

Tāṇḍivāḍa grant of Vijayāditya II

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Palaeographic description

Halantas.

Original punctuation marks.

Other palaeographic observations. Anusvāra is well above the headline, to the right of the character to which it belongs. In l8 raṃga, and l18 vedāṃgetihāsa, it is shifted to above the next character on account of an intervening descender. It is also above the next character in the vernacular name purusaṃbu (l24).

Edition

Seal

<1> śrī-tribhuvanāṃkuśa

Plates

<Page 1r>

<Page 1v> <1> svast(i)<.> śrīmatām sakala-bhuvana-saṁstūyamāna-mānavya-sagotrāṇām hārīti-p(u)<2>trā(ṇām) kauśik*ḥi?*<i>-vara-prasāda-labdha-rājyānām māṭṭṛ-gaṇa-paripālītānām svāmi-ma<3>hāsenā-pādānudhyātānām bhagavan-nārāyaṇa-prasāda-samās*ḥa?*<a>dita-vara-varā[pa]<<ha>>-lāñchane<4>kṣaṇa○-kṣaṇa-vaśīkṛtārāti-maṇḍalānām Aśvame[[vabhṛtha]]<<dhāvabhṛ>>tha-snāna-pavitr*ḥi?*<i>k(r)<5>ta-vapu○śām caḷukyānām kulam alarṁkariṣṇoḥ svāsi-dhārā-prabhāvāvarjitāśe<6>ṣa-rājanya-mastakākṛānta-tivraika-śāsanasyāneka-tulā-dhṛta-ś{r}ātakumbha-viśrāṇanāva<7>dāta-śarīra-sampado niravadyodāra-k(i)rtti-dhvajasya samasta-bhuvanāśraya-śrī-vija(yā)<8>ditya-mahārājasya pau-traḥ tat-sūn*ḥu?*<o>r ati-tumula-ghora-mahāhava-raṁga-paṭutara-nai<Page 2r><9>pūṇya*ḥh?*<sya> sakala-mahīpāla-vandita-caraṇāravinda-yugal*ḥo?*<asya> makara-dhvajābhīdhānaka*ḥ(h)?*<sya> sarvva-(lo)<10>kāśraya-śrī-viṣṇuvarddhana-mahārājasya priya-tanayaḥ samasta-sā(manta)-mauli-mālālaṁ(kṛ)ta-ca<11>raṇa-yuga*ḥi!*<o>niravadyodāra-guṇa-gaṇālāṁkṛta-śarīraḥ (kṣīrārṇṇava) *ḥyi!*<i>va lakṣmī-prasūt(i)r dharmma<12>(ja) *ḥyi!*<i>va ○ satya-sandhaḥ Arjuna *ḥyi!*<i>va nir-mmalopetaḥ bh(i)masena *ḥyi!*<i>va bh(i)ma-balā*ḥd?*<dh>yah sa<13>(ha)de○va *ḥyi!*<i>va saha-deva-mūrttiḥ guha *ḥyi!*<i>vāpratihata-śaktiḥ śakti-traya-sampannaḥ pa<14>rama-brahmaṇyaḥ parama-māheśvaro mātā-pitr-ḥpādānudhyātaḥ samasta-bhuvanāśraya-śr(i)-vi<15>jayāditya-mahārājādhirāja-parameśvara-bhaṭṭārakah k(o)nūrunāṇḍu-viṣaya-nivāsino (rā)<16>ṣ(ṭr)ak(ū)ṭa-pramu(kh)ān (ku)ṭumbinas (s)arvvān ittham ājñāpayati

viditam ast(u) vo <'>smābhiḥ vaṁgi(pa)<Page 2v><17>ru-v*ḥa!*<a>stavyasya gautama-gotrasyāpastam*ḥbh?*a-sūtrasyātīśaya-dharmmānuṣṭhāna-para<18>sya ṣaṭ-karmma-niratasya vṛddha-maṇḍaśarmmaṇa<h> pauṭrābhy*ḥa?*<a>m tat-putrayor vveda-vedāṁgetihāsa-pu<19>rāṇa-nītiśāstrārṭtha-(n)i(p)uṇayoh doṇaśarmma-goḷaśarmmaṇoh putrābhyām Adhyayanādhy(ā)<20>pana-ya○jana-yājana-dānādi-kriyānuṣṭhāna-tatparābhyām Anavarata-makhāgni-dhūma<21>sa<m>ca(ya)○-gandhādhivāsita-śarīra-nirmmalābhyām vṛddha-maṇḍa-doṇaśarmmaḥbhyām āyu<22>r-āro(g)yābhivṛddhaye sūryya-grahaṇa-nimitte sarvva-kara-parihāreṇodaka<23>-pūrvvaṁ kṛtvā tāṇḍiv*ḥa?*<a>ḍa nāma grāmo dattaḥ

Asyāvadhayaḥ<.> pūrvvata<h> kaḷḷeru<24> nāma nadī<.> dakṣiṇataḥ purusaṁbu nāma grāmaḥ<.> paścima(ta)[h] [2×](lāma?)<Page 3r><25>ni nāma nadī<.> Ut<t>arataḥ majjūlūru nāma grāmaḥ<.> Eteṣā(m) madhya-va(r)tt(i)<.><26> Asy-opari na kenacid *ḥbh?**ḥa?*<a>dhā karaṇīyā<.> karoti yas sa pañca-mahāpātaka-saṁyu<27>kto bhavati<.> bha(ga)vatā vyāsenāpy uktaṁ

1. Anuṣṭubh

bahubhir vvasudhā (da)ttā
bahubhiś cānupālītā
(ya)<28>sya ya○sya yadā bhūmis
tasya tasya tadā ṛp?<ph>alarī

2. Anuṣṭubh

sva-dattārī para-dattārī vā
yo ha<29>reta va○sundharārī
ṣaṣṭīrī varṣa-sahasrārī
viṣṭhāyārī jāyate kṛi!<ṛ>miḥ

3. Śālinī

sarvvān e<30>varī bhāvīnaḥ pārtthivendrā<n>
bhūyo bhūyo yācate rāmadevaḥ
sāmānyo <'>ya(n) dharmma-setu<31>r nṛpāṇām
kāle kāle pālaniyo bhavadbhiḥ

4. Anuṣṭubh

Ājñaptir asya dharmmasya
nīti-śāstra-viśārada<h>
buddhi-(sa)<32>mp(ū)rṇṇa-samyukto
niravadyeśa-vatsalaḥ

Akṣaralalitācāryeṇāli(khitam)

<Page 3v>

Apparatus

Plates

<8> tat-sūnṛu?<o>r ◇ {tat-sūnur} S • S suggests in a note that this word is redundant, but does not explain why he thinks so. It is clear that he understands the following nominatives to refer to Viṣṇuvardhana. I concur with the latter, and therefore emend here and in the following words to a genitive. Compare the analogous *tat-putrayor* in line 18. An alternative would be to emend *mahārājasya* in line 10 to *mahārājas tasya* and leave the preceding nominatives as received.

<14> -pādānudhyātāḥ • According to S, a letter *ja* seems to have been written below *nu*. I disagree: this is an ornamental extension of the subscript *y* of the following *dhyā*,

interrupted at the descender of *nu* but continued on the left. — <14> k(o)nūrunāṇḍu- • The name may perhaps be *kānūrunāṇḍu*. S reads a clear o, and the ARIE agrees.

<18> -putrayor vveda- • The character *rvve* may have been corrected from *vvo*, or from something else involving strokes to the left and right of the headmark.

<22> -nimitte ◇ *nimiṭte?*<*ttam*> S • S's single *t* is probably a typo. His emendation of the ending is unnecessary. — <22> tāṇḍiv*ṭa?*<*ā*>ḍa • I second S's emendation.

<23> pūrvvata<ḥ> kaḷḷeru • The characters *taka* are narrow and very closely spaced, whereas the spacing is very generous elsewhere in this line and the next. It is likely that these two characters are a correction; perhaps *ka* was originally written, then erased and re-inscribed as *taka*.

<24> purusaṁbu ◇ *prusaṁbu* S • S uses *Prusaṁbu* in his discussion too, so this is not a typo in his edition. It may reflect a Telugu pronunciation. — <24> paścima(ta)[ḥ] [2×](lama?)<Page 3r><25>ni ◇ *paścimataḥ (pa)[...]*<Page 3r><25>*nī* S.

<27> (da?)ttā • The word *dattā* must have been intended, but the first character looks rather like *va* with some noise around it. Perhaps a correction, but if *bhu* was first inscribed, then the vowel marker has been deleted completely.

<29> e<30>vaṁ ◇ *e<30>va* S • Possibly a typo in S, since he does not emend, though the *anusvāra* is necessary for the metre. In my opinion, it is clear in the estampage.

<32> niravadyeśa-vatsalaḥ • Both the ARIE report and S's discussion name this person Niravadyeśa-vatsala. I am confident that the name is only Niravadya, and double sandhi has been used in the stanza to fit the expression, properly *niravadya īśavatsalaḥ*, to the metre. — <32> Akṣaralalitācāryeṇā° • This name is erroneously cited in the ARIE report as Akṣaralikhitācārya.

Translation

Plates

<1–16> Greetings. The grandson of His Majesty King (*mahārāja*) Vijayāditya (I), the shelter of the entire universe (*samasta-bhuvanāśraya*), whose harsh sovereign rule overpowered all rulers (*rājanya*) bent down by the might of the blade of his sword, whose bodily excellence was cleansed by the distribution of gold weighed on many balance scales, the banner of whose reputation was irreproachable (*niravadya*) and noble, and who was eager to adorn the lineage of the majestic Caḷukyas—who are of the Mānavya *gotra* which is praised by the entire world, who are sons of Hāriti, who attained king-

ship by the grace of Kauśikī's boon, who are protected by the band of Mothers, who were deliberately appointed (to kingship) by Lord Mahāsena, to whom the realms of adversaries instantaneously submit at the <mere> sight of the superior Boar emblem they have acquired by the grace of the divine Nārāyaṇa, and whose bodies have been hallowed through washing in the purificatory ablutions (*avabhṛtha*) of the Aśvamedha sacrifice—; the dear son of his (Vijayāditya I's) son His Majesty King (*mahārāja*) Viṣṇu-vardhana (IV), the shelter of all the world (*sarva-lokāśraya*) whose proficiency in the theatre of highly chaotic, terrifying great battles was extremely sharp, whose pair of lotus feet was worshipped by all kings, and whose appellation was Makaradhvaja: <namely> His Majesty the supremely pious Supreme Lord (*parameśvara*), the Emperor (*mahārājādhirāja*), the Sovereign (*bhaṭṭāraka*) Vijayāditya (II), shelter of the entire universe (*samasta-bhuvanāśraya*), the supreme devotee of Maheśvara, who was deliberately appointed <as heir> by his mother and father, whose pair of feet is adorned by garlands on the heads of all subordinate rulers (*sāmanta*), whose body is adorned by a host of irreproachable (*niravadya*) and noble virtues, who produces royal majesty as the Milk Ocean {generated Lakṣmī}, who is true to his word like the son of Dharma (Yudhiṣṭhira), who is associated with virtuous people as Arjuna {was married to an immaculate woman},¹ who is endowed with a fearsome army as Bhīmasena {abounded in fearsome strength}, who is {accompanied by images of deities? as Sahadeva {had the body of Sahadeva?}},² whose power is as irresistible as {the spear} of Guha (Skanda), and who is endowed with the three powers (*śakti-traya*)—<this Vijayāditya II> commands all householders (*kuṭumbin*)—including foremost the territorial overseers (*rāṣṭrakūṭa*)—who reside in Konūrūnāṇḍu district (*viṣaya*) as follows.

<16–23> Let it be known to you that on the occasion of an eclipse of the sun, for the augmentation of <our> vitality and health, we have given the village named Tāṇḍivāḍa with an exemption from all taxes, <the donation being> sanctified by (a libation of) water, to the grandsons of Vṛddha Maṇḍaśarman, a resident of Varṅiparu belonging to the Gautama *gotra* and the Āpastamba *sūtra*, who was excessively dedicated to the performance of ritual duties (*dharma*) and was engaged in the six duties (of a Brahmin); to the two sons of his (Vṛddha Maṇḍaśarman's) two sons Doṇaśarman and Goḷaśarman, who were skilled in the interpretation of the Vedas, Vedāṅgas, Itihāsas, Purāṇas and the treatises on polity (*nīti-śāstra*); <namely to> Vṛddha Maṇḍa and Doṇaśarman, who are devoted to the performance of the (brahmanical) duties of learning and teaching,

¹I believe that the interpretation on the Arjuna side of the double entendre involves a woman, but I do not know of any particular person among Arjuna's ladies who was called Nirmalā.

²This punning simile seems quite lame to me, but I may just be missing something. Sahadeva was known for his great physical beauty, so perhaps the king is described as having the body of Sahadeva, like Sahadeva himself. But this appears no less lame to my mind.

sacrificing and being commissioned to perform sacrifices, donating and so on, and who are stainless on account of their bodies being scented by the smoke of the clumps of smoke from the fires of their unceasing sacrifices.³

⟨23–27⟩ Its boundaries ⟨are as follows⟩. To the east, the river named Kaḷḷeru. To the south, the village named Purusaṁbu. To the west, the river named [4×]nī. To the north, the village named Majjūḷūru. It is located in the midst of these. Let no-one pose an obstacle (to the enjoyment of rights) over it. He who does so shall be conjoined with the five great sins. The reverend Vyāsa too has said:

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.

He who would seize land, whether given by himself or by another, shall be born as a worm in faeces for sixty thousand years.

3.

Over and over again, Rāmadeva⁴ begs all future rulers thus: “Each in your own time, you shall respect this bulwark of legality that is universally applicable to kings!”

4.

The executor (*ājñapti*) of this provision (*dharma*) is Niravadya, who is erudite in the treatises on polity (*nīti-śāstra*), endowed with complete intelligence, and devoted to his lord.⁵

⟨32⟩ Written (*ālikhita*) by Akṣaralalitācārya.

Bibliography

Reported in ARIE 1916–17, p. 6, appendix A/1916–17, N° 5 with discussion at ARIE 1916–17, p. 115, § 23. Edited from estampages by M. D. Sampath ([1992] 1977–1978), with facsimiles and a summary of the contents. The present edition by Dániel Balogh is based on a

³I presume that the full names of the donees are Vṛddha Maṇḍaśarman and Doṇaśarman, the former being the son of Doṇaśarman and the latter of Goḷaśarman. The text also permits the interpretation that the full names are Vṛddha Doṇaśarman and Maṇḍa Doṇaśarman.

⁴The name in this stanza is normally Rāmabhadra.

⁵See the apparatus to line 32 on my interpretation of the string *niravadyeśa-vatsalaḥ*.

collation of Sampath's edition with his estampages and with estampages preserved at the ASI (Mysore). Metadata associated with this edition have been published separately in Balogh 2026, available on Zenodo.

Primary

[S] Sampath, M. D. [1992] 1977–1978. “Tāṇḍivāḍa grant of Vijayāditya (II).” EI 42, pp. 149–153.

Secondary

ARIE 1916–17. *Annual report on epigraphy 1916–1917. Recording, with remarks, the progress report of the Assistant Archaeological Superintendent for epigraphy, Southern Circle, for the year 1916–1917.* Edited by H. Krishna Sastri. No place, 1917.

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