Tarpandighi Plate of Lakṣmaṇasena, year 2

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Edition

〈Page r〉 〈1〉

□ Oṁ namo nārāyaṇāya||

1. Śārdūlavikrīḍita

vidyud yatra maṇi-dyutiḥ phaṇi-pater vālendur indrāyudhaṁ
vā|〈2〉ri svargga-taraṅgiṇī sita-śiro-mālā valākāvaliḥ,
dhyānābhyāsa-samīraṇopanihitaḥ〈3〉 śreyo ’ṅkurodbhūtaye
bhūyād vaḥ sa bhavārtti-tāpa-bhiduraḥ śambhoḥ kaparddāmvu-daḥ||

2. Śārdūlavikrīḍita

Ā〈4〉nando 〈’〉mvu-nidhau cakora-nikare du¿ṣ?〈ḥ〉kha-cchidātyantikī
kahlāre hata-mohyatā〈5〉 rati-patāv eko 〈’〉ham eveti dhīḥ,
yasyāmī Amṛtātmanaḥ samudayanty āśu prakā〈6〉śāj jagaty
attri-dhyāna-paramparā-pariṇataṁ jyotis tad āstām mude||

3. Vasantatilakā

sevāvana〈7〉mra-nṛpa-koṭi-kirīṭa-rocir
-amv¿u?〈ū〉llasaT-pada-nakha-dyuti-val〈l〉arībhiḥ,
tejo〈8〉-viṣa-jvara-muṣo dviṣatām abhūvan·
bhūmī-bhujaḥ sphuṭam athauṣadhi-nātha-vaṁ〈9〉śe||

4. Śārdūlavikrīḍita

Ā-kaumāra-vikasvarair ddiśi diśi prasyandibhir ddor-yaśaḥ
-prāleyair ari-rā〈10〉ja-vaktra-nalina-mlānīḥ samunmīlayan·〈|〉
hemantaḥ sphuṭam e¿y?〈v〉a sena-janana-kṣetrau〈11〉gha-puṇyāvalī
-śāli-ślāghya-vipāka-pīvara-guṇas teṣām abhūd vaṁśa-jaḥ〈||〉

5. Śikhariṇī

yadīyair a〈12〉dyāpi pracita-bhuja-tejaḥ-sahacarair
yaśobhiḥ śobhante paridhi-pari〈13〉ṇaddhā Iva diśaḥ,
tataḥ kāñcī-līlā-catura-catur-ambho-dhi-laharī
-parītorvvī〈14〉-bharttājani vijayasenaḥ sa vijayī||

6. Śārdūlavikrīḍita

pratyūhaḥ kali-sampadām analaso vedā〈15〉yanaikādhvagaḥ
saṅgrāmaḥ śrita-jaṅgamākṛtir abhūd vallālasenas tataḥ|
yaś cetoma〈16〉yam eva śaurya-vijayī datvauṣadhaṁ taT-kṣaṇād
akṣīṇā racayāñ cakāra vaśagāḥ〈17〉 svasmin· pareṣāṁ śriyaḥ||

7. Śārdūlavikrīḍita

saṁbhuktānya-dig-aṅganā-gaṇa-guṇābhoga-pralobhād diśā〈18〉m
īśair aṁśa-samarppaṇena ghaṭitas tat-taT-prabhāva-sphuṭaiḥ,
dor-uṣma-kṣapi〈19〉tāri-saṅga-raraso rājanya-dharmmāśrayaḥ
śrīma〈l〉-lakṣmaṇasena-bhū-patir ataḥ sau〈20〉janya-sīmājani_||

8. Śārdūlavikrīḍita

śaśvad-vandha-bhayā¿v?〈d〉 vimukta-viṣayās tan-mātra-niṣṭhī-kṛta
-svantā yā〈21〉ntu kathan na nāma ripavas tasya prayogāl layam·,
yair ātma-prativimvite 〈’〉pi nipatat-patre 〈’〉pi〈22〉 cañcat-tṛṇe 〈’〉py
advaitena yatas tato 〈’〉pi sa paro devaḥ paraṁ vīkṣ〈y〉ate8||

sa khalu śrī-vikra〈23〉mapura-samāvāsita-śrīmaj-jaya-skandhāvārāT mahārājādhirāja-
śrī-vallālasena〈24〉-deva-pādānudhyāta-parameśvara-paramavaiṣṇava-paramabhaṭṭāraka-
mahārājādhirāja〈25〉-śrīma〈l〉-lakṣmaṇasena-devaḥ kuśalī, samupagatāśeṣa-rāja-
rājanyaka-rājñī〈26〉-rāṇaka-rājaputra-rājāmātya-purohita-mahādharmmādhyakṣa-

mahāsāndhivigrahi<27>ka-mahāsenāpati-mahāmudrādhikṛta-Āntaraṅga-vṛhaduparika-mahākṣapaṭalika<Page v><28>-mahāpratīhāra-mahābhogika-mahāpīlupati-mahāgaṇastha-daussādhika-cauro<29>ddharaṇika-nauvalahastyaśvagomahiṣājāvikādivyāpṛtaka-gaulmika-daṇḍapāśi<30>ka-daṇḍanāyaka-viṣayapat¿v?<y>-ādīn a{na}nyāṁś ca sakala-rāja-pādopajīvino <'>dhyakṣa-pra<31>cāroktān ihākīrttitān<·> caṭṭa-bhaṭṭa-jātīyān· janap{r}adān<·> kṣetrakarā<ṁ>ś ca vrā<32>hmaṇān(·) vrāhmaṇottarān<·> yathārha<ṁ> mānayati vodhayati samādiśati ca<|>

matam a<33>stu bhavatāṁ8 yathā śrī-pauṇḍravarddhana-bhukty-antaḥpāti-vare<n>d<r>yān·X pūrvve vuddha-vihārī-deva<34>tā-nikara-deyā<r>mmaṇa-bhūmy-āḍhāvāpa-pūrvvāliḥ sīmā, dakṣiṇe nicaḍa-hāra-pu<35>ṣkariṇī sīmā, paścime nandiharipā-kuṇḍī sīmā<|> Ut<t>are mollāṇa-khāḍī sīmā<|> I<36><t>thaṁ catuḥ-sīmāvacchinnas tatratya-deśa-vyavahāra-nalena deva-go-pathādy-asāra-bhū-vahiḥ<37> pañconmānādhika-viṁśaty-uttarāḍhāvāpa-śataikātmakaḥ saṁv{v}at-sareṇa kaparddaka-pu<38>rāṇa-sārddha-śataikotpattiko velahiṣṭīgrāmīya-bhū-bhāgaḥ sa-jhāṭa-viṭapaḥ<39> sa-jala-sthalaḥ sa-garttoṣaraḥ sa-guvāka-nārikelaḥ sahya-daśāparādhaḥ pari<40>{r}hṛta-sarvva-pīḍo 'caṭṭa-bhaṭṭa-praveśo 'kiñciT-pragrāhyas tṛṇa-pūti-gocara<41>-paryantaḥ hutāśanadevaśarmmaṇaḥ prapautrāya mārkkaṇḍeyadevaśarmmaṇaḥ pautrāya la<42>kṣmīdharadevaśarmmaṇaḥ pu-trāya bharadvāja-sagotrāya bhāradvāja-Āṅgirasa<43>-vārhaspatya-pravarāya sāmaveda-kauthuma-śākhā-caraṇānuṣṭhāyine hemāśva-ra<44>tha-mahā-dānācārya-śrī-Īśvaradevaśarmmaṇe puṇye 'hani vidhivad udaka-pū<45>rvvakaṁ bhagavantaṁ śrīman-nārāyaṇa-bhaṭṭārakam uddiśya mātā-pitror ātmanaś ca pu<46>ṇya-yaśo <'>bhivṛddhaye datta-hemāś¿y?<v>a-¿d?<r>atha-mahā-dāne dakṣiṇāt<v>enotsṛjya Ā<47>-candrārkka-kṣiti-sama-kālaṁ yāvaT bhūmi-cchidra-nyāyena tāmra-śāsanī-kṛtya pra<48>datto 'smābhiḥ|| tad bhava<d>bhiḥ sarvvair evānuma¿t?<n>tavyam·, bhāvibhir api nṛpati<49>bhir apaharaṇe naraka-pāta-bhyāT pālane dharmma-gauravāt pālanīyam·,

bha<50>vanti cātra dharmmānuśa<ṁ>sinaḥ ślokāḥ,

9. Anuṣṭubh

vahubhir vasu<<dhā>> dattā rājabhis sagarādibhiḥ,
<51> yasya yasya yadā bhūmis tasya tasya tadā phalaṁ||

10. Anuṣṭubh

bhūmiṁ yaḥ pratigṛhnāti yaś ca bhūmiṁ praya<52>cchati,
Ubhau tau puṇya-karmmāṇau niyataṁ svargga-gāminau||

11. Anuṣṭubh

sva-dattāṁ para-dattām vā yo hare〈53〉ta vasundharām·〈|〉
sa viṣṭhāyā〈ṁ〉 kṛmir bhūtvā pitṛbhis saha pacyate||

12. Mālinī

Iti kamala-dalā〈54〉mvu-vi{ṁ}ndu-lolāṁ
śriyam anucintya manuṣya-jīvitañ ca,
sakalam idam udāhṛtañ ca vuddh〈v〉ā
na〈55〉 hi puruṣaiḥ{,} para-kīrttayo vilopyāḥ||

13. Āryā

śrīmal-lakṣmaṇaseno nārāyaṇadatta-sāndhivigrahikaṁ〈|〉
〈56〉 Iha Īśvara-śāsana-dāne dūtaṁ vyadhatta nara-nāthaḥ||

saṁ 2 bhādra-dine 28

śrī ni mahāsāṁ ni _||

Apparatus

〈1〉 □ ◇ *Oṁ* RDB NGM.

〈6〉 jagaty attri- ◇ *jagat-yantre* RDB.

〈10〉 -kṣetrau〈11〉gha- ◇ *-kṣaitrau〈11〉gha-* RDB.

〈15〉 vallālasenas ◇ *valālasenas* NGM.

〈20〉 -bhayā¿v?〈d〉 ◇ *-bhayād* RDB.

〈22〉 sa paro ◇ *saparo* RDB NGM. — 〈22〉 vīkṣ〈y〉ate꯸ ◇ *vīkṣate(ḥ)* RDB • Banerji takes ḥ as a sign of interpunction.

〈30〉 -viṣayapat¿v?〈y〉- ◇ *-viṣayapa¿nv?〈ty〉-* RDB.

〈31〉 janap{r}adān〈·〉 ◇ *janapadān·* RDB NGM.

〈33〉 bhavatāṁ꯸ ◇ *bhavatāṁḥ* RDB; *bhavatāṁ{ḥ}* NGM • Banerji takes ḥ as a sign of interpunction. — 〈33〉 X • As suggested by Banerji and Majumdar, this seems to be a kākapada symbol indicating the attempt of emendation by the scribe, who seems to have forgotten to insert the correction.

〈34〉 -deyā〈r〉mmaṇa- ◇ *-deyāmmaṇa-* RDB; *-deyā mmaṇa-* NGM • Majumdar suggests that mmaṇa is a substitute for māla

〈36〉 -nalena ◇ *-nalina-* RDB.

〈38〉 -jhāṭa- ◇ *-sāṭa-* RDB.

〈56〉 Iha • Redundant for metrical consideration. — 〈56〉 dūtaṁ • Need to be dūtakaṁ for metrical consideration. — 〈56〉 saṁ 2 ◇ *saṁ 3* RDB. — 〈56〉 28 ◇ *2|* RDB.

Translation

〈1〉 Success! Oṁ, homage to Nārāyaṇa!

1.

In which flash is like brilliance of the jewel of the Lord of Snakes (Śeṣa), the new moon is like a rainbow, water is the River of Heaven (Gaṅgā), the garland of white skulls is like a row of swans, breath is suppressed by a habit of meditation, and elevation of hairs is superior. May that cloud-like knotted hair of Śambhu become the one destroying grief of existence by heat for you!

2.

The delight in the ocean, the closeness to cutting of sorrow among a flock of partridges, the destroyed delusion in a waterlily, the reflection as "I am the only one" in the Husband of Pleasure (Kāma). These rise immediately in this world from lustre of that one made of nectar (the Moon). May that light 〈of the Moon〉, bowing to the tradition of meditation by Atri, stay in the happy person!

3.

With creepers that were lustre of their foot nails shining by water that was beams from crowns of a crore of kings bowed for service, the enjoyers of the earth (kings), removing burns caused by poison that was energy of (their) enemies, were then clearly born in the lineage of the Lord of Plants (the Moon).

4.

By snows that were the fame of his arms, spreading as far as the Kaumāra Mountain and flowing in various regions, he exhibited withering of lotuses that were faces of enemy kings. Hemanta(sena), who had ripe and dense praiseworthy characters furnished with a series of merits from land and stream that was the Sena lineage, belonging to the lineage of them (kings of the lunar lineage), was just distinctly born.

5.

Even now, quarters shine by fame belonging to him, going with accumulated energy of his arms, as if they are wrapped with a garment. Then that Vijayasena, the victor, the

husband of the earth surrounded by waves of the four oceans skillful in play of girdles, was born.

6.

Then Vallālasena, the obstacle for the completion of the Kali Age, an active sole traveller on the path of the Vedas, and ⟨like⟩ the army with shapes in ⟨both⟩ station and moving, was born. He, the brave winner, after giving medicine made of his heart at the same moment, by his eye made the Fortune of enemy kings into an obedient wife on himself.

7.

Due to desire for enjoyment of the characters of a group of women in other quarters to be traversed, by the lords of quarters filled with such and such powers, he was produced by bestowal of ⟨their⟩ parts. Hence King illustrious Lakṣamaṇasena, who had liquid of poison that was his enemy suppressed by heat of his arms, who was the abode of the duties of royal class, and whose boundary was benevolence, was born.

8.

Why then should not enemies {deceptions}, deprived of their territories {liberated from objects of senses} and having a good end by being killed by {made devoted to} him only, because of fear of endless imprisonment {eternal bondage}, go to destruction {rest} due to contrivance of {connection with} him? By them, wherever, on ⟨their⟩ own mirrored image {reflection on ātman}, also on a descending letter {falling leaf}, and on moving grass, nothing but that highest king {god} was looked at, without doubt {with non-duality}.

⟨22–32⟩ From the illustrious camp of victory pitched at illustrious Vikramapura. Parameśvara, devout worshiper of Viṣṇu, paramabhaṭṭāraka mahārājādhirāja illustrious Lakṣmaṇasenadeva, healthy, accepted by his majesty mahārājādhirāja illustrious Vallālasena, honours, announces and orders suitably all the approached rāja, rājanyaka, rājñī, rāṇaka, rājaputra, rājāmātya, purohita, mahādharmādhyakṣa, mahāsāndhivigrahika, mahāsenāpati, mahāmudrādhikṛta, āntaraṅga, bṛhaduparika, mahākṣapaṭalika, mahāpratīhāra, mahābhogika, mahāpīlupati, mahāgaṇastha, daussādhika, cauroddharaṇika, official in charge of fleet, elephants, horses, cows, buffaloes, goat, sheep and so on, gaulmika, daṇḍapāśika, daṇḍanāyaka, viṣayapati and so on, and all other dependants on the royal feet, those declared of positions of officials, unnamed here, the ones belonging to caṭṭas and bhaṭṭas, people and cultivators, brāhmaṇas and best brāhmaṇas ⟨as follows⟩:

⟨32–49⟩ “It should be approved by you. In Varendrī belonging to illustrious Pauṇḍravardhana bhukti. To the east, the eastern embankment of 1 āḍhāvāpa

of land for 1 armaṇa (droṇa) 〈of production〉 to be given to a group of deities of the Buddha vihārī is the border; to the south, the pond of Nicāḍahara is the border; to the west, the reservoir of Nandiharipā is the border; in the north, the canal of Mollāṇa is the border. A portion of land belonging to Velahiṣṭīgrāma, demarcated by the four borders as such, 〈measured〉 by a nala which is custom in this region, excluding unprofitable land like 〈that of〉 deity and cattle track, consisting of 120 āḍhāvāpas added with 5 unmānas, production of 150 purāṇas in cowries annually, was given by us with forest and bush, with watering place, with ditch and saline land, with areca nut and coconut trees, with ten offences to be tolerated, exempted from all burdens, without entrance of caṭṭas and bhaṭṭas, without anything taken away, as far as grass field and pasture, to illustrious Īśvaradevaśarman, the ācārya of the great gift of golden horses and chariot, the great grandson of Hutāśanadevaśarman, the grandson of Mārkandeyadevaśarman, the son of Lakṣmīdharadevaśarman, belonging to Bharadvāja gotra and Bhāradvāja, Āṅgirasa and Bārhaspatya pravara, performing the observance of Kauthuma śākhā of the Sāmaveda, on an auspicious day, after pouring water according to rule, in the name of illustrious Lord Nārāyaṇa, for the increase of merit and fame of parents and myself, after discharging 〈it〉 for being a reward of the given great gift of golden horses and chariot, for the same period as the moon, the sun and the earth exist, by the rule of land reclamation, after making a copperplate edict. Therefore, it should be consented to by you all. And it should also be protected by future kings from fear of hell in case of violation and from respect for merit in case of protection."

〈49–50〉 And here are verses instructing dharma 〈as follows〉:

9.

The earth was given by many kings beginning with Sagara. To the one to whom the land belongs, belongs then the merit.

10.

The one who gains land and the one who gives land, both of them with meritorious deeds are surely going to heaven.

11.

Either given by himself or given by the others, the one who stole land, he would be boiled with his ancestors after becoming an insect in excreta.

12.

After thus considering wealth and human life fragile as a drop of water on lotus petal,

also after knowing all that is said, the meritorious deeds of others should not be destroyed by human beings.

13.

Illustrious Lakṣmaṇasena, the king, made Nārāyaṇadatta sāndhivigrahika a messenger here in the donation of the edict to Īśvara.

〈56〉 Year 2 month Bhādra day 28

〈56〉 Confirmed 〈by〉 the illustrious 〈king〉. Confirmed 〈by〉 mahāsāṁ〈dhivigrahika〉.

Bibliography

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Primary

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