NO. 32: JAYARAMPUR COPPER-PLATE GRANT OF THE TIME OF

GŌPACANDRA, YEAR 1

Provenance : Jayarampur, Balasore district.

Reference : S.N. Rajaguru, OHRJ, Vol. XI, No. 4 (1963), pp. 206-29 and plate.

Language : Sanskrit, in prose, with the exception of the usual imprecatory and benedictory verses at the end.

Metre : Verses 1-12 anuṣṭubh; verse 13 puṣpitāgrā.

Script : Eastern variety of the northern class of alphabet of about the sixth century A.D.

Date : 1st regnal year, the twentieth day of the month of Phāguna.

TEXT<1>

First Side

(1) svasti [।\*] caturudadhisalilasīmāntāyāmānekadvīpanagarapattanādhiṣṭhānādrisaro[vara pravāha]-

siddhadevatāyatanaśreṣṭhamānyāṃ svadha-

(2) rmmakarmmaniratacātuva(rva)rṇyā(rṇṇā)śramaprakṛtijanapadasamagrāyāmanekadvijavareśva-

rāgrihottrahavana<2>havirdhūmasurabhi(bhī)kṛ[ta\*] tapovana-

(3) arkkendumayūkhevabhāsitāyāmaviratavedādhyayanā(na)nyāsadhvaninnirastadūritāyāṃ tṛ(tri)bhū(bhu)-

vanasādhāraṇānarkkavipannasa(śa)sya sa[rvva]-

(4) trā(tra)surabhisvādukusumaphalabhāre vividhatara(ru)<3>viṭapalatāpratānatyāṃ sudṛsya(śya)

sārasarupaganddhaguṇasampatsi(tsthi)tāyāṃ pṛthivyāṃ catuḥ

(5) samudrātikrāntayaśasāmudāraguṇasamudayāruḍha gauravāṇāmasaṃbhāraprameyadānāva[lī…]<4>

yadācāraparo(ri)graha-

(6) pratyantāśesa(ṣa) kalidosā(ṣā)cchrīmato dhanacandrātsakalajanasādhāraṇadharmmaprati-

labdhāvigrahā[tsukṣa]ttrāryyāḥ śrīgiridevyā[d\*]va-

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(7) rṇṇāśramavyavasthāhetuḥ sākṣa(kṣā)ddharmma ivopāntajanmā samastābhikāmika-

guṇayaśa...mānasābhirmmā(mā)nariva pra-

(8) jñābhirāropitādhirājyaḥ śaktitraya(yo)pahatārātri(ti)pakṣetvantāpakārāṣvapi [prāṇāddha…..]-

ddharotsāritāmarśānuraktāpra-

(9) tidveśāsopanatāśeṣarājamaṇḍalaḥ paropakā[reṣu] [a]bhiniviṣṭacetāḥ paramamāheśvaro

mahārājādhirājaśrīgopa-

(10) candre rājyaṃ praśāsata pravarddhamānavijayarājya[saṃva]tsare prathame phālgunemāse viṃśatitame

divase śvetavālikā-

(11) vīthisamupagatāvda(dva)rttamānabhaviṣyatkāloryatkārttākṛtiko<5>[parika]kumārāmātyarājā(ja)

nakavijayavarmmaviṣayapatitadāyuktakānanyāṃśca rāja-

(12) pādaprasādopajīvino yathārhaṃ mānayitvā śirobhiśca praṇamyāsmadadhivāsaviṃśatyā-

grahāratāmrapaṭṭapaṭaśāsanahiraṇya[-]-

(13) sāmudāyika<6> grāmavāṭakebhyo mahāmahattaramahattarapradhānasītālaadhikaraṇañca vijñāpayanti [\*]

astyavassamviditaṃ prārthitā

(14) vayaṃ śrīmahāsāmantamahārājācyutena yuṣmadvodhyāṃ sādhubhiranekairācandrārkkakā-

[līna]tāmrapaṭṭapaṭaśāsanaṃ sthitvā sa(śa)tāmūlye[ṣu]

(15) grāmakṣetravāstuni yuṣmat krītvakṛtvā devadvijamaṭhavihārāvasathebhyo ['\*]bhisṛṣṭātyatisṛjya-

mānāni vithaiva samyakprati-

(16) pālyamānānyeti [।।\*] samākṣa mahatāñca [।\*] saṃsārārṇṇave sarvaprāṇinājalabudbudāvaśyāya

preṣito gajakalābhakaṇṭhāgrabhujaga vihvataḍi-

(17) tsampat capalāni jīvito tyājavañcavibhāvañca dṛṣṭvā mamāpi dharmmana(ni)mittamutsā[ho]

jātasohamitraratnacaityodbhavakhyāpitāśeṣatribhuvane pratāpa-

(18) māhātmyātiśayabhagavadāryyāvalokiteśvarāddhyāsitaśrībodhipadrakamahāvihāre<7> vihārakaraṇāya

tasmaiśca valicaruganddhapuṣpapradīpyā(pā)-

(19) dikriyāpravarttanāyāryyasaṃghāya ca yathākālaṃ havisa(śya) piṇḍapātaśayanāsanaglānapratyaya

bhaisa(ṣa)jyapariskā(ṣkā)rāyāti sra(sṛ)ṣṭa tadahani

(20) śvetavālikāgrāmaṃ krayeṇa dātuṃ tāmraśāsanīkṛtyeti [।\*] yatosmābhiryyu(ryu)ktamayā prārthayati

sa ca grāma samudra(dro)pasarppitapratyantatvātsaha da[ttam] [।\*]

(21) gaṇāddhyāsana te pratibhayānāsusañcito (tā) rthai ['\*]yarthaḥ kaścāṭatamadāsa(śa)yituṃ naditthaṃ

bhūtena tastata[ḥ\*] ko['\*]rthaḥ astiha su(śu)ddhanyāsaḥ [u]-

(22) tpadyamānātyaikaprayojanepra(pye) tasama(mā) dhāna grāmakṣettravāstunāṃ ca samastapravṛtta-

suddhāyatāmasmaidī(rddī)yama(mā)na punaḥ [।\*]

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(23) dharmmasaṅgo(saṃgho) gopa ca yo nirdesa(śa)ye(ya)ti yataḥ pustapālabhogibhāgamavadhāraṇayā

ityavadhṛtya daṇḍabhuktyādhikṛtaḥ<8> mahāsāmanta [mahārājācyutena]

(24) <9> dharmmaviniyuktakumārāmātyarājānakavijayavarmmādhikṛtaśvetavālikāvī-thivyavahāriprā

ptavyamparibodhya…..<10>

(25) śvetavālikāgrāmassakalasamudayaḥ krayena(ṇa) viṣayādhikaraṇamahāmahattaragṛhasvāmyādibhiḥ

yatrama……<11>

Second Side

(26) ……..<12> mahattara bhavasvāmi....mahattara dharmmasvāmi mahattaradevasvāmi mahattarendusvāmi

aśunapadrakīya[pradhāna] yogī …….<13>

(27) [pa]drakīya tanukaprathā(dhā)na [--drakī]ya bauddhasvāmi hulavaṇajīya<14> vetrakarmmaṇimukhīya

prathā(dhā)nasāhu śvetavālukī[ya---]

(28) –bhūṣaṇa dharmmaprāṇa pradhānagonāma kāyata(stha)varātavantīkaśca karaṇika dattanandi karaṇika

anudattakaraṇikādityadāsa pustapāla[nāga----]

(29) prathaveṣṭabhiḥ vikritena niṣpannaḥ krītvā mātāpitrorātmanaśca sarvvasatvānāṃ ca puṇyābhivṛddhaye

dakṣa(kṣi)ṇāya(yā)diśi sa-dhi bodhipadra[ka]---[mahā]yānika(ke)-

(30) bhyo bhikṣusaṃghāya pratipāditaḥ yatra śrībhārolāṅgolāvaitheya pustapālacandravarmmā karaṇikājatāḍhya

sthāya(na)pāla [khagā]śceti[sarva]de-

(31) yavarjjitaḥ prativarṣañcāripiṇḍakacurṇṇikāśatamekaṃ deyamityu [panivanddhya]

śrīmahāsāmantācyutasya dattamasya ca grāmasya sīmāliṅgāni [।\*]

(32) utkirakhāṭikā pūrvvataḥ dakṣiṇasyāṃ diśyaprameyadyutivelāvibhāsinivorna(rṇṇa)nupamā–

cintyamṛtādyayāpāramasthira--[pravala]-

(33) māhatoddhṛtakṣobhitajalataraṃ(ra)ṅgasaṃghaṭṭajanitakalakalārāvapheṇapuñjāṭṭahāsaḥ karima-

karajhasanakragrā(gra)hādi vivi-

(34) dhavihagagaṇā(ṇa)virutopagītapulinassurāsuramunigaṇasiddhacāraṇamanujamānujendrādi-

bhissaṃstutānyānyaniveśa(śo)ñcitapuṇya-

(35) salilakalikalusā(ṣā)paharavividharatnanicayo bhagavāñjalanidhiḥ [।\*] paścimato-

ḍaṅgagrāmi(mī)yaguṇadevamaṇḍalavāstu [।\*] paścimo(ma) -

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(36) ta [:\*] sṛ(śṛ)gālapadrikānāmo dde(de)śaḥ [।\*] tatopyuttarataḥ gṛhādhi(dhī)kṣakādityadāsasya

vṛttikṣettraṃ yāvata(t) ।।<15> tataḥ bhagavato goviśvarasya maṇḍalakṣetra[:]

(37) pūrvvottarasyāṃ diśi vaṭavṛkṣaccharapotadvayamatra pūrvvasyāṃ digbhāge grāmapuṣki(ṣka)ra(ri)ṇyaḥ

pūrvvādiriti [।\*] tadetaduddeśasamudayañca pravi(ti)vibhajya [ya]-

(38) thā śarīramasmābhi[ḥ\*] voḍhavyaṃ tadyasmābhirapi ya[thopa]rilikhitaṃ yaddharmmago(gau)ravā[t\*]

visa(ṣa)yādha (dhi)karaṇaṃ vijñāpyānyapratipālanānugrahaparai[ḥ\*] tato[hi]-

(39) sasmāśca bhūmidāne ye ['\*]smatkulyonyata[ḥ\*] mo ------ta preritonyathā kuryyātsa

pañcamahāpātakopapātakādi saṃyukta[ḥ\*] syā[dapi]-

(40) cānuśruyate dharmmaśāstre ।। sasṭiṃ<16> varṣasahasrāṇi svarge modati bhūmidaḥ [।\*] ākṣeptā

cānumantā ca tānyeva naraka(ke) vase[t\*] ।। [1\*] svadattāṃ paradattāmvā(ttāṃ vā)

(41) yo hareta vasunddharāṃ [।\*] sa viṣṭhāyā(yāṃ) kṛmi[rbhūtvā] pitṛbhissaha pacyate ।। [2\*]

pūrvvadattāṃ dijātibhyo yatnādrakṣya(kṣa) yudhiṣṭhira [।\*] mahīmmahīmatāṃ<17> śre-

(42) ṣṭha dānācchreyonupālanaṃ ।।<18> [3\*] bahubhirvvasudhā [dattā rāja]bhissagarādibhiḥ [।\*] yasya

yasya yadā bhūmi[s\*]tasya tasya tadā [phalaṃ ।।] [4\*] āsphoṭasa(ya)nti

(43) pitaraḥ pravalganti pitāmahāḥ [।\*] bhūmidātā kule jātaḥ sosmādvaittārayiṣyati ।। [5\*]

ādityā(tya)vasavo rudrāḥ somoviṣṇurhutāsanaḥ [।\*]

(44) daṇḍapāṇiśca<19> bhagavānabhinandanti bhūmi[daḥ ।।] [6\*] bhūmyevā ---- yogāśrutarasyāya

dadyātsasyavatīsatī [।\*] cāvaddhate gṛ(gra)hītuśca punomyubhayata[m]

(45) śata[m\*] ।। [7\*] ājanmani sahasresu(ṣu) pāpaṃ yatkṛtavānnara[ḥ\*।] api [go]-

carmmamātreṇa bhūmidānena śudhyati ।। [8\*] vṛ[--ja]gataṃ yatra gavantiṣṭhatyayaṃ ttrita(taṃ) [।\*]

(46) bālavatsaprasūtānāṃ gocarmmaṃ taditi smṛtaṃ(tam) ।। [9\*] bhūmidānaṃ yāti lokaṃ surāṇāṃ

hatsiryyunuyā<20> [।\*] mā[---] marlohakumbhapakvathanīlapūrṇṇa-

(47) hantākaraḥ kṣipyati kāladūtera(ri)tyevamanucintya [।।\*10] yayīha dattāni purā narendrairddānāni

dharmmārthayaśaskarāṇi [।\*]---- bhilāṣānnṛpagauravo(vā)cca mayā-

(48) pyanujñāta phalāṇi(ni) tāni [।।\*11] apica etābhirdāridratayā<21>nmanuṣyairdhanānī(ni) dharmmā-

yatanīkṛtāni [utasṛṣṭavān pratibhāti] loke kosā(ṣā)vanī-

(49) paḥ punarāvanītaḥ [।।12] kṣititalajalacandralolā(lāṃ) śriyamanu[ci\*]ntya manusya(ṣya)

dharmmabhāva[ḥ\*।] nikhilamidamudāhṛtaṃ ca vudhvā---dha[rmma]yaso(śo)vilo-

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(50) panīyā iti<22> [।।\*13] etanya<23> śāsanaṃ tāpitaṃ pustapālabhogabhaṭṭena likhitaṃ

kāyasthamānadatteneti [।\*] saṃvva(va)tsara 1 phālguna di 20 [।\*]

(51) khanta<24> cillakena [।।\*]

ABSTRACT

The charter begins with the word svasti. This is followed by a passage in prose (lines 1-10) describing the kingdom of the reigning king mahārājādhirāja Gōpacandra, whose father was Dhanacandra and mother Śrī-Giridēvī. In lines 10-16, the passage records that during the first regnal year of mahārājādhirāja Gōpacandra, on the twentieth day of the month of Phālguna, the royal order relating to the grant of the village was addressed to the present and future royal officers assembled in the vīthi of Śvētavālikā. The officers mentioned are kārttākṛtika (whose name has been lost), Vijayavarman, designated as the kumārāmātya-rājanaka, the viṣayapati and his adhikaraṇas, the mahāmahattara and other officers who received royal favour, who were present at the time of royal declaration.

It is stated (lines 14-20) that mahāsāmanta-mahārāja Acyuta, the feudatory ruler of the area, obtained permission from his overlord to purchase and grant the village of Śvētavālikā<25> to the ārya-saṁgha, to build a vihāra at the mahāvihāra of Bōdhipadraka, where the deity ārya-Avalōkitēśvara had been installed. Further, the purpose of the grant included provisions for supplying bali, caru, and so on for the worship of the deity as well as for the maintenance of the ārya-bhikṣu-saṃgha. The gift village is stated to have been purchased and then donated, along with the tract of land formed by the sea after it receded, by mahāsāmanta-mahārāja Acyuta, by recording the grant on the copper-plate. Lines 21-25 mention the overlord’s instructions relating to the usual share of the produce and other income to be paid to the dharma-saṁgha, through mahārāja Acyuta, who was in charge of Daṇḍabhukti. This was communicated to the officers of the subdivision of Śvētavālikā which was in the charge of kumārāmātyarājanaka Vijayavarman. Lines 26-30 refer to the names of some officers who were associated with the transaction relating to the purchase of the locality which was donated to the mahāyānika-bhikṣu-saṁgha of Bōdhipadraka.

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Lines 30-31 record that the grant was made by mahāsāmanta Acyuta, free from all taxes, but one hundred aripiṇḍaka-curṇikā was fixed, to be paid annually. Lines 31-38 specify the boundaries of the gift village. To the north of it and from the eastern side of the mouth of a river (khāṭikā), is the sea<26> to the west are situated the residential plots of land of Guṇadēva maṇḍala belonging to Ōḍaṅga-grāma, again on the west is the locality called Śṛgālapadraka. To its north is the land (granted in lieu of service) of Ādityadāsa, the gṛhādhīkṣaka and the endowed land of Bhagavat-Gōviśvara (god Śiva?), to its north-east is the big banyan tree, and to its east is the village tank. Lines 35-39 record the donor’s instruction to the officers of the district relating to the grant and the usual entreaties. Lines 40-50 contain the usual imprecatory and benedictory verses quoted from the Dharmaśāstra. Lines 50-51 record that the copper-plate charter was heated by Bhōgabhaṭṭa, the pustapāla. It was written by the kāyastha Mānadatta. In line 50, the date of the grant is again mentioned in numerical symbols as samvat 1, the twentieth day of the month of Phālguna. Line 51 refers to Cillaka who engraved the charter.

<1. From the original; the charter is now preserved in the Orissa State Museum, Bhubaneswar.>

<2. Rajaguru reads ha(bha)vana.>

<3. Rajaguru reads tara.>

<4. Some letters are illegible due to corrosion in this portion of the plate.>

<5. Rajaguru reads yatkīrttikṛtikai; but the expression denotes an official designation, found also in other contemporary inscriptions. D.C. Sircar suggests that designation is “the superintendent or manager of state-affairs” [Sel. Ins. Vol. I (1942), p. 360 and fn. 9].>

<6. Rajaguru reads sāmuvāyika. This refers also to an official designation.>

<7. Rajaguru reads mahāñcahāre.>

<8. Rajaguru has overlooked this portion of the text in line 23. What he has read instead is actually written in line 24.>

<9. Rajaguru has overlooked this line of the text. He has read the twenty-fifth line as line 24 and as the last line of the obverse side of the charter.>

<10. The letters have been peeled off due to corrosion.>

<11. The letters have been peeled off due to corrosion.>

<12. The letters have been peeled off due to corrosion.>

<13. The letters have been peeled off due to corrosion.>

<14. Rajaguru reads it as hulavalajeya and suggests reading huṇavalajeya. This seems to be the name of a locality, to which the person referred to in the subsequent reading of the text belonged.>

<15. The punctuation mark is indicated by two small horizontal strokes, slightly slanting. Rajaguru has taken them as a mark for the visarga.>

<16. Read ṣaṣṭiṃ.>

<17. Read mahīṃ mahīmatāṃ.>

<18. The mark for punctuation is indicated by a sign resembling the letter ṇa.>

<19. The word śūlapāṇi is usually seen in the early charters of Orissa.>

<20. This may be read as haritayānayā.>

<21. Rajaguru reads dāridradyatayā.>

<22. The word has been overlooked by Rajaguru.>

<23. This may be read as idaṃ.>

<24. Read khanitaṃ.>

<25. The term vīthi often denoted a subdivision of a district and was sometimes also used in the sense of a district, forming part of a bhukti or province. Here is seems to have been used in the sense of a subdivision of Daṇḍabhukti, mentioned in line 23. Daṇḍabhukti seems to have been a province included in the dominions of Gōpacandra, and ruled by his feudatory mahāsāmanta Acyuta. The reference to Śvētavālikā as a village (line 31) indicates that the locality was named after the vīthi of the same name, constituting a part of it.>

<26. This evidently refers to the Bay of Bengal.>