EIAD 188. Copper plates from Kondavidu (set II) — reign of Pṛthivīśrīmūla, year 43

Arlo Griffiths and Vincent Tournier

Authors of digital edition: Arlo Griffiths, Vincent Tournier

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〈Page 1b〉〈marginleft: 1〉

1. Drutavilambita

〈1〉 □jayati śāsanam apratimaśriyaḥ
paramakāruṇikasya mahāmu〈2〉neḥ
niravaśeṣajagaddhitakāriṇi
sthitam ananyasame śamavartmani

〈3〉 svasti śrī vijayanandivarddhanavāsakād devadvijagurucaraṇa〈4〉samārādhanādhigataniratiśayapuṇyanicayasya saka〈5〉〈Page 2a〉ladiṅmaṇḍalālaṁkārabhūtayaśasaḥ śrīprabhākaravikhyāta〈6〉mahārājasya sūnuḥ mātāpitṛpādānuddhyātaḥ śrutismṛ〈7〉tivihitapadārtthāvabodhajanitaprajñāvivekaniravagītā〈8〉nupālitāśeṣavarṇṇāśramadharmmaḥ parānugrahamātrapratipa〈9〉〈Page 2b〉〈marginleft: 2〉 nnaiśvaryagurubhāro nekacaturddantasamarasaṁghaṭṭavijayī〈10〉 satatagobhūmihiraṇyakanyādānādibhis saphalikṛtajīvitopa〈11〉bhoga(ḥ) paramamāheśvaraḥ param-

abrahmaṇyaḥ śrīmān pṛthivi〈12〉śrīmūlārājaḥ svaviṣayavāsinaḥ sarvvān evam ājñāpayati〈Page 3a〉 〈13〉 yathā viditam astu bhavatām· mayātmīyapriyatanayānugrahārttham·〈14〉 tāṇḍikoṇḍe tatpratiṣṭhāpitaśākyabhikṣumahāvihārani〈15〉vāsinaḥ cāturddiśāryyavarabhikṣusaṁghasya cīvarapiṇḍapāta〈16〉śayyāsanaglānapratyayabhaiṣajyapariṣkāropabhogāya〈Page 3b〉〈marginleft: 3〉 〈17〉 tāḷupākaviṣaye tāṇḍikoṇḍacurppāḍuppuḷavelkoṇḍa〈18〉kurikiArṭṭaluvuḷakaṁsāryyanāmadheyagrāmāṇāṁ maddhye〈19〉 taṁgodunaruvakṣetraṁ Aparaśailanivāsinan navakarmmikam adhiṣṭhāya sarvvabādhapari〈20〉hāreṇa mayā dattaṁ punaś ca tāṇḍikoṇḍe hastivāryyāḥ pūrvvadigbhāge catvariṁśat· nivartta〈21〉〈Page 4a〉 nā bhūmir ddattā punaś ca peruntoṭṭasahitā daśanivarttanā bhūmir〈22〉 ddattā tatra na kena cit paribādhā karaṇīyā bhavanti cātra manu〈23〉gītā ślokāḥ

2. Anuṣṭubh

nighnatām bhartṛgovipra
bālayoṣittapasvinaḥ
〈24〉 yā gatis (s)ā bhavet tasya
harataś śāsanāṁkitām·

3. Anuṣṭubh

tām eva rakṣato〈Page 4b〉〈marginleft: 4〉 〈25〉 yatnāt·
nibodha kṛtinaḥ phalam·
nekakalpasahasrāṇi
divi〈26〉 devais saha dīvyati

4. Anuṣṭubh

bhūmidānāt paran dānaṁn
na bhūtan na〈27〉 bhaviṣyati
tasyaiva haraṇāt pāpaṁn
na bhūtān na bhaviṣyati

5. Anuṣṭubh

〈28〉 ṣaṣṭhiṁ varṣasahasāṇi
svargge tiṣṭhati bhūmidaḥ
Akṣeptā cānuma〈29〉〈Page 5a〉 ntā ca
tāny eva narake vaset· ||

6. Anuṣṭubh

bahubhir vvasudhā dattā
bahubhi〈30〉ś cānupālitā

yasya yasya yadā bhūmis
tasya tasya tadā phalam·

〈31〉 vijayasaṁvatsare 403śāsanam aṁkitam· ||

7. Anuṣṭubh

candrārkodadhayo yāvat·
〈32〉 yāvac ceyaṁ vasundharā
Ājñā śrīmūlarājasya
tāvat pātu mahīm imām·

Apparatus

〈8〉 -mātraprati- • The word *-prayojana-* has been forgotten between *-mātra* and *prati-*.

〈9〉 -bhāro neka- ◇ *-bhārāneka-* Krishna Sastry 1990.

〈10〉 -dānādibhis ◇ *-dānābhis* Krishna Sastry 1990. — 〈10〉 saphalikṛta- • Correct *saphalīkṛta-*, as indicated by Krishna Sastry 1990.

〈11〉 pṛthivi- • Correct *pṛthivī-*, as indicated by Krishna Sastry 1990.

〈12〉 -mūlārājaḥ • Correct *-mūlarājaḥ*, which is simply what Krishna Sastry 1990 reads, ignoring the engraver's error.

〈13〉 yathā ◇ *yadhā* Krishna Sastry 1990 • Krishna Sastry 1990 corrects to *yathā*. — 〈13〉 yadhā • Correct *yathā*. — 〈13〉 -grahārttham· ◇ *-grahārttam* Krishna Sastry 1990 • Krishna Sastry 1990 corrects to *-grahārthaṁ*. The plate rather clearly shows *rtth*.

〈14〉 tāṇḍikoṇḍe ◇ *tāṇḍikoṇḍa* Krishna Sastry 1990.

〈15〉 cātur- ◇ *catur-* Krishna Sastry 1990.

〈16〉 -bhaiṣajya- ◇ *-bheṣajya-* Krishna Sastry 1990.

〈17〉 tāḻupākaviṣaye ◇ *tāḻupākaviṣaye* Krishna Sastry 1990. — 〈17〉 -velkoṇḍa- • Has the engraver rather written *-velkāṇḍa-*? This seems likely, the more so as Kondavidu III, l. 18, reads *-veḻkaṇḍa-* for what was obviously the same toponym. — 〈17〉 -curppāḍuppuḻa- ◇ *-curppāṭuppuḍu-* Krishna Sastry 1990.

〈18〉 -Arṭṭaluvuḻa- ◇ *-Aṭṭaluvuḍu-* Krishna Sastry 1990 • Cf. Kondavidu III, l. 19. — 〈18〉 -kaṁsāryya- ◇ *-kāṁsāryya-* Krishna Sastry 1990. — 〈18〉 -maddhye ◇ *-madhya(gataḥ*)* Krishna Sastry 1990.

〈19〉 taṁgodu- ◇ *taṁgoḍu-* Krishna Sastry 1990. — 〈19〉 -śaila- ◇ *-śila-* Krishna Sastry 1990. — 〈19〉 -nivāsinan ◇ *-nivāsinān* Krishna Sastry 1990 • With 'correction' to *nivāsināṁ*. — 〈19〉 -bādhapari- • According to Krishna Sastry, this must be corrected to *-bādhāpari-*. But the reading *-bādhāpari-* is not attested anywhere in these inscriptions.

〈20〉 tāṇḍikoṇḍe ◇ *tāṇḍikoṇḍa* Krishna Sastry 1990. — 〈20〉 hastivāryyāḥ ◇ *hastivaryyaḥ* Krishna Sastry 1990. — 〈20〉 catvariṁśat ◇ *catvāriṁśat* Krishna Sastry 1990 • Emend *catvāriṁśat*.

〈21〉 ddattā ◇ *dattā* Krishna Sastry 1990. — 〈21〉 peruntoṭṭasahitā ◇ *peruttoṭṭāsahita* Krishna Sastry 1990.

〈23〉 bhartṛ- ◇ *bhatru-* Krishna Sastry 1990 • Krishna Sastry 1990 'corrected' to *bhaṭṛ°*. — 〈23〉 -bāla- ◇ *-bala-* Krishna Sastry 1990.

〈24〉 gatis (s)ā ◇ *gatis sa* Krishna Sastry 1990.

〈25〉 yatnāt· ◇ *yatnād* Krishna Sastry 1990. — 〈25〉 kṛtinaḥ ◇ *kṛtinaḥ* Krishna Sastry 1990. — 〈25〉 neka- • Emend *naika-*, as indicated by Krishna Sastry 1990.

〈26〉 saha • Emend *sa*. — 〈26〉 dānaṁn na ◇ *dānān va* Krishna Sastry 1990 • Krishna Sastry 1990 corrects to *dānaṁ na*.

〈27〉 pāpaṁn ◇ *pāpan* Krishna Sastry 1990.

〈28〉 ṣaṣṭhiṁ ◇ *ṣaṣṭiṁ* Krishna Sastry 1990 • Correct *ṣaṣṭiṁ*. — 〈28〉 Akṣeptā ◇ *Ākṣeptā* Krishna Sastry 1990 • Correct *Ākṣeptā*.

〈31〉 40 3 śāsanam ◇ *puṇyaśāsanam* Krishna Sastry 1990. — 〈31〉 candrārkodadhayo ◇ *candrārkkodadhi yo* Krishna Sastry 1990.

〈32〉 yāvac ceyaṁ ◇ *yāvadc chreyaṁ* Krishna Sastry 1990 • Sic.

Translation

1.

Victorious is the Doctrine of the Great Sage, whose luster is incomparable, whose compassion is supreme, that is placed on the unequalled path of tranquillization (i.e. *nirvāṇa*), which effects benefit for the entire world!

〈3–13〉 Hail! Fortune! From the victorious camp of Nandivardhana, 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; conqueror on numerous occasions of battle-collision with elephants; who had brought fruit to his enjoyment of life by incessant grants of cows, lands, golds and maidens, etc.; devout worshiper of Maheśvara; extremely devout; 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 all residents of his (?) own district, as follows:

〈13–23〉 'Be it known to you that, in order to favor my dear son (i.e., Harivarman), having endorsed (*adhiṣṭhāya*) the officer in charge of constructions and renovations residing on the Aparaśaila (to oversee the gift), the field Taṁgodunaruva, in the middle of the villages Tāṇḍikoṇḍa, Curppāḍuppuḷa, Velkoṇḍa, Kuriki, Arṭṭaluvuḷ and Kaṁsāryya, in the Tāḻupāka district, has been given by me—with complete exemption of taxes—for the purpose of the requisites consisting in robe, almsfood, lodgings (lit. bed and seat), as well as medicine to cure the sick, of the community of noble excellent monks of the four quarters, residing in the mahāvihāra of *śākyabhikṣu*s that had been established by him (i.e., my son) in Tāṇḍikoṇḍa. Moreover, at Tāṇḍikoṇḍa has been given land of forty nivartanas to the east of the elephant grove. Moreover, land of ten nivartanas has been given together with the Big Grove (*peruntoṭṭam*). No-one may make any trouble in this connection. And there are verses pronounced by Manu on this matter:

2.

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 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.

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 seizes [land] as well as the one who approves (of the seizing) will reside as many [years] in hell.

6.

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.

〈31〉 The charter has been dated in the forty-third victorious year.

7.

As long as moon, sun and oceans [last], and as long as this earth [lasts], so long may the command of Śrī Mūlarāja protect this land!

Bibliography

First described and edited by Krishna Sastry 1990, pp. 73–4, 78–80. Re-edited here from the estampages published by Krishna Sastry and after autopsy of the plates.

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