NO. 57: CHANDEŚWAR PLATES OF DHARMARĀJA, YEAR 18

Provenance : Chandeswar, under Tangi Police Station, Puri district.

Reference : S.N. Rajaguru, JKHRS, Vol. II, No. 1 (1947), pp. 65 ff.; idem, IO, Vol. I, Pt. 2 (1958), pp. 213 ff.; and D.C. Sircar, EI, VOl. XXX (1954), pp. 269-73.

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

Metre : Verses 1, 9, 11, 12 anuṣṭubh; verses 2, 3, 5, 8, 14, vasantatilakā; verse 4 indravajrā; verses 6, 7, 10 sragdharā; verse 13 puṣpitāgrā.

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

Date : Samvat 18 (?), Caitra, amāvasyā.

TEXT<1>

Second Plate<2>: First Side

(1) ṅśa(vaṃśa) prabhuḥ śailodbhava [ḥ\*] kṛtaḥ<3> [।।\*1] śailodbhavasya [kula]jo raṇabhīta āsīdyenāsakṛt

(2) kṛtabhiyā (yāṃ) dviśa(ṣa)daṅganānāṃ(nām) [।\*] jyotsnāpravo(bo)dhasamaye svadhe(dhi)yaiva

[sārddha]mākampito naya-

(3) napakṣmajaleṣu candraḥ [।।\*2] tasyābhavadvi[va](bu)dhapā[lasa]masya sūnu[ḥ\*] śrīsainyabhīta iti

(4) bhūmipatirggari(rī)yāṃ(yān) । yaṃ prāpya naika[śata]nā[ga]ghaṭāvighaṭa(ṭṭa)laddha(bdha)-

pra<4>sādavi-

(5) jayaṃ mumude dharittiḥ(ttrī) [।।\*3] tasyāpi vagśe(vaṃśe) [tha\*] yathārthanāma(mā)jātā(to)

yaśobhīta iti kṣiti(tī)śa[ḥ\*]

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(6) [yena] pra[rū]ḍhopi śubhaiścarittraimṛ(rmṛ)ṣṭa[ḥ\*] kalaṅka[ḥ\*] kalidarppaṇasyaḥ(sya) [।।\*4] jātotha tasya ta-

(7) [naya] [ḥ\*] sukṛti(tī) samastasīmantinīnayanaṣaḍpa(ṭpa)dapuṇḍari(rī)ka[ḥ\*।]

śrīsainyabhīta iti bhu(bhū)[mi]-

(8) patima(rma)hebhakumbhasthalīdalanadurlalī(li)tāsidhārāḥ(raḥ) [।।\*5] kāleyairbhūtadhāttri(ttrī)- patibhī(bhi)

(9) rupacitānaikapāpāvatāraini(rnī)tā yeṣāṃ kathāpi pralayamabhimatā kīrttimā(pā)lairaja-

(10) śraṃ(sram) [।\*] yajñaistairaśvamedhaprabhṛtibhiramarā lambhitāstṛptimurvvi(rvvī)mudri(ddṛ)ptārātipakṣakṣa [ya]

(11) kṛtipu(pa)ṭunā śrīnivāsena yena । [।\*6] tasyotkhātākhilārermmarudiva janano[d\*]bhā-

Second Plate: Second Side

(12) svaduṣṇāṃṅśu(ṣṇāṃśu)tejā[ḥ\*] śu(śū)rā(ro) mānī dayālurṇṇa(rna)rapati[ra\*]yaśa(śo)-

bhītadevastanu(nū)ja[ḥ\*] । tmā(mā)taṅgānyoti[tuṅgānva](nba)-

(13) halamadamucaścāruvaktrā[n\*] pracaṇḍā[n\*] va(ba)ddhvākarṣatyakhi[n\*]na[ḥ\*] punarapi

tayate yatnata<5>[ḥ\*] sapraga[lbha] [ḥ\*।।] [7\*] ta-

(14) syā bhavatsa[ka\*]laśi(śā)straviśesa(ṣa)va(ve)di(dī) śrīdharmmarājadeva<6> itisu-

(sū)nuradhītaśāstraḥ [।\*] yasyātinirmma-

(15) layaśa[ḥ\*]parivarddhamāna(naṃ) pādā hareriva na māi(yi)tamā ttrilokyā[ḥ\* ।।] [8\*]

nirāśrayai[ḥ\*] prayatna(tne)na guṇai[ḥ\*]

(16) sa parivāritaḥ[।\*] vaimukhyādīrṣayā caiva sarvvado<7>ṣairvvivarjja(rjji)taḥ [।।\*9] rājyaṃ laddha-

(bdhvai)va darppādavi-

(17) gaṇitata[yā] mādhava(vo) je(jye)ṣṭhabhāvāḥ(vān) teṣādasmādapāttraṃ<8> kṛtaviṣaya(ma)mati ।<9>

vi(rvi)grahe phā-

(18) sikāṃ(kā)yāṃ(yām) [।\*] yuddhakṣobhe[ṇa] bhagnaḥ(gnā) nṛpatipa(va)ramavaśauḥ<10>

sa(saṃ)śrī(śri)tasti(stī)varākhyaṃ(khyam) । [।\*10]<11> śauya(ryaṃ) śrī-

(19) yo(ryau)vanaṃ rājyamekaikaṃ pa(ma)daka(kā)rakaṃ(kam) । sarvva(rvvaṃ) śrīmānabhītasya[nirvvi]-

kāramupasthitaṃ[tam] । [।\*11] turagakhu-

(20) rābhighātavidala[d\*]dharaṇi(ṇī)talajaṃ [ja\*]yagaja[karṇṇa\*] cāmaravidhu(dhū)nanavisphuri-

[tam\*] subhaṭa[phara\*]prarpparasani-<12>

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(21) rudha(ddha)ka[ku\*] dga<13> kontalayivāsakāt<14> śrīśailodbhavakulatilako mahāmakhavājapa(pe)- yāśva

(22) medhāvabhṛ[tha]snānanirvvartti[ta]prakhā(khyā)takīrttikramaparamama(mā)heśvarā(ro)

mātāpitṛpādānudhyāta[ḥ\*] śri(śrī)

(23) dharmmarāje(ja) [de]va[ḥ\*] kuśalī asmiṃ(smin) koṅgodamaṇḍale śrīsāmantamaha(hā)-

sāmantamahārājarājana-

Third Plate: First Side

(24) [karā]japutrā[n\*]taraṅga<15> daṇḍanānā<16>yakadaṇḍapāsi(śi)koparika[stadvi]niyukta[ka]-

vyavahā-

(25) riṇa[ḥ\*] sakaraṇāṃ(ṇān) vrā(brā)hmaṇapurogādijanapadāñca<17> ścā(cā)ṭabhaṭavallabhajāti-

(tī)yāṃ(yān)

(26) yathārha(rhaṃ) pū[ja\*]yatyājñāpayati ca viditamastu bhavatā[m\*।] kirātatalaka<18> viṣayasa-

(27) mvaddha(mbaddha)śivāvivāsa<19>grāmoyaṃ catu[ḥ\*]sīmopalakṣita[ḥ\*] kauṇḍiṇya(nya)sagottrāya

(28) vājasaneyacaraṇāya bhaṭa(ṭṭa)śubhadevasya(devāya)mātāpittrorātmanasya(śca)puṇyābhivṛ-

(29) ddhaye saliladhārāpura[ḥ\*]sareṇa candrārkkakṣitisamakālamakarīkṛtya grahoparāge

(30) pratipāditosmābhiḥ [।\*] mu(u)pabhuñjāno(ñjato) dharmmagau[ra\*]vāya kālāntarenā(ṇā) – pi na

(31) kaściṃ<20> paripanthinā bhavitavyamiti । ukñca dharmmaśāstre [।\*]va(ba)hubhirvvasudhā

datā(ttā)rājabhi[ḥ\*]

(32) sagarādibhiḥ[।\*] yasya yasya yada(dā)bhūmi[s\*]tasya tasya tadā phalaṃ(lam) । [।\*12]

mā bhu(bhū)daphalaśaṅkā va[ḥ\*]

(33) paradate(tte)ti pārthiva(vāḥ) [।\*] svadānā[t\*] phalamānantyaṃ paradatā(ttā)nupālana(ne)

[।।\*13] svadatā(ttāṃ) paradatāmvā(ttāṃ vā) yo hare-

(34) ti(ta) vasunddha(ndha)rā[m\*।] su(sva)viṣṭhāya(yāṃ)<21> kṛmirbhu(rbhū) tri(tvā) pitri(tṛ)bhi[ḥ\*]

saha pacyate । [।\*14] iti kamaladalā

(35) mvu(mbu)vi(bi)nda(ndu)lolāṃ śrī(śri)yamanucintya manuṣyajīvitaṃ(ta)ñca [।\*]

sakalamidamudāhṛtañca vu(bu)ddhā(ddhvā)

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Third Plate: Second Side

(36) na hi puruṣai[ḥ\*] parakīrttayo vī(vi)lopyāḥ [।।\*15] vidyudvilāsataralamavaga-

(37) mya sa[myag\*] lokasthitiḥ(tiṃ)yaśasī(si) śaktamanobhirucai(ccaiḥ)<22> [।\*] nityaṃ paro

[pakṛti\*]mātraratai[rbhavadbhi\*]dha(rdha)rmā-

(38) bhirādhana<23>parairanumoditavyaṃ(vyam) [।।<24> \*16] dūtta(ta)kottra [sa]ci[va]<25> dharmmacandra-

[ḥ\*।] likhitaṃ sā-

(39) nddhivigrahikaṃ(ka) bhogī(gi)sāmanta(ntena) [।।\*] lāñchitaṃ peṭāpālaje(jye)ṣṭhasiṅghe-

(siṃhe)na [।\*]na u-

(40) tka(tkī)rṇṇaṃ [tha]viravṛddheneti । caittra(tra)vadi amṛ(mā)vāsyī<26> ssasanddhā<27> 10. 0.

(41) । 10. 0. 8 ।<28>

ABSTRACT

Line 1 contains a fragmentary verse which is continued from the previous plate. Lines 1-21 contain eleven verses which are also found in the other extant records of the reigning king Dharmarāja-Mānabhīta, the donor of the present grant. The verses describe the achievements of the king and his predecessors. Lines 17-18 contain an incomplete verse which informs that Dharmarāja had an elder brother, Mādhava by name; whom he defeated on the battlefield of Phāsikā. Mādhava took shelter with a king named Tivara. Lines 21 to 23 record that Dharmarāja-Mānabhīta, a devotee of god Mahēśvara, who was the son’s son of the performer of the aśvamēdha and vājapēya sacrifices and who was an ornament of Śailōdbhava family, issued an order from the residence at Kōntalayi, addressed to the officers and feudatories and others of Kōṅgōda-maṇḍala, relating to the grant of the village Śivāvivāsa, situated in the district of Kirātatalaka along with its four boundaries. The village was granted in favour of Bhaṭṭa Śubhadēva of the Kauṇḍinya gōtra and Vājasanēya caraṇa, with libations of water, on the occasion of a solar eclipse, for the increase of religious merit of the donor and his parents. The grant was made permanent so as to exist till the sun, the moon and the earth would endure. It was issued by making

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it a rent-free holding for the enjoyment of the donee. Lines 30 and 31 record the usual mandate to others not to make any obstruction in the donee’s enjoyment of the grant. Lines 31-38 record five of the usual imprecatory and benedictory verses stated to have been quoted from the Dharmaśāstra, related to the merits of donating land and the consequences of confiscating one’s land. The officers responsible for the preparation and execution of the charter have been mentioned in lines 38-40. The minister (saciva) named Dharmacandra acted as the dūtaka or the executor of the grant. The sandhivigrahika (or the minister for war and peace), whose name was Sāmanta and who was also designated as a bhōgin, endowed the charter with a seal. The person named Tha(Stha)vira-vṛddha engraved the charter. Lines 40-41 contain the date of the issue of the charter, though the reading is very much doubtful due to unsatisfactory preservation of the letters. It is stated to have been issued in the year 10, 0, 8 (?) in the month of Caitra, on the day of amāvasyā during the dark fortnight. The year may be the 18th regnal year of the donor.

<1. From the original plates. The charter is now preserved in the Orissa State Museum, Bhuvaneswar.>

<2. The first plate is lost.>

<3. This is a continuation from the first plate which obviously contained one side of writing. This verse is known from the other extant records of Dharmarāja-Mānabhīta in its complete form [cd. EI, Vol. XXIX (1951-52), p. 41].>

<4. Space for one letter has been left blank after pra only the top mātrā of the letter seems to have been engraved.>

<5. The Nivina charter reads navate yatkṛtaḥ.>

<6. deva may be omitted to suit the metre.>

<7. dī was originally engraved.>

<8. Read deśādasmādapāstuṃ as in other records.>

<9. The punctuation is superfluous.>

<10. Read asau.>

<11. The last foot of the verse has been omitted due to the inadvertance of the scribe.>

<12. Read prasarppaṇa.>

<13. The Banpur grant of Dharmarāja reads the rest of the verse as dūganaṃ balaraja eva yasya jayati dviṣatāṃ dhvajinīṃ(nīm) ।।>

<14. Rajaguru reads kanakontalavāsakāt.>

<15. The inscription has a mark here resembling the anusvāra above the letter ra.>

<16. One nā is redundant.>

<17. Read padāṃśca.>

<18. Rajaguru reads rājatilaka.>

<19. D.C. Sircar reads śivā[dhi]vāsa.>

<20. Read kenacit.>

<21. These letters appear to have been written over some previously engraved letters.>

<22. Rajaguru reads manobhikārai.>

<23. Rajaguru reads parodayarataibhi.>

<24. A visarga sign is seen instead of the punctuation mark.>

<25. Rajaguru reads dūtakottrūcita.>

<26. Read amāvasyā.>

<27. Read samvat ; Rajaguru reads svasti samvat and omits the numerical symbols following this word. There are some indistinct marks, which appear to have been erased by the engraver perhaps to incise them in following line.>

<28. Rajaguru reads the symbols as 10.0.5; Sircar suggests that the intended reading may be 10.8, i.e., 18 which would indicate the regnal year of the reigning king.>