Pāṭṇā plates of Mahāśivagupta Yayāti year 8

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Summary

Grant by the king of a piece of land situated in the northern part of the village Talakajja included in the Sanūlā viṣaya in the Kosala country together with the bed of the lower flow of the river and extending to its borders on all the four sides in favour of a brahmin Kāmadeva, son of Narasiṁha and grandson of Harṣam belonged to the Kaśyapa gotra zith the pravaras Kāśyapa, Āvatsarā and Naidhruva, student of the Mādhyandina śākhā of the Vājasaneya caraṇa, immigrant from Mādhvāka and resident of Jalajaḍḍa situated in Kosala. Written with the permission of the Mahāsandhivigrahin Rāṇaka Dhāradatta, by Utsavanāga, son of Āllava and incised by the vijñānin Mādhava, son of Vāsu.

Edition

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〈1〉 Oṁ svasti| śrī-vin¿i?〈ī〉ta-p¿ū?〈u〉rāt kaṭakāt para(ma)-māhe¿s?〈ś〉vara-parama-bha〈2〉ṭṭāraka-mahārājādhirāja-śrī-mahābhavagupta-rāja-deva-pā(dā)n¿ū?〈u〉dhyāyī〈3〉

parama-māhe¿s?<ś>vara-parama-bhaṭṭāraka-mahārājādhirāja-parame¿s?<ś>vara-so<4>ma-k¿ū?<u>la-tilaka-trikaliṅgādhipati-śrī-mahā¿s?<ś>ivag¿ū?<u>pta-rāja-devaḥ k¿ū?<u>¿s?<ś>a<5>lī{ḥ}<.> ko¿s?<ś>ala-deśe{|} sanulāviṣayoya-talakaj jagrā-masambandhī<6> turadāśānarīya nadī sameta-bhūmiś catu¿s?<ś>īmayākṣi¿pre?<pta><7>vataḥ[...]brāh-maṇān sampūjya ¿ca?<ta>dviṣayīya<8> niṣiddha cāṭabhaṭapraveśakasya<.> go-trayakaśyapāvatsānaidhru(va)prava<9>rāya<.> vā¿da?<ja>śena madhyandina ś¿a?<ā>khādhyay¿ī?<i>ne<.> mādhvīlavini(rga)tāya<10> kosalajalajaḍḍavās-tavyāya<.> śrīkāmadevanāmne<.> harṣanaptre na<11>rasiṁhasutāya<salilad-hārā>p¿ū?<u>raḥsaramācandratārārkkakṣitisamakālopabho<12>gārthaṁ mātāpitror ātmanaś ca puṇyayaśo 'bhivgaddhaye tāmraśāsanenā<13>karīkṛtya pratipād¿ī?<i>ta Ity avagatya yathā dīyamāna karahiraṇya<Page 2r><14>bhogabhāgādikaṁ dadadbh¿ī?<i>ḥ bhavadbhiḥ sukhena prativastavyam iti| bhāvibhiś ca bhū<15>pat-ibhir da¿nt?<tt>ir iyam asmadīyā dharmm¿ā?<a>gauravādasmadanurodhāc ca svada¿nt?<tt>ir i<16>vānupālanīyā| tathā coktaṁ dharmmaśāstre<.>

1. Anuṣṭubh

¡v!<b>ahubhir ¡vv!<b>asudhā dattā
rājabhiḥ saga<17>rādibhiḥ|
yasya yasya yadā bhūmis
tasya tasya tadā phala¿ḥ?<ṁ><.>

2. Anuṣṭubh

mā bhūd a-phala-¿s?<ś>a<18>ṅkā vaḥ
para-datteti pārthivā¿ṁ?<ḥ>|
sva-d¿attā?<ānāt> phalam ānantyaṁ
pa¿da?<ra>-dattānupā<19>lane|

3. Anuṣṭubh

Āsphoṭayanti pitaro
valgayanti pitāmahāḥ<.>
bhūmi-dātā kule<20> jātaḥ
sa nas trātā bhaviṣyati|

4. Anuṣṭubh

ṣa¿ṣṭhi?<ṣṭi><ṁ> varṣasahasrāṇi
svargge mo<21>dati bhūmidaḥ<.>
Ākṣeptā cānumantā ca
dvau tau narakāvāsinau<.>

〈22〉

5. Indravajrā

Agner apatyaṁ prathamaṁ suvarṇṇaṁ
bhūr vvaiṣṇavī sūrya-sutā¿s?〈ś〉 ca gāvaḥ〈.〉
yaḥ kāñca〈23〉naṁ gāṁ ca mahīñ ca dadyād
dattās trayas tena bhavanti lokāḥ|

6. Anuṣṭubh

bhūmi〈ṁ〉 yaḥ pratigṛ〈24〉hṇāti
yaś ca bhūmi〈ṁ〉 prayacchati|
Ubhau tau puṇya-karmmāṇau
niyataṁ svargga-gā〈25〉minau|

7. Anuṣṭubh

taḍāgānā〈ṁ〉 sahasreṇa
vāja-peya-¿s?〈ś〉atena ca|
gavāṁ koṭi-pradā〈26〉nena
bhūmi-harttā na ¿s?〈ś〉udhyati|

8. Anuṣṭubh

harat¿i?〈e〉 hārayed yas tu
manda-vuddhis tamo-vṛtaḥ〈.〉
〈27〉 sa vaddho vāruṇaiḥ
pā¿s?〈ś〉ais tiryag-yoniṁ sa gacchati||

〈Page 2v〉

9. Anuṣṭubh

〈28〉 s¿ū?〈u〉varṇṇam ekā〈ṁ〉 gām ekāṁ 〈vā〉
bhūmer apy arddham aṅgulaṁ|
haran narakam āyāti
yāvad ā〈29〉{b}hūt¿i?〈a〉-saṁplavaṁ||

10. Anuṣṭubh

sva-dattām para-dattām vā
yo hareta vasundharāṁ|
sa viṣṭhāyāṁ kṛmi〈r〉 bhūtvā
〈30〉 pitṛbhiḥ saha pacyate||

11. Anuṣṭubh

Ādityo varuṇo viṣṇu<ḥ>
vrahmā somo hutā¿s?<ś>anaḥ<.>
<31> ¿s?<ś>ulpāṇis tu bhagavān
abhinandanti bhūmida¿ḥ?<M><.>

12. Śālinī

sāmānyo 'ya¿n?<ṁ> dharmma-se<32>tur nṛpāṇā<ṁ>
kāle kāle pālanīyo bhavadbhiḥ<.>
sa<r>v¿a?<ā>n etān{a} bh¿a?<ā>vina<ḥ> pā<33>rthive¿ndā?<drāN>
bhūyo bhūyo yācate rāmabhadraḥ|

13. Puṣpitāgrā

Iti kamala-dalāmbu<34>-vindu-lolā<ṁ>
śriyam anucintya manuṣya-jīvitañ ca|
sa-kalam idam u<35>dāhṛtañ ca vuddhvā
na hi puruṣaiḥ para-kīrttayo vilopyāḥ||

parama-māhe<36>śvara-paramabhaṭṭāraka-mahārājādhirāja-parame¿s?<ś>vara-soma-kula-ti<37>laka-trikaliṅgādhipati-śrīmad-yayāti-deva-rājasya vijayarājye sāmva<38>tsarāṣṭame m¿a?<ā>rggaśiramāse śuklapakṣe trayodasyāmaṅke samvaT 8<39> mārgga śudi 13 likhitam idaṁ tāmraśāsanaṁ mahāsandhivigrahi rāṇa<40>kadhāradatta¿smā?<syā>vagatena Uthītāsanī śrī Ucchava¿ṇ?<n>āgasa<Page 3r><41>rmpaṇāllavasutena<.> Utkīrṇṇa<ṁ> vijñānī mādhavena vāsusuteneti|

14. Svāgatā

sambe<42>do jalaja-parṇṇa-jala<ṁ>bhā
jīvitaṁ maraṇa-santata-sthaṁ<.>
bhoga-muktīratināṁ<43> pravilokyāḥ
kīrttayo nṛpatibhir na vilopyā

Iti{ḥ}|

15. Upajāti

so bhū-nṛpaḥ so<44>ma-kulā¡v!<b>ja-bhānuḥ
svabhāvatuṅgo nija-p¿au?<u>ruṣeṇa|
yaḥ ko¿s?<ś>alā<45>-pālana-kaumudindu
vijitya ¿cau?<cai>dyānvitatāna lakṣmīṁ||

16. Upajāti

rāmāha〈46〉rāścedipa paddha [...] ṭāN sa
bhaṭ〈ṭ〉apeḍi prabhṛtiN [...]
muṇḍaṁ niha〈47〉ṇyāhita śarvva-rāmañ
sa lakṣmaṇo rāma Ivāptase〈48〉tuḥ|

17. Upajāti

tasmāt{a} suto viṣṇur ivājaneṣu
sa durga-rājaṁ ¿mbī?〈vi〉ghaṭa-pralā〈49〉paṁ
tṛṇāya ¿ca I?〈cai〉dhya〈ṁ〉 vata manyamāno
dagdhāṁ ḍahālā vijanī〈50〉ñ cakāra〈.〉

Translation by Rajaguru 1966

15.

He, who shines as bright as the sun in the *Soma-kula*, compared with the lotus flower, is naturally high (*svabhāvatuṅga*) for his prowess. His reign in the Kośala country is as pleasant as the sweet beams of the full-moon, and he acquired the goddess of wealth (Lakṣmī) by defeating the Cedis.

16.

(This verse renders two meanings, viz. one referring to Rāmacandra (of the *Rāmāyaṇa* age) and the other referring to the king of Cedis (Lakṣmaṇa)) Rāmacandra entered into the forest with his brother Lakṣmaṇa by tying *jaṭā* on his head, by losing his wife Sītā (Lakṣmī), by considering Virādha (a giant of that name) to be his enemy, and arrived at a far of place in South Asia named Setu, near Rāmeśvara (Sarvarāma).So also, the king of Cedi (Lakṣmaṇa) tied *jaṭā* on his head like on ascetic and entered into the jungle in the fear of the Somavaṁśin king, Svabhāvatuṅga. He (Lakṣmaṇa) also considered Bhaṭṭapeḍi and other Virādhas (the arboriginals) as the enemies, (for which reason) he lost his Lakṣmī or the kingdom and wealth and went to the far south where he took shelter in a Śaivakṣetra (*sarvvārāma*)

17.

His (Svabhāvatuṅga's) son was born like the Viṣṇu, and, having valued the turbulant Caidyas (the kings of Cedi) or Durgarāja nothing more than mere straw, burnt that country, ruining it to desolation. Svabhāvatuṅga's son has been compared with the divine Viṣṇu who killed the epic - Caidya or Śiśupāla in the Rājasūya-yajña, performed by Yudhiṣṭhira.

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

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