# Pithapuram plates (set 1) of Jayasiṁha I

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## Palaeographic description

The writing is reported to be neat.

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## Edition

### Seal

〈1〉 (śrī-sarvvasiddhi)

### Plates

〈Page 1r〉

〈Page 1v〉 〈1〉 svasti śrīmad-asanapura-vāsakāT〈.〉 sva-śakti-mukha-kṣapita-danu-tanaya-mahā-〈2〉senena mahāsenenābhivarddhitādhirājyānāṁ hāriti-putrāṇāṁ mātṛ-gaṇa〈3〉-paripālitānāṁ mānavya-sagotrāṇāṁ Aśvamedhāvabhṛtha-snāna-vidhvaṁsita〈4〉-jagat-kalmaṣāṇāṁ calukyānāṁ kula-jalanidhi-samudbhūta-rāja-ratnasya sakala〈5〉-jagad-ārti-hara-karmaṇaḥ śrī-kīrtivarmaṇaḥ priya-naptā saty

api kali-yuge kṛta⟨6⟩-yuga Iva prajā-paripālanārtham avatārita-manuṣya-janmanaḥ (Ai)daṁyugī⟨7⟩ na-mahāviṣṇoḥ viṣṇuvarddhana-mahārājasya priya-tanayaḥ pravarddhamāna⟨Page 2r⟩⟨8⟩-pratāpopanata-samasta-sāmanta-maṇḍalaḥ svabhujāgra-sthita-lasad-asi-mukha⟨9⟩-prabhā-prabhāhāvarjjita-ripu-nṛpati-makuṭa-taṭa-ghaṭita-maṇi-marīci⟨10⟩-mañjarī-puñja-piñjarita-caraṇa-kamala-yugaḷaḥ sva-śakti-traya-triśūla⟨11⟩-bhinna-para-narapati-sakala-bala-cetanaḥ Aneka-samara-saṁghaṭṭa⟨12⟩-vijayāvāpta-yaśo-viśeṣa-bhūṣaṇaḥ sva-manobhipreta-samakālādhigata⟨13⟩-kāryya-siddhir dhṛta-śrī-sarvva-siddhiḥ sva-bhuja-bala-vijayopapādita-rājya⟨14⟩-kāntītthaḥ vijayābhirāmaḥ sva-kulodaya-giri-śikharāvabhāsita-mahodayatvāT śrī⟨Page 2v⟩⟨15⟩-narendrāditya sva[...] da[ca. 1*] ta[ca. 1*] vita[ca. 1*] pakara[...] ditavu[...]⟨16⟩ranasa [...] jjita-dhana-dhānya-samudayābhivardhita-vapra[...]⟨17⟩-grahaḥ yudhiṣṭhira Iva dharmma-parāyaṇaḥ bṛhaspatir iva naya-jñaḥ ma⟨18⟩nur iva vinaya-jñaḥ Airāvaṇavad anavarata-dānocca-hastaḥ rāma⟨19⟩ Iva dāśarathir apratihata-śāsanaḥ svajana-parijana-vatsalaḥ pa⟨20⟩rama-brahmaṇyo mātā-pitṛ-pādānudhyātaḥ śrī-prithivī-jayasiṅgha-vallabha⟨21⟩-mahārājaḥ piṣṭapuram adhivasato dharmmādhikaraṇa-pramukhā(n adhikāriṇaḥ)⟨Page 3r⟩ ⟨22⟩ [...] samājñāpayati

viditam astu vo yathāsmābhir asmin nagara-sīmni (veda-dva)⟨23⟩yālaṅkṛta-mukhāravindasya Aneka-śāstrārttha-vido rudraśarmmaṇaḥ⟨24⟩ pautrāya sva-śākhādhyayana-tatparasya svakarmma-niratasya puṣpaśarmmaṇaḥ⟨25⟩ putrāya sva-śākhādhyāyine gautama-sagotrāya kaṭha-sabrahma⟨26⟩cāri-Ādityaśarmmaṇe mālakeriyan nāma kṣetraṁ sarva-kara⟨27⟩-parihāreṇāgrahārīkṛtya samupapāditaṁ⟨.⟩ tathā bhavadbhir anyaiś ca⟨28⟩ dharmmādhigata-buddibhir asmad-vanśyaiś ca rājanyair nna bādhā karaṇīyā

⟨Page 3v⟩ ⟨29⟩ [ca. 25+]⟨30⟩ [...] jayasiṅgha-narādhipa [...] [unknown number of possibly lost or illegible lines]

⟨Page 3v⟩

# Apparatus

## Plates

⟨7⟩ pravarddhamāna- ◇ *pravarddhamānaḥ* SVJ.

⟨13⟩ dhṛta-śrī-sarvva-siddhiḥ SVJ • Or perhaps *dhṛta-śrīḥ sarvva-siddhiḥ*? — ⟨13⟩ -rājya⟨14⟩-kāntītthaḥ vijayābhirāmaḥ SVJ • I am unable to come up with a plausible restoration or emendation here. Perhaps *rājyaḥ* was inscribed or intended, and a new

compound starts here and ends at *°ābhirāmaḥ*; or perhaps we have a single compound involving the word *°ottha*.

〈16〉 jjita- SVJ • This may be the end of the word *upārjjita*. — 〈16〉 -brahmaṇyo ◇ *-brahmaṇo* SVJ.

# Translation

## Plates

〈1–22〉 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—whose paramountcy (*ādhirājya*) is empowered by Mahāsena who with the tip of his spear throws down the great army (*mahā-sena*) of Danu's spawn, who are the sons of Hāriti, who are protected by the band of Mothers, who are of the Mānavya *gotra*, and who have annihilated the world's sin by bathing in the purificatory ablutions (*avabhṛtha*) of the Aśvamedha 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-Jayasiṁha 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, whose pair of lotus feet are engilded by a mass of beam clusters from gems fitted to the surfaces of the crowns of enemy kings forced to bow by the blaze of the tip of the flashing sword held in the hand of his own arm, who splits 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 ventures succeed as soon as an intention 〈arises〉 in his mind, who bears 〈the epithet〉 "His Majesty who prevails over all" (*sarva-siddhi*), ¿whose royal beauty has been furnished by the victory of the strength of his own arms, who is gentle in victory?,[1] who is 〈styled〉 the Sun of Kings (*narendrāditya*) because of his magnanimity illuminating the summit of the majestic Sunrise Mountain that is his own dynasty,[2] [...] whose [...] has been increased by the accumulation of money and wealth ¿attained?

[1] I translate as best I can, but the reading printed by SVJ is likely to be incorrect; see the apparatus to line 13.

[2] If SVJ's reading is correct, of which I am not entirely certain, then this is the only known attestation of the epithet Narendrāditya for Jayasiṁha II. Compare also ll. 9-10 of the Boṇḍāḍa grant of Viṣṇuvardhana III. for a variant of this otherwise unparalleled motif.

through [...],[3] who is as thoroughly devoted to righteousness (*dharma*) as Yudhiṣṭhira, as versed in polity (*naya*) as Bṛhaspati, 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}, whose command is as incontrovertible as that of Rāma Dāśarathi, and who cherishes his kin and retainers, commands the officials at the head of the law court (*dharmādhikaraṇa*) residing in Piṣṭapura [...] ⟨as follows⟩.

⟨22–28⟩ Let it be known to you that we have presented the field named Mālakeriya on the outskirts of this city, converted into a rent-free holding (*agrahāra*) by a remission of all taxes, to the grandson of Rudraśarman, a knower of the purport of many treatises (*śāstra*) whose lotus mouth was ornamented by a pair of Vedas, the son of Puṣpaśarman who was engaged in studying ⟨the texts of⟩ his own school (*śākhā*) and devoted to his duties, ⟨namely to⟩ Ādityaśarman of the Gautama *gotra* and the Kaṭha school, a peruser of ⟨the texts of⟩ his own school. Therefore, neither you sirs, nor any others whose mind inclines toward morality (*dharma*), nor rulers of our dynasty, shall pose any obstacle ⟨to this⟩.

⟨29–30⟩ [...] King Jayasiṁha [...]

## Bibliography

Reported and edited with summary of the contents (in Telugu) by S. V. Jogarao (Jogarao 1963, № 1). No facsimiles have been published. This is a preliminary edition by Dániel Balogh based on the text as transcribed by Jogarao, with conjectural alterations. Differences from Jogarao's text are only shown in the apparatus where they can potentially affect the meaning. Line beginnings are estimated on 1v and 2r (printed by Jogarao as continuous text). Metadata associated with this edition have been published separately in Balogh 2026, available on Zenodo.

### Primary

**[SVJ]** Jogarao, S. V. 1963. "□□□□□□□ □□□□□□□□□□□□□□□ □□□□□□□□□□□□□□□□ (Cāḷukya Jayasiṁghavallabhuni Piṣṭapuraśāsanamulu)." *Bhārati* 40 (12), pp. 17–20. Item 1.

[3] I prefer not to try making sense of the fragments read by SVJ here, and translate only what can be interpreted plausibly.

## Secondary

Balogh, Dániel. 2026. “Metadata for the DHARMA editions of Veṅgī Cālukya copper plates.” Zenodo. DOI: 10.5281/zenodo.22827003. [URL].