Barrackpur Plate of Vijayasena, year 62

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Edition

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□ Oṁ namaḥ śivāya||

1. Śārdūlavikrīḍita

krauñcāri-dviradāsyayoḥ śiśutayā tātasya maulau mitho
gaṅgā〈2〉-vāriṇi khelatoḥ śaśi-kalām ālokya madhye jaṭam·|
śevālāvali-madhya-vaddha-śapharī〈3〉-vuddhyā samākarṣator
ākranda-sphuṭa-kandalena vihasann avyāj jagad dhūrjjaṭiḥ||

2. Śārdūlavikrīḍita

Asti kṣīramahā〈4〉rṇṇavasya tanayaḥ preyān mano-janmanaś
cakṣuḥ śrī-pariṇetur adri-tanayā-bhartuḥ śiro-bhūṣaṇam·(|)
〈5〉 prāg-āśā-taruṇī-lalāṭa-tilakaṁ pūrvvādri-cūḍāmanir
dyo-devālaya-daivataṁ diviṣadāṁ sāra〈6〉s tuṣāra-dyutiḥ||

3. Sragdharā

tad-vaṁśe rāja-haṁsa-cchada-viśada-yaśaḥ-kaumudīm udgirantaḥ
khelantaḥ kṣmā-dha<7>rāṇām upari kara-samāropa-sīmantitāśāḥ|
sīmānaḥ puṇya-rāśer amṛtamaya-kalā-maṇḍa<8>lābhogavantaḥ
kurvvanta{ḥ}ś candra-līlām avani-tala-bhujo rāja-puttrā vabhūvuḥ||

4. Sragdharā

teṣāṁ vaṁśe vabhū<9>va prabhur ubhaya-kula-prauḍhi-sampad-guṇānām
utta<ṁ>saḥ kṣattriyāṇām adhana-jana-manaś-cātakānām payo<10>daḥ,
śatrūṇām anta-karttā tuhina-kara-kalā-mū<r>tti-kīrtty-aṅganānāṁ
kāntaḥ sāmantaseno raṇa-śirasi<11> jitārāti-sāmanta-senaḥ||

5. Sragdharā

śaśvat-prodvuddha-padmaḥ pratidinam udayī rāja-rakṣāsu dakṣa{ḥ}ś
cakṣu<12>ś caitanya-cintā-maṇir anaṇu-mahāḥ prārthakair arthitārthaḥ|
Etasmād ūṣmalābhir dyutibhir upaci<13>tas tāmasānāṁ guṇānāṁ
hantā hemantaseno ravir iva jagatāṁ mānanīyo vabhūva||

6. Mālinī

Ajani<14> vijayasenas tena rākā-sudhāṁśo
rucibhir avacitābhir bhāsvato <'>pi prabhābhiḥ,
śiśira<15>-kara-kharāṁśu-śrīr yaśaḥ-kaumudīnām
api samudaya-hetur yat-pratāpātapānām·||

7. Āryā

Abhavad vi<16>lāsadevī śūra-kulāmbhodhi-kaumudī tasya<|>
nayana-yuga-mañj(u)-khañjana-vihāra-keli-sthalī<17> mahiṣī||

8. Sragdharā

kṣattrāṇām ātapattraṁ kanaka-giri-śiro-vartti-mārttaṇḍa-tejāḥ
śaśvad viśvam vilimpa<18>nn ajara-pura-dhunī-phena-puṇyair yaśobhiḥ,
jātas tasmād a¿y?<m>uṣyān manasija-rajanī-jāni<19>-saundarya-sāraḥ
śrīmad-vallālasenaḥ sur¿u?<a>-guru-dhiṣaṇā-kāmukī-kāma-kāntaḥ||

9. Anuṣṭubh

Evaṁ-vidha-guṇa-śre<20>ṇiḥ śrīman-niḥśaṅka-śaṅkaraḥ,
Ākhaṇḍala Ivādityā devo garvbhe yayā dhṛtaḥ<||>

10. Vasantatilakā

dor-daṇḍa-caṇḍi〈21〉ma-natāvani-pāla-mauli
-ratna-prabhā-paṭala-pāṭala-pāda-padmaḥ|
śrīmāṁs tayā vijayasena-mahī(22)-mahendro
dānāny adāpayad aśeṣi〈ta〉-kṛtsna-dānaḥ||

sa khaku śrī-vikramapura-samāvāsita-śrīma〈23〉j-jaya-skandhāvārāt(·), mahārājādhirāja-
śrī-hemantasena-pādānudhyāta-parameśvara-paramamāhe〈24〉śvara-paramabhaṭṭāraka-
mahārājādhirāja-śrīmad-vijayasena-devaḥ kuśalī,_____〈Page 1v〉〈25〉 samupagatāśeṣa-
rāja-rājanyaka-r¿a?〈ā〉jñī-rāṇaka-rājaputra-rājāmātya-purohita-m¿ā?〈a〉hād-
harmā〈26〉dhyakṣa-mahāsāndhivigrahika-mahāsenāpati-mahāmudrādhikṛta-
Antaraṅga-vṛhaduparika-mahā〈27〉kṣapaṭalika-mahāpratīhāra-mahāvyūhapati-
mahāpīlupati-mahāgaṇastha-dauḥsādhika-cauro〈28〉ddharaṇika-nauvalahastyaśvagomahiṣājāvikādivyāpṛtaka-
gaulmika-daṇḍapāśika-daṇḍanā〈29〉yaka-viṣayapaty-ādīn anyāṁś ca sakala-rāja-
pādopajīvino 〈’〉dhyakṣa-pracāroktān〈·〉 Ihākīrtti〈30〉tān〈·〉 caṭṭa-bhaṭṭa-jātīyāN
janapadān〈·〉 kṣetrakarāṁś ca vrāhmaṇān〈·〉 vrā〈hma〉ṇottarān〈·〉 yathārhaṁ
mānayati〈31〉 vodhayati samādiśati ca,

matam astu bhavatām·, yathā śrī-pauṇḍravarddhana-bhukty-antaḥpāti-khāḍī-
vi〈32〉ṣaye ghāsa-sambhoga-bhāṭṭavaḍā-grāme tikṣahaṇḍa-jalārddha-sīmā-dakṣiṇa-
paścimottarataḥ〈33〉 yathā-prasiddha-catuḥ-sīmāvacchin〈n〉ā samataṭīya-nalena
pāṭaka-catuṣṭay¿a?〈ā〉 kaparddaka-purā〈34〉ṇa-śata-dvayotpattiḥ bhūmir iyaṁ tṛṇa-
pūti-gocara-paryantā sa-talā soddeśā sāmra-panasā〈35〉 sa-guvāka-nārikelā sa-vanā
sa-jala-sthalā sa-garttoṣarā sahya-daśāparādhā parihṛta-sa〈36〉rva-pīḍā A-caṭṭa-
bhaṭṭa-praveśā Akiñcit-pragrāhyā samasta-rāja-bhoga-kara-hiraṇya-pratyāya〈37〉-
sahitā, madhyadeśa-vinirggata-kāntijoṅgīya-ratnākaradevaśarmaṇaḥ prapautrāya
rahaskaradeva〈38〉śarmaṇaḥ pautrāya bhāskaradevaśarmaṇaḥ puttrāya vatsa-
sagotrāya bhārgava-cyāvanā¿npa?〈pnu〉vāna-Aurvva-jā〈39〉ma〈da〉gni-pravarāya
Ṛgvedāśvalāyana-śākhā-¿ś?〈ṣ〉aḍ-aṅgādhyā¿I?〈yi〉ne śrī-Udayakaradevaśarmmaṇe
vikrama〈40〉puropakārikā-madhye sati (so)ma-grahe Asman-mahā-mahādevī-śrīmad-
vilāsadevyā datta-ka〈41〉naka-tulā-puruṣa-mahā-dāne ho(ma)-karmma-dakṣiṇā
vidhivad udaka-pūrvakaṁ kṛtvā bhagava(ntaṁ) ma〈42〉heśvara-bhaṭṭārakam ud-
diśya mātā-pitror ātmanaś ca puṇya-yaśo 〈’〉bhivṛddhaye Ā-candr¿a?〈ā〉rkka-kṣiti-
sama〈43〉-kālaṁ yāvaT bhūmi-cchidra-nyāyena tāmra-śāsanī-kṛtya pradattāsmābhiḥ,
tad bhavadbhiḥ sarvvair evānu〈44〉mantavyaṁ bhāvibhir api nṛpatibhiḥ Apaharaṇe
naraka-bhayāT pālane dharmma-gauravāT〈45〉 pālanīyaṁ〈|〉

bhavanti cātra dharmmānuśaṁsinaḥ ślokāḥ|

11. Anuṣṭubh

vahubhir vasudhā dattā rājabhi(ḥ) saga〈46〉rādibhiḥ|
yasya yasya yadā bhūmis tasya tasya tadā phalaṁ¿,?〈||〉

12. Anuṣṭubh

bhūmiṁ yaḥ pratigṛhṇāti yaś ca〈47〉 bhūmiṁ p(ra)yacchati,
Ubhau tau puṇya-karmāṇau niyataṁ svargga-gāminau||

13. Anuṣṭubh

sva-dattāṁ para-dattāṁ vā yo hare〈48〉ta vasun(dh)arāṁ〈|〉
sa viṣṭhāyāṁ kṛmir bhūtvā pitṛbhiḥ saha pacyate¿|?〈||〉

14. Āryā

nṛpa-gaṇanāgrima-rekhaḥ śrīmān ari〈49〉(vṛ)śabhaśaṅkaraḥ kṛtavā(n·)〈|〉
Udayakara-śāsa(na)-dāne śālāḍḍanāgam iha dū(taṁ)〈||〉

saṁ 62 vaiśākha-dine 7

śrī ni〈50〉 (ma)hā ni

Apparatus

〈1〉 □ ◇ *Oṁ* NGM.

〈2〉 śevālāvali- ◇ *ś¿e?〈ai〉vālāvali-* NGM.

〈4〉 -bhartuḥ ◇ *-bharttuḥ* NGM.

〈9〉 kṣattriyāṇām ◇ *kṣatriyāṇām* NGM.

〈13〉 tāmasānāṁ ◇ *tāmāsānāṁ* NGM.

〈16〉 -mañj(u)- ◇ *-mañj¿a?〈u〉-* NGM.

〈17〉 -vartti- ◇ *-varttiṁ-* NGM • Presumably misprint.

〈20〉 garvbhe ◇ *garbhe* NGM.

〈25〉 -m¿ā?〈a〉hādharmā〈26〉dhyakṣa- ◇ *-mahādharmā〈26〉dhyakṣa-* NGM.

〈30〉 janapadān ◇ *j¿a?〈ā〉napadā¿na?〈n〉* NGM. — 〈30〉 mānayati ◇ *mānayati|* NGM.

〈34〉 -paryantā ◇ *-paryyantā* NGM.

〈35〉 -sa〈36〉rva- ◇ *-sa〈36〉rvva-* NGM.

〈37〉 -vinirggata- ◇ *-vinirgata-* NGM. — 〈37〉 -ratnākaradevaśarmaṇaḥ ◇ *-ratnākaradevaśarmmaṇaḥ* NGM. — 〈37〉 rahaskaradeva〈38〉śarmaṇaḥ ◇ *rahaskaradeva〈38〉śarmmaṇaḥ* NGM.

〈38〉 bhāskaradevaśarmaṇaḥ ◇ *bhāskaradevaśarmmaṇaḥ* NGM. — 〈38〉 puttrāya ◇ *putrāya* NGM. — 〈38〉 -cyāvanā¿npa?〈pnu〉vāna- ◇ *-cyāvanāpnuvāna-* NGM.

〈41〉 -pūrvakaṁ ◇ *-pūrvvakaṁ* NGM.

〈42〉 -candr¿a?〈ā〉rkka- ◇ *-candrārkka-* NGM.

〈45〉 ślokāḥ| ◇ *ślokāḥ* NGM. — 〈45〉 saga〈46〉rādibhiḥ| ◇ *saga〈46〉rādibhiḥ* NGM.

〈46〉 phalaṁ¿,?〈||〉 ◇ *phalaṁ(||)* NGM. — 〈46〉 yaś ca〈47〉 bhūmiṁ ◇ 〈47〉 *yaś ca bhūmiṁ* NGM.

〈47〉 -karmāṇau ◇ *-karmmāṇau* NGM.

〈48〉 vasun(dh)arāṁ〈|〉 ◇ *vasundharāṁ(|)* NGM.

〈50〉 (ma)hā ni • The last line is not visible in the estampage attached to Banerji's edition1919–1920. I adopt the reading by N. G. Majumdar1929.

Translation

〈1〉 Success! Oṁ! Salutation to Śiva!

1.

May the One having matted locks like a burden (Śiva) protect the world, who is laughing with his cheek opened by a loud voice because of the childishness of both Enemy of Krauñca (Kārttikeya) and the Elephant-headed one (Gaṇeśa), who are playing together in water of the Gaṅgā on the head of 〈their〉 father and, after seeing the crescent moon in the middle of 〈his〉 top-knot, taking it out with perception that it is a fish bound in the centre of a row of Hornwort plants!

2.

There was the Cold-rayed (the Moon), the son of the great ocean of milk, the friend of the Mind-born (Kāma), the eye of the husband of Śrī (Viṣṇu), the head ornament of the husband of the daughter of the mountain (Śiva), the mark on the forehead of a young girl of eastern quarter, the crest jewel of the East Mountain, the deity in the shrine of the sky, and the essence for the residents of the heaven.

3.

In his family were born rājaputras enjoying the surface of the earth doing the play of the Moon, pouring out moonlight that was the fame white like wings of a royal swan, moving {playing} and setting borders on the quarters by placing beams above mountains {by transferring additional tax of kings}, being the borders of a bundle of merits, and having the extended hood {fullness}that was the circle of digits made of ambrosia {of the multitude of immortal arts}.

4.

In their lineage was born Sāmantasena, the master of good qualities of full growth and success of both families, the ornament of kṣatriyas, a cloud for cuckoos that were minds of people without wealth, the maker of death of enemies, the lover of women that were fame in the forms of beams of the Cold-rayed 〈moon〉, and having defeated the army of enemy sāmantas at the forefront of war.

5.

From him was born Hemantasena, like the Sun, who had Padmā (Lakṣmī) always awaken {lotus always open}, prospering {rising} everyday, skillful in protections of kings, the eye, the wish-fulfilling jewel for consciousness, not tiny but great, the purpose fulfilled by applicants, furnished abundantly with heat and radiance, the destroyer of qualities of darkness, and the one honourable for the worlds.

6.

By him was born Vijayasena, who had beauty of the Cold-rayed 〈Moon〉 and the Hot-rayed 〈Sun〉 by gathered lights of the Moon and lustrres of the Sun, and was the cause of rise of moonlight that were 〈his〉 fame and sunlight that was his valour.

7.

There was Vilāsadevī, the moonlight from the ocean that was the Śūra lineage, his queen who was a playground for the enjoyment of beautiful wagtails that were both eyes 〈of him〉.

8.

From him in her was born illustrious Vallālasena, the umbrella of kṣatras, having energy of the sun resting on the summit of the gold mountain, always smearing the world with fame pure like foams on the river of the city of ageless ones (Gaṅgā), the essence of wifely beauty of the night of the Mind-born (Kāma), and the lover for love of lustful women that were intellect of the preceptor of gods (Bṛhaspati).

9.

Illustrious Niḥśaṅkaśaṅkara, who had a multitude of such kinds of virtues, was held by her in ⟨her⟩ womb, as if God Ākhaṇḍala (Indra) (was held) by Aditi.

10.

Illustrious Viajayasena, the great king of the earth, whose lotus-like feet were redden by a bundle of beams from crest-jewels of kings bowing to the cruelty of rods that were his arms, and the one made all donations completely done, made her give donations.

⟨22–23⟩ From the illustrious military camp of victory pitched at illustrious Vikramapura.

⟨23–31⟩ Parameśvara, devout worshipper of Maheśvara, paramabhaṭṭāraka mahārājādhirāja llustrious Vijayasena, healthy, accepted by his majesty mahārājādhirāja illustrious Hemantasena, honours, announces and orders suitably all the approached rāja, rājanyaka, rājñī, rāṇaka, rājaputra, rājāmātya, purohita, mahādharmādhyakṣa, mahāsāndhivigrahika, mahāsenāpati, mahāmudrādhikṛta, antaraṅga, bṛhaduparika, mahākṣapaṭalika, mahāpratīhāra, mahāvyūhapati, mahāpīlupati, mahāgaṇastha, dauḥsādhika, 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⟩:

⟨31–45⟩ "It should be agreed upon by you. In Khāḍī viṣaya belonging to illustrious Pauṇḍravardhana bhukti, in village Bhāṭṭavaḍā which is the estate of Ghāsa, this land, demarcated by four borders accomplished in this way: a half of water of Tikṣahaṇḍa to the south, the west and the north, four pāṭakas ⟨in size⟩ by the nala belonging to Samataṭa, production of two hundred purāṇas in cowries, as far as grass field and pasture, was given by us after making a copperplate edict, with flat land, with raised ground, with mango and jackfruit trees, with areca nut and coconut trees, with forest, with watering place, with ditch and saline land, with ten offences to be tolerated, exempted from all burdens, without entrance of caṭṭas and bhaṭṭas, without anything taken away, accompanied by tributes of all royal bhāga, kara and hiraṇya, to illustrious Udayakaradevaśarman, the great grandson of Ratnākaradevaśarman originating from Madhyadeśa and belonging to Kāntijoṅga, the grandson of Rahaskaradevaśarman, the son of Bhāskaradevaśarman, belonging to Vatsa gotra, Bhārgava, Cyāvana, Āpnuvāna, Aurva and Jāmadagni pravara, learning the six limbs of the Āśvalāyana śākhā of the Ṛgveda, as a reward for the homa ritual in the great donation of gold tulāpuruṣa given by our great queen illustrious Vilāsadevī in the centre of the palace of Vikramapura when a lunar eclipse was occurring, after pouring water according to the rule, in the

name of venerable Lord Maheśvara, 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."

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

11.

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

12.

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

13.

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.

14.

Illustrious Arivṛ̥ṣabhaśaṅkara, who was in the foremost line in reckoning of kings, made Śālāḍḍanāga a messenger in giving of the edict to Udayakara.

〈49〉 Year 62 month Vaiśākha day 7.

〈49–50〉 Confirmed 〈by〉 illustrious 〈king〉. Confirmed〈by〉 mahā〈sāndhivigrahika〉.

Bibliography

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Primary

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[NGM] Majumdar, Nani Gopal. 1929. *Inscriptions of Bengal: Containing inscriptions of the Chandras, the Varmans and the Senas, and of Iśvaraghosha and Dāmodara; edited with translations and notes.* Vol. 3. Rajshahi: Varendra Research Museum. Pages 57–67.