NO. 56: PURI COPPER-PLATE GRANT OF DHARMARĀJA, YEAR 12

Provenance : Uttaraparsva math in Puri, Puri district.

Reference : S.N. Rajaguru, JBORS, Vol. XVI (1930), pp. 176 ff. and plate; and idem, IO, Vol. I, Pt. 2 (1958), pp. 229 ff.

Language : Sanskrit, in verse, except the grant portion.

Metre : Verses 1, 3, 12, 15, 19 śārdūlavikrīḍita; verses 2, 5, 6, 8, 9 13 vasantatilakā; verses 4, 14, 17, 20, 21 anuṣṭubh; verse 7 indravajrā; verses 10, 11, 16 sragdharā; verse 18 nardaṭaka; verse 22 puṣpitāgrā.

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

Date : 12th regnal year, the eighth day of the bright fortnight of the month of Vaiśākha.

TEXT<1>

First Plate

(1) siddham<2> svasti [।।\*] indorddhautamṛṇālatantubhirivaḥ<3> śliṣṭāḥ karaiḥ komalairva(rba)ddhāheraruṇai[ḥ]

(2) sphuratphaṇimaṇerdigdhaprabhāsoṅśu(soṃśu)bhiḥ[।\*] pārvvatyā[ḥ\*] sakacagrahavyati-

karavyāvṛttava(ba)-

(3) nddhaślathā gaṅgāmbhaḥplutibhinnabhasmakaṇikā[ḥ\*] śambhorjaṭā[ḥ] pāntu vaḥ ।। [1\*]

prāṅśu(prāṃśu)rmahebha-

(4) karapīvaracāruvā(bā)hu[ḥ\*] kṛṣṇāśmasaṃcayavibheda viśālavakṣā[ḥ\*।] rājīva-

komaladalāyatalo-

(5) canāntaḥ khyātaḥ kaliṅgajanatāsu pulindasena[ḥ\*] ।। [2\*] tenetthaṃ guṇināpi satva(ttva)mahatā

neṣṭaṃ bhu-

(6) vo maṇḍalaṃ śakto yaḥ paripālanāya jagataḥ ko nāma sa syāditi [।\*]pratyādiṣṭavibhutsave-

(7) na bhagavānārādhitaḥ śaśvatastaccittānuguṇaṃ vidhitsuradīśadvāñchāṃ svayambhūrapi [।।] [3\*]

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(8) sa śilā[śaka]lodbhedī tenāpyālokya dhīmatā [।\*] parikalpitasadvaṅśaḥ(dvaṃśaḥ)<4> prabhuḥ śai-

(9) lodbhava[ḥ\*] kṛ[taḥ ।।] [4\*] [śai]lodbhavasya kulajoraṇabhīta āsīdyenāsakṛtkṛtabhiyāṃ

dviṣadaṅganā-

(10) nāṃ(nām) [।\*] jyotsnāpravo(bo)dhasamaye svadhiyaiva sārddhamākampito nayanapakṣmajaleṣu candraḥ

।। [5\*] tasyābha-

(11) vadvivu(bu)dhapālasamasya<5> sūnu[ḥ\*] śrīsainyabhīta iti bhūmipatirgarīyāṃ(yān) [।\*] yaṃ prāpya nai-

(12) kaśatanāgaghaṭāvighaṭṭalavdha(bdha)prasādavijaya(yaṃ) mumude dharittrī ।। [6\*] tasyāpi vaṅśe(vaṃśe)-

(13) tha yathārthanāmā jātoyaśobhīta iti kṣitīśaḥ [।\*] yena prarūḍhopi śubhaiścari-

(14) ttrairmṛṣṭaḥ kalaṅka[ḥ\*] kalidarpaṇasya [।।\*7] jātotha tasya tanayaḥ sukṛtī samastasī-

Second Plate: First Side

(15) mantinīnayanaṣaṭpadapuṇḍarīka[ḥ\*] śrīsainyabhīta iti bhūmipatirmahebhakumbhasthalī-

(16) dalanadurllalitāsidhāra[ḥ\*] ।। [8\*] jātena yena kamalākaravatsvagottramunmīlita(taṃ) dinakṛte-

(17) va sa(ma)hodayena [।\*] saṃkṣiptamaṇḍalarucaśca gatāḥ praṇāśamāśu dviṣo grahagaṇā iva

(18) yasya dīptyā ।। [9\*] kāleyairbhūtadhāttrīpatibhirupacitānekapāpāvatārairnnītā yeṣāṃ ka-

(19) thāpi pralayamabhimatā kīrttimā(pā)lairajasraṃ(sram) yajñaistairaśvamedhaprabhṛtibhiramarā la-

(20) mbhitāstṛ[pti]murvvīmuddṛptārātipakṣakṣayakṛtipaṭunā śrīnivāsena yena ।। [10\*] tasyo-

(21) tkhātā<6>khilārermarudiva jananādbhāsvaduṣṇāṅśu(ṣṇāṃśu)tejā śūro mānī dayālu-

(22) rnarapatirayaśobhītadevastanujaḥ [।\*] mātaṅgānyotituṅgādva(nba)halamadamu-

(23) caścāruva [ktrān] pracaṇḍāṃ(ṇḍān) va(ba)dhvākarṣatyakhinnaḥ punarapi tayate<7> yatnataḥ

sapragalbhaḥ ।। [11\*]

(24) kecicchailaguhodareṣu niyatā<8> dhūmāvalīpāyinaḥ anye vāyuphalāmvu(mbu)bhakṣaniratāḥ

(25) kecinnirāhārakā[ḥ\*।] itthaṃ yogajuṣo vihāya vasati(tiṃ) dhyāyanti divyaṃ padaṃ cittraṃ madhyama-

(26) rājadevaguṇadhṛdrājyepi tatprāptavāṃ(vān) ।। [12\*] tasyābhavatsakalaśāstraviśeṣavedī śrīdharmmarā-

(27) ja iti sūnuradhītaśāstraḥ [।\*] yasyātinirmalayaśaḥ parivarddhamāna(naṃ) pādau hareriva na mā-

(28) yitamātṛ(tri)lokyā[ḥ\*] ।। [13\*] nirāśrayaiḥ prayatnena guṇaiḥ sa parivāritaḥ [।\*] vaimukhyādīrṣayā

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(29) caivaḥ (va) sarvvadoṣairvvivarjjitaḥ ।। [14\*] kāle hanti ripūnmahāraṇaśatavyā-

pāri(ra)lavdho(bdho)nnataḥ (tīn)

(30) kāle sa(bha)ktimupaiti śuvbhra(bhra)caritaiḥ śambhoḥ kathāvistarai[ḥ\*] [।\*] kāle

dharmmavivejanāya ni-

(31) rato vrā(brā)hmaṇyamadhye sthitaḥ krauñcāreriva yasya ceṣṭitamaleṃ lokaḥ(kaiḥ) samālokyate ।। [15\*]

(32) rājyaṃ lavdhai(bdhvai)va darpādavigaṇitatayo<10>(yā)mādhavo jyeṣṭhabhāvādeśā(vān deśā)

dasmādapāstu(stuṃ) kṛ-

(33) taviṣamamatirvvigrahe phāsikāyāṃ(yām) [।\*] yuddhakṣobheṇa bhagno nṛpatiparamasau saṃśṛ(śri)tastī-

(34) varākhyaṃ paścāttenāpi sārddhaṃ punarapi vijito vinddhyapādeṣu jīrṇṇaḥ ।। [16\*] śoryyaṃ śrīryauva-

(35) naṃ rājyamekaikaṃ madakārakaṃ(kam) [।\*] sarvvaṃ śrīmānabhītasya nirvvikāramupasthitaṃ(tam) ।। [17\*] tura-

(36) gakhurābhighātavidaladdharaṇītalajaṃ jayagajakarṇṇacāmaravidhūnanavisphu-

(37) ritaṃ(tam) [।\*] subhaṭapharaprasarppaṇaniruddhakakudgaganaṃ va(ba)laraja eva yasya<11> jayati dviṣatāṃ

(38) dhvajinīṃ(nīm)<12> ।। [18\*] āracya prasabhaṃ ghaṭā gajagaṇairaśvīyapādātakaiḥ-

ji(kairji)tvānyāṃ(nyā)va(nba)laśālinā(no)

(39) nṛpavara(rā)nāgatya dṛṣṭerbhuvaṃ(vam) [।\*] yuddhe bhīmaparākrameṇa vijitā nirvi(vṛ)tpadaṃ prāpitā

(40) dṛśyante bhavanāṅgaṇe pratidinaṃ prātaḥ praṇāmārthinaḥ ।। [19\*] vijayamātṛcandrapāṭakā-

(41) cchrīśailodbhavakulatilako mahāmakhavājapeyāśvamedhāvabhṛthasnānanirvva-

(42) rttitasūnostanayo bahu<13>vividhamattavāraṇavaraturagapadātiśastrasampāta-

Third Plate: First Side

(43) saṃkulova(ba)hvāhavavinihataśattruranekavikramākrāntasakalabhūmaṇḍalo pra<14>-

(44) thitayaśa(śā)ścāturddantasaṃgrāmādasakṛllavdha(bdha)pratāpaḥ paramamāheśvaro mā-

(45) tāpitṛpādānudhyātaḥ śrīdharmmarājadevaḥ kuśalī ।। asminkoṅgodamaṇḍale śrīsā-

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(46) mantamahāsāmantamahārājarājanaka<15> rājaputtrāntaraṅgadā(da)ṇḍanāyakadāṇḍapāsi(śi)kako<16>-

(47) parikastadviniyuktakavyavahāriṇaḥ sakaraṇānanyāṃśca vrā(brā)hmaṇapurogādivaiṣa-

(48) yikajanapadānyathārhaṃ pūjayati mānayatyājñāpayati ca viditamastu bhavatāṃ(tām) [।\*] varttanivi-

(49) ṣaye doṅgīgrāmasamvaddha<17> matsinīparibhṛtena kiṇiyācchedakṣetraṭimpīradva-

(50) yamekaikadukagrāme<18> pūrvveṇa grāmarathyā dakṣiṇena vṛkṣapaṃkti[ḥ\*] paścimena taṭāka[ḥ\*]

(51) uttareṇa pathassīmānteṇa kāṃsakārabhiṭṭākavāstusametena jāto(tu)karṇṇasagottrāya

(52) vāsiṣṭhātreyajāto(tu)karṇṇapravarāya vājasaneyacaraṇāya kāṇva<19>śākhāmāsikākhya

(53) golasvāminasya<20> akarīkṛtya mātāpitrorātmanaśca puṇyābhivṛddhaye saliladhārā-

(54) puraḥ sareṇa pratipāditastadeṣāmācandrārkakāla[m\*] samupabhuñjānasya dharmmagauravā[t\*]

(55) na kenacidvighāta(taṃ) varttitavyamiti ।। uktaṃ ca mānavadharmmaśāstre । va(ba)hubhirvvasudhā dattā

(56) rājabhiḥ sagarādibhiḥ [।\*] yasya yasya yadā bhūmistasya tasya tadā phalaṃ(lam) ।। [20\*] svadattāṃ pa-

Third Plate: Second Side

(57) radattāmvā<21> yo hareta vasunddharāṃ [।\*] sa viṣṭhāyāṃ kṛmirbhūtvā pitṛbhiḥ saha pacyate ।। [21\*]

(58) iti kamaladalāmvu(mbu)vi(bi)ndulolāṃ śriyamanucintya manuṣyajīvitañca [।\*] sakala-

(59) midamudāhṛtaṃ ca vu(bu)dhvā na hi puruṣaiḥ parakīrttayo vilopyā[ḥ\*] ।। [22\*] dūtakotra ma-

(60) hāsāmantagoṣā(pā?)ladeva vṛ(bṛ)hadbhogī sāmantena likhitaṃ lāñchita<22> peṭāpāla-

(61) va(ba)lavarmmeṇa utkīrṇṇa sthaviravṛddhena(ne)ti ।। samvat 10.2 (?)<23> vaiśākha śudi 8 [।।\*]

ABSTRACT

The nineteen verses forming the introductory part of the charter describe the achievements of the predecessors of the reigning king as well as himself. Lines

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40-45 contain a prose passage which records that the charter was issued from the victorious Mātṛcandra-pāṭaka by the reigning king Dharmarāja, who was also known as Mānabhīta, described as the best of all in the family of Śailōdbhava and the son’s son of one who performed the vājapēya and aśvamēdha sacrifices. He was a devout worshipper of god Mahēśvara and a devotee at the feet of his parents. The royal order relating to the grant was addressed to the officers and feudatories of Kōṅgōda-maṇḍala. The grant consisted of two ṭimpiras of land situated in the area called Kiṇiyā-chēda in the village named Dōṅgi-grāma in the district of Varttani, and one (ṭimpira) of land in the village of Duka-grāma, apparently situated in the same viṣaya, which were issued in favour of the brāhmaṇa Āsika-Gōlasvāmin of the Jātukarṇa gōtra, Vāsiṣṭha-Ātrēya-Jātukarṇa pravara, Kāṇva śākhā and Vājasanēya caraṇa. The boundaries of the gift lands have been specified in lines 50-51 as follows: to the east of lands was Grāma-rathyā (?), to the south were rows of trees, to the west was the tank and to north up to the house of a bronze-smith at the end of the road. The lands were made free from paying taxes and made permanent till the existence of the sun and the moon. The purpose of the grant was to increase the religious merit of the donor and his parents. Lines 55-59 contain three of the usual imprecatory and benedictory verses. Lines 59-61 mention the names and designations of the officers connected with the execution of the grant. Gōṣāladēva, the mahāsāmanta, acted as the dūtaka or the executor of the grant. Sāmanta, the Bṛhadbhōgin, was the writer of the charter. Balavarman, the pēṭapāla or the keeper of the records, endowed the charter with a seal and Sthaviravṛddha was the engraver of the charter. The date of the charter is given at the end of line 61, but the reading is very doubtful due to the unsatisfactory preservation of the plate and also due to the illegible facsimile printed along with the text. The numerals for the year may be read as 12, presumably the regnal year of the reigning king. The day and the month may be read as the eighth day of the bright fortnight of the month of Vaiśākha.

<1. From the facsimile in JBORS, Vol. XVI (1930).>

<2. Expressed by a symbol.>

<3. The visarga is superfluous.>

<4. Rajaguru reads tadvaṃśaḥ.>

<5. Rajaguru reads sakhasya.>

<6. Rajaguru reads tasyojji(jñe)tā.>

<7. The Banpur charter has dayate.>

<8. The Banpur charter has niratā.>

<9. The facsimile of this side of the charter is illegible at several places due mainly to the defective method of applying ink while copying the inscription. The reading of the illegible portions has been restored with the help of the other records of the family.>

<10. Rajaguru reads vigaṇitanayo.>

<11. Rajaguru reads subhaṭaveraprasarpaṇaniruddhakakupgaganaṃ valamadadūrato yasya.>

<12. Rajaguru reads vṛjinīm.>

<13. Rajaguru reads vaṅga; read bahuvidha.>

<14. The Banpur charter of Dharmarāja reads bhujavalātulaprathita-.>

<15. Rajaguru overlooks rājanaka.>

<16. Read daṇḍapāśiko-.>

<17. The reading of the name of the village is doubtful. Read sambaddha.>

<18. The name of the village has been read by Rajaguru as kaikadukagrāme.>

<19. Rajaguru reads kāṇya.>

<20. Read svāmine.>

<21. Read dattāṃ vā.>

<22. Rajaguru overlooks this word.>

<23. The date of the grant has been doubtfully read by S.N. Rajaguru as samvat 512 vaiśākha śudi 8. The letters and the symbols in this part of the facsimile are illegible and cannot be compared properly. The two numerical symbols after the word samvat most probably read 10.2 (12), indicating the regnal year of the reigning king.>