NO. 51: BANPUR GRANT OF MADHYAMARĀJA

Provenance : Banpur, Puri district, Orissa.

References : S.N. Rajaguru, JKHRS, Vol. II (1947), pp. 59-65; idem, IO, Vol. I, Pt. 2 (1958), 191 ff.; and D.C. Sircar, EI, Vol. XXIX, (1951-52), pp. 33-38 and plate.

Language : Sanskrit, in verse, with the exception of the last line.

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

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

TEXT<1>

First Plate

(1) siddham<2> svasti [।।\*] vijayakoṅgodavāsakāt [।\*] indortddhautamṛṇālata[n\*]tubhiriva

(2) śliṣṭāḥ karai[ḥ\*] komalai ।<3> rvva(rba)ddhāheraruṇai[ḥ\*] sphuratphaṇa(ṇi)maṇerddigdha[ḥ]-

(gdha)prabhāsoṅśu(soṃśu)bhiḥ [।\*]

(3) pārvvatyā[ḥ\*] sakacagrahavyatikaravyāvṛttava(ba)nddhaślathā gaṅgāmbha[ḥ\*]plutibhinnabhasmaka-

[ṇi]kā[ḥ\*] śambho-

(4) ja(rja)ṭā[ḥ\*] pāttu(ntu)vaḥ ।। [1\*]śrīmānuccairnnabhasto gururamarapate[ḥ\*]<4> kṣobhajidya

[ḥ\*] kṣa[māyā] gambhī-

(5) rastoyarāśeratha divasakarādbhāsvadālokakārī [।] hlādī sarvvasya cendostribhuvanabha-

(6) vanape(pre)rakaścāpi vā yo ।<5> rājā ssa(sa) sthāṇumūrttija(rja)yati kalimalakṣālano mādhavendra[ḥ।।\*2]

(7) prācyāmbhonidhiruca(ddha)sāndra(nu)ratula[ḥ\*] puṣpa<6>drumālīrvṛ(vṛ)taḥ syandaṃni(ndanni)rjharavāri-

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(8) dāritadarīphenaskhalani(nni)sa(sva)[ḥ\* ।] svānatastapatattrivalguvirutairāpū-

(9) ritāntarguṃ(rgu)haḥ śrīmā[n\*] meru[rivodgataḥ ku]lagiriḥ khyāto mahendra[ḥ\*] kṣitauḥ(tau) ।।

[3\* ]

(10) prāṅśu (prāṃśu)rmahebhakarapīvaraccā(cā)ruvā(bā)hu[ḥ\*] kṛṣṇāśmasaṃcayavibhedaviśālavakṣāḥ

[\*]

(11) ā(rā)jīvakomaladalāyatalocanāntaḥ khyātaḥ kaliṅgajanatāsu pulindasena[ḥ ।। \*4]

(12) tenetthaṃ guṇināpi satva(ttva)mahatā neṣṭaṃ bhuvo maṇḍalaṃ ।<7> śakto ya[ḥ\*] paripālanāya jaga-

(13) taḥ ko nāma sa syāditi । pratyādiṣṭavibhu(bhū)tsavena bhagavāṃ(vā)nārādhita[ḥ\*]

śāśvatastaccittā-

(14) ṇu(nu)guṇa(ṇaṃ) vidhissu(tsu)radiśadvāñcachāṃ svayambho(mbhū)rapiḥ(pi) [\*5] sa

śilāsa(śa)kalodbhedī tenāpyā-

(15) lokya dhi(dhī)matā । parikalpitasadvaṅśa(dvaṃśaḥ) prabhuḥ śailodbhava[ḥ\*] kṛtaḥ[।।\*6]

śailodbhavasya kula-

(16) joraṇabhīta āsīdyenāsakṛtka(tkṛ)tabhiyā(yāṃ) dviṣadaṅganānāṃ(nām) । jyotsnāpravo

(bo)dhasamaye svadhiyai-

(17) va sārddhamākampito nayanapakṣmajaleṣu candraḥ ।। [7\*]<8>

Second Plate: First Side

(18) tasyābhavadvivu(bu)dhapālasamasya sūnuḥ śrīsainyabhīta iti bhūmipatirgga-

(19) rīyān । yaṃ prāpyā(pya) ne(nai)kaśatanāgaghaṭāvighaṭṭalavdha(bdha)prasādavijaye(yaṃ) mumude dhari-

(20) ttrīḥ(trī) [ ।।8\* ] tasyāpi vaṅśe(vaṃśe)tha yathārthanāmā jāto yaśobhīta iti kṣitīśaḥ

[।\*] yenā(na) praru(rū)-

(21) ḍhopi śubhaiścarittraiḥ mṛ(ttrairmṛ)ṣṭaḥ kalaṅka[ḥ\*] kalidarppaṇasyaḥ (sya) ।। [9\*] jātasya(ssa)

tasya na(ta)nayaḥ

(22) sukṛtī samastasīmantinīnayanaṣarpa(dpa)dapuṇḍarīkaḥ [।\*] śrīsainyabhīta iti bhūmi-

(23) patirmmahebhakumbhasthalīdalanadurllalī(li)tāsī(si)dhāraḥ [।।\*10] jātena yena kamalākara-

(24) vatsvagottramunmīlito(taṃ) dinakṛteva mahodayenaḥ(naḥ) [।\*] saṃkṣiptamaṇḍalarucaśca-

(25) gatā[ḥ\*] pranā(ṇā)śamāśu dviṣo grahagaṇā iva yasya dīptyāḥ(ptayā) ।। [11\*] kāleyairbhūtadhā-

(26) ttrīpatibhirupacitānekapāpāvatārairnnītā(tāṃ) kathāpi prala-

(27) yamabhimatā kīrttri(rtti)mā(pā)lairajasraṃ(sram) । yajñaistairaśvamedhaprabhṛtibhiramarā-

(28) lambhitāstṛptimū(mu)rvvi(rvvī)murdra(ddṛ)sārātipakṣakṣayakṛtirapaṭunā śrīnivāsena yenaḥ(na) ।।

[12\*]

(29) tasyotkhātākhilārema(rma)rudiva jananādbhāsvaduṣṇāṃśutejā ।<9> jāto<10> mānī dayālurnna-

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(30) rapatirayaśobhītadevastanū(nu)ja[ḥ\*] mātaṅgānyotituṅgāma(ṅgān) va(ba)halamadamucā

(ca)ścāruva-

(31) ktrā[n\*] pracaṇḍāḥ(ṇḍānaṃ) va(ba)ddhvākarṣatyakhinnaḥ punarapi dayate yatnataḥ ssa(sa)pragalbhaḥ

।। [13\*] kecidvanya-

(32) mṛgeṇa sārddhamacaraṃstāṃ tāṃ sthitiṃ līlayā ।<11> keciccoddha(rddhva)mukhā[ḥ\*] sahasrakiraṇaḥ(ṇa)

jvā-

(33) lāvalīprekṣiṇa[ḥ\*] kecidvalkalinastha(sta)thājinadharāḥ kecirja(jja)ṭādhāriṇa(ṇo) ।<12>

nānāru(rū)pa-

Second Plate: Second Side

(34) dharāstapanti munayo divyāṣpa(spa)dākāṃkṣiṇaḥ ।। [14\*] kecicchailaguhodareṣu niyatā dhū-

(35) māvalīpāyinaḥ<13> anye vāyuphalāmvu(mbu)bhakṣaniyatā[ḥ\*] kecinnirāhārakā(kāḥ) ।। ( ।)

itthaṃ

(36) yogayu(ju)ṣo vihāya vasati(tiṃ) dhyāyanti divyaṃ padaṃ ।<14> cittraṃ madhyamarājadevaguṇadhṛ-

(37) drājyo(jye)pi tatprāptavāṃḥ (vān) ।। [15\*] yasyāhvānāssa(tsa)mīyuḥ surabhavanagatā

divyasatvā(ttvāḥ) praga-

(38) lbhāḥ tai(lbhāstaiḥ) sārddhaṃ nityakālaṃ sukṛtaguṇakathālāpahṛdya(dyān) prakurvvaḥ(rvvan) [।\*]

śambhostasyānu-

(39) kārī padamamaramajaṃ śāśvataṃ śāntarūpaṃ lavdho(bdho)tsāhassa vīraḥ kṣiti[ta]la-

(40) vasate(ti)rnnirjjitārātipakṣaḥ ।। [16\*] sthityutpatti vināśakāraṇaparaṃ yanjyo(jjyo)-

tiravyāhataṃ ।<15>

(41) vyaktāvyaktamanantaśaktiniyataṃ devātidevo mahāḥ(hān) tasyānugrahakārivi-

(42) kramadhana(nu)śceṣṭāḥ karotyadbhutāḥ sa śrīmānatula[ḥ\*] śaśāṅkadhavalaḥ kṣoṇīya-

(43) śa[ḥ\*]khyāpitaḥ ।।[17\*] ākarṇṇādatulaṃ vikṛṣya tarasā cāpadvaya(yaṃ) līlayāḥ(yā)<16>

(44) aṣṭābhi[ḥ\*] kavacaivi(rvi)veṣṭya phalakānārādū(du)bhābhyāmapi । pāṇibhyāṃ caturaḥ śilīmu-

(45) khamukhairbhinta(ttvā) sutīkṣṇaibhṛ(rbhṛ)śaḥ(śa)ñjāto ddi(di)vyagati[ḥ\*] pṛthāsutasamaṃ(maḥ)

koṅgodaratna(tnaṃ) kṣitoḥ(tau) ।। [18\*]

(46) varmmabhyāṃ sakalaṃ śarīramasakṛtsa(tsaṃ)veṣṭya līlānvitaḥ pi(pī)nau dvai(dvau) puruṣo(ṣau)

nidhāya yuga-

(47) pa[t\*] skanddhadvaye līlayā । sadya[ḥ\*] śātakṛpāṇa bhāsurakaro dhāvatyakhinno bhṛśa(śaṃ)

(48) bhūpālo hanumatparākrama iti khyāta[ḥ\*] kṣamāmaṇḍalaiḥ(le) ।। [19\*] jātena śubhrava-

(49) puṣā śaśineva yena samva(saṃva)rddhitaṃ kumudaṣaṇḍamiva svagottraṃ(ttram) । saṅkocita-

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(50) ñca ripupaṅkajavṛndamārāsso(tso)yaṃ ni(nṛ)po jayati lavdha(labdha)jayapratāpaḥ [20\*]

Third Plate

(51) asmiṃ (smin) koṅgodamaṇḍale mahāsāmantaśrī<17>

ABSTRACT

This incomplete charter begins as usual with the symbol for siddham and the word svasti followed by twenty verses. Verse 1 is in adoration of Śiva as is usually found in all the extent charters of the Śailōdbhava kings. Verse 2 introduces the king Mādhavēndra, which is also found in other Śailōdbhava grants. Verse 3 introduces mount Mahēndra. Verse 4 to 5 describe Pulindasēna who was a devotee of lord Svayambhū (Śiva) and famous among the people of Kaliṅga. Verses 6 to 10 describe the genealogy of Mādhavavarman starting from the anonymous king Śailōdbhava, his descendant Raṇabhīta (or Araṇabhīta), whose son was Mādhavavarman I, his descendant Yaśōbhīta (or Ayaśōbhīta) and his son Mādhavavarman II alias Sainyabhīta. Verse 11 refers to the achievements of Mādhavavarman-Sainyabhīta. Verse 12 calls the same king Śrīnivāsa, who has been credited with the performance of number of sacrifices including the aśvamēdha. Verses 13 to 20 describe the reigning king Madhyamarāja-Ayaśōbhīta and his achievements. Lines 29-50 deal with the eulogies of the reigning king, who is also the donor of the present grant. He has been compared with god Śambhu and said to have had discourses with the departed saints coming from heaven at his call. He was as fair as the moon and his fame pervaded the earth. He was an expert at archery, comparable to Pṛthā (i.e., Arjuna) and also had enormous physical strength, capable of carrying two stout persons on his shoulders, like that of Hanumat, the famous monkey-hero of the Rāmāyaṇa. After verse 20 the charter abruptly ends in line 50, just at the beginning of the royal order relating to the grant.

<1. From the facsimile in EI, Vol. XXIX (1951-52), pp. 36 and 37.>

<2. Expressed by a symbol.>

<3. The punctuation is superfluous.>

<4. The Parikud (No. 52) and Nivina (No. 54) plates read acalapateḥ.>

<5. The punctuation is superfluous.>

<6. The Cuttack Museum plates (No. 50) read puṣya.>

<7. The punctuation is superfluous.>

<8. The rest of the line is left blank.>

<9. The punctuation is superfluous.>

<10. Other records of the family read śūro.>

<11. The punctuation mark is superfluous.>

<12. The punctuation mark is superfluous.>

<13. The rule of sandhi has not been observed here for the sake of the metre.>

<14. The punctuation mark is superfluous.>

<15. The punctuation mark is superfluous.>

<16. The rule of sandhi has not been observed here for the sake of the metre.>

<17. The record ends here abruptly.>