Baloda Plates of Tīvaradeva, Year 9

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Identifier: DHARMA_INSDaksinaKosala00028

Repository: Dakṣiṇa Kosala (tfb-daksinakosala-epigraphy)

File path: texts/DHARMA_INSDaksinaKosala00028.xml

Language: Sanskrit [Script (unspecified)]

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

Edition

Seal

1. Anuṣṭubh

śrīmattīvaradevasya kosal(ā)dhipater i(daṁ)
śāsa(naṁ) dha(rmma)vṛ̥(ddhyartthaṁ) sthiram ācandrat(ā)ra(kaṁ)

Plates

〈Page 1r〉

〈Page 1v〉 〈1v1〉 □

1. Āryā

jayati jagat〈t〉rayatilaka〈ḥ〉
kṣitibhṛ̥tkulabhavanamaṅgalastambhaḥ

śr¿i?<ī>matt¿i?<ī>varadevo
<1v2> dhaureya<ḥ> sakalapuṅyakṛtā<M>□

svasti śr¿i?<ī>purāt samadhigatapañcamahāśabdānekana<1v3>tanṛpatikirīṭakoṭighṛṣṭacaraṇanakhadarp-
paṇodbhāsitopakaṇṭhadiṅmukhaḥ pra<1v4>kaṭaripurājalakṣmī{ḥ} keśapāśākarṣṣaṇadurl-
lalitapāṇipallavaḥ niśitani<1v5>stri¡ṅ!<ṁ>śagha◯nagh¿a?<ā>tapātitāridvi-
radakumbhamaṇḍalagalad¡v!<b>ahalaśoṇita<1v6>sa¡t!<d>āsikta◯muktāpha-
laprakaramaṇḍitaraṇāṅganaḥ vividharatnasaṁbhāralā<1v7>bh¿a?<ā>lobhavijṛmb-
hamāṇārikṣāravārivāḍavanalaś candrodaya Ivākṛtakarodve<1v8>gaḥ kṣ¿i?<ī>roda
IvāvirbhūtānekātiśāyiratnasampaT□ garutmān iva bhujaṅgoddhā<1v9>racatura<ḥ>
parāmṛṣṭaśattrukalattranettrāñjanakomalakapolakuṅkumapattra<1v10>bhaṅgaḥ
śiṣṭācāravyavasthāparipālanaikadattacittaḥ Api ca prāktane tapa<Page 2r><2r1>si
yaśasi rahasi cetasi cakṣuṣi ¡b!<v>apuṣi ca pūjito janenākliṣṭatayā n¿i?<ī><2r2>tān-
tam avitṛpto gūḍho gāḍhaṁ svacchaḥ prasanno yauvanena cāla{ṁ}ṅkṛtaḥ
svāmībha<2r3>van<n> apy abahulapano 'nuj<j>hitakutṛṣṇo 'pi nitāntatyāgī ripu-
janapraca<2r4>ṇḍo 'pi s¿o?<au>myadarśano bhūtivibhūṣaṇo 'py aparuṣasvabhāvaḥ
kiñ cāsantuṣṭo<2r5> dharmmā<r>jane◯na sampallābhe svalpaḥ krodh¿a?<e> na
prabhāve lubdho yaśasi na pa<2r6>ravittāpa◯hāre sakta<ḥ> subhāṣit¿a?<e>ṣu
na kāminīkrīḍāsu pratāpānala<2r7>dagdhāśeṣaripukulatūlarāśis tuhinaśilāśaila-
havalayaśorāśipra<2r8>kāśitadigantaḥ kāntaḥ prakṛtyā śrīmadindra¡v!<b>alasūnor
alaṅkṛtapāṇḍuva<2r9>¡ṅg!<ṁś>asya śrīnannadevasya tanaya<ḥ> prāptasakalakos-
alādhipatyaḥ svapuṇya<2r10>sambhārapraśamitāśeṣajagadupadravaḥ svapra-
jñāsūcīsamuddhṛtākhi<Page 2v><2v1>lakaṇṭakaḥ paramavaiṣṇavo mātāpitṛpādānud-
dhyātaḥ śrīmahāśivat{t}¿i?<ī>vararājaḥ<2v2> sundarikāmārgg¿i?<ī>yameṅkiḍḍake
prativāsinaḥ samājñāpayati

viditam astu<2v3> bhavatā<ṁ> yathāyaṁ grāmo yāvad raviśaśitārākiraṇaprati-
hataghorāndhakāraṁ<2v4> jagad avatiṣṭhate tāvad upabhogyas sanidhiḥ sopanid-
hir acāṭabhaṭapr¿a?<ā>veśyaḥ<2v5> sarvvakara◯sametaḥ samadhigatapañ-
camahāśabdapriyajāmātṛśr¿i?<ī><2v6>nnarāja◯vijñāptyā bilvapadrake parikalpi-
tasa(ttra)bhoktṛṇāṁ yath¿a?<ā>prā<2v7>ptabrāhma<ṇā>dijanānā<ṁ> triṁśataḥ
pratyahasupabhogāya Adhiṣṭhānena ca<2v8> pratipālanā kāryy¿ai?<e>tyanayā
vyavasthayāsmābhir m¿a?<ā>tāpittror ātmanaś ca puṇyābhi<2v9>¡b!<v>ṛddhaye
pratipādita Ity

upa<la>bhya yathocita<ṁ> bhogabhāgam upanayanta<ṁ> su<2v10>khaṁ prativat-
syatheti□ bhāvinaś ca bhūmipālān ud<d>iśyedam abhidh¿i?<ī>yate

1. Vasantatilakā

bhū<Page 3r><3r1>mipradā divi lalanti patanti hanta

hṛtvā mah¿i?⟨ī⟩⟨ṁ⟩ nṛpatayo narake⟨3r2⟩ nṛśa¡ṅg!⟨ṁs⟩ā⟨T⟩
Etad ⟨d⟩vaya⟨ṁ⟩ parikalayya calāñ ca lakṣmīm
āyus tathā kuruta yad bha⟨3r3⟩va(t)ām abh¿i?⟨ī⟩ṣṭa¡ḥ!⟨M⟩

Api ca

2. Anuṣṭubh

rakṣāpālanayos tāvat phala⟨ṁ⟩ sugatidurggat¿i?⟨ī⟩
ko nāma⟨3r4⟩ svarggam utsṛjya naraka⟨ṁ⟩ pratipadyate□

vyāsag¿i?⟨ī⟩tā⟨ṁ⟩ś cātra ślokān udāharanti

3. Indravajrā

Agne⟨3r5⟩r apatya⟨ṁ⟩ pra◯thama⟨ṁ⟩ suvarṇṇa⟨ṁ⟩
bhūr vv¿a?⟨ai⟩ṣṇav¿i?⟨ī⟩ sūryya(sutāś ca) gāva⟨ḥ⟩
datt(ā)s trayas tena⟨3r6⟩ bhavanti lokā◯
yaḻ k¿a?⟨ā⟩ñcana⟨ṁ⟩ gāñ ca mah¿i?⟨ī⟩ñ ca dady¿a?⟨ā⟩T□

4. Anuṣṭubh

ṣaṣṭivarṣasahasrāṇi⟨3r7⟩svargge modati bhūmidaḥ
¿A?⟨Ā⟩cchettā c{c}ānumantā ca tāny eva narake vaseT□

5. Anuṣṭubh

bahu⟨3r8⟩bhir vvasudhā dattā r¿a?⟨ā⟩jabhis sagarādibhiḥ
yasya yasya yadā bhūmi⟨s⟩ tasya tasya tadā⟨3r9⟩ phalaṁ□

6. Anuṣṭubh

svadattā⟨ṁ⟩ paradattām vā yatnād rakṣa yudhiṣṭhira
mah¿i?⟨ī⟩¡n!⟨m⟩ mah¿i?⟨ī⟩matā⟨ṁ⟩ śreṣṭha⟨3r10⟩ dānāc chreyo 'nupālana¡m!⟨M⟩

¡i!⟨I⟩ti□

pravarddhamānavijayarājye sa¡m!⟨ṁ⟩vatsaru 9 jyeṣṭha di 20 7

Apparatus

Plates

⟨1v1⟩ śr¿i?⟨ī⟩matt¿i?⟨ī⟩varadevo ◇ *śrīmattīvaradevo* EJTH; *śr¿i?⟨ī⟩matt¿i?⟨ī⟩varadevo* AMS.

⟨1v2⟩ śr¿i?⟨ī⟩purāt ◇ *śrīpurāt* EJTH; *śr¿i?⟨ī⟩purāt* AMS.

〈1v8〉 kṣ¿i?〈ī〉roda ◇ *kṣīroda* EJTH; *kṣ¿i?〈ī〉roda* AMS.

〈1v9〉 °śattrukalattranettrā° ◇ *°śattrukalattranettrā°* EJTH; *°śatrukalatranetrā°* AMS. — 〈1v9〉 °kuṅkumapattra° ◇ *°kuṅkamapattra°* EJTH; *°kuṅkumapatra°* AMS.

〈2r4〉 s¿o?〈au〉mya° ◇ *saumya°* EJTH; *s¿o?〈au〉mya°* AMS.

〈2v1〉 °t{t}¿i?〈ī〉vara° ◇ *°t{t}īvara°* EJTH; *°t{t}¿i?〈ī〉vara°* AMS.

〈2v2〉 °mārgg¿i?〈ī〉ya° ◇ *°mārggīya°* EJTH; *°mārgg¿i?〈ī〉ya°* AMS.

〈2v5〉 °śr¿i?〈ī〉° ◇ *°śrī°* EJTH; *°śr¿i?〈ī〉°* AMS.

〈2v8〉 °śr¿i?〈ī〉° ◇ *°śrī°* EJTH; *°śr¿i?〈ī〉°* AMS.

〈2v10〉 °pittror ◇ *°pittror* EJTH; *°pitror* AMS.

〈3r1〉 mah¿i?〈ī〉〈ṁ〉 ◇ *mahī〈ṁ〉* EJTH; *mah¿i?〈ī〉〈ṁ〉* AMS.

〈3r3〉 abh¿i?〈ī〉ṣṭa¡ḥ!〈M〉 ◇ *abhīṣṭa¡ḥ!〈ṁ〉* EJTH; *abh¿i?〈ī〉ṣṭa¡ḥ!〈M〉* AMS. — 〈3r3〉 °durggat¿i?〈ī〉 ◇ *°durggatī* EJTH; *°durggat¿i?〈ī〉* AMS.

〈3r4〉 °g¿i?〈ī〉tā〈ṁ〉ś ◇ *°gītā〈ṁ〉ś* EJTH; *°g¿i?〈ī〉tā〈ṁ〉ś* AMS.

〈3r5〉 vv¿a?〈ai〉ṣṇav¿i?〈ī〉 ◇ *vvaṣṇavī* EJTH; *vv¿a?〈ai〉ṣṇav¿i?〈ī〉* AMS.

〈3r6〉 mah¿i?〈ī〉ñ ◇ *mahīñ* EJTH; *mah¿i?〈ī〉ñ* AMS. — 〈3r6〉 dady¿a?〈ā〉T ◇ *dadyāT* EJTH; *dady¿a?〈ā〉T* AMS.

〈3r9〉 mah¿i?〈ī〉¡n!〈m〉 mah¿i?〈ī〉matā〈ṁ〉 ◇ *mahīn mahīmatā〈ṁ〉* EJTH; *mah¿i?〈ī〉¡n!〈m〉 mah¿i?〈ī〉matā〈ṁ〉* AMS.

〈3r10〉 jyeṣṭha di ◇ *jyeṣṭha di* EJTH; *jyeṣṭhādi* 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!

⟨1v2–2v2⟩ 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; and who is favoured by his father and mother—issues ⟨the

following command〉 to the residents of 〈the village of〉 Meṅkiḍḍaka in the Sundarikā *mārga*:

〈2v2–2v9〉 Let it be known to you that this village has been granted by us for the increase of religious merit of father, mother, and ourselves and at the request of 〈my〉 beloved son-in-law, the illustrious Nannarāja, who is conferred with the five great sounds. 〈THe grant was made〉 to 〈provide for〉 the daily feeding of any Brahmins and others who might turn up at the free food facility (*sattra*) in the village of Bilvapadraka, up to thirty in total, with the arrangement that the implementation and protection 〈of the *sattra*〉 will be ensured by the 〈local〉 government. 〈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; and comes along 〈with the right to〉 all taxes 〈payable to the king〉.

〈2v9–2v10〉 Having taken note of that, you should render the 〈proper shares of〉 periodical offerings and produce, while living happily 〈in this village〉. And this is said for the instruction of the future kings:

2v10–3r3.

〈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!

〈3r3〉 And also:

3r3–3r4.

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

〈3r4〉 And they quote the 〈following〉 stanzas sung by Vyāsa:

3r4–3r6.

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

3r6–3r7.

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!

3r7–3r9.

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!

3r9–3r10.

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

〈3r10〉 〈The copperplate charter has been engraved on〉 the day 27 〈of〉 the month of Jyeṣṭha 〈in〉 the year 9 of the increasingly victorious reign 〈of Tīvaradeva〉.

Bibliography

First edited by Hultzsch 1902–1903 from the original plates; published again by Shastri 1995, pp. 112–115; re-edited here by Natasja Bosma based on the published photographs (edition of the seal based on Hultzsch).

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