Naihati Plate of Vallālasena, year 11

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Edition

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□ Oṁ̃ namaḥ śivāya||

1. Śārdūlavikrīḍita

sandhyā-tāṇḍava-sanvidhāna-vilasan-nandī-ninādormmibhir
nnirmmaryāda-ra〈2〉sārṇṇavo diśatu vaḥ śreyo 〈'〉rddhanārīśvaraḥ|
yasyārddhe lalitāṅga-hāra-valanair arddhe ca bhīmo〈3〉dbhaṭair
nnāṭyārambha-rayair jjayaty abhimaya-dvaidhānurodha-śramaḥ||

2. Śārdūlavikrīḍita

harṣocchāla-paripravo nidhir apāṁ〈4〉 trai-lokya-vīraḥ smaro
nintandrāḥ kumudākarā mṛga-dṛśo viśrānta-mānādhayaḥ|
yasminn abhyudite〈5〉 cakora-nagarābhoge subhikṣotsavaḥ
sa śrīkaṇṭha-śiro-maṇir vvijayate devas tamī-vallabhaḥ||

3. Mandākrāntā

vaṁśe〈6〉 tasyābhyudayini sad-ācāra-caryā-nirūḍhi
-prauḍhāṁ rāḍhām akalita-carair bhūṣayanto ’nubhāvaiḥ|
śaśva〈7〉d viśvābhaya-vitaraṇa-sthūla-lakṣyāvalakṣaiḥ
kīrtty-ullolaiḥ snapita-viyato jajñire rāja-puttrāḥ||

4. Sragdharā

teṣām vaṁ〈8〉śe mahaujāḥ prati-bhaṭa-pṛtanāmbhodhi-kalpānta-sūraḥ
kīrtti-jyotsnojjvala-śrīḥ priya-kumuda-vanollā〈9〉sa-līlā-mṛgāṅkaḥ,
Āsīd ājanma-rakta-praṇayi-gaṇa-mano-rājya-siddhi-pratiṣṭhā
-śrī-śailaḥ satya-śīlo ni〈10〉rupadhi-karuṇā-dhāma sāmantasenaḥ||

5. Āryā

tasmād ajani vṛṣa-dhvaja-caraṇāmvuja-ṣaṭ-pado guṇābharaṇaḥ|
〈11〉 hemantasena-devo vairi-saraḥ-pralaya-hemantaḥ||

6. Sragdharā

lakṣmī-snehārtta-dugdhāmvu-dhi-valana-raya-śraddhayā mā〈12〉dhavena
pratyāvṛtta-pravāhocchalita-sura-dhunī-śaṅkayā śaṅkareṇa,
haṁsa-śreṇī-vilāsojjvalita〈13〉-nija-padāhaṁyunā viśva-dhātrā
s¿ū?〈u〉trāmārāma-sīmā-viharaṇa-lalitāḥ kīrttayo yasya dṛṣṭāḥ||

7. Vasantatilakā

ta〈14〉smād abhūd akhila-¿y?〈p〉ārthiva-cakravarttī
nirvyāja-vikrama-tiraskṛta-sāhasāṅkaḥ,
dik-pāla-cakra-pu〈15〉 ṭabhedana-gīta-kīrttiḥ
pṛthvī-patir vijayasena-pada-prakāśaḥ||

8. Śārdūlavikrīḍita

bhrāmyantīnām vanānte yad-ari-mṛ〈16〉ga-dṛśāṁ hāra-muktā-phalāni
cchinnākīrṇṇāni bhūmau nayana-jala-milat-kajjalair llāñcitāni,
yatnāc ci〈17〉nvanti darbha-kṣata-caraṇa-talāsṛg-viliptāni guñjā
-srag-bhūṣā-ramya-rāmā-stana-kalaśa-ghanāśleṣa-lolāḥ〈18〉 pulindāḥ||

9. Vasantatilakā

pratyādiśann avinayaṁ prati-veśma rājā
vibhrāma kārmmuka-dharaḥ kila kārttavīryaḥ|
Asyā〈19〉bhiṣeka-vidhi-mantra-padair nnirītir
āropito vinaya-vartmani jīva-lokaḥ||

10. Vasantatilakā

padmālayeva da¿p?<y>i<20>tā puruṣottamasya
gaurīva vāla-rajanīkara-śekharasya,
Asya pradhāna-mahiṣī jagadīśvara<21>sya
śuddhānta-mauli-maṇir āsa vilāsadevī|||

11. Vasantatilakā

Eṣā sutaṁ sutapasāṁ sukṛtair asūt{t}a
vallālasenam a<22>tulaṁ guṇa-gauravena,
Adhyāsta yaḥ pitur anantaram eka-vīraḥ
siṁhāsanādri-śikharaṁ nara-deva<23>-siṁhaḥ||

12. Vasantatilakā

yasyāri-rāja-śiśavaḥ śavarālayeṣu
vālair alīka-nara-nātha-pade 'bhiṣiktāḥ|
dṛptāḥ pramoda<24>-taralekṣaṇayā jananyā
niśvasya vatsa-latayā sabhayaṁ niṣiddhāḥ||

13. Śārdūlavikrīḍita

krītāḥ prāṇa-tṛṇa-vyayena rabha<25>sād āliṅgya vidyā-dharīr
ā-kalpaṁ viharanti nandana-vanābhogeṣu saṁsaptakāḥ,
Ity ālocya nṛpaiḥ<26> smara-praṇayitābhīkaiḥ śritaḥ svar-vadhū
-netrendīvara-toraṇāvalimayo yasyāsi-dhārā-pathaḥ||

14. Śikhariṇī

<27> dadānā sauvarṇṇaṁ turagam uparāge <'>mvara-maṇer
yad asyodasrākṣīd ahani jananī śāsana-padam·|
<28> nṛpas tāmrotkīrṇṇaṁ tad ayam adit¿o?<au>vās¿na?<u>-viduṣe
satāṁ dainyottāpa-praśamana-kalā-kāla-jala-daḥ||

<29> sa khalu śrī-vikramapura-samāvāsita-śrīmaj-jaya-skandhāvārāt·|

mahārājādhirāja-śrī-vijaya<30>sena-deva-pādānudhyā¿T?<ta>-parameśvara-
paramamāheśvara-paramabhaṭṭāraka-mahārājādhirāja-śrī<31>mad-vallālasena-
devaḥ kuśalī, samupagatāśeṣa-rāja-rājanyaka-rājñī-rāṇaka-rājaputtra-rājā<32>mātya-
purohita-mahādharmmādhyakṣa-mahāsāndhivigrahika-mahāsenāpati-mahāmudrādhikṛta<Page
1v><33>-Antaraṅga-vṛhaduparika-mahākṣapaṭalika-mahāpratīhāra-mahābhogika-
mahāpī(lu)pati-mahā<34>gaṇastha-daussādhika-cauroddharaṇika-nauvalahastyaśvagomahiṣājāvikādivyāpṛtaka-
gaulmi<35>ka-daṇḍapāśika-daṇḍanāyaka-viṣayapaty-ādīn· Anyāṁś ca sakala-rāja-
pādopajīvino 'dhyakṣa-pra<36>cāroktān· Ihākīrttitān·, caṭṭa-bhaṭṭa-jātīyān· janapadān·

kṣetrakarāṁś ca vrāhmaṇān· vrāhma¦<37>ṇottarān· yathārhaṁ mānayati vodhayati samādiśati ca,

matam astu bhavatāṁ, yathā śrī-varddhamāna-bhukty-antaḥ<38>pātiny uttara-rāḍhā-maṇḍale svalpadakṣiṇa-vīthyāṁ khāṇḍayillā-śāsanottara-sthita-siṅgaṭiĀ-nady-u<39>ttarataḥ nāḍīcā-śāsanottara-stha-siṅgaṭiĀ-nadī-paścimottarataḥ Amvayillā-śāsana-paścima-sthi<40>ta-siṅgaṭiĀ-paścimataḥ, kuḍumvamā-dakṣiṇa-sīmāli-dakṣiṇataḥ, kuḍumvamā-paścima-paścima-gati<41>-sīmāli-dakṣiṇataḥ, ĀŪhāgaḍḍiĀ-dakṣiṇa-go-patha-dakṣiṇataḥ, tathā ĀŪḍāgaḍḍiyottara-go<42>-patha-niḥsṛta-paścima-gati-surakoṇāgaḍḍiĀkīyottarāli-paryanta-gata-sīmāli-dakṣiṇataḥ nāḍḍi<43>nā-śāsana-pūrvva-sīmāli-pūrvvataḥ, jalasothī-śāsana-pūrvva-stha-go-pathārddha-pūrvvataḥ molāḍndī-śāsana<44>-pūrvva-sthita-siṅgaṭiĀ-paryanta-go-pathārddha-pūrvvataḥ, Evaṁ catuḥ-sīmāvacchinnaḥ, vāllahiṭṭhā-grāmaḥ śrī<45>-vṛṣabhaśaṅkara-nalena sa-vāstu-nāla-khilādibhiḥ kāka-trayādhika-catvāriṁśad-unmāna-sameta<46>-Āḍhaka-nava-droṇottara-sapta-bhū-pāṭakātmakaḥ praty-avdaṁ kaparddaka-purāṇa-pañca-śatotpattikaḥ<47> sa-jhāṭa-viṭapaḥ sa-garttoṣaraḥ sa-jala-sthalaḥ sa-guvāka-nārikelaḥ sahya-daśāparādhaḥ parihṛ<48>ta-sarvva-pīḍaḥ tṛṇa-pūti-gocara-paryantaḥ A-caṭṭa-bhaṭṭa-praveśaḥ AkiñciT-pragrāhyaḥ samasta-rāja-bho<49>gya-kara-hiraṇya-pratyāya-sahitaḥ, varāhadevaśarmmaṇaḥ prapautt-trāya bhadreśvaradevaśarmmaṇaḥ pauttrā<50>ya lakṣmīdharadevaśarmmaṇaḥ puttrāya bharadvāja-sagotrāya bhāradvājāṅgirasa-vārhaspatya-pravarāya<51> sāmaveda-kauthuma-śākhā-caraṇānuṣṭhāyine Ācāryya-śrī-Ovāsudevaśarmmaṇe Asman-mātṛ-śrī<52>-vilāsadevībhiḥ sura-sariti sūryoparāge datta-hemāśva-mahā-dānasya dakṣiṇātvenotsṛṣṭaḥ<53> mātā-pitror ātmanaś ca puṇya-yaśo 'bhivṛddhaye Ā-ca{r}ndrārkka{ṁ}-kṣiti-samakālaṁ yāvaT<54> bhūmi-cchidra-nyāyena tāmra-śāsanī-kṛtya pradatto 'smābhiḥ| Ato bhavadbhiḥ sarvvair e<55>vānumantavyaṁ, bhāvibhir api bhū-patibhir apaharaṇe naraka-pāta-bhayāT pālane dharmma-gau<56>ravāT pālanī⟦m·⟧<<ya>>ṁ|

bhavanti cātra dharmmānuśaṁsinaḥ ślokāḥ,

15. Anuṣṭubh

vahubhir vasudhā dattā rājabhi<57>s sagarādibhiḥ|
yasya yasya yadā bhūmis tasya tasya tadā phalaṁ||

16. Anuṣṭubh

bhūmiṁ yaḥ pratigṛhṇāti yaś ca bhū<58>miṁ prayacchati,
Ubhau tau puṇya-karmmāṇau niyataṁ svargga-gāminau||

17. Anuṣṭubh

Āsphoṭayanti pitaro va〈59〉lgayanti pitāmahāḥ,
bhūmi-dātā kule jātaḥ sa nas trātā bhaviṣyati||

18. Anuṣṭubh

ṣaṣṭiṁ varṣa-sahasrāṇi svargge〈60〉 tiṣṭhati bhūmi-daḥ,
Ākṣeptānumantā ca tāny eva narakaṁ vrajeT||

19. Anuṣṭubh

sva-dattāṁ para-dattām vā yo hareta〈61〉 vasundharām·|
sa viṣṭhāyāṁ kṛmir bhūtvā pitṛbhiḥ saha pacyate||

20. Mālinī

Iti kamala-dalāmvu-vindu-lolāṁ
śriya〈62〉m anucintya manuṣya-jīvitaṁ ca,
sakalam idam udāhṛtaṁ ca vuddhvā
na hi puruṣaiḥ para-kīrttayo vilopyāḥ||

21. Gīti

jita〈63〉-nikhila-kṣiti-pālaḥ śrīmad-vallālasena-bhū-pālaḥ,
Ovāsu-śāsane 〈’〉kṛta dūtaṁ harighoṣa-sāndhivigrahikam·||

〈64〉

___saṁ 11 vaiśākha-dine 16

śrī ni|| mahāsāṁ karaṇa ni||_____||

Apparatus

〈1〉 □ ◇ *Oṁ* NGM.

〈7〉 -puttrāḥ ◇ *-putrāḥ* NGM.

〈13〉 s¿ū?〈u〉trāmārāma- ◇ *sutrāmārāma-* NGM.

〈14〉 -¿y?〈p〉ārthiva- ◇ *-pārthiva-* NGM.

〈16〉 cchinnākīrṇṇāni ◇ *chinnākīrṇṇāni* NGM.

〈19〉 da¿p?〈y〉i〈20〉tā ◇ *dayi〈20〉tā* NGM.

〈21〉 asūt{t}a ◇ *asūta* NGM.

〈22〉 -gauravena, ◇ *-gauravena* NGM.

〈28〉 adit¿o?〈au〉vās¿na?〈u〉- ◇ *adit¿o?〈au〉 vāsu-* NGM. — 〈28〉 -kalā- ◇ *-phalā-* NGM.

〈30〉 -pādānudhyā¿T?〈ta〉- ◇ *-pādānudhyāta-* NGM.

〈31〉 -rājaputtra- • Characters japuttra are squeezed in a narrow space.

〈34〉 -gaulmi〈35〉ka- ◇ *-golmi〈35〉ka-* NGM.

〈40〉 -paścimataḥ, ◇ *-paścimataḥ* NGM.

〈41〉 -patha-dakṣiṇataḥ, ◇ *-patha-dakṣiṇataḥ* NGM. — 〈41〉 ĀŪḍāgaḍḍiyottara- ◇ *ĀŪhāgaḍḍiyottara-* NGM.

〈42〉 -paryanta- ◇ *-paryyanta-* NGM.

〈43〉 -pūrvvataḥ, ◇ *-pūrvvataḥ* NGM.

〈44〉 -paryanta- ◇ *-paryyanta-* NGM. — 〈44〉 -sīmāvacchinnaḥ, ◇ *-sīmāvacchinnaḥ* NGM.

〈48〉 -paryantaḥ ◇ *-paryyantaḥ* NGM.

〈49〉 prapauttrāya ◇ *prapautrāya* NGM. — 〈49〉 pauttrā〈50〉ya ◇ *pautrā〈50〉ya* NGM.

〈50〉 bhāradvājāṅgirasa- ◇ *bharadvājāṅgirasa-* NGM.

〈51〉 -śrī-Ovāsudevaśarmmaṇe ◇ *-śrottavāsudevaśarmmaṇe* NGM.

〈53〉 -ca{r}ndrārkka{ṁ}- ◇ *-candrārkkaṁ* NGM.

〈57〉 pratigṛhṇāti ◇ *pratigṛhnāti* NGM.

〈63〉 harighoṣa- ◇ *harighoṣaṁ* NGM.

Translation

〈1〉 Success! Oṁ! Salutation to Śiva!

1.

May Ardhanārīśvara, the borderless ocean of emotion with waves of vibrating sound of joy from the rite of twilight dance, assign you good fortune! May the toil doubly wish-fulfilling by gestures, with turnings of elegant gesticulation on his half and with frighteningly vehement quick motions at the beginning of dance on his 〈another〉 half be victorious!

2.

The store of water (the ocean) is restless by going upward with joy, Smara (Kāma) becomes the hero of the three worlds, a multitude of water lilies becomes fresh, and doe-eyed women have theirr pride and anxiety rested, when he rises. May he, the one holding a festival with plenty of food at the circuit of the city of partridges (made of moonbeams), the crest jewel of Śrīkaṇṭha (Śiva), and the deity who is the lover of night (the Moon) be victorious!

3.

In the rising lineage of him were born rājaputras, who decorated Rāḍhā full of fame from acts based on good customs with authority which had immeasurable movement, and had the sky purified by large waves of ⟨their⟩ fame white due to munificence of giving security to the world always.

4.

In their lineage was Sāmantasena, the one with great energy, the sun at the end of a Kalpa for the ocean that was the army of enemy warriors, the one having beauty shining with moonlight that was ⟨his⟩ fame, the moon with play of light for the forest of water-lilies that were ⟨his⟩ favourites, the Auspicious Mountain as the foundation of achievement that was kingship, for the minds of a group of friends charmed ⟨by him⟩ since ⟨his⟩ birth, the one whose discipline was truth, and the abode of blameless compassion.

5.

From him was born king Hemantasena, the bee on the lotuses that were feet of the One with banner of bull (Śiva), the one whose ornament was virtue, and the winter of destruction for ponds that were his enemies.

6.

His fame, charming by roaming around the borders of the garden of Sutrāman (Indra), was seen by Mādhava with conviction that it was flow of waves on the milk ocean afflicted by ⟨its⟩love for Lakṣmī, by Śaṅkara with doubt that it was the River of Gods (Gaṅgā) rising as ⟨its⟩ flow was turned back, and by the Creator of the World (Brahmā) with pride on his own feet shining with beauty of a row of swans ⟨that was actually his fame⟩.

7.

From him was born Vijayasena with lustre around his feet, the master of the earth, the wheel-turning king (cakravartin) over all kings, eclipsing the One Marked by

Adventures (Vikramāditya) by ⟨his⟩ undisputed valour, and having fame sung in towns of the circle of guardians of quarters.

8.

Pearls of necklaces of doe-eyed women of his enemies, roaming around the ends of a forest, were cut and scattered on the earth and decorated with antimonies mixing with ⟨their⟩ tears. Pulindas, desiring embrace with a mass of pitchers that were breasts of ⟨their⟩ wives to be pleased by ornaments of wreath of guñjā berries, gathered with effort those ⟨pearls⟩ wet with blood from soles of feet injured by a bunch of grass.

9.

Rejecting indiscipline, it was said, king Kārtavīrya (Arjuna), holding his bow, roamed around house by house. By words of mantra of the ritual of his ⟨royal⟩ anointment ⟨alone⟩, the world of sentient beings was free from calamities and put on the path of discipline.

10.

The chief queen of this master of the world was Vilāsadevī, the crest jewel of the purified interior (inner court), as if the One whose residence was lotus (Lakṣmī) was the wife of Puroṣottama (Viṣṇu) and Gaurī was ⟨the wife⟩ of the One whose crown was the waxing moon (Śiva).

11.

By good acts of ascetics, she procreated the son Vallālasena, unequalled in heaviness of his virtues. He, the sole hero and the lion among kings, settled on the summit of mountain that was the lion throne after his father.

12.

At dwellings of Śavaras, sons of his enemy king were anointed to the position of false king by children. They, being proud, were forbidden by ⟨their⟩ mother with eyes trembling with joy, after sighing, with fear due to affectionateness ⟨to them⟩.

13.

“After embracing vidyādharīs purchased by cost of grass that were lives, warriors sworn not to flee wander in environs of the forest of pleasure for the period of a Kalpa.” Thinking thus, the road that was the blade of his sword, which had a row of entrance decorations of blossoms of blue lotus that were eyes of heavenly women, was approached by kings lustful with longing for love.

14.

His mother, giving a golden horse on the day of eclipse of the Jewl of Sky (the sun), discharged the object of edict. This king, a black cloud with particles pacifying great heat of wretchedness of good people, gave that 〈object〉 engraved on copper to Ovāsu, the wise.

〈29–37〉 From the illustrious camp of victory pitched at illustrious Vikramapura. Parameśvara, devout worshipper of Maheśvara, paramabhaṭṭāraka mahārājādhirāja illustrious Vallālasenadeva, healthy, accepted by his majesty mahārājādhirāja illustrious Viajayasena, honours, announces and orders suitably all the approached rāja, rājanyaka, rājñī, rāṇaka, rājaputra, rājāmātya, purohita, mahādharmādhyakṣa, mahāsāndhivigrahika, mahāsenāpati, mahāmudrādhikṛta, antaraṅga, bṛhaduparika, mahākṣapaṭalika, mahāpratīhāra, mahābhogika, mahāpīlupati, mahāgaṇastha, daussādhika, cauroddharaṇika, naubalahastyaśvagomahiṣājāvikādivyāpṛtaka, 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〉:

〈37–56〉 "It should be agreed upon by you. In Uttara Rāḍhā maṇḍala belonging to illustrious Vardhamāna bhukti, in Svalpadakṣiṇa vīthī, Vāllahiṭṭhā grāma demarcated by four borders as such: northward from Siṅgaṭiā River present to the north of Khāṇḍayillā śāsana; northwestwatd from Siṅgaṭiā River present to the west of Nāḍīcā śāsana; westward from Siṅgaṭiā 〈River〉 present to the west of Amvayillā śāsana; southward from the border embankment to the south of Kuḍumvamā; southward from the border embankment going west to the west of Kuḍumvamā; southward from the cattle track to the south of Āūhāgaḍḍiā; southward from the border embankment starting from the cattle track to the north of Āūḍāgaḍḍiyā, going west and reaching as far as the northern embankment of Surakoṇāgaḍḍiāka; eastward from the border embankment to the east of Nāḍḍinā śāsana; eastward from a half of the cattle track present to the east of Jalasothī śāsana; eastward from a half of the cattle track as 〈River〉far as Siṅgaṭiā present to the east of Molaḍandī śāsana, consisting of seven pāṭakas of land added with nine droṇas and one āḍhaka accompanied by forty unmānas added by three kākas 〈in size〉 by the nala of illustrious Vṛṣabhaśaṅkara (Vijayasena), with homestead, cultivated land, waste/fallow and so on, production of five hundred purāṇas in cowries annually, was discharged by our mother illustrious Vilāsadevī for being a reward of the great donation of a golden horse given at the time of solar eclipse on the river of gods (Gaṅgā), with forest and bush, with ditch and saline land, with watering place, with areca nut and coconut trees, with ten offences to be tolerated, exempted from all burdens, as far as grass field and pasture, without entrance of caṭṭas and bhaṭṭas, without anything taken away, accompanied by tributes of all royal bhogya, kara and

hiraṇya, to ācārya illustrious Ovāsudevaśarman, the great grandson of Varāhadevaśarman, the grandson of Bhadreśvaradevaśarman, the son of Lakṣmīdharadevaśarman, belonging to Bharadvāna gotra, Bhāradvāja, Āṅgirasa and Bārhaspatya pravara, performing the observance of Kauthuma śākhā of the Sāmaveda, 〈and then〉 was given by us after making a copperplate edict, for the increase of merit and fame of parents and myself, for the same period as the moon, the sun and the earth exist, by the rule of land reclamation. 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."

〈56〉 And here are verses instructing dharma 〈as follows〉:

15.

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

16.

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

17.

Fathers tremble and paternal grandfathers jump, he, the land giver born in family, will be the saviour of us.

18.

For sixty thousand years, a giver of land stays in heaven. The one who denies it and the one who agrees with him goes to hell for the same period.

19.

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.

20.

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.

21.

King illustrious Vallālasena, who conquered all kings, made Harighoṣa sāndhivigrahika a messenger in the edict for Ovāsu.

〈64〉 Year 11 month Vaiśākha day 16.

〈64〉 Confirmed 〈by〉 illustrious 〈king〉. Confirmed 〈by〉 the office 〈of〉 mahāsāṁ〈dhivigrahika〉.

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