Orissa State Museum plates of Mahāśivagupta Yayāti year 4

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Summary

Gift of the village called Kuḍukul Okhaṇḍakṣetra included in the Gaṇḍitama viṣaya in the Uḍra deśa to the Brahmin Kāko, son of Madhu and grandson of Dāmodaram belonged to the Kauśika gotra with the three pravaras, immigrated fromŚrā-vasthālekhaṇḍiyagrāma and permanent resident of the royal camp. Written with the knowledge of the Mahāsandhivigrahin Rāṇaka Cchichaṭeśvara and at the behest of the Mahākṣapaṭala Śāntināga, engraved by Pannāka

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Edition

〈Page 1v〉

〈1〉 siddham vasti śrī-vin¿i?〈ī〉tapurāt{a} samāvā¡ś!〈s〉ita-śrīmato vijaya-kaṭakāt{a}

1. Śārdūlavikrīḍita

(sva)<2>sty astu samasta-śatru-nṛpati-prāra¡v!<b>d<h>a-sevā-vidhi-vyagrākāra-vinīta-dūra-nici¿tasyāmāgramā?<tadāmārgam><3>(d)vārataḥ|
dharmmārthocita-śāstra-niścita-naya-vyāpāra-paura-prajākhyātāmātya-(ma)<4>tād vinītapuratonvartha-prasiddhāhvayāt{a}||

2. Śārdūlavikrīḍita

somādi-svakulodgata-kṣiti¿r?<bh>ujām devatva<5>bhājam api kṣmāyāś cātma-manobhivañchita-pratiprāpsānurūpa-śriyaḥ|
nāgānā<6>m a¿tra?<ti>bhūta-sauhṛdajuṣām ākasmikānu¿m?<g>ra(hā) yajñātmā prahaṇa-kṣaṇas tribhuvan¿e?<a>-kṣe<7>māya-lakṣitaḥ|

3. Śārdūlavikrīḍita

prakhyātākhya-yudhiṣṭhirānvaya-mahā-siṅghāṁhasanā<8>rohaṇa-vyāp{y}ārāvasarāhitotsava-man¿o?<ā> lokābhinandyodayaḥ
niḥ<9>śeṣāgama-tat<t>va-vetṛ-vimala-prajñā-¡v!<b>lālaṁkṛtaḥ sphūrjja¿ts?<cch>auryya-vinirjjitorjji<10>ta-ripu-kṣmāpāka-velodyamaḥ||

4. Śārdūlavikrīḍita

sapta-dvīpa-vibhūṣaṇaṁ kṣititalaṁ yad-[...]<11>yālaṁkṛtaṁ tat-prota-sthita-somarāja-vibhutām dhatte ttamanyaidyaitaḥ|
devaḥ śrī-jana<12>mejayas tad-adhunā tatrāvatīrya svayaṁ ta<t> kuryām iti yaḥ kṛtāvataraṇaḥ sa śrī-yayā<13>ti-prabhuḥ||

parama-māhe¡s!<ś>vara-paramabhaṭṭāraka-mahārājādhirāja-parame<14>(śva)ra-soma-kula-tilaka-trikaliṅgādhipati-śrī-mahābhavagupta-rā<Page 2r><15>jadeva-pādānudhyāyī|| parama-māhe<śva>ra-paramabhaṭṭāraka-mahārājādhirāja<16>-parameśvara-soma-kula-tilaka-trikaliṅgādhipati-śrī-mahāśivagupta-rā<17>jadevaḥ kuśalī| uḍra-deśe| gaṇḍitama-viṣaya-kuḍukulokhaṇḍa-kṣetre<18> tad-viṣayīya-¡v!<b>rāhmaṇān āyukta-yathākālādhyāyinaḥ samāhaṭṛ-s{v}annidhātṛ-ni<19>yuktakādhikārika-dāṇḍa-pā¡s!<ś>ika-cāṭa-bhāṭa-pi¡s!<ś>una vet¡ṛ!<ri>kāvarodhajana-rāṇaka-rā<20>japutra-rājavallabhādīn{a} samājñāpayat¿ī?<i> viditam astu bhavatāṁ|
yathāsmābhi<21>r aya<ṁ> grāmaḥ sanidhiḥ sopānidhiḥ sadaśāparādhaḥ sarvva-¡v!<b>ā<22>dhāvivarjjitaḥ <sa>rvvoparikarādāna-sahita{ḥ} ścatuḥ-sīmā-parya<23>ntaḥ s¿a?<ā>mvra-madh¿u?<ū>kaḥ sagartoṣaraḥ sa-ja<la>-sthala-sahitaḥ ¿dva?<a>cāṭa-bhāṭa-prave¡s!<ś>aka<24>ḥ| kau¡s!<ś>ika-gotr¿ā?<a>trirṣaya-pravarāya śrāvasthālekhaḍiyā-grāma-vinirggatā<25>ya| ya¡s!<ś>akaṭaka-vāstavyāya bhaṭaputra-dāmodara-naptre madhu-sutāya| śrī-kā<26>ko-nāmne saliladhārā-purassaraṁ Ācandra-tārakārka-kṣiti-samakālopabho<27>gārthaṁ mātā-pitror āt-manaś ca puṇya-yaśo 'bhivṛddhaye t{r}āmra-śāsanenākarīkṛ<28>tya pratipādita Ity

avagatya yathā-dīyamāna-kara-bhara-hira(ṇya)-bhoga-bhāgā<29>(dikaṁ) ca dadadb-hiḥ bhavadbhiḥ sukhena prati-vastavyam iti‖ bhā<30>bhāvibhiś ca bhūpatibhir dattir iyam asmadīyā dharmma-gauravād asmad anurodhāc ca svadatti<31>r ivānupālanīyā| tathā coktaṁ dharmmaśāstre

1. Anuṣṭubh

¡v!<b>ahubhir vvasudhā dattā
rājabhis sagar(ā)<32>dibhiḥ
yasya yasya yadā bhūmis
tasya tasya tadā phalaṁ

2. Anuṣṭubh

mā bhūd a-phala-¡s!<ś>a(ṅkā)<33> vaḥ
para-datteti (pārthivāḥ)
s(va)-dānāt phalam ā¿nu?<na>ntyaṁ
para-dattānupālane|

3. Anuṣṭubh

Ā<34>sphoṭayanti (pitaraḥ)
(pravalganti) pitāmahāḥ
bhūmidātā kule jātaḥ
sa<35> nas trātā bhaviṣyati‖

4. Anuṣṭubh

saṣṭiṁ varṣa–sahasrāṇi
svargge modati bhūmid¿ā?<a>ḥ
Ākṣeptā<36> cānumantā ca
dvau tau naraka-gāminau|

5. Indravajrā

Ag(n)er apatyaṁ prathamaṁ su<37>(varṇṇaṁ)
(bhūr) vaiṣṇavī sūrya-sutāś ca gāvaḥ
yaḥ kāñcanaṁ gāṁ ca <ma>hīñ ca<38> (da)dyāt
dattās trayas tena bhavanti lokāḥ‖

6. Anuṣṭubh

bhūmiṁ yaḥ pratigṛhṇāti
yaś ca bhūmiṁ<39> prayacchati

Ubhau tau puṇya-karmmāṇau
niyata〈ṁ〉 s〈v〉argga-gāminau||

7. Anuṣṭubh

taḍāgā〈40〉nāṁ sahasreṇa
vājapeya-śatena ca
gavāṁ koṭi-pradānena
bhūmi-harttā na ¡s!〈ś〉udhya〈41〉ti||

8. Anuṣṭubh

(hareta) hārayed yas tu
manda-¡v!〈b〉uddhis tamo-vṛtaḥ
su¡v!〈b〉addho vāruṇai(ḥ) pā¡s!〈ś〉aiḥ
〈42〉 tiryag-yoniṁ ca gacchati||

9. Anuṣṭubh

suvarṇṇam ekaṁ gām ekāṁ
bhūmer apy arddham aṅgulaṁ|
haran narakam āyā〈43〉ti
yāvad—ā-bhūta-saṁplavaM

10. Anuṣṭubh

sva-dattāṁ para-dattām vā
yo hareta vasundharāṁ|
〈Page 3r〉 〈44〉 (sa vi)ṣṭhāyāṁ kṛmir bhūtvā
pitṛbhiḥ saha pacyate||

11. Anuṣṭubh

Ādityo varuṇo viṣṇur
¡v!〈b〉rahmā so〈45〉mo hutāśanaḥ
śūlapāṇiś ca bhagavān
abhinandanti bhūmidaṁ||

13. Śālinī

sāmānyo 'yaṁ dharmma〈46〉-setur nṛpā¡n!〈ṇ〉āṁ
kāle kāle pālanīyo bhavadbhiḥ
sarvvān etān bhāvinaḥ pārthi〈47〉vendrān
bhūyo bhūyo yācate rāmabhadraḥ||

14. Puṣpitāgrā

Iti kamala-dalām¡v!<b>u-¡v!<b>indu-lolāṁ
śri<48>yam anucintya manuṣya-jīvitañ ca
sakalam idam udāhṛtañ ca ¡v!<b>¿e?<u>ddhvā
na hi puruṣaiḥ para<49>-kīrttayo villopyāḥ||

parama-māhe¡s!<ś>vara-paramabhaṭṭāraka-mahārājā<50>dhirāja-parame¡s!<ś>vara-soma-kula-tilaka-trikaliṅgādhipati<51>-śrīmad-yayāti-rājadeva-vijaya-rājye caturtha-s¿ām?<aṁ>tsarī<52>ya-kārttika-māsa-sita-pakṣa-pañcamyāṁ ankatoḥ samvat kārttika<53>śudi 5 likhitam idaṁ tāmra-¡s!<ś>āsana<ṁ> m¿ā?<a>hāsāndhivigrahi-rāṇa<54>ka-śrī-cchichaṭe¡s!<ś>varasyāvagatena| mahā Ākṣapaṭala-śrī-śānti<55>nāgāb-himatena|| śrī-pannākena utkīrṇṇam idam iti||

Translation by Rajaguru 1966

Om. Hail! From the prosperous and victorious town of Vinītapura, -

1.

where all enemy-kings remain alert in performing their respectives services (which they owe to their over-lord) in humble manner so that the capital-town (Vinītapura) appears like an āśrama (where hermits live), where from they (the enemy kings) convey their desires (to their over-lord), which place (Vinītapura) is thus named by learned ministers who attained excellent popularity among the citizens (pauraprajā) by their award of justice, based on sound principles of *Dharmaśāstra*s and *Arthaśāstra*s; (it is announced that) :

2.

those kings (in this glorious royal family) being born from Soma (Moon), who have (already) attained spiritual figures (after death) in the celestial world (and from whom) several enemy-kings had become recipients of wealth and charities in accordance to their desires; (for instance) the Nāgas (or the kings of the Nāga family) received their (Viz. the ex-monarchs of the Somavaṁśa) immediate support (and) help (at the time of need) which they (the Somavaṁśi kings) had taken (as matters of) great jubilation (ucchava) and which (action action those kings) had been deemed by people as a reward to the mankind for sustenance of their happiness in all the three worlds.

3.

A celebration of splendour (which the world had seen) at the time when the consecrar-ion of the great Yudhiṣṭhira had taken place, a parallel event of exultation had been experienced (by people of the Kosala country) when the royal throne (of Kosala) was

occupied by the great king Janamejaya, whose adorable glory had become a subject of hearty welcome of the public, whose prowess and valour and determination are charming (and they have been) based on flawlessness owing to (his) observance of the śāstras (or the rules prescribed therein); whose commendable personality (and) power had taken the shape of luminary to dispel the gloom caused by the enemies;

4.

whose mercy (and) charity have produced excellent results in all the seven islands (world) (and) who acquired many great qualities or property (vibhūti) equal to those of Somarāja (the moon), who is (considered to be) the Janamejaya (son of the epic king Parikṣita) himself incarnated (in the Kali age)

From him is born the illustrious king Yayāti who, at present, accomplished similar glorious deeds as his father (Janamejaya) had done.

The most devout worshipper, the P.P.M.P, the ornament of the Somakula, the lord of Trikaliṅga, Mahāśivaguptarājadeva, who meditates on the feet of the P.M.P. the ornament of the Somakula, the lord of Trikaliṅga, Mahābhavaguptarājadeva being in good health issues a command to the inhabitants and officials like Samāhartṛ, Sannidhātṛ, etc. of the district of Gaṇḍitama viṣaya of Odhra-deśa, to the effect that the village called Kuḍukulo-khaṇḍa-kṣetra, has been given by him with all the rights on trees, on water, on lands and on collecting taxes from the cultivatoirs and also making it free from oppressions by regular and irregular troops, by this charter, -

"Be it Known to you that for the increase of the religious merit and glory of our father, mother and ourselves this village is granted, free from all assessments, by us with libations of water, to be enjoyed as long as the moon, the stars, the sun, the world would endure, - to Śṛīkāko, son of Madhu and grandson of Bhaṭṭaputra Dāmodara who belonged to the Kauśika gotra, three ṛśi pravara and who migrated frin Likhaḍa village of Śrāvasthi and an inhabitant of Sadākaṭaka."

[then follow the usual verses quoted from the *dharmaśastra*]

The grant is made in the 4th regnal year of the king, P.M.P. Śrī Yayātirājadeva on the 5th day of the bright fortnight of the month Kārttika, at the instance of the Rāṇaka Śrī Chhichhaṭeśvara, the sandhivigrahin, and at the consent of the Mahākṣapaṭala Śrī Sāntināga. It is engraved by Śrī Yallāka.

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The plates are preserved in the Odisha State Museum. The photos are available here.

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