Biyala Plate of Mahīpāla I, year 35

Ryosuke Furui

Author of digital edition: Ryosuke Furui

Contributor: Ryosuke Furui

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Edition

Seal

〈1〉 śrī-mahīpāladevasya

Plate

〈Page 1r〉 〈01〉

ni[ca. 32*]ni__

〈1〉

□svasti

1. Sragdharā

maitrīṅ kāruṇya-ratna-pramudita-hṛdayaḥ pre〈2〉yasīṁ saṁdadh¿a?〈ā〉naḥ
samyak-samvodhi-vidyā-sarid-amala-jala-kṣā〈3〉litājñāna-paṅkaḥ|

jitvā yaḥ kāma-kāri-prabhavam abhibha〈4〉vaṁ śāśvatīm prāpa śāntiṁ
sa śrīmāl lokanātho jayati〈5〉 daśa-valo 'nyaś ca gopāla-devaḥ||

2. Śārdūlavikrīḍita

lakṣmī-janma-niketanaṁ〈6〉 samakaro voḍhuṁ kṣamaḥ kṣmā-bharam
pakśa-c(ch)eda-bhayād upasthitavatām ekāśrayo bhū-bhṛtām·|
maryādā-paripālanaika-nira〈7〉taḥ śauryālayo 〈'〉smād abhūd
dugdhāmbhodhi-vilāsa-hāsi-mahimā śrī-dharmmapālo nṛpaḥ||

3. Śārdūlavikrīḍita

rāmasye(va) gṛhīta-satya-tapasas tasyā〈8〉nurūpo guṇaiḥ
saumittrer udapādi tulya-mahimā vākpāla-nāmānu(ja)ḥ|
yaḥ śrīmān naya-vikramaika-vasatir bhrātuḥ sthitaḥ〈9〉 śāsane
śūnyāḥ śatru-patāki〈nī〉bhir aka(ro)d ekātapattrā diśaḥ〈||〉

4. Vasantatilakā

tasmād upendra-caritair jagatīṁ punānaḥ
putro vabhūva vijayī ja〈10〉yapāla-nāmā|
dharmma-dviṣāṁ śamayitā yudhi devapāle
yaḥ pūrvva-je bhuvana-rājya-sukhāny anaiṣīt·||

5. Āryā

śrīmān vigrahapālas tat-sūnur a〈11〉jātaśatrur iva jātaḥ|
śatru-vanitā-prasādhana-vilopi-vimalāsi-jala-dhāraḥ||

6. Śārdūlavikrīḍita

dik-pālaiḥ kṣiti-(pāla)nāya dadhataṁ dehe vibha〈12〉ktāṁ guṇān·
śrīmataṁ janayām vabūva tanayaṁ nārāyaṇaṁ sa prabhum·|
yaḥ kṣoṇī-patibhiḥ śiro-maṇi-rucā-śliṣṭāṅghri-pīṭhopalaṁ
nyāyopā〈13〉ttam alañ-cakāra caritaiḥ svair eva dharmmāsanam·||

7. Vasantatilakā

toyāśayair jaladhi-mūla-gabhīra-garvbhair
ddevālayaiś ca kula-bhū-dhara-tulya-kakṣaiḥ|
〈14〉 vikhyāta-kīrttir abhavat tanayaś ca tasya
śrī-rājyapāla Iti madhyama-loka-pālaḥ||

8. Sragdharā

tasmāt pūrvva-kṣiti-dhrān nidhir iva mahasāṁ〈15〉 rāṣṭrakūṭānvayendos
tuṅgasyottuṅga-mauler dduhitari tanayo bhāgyadevyāṁ prasūtaḥ|
śrīmān gopāla-devaś cirataram avaner eka-pa〈16〉tnyā Ivaiko
bharttā 〈’〉bhūn naika-ratna-dyuti-khacita-catuḥ-sindhu-citrāṁśukāyāḥ||

9. Indravajrā

yaṁ svāminaṁ rāja-guṇair anūnam
āsevate cārutayā〈17〉nuraktā|
Utsāha-mantra-prabhu-śakti-lakṣmīḥ
pṛthvīṁ sa-patnīm iva śīlayantī||

10. Vasantatilakā

tasmād vabhūva savitur vvasu-koṭi-varṣī
(kālena) candra I〈18〉va vigrahapāla-devaḥ|
netra-priyeṇa vimalena kalāmayena
yenoditena dalito bhuvanasya tāpaḥ||

11. Mālinī

hata-sakala-vipakṣaḥ〈19〉 saṅgare vāhu-darppād
anadhikṛta-viluptaṁ rājyam āsādya pitryaṁ〈|〉
nihita-caraṇa-padmo bhū-bhujāṁ mūrddhni tasmād
abhavad avani-pālaḥ śrī-ma〈20〉hīpāla-devaḥ||

12. Mandākrāntā

deśe prāci p〈r〉acura-payasi svaccham āpīya toyaṁ
svairaṁ bhrāntvā tad-anu malayopatyakā-candaneṣu〈|〉
kṛtvā sāndrair mmaru〈21〉ṣu jaḍatāṁ śīkarair avbhra-tulyāḥ
prāleyādreḥ kaṭakam abhajan yasya senā-gajendrāḥ〈||〉

sa khalu bhāgīrathī-patha-pravarttamāna-nānā-vidha-nau-vā〈22〉ṭaka-sampādita-setu-vandha-nihita-śaila-śikhara-śreṇī-vibhramāt·| niratiśaya-ghana-ghanāghana-ghaṭā-śyāmāyamāna-vāsara-la〈23〉kṣmī-samāravdha-santata-jalada-samaya-sandehāt·| Udīcīnāneka-nara-pati-prābhṛtī-kṛtāprameya-haya-vāhinī-khara-khuro〈24〉tkhāta-dhūlī-dhūsarita-digantarālāt·| parameśvara-sevā-samāyātāśeṣa-jamvudvīpa-bhū-pālānanta-pādāta-bhara-namad-avaneḥ_〈25〉 ____-samāvāsita-śrīmaj-jaya-skandhāvārāt·| paramasaugato mahārājādhirāja-śrī-vigrahapāla-deva-pādānu〈26〉dhyātaḥ| parameśvaraḥ paramabhaṭṭ¿a?〈ā〉rako mahārāj¿a?〈ā〉dhirājaḥ śrīmān mahīpāla-devaḥ kuśalī|| śrī-pu{r}ṇḍravarddhana-bhuktau|〈27〉 koṭīvarṣa-viṣaye| Ama_lakī-maṇḍalāntaḥpāti-sva-samvaddhāvicchinna-talopeta__〈28〉 -

palāśavṛnde| sahasra-purāṇa-pramāṇe|[...]〈Page 1v〉 〈29〉 [6*]samu〈pa〉gatāśeṣa-rāja-puruṣān·| rāja| rā〈30〉janyaka(| rā)japutra| rājāmātya| mahāsāndhivi-grahika| ma〈31〉hākṣapaṭalika| mahāsāmanta| mahāsenāpati| mahāpra〈32〉ti-hāra| daussādhasādhanika(|) mahādaṇḍanāyaka| mahāku〈33〉mārā(mā)tya| rā-jas(thān)īyoparika| daśāparādhika| cauroddharaṇika| dāṇḍika| dāṇḍap¿a?〈ā〉śika| śaulkika| g¿o?〈au〉lmika| kṣetra[[pa]]〈34〉pa| prāntapāla| koṭṭapāla| Aṅgarakṣa| tad-āyukta| (vi)niyuktaka| hastyaśvoṣṭranauvalavyāpṛtaka| kiśoravaḍavā-gomah¿ī?〈i〉ṣya〈35〉jāvikādhyakṣa| (dū)ta-preṣaṇika| gamāgamika| Abhitvaramāṇa| viṣayapati| grāmapati| tarika| gauḍa| mālava| khaśa| hū〈36〉ṇa| kulika| karṇṇāṭa| lāṭa| cāṭa| bhaṭa| sevakādīn anyāṁś cākīrttitān·| rāja-pādopajīvinaḥ| prativāsino vrāh-maṇottarā〈37〉n· mahattamottama-kuṭumvi-puroga-medāndhra-caṇḍāla-paryantān·| yathārhaṁ mānayati vodhayati{|} samādiśati ca|

vidita〈38〉m astu bhavatām·| yathopari-likhito 'yaṁ grāmaḥ| sva-sīmā-tṛṇa-p¿u?〈ū〉ti-gocara-paryantaḥ| sa-talaḥ| soddeśaḥ| sā(mra)-madhū〈39〉k¿ā?〈a〉ḥ| (sa-ja)lasthalaḥ| sa-garttoṣaraḥ| sa-daśāpacāraḥ| sa-cauroddharaṇaḥ| pari¿d?〈h〉ṛta-sarvva-pīḍaḥ| A-cāṭa-bhaṭa-praveśaḥ〈40〉 A(kiñcit)-pragrāhyaḥ| samasta-bhāga-bhoga-kara-hiraṇyādi-pratyāya-sametaḥ| bhūmi-cchidra-nyāyena| Ā-candrārkka-kṣiti-sama〈41〉-kāla(ṁ| mā)tā-pitror ātmanaś ca puṇya-yaśo 'bhi(vṛ)ddhaye| bhagavantaṁ vuddha-bha(ṭṭāraka)m uddiśya| [2×](sa)gotrāya| Aṅgira〈sa〉〈42〉-Āmah(īyavau)rukṣaya-pravarāya| manoratha-savrahmacāriṇe| paippalāda-śākhādhyāyine| mīmāṁsā-vyākaraṇa-tarkka-vi〈43〉dyā-vide(|) [1×]smintā-maṇḍala-vinirggatāya| kamanāhāra-vāstavy(āya)| [6×](da-pau)[3×](bhaṭṭa-la)kṣmīdhara-putrā〈44〉ya| bhaṭṭap[u]tra-(ś)rī-(g)ra(ha)devaśarmma(ṇe)| viśuvat·-saṁkrāntau vidhivat·| gaṅgāyāṁ (snātvā śāsanī-kṛ)tya pradatto Asmābhiḥ| A〈45〉to bhavadbhiḥ (sa)rvv(ai)r evānumantavyam·| bhāvibhir api bhūpatibhiḥ{|} bhūmer ddā(na-pha)la-(gau)ra(vā)t·{|} Apaharaṇe ca mahā-nara〈46〉ka-pāta-bhayā(t· dā)nam idam anumodyānupālanīyam·| prativāsibhiś ca kṣetra(karai)ḥ Ājñā-śravaṇa-vidheyī-bhūya yathā〈47〉-kālaṁ samucita-bhāga-bhoga-kara-hiraṇyādi-pratyāyopanayaḥ{|} kārya Iti||

samvat· 35 Āṣāḍha-dine 1〈||〉

bhavanti cā〈48〉tra dha(rmmānuśa)sinaḥ ślokāḥ||

13. Anuṣṭubh

vahubhir vvasudhā dattā rājabhis sagarādibhiḥ|
yasya yasya yadā bhūmis tasya tasya tadā phala{ṁ}〈49〉m·||

14. Anuṣṭubh

bhū(miṁ yaḥ) pratigṛhṇāti yaś ca bhūmiṁ pra<ya>cchati|
Ubhau tau puṇya-karmmāṇau niyataṁ svargga-gāminau||

15. Anuṣṭubh

gām ekāṁ svarṇṇam eka<50>ñ ca bhū(mer apy arddha)m aṅgulam·|
haran narakam ¿a?<ā>yāti yāvad āhūta-saṁpla(va)m·¿|?<||>

16. Anuṣṭubh

ṣa(ṣṭ)im varṣa-sahasrāṇi svargge modati bhūmidaḥ|
Ā<51>kṣeptā (cānuman)tā ca tāny eva narake vaset·||

17. Anuṣṭubh

sva-dattām para-dattām vā yo hareta vasundharā(m·|)
(sa) viṣṭhāyāṁ krimir bhūtvā pitṛ<52>bhiḥ (saha pacyate)||

18. Śālinī

sarvvān etān bhāvinaḥ pārthivendrā(n)
(bhū)yo bhūyaḥ prārthayaty eṣa rāmaḥ|
sā(mā)nyo <'>yaṁ dharmma-setur nnṛpāṇāṁ
kā<53>le (kāle) pāla(nīyaḥ krame)ṇa||

19. Puṣpitāgrā

Iti kamala-dalām(vu)-v(i)ndu-lolāṁ
śriyam anucintya manuṣya-jīvitañ ca|
sakalam idam u<54>dā(hṛtañ ca) vuddhvā
na hi puruṣaiḥ para-kīrttayo vilopyāḥ||

20. Anuṣṭubh

śrī-mahīpāladevena dvija-śreṣṭhopapādite|
(mantri)-śrī-(p)ṛ<55>thivīsiṁha śāsane dūtakaḥ kṛtaḥ||

21. Anuṣṭubh

(gh)oṣa(lī)-grāma-niryāta-(ś)ūdradevasya sūnunā|
Idaṁ śāsanam utkīrṇṇaṁ śrī-dāmā<56>di(tya)-śilpinā||

Apparatus

Plate

〈01〉 ni[ca. 32*]ni__ • The character ni,which seems to be an abbreviation for nibaddha ”confirmed”, is engraved at the both ends of the line 1.

〈4〉 śrīmāl ◇ *śrīmal-* RF.

〈8〉 -vasatir ◇ *vasati〈r〉* RF.

〈9〉 jagatīṁ ◇ *(ja)gatīṁ* RF.

〈10〉 anaiṣīt· ◇ *anaisīt* RF.

〈16〉 anūnam ◇ *a(n)ūnam* RF.

〈24〉 -sevā-samā˚ • Written in smaller characters.

〈26〉 ˚dhyātaḥ| ◇ *˚dhyātaḥ* RF. — 〈26〉 paramabhaṭṭ¿a?〈ā〉rako ◇ *paramabhaṭṭārako* RF. — 〈26〉 mahārāj¿a?〈ā〉dhirājaḥ ◇ *mahārājādhirājaḥ* RF.

〈32〉 daussādhasādhanika(|) ◇ *daussādhasādha(n)i(ka)|* RF.

〈33〉 rājas(thān)īyoparika ◇ *rājasthānīyoparika* RF. — 〈33〉 g¿o?〈au〉lmika ◇ *gaulmika* RF.

〈34〉 ˚mah¿ī?〈i〉ṣy˚ ◇ *˚mahiṣy˚* RF.

〈36〉 anyāṁś ◇ *anyāṁś* RF. — 〈36〉 rāja-pādo˚ ◇ *raja-pādo˚* RF.

〈37〉 mahattamo˚ ◇ *(mahatta)mo˚* RF.

〈39〉 sa-daśāpacāraḥ ◇ *sa-daśāpacārāḥ* RF. — 〈39〉 pari¿d?〈h〉ṛta- ◇ *parihṛta-* RF. — 〈39〉 -praveśaḥ ◇ *-prave(śa)ḥ* RF.

〈40〉 A(kiñcit)-pragrāhyaḥ ◇ *A(kiñcit-pra)grāhyaḥ* RF. — 〈40〉 -kṣiti-sama • the last akṣara ma is squeezed to a small space.

〈41〉 -kāla(ṁ| mā)tā- ◇ *-kālaṁ (mā)tā-* RF. — 〈41〉 ’bhi(vṛ)ddhaye ◇ *(’bhivṛ)ddhaye* RF. — 〈41〉 [2×](sa)gotrāya ◇ *[pu]-(sa)gotrāya* RF • The first two illegible characters, indicating the name of gotra, are possibly kapi, in view of pravara.

〈42〉 -Āmah(īyavau)rukṣaya- ◇ *-Āma(hīyavaurukṣaya)-* RF.

〈43〉 [1×]smintā-maṇḍala ◇ *[1×](dgallyama)-* RF. — 〈43〉 kamanāhāra- ◇ *vāmānāhāra-* RF. — 〈43〉 [6×](da-pau)[3×] ◇ *khaṣadeva-[pautrāya]* RF. — 〈43〉 (bhaṭṭa-la)kṣmīdhara- ◇ *bhaṭṭa-lakṣmīdhara-* RF.

〈44〉 bhaṭṭap[u]tra-(ś)rī-(g)ra(ha)devaśarmma(ṇe) ◇ *bhaṭṭa(putra)-didevaśarmmaṇe* RF. — 〈44〉 viśuvat·-saṁkrāntau ◇ *viśuvat-saṅkrāntau* RF.

〈45〉 -(gau)ra(vā)t· ◇ *-gaura(vā)t* RF.

〈48〉 dha(rmmānuśa)sinaḥ ◇ *dha(rmmānuśa)ns(i)naḥ* RF. — 〈48〉 vvasudhā ◇ *vasudhā* RF. — 〈48〉 phala{ṁ} ◇ *phala* RF.

〈49〉 bhū(miṁ yaḥ) ◇ *(bhūmiṁ yaḥ)* RF. — 〈49〉 pratigṛhṇāti ◇ *pratigṛhnāti* RF. — 〈49〉 -karmmāṇau ◇ *-karmmaṇau* RF. — 〈49〉 svargga- ◇ *(sva)rgga* RF.

〈50〉 -saṁpla(va)m· ◇ *-saṁplavaṁ* RF. — 〈50〉 ṣa(ṣṭ)im varṣa- ◇ *(ṣaṣṭim va)rṣa-* RF.

〈51〉 vasundharā(m·|) ◇ *vasundha(rāṁ)|* RF.

〈52〉 sarvvān ◇ *sarvān* RF. — 〈52〉 pārthivendrā(n) (bhū)yo ◇ *pārthivendrān bhūyo* RF. — 〈52〉 sā(mā)nyo ◇ *sāmānyo* RF.

〈53〉 (kāle) pāla(nīyaḥ krame)ṇa ◇ *(kāle pālanīyaḥ krame)ṇa* RF. — 〈53〉 ˚ām(vu)-v(i)ndu- ◇ *˚ā(mvu)-vindu-* RF.

〈54〉 (mantri)-śrī-(p)ṛ〈55〉thivīsiṁha ◇ *ya-gīdhṛ〈55〉gi-* RF.

〈55〉 (gh)oṣa(lī)- ◇ *poṣa(lī)* RF. — 〈55〉 -(ś)ūdradevasya ◇ *candrādityasya* RF. — 〈55〉 -dāmā〈56〉di(tya)-śilpinā ◇ *-dāmādi〈56〉(tyena) śilpinā* RF.

Translation

Seal

〈1〉 Of illustrious Mahīpāladeva.

Plate

〈01〉 Confirmed. Confirmed.

〈1〉 Success! Welfare!

1.

The one with mind delighted by the jewel of compassion, who is united with beloved goddess Benevolence, whose dirt of ignorance is cleansed by pure water of the stream of knowledge of perfect enlightenment, who, after conquering the powerful cause of existence producing desire, acquired eternal tranquillity, may he, the illustrious

Lord of the World (the Buddha) possessing ten powers be victorious, otherwise also Gopāladeva(I)!

2.

From him was born illustrious king Dharmapāla, who was the birth place of Lakṣmī (the ocean) with makaras{was levying fair tax on the origin of wealth}, able to carry the burden of the earth, a sole refuge for mountains {kings} approaching him in fear of cutting of their wings {destruction of their troops}, devoted to the protection of custom, an abode of heroism and great by whiteness with beauty of milk ocean.

3.

Of him, who gained genuine asceticism like Rāma, there was the brother named Vākpāla, similar 〈to him〉 and born with virtues of the son of Sumitrā (Lakṣmaṇa), having equal greatness. He was an illustrious sole abode of conduct and valour, adhered to the order of his brother and made quarters under one umbrella without enemy armies.

4.

From him was born the son, the victor named Jayapāla, who cleansed the world by his deeds of Upendra (Viṣṇu). He, the tranquiliser of enemies of Dharma in battle, brought comforts of world kingship to Devapāla, his elder.

5.

Illustrious Vigrahapāla (I), his son like Ajātaśatru(Indra), was born. He held the stream of water that was the clean sword destroying decorations of wives of his enemies.

6.

He procreated his illustrious son Nārāyaṇa〈pāla〉, the master, who held in his body virtues parted by the guardians of quarters for the protection of the earth. He decorated by his own deeds the properly acquired seat of dharma, the stone of whose footstool was attached by lustre of crest jewels by kings.

7.

And his son, the protector of central world named illustrious Rājyapāla was born, with the fame known by the bed of water inside the deep bottom of the ocean and by the abodes of deities which equalled the rooms of kings of the lineage.

8.

From him in Bhāgyadevī, the daughter of Tuṅga, the moon of the Rāṣṭrakūṭa lineage with raised crown, was born the son like the treasury of greatness of previous kings.

〈He,〉 illustrious Gopāladeva (III) was for a long time like the only one husband of the earth, the devoted wife who had manifold garments of four oceans studded with lustre of many gems.

9.

Beloved Lakṣmī, who was energy (*śakti*) of will (*utsāha*), consultation (*mantra*) and lordship (*prabhu*), served with loveliness this master filled with royal virtues, as if exceeding the earth, her co-wife.

10.

From him, as if the moon raining ten million of rays was born from the sun at proper time, was born Vigrahapāladeva (II). By him who was dear to eyes, spotless, having rays {branches of arts} and elevated, the heat of the world was dispersed.

11.

From him was born illustrious king Mahīpāladeva (I), who had all the enemies destroyed in battle because of the pride of his arms after obtaining the ancestral kingdom taken away by those unauthorised, and had his lotus-like feet laid on the heads of kings.

12.

After drinking clean water in the eastern country abundant with water, then wandering freely in candana forests at the foot of Malaya Mountain, after making coolness in the Desert by dense mist, his cloud-like best war elephants divided the ridge of Snow Mountain.

〈21–25〉 From the illustrious military camp of victory pitched at [...] where the group of mountain peaks laid by the bridge produced by various kinds of large ships going around the path of river Bhāgīrathī are rolling, where the doubt of the time of lasting cloud occurred because of daylight darkened by the assembly of unsurpassed massive rutting elephants, where the intermediate space of directions is made grey by dust dug up by the hard hooves of innumerable horse troops gifted by many northern kings and where the earth bows to the weight of innumerable foot soldiers of all the kings of Jambudvīpa coming for the service to the supreme lord.

〈25–37〉 Parameśvara paramabhaṭṭāraka mahārājādhirāja Illustrious Mahīpāladeva, healthy, the devout worshipper of Sugata (the Buddha), who was accepted by his majesty mahārājādhirāja illustrious Vigrahapāladeva (II), honours, announces and orders suitably all the approached royal officials beginning with rāja, rājanyaka, rājaputra, rājāmātya, mahāsāndhivigrahika, mahākṣapaṭalika, mahāsāmanta, mahāsenāpati, mahāpratihāra, daussādhasādhanika, mahādaṇḍanāyaka, mahākumārāmātya, rā-

jasthānīya, uparika, daśāparādhika, cauroddharaṇika, dāṇḍika, dāṇḍapāśika, śaulkika, gaulmika, kṣetrapa, prāntapāla, koṭṭapāla, aṅgarakṣa, their āyuktas and viniyuktakas, hastyaśvoṣṭranaubalavyāpṛtaka, kiśoravaḍavāgomahiṣyajāvikādhyakṣa, dūta, preṣaṇika, gamāgamika, abhitvaramāṇa, viṣayapati, grāmapati, tarika, Gauḍa, Mālava, Khaśa, Hūṇa, Kulika, Karṇāta, Lāṭa, cāṭa, bhaṭa and sevaka, and the other unnamed dependants on the royal feet, and the residents accompanied by brāhmaṇas, led by mahattamas, uttamas and kuṭumbins reaching to medas, andhras and caṇḍālas, at Palāśavṛṇḍa, which is standard of one thousand purāṇas and accompanied by uninterrupted flat land connected to itself, belonging to Amalakī maṇḍala of Koṭīvarṣa viṣaya in illustrious Puṇḍravardhana bhukti 〈as follows〉:

〈37–47〉 "It should be known to you. This village as written above, as far as its own border, grass field and pasture, was given by us in the name of the venerable Lord Buddha, after making a royal grant, with flat land, with raised ground, with mango and mahua trees, with watering place, with ditch and saline land, with fine of ten offences, with the right to catch thieves, exempted from all the burdens, without entry of cāṭas and bhaṭas, without anything taken away, accompanied by contribution of all bhāga, bhoga, kara, hiraṇya and so on, by the rule of land reclamation, as long as the moon, the sun and the earth exist, for the increase of merit and fame of parents and myself, to bhaṭṭaputra illustrious Grahadevaśarman, belonging to (Kapi?) gotra, Aṅgirasa, Āmahīyava and Aurukṣaya pravara, co-disciple of Manoratha, learning Paippalāda śākhā, knowing the disciplines of hermeneutics, grammar and epistemology, originating from [...]mintāmaṇḍala and residing in Kamanāhāra, [the grandson of] [...]da and the son of bhaṭṭa Lakṣmīdhara after bathing in river Gaṅgā according to the rule on the day of the Sun's entry to equinox. Hence it should be consented to by you all. This donation should also be protected by future kings after approving it out of respect for merit of donation of land and from fear of falling to the great hell in case of its violation. And the practice of appropriate contribution of bhāga, bhoga, kara, hiraṇya and so on should be made at proper time by residing cultivators after becoming subject to hearing the order 〈of donee〉."

〈47〉 Year 35 month Āṣāḍha day 1.

〈47–48〉 Here are also verses instructing dharma 〈as follows〉:

13.

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

14.

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

15.

The one stealing a cow, one piece of gold or a half aṅgula of land comes to hell as long as he invokes deluge.

16.

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

17.

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.

18.

To all these future kings, this Rāma demands repeatedly. "This common bridge of dharma for kings should be always protected with effort."

19.

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.

20.

In this edict given to the best of twice-born, mantrin illustrious Pr̥thivīsiṁha was made a messenger by Mahīpāladeva.

21.

This edict was engraved by illustrious Dāmāditya, the artisan, the son of Śūdradeva originating from Ghoṣalīgrāma.

Commentary

Plate

〈24–25〉 The place of issue seems to have been erased and left unfilled.

〈28〉 Akṣaras folloing pramāṇe| in this line and the following three lines are erased by hammering.

Bibliography

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