EIAD 175. Copper plates from Tummalagudem (set II) — reign of Vikramendravarman II, year 11

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1. Anuṣṭubh

〈1〉 dīp(t)yā diṅmaṇḍalaṁ vyāptaṁ
yasya bālārkkatejasaḥ
satyāśrayasuta〈ḥ〉 śrīmān
sa jayaty uttamāśrayaḥ

〈2〉 svasti bhagavacchrīparvvatasvāmipādānuddhyānāvaptaprajāparīpālanādhikārāṇāṁ brahmakṣatra〈3〉tejobhṛtāṁ viṣṇuvikramanayasampadāṁ viṣṇukuṇḍīnāṁ ṣaḍabhijñaprātihāryyadarśa〈4〉nānu◯grahajanitasugataśāsanābhiprasādasya vibudhabhavanapratisparddhiśobhā〈5〉sa(m)u◯dayānekamahāvihārapratiṣṭhāpanādhigatānantabrāhmapuṇyasaṁbhārasya mahā〈6〉rājaśrīgovindavarmmaṇaḥ putrasyaikādaśāśvamedhabahusuvarṇṇapauṇḍarīkavājapeya〈7〉kratusahasrasarvvamedharājasūyapuruṣamedhādyā(ha)raṇāt samyaganuṣṭhitaśrutivi〈8〉〈Page 2a〉

hitāśeṣaduṣkarakāmyakarmm(ā)nuṣṭhānasya prāgdakṣiṇāparāmbhonidhirevāsarit-salilavala〈9〉yavibhūṣaṇāyā〈ḥ〉 bhuvo bhartur mmahārājaśrīmādhavavarmma(ṇa)ḥ priyaputrasya vākāṭakamahā〈10〉devīsutasya mahākaveḥ paramasaugatasya mahārājaśrīvikramendrasya sūnor ane〈11〉kacā◯turddantavijayādhigatāśeṣacakkravarttikṣetrādhipatyasya sphuradkhaḍga〈12〉kara◯sahasrāvalīparigatasvabhujadinakaraprabhāvaviddhvastāśeṣadāyāda〈13〉maṇḍalaghanatimirapaṭalasya śrīndrabhaṭṭārakavarmmaṇaḥ priyasūnus tadanurūpa〈14〉śauryyātiśayasamastarājariṣiguṇasampadyogasāmartthyāt prakṛtimaṇḍalena〈15〉 〈Page 2b〉〈marginleft: 2〉śaiśava Evāropitarājyabhāraḥ paramadhārmmiko dharmmavijayī praṇatānekasāmantama〈16〉kuṭamaṇimayūkhodbhāsitavaracaraṇayugaḷaḥ śrīmān vikramendrabhaṭṭārakavarmmānā〈17〉gatakālabhāvinaḥ svaparavaṁśālaṁkārabhūtān sarvvān eva rājariṣīn anurūpe〈18〉ṇa sa◯tkṛtyettham avabodhayati yathā prathitaprabhāvānyarājavaṁśasātmī〈19〉bhūta◯pṛthivīpatipadaprasahyāharaṇavyaktaniratiśayamahimānaṁ śrīmā〈20〉dhavarājābhidhānaṁ sutacchalena manoharākārabaddhaṁ nayaparākramādiguṇasando〈21〉ham abhiprajātāyā viṣṇukuṇḍikulabahumataikasaṁbandhitābhikhyātamāhātmya〈22〉〈Page 3a〉m aśeṣasāmantakulatilakāyamānābhijanam avikalaguṇamaṇikiraṇanika〈23〉ravicchuritavipuladigantarālaṁ śrīpṛthivīmūlarājavaṁśam utpattiparigraheṇa〈24〉 śriyeva sāgaram alaṁkṛtavatyā prativiṣayam atibahuprakāramanoramo〈25〉dāra◯karmmādbhutastūpavihāracūḍāmaṇibhir alaṁkṛtasakaladakṣiṇā〈26〉patha◯sya śrīpārvvateyapūrvvāparakṣitipatiparaṁparāhāramaddhyaniru〈27〉pamavirājitayā kaustubhāyamānayaśojanmanaḥ guṇarūpasaṁpadbhi〈28〉〈Page 3b〉〈marginleft: 3〉 r anugatagovindasya śrīgo〈vi〉ndarājasya mūrttimatī(ṁ) śriyaṁ praty aviṣayīkṛtama〈29〉norathayā paramabhaṭṭārikamahādevyā śrīmadindrapuram uccair alaṁkarttukāma〈30〉yeva pratiṣṭhāpite śrīmati paramabhaṭṭārikāmahāvihāre smābhi〈ḥ〉 pravarddhamā〈31〉navi◯jayarājyasaṁvatsaraikādaśe kārttikamāsakṛṣṇapakṣāṣṭa〈32〉myā(ṁ) cāturddiśāryyavarabhikṣusaṁghaparibhogāya sarvvadāna(sah)i〈33〉tas sarvvābādhaparihāreṇa Irundoṛo nāma grāmo dattaḥ _____〈34〉 sa sa(r)vvair e(va) rājariṣibh(i)ḥ śrutismṛtisadācārānuvṛ(t)t(i)bhiḥ samyakpari〈35〉pālanīyaḥ yaś cātra lobhapramādājñānakṣudraparivāradoṣavaśād dharmma〈36〉vilopāya pravartteta tasyemāni smṛtivihitāni pātakāni bhavanti ||

2. Anuṣṭubh

nigghna〈Page 4a〉〈37〉tāṁ ◯bhartṛgovipra
bālayoṣidvipaścitaḥ
yā gatis sā bhaved vṛ〈38〉ttiṁ ◯
harataḥ śāsanāṁkitām· ||

3. Anuṣṭubh

bahubhir vvasudhā dattā
bahubhiś cānupā〈39〉litā
yasya yasya yadā bhūmis
tasya tasya tadā phalam· ||

4. Anuṣṭubh

ṣaṣṭi(ṁ)〈40〉 〈Page 4b〉〈marginleft: 4〉 varṣasahasrāṇi __
svargge tiṣṭhati bhūmidaḥ
Ākṣept(ā) cānumantā ca
tāny eva〈41〉 narake vaset· ||

5. Śārdūlavikrīḍita

kṛtvā pallavabhaṁgapelavabalaṁ siṁhāhvayaṁ pallavaṁ
(pra)ty(ā)〈42〉vṛtya yadāgataḥ prathamataś śakrābhidhānaṁ puraṁ
prādāc chāsanam uttamāśraya〈43〉 Iti ◯khyātas tadedaṁ nṛpaḥ
sāṣṭāśīticatuḥśate śakapates saṁva〈44〉tsarāṇāṁ gate ||

6. Upajāti

yenoddhṛtā bhartṛkulasya lakṣmīr
adhaḥ patantī nayavi〈45〉kramābhyā〈m·〉
Ājñāpanākhyātakulaprasūtaḥ
śrīmūlarājaḥ sa nṛpeṣu mukhyaḥ ||

Apparatus

〈1〉 uttamāśrayaḥ ◇ *uttamāśraya〈ḥ〉* Venkataramanayya1974a eiad-bibl:Mirashi1982c • The visarga is actually visible on the photo.

〈3〉 -prātihāryya- ◇ *-prātihāryya-* Mirashi 1982; *-prātihārya-* Sankaranarayanan 1974.

〈8〉 parāmbhonidhir ◇ *-parāmbunidhir-* Venkataramanayya1974a eiad-bibl:Mirashi1982c.

〈7〉 -ā(ha)raṇāt ◇ *-āharahas-* Sankaranarayanan 1974; *-āharahas-* Mirashi 1982.

〈9〉 bhartur ◇ *bharttur* Venkataramanayya1974a eiad-bibl:Mirashi1982c.

〈10〉 paramasaugatasya • The first akṣara is damaged and what is left of it might also be read as *(sa)*; naturally, *pa* is expected here.

〈11〉 -cakkravartti- ◇ *-cakkravarti-* Venkataramanayya1974a eiad-bibl:Mirashi1982c.

— 〈11〉 sphurad- Venkataramanayya1974a eiad-bibl:Mirashi1982c • Both suggest to emend *sphurat-*.

〈12〉 -prabhāvavi- Venkataramanayya1974a eiad-bibl:Mirashi1982c • Mirashi 1982 proposes to emend *-prabhāvi-*.

〈15〉 śaiśava Mirashi 1982 ◇ *saisava* Sankaranarayanan 1974.

〈17〉 -ālaṁkāra- ◇ *-ālaṅkāra-* Sankaranarayanan 1974; *-ālaṁkāra-* Mirashi 1982.

〈20–21〉 sandoham • Mirashi notes (Mirashi 1982, p. 136): Some word like Mādhavaṁ denoting Vishnu is inadvertently omitted here. The intended sense is that the Paramabhaṭṭārikā Mahādevī was the mother of God Mādhava (Vishnu), who has incarnated himself in the guise of (her son) Mādhavavarman I.

〈21〉 abhiprajātāyā Venkataramanayya1974a eiad-bibl:Mirashi1982c • Sankaranarayanan 1974 suggests to read *abhiprajātayā*. — 〈21〉 -saṁbandhi- ◇ *-sambandhi-* Venkataramanayya1974a Mirashi1982c. — 〈21〉 -ābhikhyāta Venkataramanayya1974a eiad-bibl:Mirashi1982c • The shape of the akṣara *khyā* is curious, when compared to that of the *khyā* in the last line of this record. It might be the case that a *khkhyā* was intended.

〈25〉 cūḍāmaṇibhir Mirashi 1982 ◇ *cūlāmaṇibhir* Sankaranarayanan 1974.

〈27〉 virājitayā ◇ *virājitaya* Sankaranarayanan 1974; *virājitayā* Mirashi 1982. — 〈27〉 -yaśojanmanaḥ ◇ *-yasojanmanaḥ* Venkataramanayya1974a eiad-bibl:Mirashi1982c.

〈30〉 smābhi〈ḥ〉 ◇ *smābhi(ḥ)* Sankaranarayanan 1974; *smābhiḥ* Mirashi 1982.

〈32〉 sarvvadāna- Venkataramanayya1974a eiad-bibl:Mirashi1982c • One has the impression the engraver may have written *svarvvadāna-*, and if so he may have attempted to cancel the first subscript *-v-*. We expect *sarvvādāna* here, although we don't see the marker of the *-ā* attached to the repha in the photo of the plates.

〈33〉 sarvvābādhaparihāreṇa Mirashi 1982 ◇ *sarvvabri[bā]dh(ā)parihāreṇa* Sankaranarayanan 1974 • Sankaranarayanan 1974 however clearly mistook the vocalic marker of the *ā*, in *vvā*, with an *i* attached to the following akṣara. The same reading *sarvvābādhaparihāreṇa* is also found in EIAD 187, l. 13.

〈34〉 _____ • The engraver left unengraved enough space of 7 akṣaras, as he reached the end of the sentence. — 〈34〉 sa(r)vvair ev(a) ◇ *sarvvair eva* Sankaranarayanan 1974; *sarvver eva* Mirashi 1982. — 〈34〉 rājariṣibh(i)ḥ • Sankaranarayanan 1974 proposes to emend *rājaṛṣibhiḥ*, whereas Mirashi 1982 proposes *rājarṣibhiḥ*.

〈36〉 nigghnatāṁ • The expected reading is *ghna*.

〈38–39〉 cānupālitā • Sankaranarayanan 1974 and Mirashi 1982 mistakenly read the the *pā* at the beginning of l. 39.

〈39〉 bhūmis Venkataramanayya1974a eiad-bibl:Mirashi1982c • The vocalization -*ū*- includes a superfluous second rightward horizontal stroke.

〈40〉 __ svargge • The reason for leaving a space after the first pāda of this verse seems to be that two akṣaras were written by the engraver, before being erased.

〈44-45〉 nayavikramābhyā〈m·〉 • What may appear to be the *m·* that we expect, placed below the *bhyā* in the black and white picture of the plate published by Sankaranarayanan 1974 does not appear to be one upon closer inspection.

Translation

1.

Victorious is he, whose lustre has pervaded [all] directions of the compass, he who is resplendent as the young sun, this illustrious Uttamāśraya, son of Satyāśraya.

Hail!

〈2–16〉 The illustrious Vikramendrabhaṭṭārakavarman, who was entrusted with the burden of kingship, as he was still a child, by the council of the ministers, on account of his accomplishment in and dedication to all the virtues of royal seers [and of] his superior heroism worthy of his [father], who is extremely righteous (*paramadhārmika*) and a conqueror through Dharma (*dharmavijayin*), the pair of whose excellent feet is illuminated by the rays of the gems of the diadems of many neighboring rulers as they bow [to him]; who belongs to the Viṣṇukuṇḍins—who have obtained the legitimacy (*adhikāra*) to protect their subjects thanks to the blessings received at the feet of the Bhagavant Śrīparvatasvāmin, who abound in the glory of [both] the brahmins and kṣatriyas and who, like Viṣṇu, are accomplished in prowess and political skill (*naya*)—; the beloved son of Śrī-Indrabhaṭṭārakavarman—who acquired the sovereignty over the whole domain of a cakravartin by means of victories in innumerable four-tusked (i.e. elephant) [combats], by whom the veil of dense darkness [constituted by] the circle of other heirs [to the throne] was entirely dispelled, by means of the power of the sun that was [lying in] his own hand, and spread through the rows of rays [in the form of] the glittering swords [of his army]—, the son of the great king Śrī-Vikramendravarman [I]—who was the son of a great Vākāṭaka queen, was a great poet and a devout worshipper of the Sugata—; the beloved son of the great king Śrī-Mādhavavarman—who perfectly carried out the accomplishment of all difficult,

desire-fulfilling, rites prescribed by the śruti because of his performance of eleven Aśvamedhas, Bahusuvarṇas, and Pauṇḍarikas, a thousand of Kratus, the Sarvamedha, the royal consecration, and human sacrifice, who was the lord of earth adorned with the ring of the waters formed by the Revā (i.e. the Narmadā) [in the north] as well as of the oceans in the east, south, and west; the son of the mahārāja Śrī-Govindavarman—the Śrī-Govindavarman, whose trust in the Teaching of the Sugata was born from the favour of a miraculous vision of Him who is endowed with the six super-knowledges (*ṣaḍabhijña*, i.e. the Buddha), whose accumulation of boundless Brāhma-merit has been obtained through the foundation of many *mahāvihāra*s that produced a brilliance rivalling with that of the residences of the gods (or: their temples); after dutifully honoring all royal seers, who will be true ornaments in the his own or in other dynasties, informs in this respect:

〈18–21〉 'She who gave birth under the pretext of a son, to the [very] heap of virtues [like] political wisdom/restraint, endowed with charming personality, bearing the glorious name Mādhavarāja and having an unsurpassed might, manifest in forcibly seizing the royal seats (i.e., cities) that had been completely beneficial to other royal families of reputed might;

〈21–24〉 who (Paramabhaṭṭārikāmahādevī), by taking birth, adorned the Śrī-Pṛthivīmūla family—just as Śrī (Lakṣmī) [did] the ocean—which, by the abundance of rays of lights causes the extensive quarters of space to shine; whose greatness is manifest in (its) honorable and unique marriage-relationship with the Viṣṇukuṇḍi family; and [therefore] whose noble descent stands in the foremost among the family of all feudatories/neighboring kings;

〈24–29〉 on account of whom (Paramabhaṭṭārikā) the glorious Govindarāja resembling Govinda (Viṣṇu) by virtues, beauty and wealth, did not crave for Śrī having corporeal body, who gave rise to the fame that resembled the *kaustubha* gem that shines uniquely at the centre of the necklace in the form of the row of kings of the past and future of the family [sprung] from the Śrīparvata; and who beautified the whole of the Dakṣiṇāpatha by varied attractive and sublime works viz., the wonderful *stūpa*s and monasteries [built] in every district;

〈29–30〉 in the glorious Paramabhaṭṭārikāmahāvihāra founded by the *mahādevī* Paramabhaṭṭārikā as if she was desirous of highly beautifying the glorious Indrapura;

〈30–33〉 on the eleventh year of the increasingly victorious reign, on the eighth lunar day of the dark fortnight of the month of Kārtika, the village named Irundora is gifted by us with the exemption from all obstacles and with all the constituents of the gift

(or with all custom-duties) for the enjoyment of the universal congregation of the excellent monks.

〈34–36〉 [This gift] may also be well protected by all the sage-kings following [the path] of the *śruti*, *smṛti*, and *sadācāra*. Whosoever, being victim of greed, carelessness, or the wickedness of [his] mean servants, proceeds on this [gift] with a view to destroy the charity, to him will accrue these sins enjoined in the *smṛti*s.'

2.

The destiny of those who slay their master, a cow, a brahmin, a child, a woman or a learned man, will be the one of him who seizes the livelihood that is marked by a (royal) charter.

3.

By numerous [kings], land has been given; and by many it has been protected. Whoever holds land at a given moment, to him does the fruit then belong.

4.

The giver of land revels in heaven for sixty thousand years; the one who seizes [land] as well as the one who approves (of the seizing) will reside as many [years] in hell.

〈41–44〉 Having made the Pallava named Siṁha as weak as a fragment of the sprout and having returned back and come first to Śakrapura, the king widely known as Uttamāśraya, issued this edict when four hundred and eighty-eight years of the lot of the Śakas have elapsed.

〈44–45〉 The *ājñāpana* [of this charter] is that Śrīmūlarāja who is born of a reputed family; who is the foremost among the kings; and by whom the down-fallen fortune of the family of the overlord is restored by means of political wisdom and valor.

Bibliography

First described and edited by Sastri in Bharati 1965 , followed by Rama Rao 1965, pp. 733–8, Sankaranarayanan 1974, pp. 15–20 and Mirashi 1982, pp. 135–8. Re-edited here from published documentation and after autopsy of the plates.

Secondary

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