Vakratentalī grant of Mahābhavagupta Janamejaya, Year 3

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Summary

Issued from Suvarṇapura. Grant by the king of the village Vakratentalī situated in the division (khaṇḍa) called Lupattarā in favour of Jātarūpa, son of Śvrīvatsa, who had immigrated from Vallikandara in Rāḍha and who is an inhabitant of Meraṇḍā, who belongs to the Kauṇḍinya gotra and the Maitrāvaruṇa and Vāsiṣṭha pravaras and the Chandoga caraṇa, on the occasion of the Viṣuva saṅkranti. Written by the Kāyastha Koighoṣa, son of Vallabhaghoṣa who was attached to the office of the Mahāsāndhivigraha and incised by Saṅgrāma, son of Rayaṇa Ojjhā.

Edition

Seal

〈1〉 śrī-janamejaya-deva-[-rājasya]

Plates

〈Page 1r〉

〈Page 1v〉 〈1〉 svasti〈.〉 suvarṇṇapura-samāvāsita〈ḥ〉 śrīmato vijaya-skandhāvārāt para〈2〉ma-bhaṭṭāraka-mahārājādhirāja-parameśvara-śrī-śivagupta-deva-pādānudhyā〈3〉ta-parama-māheśvara-parama-bhaṭṭāraka-mahārājādhirāja-parameśvara-so〈4〉ma-kula-tilaka-t¡r!〈ri〉kaliṅgādhipati-śrī-mahābhavagupta-rāja-devaḥ kuśalī〈5〉 lupattarā-khaṇḍīya-vakratentalī-grāme brāhmaṇān sampūjya tat-pra〈6〉tinivāsi-kuṭumbinas tad-viṣayīya-yathā-kālādhyāsinaḥ samāhartṛ-sa〈7〉nnidhā{r}tṛ-dāṇḍapāśika-piśuna-vetrikāvarodhajana-rājavallabhādīn anyāṁś ca cā〈8〉ṭa-bhaṭa-jāt¡i!〈ī〉yān samājñā-payati〈.〉 vidita〈m a〉stu bhavatāṁ yathāsmābhir ayaṁ grā〈9〉maḥ sanidhiḥ sopanidhiḥ sarvva-bādhā-vivarjjitaḥ sa-gartoṣaraḥ sāmra〈Page 2r〉〈10〉-madhukaḥ sa-jala-sthalaḥ sarvvoparikarādāna-sahitaḥ pratiniṣiddha-cāṭa〈11〉-bhaṭa-praveśaś [ca]tuḥ-simā-paryantaḥ kauṇḍ¿ī?〈i〉nya-gotrāya m[ai]trāvaruṇa-vā¡ś!〈s〉i〈12〉ṣṭha-pravarāya cchandoga-caraṇāya rāḍhāyaṁ vallikandara-vinirgatāya meraṇḍā-vā〈13〉stavyāya bhaṭṭaputra-jātarūpa-nāmne bhaṭṭaputra-śrīvaccha-s¿u?〈ū〉nave saliladhārā〈14〉puraḥsaram ācandra-tārakārkka-kṣiti-samakālopabhogārthaṁ mātā-pitro〈15〉r ātmanaś ca puṇya-yaśobhivṛddhaye ¿viśumati?〈viṣuvati〉-saṁkrāntyāṁ tāmra-śāsane〈16〉nākarīkṛtya pratipādita Ity avagatya samucita-bhoga-bhāga-kara-hiraṇyā〈17〉dikam upanayadbhir bhavadbhiḥ sukhena prativastavyam iti〈.〉 bhāvibhiś ca bhūpatibhir dda〈18〉ttir iyam asmadīyā dharmma-gauravād asmad anurodhāc ca svadattir ivānupālanīyā〈.〉

〈19〉 tathā coktaṁ dharmma-śāstre〈.〉

1. Anuṣṭubh

vahubhir vvasudhā dattā
rājabhiḥ sagarādibhiḥ
yasya ya〈Page 2v〉〈20〉sya yadā bhūmis
tasya tasya tadā phalaṁ

2. Anuṣṭubh

mā bhūd a-phala-śaṅkā vaḥ
para-datteti〈21〉 pārthivāḥ
sva-dānāt phalam ānantyaṁ
para-dattānupālane

3. Anuṣṭubh

ṣaṣṭhiṁ varṣa-sahasrāṇi

〈22〉 svarge modati bhūmidaḥ
Ākṣeptā cānumantā ca
tāny eva narake vaset

4. Indravajrā

Agner apa〈23〉tyaṁ prathamaṁ suvarṇṇaṁ
bhūr vvaiṣṇavī s¿u?〈ū〉rya-sutāś ca gāvaḥ
yaḥ kāñcanaṁ gāñ ca mahīñ ca〈24〉 dadyād
dattās trayas tena bhavanti lokā〈ḥ〉

5. Anuṣṭubh

Āsphoṭayanti pitaraḥ
prava〈25〉lg{ay}anti pitāmahāḥ
bhūmi-dātā kule jātaḥ
sa nas trātā bhaviṣyati

〈26〉

6. Anuṣṭubh

bhūmiṁ yaḥ pratigṛh¡n!〈ṇ〉āti
yaś ca bhūmiṁ prayacchati
Ubhau tau puṇya-karmāṇau
niya〈27〉taṁ svarga-gāminau

7. Anuṣṭubh

taḍāgānāṁ sahasr¿āṇi?〈eṇa〉
vāja-peya-śat¿āṇi?〈ena〉 ca
gavāṁ koṭi-pradā〈28〉nena
bhūmi-harttā na śudhyat¿e?〈i〉

8. Anuṣṭubh

harate hāray¿ate?〈ed〉 yas tu
manda-¡v!〈b〉uddhis tamo-vṛtaḥ
sa ¡v!〈b〉addho〈29〉 vāruṇaiḥ
pāśais tiryag-yoniṁ ca gacchati

9. Anuṣṭubh

sva-dattāṁ para-dattāṁ vā
yo ha¿red?〈reta〉 vasu〈Page 3r〉〈30〉ndharāṁ

sa viṣṭhāyāṁ kṛmir bhūtvā
pacyate pitṛbhiḥ saha

10. Anuṣṭubh

Ādityo varuṇo viṣṇur
¿vva?〈bra〉〈31〉hmā somo hutāśanaḥ
śulpāṇis tu bhagavā¿ḥ?〈n〉
¿ā?〈a〉bhina{ṁ}ndanti bhūmida〈M〉

11. Śālinī

s¿e?〈ā〉mānyo〈32〉 'yaṁ dharmma-setur nṛpāṇāṁ
kāl¿a?〈e〉 kāle pālanīyo bhavadbhiḥ
sarvvān etān bhāvino bhūpatī〈33〉ndrā[N]
bhūyo bhūyo yācate rāmacandraḥ

12. Puṣpitāgrā

Iti kamala-dalām¡v!〈b〉u-¡v!〈b〉indu-lol¿a?〈ā〉ṁ
śriyam a〈34〉nucintya manuṣya-jīvitañ ca
sa-kalam idam u〈dā〉hṛtañ ca budhvā
na hi pu〈35〉ruṣaiḥ para-kīrttayo vilopyāḥ

parama-bhaṭṭāraka-mahārājādhirā〈36〉ja-parameśvara-śrī-janamejaya-devasya vijayarājye samvatsare tṛtīye śrā〈37〉vaṇa-māsa-sitapakṣa-pañcamyāṁ yatrāṅkato saṁvat 3 śrāvaṇa śudi 5〈.〉 likhi〈38〉tam idaṁ śāsanaṁ mahās[ā]ndhivigraha-pratibaddha-kāyastha-koIghoṣeṇa vallaghoṣa〈39〉-sutena sa{ṁ}ṅgrāmena U〈t〉kṛtaṁ śāsa〈na〉m iti rayaṇa-Ojjhā-sutena〈.〉 maṅgalam mahāśrīḥ‖

Apparatus

〈8〉 cā〈8〉ṭa-bhaṭa • The dictionary Monier-Williams 1899, p. 391 records the use of the compound *cāṭabhaṭa* in a inscription dated from 940 and suggests to understand it as *cārabhaṭa* "(valorous) soldier". I follow this understanding and include it in my translation. See also Sircar 1966, p. 67.

〈11〉 [ca]tuḥ • Shastri 1995 points that the letter *tu* looks like *tta*.

〈12〉 rāḍhāyaṁ S ◇ *rāḍhāyphaṁ* M • On this reading, see the specific note written by Shastri 1977.

〈15〉 ¿viśumati?〈viṣuvati〉- • Shastri 1995 suggests reading *viṣuvati*. I follow this suggestion in my translation.

〈27〉 sahasr¿āṇi?〈eṇa〉 • I suggest emending *sahasreṇa* (see the stanza 137 listed by Sircar Sircar 1965, appendix II, pp. 170–200). I included this reading in my translation. — 〈27〉 vāja-peya-śat¿āṇi?〈ena〉 • I suggest emending *vāja-peya-śatena* (see the stanza 137 listed by Sircar Sircar 1965, appendix II, pp. 170–200). I included this reading in my translation.

〈28〉 hāray¿ate?〈ed〉 • I introduce this correction in order to respect the metric rules. See the reading of the verse 64 suggested by Sircar 1965.

〈39〉 U〈t〉kṛtaṁ • It seems that the verb *utkṛ* is used instead of the verb *utkṝ* but with the same meaning. So I suggest understanding the usual *utkīrṇa*.

Translation into French

〈1–8〉 Hommage ! Depuis son victorieux champ de bataille de Suvarṇapura, le divin roi, Sa Majesté (*śrī*) le prospère (*kuśalī*) Paramabhaṭṭāraka et Mahārājādhirāja Mahābhavagupta, seigneur du Trikaliṅga (*tṛkaliṅgādhipati*), le fleuron de la dynastie Soma (ou de la dynastie lunaire), son éminence (*parameśvara*), fervent dévot de Maheśvara, consacré par Sa Majesté (*śrī*) Paramabhaṭṭāraka et Mahārājādhirāja Śivaguptadeva, après avoir honoré les brahmanes du village nommé Vakratentalī situé dans la circonscription de Lupattarā, il instruisit les propriétaires résidant en ces lieux et installés en temps voulu dans cette circonscription en commençant par les collecteurs d'impôts (*samāhartṛ*), les percepteurs (*saṁnidhārtṛ*), les policiers (*dāṇḍapāśika*), les chambellans informateurs (*vetrika*"), les membres du harem royal, les proches du roi ainsi que les autres personnes appartenant à la classe des valeureux soldats (*cāṭa-bhaṭa*) de la sorte:

〈8–16〉 Que cela soit porté à votre connaissance: ce village, avec et ses dépôts et ses trésors, sans aucune restriction, avec ses vallées et ses terres stériles, avec ses manguiers et ses arbres Mandhuka, avec ses terres et ses eaux, avec ses prélèvements supplémentaires, avec l'interdiction d'intrusion militaire, avec ses quatre bornes de délimitation, je le donne à Jātarūpa, fils lettré (*bhaṭṭaputra*), rejeton de l'honorable Vaccha, fils lettré (*bhaṭṭaputra-śrīvaccha*), appartenant au *gotra* Kauṇḍinya, le meilleur parmi les descendants des sages Mitravaruṇa et Vasiṣṭha, issu de l'école Chandogya, résidant à Meraṇḍā situé à Rāḍhā et émigré originaire de Vallikandra, et ce, en tant que donation dont on pourra jouir à perpétuité aussi longtemps que le lune, le soleil et les étoiles existeront, afin d'accroître le mérite et la gloire de mes deux parents, ainsi que les miens, après avoir versé de l'eau et après l'avoir décrété grâce à une plaque de cuivre produite à l'occasion du soleil à l'équinoxe (*viṣuvatī-saṁkrantī*).

〈16–18〉 Après avoir considéré ceci, grâce à notre acquisition, les récoltes, les dus, les

impôts, l'or etc... resteront appropriés facilement et les futurs rois devront protéger ce don fait par nous par considération du Dharma et par respect pour nous, et ce, comme s'il s'agissait de leur propre donation .

〈19–36〉 Ainsi est-il dit dans le *Dharmaśāstra*:

1.

Des centaines de rois à commencer par Sagara ont fait don de terre. Le bénéfice (du don de terre) revient toujours à celui qui en est alors le propriétaire.[1]

2.

N'ayez aucun doute sur le bénéfice retiré de ce qui est donné par un autre, ô fils de Pṛthu, le bénéfice est éternel aussi bien pour celui qui donne que pour celui qui protège ce qui est donné par un autre.[2]

3.

Celui qui donne des terres se réjouit durant soixante mille ans aux cieux, mais celui qui consteste 〈un don〉 ou celui qui approuve 〈cette contestation〉 séjournera aussi longtemps en enfer.[3]

4.

L'Or est le premier fils né d'Agni, la Terre est l'épouse Viṣṇu et les vaches sont les filles du Soleil; celui qui donne de l'or, des vaches et des terres, par ces trois sortes de dons les mondes lui appartiennent.[4]

5.

Les pères applaudissent, les ancêtres trépignent de joie 〈quand ils peuvent dire :〉 "Un donateur de terres est né dans notre lignée, assurément, celui-ci sera notre sauveur!"[5]

6.

[1] Ce vers correspond au vers 23 des stances relatives aux dons de terre listées par Sircar (voir Sircar 1965, appendix II, pp. 170–200).

[2] Ce vers correspond au vers 85 des stances relatives aux dons de terre listées par Sircar (voir Sircar 1965, appendix II, pp. 170–200).

[3] Ce vers correspond au vers 123 des stances relatives aux dons de terre listées par Sircar (voir Sircar 1965, appendix II, pp. 170–200).

[4] Ce vers correspond au vers 5 des stances relatives aux dons de terre listées par Sircar (voir Sircar 1965, appendix II, pp. 170–200).

[5] Ce vers correspond au vers 20 des stances relatives aux dons de terre listées par Sircar (voir Sircar 1965, appendix II, pp. 170–200).

Celui qui reçoit un don de terre et celui qui l'offre, tous deux sont des hommes aux actes méritoires qui sans aucun doute iront au ciel.[6]

7.

Celui qui a volé une terre, l'excellent don d'une vache, une centaine de mets et breuvages sacrificiels, un millier de réservoirs ne peuvent le purifier.[7]

8.

L'insensé qui se saisirait ou ferait saisir ⟨une terre⟩, couvert d'obscurité et lié par les lacets de Varuṇa renaîtra dans une matrice animal.[8]

9.

Celui qui vole une terre donnée par lui-même ou par un autre, devient un ver dans des excréments et cuit avec ses ancêtres.[9]

10.

Il est loué par Āditya, Varuṇa, Viṣṇu, Brahmā, Soma, Hutāśana, Śulpāṇis et le Bienheureux celui qui donne des terres.[10]

11.

À de nombreuses reprises, Rāmacandra a exhorté les rois futurs ⟨en ces termes⟩ : ce pont du Dharma commun à tous les rois, vous devez toujours le protéger.[11]

12.

Ayant considéré que fortune et vie humaine sont aussi éphémères qu'une goutte d'eau sur un pétale de lotus et que le monde entier n'est qu'une représentation, ne laissons pas des hommes détruire les actes glorieux accomplis par d'autres.[12]

[6] Ce vers correspond au vers 29 des stances relatives aux dons de terre listées par Sircar (voir Sircar 1965, appendix II, pp. 170–200).

[7] Ce vers correspond au vers 137 des stances relatives aux dons de terre listées par Sircar (voir Sircar 1965, appendix II, pp. 170–200).

[8] Ce vers correspond au vers 64 des stances relatives aux dons de terre listées par Sircar (voir Sircar 1965, appendix II, pp. 170–200).

[9] Ce vers correspond au vers 132 des stances relatives aux dons de terre listées par Sircar (voir Sircar 1965, appendix II, pp. 170–200).

[10] Ce vers correspond au vers 4 des stances relatives aux dons de terre listées par Sircar (voir Sircar 1965, appendix II, pp. 170–200).

[11] Ce vers correspond au vers 117 des stances relatives aux dons de terre listées par Sircar (voir Sircar 1965, appendix II, pp. 170–200).

[12] Ce vers correspond au vers 71 des stances relatives aux dons de terre listées par Sircar (voir Sircar 1965, appendix II, pp. 170–200).

〈35–39〉 Au cinquième jour de la quinzaine claire du mois Śrāvaṇa de la troisième année du victorieux règne du Seigneur (*śrī*) Paramabhaṭṭāraka et Mahārājādhirāja Janamejayadeva, c'est-à-dire le 5 du mois Śrāvaṇa de l'an (*Saṁvat*) 3. Cette charte a été écrite par le clerc (*kāyastha*) Koighoṣa rattaché au ministère de la guerre et de la paix (*mahāsāndhivigraha*), fils de Vallaghoṣa et elle a été gravée par Saṅgrāma, fils de Rayaṇa Ojjhā.

〈39〉 Bénédiction et fortune!

Translation

〈1–8〉 Hail ! From his glorious and victorious camp situated at Suvarṇapura, the divine king, the prosperous (*kuśalī*) lord (*śrī*) Paramabhaṭṭāraka and Mahārājādhirāja Mahābhavagupta, lord of Trikaliṅga (*tṛkaliṅgādhipati*), the forehead ornament of the Soma dynasty (or lunar race), the great lord (*parameśvara*), a devout worshipper of Maheśvara, blessed by the lord (*śrī*) Paramabhaṭṭāraka and Mahārājādhirāja Śivaguptadeva, worshipped the Brāhmaṇas in the village Vakratentalī situated in the part of Lupattarā and informed the householders dwelling there 〈and〉 seated in due time upon this division beginning with the *samāhartṛ* (tax collector), the *saṁnidhātṛ* (the receiver of stolen goods), the *dāṇḍapāśika* (the policemen), the informer (*Vetrikapiśuna*) , the inmates of the royal harem, the favorites of the king (*rājavallabha*) and others belonging to valorous soldiers as follows:

〈8–11〉 Be it known by you that this village by us has been given (*pratipādita*, line 16) with its treasures (*nidhi*) and its deposits (*upanidhi*), without any restrictions, with its pits and barren lands, with mango and *madhuka* trees,together with land and waters (*sa-jala-sthala*), with all the supplementary receipts, preserved from the entrance of soldiers (*cāṭa-bhaṭa*), with its four boundary-marks,

〈11–16〉 to the Jātarūpa the learned son (*bhaṭṭaputra*), offspring of the Lord Vaccha, a learned son (*bhaṭṭaputra-śrīvaccha*), belonging to the Kauṇḍinya gotra, the best (*pravara*) among the descendants of Mitravaruṇa and Vasiṣṭha sages, issued from the Chandogya school, residing in Meraṇḍā after having immigrating from Vallikandra situated in Rāḍhā, after pouring water, in order to increase the merit and the fame of our two parents as well as our own ones, 〈as permanent endowment〉 to be enjoyed in perpetuity as long as the moon, the sun and the stars 〈will last〉, after having edicted this by a copperplate at the occasion of the sun's equinoctial passage (*viṣuvatī-saṁkrantī*).

〈16–18〉 After having considered this (*iti*), thanks to our acquisition, the enjoyments, the parts, the taxes, the gold etc... should easily remain appropriate and the future kings

must protect this gift of Us out of the respect of Dharma and out of Our consideration as it was their own gift.

〈19–36〉 Thus it is said in the *Dharmaśāstra*:

1.

Land has been given by several kings beginning with Sagara. Whoever holds land at a given time, to him does the fruit belong.

2.

Have no doubt about the fruit of what is given by another, o sons of Pṛthu, the fruit is eternal both for him who gives in person and for him who protects what is given by another.[13]

3.

The giver of land enjoys sixty thousand years in heaven; the one who challenges 〈a donation〉 as well as the one who approves 〈this act〉 will reside as many 〈years〉 in hell.

4.

Gold is Agni's first born son, Earth Viṣṇu's wife and cows Sun's daughters; the one who gives gold, cows and land, the worlds belongs to him by these three kinds of gifts.

5.

The Fathers are applauding and the Grand-Fathers are hopping up and down 〈when they can say〉 "A giver of land is born within our lineage, sure, he will deliver us!"

6.

The one who receives a land and the one who offers a land, both of them are men with meritorious deeds who are surely going to heaven.

7.

The excellent gift of a cow, the one of hundreds of sacrificial foods and beverages or of thousand tanks can not purify the one who has stolen a land.

8.

The foolish man who seizes ou makes 〈a land〉 seized, will be covered by obscurity and bound by Varuṇa's noose and be born again in an animal womb.

[13]This verse corresponds to the verse numbered 85 among the Stanzas on Bhūmidāna listed by Sircar (see Sircar 1965, appendix II, pp. 170–200).

9.

The one who would steal land given by himself or another becomes a worm in excrement and is cooked with his ancestors.

10.

Āditya, Varuṇa, Viṣṇu, Brahmā, Soma, Hutāśana, Śulpāṇis and the Lord rejoice the land-giver.

11.

Rāmacandra begs repeatedly to all these future kings: this bridge of Dharma which is common to all the kings, you always must protect it.

12.

Having considered that fortune and human life were as transient as a drop of water on a lotus petal, and having thought that the entire world is an illustration, let the glorious acts made by others not be destroyed by men.

〈35–39〉 On the fifth day of the bright fortnight of the month Śrāvaṇa of the third year of the victorious reign of the Lord (*śrī*) Paramabhaṭṭāraka and Mahārājādhirāja Janamejayadeva, i.e. Saṁvat 3 month Śrāvaṇa day 5, this charter was written by the clerk (*kāyastha*) Koighoṣa attached to the great office of peace and war (*mahāsāndhivigraha*) and son of Vallaghoṣa and incised by Saṅgrāma, son of Rayaṇa Ojjhā.

〈39〉 Benediction and good fortune!

Commentary

Mazumdar 1911–1912, p. 93 remarks that his reading of the seal legend must be looked upon as a mere conjecture. At the time being, it is impossible to check his reading since we don't know where this set is preserved.

Bibliography

According to Acharya 2014, p. 227, this set of copperplates was found in possession of Nityananda Bhoi, a resident of the village of Gopalpur for several years. We have no information on the find-spot or the year of discovery. It seems that the set was acquired by the Odisha State Museum, Bhubaneswar in 1990.

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