Cuttack plates of Mahāśivagupta Yayāti year 9

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Summary

Grant by the king of the village named Cāndagrāma situated in the Maraḍa viṣaya in Dakṣiṇa Tosalā in favour of the Brahmin Śaṅkhapāṇi, son of Dinakara and grandson of Ananta, immigrated from the village from Śrivalla situated in Madhyadeśa and resident of Śrīśilābhañjapati situated in the Oḍradeśa, belonged to the Takkāra-Bhāradvāja gotra, with the Āṅgirasa, Bārhaspatya and Bhāradvāja pravaras, student of the Kauthuma śākhā of the Chandogya. Incised by Mādhava.

Edition

〈Page 1v〉

〈1〉 Om

1. Śārdūlavikrīḍita

svasti| prema-niruddha-mugdha-manasoḥ sphārībhavac cakṣuṣor
yūnor yya〈2〉tra vicitra-nirbhara-rata-krīḍā-kramaṁ tanvatoḥ|
vicchinno 'pi kṛtātimātra-pulakai〈3〉r āvirbh¿u?〈a〉vat-sītkṛtair
āśleṣair glapita-klamaiḥ smara-rasaḥ kāmaṁ muhuḥ ¿stāv?〈svād〉ya〈4〉te|

2. Śārdūlavikrīḍita

yat〈r〉āśeṣa-viśeṣa-rūpa-mahimāpāstāpsaraḥ-kāntibhir
jjāterṣyā-kala〈5〉ṣeṣv api praṇayinaḥ karṇṇotpalais tāḍitāḥ|
jāyante praviśaṅkita-smara-śara〈6〉-protthāpitāntar-vyathā〈ḥ〉
sāndr¿i?〈a〉-sveda-jalāvasecana-vaśān niryyāta-romāṅ¿g?〈k〉urā〈7〉ḥ||

3. Śārdūlavikrīḍita

Atyuttuṅga-karīndra-danta-musalai〈ḥ〉 prodbhāsi-rociś-cayair
dhva〈8〉sta-dhvaṅśana-niṣphalīkṛta-śarac-candroday¿au?〈ai〉ḥ sarvadā|
yatrāsīd asat〈ī〉〈9〉-janasya viśadaṁ muktāmayaṁ maṇḍanaṁ
saṅketāspadam apy atīva dhavala〈ṁ〉〈10〉 prāsāda-śṛṅgāgrataḥ||

4. Upajāti

mahānadī-tuṅga-taraṅga-bhaṅga
-spharo¿tsa?〈ccha〉〈11〉lacchīkaravadbhir ārāt|
yasmin ratāsaktimad-aṅganānā〈ṁ〉
śramāpano〈12〉daḥ kriyate marudbhiḥ|

tasmāt śrī-vinīta-nagarāT|

5. Vasantatilakā

loka-traya-pra〈13〉thita-śubhra-yaśo-vitāna
-vyāptāṣṭa-dik prasabha-nirjjita-vairi-vargaḥ|
〈14〉 rājā ¡v!〈b〉abhūva bhuvi bhāvita-bhavya-mūrttiḥ
śrīmān saroja-vadano ja〈Page 2r〉〈15〉namejayākhyaḥ||

6. Śārdūlavikrīḍita

yaḥ khaḍgāgra-vidārita-dvipa-ghaṭā-kumbhastha〈16〉lād ullasan
mukt〈ā〉-jāla-vibhuṣitam p〈r〉atiraṇaṁ pṛthvī-vadhūraḥsthala〈ṁ〉||
ca〈17〉kre cārutaran narādhipa-śiroratnāṅśu-jālāmalā
yat-pādām¡v!〈b〉ja-re〈18〉ṇavaḥ samatayā tad-raśmi-lakṣmīṁ dadhuḥ||

7. Vasantatilakā

nirddāritāri-kari-kumbha-sa〈19〉mūha-mukta
-muktāphala-prakara-dat(ta-rathaṅga)-dhāraḥ

tasmād ajāyata jagatta⟨20⟩-traya-gītā-kīrttir
helā-vinirjjita-ripur nn¿a?⟨ṛ⟩patir yayātiḥ||

para⟨21⟩ma-māheśvara-parama-bhaṭṭāraka-mahārājādhirāja-parameśvara⟨22⟩-soma-kula-tilaka-trikaliṅgādhipati-śrī-mahābhavagupta-rāja⟨23⟩deva-pādānudhyāta-parama-māheśvara-parama-bhaṭṭāraka-mahārā⟨24⟩jādhirāja-parameśvara-soma-kula-tilaka-trikaliṅgādhipati-śrī-ma⟨25⟩hā¡s!⟨ś⟩ivagupta-rājadevaḥ kuśalī| dakṣitos-alāyāṁ maraḍa-viṣayī⟨26⟩ya-cāndagrāme| tad-viṣayīya-¡v!⟨b⟩rāhmaṇān sa⟨ṁ⟩pūjya yathākālādhyāsina⟨ḥ⟩⟨27⟩ samāhaṭṛ-sannidhātṛ-talahita-sāma⟨ṁ⟩tāsika-niyuktakādhikārika-dā⟨28⟩ṇḍa-pā¡s!⟨ś⟩ika-piśuna-vetr¿e?⟨i⟩kāvarodhajana-rāṇaka-rājaputra-rā⟨ja⟩valla⟨29⟩bhādī⟨n⟩ sa⟨r⟩vvān samājñāpayati viditam astu bhava(tā)m yathāsmābhir a⟨Page 2v⟩⟨30⟩ya⟨ṁ⟩ grāmaḥ sanidhis sopānidhiḥ sarvva-¡v!⟨b⟩ādhāvivarjjitaḥ sarvvopari⟨31⟩karādāna-sahitas tālādi-taru-saṁyutaḥ saga⟨r⟩ttoṣara⟨ḥ⟩ sa-jala-stha⟨32⟩laś catuḥ-sīmāvacchinnaḥ madhyadeśīya-śrīvallagrāma-v¿e?⟨i⟩nirggatāya⟨33⟩ Oḍra-deśe śrī-śilābhañjapāṭī-vastavyāya| ṭakkāra-pūrvva-bhāra⟨34⟩dvāja-gotrāya| Āṅgirasa| vārhaspatya-bhāradvāja-pravarāya| cchāndo⟨35⟩ga-kauthuma-śākhādhyāyine bhaṭṭaputrānanta-naptre śrī-śaṅkhapāṇ¿ī?⟨i⟩-nā⟨36⟩mne dinakara-putrāya| Ājya-pā(sā)la[...] ḥ salila-dhārā⟨37⟩-purassaraṁ Ācandra-tārakārkka-⟨kṣi⟩ti-samakālopabhogārtha⟨38⟩m mātā-pitror ātmanaś ca puṇya-yaśo 'bhivṛddhaye tām{v}ra-śāsane⟨39⟩nākarīkṛtya pratipādita Ity avagatya yathā-dīyam⟨ā⟩na-kara-bhara-hira⟨40⟩ṇya-bhoga-bhāgādikaṁ| dadadbhiḥ bhavadbhiḥ sukhena prati-vastavyam iti⟨41⟩ bhāvibhiś ca bhūpatibhir dattir iyam asmadīyā (dhar)mma-gauravād asmad a⟨42⟩nurodhāt svad¿ā?⟨a⟩ttir ivānupālanīyā| tathā coktaṁ dharmmaśāstre

8. Anuṣṭubh

¡v!⟨b⟩a⟨43⟩hubhir vvasudhā dattā
rājabhis sagar(ā)dibhiḥ|
yasya yasya yadā bhūmi⟨Page 3r⟩⟨44⟩s
tasya tasya tadā phala⟨ṁ⟩|

9. Anuṣṭubh

mā bhūd a-phala-¡s!⟨ś⟩a(ṅkā)vaḥ|
para-datteti pā⟨r⟩thiv[āḥ]
⟨45⟩sva-dāttāt phalam ānandya⟨ṁ⟩
para-dattānupālane||

10. Anuṣṭubh

Āsphoṭayanti pita⟨46⟩ro

valganti pitāmahāḥ
bhūmidātā kuleḥ jātaḥ
sa nas trātā bhaviṣyati||

11. Anuṣṭubh

〈47〉 bhūmi〈ṁ〉 yaḥ pratigṛhṇāti
yaś ca bhūmiṁ prayacchati||
Ubhau tau puṇya-karmmāṇau
〈48〉 niyata〈ṁ〉 sva〈r〉gga-gāminau||

12. Anuṣṭubh

taḍāgānāṁ sahasreṇa
vājapeya-¡s!〈ś〉atena ca
〈49〉 gavāṁ koṭi-pradānena
bhūmi-harttā na ¡s!〈ś〉udhyati||

13. Anuṣṭubh

harate hārayed yas tu
manda-¡v!〈b〉u〈50〉ddhis tamo-vṛtaḥ
su¡v!〈b〉addho vāruṇ¿au?〈ai〉ḥ pā¡s!〈ś〉ais
tiryag-yoni〈ṁ〉 ca gacchati||

14. Anuṣṭubh

su〈51〉va〈r〉ṇṇam ekaṁ gām ekā〈ṁ〉
bhūmer apy ¿a?〈e〉kam aṅgulaM|
haran narakam āyāti
〈52〉 yāvad—ā-bhūt¿i?〈a〉-saṁplavaṁ||

15. Anuṣṭubh

sva-dattām para-dattām vā
yo hareta va〈su〉ndharā〈ṁ〉〈53〉 |
sa viṣṭhāyā〈ṁ〉 kṛmi〈r〉 bhūtvā
pitṛbhiḥ saha pacyate||

16. Anuṣṭubh

Ādityo varu〈54〉ṇo viṣṇu〈r〉
¡v!〈b〉rahmā somo hutā¡s!〈ś〉anaḥ|
¡s!〈ś〉ūlapāṇiś ca bhagavān
abhinanda〈55〉nti bhūmidaṁ||

17. Śālinī

sāmānyo 'yan dharmma-setur nṛpāṇā〈ṁ〉
kāle kāle pāla〈56〉nīyo bhavadbhiḥ
sarvvān etān{a} bhāvinaḥ pārtthivendrān{a}
bhūyo bhūyo yā〈57〉cate rāmabhadraḥ‖

18. Puṣpitāgrā

Iti kamala-dalām¡v!〈b〉u-¡v!〈b〉indu-lolāṁ|
śr¿ī?〈i〉yam a〈58〉nucintya manuṣya-jīvitañ ca|
sakalam idam 〈u〉dāhṛtañ ca ¡v!〈b〉uddhvā
na hi pu〈59〉 (ruṣai)ḥ para-kīrttayo villopyāḥ‖

srasṭā yas tu guṇātmakas tad-adhi

19. Śārdūlavikrīḍita

〈Page 3v〉 〈60〉 yenātyanta-surāsurādhipa-guru〈ḥ〉 prajñābhimāno jito
rājñāroptita-rājya-bhā〈61〉ram atulaṁ yaś cāvahal〈l〉īlayā|
yasyāsīn naya-vikrama-dvayam api preyān〈62〉 sakhā sarvvadā
yaḥ khyato dhṛta-s¿ā?〈a〉ndhi-vigraha-padaḥ śrī-cchicchaṭeś{v}aḥ kṛtī‖

〈63〉 parama-māheśvara-parama-bhaṭṭāraka-mahārāja-parameśva〈ra〉-soma-kula-ti〈64〉laka-trikaliṅgādhipati--śrī-¿j?〈y〉ayāti-rājadeva-pravarddhamāna-v¿e?〈i〉jaya-rājye〈65〉 navame samvatsare 9 jyeṣṭha-¡ś!〈s〉ita-trayodaśyā〈ṁ〉| 10 3 〈divasa〉ḥ
Utkīrṇṇā〈66〉 vijñān¿ī?〈i〉-mādhavenet¿ī?〈i〉 Om Om|

Translation by Banerjea 1877

Om, be it so! Where wanton pleasure is enjoyed to perfection by young people in the play of love's charming sport, with eyes expanded and minds enamoured and centred in love, although the pleasure was at times disturbed by their embraces, which caused horripilation, inarticulate sounds of lips and exhaustion -

where lovers of exquisite beauty, desiring to pick quarrel with their loved ones, mention the beauties of Apsaras and thereby excite their jealousy, and are beaten by maidens with the lotis of their ears, suffer from excessive internal pain occasioned by the arrows of undaunted Cupid, - and have horripilation from the rising of the thick sweat -

where by the shining pestle-like tusks of tall elephants which have made the rising of the moon redundant in dispersing darkness - where the brilliant ornaments of pearl

of immoral people and the place of assignation at the top of their house are made exceedingly white -

where the lofty waves of the Mahānadī break each other, and cause bubbles to rise, and the air, carrying the particles of water, refreshes the ladies who have zealously pursued the pastimes of love -

- even there, in that glorious city, there reigned once a king named Janamejaya, whose white canpy of fame had pread over the three worlds and penetrated the eight quarters - who conquered all his enemies with force, who always meditated in the image of goddess Bhavaya, was opulent and prosperous, and whose face was as beautiful as the lotus.

He adorned in every battle the breast of the lady-like earth with the pearls issuing from the ofrheads of elephants in the sky and the stream of light of the adorned earth were as brilliant and beautiful as the jewels on the head of the ling of gods, and appeared as the emblems of the glory of the king.

The king Yajāti was his son. His nails were always filled with heaps of pearls, when they were displaced by him from the foreheads of elephants which were like sealed caskets. He was praised by the three worlds, and he easily conquered his enemies.

Mahārāja Śiva Gupta Deva the prosperous, the virtuous, the venerable king, the lord of the three Kaliṅgas, the chief of the lunar race, the lord of all lords, the venerable, the ardent follower of Śiva, and succesor of Mahābhava Gupta Deva, lord of the three Kaliṅgas, chief of the lunar race, lord of all lords, the venerable, ardent follower of Śiva - prospers.

It is proclaimed in the village of Chandra to all Brhamans of the district of Maraḍa in South Kosal and to all others that have assembled here, namely, those who are worshipful, those who observe prescribed times for their sleep, who are invested with the holy threads, who observe the rules of their respective castes, chiefs of corporations; superintendents of employés, yeomen, ambassadors, legislators, guards of female apartments, sons and beloved wives of kings, etc; be it known to all of you, that I give, with water in hand, this village with all its treasures)troves, deposits free from all incumbrances, with all rents, all trees, such as palms and others, saline oil, land and water, bounded in four directions, to Gaṅgapāṇi, the son of Dīvākara and grandson of Ananta Bhaṭṭa, who has removed himself from the village Śrīvalla in the Madhyadeśa and now lives in Śilabhanjapati in the country of Oḍra, who belongs to the well-known Bharadvaja family; and who is a descendant of the threefold clan, Āṅgirasa, Vārhaspatya and Bharadvāja, a reader of the Kautumi branch of the Vedas, that he may enjoy it as long as the sun, the moon and the stars shine in the firmament, for the

augmentation of virtue and extension of fame of my own and of my parents. This is engraved on this copper-plate. You all know this. Live with happiness, pay him as you used to pay me, the debts, the rents, taxes, gold and the royal shares in all usufructs. In compliance with our request and out of respect for us abstain from all violent deeds. Let all future kings preserve this our gift, as they would their own. For it it is said in the holy writ:

Lands have been given by many kings, such as Sagara and others; to whomsoever the land belongs for the time being to him belongs the fruit of the gift.

Let him not doubt of the fruit, thinking that they were presented by others. The merit is greater in preserving other's gifts than in making one.

The manes of fathers and grandfathers of the donor of lands are proud of him; they clap their arms and dance with joy (exclaiming) "Such a son has been born in our family, and he will be the cause of our salvation!"

He who receives lands and he who presents them, both are virtuous, and will ever remain in heaven

The sin of the resumer of grants is not atoned for even by the excavation of a thousand tanks, the celebration of a hundred Vajapeya sacrifices, and the gift of ten millions cows.

If any man, through intoxication or by mistake, takes or induces another to take with force any land which had been presented by any other person, he takes his birth among beasts and birds, and is tied with the noose of Varuṇa.

Should any man steal a single gold coin or resume land, even a square inch in area, he will dwell in hell until the dissolution of the world.

He who takes by force land which had been given by him or by any other person, becomes worm in ordure, and rots there with his ancestors.

The sun, the moon, the god of water, the god the creator, the god the preserver, the destroyer and fire, praise the donor of lands.

"This common bridge of virtue ought to be preserved by you evermore": Rāmabhadra repeatdly begs this f you.

It ought to be remembered that prosperity and life are as evanescent as a drop of water on a lotus leaf. And bearing this in mind let none destroy the glorious deeds of others.

Śrī Chincati of Campaṭi, the able statesman who excels the spiritual guides of the kings of gods and demons in wisdom and knowledge, who easily bears the unequalled heavy

burden of government placed on him by th king, who has both physical strenght and knowledge in political science, who is a beloved friend of the king, renowed, and knows when to make war and peace (has assented this).

This was engraved by the learned Mādhava on the 13th of the bright half od the month of Jyeṣṭha in the 9th year of the prosperous reign of Mahārāja Yajāti, king of the three Kaliṅgas.

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 Mahābhav-

agupta 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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This set was edited for the first time in 1877 (Banerjea 1877). It was reedited then by Fleet 1894–1895, № E, pp. 351–355.

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