

Guḍivāḍa plates (set 2) of Jayasimha I

Dániel Balogh

Alternative title: Kuḍivāḍa plates of Jayasimha I

Author of digital edition: Dániel Balogh

Identifier: DHARMA_INSVengiCalukya00006

Repository: Eastern Cālukya (tfb-vengicalukya-epigraphy)

File path: xml/DHARMA_INSVengiCalukya00006.xml

Language: Sanskrit [Southern Brāhmī (unspecified)]

Commit: 2026-10-16 17:02 (a1bf930), last modified 2026-09-18 17:45 (0273b8a)

Palaeographic description

Halantas. T: ta shape with elongated stem and no headmark. E.g. l1 vāsakāT. M: seems to be a reduced, squarish and open-mouthed (northern?) ma-shape, with the right arm elongated. E.g. l14 pauṛābhyāM. Also, simply a rounded J shape, e.g. l15 parābhyāM (where the M is raised, and the lower part of the line is occupied by the hole); probably l17 mukhāravindābhyāM. Also a third form, a classical/southern ma simplified into a loop, e.g. l16 paṅkābhyāM, yājibhyāM; l17 sabrahmacāribhyāM; probably l18 viṣṇuyaśobhyāM; probably l24 phalaM; possibly l25 ānantaM; l25 pālanaM. N: slightly reduced na shape with fairly long stem, no headmark. l24 vaN (for vaḥ).

Original punctuation. The opening symbol is a dextrorse spiral, transcribed by Somasekhara Sarma as om̐. It is about the size of a character body and continues for about 360°, ending at 3 o'clock. In l3 "ratnasya," I see a dot around median height; see apparatus.

Other palaeographic observations. Rare initial Ai occurs in l5 Aidāmyugīna and l10 Airāvata. Initial E also occurs in l20 Etābhyam. Upadhmānīya in l 16 looks exactly like ma. Also note the scribe's strong preference to split lines at the ends of words

(including words in compound); the number of line breaks within (indivisible) words was far higher in other E Cālukya plates I've worked on so far. The hand of these plates is conspicuously different from that of (set 1).

Edition

Seal

<1> śrī-sarvvasiddh(i)

Plates

<Page 1r>

<Page 1v> <1> □ svasti śrī?<i>mad-asanapura-vāsakāT<.> sva-śakti-mukha-
dalita-danuja-pati-mahā-senena<2> mahāsenenābhiva<<r>>ddhitānām māṭṭ-
gaṇa-paripālītānām mānavya-sagotrāṇām hāriti-putrāṇā{m}<3>m aśvame○dha-
yājīnām caḷukyānām kula-jalanidhi-samudbhūta-rāja-ratnasya, sakala-jaga<4>d-
ārtti○hara-karmmaṇaḥ śrī{(h)}-k?<i>rttivarmaṇaḥ priya-naptā{h} saty api
kali-yuge kṛta-yuga Iva<5> prajā-paripālanārtham avatārīta-manuṣya-janmaṇaḥ
Aida<m>yugīna-m{m}ahā-viṣṇor vviṣṇuvarddhana<6>-mahārājasya priya-tanayaḥ
pravarddhamāna-pratāpopanata-samasta-sāmanta-maṇḍalaḥ<Page 2r> <7> sva-
śakti-traya-triśūlāvabhinna-para-narapati-sakala-bala-cetanaḥ Aneka-samara-
saṁghaṭṭa-vi<8>jayāvāpta-yaśo-viśeṣa-bhūṣaṇaḥ pratidinam aneka-sāmanta-
makuṭa-maṇi-prabhā-pra<9>{pra}ro○ha-parirañjita-pāda-piṭhaḥ yudhiṣṭhira
Iva dharmma-parāyaṇaḥ b?<ra>haspatir iva<10> naya○jñaḥ manur iva
vinaya-jñaḥ Airāvata Ivānavarata-dānocca-hastaḥ sva-ja<11> na-parijana-vatsalaḥ
parama-brahma?<n>yo mātā-pitr-pādānudhyātaḥ śrī-?<pridhivī>?<prthivī>-
jayasim?<gh>?<h>a<12>-vallabha-mahārāj?<ā>?<ah> plakki-viṣaye viṣaya-vṛddhān
adhikārīnaḥ kundūra-grāma-kuṭ?<i>?<u>m(b)inaś ca<Page 2v> <13> samājñāpayati
viditam astu vo yathā<<s>>mābhiś catur-vvīdyā-pāragasya mitrayaśasaḥ<14>
pautrābhyāM sva-pitu<r> guṇālaṅkṛtasya viṣṇuṣaṣaḥ putrābhyām ṣaṭ-
karmma-dharmmanuṣṭhāna<15>-(pa)rābhyāM ○ veda-vedāṅge?<v>?<t>ihāsa-
purāṇa-mīmāṁsādy-aneka-śāstrārthta-ta?<va>-salila<16>-prakṣā○litāntaḥ-
karaṇa-paṅkābhyāM Agniṣṭoma-yājibhyāM vatsa-sagotrābhyām<17> chandoga-
sabrahmācāribhyā(M) trisahasra-vidyālaṅkṛta-mukhāravindābhyāM svām?<a>?<i>yaś(o)<18>-
viṣṇuṣaśobhyāM kuḍivāda nāma grām?<a>?<e> vasati<m> kṛtvā kundura-grāma-

s_i?<i>mno dvātr_o?<i>(ñ)śa_i(drama?)?<Page 3r><19>-<ni>varttana<m>
chi_t!<tt>vā _ puṇyābhivṛddhaye sarvva-kara-parihāreṇāgrahār_i?<i>kr̥tya mayā
sam_j!<p>ratta(m)<.>

<20> tathā bhavadbhir a_{nyaiś} ca paripāla<<(n)>>_i?<i>yaḥ<.> Etābhy_a?<ā>m eva
gaviṣmi-sagotra-bahvṛc_i?<ā>-sabrahma<21>cāri○-sva-bhāgineya-viṣṇuśarmmaṇe
<'>sya grām_e?<a>sya navamo bhāgo dattaḥ

Ājñaptiḥ<22> Ane○ka-dharmm(ā)nuṣṭhāna-puṇya-saṅcayaḥ parama-vaiṣṇavo
vājapeya-yāji bhīmaśarmmā<.><23> vyāsa-gītau_

1. Anuṣṭubh

bahubhir vvasudhā dattā
bahubhiś cānupālītā
yasya yasya yadā bh_i_u?<ū>mi<ḥ>
<24> tasya tasya tadā (ph)ala(M)

2. Anuṣṭubh

mā bhūd aphala-śaṅk_a?<ā> va_i_N?<ḥ>
para-datteti pārtthiv_a?<ā>ḥ
sva-dānāt phala<25>m ānantyaM
para-dānānupālanaM

<Page 3v>

Apparatus

Plates

<2> °ābhiva<<r>>ddhitānām ◇ °ābhiva<r>ddhitānām MSS • The character has been corrected to *rddhi* by re-engraving the circular *i* marker in smaller size at the top of the original larger marker, connected by a vertical *repha* to the top of the consonant.

<3> -ratnasya • Somasekhara Sarma does not transcribe the dot after this word. It is possible that it is part of a superfluous *visarga* and not a punctuation mark.

<4> -ārṭti ◇ -ā<r>tti MSS. — <4> śrī{(ḥ)}- ◇ śrī MSS • The superfluous *visarga* is very faint, but probably intentional, as it occupies horizontal space.

<11> -brahma_i_n?<n>yo • It seems likely that the initially inscribed *nyo* was partially corrected to *nyo* by changing the right-hand arm to the form of *ā* as attached to *ṇ*, but no vowel marker was added on the left.

<13> -pāragasya • There is a small, curved vertical stroke to the left of *ga* which may be the beginning of an aborted *ga* engraved too far to the left, or an aborted *e* marker on *ga* that was not completed.

<14> sva-pitu<r> ◇ *pitṛu?*<*ṛ*>- MSS • Although in my emendation the genitive associated with an internal compound member is not as nice grammatically as the compound in Somasekhara Sarma's emendation, compare *sva-pitur anūna-guṇa-...-rociṣṇor* in (set 1) of the same provenance.

<15> tat!va ◇ *tatṛ?*<*tv*>a MSS.

<18> grāma?<*e*> ◇ *grāme* MSS • An editorial footnote in Somasekhara Sarma's edition gives the reading *grāma*<*ḥ*>. Compare the text of (set 1) and my commentary on it. — <18> kundura- ◇ *kundūra-* MSS • The ASI transcript also reads *kundūra-*, but this instance of the name clearly has a short *u*. — <18> dvātrṛo?<*i*>(n)śaṛ(drama?)?<Page 3r><19>-<ni>varttana<in> ◇ *ṛdvātrā(ṇśa)?<dvātrīmśan>-ni*<Page 3r><19>vart-tanṛam!<*āni*> MSS • The end of the line is difficult to read, with *trōśa* poorly executed and incorrect, followed by two even more clumsily formed characters squeezed into space sufficient for one character. The *anusvāra* read by SS is not present. There is no certain indication that correction has taken place here, but perhaps a single character was originally inscribed at the end. There is certainly no *ni* (as read by SS) here. The ASI transcript reads *d* with a *virāma* in its place, but this is also definitely not the solution. The intent may have been *dvātrīmśad-grāma-nivarttanam* or *-nivarttanāni*, but this does not seem to make much sense. I wonder if an abbreviation of *rāja-māna* is involved here.

<19> samṛ!<*p*>rattam • Somasekhara Sarma only emends the *anusvāra* to a final *M*, but his editor proposes *samprattah* instead. I disagree and believe the subject is not *grāmah* (see above); rather, *bhūkhaṇḍam* or an equivalent is to be understood.

<20> paripāla<<(n)>>ṛi?<*i*>yaḥ ◇ *paripālanṛi?*<*i*>yaḥ MSS • The *n* seems to be a correction over something else, perhaps *nu ka*.

<21> grāme?<*a*>sya • The superfluous *e* marker may have been struck out in the original.

<22> bhīmaśarmmā • In this name, *bh* may be a correction, perhaps from *m*. In the originals, *śa* is indiscernible except for the top part, but the whole character is clear in the ASI estampage.

Translation

Plates

⟨1–13⟩ Greetings from the majestic residence at Asanapura. The dear grandson of His Majesty Kīrtivarman, whose actions dispel the suffering of all the world, a jewel of a king arisen from the ocean that is the family of the Calukyas—who are empowered by Mahāsenā who with the tip of his spear shatters the great army (*mahā-senā*) of the lords of Danu's spawn, who are the sons of Hāriti, who are of the Mānavya *gotra* and who have performed the Áśvamedha sacrifice—; the dear son of King (*mahārāja*) Viṣṇuvardhana, a veritable Supreme Viṣṇu of this epoch who, even in the midst of the Kali age, has descended into a human incarnation to protect his subjects as though it were the Kṛta age; ⟨namely⟩ His Majesty the supremely pious King (*mahārāja*) Pṛthivī-Jayasimha Vallabha, who was deliberately appointed ⟨as heir⟩ by his mother and father, whose ever-increasing valour forces the entire circle of subordinate rulers (*sāmanta*) to bow, who strikes down the entire army and ⟨even⟩ the mind of enemy kings with the trident comprised of his own three powers (*śakti-traya*), whose special ornament is the fame acquired through victories in the clash of many a battle, whose footstool is tinted day after day by sprays of luminance from jewels in the diadems of numerous subordinates (*sāmanta*), who is as thoroughly devoted to righteousness (*dharma*) as Yudhiṣṭhira, as versed in polity (*naya*) as Bṛhaspati, and as versed in discipline (*vinaya*) as Manu, whose hand is ceaselessly raised for giving as Airāvata's {trunk is raised and his rut fluid is ceaseless}, and who cherishes his kin and retainers, commands the district elders (*viṣaya-vṛddha*) and officials of Plakki district (*viṣaya*) and the householders (*kuṭumbin*) of Kundūra ⟨as follows⟩.

⟨13–19⟩ Let it be known to you that to the grandsons of Mitrayaśas who had mastered the four knowledges, the sons of Viṣṇuyaśas who is decorated with the virtues of his father, ⟨namely⟩ to Svāmiyaśas and Viṣṇuyaśas of the Vatsa *gotra* and the Chandoga school—who are devout in the pursuit of the six duties (of a Brahmin) and of moral duty (*dharma*), who have cleansed their minds of stain with the water of the truths of the Veda, the Vedāṅgas, the Itihāsas, the Purāṇas and the tenets of numerous treatises (*śāstra*) such as Mimāṃsā, who perform the Agniṣṭoma sacrifice and whose lotus mouths are ornamented by knowledge of the three thousand (*trisahasra-vidyā*)¹—in order to augment ⟨our⟩ merit, I have assigned a homestead in the village named Kuḍivāḍa, and donated ⟨a plot of⟩ thirty-two *nivartanas* sectioned off from the perimeter of Kundūra village, converted into a rent-free holding (*agrahāra*) by a remission of all taxes.

⟨20–21⟩ Therefore you sirs, and others, shall respect ⟨this ruling⟩. These same two

¹See Sankaranarayanan 1977, pp. 145–146 for a discussion of the term.

(Svāmiyaśas and Viṣṇuyaśas) have <in turn> given a ninth part of this village to their sister's son, Viṣṇuśarman of the Gaviṣmi *gotra* and the Bahvṛca school.

1.

Many (kings) have granted land, and many have preserved it (as formerly granted). Whosoever at any time owns the land, the fruit {reward (accrued of granting it)} belongs to him at that time.

2.

Have no fear, o kings, that <land> may not yield a reward when it was granted by another! The protection of another's donation perpetually <produces> the reward <obtainable> from <your> own donation.

Translation into French by Estienne-Monod 2008

Plates

<1-13> Om ! Prospérité ! De la résidence de l'illustre Asanapura, le cher petit-fils de l'illustre Kīrtivarman, destructeur de la souffrance de tout l'univers, joyau des rois nés dans l'océan qu'est la lignée des Calukya,² rendus prospères par Mahāsenā dont le pouvoir a mis en pièce les armées des rois descendants de Danu,³ protégés par la troupe des mères, du même gotra que les descendants de Manu, fils de Hārīti, qui accomplirent l'*aśvamedha*, le cher fils du grand roi Viṣṇuvardhana, grand Viṣṇu vivant dans ce *yuga*,⁴ comme si c'était le Kṛtayuga, alors qu'on était dans le Kaliyuga, incarné en homme pour protéger l'humanité, l'illustre grand roi Pṛthivī Jayasīṅgha Vallabha, devant l'auguste majesté duquel se courbent les cercles de tous les feudataires, toutes les forces et les cœurs des rois ennemis ayant été brisés par le trident que sont ses trois pouvoirs, orné d'une extraordinaire gloire, acquise dans les victoires des heurts des nombreux combats, dont les pieds du trône sont rougis par la splendeur des rayons lumineux émis par les pierres des diadèmes des nombreux feudataires, - tel Yudhiṣṭhira, il connaît parfaitement le *dharma*, tel Bṛhaspati, il connaît la science politique, tel Manu, il connaît la juste conduite, tel Airāvata qui étend sa trompe chargée de mada, il étend la main pour distribuer sans cesse des dons, - dévoué à son peuple et aux autres

²Pour ces composés cf. notre note in insc. n° 14. Même occurrence in insc. nos 16, 17, 19.

³Le même composé apparaît dans l'insc. n°16 avec le même jeu sur le terme *mahāsenā* qui désigne la première fois l'armée des Cālukya et la seconde fois le dieu. Un composé très approchant se trouve dans l'insc. n° 12 avec le même jeu sur *mahāsenā* : *sva-bhuja-vijita-danu-tanaya-mahāsenena mahāsenābhivarddhītānān*.

⁴Pour le commentaire de ce composé voir l'insc. n° 14 du même roi, on le rencontre aussi dans les insc. nos 16 et 17.

peuples, très pieux, méditant aux pieds de sa mère et de son père, aux anciens officiers de ce *viṣaya*, et aux chefs de famille du village de Kundūra, dans le *viṣaya* de Pḷakki, ordonne :

〈13–19〉 qu'il soit connu de vous que nous donnons aux deux petits-fils de Mitrayaśas, qui connaît parfaitement les quatre Veda, aux deux fils de Viṣṇuyaśas, paré des vertus de son père, à Svāmiyaśas et Viṣṇuyaśas, voués à l'accomplissement de leurs six devoirs et du dharma, dont la boue qui occupait le cœur a été lavée par l'eau qu'est le sens véritable des divers traités, les Veda, Vedāṅga, Itihāsa, Purāṇa, Mīmāṃsa, etc., qui accomplissent l'*agniṣṭoma*,⁵ du même *gotra* que Vatsa, disciples de l'école de Chandoga, dont les bouches, qui sont des lotus, sont ornées de la connaissance des Trisahasra, le village nommé Guḍivāḍa, dont ils ont fait leur lieu de résidence, après avoir retranché trente-deux nivartana de la limite du village de Kundūra, en vue de l'accroissement des mérites, exempté de toute taxe et en qualité d'*agrahāra*.⁶

〈20–23〉 Alors ceci doit être protégé par vous et par les autres. Ainsi ces derniers donnent la neuvième part de ce village à Viṣṇuśarman, le fils de leur sœur, disciple de l'école de Bahvṛca, du même *gotra* que Gavismin. L'exécuteur, doué d'une multitude de mérites et voué aux nombreux *dharma*, excellent devôt de Viṣṇu, qui pratique le *vājapeya*, 〈est〉 Bhīmaśarman. 〈Voici〉 deux vers de Vyāsa :

1.

beaucoup ont donné une terre, beaucoup l'on protégée, celui qui possède la terre en possède le fruit.

2.

Ne conservez point d'inquiétude, ô rois, à l'idée que (cette terre) ait été donnée par un autre : plus que le don qu'on fait soi-même, la protection du don d'autrui porte un fruit éternel.

Commentary

My notes on the relationship of the three grants Guḍivāḍa sets are in my commentary on the Guḍivāḍa plates (set 1).

⁵Sur ce sacrifice, cf. insc. n°8. Mentionné aussi in insc. nos 8, 16, 17 et 20.

⁶Le pronom *mayā* est employé abusivement car l'agent de *saṃprattaḥ* apparaît au tout début de la séquence : *viditam astu vo yathāsmābhiś*.

Bibliography

Reported in ARIE 1945–46, p. 7, appendix A/1945–1946, N° 2 with a brief mention at ARIE 1945–46, p. 3. Edited from the original plates by M. Somasekhara Sarma (1955–1956, pp. 133–136, N° B), with estampages of the plates and photograph of the seal. The present edition by Dániel Balogh is based on photographs taken by myself at the Eluru Archaeological Museum in 2023 and estampages kept at the ASI (Mysore), collated with Somasekhara Sarma’s edition and with a Devanagari transcript attached to the ASI estampages. Metadata associated with this edition have been published separately in Balogh 2026, available on Zenodo.

Primary

[MSS] Somasekhara Sarma, Mallampalli. 1955–1956. “Three grants of Chalukya Jayasimha I.” EI 31, pp. 129–138. Pages 133–136, item B.

Secondary

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