Kuḍopāli plates of Rāṇaka Puñja of the time of Mahābhavagupta year 13

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Summary

Grant of the village Loisarā attached to the Śiḍāṇḍā maṇḍāka by the Rāṇaka Puñja, son of Vodā, devout worshipper of Maheśvara and belonged to the Māṭhara family, who obtained fifteen pallikās by the grace of the goddess Kāleśvara and acquired the five mahāśabdas, in favour of Nārāyaṇa, son of Janārdana, immigrant from Hastipada, student of the Kāṇva śākhā, belonged to the Kauṇḍinya gotra and had the pravara of Mitrāvaruṇa. Written by Pūrṇadatta, son of the śreṣṭhin Kiraṇa, an inhabitant of Lenapura.

Edition

〈Page 1r〉

peṁṭāpahālātalikitamvolabholichatrasatau‖

〈Page 1v〉 〈1〉 Oṁ svasti〈.〉 śrī-yayāti-nagare pa¿ma?〈ra〉mamāhesvara-paramabhaṭṭā〈2〉raka-mahārājādhirāja-pa〈ra〉meśvara-soma-kula-tilaka-trika〈3〉liṅgādhipati-śrī-mahāśivagupta-rājadeva-pādānudhyāta-parama-mā〈4〉heś〈v〉ara-paramabhaṭṭāraka-m¿ā?〈a〉hārājādhirāja-parameśvara-soma-ku〈5〉la-tilaka-¿tṛi?〈tri〉kaliṅgādhipati-śrī-mahābhavagupta-rājadeva-mahī〈6〉-pravarddhamāna-kalyā¿n?〈ṇ〉a-vijayarājye trayodaśa-samvatsare {Ā}trāṅke sa〈7〉mvata 13 (vvā)maṇḍāpāṭ{ṭ}ī-samāvāsakāta parama-māheśvara-maṭhara〈8〉-vaṁ¿ṣ?〈ś〉odbhava-kula-tilaka-k(ā)leśvar¿i?〈ī〉-vara-lavdha-prasāda-pañca-daśa-pallikā〈9〉dhipati-samadhigata-pañca-mahāśavda-māṇḍalika-rāṇaka-śrī-puṇja〈Page 2r〉〈10〉(vvo)ḍā-suta〈ḥ〉 kuśal¿i?〈ī〉 giḍāṇḍā-maṇḍala-prativaddha-loIsarā-grāmya〈11〉 sa-garttośara sa-jala-sthala sāmvra-madhu sa-(vā)ṭṭa-viṭṭapāranya cā〈12〉tuḥ-sima-paryānta Ācāṭa-bhaṭa-praveśa sarvva-vādhā-vivarji〈13〉ta sarvvaoparikara-karāvāṁ-sahita vrāhmaṇāṁ sampujya tatra pra-tinivā〈14〉sino rājaputra-talavargi-sāmavāji ca sarvve janapadāṁ〈15〉 samājñāpayati viditam astu bhavatāṁ hastipada-vinirgata kauṇḍi¿ṇ?〈n〉ya〈16〉 gotra mitrāvvaruṇa-pravara ka¿n?〈ṇ〉va-śākhāddhyai bhaṭṭaputra-śrī-nārāyaṇa danārdana-suta〈17〉 sasaliladhārā-puraścareṇam a-candra-tārkārka-khiti-samakālopa〈18〉bhogārttham mātāpitror ātma〈na〉ś ca pu¿n?〈ṇ〉ya-yaśopivarddhaE tāmra-śā〈Page 2v〉〈19〉sa-nenākar¿i?〈ī〉kṛtya pratipāditosmābhi〈ḥ〉 śāsana-gauragaura〈20〉vā dharmma-gauvaṇā ca bhavadbhī pratipālanipā tathā coktaṁ dharma〈21〉-śāstre

1. Anuṣṭubh

¡v!〈b〉ahubhir ¡vv!〈v〉asudhā dattā
rājana sagarā〈di〉bhiḥ
yasya yasya yadā〈22〉 bh(ū)mi
tasya tasya tadā phalam

2. Anuṣṭubh

mā bhūd a{ḥ}-phala-śaṁkā va〈ḥ〉
para-dateti〈23〉 pārthiv¿a?〈āḥ〉
sva-dānāt phalam ¿a?〈ā〉nantyaṁ
para-datānupālane

3. Anuṣṭubh

śaṣṭiṁ varśa〈24〉–sahasrāṇi
svarge (m)odati bhūmida‖
〈Ācchettā cānumantā ca〉
〈tāny eva narake vaset〉

4. Anuṣṭubh

bhūmī yaḥ pratigṛhṇanti
yasya bhūmi〈25〉 prayacchati
Ubhau tau punya-karmāṇau
niyatau taṁ svarga-〈gā〉minau||

5. Anuṣṭubh

Āditya varu〈26〉ṇo viṣṇu
¡v!〈b〉rahmā somo hutāśana
śūlapāṇis tu bhagavāṁ
mabhinandanti bhū〈27〉mida

6. Anuṣṭubh

bhūmidātā kule jātā
sa nyas trātā bhaviśati
Ubhau tau punya-ka〈Page 3r〉〈28〉rmāṇau
niyatau taṁ svarga-gāminau||

7. Anuṣṭubh

taḍāgānāṁ sahasrāṇi
vā〈29〉japeya-śatāni ca
gavāṁ koṭṭi-pradānena
bhūmi-harttā na śu〈30〉dhyati||

8. Anuṣṭubh

harate hāravate yas tu
manda-¡v!〈b〉uddhis tamā-vṛta
sa ¡v!〈b〉addhaḥ vāru〈31〉ṇai pāśai
tiryag-yoni ca gacchati||

9. Anuṣṭubh

sva-datt¿a? para-dattām vā
yo〈32〉 hared vasundharā
sa viṣṭhāyāṁ kṛmir bh¿u?〈ū〉tvā
pitṛbhi〈ḥ〉 saha pa〈33〉cyate||

10. Puṣpitāgrā

Iti{ḥ} kamala-dalām¡v!〈b〉u-¡v!〈b〉indu-lolā
śrīm anucintya manuṣya-ji〈34〉vitaṁ ca

sakalam idam udāhṛtaṁ ca ¡v!〈b〉uddhāḥ
na hi puruṣaṁ para-kirtima vilo〈35〉pyate||

|| lenapura-śreṣṭhi-śrī-kiraṇa-suta-(pū)rṇṇadat(e)na Idaṁ tāmvraṁ yalikhi〈36〉 taṁ

Apparatus

〈7〉 -samāvāsakāta • Kielhorn 1896–1897 suggests reading *samāvāsakāt*.

〈10〉 °grāmya • Kielhorn 1896–1897, n. 15, p. 258: "From here the arrangement and the details of the text are quite incorrect. What the writer meant to say, would be about this: *loIsarā-grāme brāhmaṇān saṁpūjya tatra pratinivāsano rājaputra-talavargi-sāmavāji〈kādīn〉 sarvān janapadān samājñāpayati | viditam astu bhavatāṁ 〈yathāyam grāmaḥ〉 sa-gartoṣaraḥ sa-jala-sthalaḥ sāmra-madhūkaḥ sa-vāṭa-viṭapāraṇyaś catuḥ-sīmā-paryanto cāṭa-bhaṭa-praveśaḥ sarva-vādhā-vivarjitaḥ sarvoparikara-karādāna-sahito hastipada-*."

〈23〉 pārthiv¿a?〈āḥ〉 ◇ *pārthiva* K. — 〈23〉 ¿a?〈ā〉nantyaṁ ◇ *anantyaṁ* K.

〈32〉 bh¿u?〈ū〉tvā ◇ *bhutvā* K. — 〈32〉 pitṛbhi〈ḥ〉 ◇ *pitṛbhi* K.

〈33〉 Iti{ḥ} ◇ *Itiḥ* K.

Commentary

avagraha and *virāma* are absent in this set. Kielhorn 1896–1897, p. 256 bases his datation on the particular form of the initial vowel *e* and states that this inscription cannot have been written earlier than about the first half of the 12th century A.D.

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