Puruṣottampurī Plates of Rāmacandra, śaka 1232

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Summary

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Edition

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〈117〉 Atha brāhmaṇaniyamāḥ|

35. Anuṣṭubh

¿A?〈Ā〉〈118〉 caṁdrārkam idaṁ bhojyam
ebhir eṣāṁ ca vaṁśajaiḥ|
nādheyaṁ na ca vikreyaṁ
sadā sanmārggavarttri〈bhiḥ〉

36. Indravajrā

paṃlvānanāṁ sada〈119〉naṁ na deyaṁ
dy¿u?〈ū〉tapracāropi nivāranīyaḥ|
śastrādikaṁ vāpi na dhāraṇīyaṁ
satkarmmaniṣṭ〈h〉ai¿ṁbha?〈rbha〉vitavyam ebhiḥ

〈120〉

rājasevakānāṁ vasati prayāṇadaṃṭau na staḥ| Atha bhūmi-dāna-praśaṁsā|

37. Anuṣṭubh

siṁhāsanaṁ tathā (ccha)traṁ
var-āśvā vara-vāra〈121〉ṇāḥ|
bhūmi-dānasya puṣpāṇi
phalaṁ svargas tathaiva ca|

38. Anuṣṭubh

nṛtyaṁti pitaraḥ tasya
valāṃti ca pitāmahāḥ|
bhūmido 'sma〈122〉t-kule jātaḥ
so 'smā¿ṃt?〈n〉 saṁtārayiṣyati|

39. Anuṣṭubh

Ādityā Iva dīpyaṁte
tejasā divi mānavāḥ
ye prayaccha〈n〉ti vasudhāṁ
brā〈123〉hmaṇāyāhitāgnaye|

40. Anuṣṭubh

yathā janitrī puṣṇāti
kṣīreṇa sva-sutaṁ nṛpāḥ
Evaṁ sarva-guṇair bhūmir
dātāram anupuṣyati|

41. Anuṣṭubh

Agni〈124〉ṣṭomādibhir yajñair
iṣṭvā vipula-dakṣiṇaiḥ|
na tat p〈h〉alam avāpnoti
yad dat〈t〉vā vasudhāṁ nṛpa|

42. Anuṣṭubh

mṛtyor hi kiṅkarā daṇḍā
〈125〉 hy agni-pātā sudāruṇāḥ|
ghorāś ca vāruṇāḥ pāśāḥ
nopasarpanti bhūmidaṁ|

43. Anuṣṭubh

saṁtarppayati dātāraṁ
bhūmiḥ prabhava〈126〉tāṁ vara|

44. Anuṣṭubh

kṛśāya kṛśa-mṛtāya
vṛtti-kṣīṇāya sīdate
bhūmiṁ vṛttikarīṁ dat〈t〉vā
cchatrī bhavati mānavaḥ

45. Anuṣṭubh

saṣṭiṁ varṣa–sahasrā〈127〉ṇi
svargge tiṣṭhati bhūmidaḥ
Ācchet¿v?〈t〉ā cānumaṁtā ca
tāny eva narake vaseT

46. Anuṣṭubh

vāridas tṛptim āpnoti
sukham akṣa〈128〉yam annadaḥ|
tila-pradaḥ prajām iṣṭāṁ
dīpadaś ca kurūttama|
bhūmidaḥ sarvam āpnoti
dīrgham āyus tathaiva ca||

Atha〈129〉 brāhmaṇa-bhūmi-haraṇe doṣāḥ|||

47. Anuṣṭubh

gām ekāṁ ratnikām ekaṁ
bhūmer apy ekam aṁgulaṁ|
haraṁ narakam āpnoti
yāvad—ā〈130〉-bhūta-saṁplavaṁ|

48. Anuṣṭubh

sva-dattāṁ para-dattāṁ vā
yo hareta vasundharāṁ|

ṣaṣṭiṁ varṣa-sahasrāṇi
viṣṭhāyāṁ jāyate kṛmiḥ|

49. Anuṣṭubh

sva-da〈131〉ttāṁ para-dattāṁ vā
hareta sura-viprayoḥ|
vṛttiṁ sa jāyate vid〈h〉rug
varṣāṇām ayut-āyutaṁ|

50. Anuṣṭubh

vindhyāṭavīṣv a-toyāsu
〈132〉 śuṣka-koṭara-śāyinaḥ|
kṛṣṇasarppāḥ prajāyaṁte
brahma-bhūmyapahārakāḥ|

51. Anuṣṭubh

hinasti viṣam attāra〈ṁ〉
vahnir adbhiḥ pra〈133〉śāmyati
kulaṁ samūlaṁ dahati
brahmasvāraṇi-pāvakaḥ|

52. Anuṣṭubh

brahma-svaṁ duranujñātaṁ
bhuktaṁ haṁti tripuruṣaṁ|
prasahya{|}〈134〉 tu balādbhuktaṁ
daśa pūrvāN daśāvarān|

53. Anuṣṭubh

gṛhṇanti yāvataḥ pā〈ṁ〉sūN
kraṁdatām aśru-bindavaḥ|
viprāṇāṁ hata-vṛttīnāṁ
va〈135〉dānyānāṁ kuṭumbināṁ|

54. Anuṣṭubh

rājāno rāja-kulyāś ca
tāvato 'bdān niraṅkuśā〈ḥ〉|
kumbhīpākeṣu pacyaṁte
brahma-bhūmyapa{|}〈136〉hāriṇāḥ||

Atha bhūmi-pālana-phalaṁ||

55. Anuṣṭubh

dāna-pālanayor madhye
dānāc chreyo 'nupālanaṁ|
dānāt svarggam āpno〈137〉ti
pālanād acyutaṁ padaṁ|

56. Anuṣṭubh

gaṇyaṁte pāṁsavo bhūmer
gaṇyaṁte vṛṣṭi-biṁdavaḥ|
na gaṇyate vidhātrāpi
bhūmi-saṁra〈138〉kṣaṇe phalaṁ|

57. Anuṣṭubh

bahubhir vasudhā dattā
rājabhi〈ḥ〉 sagarādibhiḥ|
yasya yasya yadā bhūmis
tasya tasya tadā pha〈139〉laṁ|

58. Śālinī

sāmānyo 'yaṁ dharma-setur nṝpāṇāṁ
kāle kāle pālanīyo bhavadbhiḥ
sarvān etāN bhāvinaḥ pārthive〈ṁ〉drān
bhū〈140〉yo bhūyo yācate rāmacaṃdraḥ|

59. Vasantatilakā

mad-vaṁśajāḥ para-mahīpati-vaṁśajā vā
pāpād apeta-manaso bhuvi bhāvi-bhūpāḥ|
te〈141〉 pālayanti mama dharmam i(maṁ samagraṁ)
tebhyo mayā viracito 'ṁjalir eṣa mūrdhni{ḥ}||

maṁgalaṁ mahāśrīḥ|| cha|

〈Page 3v〉

Translation by Mirashi 1939–1940

〈117–120〉 Now the rules for the conduct of the Brāhmaṇas. This land shall be enjoyed by these (Brāhmaṇas) and their descendants, following always the righteous path; it shall not be mortgaged or sold. No quarter shall be given to prostitutes; the custom

of gamblong also shall be prohibited; (and) weapons and (such) other things shall not be used. These Brāhmaṇas shall (always) be intent on (performing) good deeds. There shall be no forced contribution (for the expenses of) royal officers halting at and departing from (the agrahāra).

Commentary

The information below is taken from the introduction of the plates given by Mirashi 1939–1940:

Findspot : Purshottampurī on the southern bank of the Godāvarī, about 40 miles due west of Parbhaṇi, in the Bhīr District (Maharashtra)

Size (very massive) : 1, 2 1/2 broad, 1' 8" high and 3/8" thick.

Total Weight: 47.25 lbs. Plate 1: 18 lbs. Plate 2: 14,25 lbs. Plate 3: 15 lbs.

The first and third plates are inscribed on one side only and the second on bith the sides. The plates have in the centre at the top a round hole (1 1/2" in diameter) but there are no seal and no ring preserved.

There are 141 lines of writing (Plate 1: 34; Plate 2: 34 and 38; Plate 3: 35). The characters are Nāgarī and the language is sanskrit (some words in old marathi).

Objet: record the grant by Rāmacandra of the later Yādava dynasty of some villages to his minister Puruṣottama alias Puruṣai Nāyaka for the formation of an agrahāra and the donation by Puruṣottama of the agrahāra which he named Puruṣottamapurī after himself to certain Brāhmaṇas. The agrahāra consisted of the four villages Pokharī, Aḍagaum Vāghaure and Kuruṇapāragau, which are situated in the Kānhairī-khaṃpaṇaka of Kāhairī-deśa. The land of the villages was divided in 86 parts: two were assigned to two gods (names not specified), one part was set apart to provide for the annual performance of the agniṣṭikā rite and the maintenance of chartiable water-shed, while 83 parts were donated to 83 Brāhmaṇas. Two dates are mentioned: the earlier one records the grant by Rāmacandra (saturday the 11th tithi of the bright fornight of Bhādrapada of Śaka 1232, corresponding to the 5th September A.D.1310), while the second registers the donation of the agrahāra by the minister during the same year.

The verse 13 states that Rāma the son of Kṛṣṇa, having occupied the fort of Devagiri, forcibly wrested the kingdom from Āmaṇa. The next verse gives an interesting description of the ruse which Rāmacandra adopted to obtain possession of the impregnable fort. He entered it with a party of dancers who were his soldiers indisguise. When admitted inside, he rallied his foot-soldiers and attacked his antagonists apparently while

they were engaged in seeing the dance. The dancers also, throwing off their ornaments (i.e., disguise), joined in the fight. Rāmacandra seems to have won an easy victory as his enemy was taken unawares. The *Līḷācaritra*, a work of the Mahānubhāva sect from which some extracts of historical importance have been published, gives a graphic account of the confusion caused by this sudden attack. Cakradhara, the founder of the sect, was then sojourning at the village Savitā near Devagiri. [...] The *Ratnamālāstotra* of Keśava Vyāsa, another disciple of Cakradhara, furnished the further detail that the aforementioned incident took place in the evening. The *Smṛtisthaḷa* of Paraśarāma Vyāsa, who flourished in the same period, charges Rāmadeva with the murder of his brother, persecution of saints and ineficient administration of his kingdom which culminated in his capture by Muhammadan invaders.

The present inscription is the last record of Rāmacandra.

Bibliography

Primary

[M] Mirashi, Vasudev Vishnu. 1939–1940. “Purshottampuri plates of Ramachandra: Saka 1232.” EI 25, pp. 199–225.