Ganjam Plates of Mādhavarāja, Gupta Samvat 300

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Palaeographic description

No distinction is made between v and b.

Edition

〈Page 1v〉 〈1〉 □ svasti * catur-udadhi-salila-vīcī-mekhalā-nilīnāyāṁ sa-dvīpā〈2〉gara-pattana-vatyā〈ṁ〉 vasundharāyāṁ gauptāvde varṣa-śata-ttraye varttamāne〈3〉 mahā◯rājādhirāj¿āśś?〈a-ś〉rī-śaśāṅka-rājye śāsati gagaṇa-tala〈4〉-vini〈ḥ〉◯sṛta-bhagīrathāvatāritāyā himavad-girer ¿a?〈u〉pari〈5〉patanā〈d a〉neka-śilā-saṁ¿h?〈gh〉āta-vibhinna-vahiḥ-pātālāt tarjjalau-gh¿ai?〈āyāḥ〉〈6〉 sura-sarita Iva vividha-taru-vara-kusuma-sañchannobhaya-taṭā〈Page 2r〉〈7〉nta-vinipatita-jalāśayāyāḥ ś(ā)limā-saritaḥ kul¿ā?〈o〉(pa)-kaṇṭhā〈8〉d v¿e?〈i〉jaya-koṅg¿ā?〈o〉dā¿t?〈d〉 mahārāja-mahāsāmanta-śrī-mādhavarājasya priya-tanayo〈9〉 mahārājā yaśobhītas tasyāpi priya-sūnuḥ svaguṇa-(ma)rīci-nikara〈10〉pravo◯dhita-śilodbhava-kula-kamalo vikośa-nīlotpala〈11〉prati◯sparddhinī-khaḍga-dhārā-niśita-niśśeṣa-pratihata-ripu〈12〉-valo dīnānātha-kṛpaṇa-vanīpakopabhujyamāna-vibhavaḥ sva-bhu〈13〉ja-parigha-yugalopārjjita-nṛpa-śrī〈ḥ〉 kamala-vimala-

ru¿tha?〈ci〉ra〈Page 2v〉〈14〉-tanur jagan-ma〈ṇḍa〉la-maṇḍana-śruta-śaurya-dhairya-guṇānvito mahāvṛṣabha-paryaṅka〈15〉-kaku¿dh?〈d〉opadhāna-vinyasta-vāhor vvāla-candrod〈d〉yotita-jaṭākalāpaika-de〈16〉śasya ◯ bhagavatas sthity-utpatti-pralaya-sṛṣṭi-saṅhāra-kāraṇasya〈17〉 ¿nṛ?〈tri〉-bhuva◯na-guroḥ pādab-haktaḥ parama-vrahmaṇyo mahārāja-māhāsā〈18〉manta-śrī-mādhavarājaḥ kuśalī kṛṣṇagiri-viṣaya-saṁvaddha-cchavala〈19〉kkhaya-grāme varttamāna-bhaviṣya¿k?〈t〉-kumārāmātyoparika-tadāyuktakān anyā〈ṁ〉ś ca〈20〉 yathārha〈ṁ〉 pūjayati mānayati ca

viditam astu bhavatām ayaṁ grāmo〈Page 3r〉 〈21〉 〈'〉smābhir arddheṇa mātāpit-tror ātmanaś ca puṇyābhivṛddhaye salila-dhārāpura〈22〉ssareṇācandrārkka-samakālīnākṣayanīye bharadvāja-sagottrāyāṅgi〈23〉rasa-vārhaspatya-pravāraya charampasvāmine sūryoparāge pratipādit¿o?〈aḥ〉 .

〈24〉 Uktañ ca ◯ smṛti-śāstre,

1. Anuṣṭubh

vahubhir vvasudhā dattā
rājabhis sagarādibhiḥ
〈25〉 yasya yasya yadā bhūmi
tasya tasya tadā phalaṁ ||

2. Anuṣṭubh

ṣaṣṭiṁ varṣasahasrā〈26〉ṇi
svargge modati bhūmidaḥ
Ākṣeptā cānumantā ca
tāny eva narake〈27〉 vase ||

3. Anuṣṭubh

svadattā paradattām vā ,
yo hareta vasundharā
sa viṣṭhāyāṁ〈Page 3v〉 〈28〉 [kṛmi]r bhūtvā
pitṛbhis saha pacyate ||

4. Anuṣṭubh

mā bhutaphalaśaṅkā va[ḥ]
paradatte〈29〉[ti] pārthiva ||
svadānā phalam ānantya {||}
parada[ttānupālane]||

〈30〉 ...〈31〉 [pra]ya◯cchati ||

Apparatus

〈8〉 v¿e?〈i〉jaya-koṅg¿ā?〈o〉dā¿t?〈d〉 ◇ *v¿e?〈i〉jaya-koṅgedā¿t?〈d〉* H • Hultzsch reads *vejaya-koṅgedāt* and emends *vijaya-koṅgedād*. The desired reading, however, is *vijaya-koṅgodād*.

Translation by Hultzsch 1900–1901

〈1–19〉 *Oṁ*. Hail! While the Gaupta year three hundred was current 〈and〉 while the *Mahārājādhirāja*, the glorious Śaśāṅkarāja, was ruling over the earth surrounded by the girdle of the waves of the water of the four oceans, together with islands, mountains and cities,—from the victorious Koṅgeda[1] near the bank of the Śālimā river, on both of whose banks, covered with the flowers of various excellent trees, pools of water have formed, 〈and which therefore〉 resembles the river of the gods (Gaṅgā), which issued from the sky, which was brought down by Bhagīratha, 〈and〉 the streams of whose water are split and dashed outside by many masses of rock at 〈her〉 fall on the top of the Snowy Mountain,— the dear son of the *Mahārāja* Yaśobhīta, 〈who was〉 the dear son of the *Mahārāja Mahāsāmanta*, the glorious Mādhavarāja (I.),—the very pious *Mahārāja Mahāsāmanta*, the glorious Mādhavarāja (II.), who has caused to bloom the lotus — the Śilodbhava family, by the mass of rays — his virtues; who has repulsed the armies of all the enemies by the sharp edge of 〈his〉 sword which rivals an unfolded[2] flower of the blue lotus; whose wealth is being enjoyed by the distressed, helpless, poor, and mendicants; who has acquired the prosperity of a prince by the pair of his bar-like arms; whose body is as spotless and as brilliant as a lotus; who possesses the virtues of learning, courage and constancy which adorn the whole world; 〈and〉 who is devoted to the feet of the blessed lord of the three worlds (viz. Siva) who is the cause of existence, creation and destruction,* whose arms are placed on the hump of the great bull (viz. Nandi) as on the pillow of a couch, (and) whose matted hair is illuminated in one place by the crescent of the moon,— being in good health, suitably worships and honours princes, ministers, officers, their subordinates, and others who are present or shall be present at the village of Chhavalakkhaya which belongs to the Krishnagiri-vishaya, (and informs them as follows) : — (L. 20.) " Let it be known to you (that), for the sake of (our) father and mother and for the increase of (our) own merit, with libations of water, at an eclipse of the sun, we have given this village, to

[1]Thus Hultzsch. According to the reading proposed above, it should be Koṅgoda.
[2]Hultzsch here observes (n. 1): "This meaning of *vikôśa* is not given in the dictionaries."

last for the same time as the moon and the sun, to Chharampasvamin who belongs to the gotra of Bharadvaja (and) has the pravaras of Angirasa and Bārhaspatya." (L. 24.) And it is said in the Law-book (Smritiidstra) : 8 [Here follow four of the customary verses, and perhaps a fifth verse which is obliterated.]

Bibliography

Primary

[H] Hultzsch, Eugen Julius Theodor. 1900–1901. "Plates of the time of Sasankaraja; Gupta-Samvat 300." EI 6, pp. 143–146.