Jatesinga-Dungri plates of Mahāśivagupta Yayāti year 3

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Author of digital edition: Amandine Wattelier-Bricout

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Identifier: DHARMA_INSSomavamsin00016

Repository: Somavaṁśin (tfb-somavamsin-epigraphy)

File path: texts/DHARMA_INSSomavamsin00016.xml

Language: Sanskrit [Script (unspecified)]

Commit: 2026-10-07 18:12 (dbc7acc), last modified 2026-09-21 09:06 (63628e0)

Summary

Grant by the king of the village Bṛhadbhusāī included in the Uṅgāḍa viṣaya and the village Mārañjamurā in the Santonārta Khaṇḍa included in the Gandharavāḍimaṇḍala, both attached to Kosala in favour of Yaśakara, son of Śāntikara, grandson of Nārāyaṇa, who had immigrated from Hastigrāma in Madhyadeśa, belonged to the Parāśara gotra with the Ātreya pravara of three ṛśis, student of the Kāṇva śākhā of the Yajurveda. Written by the sandhivigrahin Rāṇaka Rudradatta, grandson of Harṣadatta and son of the brother of Siṁhadatta. (Alternative title: Mārañja-Mura Charter of Mahāśivagupta alias Yayāti)

Edition

〈Page 1r〉

〈Page 1v〉 〈1〉 Oṁ svasty apagata¿v?〈b〉ahalakalikaluṣa-dharmma-dharmmāmṛta-vimala-śiśirakiraṇāvali-parighaṭita-candra¿v?〈b〉i〈2〉mbodayasyanditaphena-kusuma-sandarbhitatarala-taraṅga-mālā-viracita-telā-mahā〈3〉nadīsaṅgama-vimala-jala-pav¿ī?〈i〉trīkṛta-dharmmārbhinibeśit-sakala-jana-kāritāne〈4〉kavividha-devakulāyatana-vihārārāma-maṇḍapodyāna-vicitra-kusuma-viṭāyataṇo〈5〉mañjarīvikampita-stavakasurabhikusumarajoritavapumanohara-vidagdhabhujaṅga〈6〉janānosaṅgamād-hikṛ(ta)mada-mudita-janma-vibhrama-sphurita-kamala-vadana〈7〉samullasita-bhrūbhaṅga-vikṣepa-sphuṭita-kuvalayodyotita-vara-kāminī〈8〉suratakaraṇavyāpārānekapatatrīgaṇa-samutkaṇṭhitamur¿e?〈ī〉dhinirgatamayūraṚta〈9〉tūryyanirdhoṣaviracitāvasarabha-vanādavatīryyasakalalokābhilasitavarapradānā〈10〉nugrahakābhyayā bhagavatyā śrī-pañcāmbari-bhadrāmbikāyādhiṣṭhitāpattana-suvarṇṇapu〈11〉rāvāsita śrīmad-vijaya-kaṭakād

atiśayorjitapratāpabhāvāvatana samastanṛpati¿kuṚ?〈kada〉〈12〉mvacūḍā-maṇiparicumbitapādapīṭhaḥ〈.〉 prathitāneka nala-nahuṣa-māndhāttṛ-dilīpa-bharata-¿bhāgi?〈bhagī〉〈Page 2r〉〈13〉rathyādi-rāja-caritaḥ karṇṇāṭalāṭagurjjareśvara-dāhajvaro bhūviṭakalatrakārñcakalāp¿a?〈ā〉〈14〉bharaṇalampaṭaḥ〈.〉 kaliṅga-koṅgodotkala-kośala-svayambara-prasiddhaḥ gauḍa-rāḍhāmbara〈15〉prakarṣaṇodghāta-mārutaḥ śītāṅśuvaṅśa-vimalāmbara-pūrṇṇa-candra-sva-bhujopārjita-tri〈16〉kaliṅgād-hipatiḥ parama-māheśvara-parama-bhaṭṭārakaḥ śrī-mahābhavagupta-pādanudhyā〈17〉ta-mahārājādhirāja-parameśvara-praṇamita-rājanyopasevita-pādā-ravinda-yugalaḥ śrī-mahā〈18〉śivagupta-śrī-yayāti-devaḥ kuśalī〈.〉 kośala-prativaddho bhrāṁḍa-viṣayīya vṛhadbhū〈19〉sāyī-grāma śambarabāḍi-maṇḍala santovarḍākhaṇḍīya māṁrajamurā〈20〉-grāmayo brāhmaṇāN saṁpūjya tat-pratinivāsi-kuṭumbina〈ḥ〉 tad-viṣayīya Avapradāna-yathā〈21〉kālādhyāsinaḥ samāhartṛ-san〈n〉idhātṛ-prabhṛtīnanyāṁ ca rājapādopajīvino daṇḍapāśika〈22〉-cāṭabhaṭa-piśuna-vetrikāva〈rodhe〉janarāvallabhāṁ saṁbhāvya samājñāpayati viditam astu bhava〈23〉tā〈ṁ〉 yathāsmin{a} grāmānau sanidhiḥ sopanidhiḥ sa-garttoṣaraḥ sām{v}ra-madhukosagūḍa-viṣaya sa-paṅkā〈24〉la sa-jalastha〈la〉bharaṇa sa-daśāparā〈¿gha?〈dha〉〉 sarv¿āṁ?〈o〉parikarādāna-sametaḥ sarvva-vādhāvivajiṁ〈Page 2v〉〈25〉taḥ pratiniṣiddha-cāṭa-bhaṭa-praveśa madhya-deśiya hasti-grāma-vinirgatāya parā¿s?〈ś〉ara go〈26〉trāya Ātreya pravarāya nārāyaṇa-naptre śāntikara-sutāya ya¿y?〈j〉ur-veda-kāṇva-śākhādhyāyi〈27〉ne bhaṭṭa-putra s〈v〉arodayī śrī-yaśa-karāya puṇya-tithyā〈mā〉vā¿sthyā?〈śyā〉ṁ Audaka-pūrvvakaṁ Ācandra-tārakārkka〈28〉¿sthi-?〈kṣi〉ti-samakālopabhogārthaṁ mātā-pitror ātmanaś ca puṇya-yaśo 'bhivṛddhaye tām{v}raśāsa〈29〉nenākarīkṛtya prati-pādita Ity avagatya samucita-bhoga-bhāga-kara-hiraṇy¿a?〈ā〉dikam up¿ā?〈a〉〈30〉nayadbhiḥ 〈bhavadb-hiḥ〉 sukhena prati-vastavyaṁ〈.〉 bhāvibhiś ca bhūpatibhir dattir ayam asmadī〈31〉ya sva-dānam iva paripālanīyā| tathā coktaṁ dharmma-śāstre〈.〉

1. Anuṣṭubh

¡v!<b>ahubhir vvasudhā dattā
rājabhiḥ<32> sagarādibhiḥ|
yasya yasya yadā bhūmis
tasya tasya tadā phalaṁ|

2. Anuṣṭubh

mā bhūd a-phala-śaṅkā vaḥ
<33> para-datteti pārthivāḥ|
s<v>a-dānā¿n?<t> phalam ānantyaṁ
para-dattānupālane|

3. Anuṣṭubh

ṣa¿ṣṭhī?<ṣṭi>m varṣa{ṁ}saha<34>srāṇi
svargge modati bhūmidaḥ|
Ākṣeptā cānumantā ca
tāny eva narake vaseT|

4. Anuṣṭubh

bhūmiṁ ya<ḥ> prati<35>gṛh¿n?<ṇ>ā¿n?<t>i
yaś ¿y?<c>a bhūmiṁ prayacchati|
tāv ubhau puṇya-karmmāṇau
niyataṁ svargga-gāminau||

5. Anuṣṭubh

Āsphoṭaya<Page 3r><36><nti pita>raḥ
pravalga{ya}nti pitāmahāḥ<.>
bhūmi-dātā kule jāta<ḥ>
sa nas trātā bhaviṣyati|

6. Anuṣṭubh

suvarṇṇa(m ekaṁ)<37> gām ekāṁ
bhūmer apy arddham aṅgulaṁ|
haran narakam āp<n>oti
yāvad ābhūta-saṁplavaṁ||

7. Anuṣṭubh

sva-dattāṁ para-dattā(m vā)
<38> yo hareta vasundharāṁ<.>

sa viṣṭhāyāṁ kṛmir bhūtvā
pitṛbhiḥ saha pacyate|

8. Anuṣṭubh

harate hāray¿eta?〈ed〉 yas tu
(manda-vu)〈39〉ddhis tamo-vṛtaḥ〈.〉
sa vaddho vāruṇaiḥ
pāśais tiryya¿k?〈g〉-yoniṣu jāyate|

9. Śālinī

sāmānyo 'yaṁ dharmma-setu(r nṛ)〈40〉pāṇāṁ
kāle kāle pālanīyo bhavadbhiḥ|
sarvvān etān bhāvin¿o?〈aḥ〉 pārthivendrāN
bhūyo bhūyo yāca(te)〈41〉 rāmacandraḥ||

10. Anuṣṭubh

Asmad-va(ṁśa) kśayikṣīṇe
yaḥ kaścin-nṛpatir bhaveT〈.〉
tasyāhaṁ pādalagno 'smi
mayā [da]〈42〉 ttaḥ lloprayeT

11. Puṣpitāgrā

Iti kamala-dalāmbu-vindu-lolāṁ
śriyam anucintya manuṣya-jīvitañ ca〈.〉
〈43〉 sa-kalam idam udāhṛtaṁ ca vuddhvā
na hi puruṣaiḥ para-kīrttayo vilopyāḥ|

śrī-mahāśiva〈44〉gupta-śrī-yayāti-rāja-deva-pāda(pra)varddhamāna-vijayarājye samvatsare tṛtīya vaiśā¿ka?〈kha〉 sita-pañcamyāṁ〈45〉 Aṅkenāpi samvaT 3 vai¿s?〈ś〉ā sudi 5 likhitam idaṁ tām{v}ra-śāsanaṁ sandhivigrahi-śrī〈46〉-harṣadatta-napt¿ṛ?〈ā〉nā siṁhadatta-bh〈r〉ātṛ-sutena rāṇaka-śrī-rudradattena〈.〉

Apparatus

〈1〉 °kaluṣa° R ◇ *kal¿a?〈u〉ṣa* S. — 〈1〉 °dharmmāmṛta° S ◇ *°dharmmāvṛta°* R. — 〈1〉 °vimala° R ◇ *°(va)mala°* S. — 〈1〉 °candra¿v?〈b〉i〈2〉mbo° S ◇ *°ca〈2〉ndravimbo°* R.

〈3〉 °pav¿ī?〈i〉trī° S ◇ *°pavitrī°* R.

〈41〉 Asmad-va(ṁśa) kśayikṣīṇe ◇ *Asmadvaṅgānvaye* M; *Asmadva〈ṁ〉śānvaye kāle* R; *smadva¿ṅśā?〈ṁśā〉nvaye* S. — 〈41〉 tasyāhaṁ pādalagno 'smi S ◇ *tasyāhaṁ tasmād āyāda* R.

〈41-42〉 mayā [da]〈42〉 ttaḥ lloprayeT ◇ *yomasmin yayā〈42〉 ti prāyata〈.〉* R; *mayā [dat-taḥ]〈42〉 na lopayeT* S.

Translation by Mazumdar 1916

I reproduce here the translation given by Mazumdar 1916 of the line 1 to 18.

Om (in symbol) Svasti. a. From whom removed are the many sins of the Kali-age (Plate 1, line 1), b. who has been sanctified by the pure water of the confluence of the rivers Mahānadi (line 3) and Telā (line 2) which water is adorned with the liquid eddies crested with foam-flowers (line 2) which glitter with moonbeams (lines 1 and 2) as are made of the purest cooling rays (line 1) and are like the nectar of Dharma itself (line 1), c. who is devoted to -the works of merit or Dharma, d. who caused many men to build (line 4) many temples for various gods and the Maṇḍapa (royal pavilion) in the Arāma or park for Vihāra (pleasurable recreation) together with Udyāna or garden (line 4), e. whose charming person (Vapur-Manohara) has been dyed yellow (Dhusarita) by the pollen grains of the sweet-scented-flowers-hanging in bunches and tossing [in the breeze] (line 5) under the shade of flower-trees of various kinds (line 4), f. who is followed and surrounded by friends and companions (line 6) who are Vidagdha Bhujanga (line 5) (crafty libertines) , g. who dallies with (line 8) loveliest girls (Vara-kaminī) radiant like the kuvalaya-lotus (line 7) whose lotus-like faces bloom and glow with amorous charms (Vibhrama) arising from lustful and delight-giving desires (line 6) and whose glances were delightful because of the playful movements of the eyebrows (line 7), h. whose *uras* (breast) grows eager with desires by the music of many birds, i. who makes it the fit occasion for his leisure by coming out of his house (line 9) on hearing the sound of the peacocks (line 8) which is like the sound of the *tūrya* (trumpet) (line 9), j. who dwells (line 11) at Pattana Subarnapura (line 10) [where exists the goddess] Bhagabati Panchāmbarā Bhadrāmbikā (line 10)— who at the prayer of all people for their desired-for boons grants them in her mercy (lines 9 and 10), k. who is exceedingly mighty (Atisaya-ūrjita) in his victorious campaigns, l. who is bent, as it were, with the weight of his own prowess (line 11), m. whose footstool (Padapithol) is kissed by the crest-jewels (line 12) of the head-gears of all the Nripatis or Subordinate Kings (line 11), n. who in character resembles such renowned (Prathita) Kings as Nala, Nahuṣa, Māndhātā, Dilīpa, Bharata and Bhagīratha (line 12 and line 1 on Plate 2), o. who has conquered Karnāta, Lāta, the lord of Gujrāt (gurjesvara), p. who is the conqueror of

Dravīda country, q. who is the paramour of the Bhū (the world) (Plate 2, line 1), r. who has taken off like a lustful lover (Lampatah) the tinkling waist girdle (kanchī) [of a girl] — that is to say, who has denuded the kanchī country of its glory (plate 2 lines 1 and 2), s. who has been elected in a Svayaṁvara as their lord by the countries of Kalinga, Kongada, Utkala and kosala (plate 2 line 2), t. whose body has been cooled by the wind in the sky (Umbara) raised in the victorious assault against the noted countries of Gauda and Rādha (plate 2, lines 2 and 3), u. who is the full moon in the pure sky of Vanga {Bengal) and v. who has become the lord of the Trikalinga countries by having conquered them with his own arms (plate 2 lines 3 and 4) — he it is Śrī Mahāśivagupta Śrī Yajātideva, w. who is Mahārājādhīrāja and overlord (Parameśvara), x. whose feat many Rājanyas (minor rājās) worship by bowing themselves down, and y. who himself meditates upon the feet of Śrī Mahābhavagupta who was a great devout worshipper of Maheśvara and was highly honourable (P. Bhattaraka), — is present here in peace (*kuśalī*) (plate 2 lines 4-6).

Translation by Rajaguru 1966

〈18–31〉 In (the country of) Kosala, we grant the (village of) Vṛhat-bhūsāyi-grāma situated in the district called Bhrāṇḍā (and also the village of) Mārañjamurā of Santovarḍakhaṇḍa (situated in the district of) Śambarabāḍū Maṇḍala, to the brāhmaṇa Bhaṭṭaputra-Sa(sva)rodayi Śrī Yaśakara, son of Śāntikara (and) grandson of Nārāyaṇa who is an immigrant of Hastipada of Madhyadeśa and who belongs to Parāśara gotra (and) Ātreya pravara and a student of the Kāṇva śākhā of the Yajurveda, by libations of water for increase of the merits and glory of (our) mother, father (and) ourself, which could continue as long as the moon, the sun (and) the earth would endure. This grant is commanded by the king before the officers viz. the Samāhartṛ, the Sannidhātṛ, the attendants of the king, the daṇḍapāśika, the Cāṭa, the bhaṭa, the piśuna, the vetrika, the avarodhajana (and) the rājavallabhās; (and) it is furhter stated that these two villages should be enjoyed together with the mango and madhuka trees with the nidhis, upanidhis (and) tanks, with (also) the gūḍha (?), the viṣaya, the paṅkāla, the land (and) the water, making them free of taxes. Be knowing of this, you live happily. Let the future kings remember the following which have been written in the dharmaśāstras:

[here follow some verses quoted from the dharmaśāstra]

Commentary

Acharya 1969, pp. 61–65 devotes several pages to the incorrect reading of the verse

10 made by Mazumdar 1916. He compares the verse to other examples of exhortative stanzas close to BEst_0090. My own reading of the verse 10 is based on the variations of BEst_0090 I had gathered and on the estampage preserved at the Archeological Survey of India.

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