EIAD 187. Copper plates from Kondavidu (set I) — reign of Pṛthivīśrīmūla, year 25

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Identifier: DHARMA_INSEIAD00187

Repository: Early Āndhradeśa (tfb-eiad-epigraphy)

File path: texts/xml/DHARMA_INSEIAD00187.xml

Language: Sanskrit [Script (unspecified)]

Commit: 2026-09-22 13:22 (151ff65), last modified 2026-09-22 13:22 (151ff65)

Edition

〈Page 1b〉〈marginleft: 1〉 〈1〉 svasti vijayatāṇḍikoṇḍavāsakād devadvijagurucaraṇasamārādhinā〈2〉dhigataniratiśayapuṇyanicayasya sakaladiṅmaṇḍalālaṅkārabhūtaya〈3〉śasaḥ śrīprabhākaravikhyātamahārājasya sūnur mmātāpitṛpādānuddhyātaś śruti〈4〉smṛtivihitapadārtthāvabodhajanitaprajñāvivekaniravagītānupālitā〈5〉〈Page 2a〉śeṣavarṇṇāśramadharmmaḥ parānugrahamātraprayojana〈6〉pratipannaiśvaryagurubhāraḥ paramamāheśvaraḥ〈7〉 śrīmān pṛthivīśrīmūlarāja Evam ājñāpayati yathā〈8〉 ya tāḷupākaviṣaye velpukoṇḍaŪṟukoṇḍamaddi〈Page 2b〉〈marginleft: 2〉〈9〉ceruvuĀtukūrākhyagrāmamaddhyāvasthitaḥ kalvaceṟuvuḷa〈10〉 nāma grāmaḥ śrīmahāmeghavāhanapratiṣṭhāpitavarddhamā〈11〉nimahāvihāranivāsaterddhyānādhyayanakarmmānuṣṭhāna〈12〉parasyāryyabhikṣusaṁghasya yathāsukhaṁ caturvvidhapratyaya〈13〉〈Page 3a〉 paribhogāya sarvvābādhaparihāreṇa sarvvādānaparivāraḥ〈14〉 tāmraśāsanīkṛtya mahāmātrapuṇyaśāsanamātāmahī〈15〉puṇyaprāptyarttthaṁ pṛdhivīśrīmūlarājena dattaḥ tad atra〈16〉 śrutismṛtivihitasadācārānuṣṭhāna-

parais sarvvair eva〈Page 3b〉〈marginleft: 3〉 〈17〉 rājabhir ayam asmadīyo dharmma
Iti paripālanīyaḥ〈18〉 hastikośavīrakośena ca tathāpy uktaṁ ||

1. Anuṣṭubh

bahubhir vva〈19〉sudhā dattā
bahubhiś cānupālitā
yasya yasya〈20〉 yadā bhūmiḥ
tasya tasya tadā phalam iti ||~

〈Page 4a〉 〈21〉 yaś cātra lobhapramādād ajñānakṣudraparivāra〈22〉doṣavaśād vā
vilopaṁ kuryāt· tasyāyaṁ smṛtivihitaḥ〈23〉 pratyavāyo yathāha

2. Anuṣṭubh

nighnatām bhartṛgovipra〈24〉
bālayoṣidvipaścitaḥ
yā gatis sā bhaved vṛttiṁ
〈Page 4b〉〈marginleft: 4〉 〈25〉 harataḥ śāsanākitām· ||~

3. Anuṣṭubh

tām eva rakṣato yatnā(t·)
〈26〉 nibodha kṛtinaḥ phalam·
naikakalpasahasrāṇi
〈27〉 divi devais sa divyati ||~

4. Anuṣṭubh

ṣaṣṭivarṣasahasrāṇi
〈28〉 svargge krīḍati bhūmidaḥ
Ākṣeptā cānumantā ca
tāny eva〈Page 5a〉 〈29〉 narake vased iti ||

pravarddhamānavijayasaṁvatsare pañca〈30〉viṁśatitame Āṣaḍhamāsaśuklapakṣasya
prati〈31〉padi svamukhājñā

5. Anuṣṭubh

yāvaj jaladhimervvarkka
diṁmahī〈32〉nabhasa sthiti
tāvat· śrīmūlarājasya
loke tiṣṭhatu śāsana □

Apparatus

〈1〉 -samārādhinā- • Correct *-samārādhanā-*, as indicated by Krishna Sastry 1990.

〈2〉 sakaladiṅmaṇḍalālaṅkāra- ◇ *sakaladiṅmaṇḍalālankāra-* Krishna Sastry 1990.

〈3〉 sūnur ◇ *ssū(sū)nur* Krishna Sastry 1990.

〈8〉 ya • Emend *yat*. Krishna Sastry 1990, p. (n.11) considers the akṣara redundant. — 〈8〉 -Ūṟukoṇḍa- ◇ *-Uṟukoṇḍa-* Krishna Sastry 1990.

〈9〉 -Ātukūrākhya- ◇ *-Atukūrākhya-* Krishna Sastry 1990. — 〈9〉 -grāma- • Krishna Sastry 1990, p. (n.12) needlessly proposes to emend *-grāmāṇāṁ*. — 〈9〉 -maddhyāvasthitaḥ ◇ *-madhyavasthitaḥ* Krishna Sastry 1990. — 〈9〉 kalvaceṟuvuḷa ◇ *kalvaceṟuvula* Krishna Sastry 1990.

〈12〉 caturvvidhapratyaya- ◇ *caturvidhapratyāya-* Krishna Sastry 1990.

〈13〉 sarvvābādhapari- ◇ *sarvvabādhapari-* Krishna Sastry 1990 • Krishna Sastry 1990 corrects *dha-* to *dhā-*. But the reading *-bādhāpari-* is not attested anywhere in these inscriptions. The reading as it stands could be corrected *sarvvabādhapari-*, in which case one could argue that the scribe anticipated correct *sarvvā-* further on in the line. Note, however, that the same reading *sarvvābādhaparihāreṇa* is preserved in EIAD 175, l. 33; *sarvvābādhaparihāram* is found in 170, l. 8. It therefore seems necessary to take the compound as *sarvva + ābādha-*.

〈14〉 mahāmātrapuṇyaśāsanamātā- • Krishna Sastry 1990 corrects *tra* to *trā*, but this does not seem desirable.

〈15〉 pṛdhivī- • Correct *pṛthivī-*. The scribe has omitted the central dot that would have made *th* out of *dh*. Krishna Sastry 1990 has not noticed the error. — 〈15〉 tad atra ◇ *tadanu* Krishna Sastry 1990.

〈18〉 hastikośavīrakośena • The editor of Krishna Sastry's publication (n. 15) proposes to correct to *hastikośavīrakośābhyāṁ*. — 〈18〉 tathāpy ◇ *tadhāpy* Krishna Sastry 1990 • Krishna Sastry corrects his reading to *tathāpy*. It seems unproblematic to read *th*.

〈22〉 -parivāra- ◇ *-paricāra-* Krishna Sastry 1990. — 〈22〉 doṣavaśād vā vilopaṁ ◇ *-doṣavaśād vivilopaṁ* Krishna Sastry 1990 • With parenthetic 'corrections' to *-doṣavaśāt vidhilopaṁ*.

〈22-23〉 smṛtivihitaḥ pratyavāyo ◇ *smṛtivihitapratyavāyo* Krishna Sastry 1990.

〈23〉 bhartṛ- ◇ *bhatṛ-* Krishna Sastry 1990.

〈24〉 -bāla- ◇ *-bala-* Krishna Sastry 1990. — 〈24〉 -vipaścitaḥ ◇ *vipaścidaḥ* Krishna Sastry 1990.

〈24-25〉 vṛttiṁ harataḥ ◇ *vṛttiharataḥ* Krishna Sastry 1990.

〈25〉 śāsanākitām· • Emend *śāsanāṁkitām·*, as indicated by Krishna Sastry 1990. — 〈25〉 yatnāt· • The final consonant looks a bit more like *n·*, but it seems highly unlikely that this is what the engraver intended.

〈27〉 divyati • Emend *dīvyati*, as indicated by Krishna Sastry 1990.

〈30〉 Āṣaḍha- • Emend *Āṣāḍha*, as indicated by Krishna Sastry 1990.

〈31〉 svamukhājñā ◇ *svamukhājñayā* Krishna Sastry 1990.

〈32〉 -nabhasa sthiti • The reading is uncertain; one has the impression that the engraver first wrote *ṣṭ* and then tried to correct it into something which may as well have been intended to be *ssth* as *sth*. Emend *-nabhasas sthitiḥ*, as indicated by Krishna Sastry 1990. — 〈32〉 śāsana • Emend *śāsanam·*, as indicated by Krishna Sastry 1990.

Translation

〈1–7〉 Hail! From the victorious camp of Tāṇḍikoṇḍa, the illustrious king Pṛthivīśrīmūla, blessed by the feet of his parents; upholder of all laws on class and stage of life, in impeccable manner, 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; devout worshiper of Maheśvara; 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 — he commands as follows:

〈8–18〉 ‘The village named Kalvaceṟuvuḷ, situated in the middle of the villages called Velpukoṇḍa, Ūṟukoṇḍa, Maddiceruvu and Ātukūrā, in the Tāḻupāka district, has been given by king Pṛthiviśrīmūla, accompanied by [the right to take] levies, with complete exemption from taxes, after making a charter in copper, with a view to his maternal grandmother obtaining the merit of a grant entailing very copious merit, for the purpose of unrestricted (*yathāsukham*) use for the fourfold requisites by the community of noble monks, devoted to the execution of tasks such as meditation and study, delighted to reside in the great monastery of Vardhamāni that had been established by Śrī Mahāmeghavāhana — therefore [it] is to be safeguarded by all [future] kings, devoted to the execution of good conduct in this connection, as enjoined in revelation

and tradition, [thinking] "This is our duty," [and particularly] by the Hastikośa and the Vīrakośa.' And thus is it said:

1.

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.

〈21–23〉 The one who would carry out the annulment [of a foundation], whether by cupidity and negligence, or by ignorance and under influence of the sins of lowly dependants, to fim [befalls] this offence stated in tradition. It is said:

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 land/livelihood] that is marked by a (royal) charter.

3.

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

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.

〈29–31〉 Oral command [issued] in the twenty-fifth victorious and prosperous year, on the first [day] of the waxing fortnight of the month of Āṣāḍha.

5.

As long as the endurance of oceans, Meru, sun, directions, earth and sky, so long may the charter (or: rule) of Śrī Mūlarāja endure on earth!

Bibliography

First described and edited by Krishna Sastry 1990, pp. 72–3, 76–7. Re-edited here from available documentation and after autopsy of the plates.

Secondary

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ARIE

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