i?<ī>madindrabalasūnor alaṅkṛ-
tapāṇḍuva¡ṅ!<ṁ>śasya śr¿i?<ī>nnadevasya tanaya<ḥ> prāpta<sakalakos-
alādhipatya>ḥ svapu¡n!<ṇ>ya<2r8>sa¡ṁ!<m>bhārapra¡s!<ś>amitāśeṣajagadu-
padravaḥ svaprajñā¡ś!<s>ūc¿i?<ī>samuddhṛtākhilakaṇṭakaḥ para<2r9>mavaiṣṇavo
mātāpitṛpādānudhyātaḥ śrīmahāśivat¿i?<ī><va>r[[ā]]<<a>>rājaḥ kuśalī□ peṇṭhāmab-
hukt¿i?<ī>ya<Page 2v><2v1>pimparipadrake brāhmaṇā¡ṁ!<n> saṁpūjya prativāsi-
naḥ samājñāpayati

vidi<ta>m astu<2v2> bhavatāṁ yathāsmābhir ayaṁ grāmo yāvad raviśaśitārāki-
raṇapratihataghorāndhakāraṁ ja<2v3>gad avatiṣṭhate tāvad upabhogya<ḥ> sanidhiḥ
sopanidhi{ḥ}r acāṭabhaṭapr¿a?<ā>veś<y>a<ḥ> dā<2v4>radraṇakasarvakarādā-
nasameto [[pitro]]<<mātā>>pitror ātmanaś ca puṇyābhi¡b!<v>[[ṛi]]<<ṛ>>ddhaye
bhā<2v5>radvāja◯sagotravājasaneyamādhyandinabhaṭṭagauridattaputrab-
haṭṭa<2v6>bhavadattabhaṭṭahar[[ā]]<<a>>dattābhyāṁ jyeṣṭhadvādaśyām udakapūr-
vaṁ pratipādita I<2v7>ty

avagamya bhavadbhir yathocitam asm¡ai!<ābhyāṁ> bhogabhāgam upanayadbhiḥ
sukham prati<2v8>vasta¡b!<v>yam iti□ bhāvinaś ca bhūmipālān uddiśyedam abhid-
hīyate

1. Vasantatilakā

bhūmipra〈2v9〉dā divi lalanti patanti h¿ṛ?〈a〉nta
hṛtvā mah¿i?〈ī〉〈ṁ〉 nṛpatayo narake nṛśa¡ṅ!〈ṁ〉sā¡ḥ!〈T〉
〈Page 3r〉 〈3r1〉 Etad 〈d〉vaya〈ṁ〉 parikalayya calāñ ca lakṣm¿i?〈ī〉m
āyus tathā kuruta yad bhavatām abh¿i?〈ī〉ṣṭa(ṁ)

〈3r2〉 Api ca

2. Anuṣṭubh

rakṣāpālanayos tāvat phalaṁ sugatidurggat¿i?〈ī〉
ko nāma svargam u¡cchri!〈tsṛ〉jya〈3r3〉 naraka〈ṁ〉 pratipadyate

¡b!〈v〉yāsag¿i?〈ī〉tāṁś cātra ślokān udāharanti

3. Indravajrā

Agner a〈pa〉tyaṁ prathamaṁ〈3r4〉 suvarṇaṁ
bhūr vvai(ṣ)ṇav¿i?〈ī〉 sūryyasutāś ca gāvaḥ
dattā〈s〉 trayas tena bhavanti lokā
yaḥ kāñcanaṁ gā〈3r5〉ñ ca mah¿i?〈ī〉ñ ca ◯dadyā〈T〉

4. Anuṣṭubh

ṣaṣṭivarṣasahasrāṇi svarge modati bhūmidaḥ
Ākṣeptā〈3r6〉 cānumantā ca tāny eva narake vaseT

5. Anuṣṭubh

bahubhir vasudhā dattā rājabhiḥ sagarādibhiḥ
〈3r7〉 yasya yasya yadā bhūmi〈s〉 tasya tasya tadā phalaṁ

6. Anuṣṭubh

svadattāṁ paradattām ¡b!〈v〉ā yatnād rakṣa〈3r8〉 yudhiṣṭhira{ḥ}
mah¿i?〈ī〉〈ṁ〉 mah¿i?〈ī〉matāṁ śreṣṭha dānā〈c〉 ¡ś!〈ch〉reyo 'nupālana¡m!〈M〉

¡i!〈I〉ti□

pravarddhamāna〈3r9〉vijayarājyasa¡m!〈ṁ〉vatsaru 7 kārttika divasu Aṣ¡ṭh!〈ṭ〉amu 8

Apparatus

Plates

〈1v1〉 °sta〈m〉bha〈ḥ〉 ◇ *°sūtra〈ḥ〉* JFF; *°sta〈m〉bha〈ḥ〉* AMS. — 〈1v1〉 śr¿i?〈ī〉mat° ◇ *śṛ¡ṛ!〈rī〉mat°* JFF; *śr¿i?〈ī〉mat°* AMS.

〈1v2〉 °kṛtā〈M〉 ◇ *°kṛtāṁ* JFF; *°kṛtā〈M〉* AMS. — 〈1v2〉 s¡t!〈v〉asti ◇ *s¡t!〈v〉asti* JFF; *svasti* AMS. — 〈1v2〉 śr¿i?〈ī〉purāt ◇ *ś¡ṛi!〈rī〉purāt* JFF; *śr¿i?〈ī〉purāt* AMS.

〈1v3〉 °ghṛ¡p!〈ṣ〉ṭa° ◇ *°ghṛ¡pt!〈ṣṭ〉a°* JFF; *°ghṛ¡p!〈ṣ〉ṭa°* AMS.

〈1v6〉 °lobha° ◇ *°lobha°* JFF; *°lopa°* AMS.

〈2r1〉 gā¡ḍ!〈ḍh〉aṁ ◇ *gā¡ḍ!〈ḍh〉a°* JFF; *gā¡ḍ!〈ḍh〉aṁ* AMS. — 〈2r1〉 prasanno y¿a?〈au〉va〈2r2〉nena ◇ *prasanna¡y!〈v〉ada〈2r2〉nena* JFF; *prasanno y¿a?〈au〉va〈2r2〉nena* AMS.

〈2r2〉 °kr¿i?〈ī〉ḍāsu ◇ *°k¡ṛi!〈rī〉ḍāsu* JFF; *°kr¿i?〈ī〉ḍāsu* AMS.

〈2r7〉 śr¿i?〈ī〉mad° ◇ *ś¡ṛi!〈rī〉mad°* JFF; *śr¿i?〈ī〉mad°* AMS. — 〈2r7〉 śr¿i?〈ī〉° ◇ *ś¡ṛi!〈rī〉°* JFF; *śr¿i?〈ī〉°* AMS.

〈2r9〉 śrī° ◇ *ś¡ṛi!〈rī〉°* JFF; *śrī°* AMS. — 〈2r9〉 °bhukt¿i?〈ī〉ya ◇ *°bhuktīya* JFF; *°bhukt¿i?〈ī〉ya* AMS.

〈2v1〉 vidi〈ta〉m ◇ *viditam* JFF; *vidi〈ta〉m* AMS.

〈2v9〉 nṛśa¡ṅ!〈ṁ〉sāḥ ◇ *nṛśaṅsāḥ* JFF; *nṛśa¡ṅś!〈ṁs〉āḥ* AMS.

〈3r2〉 u¡cchri!〈tsṛ〉jya ◇ *u¡cchṛ!〈tsṛ〉jya* JFF; *u¡cchṛ!〈tsṛ〉jya* AMS.

〈3r4〉 suvarṇaṁ ◇ *suvarṇaṁ* JFF; *suvarṇṇaṁ* AMS. — 〈3r4〉 kāñcanaṁ ◇ *kañcanaṁ* JFF; *kāñcanaṁ* AMS.

Translation

Seal

This charter of the illustrious Tīvaradeva the king of Kosala, which is for the sake of an increase of dharma, endures as long as the moon and stars.

Plates

〈1v1〉 Success!

1v1–1v2.

Victorious is the illustrious Tīvaradeva, who is the ornament of the three worlds (heaven, earth, lower world); a pillar of happiness in the palace of the 〈Pāṇḍava〉 kings; and foremost of those who perform meritorious deeds!

〈1v2–2v1〉 Hail! From Śrīpura, the illustrious Mahāśiva Tīvararāja—who illuminates the neighbouring regions with his mirror-like toe-nails, which are polished by the curved edges of the diadems of the many 〈feudatory〉 kings who salute 〈him〉, having obtained the 〈privilege of〉 the five great sounds; whose fingers bluntly seize the good Fortune of adversary kings by her locks of her hair in public; by whom the battlefields are adorned with a scattered heap of pearls, which are the thick 〈drops of〉 blood continuously oozing from the domed foreheads of the elephants of 〈his〉 enemies, struck down by the hard strokes of 〈his〉 sharp sword; who is a submarine fire to the salt water of 〈his〉 enemies, gaping with the desire of acquiring a multitude of various gems; who does not cause distress by 〈levying heavy〉 taxes, just as the rising moon does not cause distress by 〈its〉 rays; who, like the ocean of milk, demonstrates a wealth of many most excellent jewels; who, like Garutmat, is competent in uprooting serpents (i.e., evil); who ruined the black collyrium 〈applied to〉 the eyes and the 〈golden glow of grinded〉 saffron petals on the tender cheeks of the 〈widowed〉 wives of his enemies, afflicted 〈by grief〉; whose mind is focused solely on the protection and establishment of virtuous behavior. Moreover, who is worshipped by people without relunctance because of the religious austerities 〈he performed〉 in a previous 〈birth〉; who is not easily satisfied in 〈acquiring〉 fame; who is trustworthy in keeping secrets; whose mind is very pure; whose eyes are bright; and whose body is adorned with youth; who, though being a commander, does not 〈indulge in〉 excessive talking; who, though desirous for conquering land, is excessively liberal 〈in the granting of land〉; who, though fierce to the race of his adversaries (i.e., like the sun), is gentle in appearance (i.e., like the moon); who, though adorned with majesty, is not harsh in disposition. Furthermore, who is never satisfied in generating religious merit, 〈but〉 not in accumulating wealth; who is devoid of anger, 〈but〉 not of power; who is longing for fame, 〈but〉 not for appropriating the wealth of others; who is skillful in eloquent speech, 〈but〉 not in consorting with promiscuous women; who has consumed the race of his adversaries completely, as a heap of cotton, with the fire of his splendor; who illuminated the earth as far as the horizon with his massive fame as bright white as the rocky mountain of snow (i.e., Himālaya); who was the son of the illustrious Nannadeva, son of the illustrious Indrabala, and who has obtained sovereignty over the whole of Kosala; who reduced all misfortune in the world with his meritorious acts; who has removed all thorns (i.e., annoying enemies) with the needle of his wisdom; who is entirely devoted to Viṣṇu; who is favoured by his father and mother; and being in good health—issues 〈the following command〉 to the residents of 〈the village of〉 Pimparipadraka in the Peṇṭhama *bhukti*, having saluted the Brahmins:

〈2v1–2v7〉 Let it be known to you that, on the twelfth 〈day of the month〉 of Jyeṣṭha 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 *bhaṭṭa* Haradatta and *bhaṭṭa* Bhavadatta, sons of *bhaṭṭa* Gauridatta of the Bhāradvāja *gotra* and the Vājasaneya-Mādhyandina ⟨school⟩. ⟨The grant of the village⟩ 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; comes along with ⟨the right to⟩ *dāradraṇaka* tax and all ⟨other⟩ taxes ⟨payable to the king⟩.

⟨2v7–2v8⟩ Having taken note of that, you should render the ⟨proper shares of⟩ periodical offerings and produce to these two ⟨donees⟩, while living happily ⟨in this village⟩. And this is said for the instruction of the future kings:

2v8–3r1.

⟨Kings⟩ who donate land sport in heaven, ⟨but⟩ look, kings who have taken land fall into hell for their wickedness. After having taken to heart these two rules and taken hold of Lakṣmī, you should live you life as you wish!

⟨3r2⟩ And also:

3r2–3r3.

Fortune and misfortune are truly the fruit of protecting and not protecting ⟨the land⟩; who then discards heaven and resorts to hell?

⟨3r3⟩ And they quote the ⟨following⟩ stanzas sung by Vyāsa:

3r3–3r5.

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

3r5–3r6.

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!

3r6–3r7.

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!

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!

〈3r8–3r9〉 〈The copperplate charter has been engraved on〉 the eighth day, 〈in numbers〉 8, 〈of〉 the month of Kārttika 〈in〉 the increasingly victorious year 5 〈of Tīvaradeva's reign〉.

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