EIAD 186. Copper plates from Godavari district (set II) — reign of Pṛthivīśrīmūla

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Edition

〈Page 1b〉

1. Mālinī

〈1〉 □jayati munir udagrakhyātacandrāṁśujāla
pracayarucirakī〈2〉rttiśrīr ajeyasya yasya
jagad idam abhiṣiktan dakṣiṇāṁmbhobhir u〈3〉ccaiḥ
kṣubhitasalilanāthasparddhibhir mmārasainyaiḥ ||

2. Mālinī

tadanu jayati bhū〈4〉mnā mūlarājas samantād
vitatarucirabhāsvallokavikhyātakīrttiḥ
bahu〈5〉〈Page 2a〉 samarajayopāttontataśrīr ajeyas
svakavaraguṇapāśābaddha〈6〉niśśeṣalokaḥ ||

svasti vijayaguṇapāśapurāt· devadvija〈7〉gurucaraṇasamārādhanādhigataniratiśayapuṇyanicaya〈8〉sya sakaladiṅmaṇḍalālaṁkārabhūtayaśasaḥ śrīprabhākaravikhyāta〈9〉〈Page 2b〉mahārājasya sūnur mmātāpitṛpādānuddhyātaḥ śrutismṛtivihita〈10〉padārtthāvabodhajanitaprajñāvivekaniravagītānupāli〈11〉tāśeṣavarṇṇāśramadharmmaḥ parānugrahamātraprayojana〈12〉pratipannaiśvaryyagurubhāraḥ Anekacāturddantasamarasaṁghaṭṭavi〈13〉〈Page 3a〉jayī satatagobhūmihiraṇyakanyāpradānādibhis saphalīkṛtajīvitopa〈14〉bhogaḥ paramamāheśvaraḥ parambrahmaṇyaḥ dharmmavijayī śrīmān· prithivīśrī〈15〉mūlarājaḥ tāḷupākaviṣaye rāṣṭrakūṭagrāmavṛddhapramukhaviṣaya〈16〉nivāsinaḥ sarvvān ittham ājñāpayati yathā viditam astu bhavatām asakṛdaneka〈17〉niśita(nistraṁśasahasra)saṁkulātibhīmasaṁgrāmabhūmiprakāśitātmavikramātiśa〈18〉〈Page 3b〉yopārjjitorjjitayaśovibhūtivistarāya mama priyatanayāya harivarmmarājā〈19〉ya śrīkoṉṟaḷagganṟupariyapaṟutruḷpaṟu Ity eṣā grāmāṇāṁ maddhyagataḥ〈20〉 kaṭṭuceṟuvul nāma grāmo mayā dattaḥ Anena ca madanumatena hari〈21〉varmmarājena mahāvihāranivāsinaṁ navakarmmavyāpārādhikṛtam anumatya〈Page 4a〉 〈22〉 guṇapāśapuragiritaṭasvapratiṣṭhāpitamahāvihāranivāsyāgatānā〈23〉gatacāturddiśāryyavarabhikṣusaṅghacatuṣpratyayaparibhogārttha〈24〉n dattas sarvvaparihāreṇa sa sarvvair eva rājaṟṣibhiḥ śrutismṛtivihi〈25〉tasadācārānuvarttibhis samyak paripālanīyaḥ bhavanti cātra matagī〈26〉〈Page 4b〉 tā ślokāḥ

3. Anuṣṭubh

bahubhir vvasudhā dattā
bahubhiś cānupālitā
yasya〈27〉 yasya yadā bhūmis
tasya tasya tadā phalaṁ

4. Anuṣṭubh

bhūmidānāt paran dā〈28〉nan
na bhūtan na bhaviṣyati
tasyaiva haraṇāt pāpan
na bhūtan na bhavi〈29〉ṣyati

5. Anuṣṭubh

ṣaṣṭaṁ varṣasahasrāṇi
svargge tiṣṭhati bhūmidaḥ
Ācchettā cānumantā ca
tāny eva〈Page 5a〉 〈30〉 narake vaset· |

yaś cātra lobherṣyapramādājñānakṣudraparivāradoṣavaśāt· dharmmavi〈31〉(lo)pāya pravartteta sa Imāni pātakāni spṛśet· ||

6. Anuṣṭubh

nigghnatāṁ bhartṛgovipra
bā〈32〉(la)yoṣittapasviṇaḥ
yā gatis sā bhaved vṛttiṁ
harata śāsanāṅkitām·

7. Anuṣṭubh

svadattāṁ para〈33〉(da)ttāṁ vā
yo hareta vasundharām· (|*)
sa viṣṭhāyāṁ krimi bhūtvā
pitṛbhis saha pacyate ||□||

8. Anuṣṭubh

〈34〉 (U)ddiśya tāmbraparṇṇīyāt·
śāsana harivarmmaṇā
rājñā kṛtam iha stheyā〈35〉d
idam ācandratārakaṁ ||□||

Apparatus

〈2〉 dakṣiṇāṁmbhobhir • Correct *dakṣiṇāmbhobhir*. Sankaranarayanan ignores the presence of an anusvāra.

〈3-4〉 bhūmnā • Emend *bhūmnāṁ*?

〈5〉 -yopāttontataśrīr • Correct *-yopāttonnataśrīr*, as indicated by Sankaranarayanan. Ramesan simply reads *nna*.

〈8〉 -diṁmaṇḍalālaṁkāra- Ramesan 1962 ◇ *-didm[ṁma]aṇḍalālaṁkāra-* Sankaranarayanan 1977 • Comparison with the Kondavidu plates suggests that we can simply read *ṁma*.

〈12〉 -cāturddanta- • Emend *-caturddanta-*, as in Tundigrama grant of Vikramendra, l. 17.

〈14〉 prithivīśrī- • Correct *pṛthivīśrī-*.

〈17〉 -nistraṁśa- Ramesan 1962 ◇ *-(ni)str(i)ṁśa-* Sankaranarayanan 1977 • Ramesan

corrects to *-nistriṁśa-* in a note. Or is the reading *-nistṛṁśa-*, pronounced *-nistriṁśa-*? The expression *-nistriṁśasahasrasaṁkulātibhīma-* occurs in Kondavidu III, l. 8.

〈19〉 śrīkoṇṛaḷagganṛupariyapaṛutruḷpaṛu Sankaranarayanan 1977 ◇ *śrīkoṇṛaḷagganṛu pariya paṛu truppaṛu* Ramesan 1962 • Sankaranarayanan splits *śrīkoṇṛaḷagganṛu pariyapaṛu truḷpaṛu*. — 〈19〉 eṣā • Correct *eṣāṁ*. Ramesan and Sankaranarayanan simply read an anusvāra, but none seems actually to have been written.

〈22〉 -nivāsyāgatānā- Sankaranarayanan 1977 ◇ *-nivāsyagatānā-* Ramesan 1962 • Ramesan indicates in note that it should be corrected into *-nivāsyāgatānā-*; however, the akṣara *syā* is very clear on photos of the plate.

〈24〉 rājaṚṣibhiḥ Sankaranarayanan 1977 ◇ *rājaṚṣiciḥ* Ramesan 1962 • Ramesan's reading is perhaps a misprint.

〈25-26〉 matagītā • Correct *manugītāḥ*.

〈32〉 harata • Emend *haratāḥ*.

〈33〉 krimi • Emend *krimir*.

〈34〉 (U)ddiśya Hanumantha Rao *et al.* 1998 ◇ *(saṁ)diśya* Ramesan 1962. — 〈34〉 tāmbraparṇṇīyāt· • Read or correct *tāmbraparṇṇīyān·*? — 〈34〉 śāsana • Correct *śāsanaṁ*.

Translation

1.

Victorious is the sage, whose fame and fortune are radiant by the many webs of beams of the lofty and celebrated moon, the water of whose gifts (made in former lives) have consecrated this world [and] who is invincible for Māra's soldiers as they vie with the lord of the highly agitated waters!

2.

Victorious throughout is, after him, the Mūlarāja, whose fame is wide-spread, radiant, splendid and renowned in the world, due to his opulence; who is invincible, having gained the highest fortune by many victories in battle; who has tied to himself the entire world by the noose of his own excellent virtues (or: by the noose of the ropes of his own braids)!

〈6–16〉 Hail! From the victorious city of Guṇapāśa, the illustrious king Pṛthivīśrīmūla, blessed by the feet of his parents; impeccable upholder of all laws on class and stage of life, through [his] intelligence and discrimination produced by [his] perception of the

meanings of the words enjoined in revelation and tradition; who had undertaken the heavy burden of sovereignty with the sole purpose of favoring others; conqueror on numerous occasions of battle-collision with elephants; who had brought fruit to his enjoyment of life by incessant grants of cows, lands, gold and maidens, etc.; devout worshiper of Maheśvara; extremely devout; conqueror through Dharma; son of the celebrated great king Śrī Prabhākara, whose fame was the ornament of all quarters of space, whose unsurpassed store of merit had been obtained by the veneration of the feet of gods, brahmins and masters, in the district of Tāḻupāka commands all district residents, starting with the governors (*rāṣṭrakūṭa*) and senior villagers, as follows:

〈16–25〉 'Be it known to you that the village called Kaṭṭuceṟuvul, being in the middle of these villages Śrīkoṇṛa, Ḷagganṟu, Pariyapaṟu, Truḷpaṟu, has been given by me to my dear son Harivarmarāja, whose mass of great fame and power had been gained by the surpassing valor of his own self which has been manifested more than once on battle grounds that were excessively terrifying, dense with thousands of swords sharpened many times. And by this Harivarmarāja, with my approval, approving of the the resident of the Mahāvihāra who has been appointed to the office of construction-cum-renovation (*navakarma*), [this village] has been given, with all [fiscal] exemptions, the community of noble excellent monks of the four quarters, present and future residents of the Mahāvihāra that he has himself established on the slope of the hill of Guṇapāśapura, for their enjoyment of the four requisites. It must be properly protected by all Sage-Kings who follow the good practices enjoined by the revelations and traditions.'

〈25–27〉 And there are verses pronounced by Manu on this matter:

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.

There is not and will not be any higher gift than the gift of land. There is not and will not be any worse sin than the theft of the same.

5.

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

〈30–31〉 The one who would engage in the annulment of a foundation, under influence

of the sins of lowly dependents, or by cupidity, envy, negligence, or ignorance, he will incur these faults:

6.

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

7.

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

8.

May this charter made by the king Harivarman in favor of the Tāmbraparṇīyas remain in force here as long as moon and stars will last.

Commentary

〈26–27〉[1]

〈27–29〉[2]

〈29–30〉[3]

Bibliography

First described and edited by Ramesan 1962, pp. 241–9, then by Sankaranarayanan 1977, pp. 185–7 (XII). Re-edited here from the published estampages and after autopsy of the plates.

Secondary

Hanumantha Rao, B. S. L., N. S. Ramachandra Murthy, B. Subrahmanyam & Īmani Śivanāgireḍḍi. 1998. *Buddhist inscriptions of Andhradesa*. Secunderabad: Ananda Buddha Vihara Trust. Pages 219–222.

[1]The text can be restored as follows: *bahubhir vasudhā dattā bahubhiś cānupālitā yasya yasya yadā bhūmis tasya tasya tadā phalam*.

[2]The text can be restored as follows: *bhūmidānāt paran dānaṁ na bhūtaṁ na bhaviṣyati tasyaiva haraṇāt pāpaṁ na bhūtaṁ na bhaviṣyati* .

[3]The text can be restored as follows: *ṣaṣṭiṁ varṣasahasrāṇi svarge tiṣṭhati bhūmidaḥ āchettā cānumantā ca tāny eva narake vaset*.