Rajibpur Plate of Gopāla IV, year 2 and Madanapāla, year 2

Ryosuke Furui

Author of digital edition: Ryosuke Furui

Contributor: Ryosuke Furui

Identifier: DHARMA_INSBengalCharters00071

Repository: Bengal Charters (tfb-bengalcharters-epigraphy)

File path: texts/DHARMA_INSBengalCharters00071.xml

Language: Sanskrit [Gauḍī]

Commit: 2026-10-31 08:09 (4311b30), last modified 2026-09-18 17:55 (cf0e1f2)

Edition

Seal

〈1〉 śrīmaṅ-gopāladevasya

Plate

〈Page 1r〉 〈01〉

ni ni ni

〈1〉

□Oṁ namo vuddhāya‖ svasti‖

1. Sragdharā

maitrīṁ kāruṇya-ratna-pramudita-hṛdayaḥ preyasīṁ sandadhānaḥ
samyag-samvodhi-vidyā-sarid-amala-jala-kṣā¦<2>litājñāna-paṅkaḥ<|>
¿kṛ?<ji>tvā yaḥ kāma-kāri-prabhavam abhibhavaṁ śāśvatīṁ prāpa śāntiṁ
sa śrīmāl lokanātho jayati daśa-valo 'nyaś ca go<3>pāla-devaḥ||

2. Śārdūlavikrīḍita

lakṣmī-janma-niketanaṁ sama-karo voḍhuṁ kṣamaḥ kṣmā-bharaṁ
pakṣa-ccheda-bhayād upasthitavatām ekāśrayo bhū-bhṛtāṁ|
maryādā<4>-paripālanaika-nirataḥ śauryālayo 'smād abhūt(·)
dugdhāmbhodhi-vilāsa-hāsa-vasatiḥ śrī-dharmmapālo nṛpaḥ<||>

3. Sragdharā

rāmasyeva gṛhīta-satya¦<5>-tapasas tasyānurūpo guṇaiḥ
saumittrer udapādi tulyamahimā vākpā{pā}la-nāmānujaḥ|
yaḥ śrīmān naya-vikramaika-vasati<r> bhrātuḥ<6> sthitaḥ śāsane
śūnyā śatru-patākinībhir akarod ekātapattrā diśaḥ||

4. Vasantatilakā

tasmād upendra-caritair jjagatīṁ punānaḥ
putro vabhūva vi<7>jayī jayapāla-nāmā|
dharma-dviṣāṁ śamayitā yudhi devapāle
yaḥ pūrvva-je bhuvana-rājya-sukhāny anaiṣīt(·)||

5. Āryā

śrīmad-vigrahapāla¦<8>s tat-sūnur ajātaśatrur iva jātaḥ|
śatru-vanitā-prasādhana-vilopi-vimalāsi-jala-dhāraḥ||

6. Sragdharā

dik-pālaiḥ kṣiti-pālanāya dadha<9>ta dehe vibhaktān(·) guṇān(·)
śrīma¿nta?<tan> janayām vabhūva tanayaṁ nārāyaṇaṁ sa prabh¿a?<u>ṁ|
yaḥ kṣoṇī-patibhiḥ śiro-maṇi-rucāśliṣṭāṅghri<10>-pīṭhopalaṁ
nyāyopāttam alañ-cakāra caritaiḥ svair eva dharmmāsanaṁ||

7. Vasantatilakā

toyāśayair jjaladhi-mūla-gabhīra-garvbhair
ddevālayaiś ca<11> kula-bhū-dhara-tulya-kakṣaiḥ|
vikhyāta-kīrttir abhavat tanayaś ca tasya
śrī-rājyapāla Iti madhyama-loka-pālaḥ||

8. Sragdharā

tasmāt pūrvva-kṣitī<12>-dhrān nidhir iva mahasāṁ rāṣṭrakūṭānvayendos
tuṅgasyottuṅga-mauleḥ duhitari tanayo bhāg<y>adevyāṁ prasūtaḥ|
śrīmā<13>n· gopāla-devaś cirataram avaner eka-pat¿m?<n>yā Ivaiko
bharttā <'>bhūn naika-rat¿m?<n>a-dyuti-khacita-cattuḥ-sindhu-citrāṅśukā¦<14>yāḥ||

9. Indravajrā

yaṁ svāminaṁ rāja-guṇai<r a>nūnam
āsevate cārutayānuraktā<|>
Utsāha-mantra-prabhu-śakti-lakṣmīḥ
pṛthvī<ṁ> sapatnīm iva śī<15>layantī||

10. Vasantatilakā

tasmād vabhūva savitur vvasu-koṭi-varṣī
kālena candra Iva vigrahapāla-devaḥ<|>
netra-priyeṇa vimalena kalā<16>mayena
yenoditena dalito bh¿ū?<u>vanasya tāpaḥ||

11. Mālinī

hata-sakala-vipakṣaḥ saṅgare vāhu-darppād
anadhikṛta-viluptaṁ rājya<17>m āsādya pittryaṁ|
nihita-caraṇa-padmo bh¿u?<ū>-bhṛtāṁ mū<r>ddhni tasmād
abhavad avani-pālaḥ śrī-mahīpāla-devaḥ||

12. Śikhariṇī

tyajan(·) doṣāsa<18>ṅgaṁ śirasi kṛta-pādaḥ kṣiti-bhṛtāṁ
vitanvan· sarvvāśāḥ prasabham udayādrer iva raviḥ|
guṇa-grāhyaḥ s¿v?<n>ig<dh>a-prakṛti¦<19>r anurāgaika-vasatis
tato dhanyaḥ puṇyair ajani nayapālo nara-patiḥ||

13. Śārdūlavikrīḍita

pītaḥ saj-jana-locanaiḥ smara-ripoḥ<20> pūjānuraktaḥ sadā
saṅgrāme dhavalo 'dhika-graha-kṛtāṁ kālaḥ kule vidviṣāṁ|
cā{r}t¿ū?<u>r-vvar{n}ṇya-samāśrayaḥ sita-yaśaḥ-pū<21>rair jjagal-lambhayan·
tasmād vigrahapāla-deva-nṛpatiḥ puṇyair jjanānām abhūt(·)||

14. Mandākrāntā

deśe prāci pracura-payasi svaccham ā<22>pīya toyaṁ
¿tsve?<svai>raṁ bhrāntvā tad-anu malayopatyakā-candaneṣu|

kṛtvā sāndrair mmaruṣu jaḍatāṁ śīkarair a¿cch?⟨bh⟩ra-¿ttan?⟨tul⟩yāḥ ¦
⟨23⟩ prāleyādreḥ kaṭakam abhajan· yasya senā-gajendrāḥ‖

15. Upajāti

tan-nandanaś candana-vāri-hāri
-kīrtti-prabhānandita-vi⟨24⟩śva-gītaḥ|
śrīmān· mahīpāla Iti kṣitīśo
dvijeśa-mauliḥ śiva-vad vabhūva‖

16. Śārdūlavikrīḍita

tasyābhūd anujo mahendra-mahi⟨25⟩mā skandaḥ pratāpa-śriyām
ekaḥ sāhasa-sārathir guṇamayaḥ śrī-śūrapālo nṛpaḥ|
yaḥ svacchanda-nisa⟨r⟩gga-vibhrama¦⟨26⟩-bharā-virbhūta-sarvvāyudha
-prāgalbhyena manaḥs¿a?⟨u⟩ vismaya-bhayaṁ sadyas tatāna dviṣāṁ‖

17. Śārdūlavikrīḍita

Etasyāpi sahodaro nara-pati⟨r⟩ ddivya-pra⟨27⟩jā-nirvbhara
-kṣobhāh¿ṛ?⟨ū⟩ta-vidh¿ṛ?⟨ū⟩ta-vāsava-dhṛtiḥ śrī-rāmapālo ‘bhavat·|
śāsaty eva ciraṁ jaganti janake yaḥ śaiśave¦⟨28⟩ ⟨’⟩pi sphurat
-tejobhiḥ para-cakra-cetasi camat-kāraṁ cakāra ¿kṣ?⟨sth⟩iraṁ‖

18. Vasantatilakā

tasmād ajāyata nijāyata-vāhu-vīrya
-ni⟨s⟩pīta⟨29⟩-pīvara-virodhi-yaśaḥ-payodhiḥ|
medasvi-kīrttir amarendra-vadhū-kapola
-karpūra-pattra-makarīsu kumārapālaḥ‖

19. Śārdūlavikrīḍita

⟨30⟩ pratyarthi-pramadā-kadamvakaśiraḥ-sindūra-lopa-krama
-krīḍā-pāṭala-pāṇir eṣa ¿śūśū?⟨suṣu⟩ve gopālam urvvī-bh¿ū?⟨u⟩jaṁ|
dhā⟨Page 1v⟩⟨31⟩trī-pālana-jṛmbhamāṇa-mahimā karpūra-pāṅ¿śūke?⟨sūtka⟩rair
ddevaḥ kīrttim ayaṁ nijaṁ vitanute yaḥ śaiśave krīḍitaṁ‖

sa khalu bhā⟨32⟩gīrathī-patha-pravarttamāna-nānā-vidha-nau-vāṭaka-sampādita-
se¿tta?⟨tu⟩-vandha-nihita-śaila-śikhara-śreṇī-vibhramān nira⟨33⟩tiśaya-
ghanāghana-ghaṭā-śyāmāyamāna-vāsara-lakṣmī-samāravdha-santata-jalada-
samaya-sandeśād udīcīnāneka-nara-pati-prābhṛ⟨34⟩tī-kṛtāprameya-haya-
vāhinī-khara-khurotkhāta-dhūlī-dhū¿ṣ?⟨s⟩arita-dig-antarālāt· parameśvara-
samāgatāśeṣa-jamv¿ū?⟨u⟩dvīpa-bhū-pālā⟨na⟩⟨35⟩nta-pāda-bhara-namad-

avaneḥ śrī-rāmāvatī-nagara-parisara-samāvāsita-śrīmaj-jaya-skandhāvārāt·| paramasaugato mahārājā¦<36>dhirāja{ḥ}-śrī-kumārapāla-deva-pādānudhyātaḥ parameśvaraḥ paramabhaṭṭārako mahārājādhirājaḥ śrīmān(·) gopāla-devaḥ<37> kuśalī| śrī-puṇḍravarddhana-bhuktau koṭīvarṣa-viṣaye halāvartta-maṇḍale kṛta-hala-kula-pramāṇena triśatiko¿pe?<tpa>ttau vudhavaḍā-khā¦<38>me sam¿ū?<u>pāgatāśeṣa-rāja-puruṣān(·) rāja-rājanyaka-rājaputra-rājāmātya-mahāsāndhivigrahika-mahākṣapaṭalika-mahā<39>sāmanta-mahāsenāpati-mahāpratīhāra-dauḥsādhasādhanika-mahākumārāmātya-rājasthānīyoparika-cauroddharaṇika-da<40>ṇḍapāśika-śaunakika-kṣetrapa-prāntapāla-koṭapāla-Aṅgarakṣa-tad-āyuktaka-viniyuktaka-hastyaśvanau<vala>v¿ṛ?<yā>pṛtaka-kiśoravaḍa<41>vāgomahiṣyajāvikādhyakṣa-dūta-preṣaṇika-gamāgamika-A¿t?<bh>itvaramāṇa-viṣayapati-grāmapati-tarika-śaulkika-gaulmi<42>ka-gauḍa-mālava-coḍa-hūṇa-hūṇika-karṇṇāṭa-lāṭa-cāṭa-bhaṭa-sevakādīn·| Anyāṁś cākīrttitān·| rājapādopajīv-inaḥ<43> prativāsino vrāhmaṇottarān· mahattarottama-kuṭ¿ū?<u>mvi-purogama-caṇḍāla-paryantān·| yathārham mānayati vodhayati<44> samādiśati ca<|>

viditam astu bhavatāṁ yathoparilikhito 'yaṁ grāmaḥ sva-sīmā-¿n?<t>ṛṇa-pūti-paryantaḥ sa-¿k?<t>alaḥ soddeśaḥ<45> sāmra-madhūkaḥ sa-jala-sthalaḥ sa-garttoṣaraḥ sa-jhāṭa-viṭapaḥ sa-daśāpacāraḥ sa-cauroddharaṇ¿ika?<a><ḥ> parihṛta-sarvva-pīḍaḥ A<46>-c¿a?<ā>ṭa-bhaṭa-pra¿l?<v>eśaḥ AkiñciT-kara-pragrāhyaḥ bhāga-bhoga-kara-pratyāya-sametaḥ bhūmi-cchidra-nyāyenā-candrārkka-kṣiti-samā-kā<47>laṁ mātā-pitror ātmanaś ca puṇya-yaśobhivṛddhaye vā¿sye?<tsya>-sagotrāya Aurvvya-cyavana-bhārggava-yāmadagnya-Āpnuvat·-pravarāya dinaka<48>ra-savrahmacāriṇe Ṛgveda-vide Āśvalāyana-śākhādhyāyine ta¿t?<n>tra-ṭīkā-tarkka-vyākaraṇa-vide sammārjjanī-vinirggatāya<49> devīkoṭa-vāstavyāya dhātrīdhararāta-prapautrāya mahādevarāta-pautrāya medhātithirāta-puttrāya paṇḍita-bhaṭṭaputra-śrī<50>-muraripurātadevaśarmmaṇe māghe māsi paurṇṇa-māsyā<m> manvantarā-dau gaṅgāyām vidhivat<·> snātvā vṛhad-rāja-śrī-kumāra<51>pāla-deva-pādair ddatta-hemāśva-mahādānādāya-dakṣiṇā-samvandhena bhagavantaṁ vuddha-bhaṭṭārakam uddiśya triśatikotpattyā śā<52>sanī-kṛtya pradatto <'>smābhiḥ| Ato bhavadbhiḥ sarvvair evānumantavyaṁ| bhāvibhir api bhūpatibhiḥ bhūmer dāna-phala-gauravāT Apahara<53>ṇe mahā-naraka-pāta-bhayāc ca dānam idam anumodyānumodyānu-modanīyaṁ| prativāsibhiś ca kṣetra-karair ājñā-śravana-vidheyī-bhū<54>ya{ḥ} yathā-kālaṁ samucita-bhāga-bhoga-hiraṇyādi-pratyāyopanayaḥ kārya Iti||

samvat<·> 2 kārttika-dine 20<|>

bhavanti cātra dharmmānu<55>¿s?<ś>a¿ṅś?<ṁs>inaḥ ślokāḥ|

20. Anuṣṭubh

vahubhir vasudhā dattā rājabhiḥ sagarādibhiḥ<|>
yasya yasya yadā bhūmis tasya tasya tadā phalaṁ||

21. Anuṣṭubh

bhūmiṁ yaḥ prati<56>gṛh¿n?<ṇ>āti yaś ca bhūmiṁ prayacchati<|>
Ubhau tau puṇya-karmmāṇau niyataṁ svargga-gāminau||

22. Anuṣṭubh

gām ekāṁ sva¿nṇ?<rṇ>am ekañ ca bhūmer apy arddham aṅgulaṁ<|>
haran na<57>rakam āyāti yāvad āhūti sa(ṁ)plavaṁ||

23. Anuṣṭubh

ṣaṣṭiṁ varṣa-sahasrāṇi svargge tiṣṭhati bhūmidaḥ<|>
Ākṣeptā cānumantā ca tāny eva narake vaset<·>||

24. Anuṣṭubh

sva-da<58>ttāṁ para-dattām vā yo hare¿T?<ta> vasundharāṁ|
sa viṣṭhāyāṁ kṛmir bhūtvā pitṛbhiḥ saha pacyate||

25. Anuṣṭubh

Āsphoṭayanti pitaro valgayanti pitāmahāḥ<|>
bhū<59>mi-do 'smaT-kule jātaḥ sa na<s> trātā bhaviṣyati||

26. Śālinī

sarvvān etān· bhāvinaḥ pā<r>thivendrān
<bhūyo> bhūyaḥ prā<r>thayaty eṣa rāmaḥ|
sāmānyo <'>yaṁ dharmma-se<60>tur nnarāṇā(ṁ)
kāle kāle pālanīyaḥ krameṇa(||)

27. Puṣpitāgrā

(I)ti kamala-dalāmvu-vindu-lolāṁ
śriyam anucintya manuṣya-jīvitañ ca|
sakalam idam udāhṛtañ ca vu<61>ddhvā
na hi puruṣaiḥ para-kīrttayo vilo¿v?<p>yāḥ||

28. Mālinī

jayati madanapālaḥ pāla-vaṅśāvatuṅgaḥ
sva-bhuja-vijita-vairi-vrāta-gītoru-kīrttiḥ<|>

kṣiti-pati〈62〉r amitaujās tāmra-paṭṭa-pradātā
hara-śirasi śaśāṅko niṣkalaṅko 〈’〉sti yāvat·||

29. Anuṣṭubh

yena bhū-bhṛd-amātyena magna-prāyā mahī-dhṛtā|
sāndhivigrahika〈63〉ḥ sa śrī-bhīmadevo 〈’〉tra dūtakaḥ||

30. Anuṣṭubh

śrīman-madanapālasya dvitīye parivatsare〈|〉
tāmra-paṭṭam idaṁ śilpī tathāgatasaro ’likhat·||

Apparatus

Plate

〈01〉 ni ni ni • The character ni, which seems to be an abbreviation for nibaddha ”confirmed”, is engraved on the left margin of the obverse of the plate, beside the lines 1, 2, and 3 and 4 respectively

〈2〉 śrīmāl ◇ *śrīmal-* RF.

〈16〉 bh¿ū?〈u〉vanasya ◇ *bhuvanasya* RF.

〈17〉 bh¿u?〈ū〉-bhṛtāṁ ◇ *bhū-bhṛtāṁ* RF.

〈20〉 cā{r}t¿ū?〈u〉r-vvar{n}ṇya- ◇ *cārttur-vvarnṇya-* RF.

〈26〉 virbhūta- • The correct form is vibhūta but the metre requires this form. — 〈26〉 manaḥs¿a?〈u〉 ◇ *manaḥsu* RF.

〈28〉 sphurat- ◇ *shurat-* RF.

〈30〉 ¿śūśū?〈suṣu〉ve ◇ *śuśuve* RF. — 〈30〉 -bh¿ū?〈u〉jaṁ ◇ *-bhujaṁ* RF.

〈34〉 -jamv¿ū?〈u〉˚ ◇ *-jamvu˚* RF.

〈43〉 -kuṭ¿ū?〈u〉mvi- ◇ *-kuṭumvi-* RF.

〈52〉 ˚ānumantavyaṁ ◇ *˚ānumantavyaḥ* RF. — 〈52〉 -phala- ◇ *-hala-* RF • Pha and ha are similar but differentiated.

〈55〉 phalaṁ ◇ *halaṁ* RF.

〈58〉 āsphoṭayanti ◇ *āshoṭayanti* RF.

Translation

Seal

Of illustrious Gopāladeva

Plate

〈01〉 Confirmed. Confirmed. Confirmed.

〈1〉 Success! Oṁ, salutation to the Buddha! 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 a dwelling of smile 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 (III). 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 stabilising the ancestral kingdom unruled and lost, and had his lotus-like feet laid on the heads of kings.

12.

King Nayapāla, abandoning association with vices, putting his feet on heads of kings, forcibly filling all the spaces, to be gained by virtues, having affectionate subjects, the

sole abode of affection and rich with virtues, was born from him, as if the Sun ⟨was born⟩ from the Udaya Mountain.

13.

King Vigrahapāladeva (III), who was drunk by the eyes of good people, always pleased with worship of the enemy of love (Śiva), beautiful in battle, the death in the troop of enemies who made excellent grabbing, the shelter of those belonging to four varṇas, bestowing the world with his swelling white fame, was born from him with virtues.

14.

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.

15.

His son, the king named Mahīpāla (II), the illustrious, who was sung by the all delighted by the splendour of his fame surpassing candana water, the foremost among masters of twice-born {having moon on his crest}, was born having auspiciousness {like Śiva}.

16.

There was his younger brother king Śūrapāla (II), having greatness of Mahendra, Skanda in fortune of valour, the sole bold charioteer and possessing virtues. He, by his proficiency in all the weapons arisen from the excess of restlessness due to his own will and nature, spread immediately wonder and fear in the minds of his enemies.

17.

There was also his uterine brother, king, illustrious Rāmapāla, whose firmness of Vāsava (Indra) was invoked and shaken by vehement disturbance of people of heaven {Divya}. When his father was ruling for long time and leaving ⟨this world⟩, even in his childhood, he made lasting astonishment in the heart of enemy circle by his glittering splendour.

18.

From him was born Kumārapāla, who had the ocean of thick fame of enemies drunk up by valour of his own long arms, having robust fame on female makaras which were marks of camphor on the cheek of wife of the king of deities.

19.

He, whose hand was pale red due to sport of serial robbing of vermilion on the heads of group of women of his opponents, procreated king Gopāla (IV). This king, whose greatness is expanding for the protection of the earth, extends his own fame by raining a heap of dust of camphor playfully in his childhood.

〈31–35〉 From the illustrious military camp of victory pitched in the neighbourhood of illustrious Rāmāvatīnagara, 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 news of the time of lasting cloud occurred because of daylight darkened by the assembly of unsurpassed 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.

〈35–44〉 Parameśvara paramabhaṭṭāraka mahārājādhirāja illustrious Gopāladeva, healthy, the devout worshipper of Sugata (the Buddha), who was accepted by his majesty mahārājādhirāja illustrious Kumārapāladeva, honours, announces and orders suitably all the approached royal officials beginning with rāja, rājanyaka, rājaputra, rājāmātya, mahāsāndhivigrahika, mahākṣapaṭalika, mahāsāmanta, mahāsenāpati, mahāpratīhāra, dauḥsādhasādhanika, mahākumārāmātya, rājasthānīya, uparika, cauroddharaṇika, daṇḍapāśika, śaunakika, kṣetrapa, prāntapāla, koṭapāla, aṅgarakṣa, their āyuktakas and viniyuktakas, hastyaśvanaubalavyāpṛtaka, kiśoravaḍavāgomahiṣyajāvikādhyakṣa, dūta, preṣaṇika, gamāgamika, abhitvaramāṇa, viṣayapati, grāmapati, tarika, śaulkika, gaulmika, Gauḍa, Mālava, Coḍa, Hūṇa, Hūṇika, Karṇāta, Lāṭa, cāṭa, bhaṭa and sevaka, and the other unnamed dependants on the royal feet, and the residents accompanied by brāhmaṇas, headed by mahattaras, uttamas and kuṭumbins reaching to caṇḍālas, at Vudhavadhākhāma, which is production of three hundred by the standard of ploughed land and household, in Halāvarta maṇḍala of Koṭīvarṣa viṣaya in illustrious Puṇḍravardhana bhukti 〈as follows〉:

〈44–54〉 "It should be known to you. This village as written above, as far as its own border and grass field, was given by us in the name of the venerable Lord Buddha, with production of three hundred, after making royal grant, with flat land, with raised ground, with mango and mahua trees, with watering place, with ditch and saline land, with forest and shrub, with fine of ten offences, with the right to catch thieves, exempted from all the burdens, without entry of cāṭas and bhaṭas, without any kara taken away, accompanied by contribution of bhāga, bhoga and kara, 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 paṇḍita bhaṭṭaputra illustrious Muraripurā-

taśarman, belonging to Vātsya gotra, Aurvya, Cyavana, Bhārgava, Jāmadagnya and Āpnuvat pravara, co-disciple of Dinakara, knowing the Ṛgveda, learning Āśvalāyana śākhā, knowing the Tantraṭīkā, logic and grammar, originating from Sammārjanī and residing in Devīkoṭa, the great-grandson of Dhātrīdhararāta, the grandson of Mahādevarāta and the son of Medhātithirāta, in relation to the reward to be taken for the great gift of golden horse given by his majesty great king illustrious Kumārapāla after bathing in Gaṅgā according to rule at the beginning of Manvantara on the full-moon day in the month of Māgha. Hence it should be consented to by you all. This donation should also be approved by future kings after repeatedly 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, hiraṇya and so on should be made at proper time by residing cultivators after becoming subject to hearing the order 〈of donee〉."

〈54〉 Year 2 month Kārttika day 20.

〈54–55〉 Here are verses instructing dharma 〈as follows〉:

20.

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

21.

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

22.

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

23.

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

24.

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.

25.

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

26.

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

27.

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.

28.

May Madanapāla, prominent in the Pāla lineage, whose great fame is sung by enemy troops defeated by his own arms, the king with infinite vigour, the giver of copper plates, be victorious, as long as the stainless moon is on the head of Hara!

29.

Here that sāndhivigrahika illustrious Bhīmadeva, immersed in delight by this royal minister and king ⟨Madanapāla⟩, was a messenger.

30.

In the second year of illustrious Madanapāla, artisan Tathāgatasara engraved this copper plate.

Bibliography

First notified by S. C. Mukherji (1992), then by Gouriswar Bhattacharya (1994) with correction of Mukherji’s mistakes. First edited by Ryosuke Furui (2015). Now re-edited by Ryosuke Furui.

Primary

[RF] Furui, Ryosuke. 2015. “Rajibpur copper plate inscriptions of Gopāla IV and Madanapāla.” PSJA New Series 6, pp. 39–61. [URL]. Pages 40–48.

Secondary

Bhattacharya, Gourishwar. 1994. “Newly discovered copper plate grants of the Pāla dynasty.” In: *Festschrift: Klaus Bruhn zur Vollendung des 65. Lebensjahres*. Edited by Nalini Balbir & J Bautze. Reinbek: Dr. Inge Wezler : Verlag für Orientalische Fachpublikationen, pp. 195–224. Pages 206–208.

Mukherji, S. C. 1992. “Three recently discovered copper plates of Pāla period.” PS 1, pp. 171–174.

Mukherji, S. C. 1999. “The royal charters of king Madanapāla and the chronology of the Pāla kings of Bengal and Bihar.” JBA 4, pp. 61–65.