Pāṭṇā Plates of Mahāśivagupta Yayāti, Year 28

Amandine Wattelier-Bricout

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1. Śārdūlavikrīḍita

svasti prema-niruddha-mugdha-manasoḥ sphārībhavac-cakṣuṣo〈2〉r
yūnor yatravicitra-nirbhara-rata-krīḍā-krama〈ṁ〉 tanvatoḥ|
vicchinno 'pi kṛtā〈3〉timātra-pulakair āvirbhavat-sītkṛtair
āśleṣair glapita-klamaiḥ smara-ra〈4〉saḥ kāmaṁ muhustāyyate

2. Śārdūlavikrīḍita

yatrāśeṣa-vi¡s!〈ś〉eṣa-rūpa-mahimāpāstā〈5〉psaraḥ kāntibhir
jāterṣyā-kalaheṣv api praṇayinaḥ karṇotpalai〈6〉s tāḍitāḥ
jāyante praviśat-sata-smara-śara-protthāpitāntar-vyathā〈ḥ〉
s{y}āndi〈7〉-sveda-jalāvasecana-vaśān niryyati-romāṅkurāḥ||

3. Śārdūlavikrīḍita

¿Ā?〈A〉tyuttuṅga-ka〈8〉rīndra-danta-musala-prodbhāsi-rociś cayair
dhvānta-dhva〈ṁ〉sana-niṣpha〈9〉līkṛta-śaraccandrodayaiḥ sarvvadā|
yatrāsīd asatī-jana〈10〉sya viśadaṁ muktāmayaṁ maṇḍanaṁ
saṅketāspadam apy atīva dha〈11〉vala〈ṁ〉 prāsāda-śṛṅgāgrataḥ||

4. Upajāti

mahānadī-tuṅga-taraṅga-bhaṅga
-sphā〈12〉rocchala¿t-s?〈c-ch〉ī〈ka〉ravadbhir āraT
yasmin ratā¡ś!〈s〉aktimad-aṅganānāṁ
śramāpano〈13〉daḥ kriyate marudbhiḥ||

tasmāT śrī-yayāti-nagarāt{a}|

5. Vasantatilakā

loka-traya-pra〈14〉thita-śubhra-yaśo-vitāna
-vyāptāṣṭa-dik-prasabha-nirjjita-vairi-varggaḥ|
〈15〉 rājā ¡v!〈b〉abhūva bhuvi bhāvita-bhavya-m¿u?〈ū〉rttiḥ
śrīmāN saroja-vadano janame〈16〉jayākhyaḥ||

6. Vasantatilakā

nirddāritāri-kari-kumbha-samudga-mukta
-muktāphala-prakara-da〈17〉nt¿a?〈u〉-rakhaṅga-dhāraḥ
tasmād aj¿a?〈ā〉yata jagat-〈t〉raya-gīta-kīrtti〈r〉
helā-vinirjjita〈Page 2r〉〈18〉-ripu〈r〉 nnṛpatir yayātiḥ||

7. Śārdūlavikrīḍita

yat-khaḍgāgra-vipāṭita-dvipa-ghaṭā-kumbhastha〈19〉lād ullasan
muktā-jāla-vibhūṣitaṁ prati-raṇaṁ pṛthvī-vadhūra〈ḥ〉 sthalaṁ
śaśva〈20〉d-dv¿a?〈ā〉ra-naman-narādhipa-śiroratnā〈ṁ〉śu-jālāmalā
yat-pādām¡v!〈b〉uja-reṇavaḥ sama〈21〉tayā tad-raśmi-lakṣmīṁ dadhuḥ||

8. Sragdharā

mādya〈l〉-lolāli-mālākula-karaṭa-puṭāsya〈22〉ndi-dāna-pravāhāN
sindūrārakta-kumbhāN śita-pṛthula-radāN kāmadevādi〈23〉saṁjñāN
jit¿y?〈v〉ā 'jāpālam ājau janita-sukhadhū-vismaya〈ḥ〉 smera-vaktraḥ
sa〈24〉 dvātriṁśatkarīndrāN śara-nikara-hat¿a?〈ā〉rohakān agrahīd yaḥ||

parama-mā〈25〉heśvara-parama-bhaṭṭāraka-mahārājadhirāja-parameśvara-soma-
kula〈26〉-tilaka-trikaliṅgādhipati-śrī-mahābhavagupta-rāja-deva-pādānu〈27〉dhyāta-

parama-māheśvara-parama-bhaṭṭāraka-mahārājadhirāja-pa<28>rameśvara-soma-kula-tilaka-trikaliṅgādhipati-śrī-mahāśivagupta<29>-rājadevaḥ kuśalī| ṣaṇṇa-vatyāṁ telātaṭa-viṣayīyalluttarumā<30>-grāme tad-viṣayīya-¡v!<b>rāhmaṇān āpūjya samāhartṛ-sannidhārtṛ-niy¿ū?<u><31>ktādhikārika-d¿a?<ā>ṇḍapā¿s?<ś>ika-piśuna-v¿e?<ai>trikāvarodhajana-rāṇa<32>ka-rājavallabhādīN sarvvān rājapā-dopajīvinaḥ samājñāpaya<33>ti viditam astu bhavatām yathāsmābhir ayaṁ grā-maḥ sa-nidhiḥ sopa<34>nidhiḥ sadaśāparādhaḥ sarvva-¡v!<b>ādhā-vivarjitaḥ sarvoparikarādā<35>na-sah¿ī?<i>taḥ| catuḥ-sīmāparyantaḥ sāmra-madhukaḥ sa-gartoṣa<Page 2v><36>ra<ḥ> sa-jala-sthalaḥ pratiniṣiddha-c¡a!<ā>ṭabhaṭapraveśaḥ kauśi<37>ka-gotrāya devarāta-Audala-viśvāmitra-pravarāya gautama-śā<38>khādhyāyine śrāvast¿i?<ī>-maṇḍale kāsilī-vinirgatāya lāvaṭāvi<39>ṣayentaraḍi vāstavyāya-parameśvaranaptre siddheśvara-sutā<40>ya bhaṭṭa-śrīmahedadhaye Udakadhārāpu-raḥ sara¿Ā?<m ā>candra<41>-tārakārka-kṣiti-samakālopabhogārthaṁ mātāpitror ātmana<42>ś ca puṇya-yaśo 'bhivṛddhaye tām{v}ra-śā¡ś!<s>anenākarīkṛtya pratipād¿a?<i><43>ta Ity avagatya samucita-kara-nikara-bhoga-bhāgādikam u<44>panayadhiḥ sukhaṁ prativastavyam iti|| bhāvibhi<45>ś ca bhūpatibhir ddattir iyam asmadīyā dharmma-gauravād asmad anu<46>rodhāc ca sva-dattir ivānupālanīyā|| tathā coktaṁ dharmmaśastre

10. Anuṣṭubh

¡v!<b>ahubhi<47>r vasudhā dattā
rājabhiḥ sagar¿a?<ā>dibhiḥ|
yasya yasya yadā bhūmis
tasya ta<48>sya tadā phalaṁ||

11. Anuṣṭubh

mā bhūd aphala-śaṅkā vaḥ
para-datteti pārthivāḥ|
sva-dā<49>nāt phalam ānantyaṁ
para-da<51>ttānupālane||

12. Indravajrā

ṣaṣṭhim varṣa-sahasrāṇi
sva<50>rge modati bhūmidaḥ|
Ākṣeptā cānumantā ca
dvayam eva narakaṁ v{r}a<51><se>T||

13. Anuṣṭubh

Agner apatyaṁ prathamaṁ suvarṇṇaṁ

bhūr vaiṣṇavī sūrya-sut¿a?〈ā〉ś ca gāvaḥ|
yaḥ〈Page 3r〉 〈52〉 kāñcanaṁ gāñ ca mahīñ ca dadyād
dattās trayas tena bhavanti lok¿e?〈āḥ〉||

14. Anuṣṭubh

Āspho〈53〉ṭayanti pitaro
valgayanti pitāmahāḥ|
bhūmi-dātā kule jātaḥ
〈54〉 sa nas trātā bhaviṣyati|

15. Anuṣṭubh

bhūmiṁ yaḥ pratigr̥hṇāti
yaś ca bhūmiṁ prayaccha〈55〉ti|
Ubhau tau puṇya-karmmāṇau
niyataṁ svargga-gāmin(au)||

16. Anuṣṭubh

taḍāgānāṁ sahasreṇa
〈56〉 vājapeya-śatena ca|
gavāṁ koṭi-pra〈dā〉nena
bhūmi-harttā na śudhyate|

17. Anuṣṭubh

s〈u〉varṇṇam ekaṁ gām ekāṁ
〈57〉 bhūmer apy ar¿dhgh?〈ddh〉am aṅgulaṁ|
haran narakam āyāti
yāvad—ā-hūta-sa〈ṁ〉plavaṁ

18. Anuṣṭubh

Anyāyenā〈58〉hr̥tā bhūmir
nyāyena tu hāritā||

19. Anuṣṭubh

harttā hārayati yas tu
manda-¡v!〈b〉uddhis tamo-vr̥taḥ
su〈59〉¡v!〈b〉addho vāruṇaiḥ
pāśais tiryag-yoniṁ sa gacchati|

20. Anuṣṭubh

sva-dattā〈ṁ〉 para-dattā〈ṁ vā〉
〈60〉 ¿j?〈y〉o hareta vasundharāṁ
sa viṣṭhāyā〈ṁ〉 kṛmir bhūt¿y?〈v〉ā
pitṛbhiḥ saha pacyate‖

21. Śālinī

Ā〈61〉di¿tt?〈ty〉o varuṇo viṣṇur
¡v!〈b〉rahmā somo hutā(śa)naḥ
śūlapā〈62〉ṇiś ca bhagavān
abhinandanti bhūmidaṁ|

22. Śālinī

sāmānyo 'yaṁ dharmma-se〈63〉tur nnṛpāṇāṁ
kāle kāle pālanīyo bhavadbhiḥ|
sarvvān etāN bhāvi〈64〉naḥ pārthivendrāN
bhūyo bhūyo yācate rāmabhadraḥ|

23. Puṣpitāgrā

Iti kamala〈65〉-dalām¡v!〈b〉u-¡v!〈b〉indu-lolāṁ
śriyam anucintya manuṣya-jīvitañ ca
sa-kalam ida〈66〉m udāhṛtaṁ ca ¡v!〈b〉uddh〈v〉ā
na hi puruṣaiḥ para-kīrttayo vilopyāḥ‖

24. Śārdūlavikrīḍita

yenātyanta〈67〉-surāsurādhipa-guru-prajñābhimāno jito
rājñāropita-rājya-bhāram a〈68〉tulaṁ yaś cāvahal līlayā
yasyāsīn naya-vikrama-dvayam api preyā¿ṁ?〈N〉 sakhā sa〈69〉rvvadā
sa śrīman dhṛta-s¿ā?〈a〉ndhi-vigraha-padaḥ śrī-siṅgadattahayaḥ|

kosalīya-sandhivigrah¿ī?〈i〉s¿a?〈e〉 vaka〈Page 3v〉 〈70〉 kāyasthena sūryaseṇena likhitaṁ śa¿ś?〈s〉anasthāsnu

25. Anuṣṭubh

yāvac candrārka-tā〈71〉rakāḥ‖

parama-māheśvara-parama-bhaṭṭāraka-mah¿a?〈ā〉rājādhirāja-parame〈72〉śvara-soma-kula-tilaka-trikaliṅgādhitpati-śrīmad-yayātidevasya pra〈73〉varddhamāna-vijaya-rājye 'ṣṭaviśatime-samvatsare bhādrapadamāse〈74〉 sita-pakṣe tithau pañcabhyāṁ yatrāṅke〈nā〉pi samvaT 28 bhādrapada〈75〉¡s!〈ś〉udi 5 śivaṁ ‖ vināṇimadhumathanenotkīritaM‖

Translation by Laskar 1905

〈1–4〉 Om Hail! From that glorious town of Yayatinagara,—where the enjoyment of love is being continually intensified and still more intensified by the close embraces (of lovers), by which fatigue is removed, in which hissing sound often appears and in which hairs often stand on their ends, although such enjoyment suffers interruptions as the ardent young couple show their skill in the various processes of conjugal enjoyment with their eyes dilated (with excitement) and with their minds subdued and fascinated by amorous thoughts ;

〈4–7〉 —where, even in the midst of quarrels arising from jealousy, lovers, beaten by lotuses from the ears of women who have cast the beauty of the celestial damsels into shade by the ereatness of their endless and peculiar charms, have all their mental anguishes roused to action by the entrance of the sharp arrows of Cupid, with their hairs standing on the ends (lit. sprouting up) on account of the sprinkling of the drops of sweat (from the persons of the objects of their love);

〈7–11〉 —where, at the tops of houses beautifully white- washed, the places of assignation of unchaste women and their earl ornaments were whitened by the clusters of rays issuing from the club-like tusks of very lofty elephants—the rays which rendered the autumn moon useless in the matter of dispelling darkness ;

〈11–13〉 (and) where the fatigue of the women enjoying conjugal caresses with ardent attachment is removed by the breezes surcharged with the particles of water sent up by the breaking and - swelling of the high waves of the Mahānadī.

〈13–16〉 There was on the earth a beautiful king named Janamejaya, who had a pure and mild appearance and a lotus-like face, who had subjugated by the force of his arms all his enemies, and whose spotless fame, well known throughout the three worlds, covered the eight quarters like a canopy.

〈16–18〉 From him sprang King Yayāti, whose glory was sung in all the three worlds, who defeated his enemies with contempt as it were, and whose sword had its sharp edge made rugged with the pearls coming out of the foreheads of the elephants rent asunder by it ;

〈18–21〉 whose sword rent asunder with its point the foreheads of a large number of elephants, from which heaps of pearls came out and adorned the bosom of the damsel of the earth in every battle ; the dusts of whose lotus-like feet, as pure as the rays of the gems in the head-dresses of kings constantly bowing down at his doors, assumed, through equality, the lustre of these (7.e. the gems) ;

〈21–24〉 who, having defeated Ajāpāla in battle, astonished the heavenly damsels by capturing alive, with a smiling face, thirty-two big elephants, named KAmadeva, etc., whose riders had been killed,—elephants who had sharp and huge tusks and whose temples were discharging ichor and therefore abounded with flocks of greedy bees getting intoxicated (by draughts of the fragrant fluid).

〈26–29〉 The most devout worshipper of (the god) Maheśvara, the Paramabhaṭṭāraka, the Mahārājādhirāja, the Parameśvara, the ornament of the Somakula, the lord of the three Kalingas,the glorious Mahā-Śivagupta-rāja-deva, who meditates on the feet of

〈24–27〉 the most devout worshipper of (the god) Maheśvara, Paramabhaṭṭāraka, the Mahārājādhirāja, the Parameśvara, the ornament of the Somakula, the lord of the three Kalingas,the glorious Mahā-Bhavagupta-rāja-deva,

〈29–33〉 being in good health and having done worship to the Brahmans of the lishach at the village of Lluttarumā of Telātaṭṭa Viṣaya or district in Ṣaṇṇavati, issues a command to all the dependants of the king such as the samāhaṭṛs, the sannidhāṭṛs, the Niyuktādhikārikas, the Daṇḍapāśikas, the Piśunas, the Vetrikas, the Avarodhajanas, the Rāṇakas, the Rājaballabhas etc (the following words):

〈33–43〉 "Be it known to you that for the enhancement of the religious merit and glory of ourselves and our parents, this village, extending to its four boundaries—with its hidden treasures and deposits, with the right to fines for the ten offences, with the freedom from all lets and hindrances, with the right to mango-trees and honey-combs, with its ditches and barren lands, with its lands and waters, with the privilege that it shall not be entered into by the regular and irregular troops—is, by a copper-plate charter, granted by us as revenue-free, with libations of water, to be enjoyed as long as the moon, the stars, the sun and the earth exist,

〈37–40〉 o Bhaṭṭa Mahodadhi, son of Siddheśvara and grand-son of Parameśvara, an inhabitant of Ntaraḍī in the Lāvaḍā district (viṣaya), an immigrant from Kasili in the Srāvasti Maṇḍala, a member of the Kauśīka gotra, with the pravaras Devarāta, Audala and Viśvāmitra and a student of the Gautama Śākhā.

〈43–44〉 Being aware of this, you should dwell in happiness rendering unto him the rents and other shares of enjoyment due to him." This my grant should be preserved like their own grants by future kings also, from a regard for religious laws and my own earnest request.

〈46〉 Thus it is said in religious books :

〈48–49〉 Land has been given by many kings commencing with Sagara ; whoever at any time possesses the earth, to him at that time the reward accrues.

〈49–50〉 The giver of land enjoys happiness in heaven for 60,000 years ; while both the confiscator and the person who acquiesces in so doing go to hell.

〈51–52〉 Gold is the first offspring of fire ; the earth is the daughter of Visnu ; and the cows are born of the sun. He who gives gold and cows and lands, by him, by that act, are given all the three worlds.

〈52–54〉 Fathers (in the world of the dead) clap their hands upon their arms, and grand-fathers leap from joy, saying "A giver of land has been born in our family; he shall become our deliverer.".

〈54–55〉 Both the giver and the receiver of land are doers of meritorious works and will cer tainly go to heaven.

〈55–56〉 A confiscator of (gifted) lands is not purified even by the excavation of a thousand oe tanks, by the performance of a hundred of vājapeya sacrifices and by the gift of a crore of cows.

〈56–57〉 He whosteals a piece of gold or a cow or even half-a-finger's breadth of land is consigned to hell till the destruction of the world.

〈57–59〉 That ignorant fool who confiscates or causes the confiscation of lands is, being tightly bound in the fetters of Varuṇa, reborn of lower animals.

〈59–60〉 He who confiscates lands given by himself or others becomes a worm in the ordure and stinks there with his ancestors.

〈61–62〉 The sun, Varuṇa, Viṣṇu, Brahmā, Soma, the god of fire and the great god Śūlapāṇi welcome the giver of land (as he goes to heaven).

〈62–63〉 Rāmabhadra again and again requests all the future kings, saying, "This bridge of religion is common to all men ; it is to be observed by you in all times."

〈64–66〉 Thinking that wealth as well as human life are as unstable as a drop of water on the leaf of a lotus and understanding all that has been said above, men should not destroy the good works of others.

〈66–69〉 He who surpassed the preceptors of the kings of the gods and of the demons (i.e., Vṛhaspati and Śukrācārya) in wisdom and pride, who bore with perfect ease the heavy burden of the state affairs imposed by the king and who had both policy and prowess as his dear and constant friends,—that fortunate person of the name of (Śrī) Singhadatta (Siṁhadatta) was the holder of the post of "the minister of peace and war."

〈69–71〉 This charter, written by Kāyastha Sūryasena belonging to the office of (or a

servant of) the ‘minister of peace and war’ of the Kosala country, is to last as long as the moon, the sun and the stars endure.

〈71–74〉 On the fifth tithi in the bright fortnight of the month of Bhādrapada in the 28th year of the victorious reign of the most devout worshipper of (the god) Maheśvara, the Mahārājādhirāja, the Parameśvara, the ornament of the Somakula — (lunar race), the lord of the three Kalingas, the glorious Yayāti-deva. Or, in figures, Samvat 28, Sudi 5.

〈74–75〉 Engraved by Vināli (Vijñanī) Madhumathana.

Commentary

Rajaguru 1966, pp. 405–409 observed that the praśasti verses used in the present charter (Cuttack plates of Mahāśivagupta Yayāti year 9) were subsequently reused in other charters, but he omitted to mention the reuse in Pāṭṇā Plates of Mahāśivagupta Yayāti, Year 28. So the following summary list of common verses takes this charter into account:

- Verses 1-5 of Cuttack plates of Mahāśivagupta Yayāti year 9: they can be read in Pāṭṇā Plates of Mahāśivagupta Yayāti, Year 24 , Pāṭṇā Plates of Mahāśivagupta Yayāti, Year 28, Cuttack plates of Mahābhavagupta Bhīmaratha year 3. The verse 5 can be read in Mahulpara plates of Mahāśivagupta Dharmaratha year 11 but it ends with the name Yayāti instead of Janamejaya: consequently all the deeds attributed to Janamejaya in other charters are attributed here to Yayāti.
- Verse 6 of Cuttack plates of Mahāśivagupta Yayāti year 9: it is omitted in Pāṭṇā Plates of Mahāśivagupta Yayāti, Year 24 . In Pāṭṇā Plates of Mahāśivagupta Yayāti, Year 28, the verses numbered 6 and 7 in Cuttack plates of Mahāśivagupta Yayāti year 9 are reversed, with the result that the events described in line 6 are attributed to Yayāti rather than to Janamejaya. The reverse order is reproduced in Cuttack plates of Mahābhavagupta Bhīmaratha year 3, while all the deeds are attributed to Yayāti from the verse 5 in Mahulpara plates of Mahāśivagupta Dharmaratha year 11.
- Verse 7 of Cuttack plates of Mahāśivagupta Yayāti year 9: it can be read in Pāṭṇā Plates of Mahāśivagupta Yayāti, Year 24 and Cuttack plates of Mahābhavagupta Bhīmaratha year 3. As the genealogy begins with Yayāti (verse 5) instead of Janamejaya in Mahulpara plates of Mahāśivagupta Dharmaratha year 11, this specific verse is omitted in this charter.

The verse numbered 7 in Pāṭṇā Plates of Mahāśivagupta Yayāti, Year 24 can be read in Cuttack plates of Mahābhavagupta Bhīmaratha year 3 and Mahulpara plates of Mahāśivagupta Dharmaratha year 11. The verse numbered 9 in Cuttack plates of Mahābhavagupta Bhīmaratha year 3 is only attested in this charter, while the three last verses of Mahulpara plates of Mahāśivagupta Dharmaratha year 11 (numbered 8 to 10) occur only in this charter.

Two verses appear only in Pāṭṇā Plates of Mahāśivagupta Yayāti, Year 28 (lines 67-71) and in Cuttack plates of Mahābhavagupta Bhīmaratha year 3 (lines 66-70).

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