EIAD 180. Copper plates from Patagandigudem (Kattaceruvul), set II — grant of Vikramendravarman, reign of Mādhavavarman II, year 26

Arlo Griffiths and Vincent Tournier

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Edition

〈Page 1b〉 〈1〉 svasti

1. Āryā

jayati jagaddhitahetor
apratihataśāsanasthitis satataṁ
〈2〉 saddharmmacakravarttī
munis trilokāśrayaḥ śrīmān· ||

śrīmataḥ pu〈3〉randarapurapratisparddhivibhavātiśayād asanapurād bhagavacchrī〈4〉parvvatasvāmipādānuddhyāto brahmakṣatratejonidhīnāṁ viṣṇuvikramāṇāṁ〈Page 2a〉 〈5〉 viṣṇukuṇḍīnā(ṁ) ṣaḍabhijñadarśanābhiprasādopa-

pāditasu〈6〉gataśāsanāvetyaprasādasyānekamahāvihārapratiṣṭhāpana〈7〉ratnatrayaparicarato samadhigatavipulapuṇyasaṁbhārasya〈8〉 mahārājaśrīgovindavarmmaṇaḥ priyanaptaikādaśāśvamedhā〈9〉〈Page 2b〉vabhṛthāvadhautajagatkalmaṣasya kratusahasrayājinaḥ sarvvame〈10〉dhāvāptasavvabhūtasvārājyasya bahusvavarṇṇaikādaśakayā〈11〉jina Ekādaśapauṇḍarikaprāptasarvvarddher yathāviddhyanuṣṭhita〈12〉rājasūyopapāditādhirājyasyaikādaśavājapeyayāgādhi〈13〉〈Page 3a〉gatasāmrājyaprājāpatyasya puruṣamedhādyanekakratvanuṣṭhānaja〈14〉nitapārameṣṭhyasya devātidevasya mahārājaśrīmādhavavarmma〈15〉ṇaḥ priyasūnur nnayavi(k)ramasvaguruprasādādhigatatrika〈16〉liṅgaveṁgīviṣayādhipatyaḥ śrutaprajñāmedhākavitvavā〈17〉〈Page 3b〉gmitvādibhir atiśayaguṇair upeto mahābodhisatvaḥ śrīviṣṇu〈18〉kuṇḍivākāṭakakuladvayalalāmabhūtaḥ paramakāruṇika〈19〉śrīmān vikkramendravarmmā yatra sannihite bhaviṣyatkālān sarvva〈20〉pṛthivīpatīn anurūpena satkāreṇa satkṛtyettham abhinandaya〈21〉〈Page 4a〉ti viditam astu bhavatā veṁgiviṣaye savāṭakaḥ kṣovela〈22〉nāmā grāmaḥ kṣoyūranāmā ca koṇḍūramaṇivelapra〈23〉tyāsannaḥ Āryyatāmraparṇṇīyaṁ mahāvihāravāsinaṁ〈24〉 kṣemācāryyavaṁśapradyotakaram asmākaṁ tathāgataśāsa〈25〉〈Page 4b〉nāvatāraparamagurum asādhāraṇaśrutaprajñāśīla〈26〉samādhisaṁpannam ācāryyasaṁghadāsam uddiśya tacchiṣyana〈27〉vakarmmālaṁkṛtāya caturddigabhyāgatāryyasaṁghaparibhogā〈28〉ya Asanapure smatpratiṣṭhāpitatrilokāśrayarājamahāvi〈29〉〈Page 5a〉hārāyāsmatparamaguror mmaddhyamasthānīyasya mahārājaśrīmādhavava〈30〉rmmaṇo nujñayā svavaṁśyapramukhānāṁ sarvvasatvānām anuttarajñānāvā〈31〉ptaye ṭaṇḍiṁviṣṭidālavakadurukuṭṭukāḍukāpusarvvakarādānasahi〈32〉tāv acāṭabhaṭapraveśau mayā dattāv anyac ca kuravakapattane kramu〈33〉〈Page 5b〉kavāṭadvayam api tathaiva dattaṁ tad atra na kena cid vicāraḥ karaṇi〈34〉yaḥ bhavati cātra :|

2. Anuṣṭubh

pūrvvarājarṣidattānām
asmābhir iva pālanaṁ
〈35〉 bhavadbhir api karttavyam
asmaddātasya rājabhiḥ ||

3. Anuṣṭubh

Apūrvvam api yo dā〈36〉tuṁ
mahecchatvād vyavasyati _
kathaṁ nirmmālyapakṣastha ṁ
so nyadattaṁ gra〈37〉〈Page 6a〉 hīṣyati ||

4. Anuṣṭubh

vayaṁ tv ācāra Ity eva _
bhavatpuṇyābhivṛddhaye _
Anujñādāna〈38〉lābhārtham
addhyeṣaṇakṛtādarā〈ḥ〉 ||

pūrvvāgamaś cātra bhinnamaryyādāṁkuśa〈39〉tvena paṭhyate yathāha ||

5. Anuṣṭubh

nighnatāṁ bhartṛgovipra
bālayoṣidvipaścitaḥ
〈40〉 yā gatis sā bhaved vṛttiṁ
haratāṁ śāsanāṁkitāṁ ||

6. Anuṣṭubh

svadattāṁ paradattāṁ vā _
yo〈Page 6b〉 〈41〉 hared dhi vasundharāṁ _
sa viṣṭhāyāṁ krimir bhūtvā _
pitṛbhis saha pacyate ||

7. Anuṣṭubh

〈42〉 ṣaṣṭiṁ varṣasahasrāṇi _
svargge modati bhūmidaḥ _
Ākṣeptā cānu〈43〉mantā ca
tāny eva narake vaset· ||

8. Anuṣṭubh

tām eva rakṣato yatnān
nibo〈44〉dha kṛtinaḥ phalaṁ
naikakalpasahasrāṇi _
divi ddevais sa dīvyati ||

9. Anuṣṭubh

〈Page 7a〉 〈45〉 bahubhir vvasudhā dattā _
bahubhiś cānupālitā _
yasya yasya〈46〉 yadā bhūmis
tasya tasya tadā phalaṁ ||

pravarddhamānavi〈47〉jayarājyasa(ṁ)vatsare ṣaḍviṁśattame hemantapakṣe ṣṭame
diva〈48〉se pratipadi ||Ājñapto gandharvvamutturājaḥ ||❇||-||-

Apparatus

〈2〉 saddharmmacakravarttī ◇ *saddharmma cakravartti* Parasher2004b eiad-bibl:Ramesh2004b. — 〈2〉 trilokāśrayaḥ Padmanabha Sastry 2004 ◇ *tilokāśrayah*.

〈3〉 -pratisparddhi- ◇ *-pratisparadbhi-* Padmanabha Sastry 2004 • Padmanabha Sastry 2004 suggests emending *-pratisparaddi-*. — 〈3〉 -tiśayād Padmanabha Sastry 2004 ◇ *-tiśayad*.

〈4〉 -parvvata- Padmanabha Sastry 2004 ◇ *-pavvata-*. — 〈4〉 -nidhīnāṁ ◇ *-nidhināṁ* Padmanabha Sastry 2004. — 〈4〉 viṣṇuvikramāṇāṁ ◇ *viṣṇuvikrameṇa*; *viṣṇuvikamāṇāṁ* Padmanabha Sastry 2004 • Padmanabha Sastry emends *viṣṇuvikramāṇāṁ*.

〈5〉 viṣṇukuṇḍīnā(ṁ) ◇ *viṣṇukuṇḍinā(ṁ)* Padmanabha Sastry 2004. — 〈5〉 ṣaḍabhi-jñada[r]ś(i)tā- ◇ *ṣadahhijña daśanā-*; *ṣaḍabhijña daśanā-* Padmanabha Sastry 2004 • The akṣara *na* is slightly ambiguous and might be read *ta*. Moreover, there does not seem to be a clear distinction between *da* and *ḍa* in this script. Cf. also l. 11.

〈6〉 -śāsanāvetya ◇ *-sāsanā-*; *-śāsanāvety* Padmanabha Sastry 2004. — 〈6〉 prasādasyā- • There might be an unnecessary anusvāra on the top of the *pra*.

〈7〉 -trayaparicarato ◇ *trayaparivarato*; *tray paricraṇa* Padmanabha Sastry 2004.

〈8〉 -varmmaṇaḥ Padmanabha Sastry 2004 ◇ *-varmaṇaḥ*. — 〈8〉 priyanaptaikā- Padmanabha Sastry 2004 ◇ *priyanaptekā*.

〈8-9〉 -medhāvabhṛthā- ◇ *-medhavabhrithā-* Padmanabha Sastry 2004.

〈10〉 -āvāpta- ◇ *-āvākpta-* Padmanabha Sastry 2004. — 〈10〉 -savva- ◇ *-sa(r)vva-*; *-sarvva-* Padmanabha Sastry 2004 • There is no *repha*, but unless we take this as a residual Middle-Indicism, we can follow Ramachandra Murthy's restoration. — 〈10〉 -svavarṇṇaikā- ◇ *-suvarṇṇaikā-*; *-savarṇṇaikā-* Padmanabha Sastry 2004 • Silent emendation. • Padmanabha Sastry 2004 suggests emending *-suvarṇṇaikā-*. Understand *-suvarṇṇa-*. Compare parallel in EIAD 175, l. 8.

〈10-11〉 yājina ◇ *yājina〈ḥ〉* Padmanabha Sastry 2004.

〈11〉 -pauṇḍarika- ◇ *-pauṇḍarīka-* Padmanabha Sastry 2004 • They both do here a silent emendation. Emend accordingly. — 〈11〉 -sarvvarddher ◇ *sarvvārddhair*; *sarvvarddary* Padmanabha Sastry 2004 • The form of the *rddha* is different from the two other forms of *ddha* attested in l. 1 and 3. The engraver might in fact have miscopied *dve* for *ddhe*. Compare with the parallel formula in EIAD 183, l. 5. — 〈11〉 yathāviddhyanuṣṭhita- Padmanabha Sastry 2004 ◇ *yahā vidvyanuṣṭhita-* • Padmanabha Sastry 2004 erroneously suggests to emend *yathāvidya-*.

〈12〉 rājasūyopapāditādhirājyasyaikādaśa- ◇ *-rājasūyopa pādisādirājyasyaikādasa-*; *-rājasūyopāditādhirajyasyekādaśa-* Padmanabha Sastry 2004. — 〈12〉 -yāgādhi- Padmanabha Sastry 2004 ◇ *-yāgādi-*.

〈13〉 -prājāpatyasya ◇ *-prājipatyasya* Padmanabha Sastry 2004. — 〈13〉 -kratvanuṣṭhāna- ◇ *-kratyanuṣṭhāna-* Padmanabha Sastry 2004.

〈14〉 pārameṣṭhyasya Padmanabha Sastry 2004 ◇ *pārameśvyasya* • Cf. EIAD 183, l. 8. — 〈14〉 devātidevasya Padmanabha Sastry 2004 ◇ *da vāgidevasya*.

〈15〉 nnayavi(k)rama- ◇ *nnayavi〈k〉rama*; *nnayavi〈k〉rama* Padmanabha Sastry 2004 • The *k* has been incompletely engraved and lacks its crossbar. — 〈15〉 -ādhigata- ◇ *-ādhita-* Padmanabha Sastry 2004.

〈16〉 -veṁgī- ◇ *-veṅgī-* Padmanabha Sastry 2004 • The anusvāra is located between the akṣaras *ve* and *gī*.

〈16-17〉 vāgmitvādibhir ◇ *vāgminvādibhir* Padmanabha Sastry 2004.

〈17〉 -guṇair upeto ◇ *atiśayaguṇaikapeto*; *atiśayaguṇo rūpeṇa* Padmanabha Sastry 2004.

〈18〉 paramakāruṇika ◇ *paramakāruṇikaḥ* Padmanabha Sastry 2004 • Silent emendation. Understand *paramakāruṇikaś*.

〈19〉 vikkramendravarmmā ◇ *vikkramendravarmma* Padmanabha Sastry 2004. — 〈19〉 -ṣyatkālāt ◇ *-ṣyatkālat*; *-ṣyatkālān* Padmanabha Sastry 2004.

〈19-20〉 sarvvapṛthivīpatīn anurūpeṇa ◇ *sarvvapṛthivīpati tanurūpena*; *sarvvapṛthivīpati tanurūpeṇa* Padmanabha Sastry 2004.

〈20〉 satkṛtyettham ◇ *satkārye tva m-*; *satkritye ttham* Padmanabha Sastry 2004 • Cf. EIAD 175, l. 18.

〈21〉 bhavatā〈ṁ〉 ◇ *bhavatā[ṁ]*; *bhavatā(ṁ)* Padmanabha Sastry 2004. — 〈21〉 veṁgiviṣaye ◇ *veṅgīviṣaye*; *vengiviṣaye* Padmanabha Sastry 2004 • Emend *veṁgī-*. — 〈21〉 savāṭaka(ḥ) Padmanabha Sastry 2004 ◇ *savāḍakaḥ*. — 〈21〉 kḻovela ◇ *kṣovela*; *kḻocela* Padmanabha Sastry 2004 • A subscript *ḻ* of similar shape may also be found, for instance, in EIAD 181, l. 6: *pḻakkirāṣṭre*.

〈22〉 kḻoyūranāmā Padmanabha Sastry 2004 ◇ *kṣauyūranāmā*. — 〈22〉 ca koṇḍūramaṇivela- ◇ *-vakaunḍūra maṇivela-*; *ca koṇḍūra maṇicela* Padmanabha Sastry 2004.

〈23〉 -parṇṇīyaṁ Padmanabha Sastry 2004 ◇ *paṇṇiya-*. — 〈23〉 mahāvihāravāsinaṁ ◇ *mahāvihāravāsināṁ*; *mahā vihāra vasinaṁ* Padmanabha Sastry 2004 • Understand *mahāvihāravāsināṁ*.

〈24〉 tathāgata- Padmanabha Sastry 2004 ◇ *tadhāgata-*. — 〈24〉 -karam asmākaṁ ◇ *-kara māsmākaṁ*; *-karamākaṁ* Padmanabha Sastry 2004.

〈25〉 -prajñā- ◇ *-prajña-* Padmanabha Sastry 2004.

〈26〉 ācāryyasaṁghadāsam Padmanabha Sastry 2004 ◇ *-ādāryyasaṁghadāsam*.

〈27〉 caturddigabhyāgatāryya- Padmanabha Sastry 2004 ◇ *catuddiga[n]yāganāryya*.

〈28〉 smatprati- ◇ *sva prati-*; *smaḥprati-* Padmanabha Sastry 2004.

〈29〉 -yāsmatpa- Padmanabha Sastry 2004 ◇ *-yāsmātpa-*. — 〈29〉 mmaddhyamasthānīyasya ◇ *madhyamasthāniyasya*; *mādddhyamasthānīyasya* Padmanabha Sastry 2004. — 〈29〉 mahārāja- ◇ *mahāraja*; *māharāja* Padmanabha Sastry 2004.

〈30〉 -rmmaṇo nujñayā ◇ *rmmaṇānjñuyā*; *-rmmaṇo nujñaya* Padmanabha Sastry 2004. — 〈30〉 pramukhānāṁ ◇ *pramukhānā(ṁ)*; *pramukhānām* Padmanabha Sastry 2004.

〈31〉 ṭaṇḍiṁviṣṭi- ◇ *ṭaṇḍi viṣṭi-*; *Uṇḍiviṣṭi-* Padmanabha Sastry 2004. — 〈31〉 -kadurukuṭṭukāḍu- ◇ *-kutdukāḍu*; *-kadurrukaṭṭukāḍu-* Padmanabha Sastry 2004. — 〈31〉 sarvvakarā- Padmanabha Sastry 2004 ◇ *sarva karā*.

〈32〉 acāṭabhaṭapraveśau ◇ *ācahāṭapraveśo*; *acāṭabhaṭapraveśo* Padmanabha Sastry 2004 • Read *acāṭabhaṭapraveśyau*. — 〈32〉 dattāv anyac ca ◇ *dattā vattya ca-*; *dattaṁ ca anyac ca* Padmanabha Sastry 2004 • Padmanabha Sastry 2004 erroneously suggests emending *anyeca*. — 〈32〉 ca kuravaka- Padmanabha Sastry 2004 ◇ *-chakuruvaka-*.

〈32–33〉 kramukavāṭa- Padmanabha Sastry 2004 ◇ *kramukāvāṭa-*.

〈33〉 tad atra na kena cid ◇ *ta dagra takecid-*; *tadatra nakecid* Padmanabha Sastry 2004.

〈33–34〉 karaṇiyaḥ ◇ *karaṇīyaḥ* Padmanabha Sastry 2004 • Emend *karaṇīyaḥ*.

〈34〉 cātra :| ◇ *chātrah ||*; *cātraḥ |* Padmanabha Sastry 2004 • The : mark here is probably a case of so-called *visargadaṇḍa*. — 〈34〉 pūrvvarājarṣidattānām ◇ *pūrvva rāja(r)ṣidattānām*; *pūrvarājarṣidattānāṁ* Padmanabha Sastry 2004. — 〈34〉 pālanaṁ Padmanabha Sastry 2004 ◇ *pālnāṁ*.

〈35〉 asmaddātasya rājabhiḥ ◇ *-asmāddātasya rājabhiḥ*; *asmaddānasya rajabhiḥ* Padmanabha Sastry 2004.

〈35-36〉 dātuṁ Padmanabha Sastry 2004 ◇ *dātu*.

〈36〉 mahecchatvād vyavasyati Padmanabha Sastry 2004 ◇ *mahāchantvadyavasyati*. — 〈36〉 kathaṁ nirmmālya- Padmanabha Sastry 2004 ◇ *kaṭhaṁ nirmālya-*.

〈37〉 tv ācāra ◇ *satvācāra*; *tācāra* Padmanabha Sastry 2004.

〈37-38〉 Anujñādānalābhārtham ◇ *Anujñādānālobhārthe m-*; *anjujñā dāna lobhārtha(ṁ)* Padmanabha Sastry 2004.

〈38〉 addhyeṣaṇakṛtādarā〈ḥ〉 ◇ *adhv ye ṣato kṛtvādarā*; *maddye kṛtodarā* Padmanabha Sastry 2004. — 〈38〉 pūrvvāgamaś ◇ *pūrvāgamaś*; *pūrvvāgamaś* Padmanabha Sastry 2004. — 〈38〉 bhinna- ◇ *bhitta(ṁ)* Padmanabha Sastry 2004.

〈38–39〉 -maryyādāṁkuśatvena ◇ *-maryyādā kusatveta*; *-maryyādā kuśatvena* Padmanabha Sastry 2004.

〈39〉 yathāha ◇ *yadhāha*; *[1×] thāha* Padmanabha Sastry 2004. — 〈39〉 bhartṛ- ◇ *bharṭru*; *bharṭṭru* Padmanabha Sastry 2004. — 〈39〉 -yoṣidvipaścitaḥ ◇ *-yoṣidvipakṣitaḥ*; *-yo kṣidvi pascitaḥ* Padmanabha Sastry 2004.

〈40〉 sābhaved vṛttiṁ ◇ *sābhave dvrttaṁ*; *bhavād vṛtti* Padmanabha Sastry 2004. — 〈40〉 svadattāṁ ◇ *savadattāṁ* Padmanabha Sastry 2004. — 〈40〉 vā ◇ *va* Padmanabha Sastry 2004.

〈41〉 hared dhi ◇ *hareta* Padmanabha Sastry 2004. — 〈41〉 viṣṭhāyāṁ krimir ◇ *viṣṭāyāṁ krimir*; *viṣṭhāyāṁ krimi* Padmanabha Sastry 2004. — 〈41〉 pacyate Padmanabha Sastry 2004 ◇ *pacayate*.

〈42〉 ṣaṣṭiṁ varṣasahasrāṇi ◇ *ṣaṣṭi varṣa sahasrāṇi*; *ṣaṣṭivarṣa sahasṭāṇi* Padmanabha Sastry 2004. — 〈42〉 Ākṣeptā • There is a *repha*-like upward stroke above *kṣe*, but it lacks the serif, so we presume the stroke to be accidental.

〈43〉 tāny eva ◇ *nāny eva* Padmanabha Sastry 2004. — 〈43〉 vaset· ◇ *vasīt* Padmanabha Sastry 2004.

〈43-44〉 nibodha- ◇ *niheda-*; *nikhotha-* Padmanabha Sastry 2004.

〈44〉 phalaṁ ◇ *pālan-*; *(pā)lan-* Padmanabha Sastry 2004. — 〈44〉 naikakalpasahasrāṇi ◇ *-te ka kalpasahasrāṁ*; *taika kalpa sahassrāṇi* Padmanabha Sastry 2004.

〈45〉 bahubhir vvasudhā ◇ *sahubhira vasudhā* Padmanabha Sastry 2004. — 〈45〉 bahubhiś cānupālitā ◇ *bahubhis cānupālitā*; *bahubhis cānupālitā(ṁ)* Padmanabha Sastry 2004.

〈47〉 -sa(ṁ)vatsare ◇ *vaṭsare* Padmanabha Sastry 2004. — 〈47〉 ṣaḍviṁśattame ◇ *ṣaḍvisattame*; *ṣaṭdviśattame* Padmanabha Sastry 2004.

Translation

1.

Victorious is the illustrious refuge of the Triple World, the Muni, who set(s) in motion the wheel [or: universal ruler] of the Saddharma, and who, for the sake of the world, constantly remains in his unimpeded Teaching.

〈2–20〉 From the illustrious Asanapura, whose superior majesty rivals that of the city of Purandara (i.e. Indrapura): among the Viṣṇukuṇḍins, who have the prowess of Viṣṇu, and abound in the glory of brahmins and kṣatriyas, the illustrious Vikramendravarman, blessed by the feet of the Bhagavant Śrīparvatasvāmin; the dear grandson of the great king Śrī-Govindavarman — whose [perfect] faith, based on understanding of the Teaching of the Sugata [or: based on the Sugata and his Teaching], was born from the blessing of a vision of Him who has the six super knowledges (*ṣaḍabhijña*, i.e. the Buddha), who honored the Three Jewels through the establishment of many great monasteries, and [thus] acquired abundant accumulation of merit —; the dear son of the great king Śrī-Mādhavavarman — who, through performing the ablutions at eleven Aśvamedhas has purified the stains of the world, who performed a thousand Kratus, whose sovereignty over all beings has been obtained by [his performance of] the Sarvamedha, who has performed eleven Bahusuvarṇas, who has obtained all success through eleven Pauṇḍarīkas, whose overlordship has been delivered by the royal consecration, which he accomplished according to the prescriptions, whose sovereignty and lordship (*prājāpatya*) have been obtained by the offering of eleven Vājapeyas, whose supremacy (*pārameṣṭhya*) has been produced through the performance of numerous rites such as human sacrifice, and so on, [and] who is a supreme ruler among the rulers (*devātideva*) —; (this Vikramendravarman) who obtained governorship over the districts of Trikaliṅga and Veṅgī as a favour from his own master (i.e. is father) [or: because of his faith in his own guru] [thanks to his] discipline (*naya*) and valor, a great Bodhisattva who is like an ornament to both families of the illustrious Viṣṇukuṇḍins and Vākāṭakas, supremely compassionate [or: devout worshiper of the Compassionate One (i.e. the Buddha)], after dutifully honoring all the future kings [who will be/come] near to here (*yatra sannihite*), [Vikramendravarman] he salutes [them] in this way:

〈21–34〉 "Be it known to you that I have given, in the region of Veṅgī, the village named Kl̥ovela—together with its fields—and that named Kl̥oyūra, in the vicinity of Koṇḍūra and Maṇivela, in the neighborhood of Koṇḍūra and Maṇivela, with the right to take all taxes and levies [such as] *ṭaṇḍi* (= taṇḍa, punitive tax?), corvée (*viṣṭi*), *dālava* (tax on second crop?), *kaduru* (tax on spinning yarn?), *kuṭṭu*, *kāḍu* (tax on forests?), and *kāpu*; [these] must not be entered by irregular troops or mercenaries. [These gifts were made] having assigned (*uddiśya*) them to master Saṅghadāsa, my supreme guru, who is [like] an incarnation of the Tathāgata's Teaching [or: who has introduced (me) to the Tathāgata's Teaching], who is endowed with unparalleled learning, knowledge, virtue,

and concentration, who is a noble Tāmraparṇīya, a resident of the *mahāvihāra*, who makes radiant the [spiritual] lineage of master Kṣema. [These gifts, made] with the permission of the great king Śrī-Mādhavavarman as a representative (*maddhyamasthānīya*) of my supreme guru, are for the royal *mahāvihāra* named Trilokāśraya established by me, at Asanapura—which is adorned by new constructions and by [Saṅghadāsa]'s disciples— for the enjoyment of the noble community coming from the four directions; [the merit produced by this gift] is for the attainment of the supreme knowledge by all beings, priority being given to the members of my own lineage. I have also given, in the district of Kurava two other orchards of betel-nut trees. With respect to these [gifts,] there should not be any dispute."

〈34〉 And with respect to this there is [a saying]:

2.

In the same way that we ensure the protection of what has been given by earlier royal seers, likewise, you [future] kings should behave with respect to what has been given by us.

3.

How could someone who resolves, because his desires are lofty, to make an unprecedented gift take hold of what has already been given by another, which would belong to the category of an already used ritual offering (*nirmālyapakṣastha*)?

4.

Rather (*tu*), for the increase of your own merits (*bhavatpuṇyābhivṛddhaye*), simply on the grounds that (*ity eva*) it is [correct] conduct, we are ones to whom respect is due regarding our sollicitation (*addhyeṣaṇakṛtādarāḥ*) that we may obtain the reward of our freely made offering (*anujñādānalābhārtham*).

〈38–39〉 And with respect to this [same issue], the tradition of yore is recited, by way of hook for those who might forget the rule. As it is said:

5.

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.

6.

He who would seize land given by himself or by someone else becomes a worm in excrement and is cooked together with his ancestors.

7.

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.

8.

Consider the fruit of the virtuous man who protects it scrupulously: during numerous thousands of aeons he plays in heaven with the gods.

9.

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.

〈46–48〉 Twenty-sixth prosperous and victorious year [of Mādhavavarman], first day of the eighth fortnight of Hemanta. The executor is Gandharvamutturāja.

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First edited by Ramachandra Murthy (NSRM) in Hanumantha Rao *et al.* 1998, pp. 207–10. Edited again by Padmanabha Sastry 2004 (CAPS). The NSRM edition was republished as Ramachandra Murthy 2004, pp. 166–77. All these publications are marred by a great number of involuntary errors; the second publication by NSRM does not improve the first. We re-edit the text here from our own photographs and after autopsy of the plates, citing variant NSRM readings only from his first publication.

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