Rajibpur Plate of Madanapāla, year 22

Ryosuke Furui

Author of digital edition: Ryosuke Furui

Contributor: Ryosuke Furui

Identifier: DHARMA_INSBengalCharters00072

Repository: Bengal Charters (tfb-bengalcharters-epigraphy)

File path: texts/DHARMA_INSBengalCharters00072.xml

Language: Sanskrit [Gauḍī]

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

Edition

Seal

〈1〉 (śrī)-madanapāla(ḥ)

Plate

〈Page 1r〉 〈01〉

ni ni ni

〈1〉

□Oṁ namo vuddhāya‖ svasti‖

1. Sragdharā

maitt〈r〉īṁ kāruṇya-ratna-pramudita-hṛdayaḥ preyasīṁ sandadhānaḥ
samyak-s¿ā?〈a〉mvodhi-vidyā-sarid-amala-jala-kṣālitā¦〈2〉jñāna-paṅkaḥ|

jitv¿e?〈ā〉 yaḥ kāma-kāri-prabhavam abhibhavaṁ śāśvatīṁ prāp{y}a śānti[ṁ]
sa śrīmān(·) lokanātho jayati daśavalo 'nyaś ca gopāla¦〈3〉-devaḥ||

2. Śārdūlavikrīḍita

lakṣmī-janma-niketanaṁ sama-karo voḍhuṁ kṣamaḥ kṣmā-bharaṁ
pakṣa-ccheda-bhayād upasthitavantām ekāśrayo bhū-bhṛtāṁ|
maryādā-pari¦〈4〉pālanaika-nirataḥ śauryālayo 'smād abhūt(·)
dugdhāmbhodhi-vilāsa-hāsa-vasatiḥ śrī-dharmmapālo nṛpaḥ||

3. Sragdharā

rāmasyeva gṛhīta-satya-ta〈5〉pasas tasyānurūpo guṇaiḥ
saumitrer udapādi tulya-mahimā vākpāla-nāmānujaḥ|
yaḥ śrīmān(·) naya-vikramaika-vasatir bhrātu〈6〉ḥ sthitaḥ śāsane
śūnyā śatru-patākinībhir akarod ekā¿t?〈ta〉patrā diśaḥ||

4. Vasantatilakā

tasmād upendra-caritair jjagatīṁ punānaḥ
putro vabhūva vijayī¦〈7〉 jayapāla-nāmā|
dharmma-dviṣāṁ śamayitā yudhi devapāle
yaḥ pūrvva-je bhuvana-rājya-sukhāny anaiṣīt·||

5. Āryā

śrīmad-vigrahapālas tat-sūnur a〈8〉jātaśatrur iva jātaḥ〈|〉
śatru-vanitā-prasādhana-vilopi-vimalāsi-jala-dhāraḥ||

6. Sragdharā

dik-pālaiḥ kṣiti-pālanāya dadhataṁ dehe vi〈9〉bhaktān· guṇān·
śrīmantaṁ janayām vabhūva tanayaṁ nārāyaṇaṁ sa prabhuṁ|
yaḥ kṣoṇī-patibhiḥ śiro-maṇi-rucāśliṣṭhāṅghri-pīṭhopalaṁ
nyā¦〈10〉yopāttam alaṁ-cakāra caritaiḥ svair eva dharmmāsanaṁ||

7. Vasantatilakā

toyāśayair jjaladhi-mūla-gabhīra-ga〈r〉vbhai〈r〉
ddevālayaiś ca kula-bhū-dhara-tulya-kakṣ¿e?〈ai〉ḥ¿||?〈|〉
〈11〉 vikhyāta-kīrttir abhavat tanayaś ca tasya
śrī-rājyapāla Iti madhyama-loka-pālaḥ||

8. Sragdharā

tasmāt pūrvva-kṣitī{ṁ}-dhrān nidhir iva mahasāṁ rā〈12〉ṣṭrakūṭānvayendor
tuṅgasyot〈t〉uṅga-mauler dduhitari tanayo bhāgyadevyāṁ prasūtaḥ|
śrīmān(·) gopāla-devaś cirataram avaner eka〈13〉-patnyā Ivaiko
bharttā 〈’〉bhūn naikaratna-dyuti-khacita-catuḥ-sindhu-citrāṅśukāyāḥ||

9. Vasantatilakā

tasmād vabhūva savitur vva{||}su-koṭi-varṣī
kālena ca〈14〉ndra Iva vigrahapāla-devaḥ|
netra-priyeṇa vimalena kalāmayena
yenoditena dalito bhuvanasya tāpaḥ||

10. Mālinī

hata-sakala-vipakṣaḥ〈15〉 saṅgare vāhu-darppād
anadhikṛta-viluptaṁ rājyam āsādya pitryaṁ|
nihita-caraṇa-padmo bhū-bhṛtāṁ mū(r)dhni ¿ye?〈ta〉smād
abhavad avani-p¿a?〈ā〉la〈ḥ〉 śrī-mahīpā〈16〉la-devaḥ||

11. Śikhariṇī

tyajan(·) doṣāsaṅga〈ṁ〉 śirasi kṛta-pādaḥ kṣit¿a?〈i〉-bhṛtāṁ
vitanvan(·) sarvvāśāḥ prasabham udayādrer iva raviḥ|
guṇa-grā¿j?〈h〉yaḥ sni〈17〉gdha-prakṛtir anurāgaika-vasatis
tato dhanyaḥ puṇyair ajani nayapālo nara-patiḥ||

12. Śārdūlavikrīḍita

pītaḥ saj-jana-locanaiḥ smara-ripoḥ pūjānura〈Page 18〉ktaḥ sadā
saṅgrāme dhavalo ’dhika-graha-¿j?〈k〉ṛtāṁ kālaḥ kule vidviṣāṁ|
cāttur-vva¿n?〈r〉ṇya-samāśrayaḥ ¿ś?〈s〉ita-yaśaḥ-pūrai(r) jjagal-lambhayan(·)
tasmād vi〈19〉grahapāla-deva{r}-nṛpatiḥ puṇy¿e?〈air〉 jjanānām abhūT||

13. Upajāti

tan-nandanaś candana-vāri-hāri
-kī(r)tti-prabhānandita-viśva-gītaḥ〈|〉
śrīmān(·) mahīp¿a?〈ā〉la Iti〈20〉 ¿dv?〈kṣ〉itīṣo
dvijeśa-mauliḥ śivavad vabhūva||

14. Śārdūlavikrīḍita

tasyābhūd anujo mahendra-mahimā skandaḥ pratāpa-śr¿ī?〈i〉yām
ekaḥ sāhasa-sārathi¿bh?〈r〉 guṇamayaḥ〈21〉 śrī-śūrapālo nṛpaḥ¿||?〈|〉

yaḥ svacchanda-nisa<r>gga-vibhrama-bharā-virbhūta-s¿ā?<a>rvvāyudha
-prāgalbh<y>ena manaḥsu vismaya-bhayaṁ sadyas t{tr}atāna dviṣāṁ||

15. Śārdūlavikrīḍita

〈22〉 Etasyāpi sahodaro nara-pat{t}ir ddivya-prajā-nirbhara
-¿sth?<kṣ>obhāhūta-vidhūta-vāsava-dhṛtiḥ śrī-rāmapālo 'bhavat(·)|
śāsat{t}y ¿a?<e>va ci¦〈23〉raṁ jaganti janake yaḥ śaiśave visphurat
-tejobhiḥ para-cakra-cetasi camat-kāraṁ cakāra sthiraṁ||

16. Vasantatilakā

tasmād ajāyata nijāyata-vāhu-vīrya
〈24〉 -ni¿ḥ?<ṣ>ppīta-pīvara-virodhi-yaśaḥ-payodhiḥ|
medasvi-kīrttir amarendra-vadhū-kapola
-karppūra-patra-makarī¿s?<ṣ>u kumārapālaḥ||

17. Śārdūlavikrīḍita

pratyarthi¦〈25〉-pramadā-kadamvaka-śiraḥ-sindūra-lopa-kramaḥ
krīḍā-pāṭala-pāṇir eṣa ¿śuśu?<suṣu>ve gopālam urvvī-bh¿ū?<u>jaṁ|
dhātrī-pālana-jṛmbhamāṇa-mahi〈26〉mā karppūra-pāṅśūtkarair
ddeva<ḥ> kīrttim ayaṁ nijam vitanute yaḥ śaiśave krīḍitaṁ||

18. Mālinī

tad-anu madanadevī-nandanaś candra-gauraiś
śucita-bhuva〈27〉na-garvbhaḥ prāṅśubhiḥ kīrtti-pūraiḥ|
kṣitim acaramatātas tasya saptāvdhi-dāmnīm
abhṛta madanapālo rāmapālātma-janmā||

sa khalu bhāgī〈28〉rathī-patha-pravarttamāna-nānā-vidha-nau-vāṭaka-sampādita-setu-vandha-nihita-śaila-śikhara-śreṇī-vibhramān niratiśaya-ghanāghana-kari-gha〈29〉ṭā-¿s?<ś>yāmāyamāna-vāsara-lakṣmī-samāravdha-santata-jalada-samaya-sandehād udīcīnāneka-nara-pati-prābhṛtī-kṛtāprameya-haya-vāhinī〈30〉-khara-khuro¿kho?<tkhā>ta-dhūlī-dhū¿ṣ?<s>arita-dig-antarālāT parameśvara-sevā-samāgatāśeṣa-jamv¿ū?<u>dvīpa-bhū-pālā<na>nta-pāda-bhara-namad-avaneḥ
śrī-rāmā〈31〉vatī-nagara-parisara-samāvāsita-śrīmaj-jaya-skandhāvārāt·| para-masaugato mahārājādhirāja{ḥ}-śrī-rāmapāla-deva-pādānudhyā¦〈32〉taḥ| parameś-varaḥ parama¿r?<bh>aṭṭārako mahārājādhirājaḥ śrīmān· madanapāla-devaḥ kuśalī|
śrī-puṇḍravarddhana-bhuktau [[1+]au] □〈Page 1v〉〈33〉koṭīvarṣa-viṣaye halāvartta-maṇḍale devīkoṭīya-koṣṭhāgāra-prativaddha-dakṣiṇāvadhi-saṁ| khaṇḍa-kṣetra-vā(ṭhu)ṇḍavallī-khaṁ-kusu〈34〉muṇḍā-khaṁ-piśācakuleya-khaṁ-vivudhapallyāṁ

pañca-triṅśad-āḍhāvāpa-bh¿uṁ?<ū>mau vaṅgaḍī-prativaddha-vāṭṭaḍavallī-sīmāvacchinna-nadī-pānīya<35>-bh¿u?<ū>mau ca| samupāgatāśeṣa-rāja-puruṣān· rāja-rājanyaka-rājaputra-rājāmātya-m¿ā?<a>hāsāndhivigrahika-mahākṣapaṭalika-mahā¦<36>sāmanta-mahāsenāpati-mahāpratīhāra-dauḥsādhasādhanika-mahāsādhanika-mahākumārāmātya-rājasthānīyoparika-cauro<37>ddharaṇika-dāṇḍika-dāṇḍapāśika-śaunika-kṣetrapa-prāntapāla-koṭṭapāla-Aṅgarakṣa-tad-āyuktaka-viniyuktaka-hastyaśvoṣṭranauvala¦<38>vyāpṛtaka-kiśoravaḍavāgomahiṣy¿ā?<a>jā¿c?<v>ikādhyakṣa-dūta-preṣaṇika-gamāgamika-A¿t?<bh>itvaramāṇa-viṣayapati-grāmapati-tarika<39>-śaulkika-gaulmika-gauḍa-mālava-coḍa-khasa-hūṇa-hūṇika-karṇṇāṭa-lāṭa-cāṭa-bhaṭṭa-sevakādīn(·) Anyā<ṁ>ś cākīrttitān(·) rājapādo<40>pajīvinaḥ prativāsino vrāhmaṇot-tarān(·) mahattamottama-kuṭumvi-purogama-cāṇḍāla-paryantān(·) yathārhaṁ mānayati vodhayati ¿ś?<s>a<41>mādiśati ca<|>

viditam astu bhavatāṁ yathoparilikhito <'>yaṁ grāmaḥ sva-sīmā-tṛṇa-pūti-gocara-paryantaḥ sa-talaḥ soddeśaḥ sāmra-ma<42>dhūkaḥ sa-¿k?<j>ala-sthalaḥ sa-gartto¿ś?<ṣ>araḥ sa-jhāṭa-viṭapaḥ sa-daśāpacāraḥ sa-cauroddhara¿ṇik?<ṇ>aḥ parihṛta-sarvva-pīḍaḥ A-cāṭa-bha<43>ṭṭa-praveśaḥ Akiñcit{ar}-kara-pragrā¿j?<h>yaḥ bhāga-bhoga-kara-hiraṇyādi-pratyāya-s¿e?<a>metaḥ ratna-traya-kaivartta-carmmakāra-vṛty-ādi-rāja-sambho<44>ga-varjito bhūmi-cchidra-nyāyena Ā-candrārka-kṣiti-sama-kālaṁ mātā-pitror ātmanaś ca puṇya-yaśobhivṛddhaye| vātsya-sagotrāya Aurvva-cya<45>vana-bhārggava-jāmadagnya-Āpnuvat·-pravarāya paśupati-savrahmacāriṇe Ṛgvedāntarggata-Āśvalāyana-śākhādhyāyine kāśikā<46>-tantra-ṭīkā-vide sammārjjanī-vinirggata-vudhavaḍā-vāstavyāya mahādharmmādhikaraṇika-bhaṭṭa-mahādevarāta-prapauttrāya medhāti<47>thirāta-pauttrāya Ācārya-muraripurāta-puttr¿a?<ā>ya paṇḍita-bhaṭṭaputtra-śrī-maheśvararātaśarmmaṇe māghe māsi sūrya-grāsa-samaye gaṅgāyāṁ<48> hemāśva-mahādāna-yajña-samutsarggita-dakṣiṇā-samvandhena bhagavantaṁ vuddha-bhaṭṭārakam ud-diśya triśatikotpattyā śāsanī-kṛtya pradatto¦<49> <'>smābhiḥ<|> Ato bhavadbhiḥ sarvvair evānumantavyaṁ| bhāvibhir api bhūpatibhiḥ{|} bhūmer ddāna-phala-gaur¿ā?<a>vāt<·>| Apaharaṇe mahā-{na}naraka-pāta<50>-bhayāc ca| dānam idam anumodyānumodanīyaṁ| prativāsibhiś ca kṣetrakarair ājñā-śravaṇa-vidheyī-bhūya{ḥ} yathā-kālaṁ samuci<ta>-bhāga-bho<51>ga-kara-hiraṇyādi-pratyāyopanayaḥ kārya Iti‖

samvat· 22 vai¿s?<ś>ākha-karmma-dine 16<|>

bhavanti cātra dharmmānu¿s?<ś>aṁsinaḥ ślokāḥ‖

19. Anuṣṭubh

va¦〈52〉hubhi{ḷ}r vvasudhā dattā{ḷ} rājabhiḥ sagarādibhiḥ〈|〉
yasya yasya yadā ¿p?〈bh〉ūmi〈s〉 tasya tasya tadā phalaṁ‖

20. Anuṣṭubh

bhūmi〈ṁ〉 yaḥ pratigṛh¿n?〈ṇ〉āti yaś ca bhūmim pra〈53〉yacchati|
U¿t?〈bh〉au tau puṇya-karmmāṇau niyataṁ svargga-gāminau‖

21. Anuṣṭubh

gām ekāṁ svar¿nt?〈ṇ〉am eka{ṁ}m vā bhūmer apy arddham aṅgul¿ā?〈a〉ṁ〈|〉
haran narakam āyāti yāvad ā〈54〉hūti saṁplavaṁ〈‖〉

22. Anuṣṭubh

ṣaṣṭiṁ varṣṣa-sahasrāṇi svargge tiṣṭhati bhūmi¡p!〈d〉aḥ|
Ākṣeptā cānumantā ca tān〈y〉 eva narake vaset{e}‖

23. Anuṣṭubh

sva-dattā〈ṁ〉 para-dattā¿ma?〈m vā〉 yo〈55〉 hareta vasundharāṁ|
sa viṣṭhāyāṁ kṛmir bhūtvā pitṛbhiḥ saha pacyate‖

24. Anuṣṭubh

Āsphoṭayanti pitaro valgayanti pitāmahā|
bhūmido 〈’〉sma¿da?〈t〉-kule〈56〉 jāta〈ḥ〉 sa na〈s〉 trātā bhaviṣyati|

25. Śālinī

sarvvān etān· bhāvi{r}naḥ pārthivendrān(·)
bhūyo bhūyaḥ prārthayaty eṣa rāmaḥ|
sāmānyo 〈’〉yaṁ dharmmasetur nnarāṇāṁ
〈57〉 kāle kāle pālanīyaḥ krameṇa‖

26. Puṣpitāgrā

Iti kamala-dalāmv¿a?〈u〉-vindu-lol¿a?〈āṁ〉
śriyam anucintya manuṣya-j¿o?〈ī〉vita〈ñ ca〉¿‖?〈|〉
sakalam idam udā¿k?〈h〉ṛtaṁ ca vuddhvā
〈58〉 na hi puruṣaiḥ para-kīrtayo vilopy¿a?〈ā〉ḥ‖

27. Vasantatilakā

śrīmān adān madanapāla-nṛpaḥ sa gauḍa
-cūḍā-maṇiḥ sarid-alaṅ-kṛtam urvvarāḍhyam·|

su〈59〉ṣṭhāsanaṁ muraripos tanayāya ta¿rnd?〈nt〉ra
-ṭīkā-vide dvija-varāya maheśvarāya‖

28. Anuṣṭubh

saḥ sāmanta-śiro-mauli-māṇikyaṁ gauḍa{ṁ}-bhū-bhujaḥ〈|〉
sāndhi〈60〉vigrahikaḥ sa śrī-bhīmadevo 〈'〉tra dūtakaḥ‖

29. Anuṣṭubh

rājye madanapālasya dvāviṁśe parivatsare〈|〉
tāmra-paṭṭam imaṁ 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 2, 5 and 8 respectively.

〈19〉 -kī(r)tti- ◇ *-kīrtti-* RF.

〈21〉 -virbhūta- • The correct form is vibhūta but the metre requires this form.

〈23〉 visphurat- ◇ *vishurat-* RF.

〈25〉 -bh¿ū?〈u〉jaṁ ◇ *-bhujaṁ* RF.

〈29〉 -samaya- ◇ *-saṁmaṁya-* RF.

〈30〉 -jamv¿ū?〈u〉dvīpa- ◇ *-jamvudvīpa-* RF.

〈32〉 ⟦[1+]au⟧ □ • Two more akṣaras are found at the end of line, of which the first is erased with a trace of au still visible, and the second is clear but undecipherable. Can it be a sign indicating continuance of the inscription to the reverse?

〈33〉 -vā(ṭhu)ṇḍa˚ • The shape of the second akṣara is clear but its identity is uncertain. Compare the last akṣara with muṇḍā˚ in line 34.

〈34〉 -bh¿uṁ?〈ū〉mau ◇ *-bhūṁmau* RF.

〈35〉 -bh¿u?〈ū〉mau ◇ *-bhūmau* RF.

〈38〉 ˚mahiṣy¿ā?〈a〉jā¿c?〈v〉ikā˚ ◇ *˚mahiṣyajāvikā˚* RF.

〈42〉 -bha〈43〉ṭṭa- • Inscribed with narrower akṣaras.

〈43〉 Akiñcit{ar}-kara- ◇ *Akiñcita-kara-* RF.

〈49〉 -phala- ◇ *-hala-* RF.

〈51〉 -karmma- ◇ *-karmmā-* RF.

〈52〉 ¿p?〈bh〉ūmi〈s〉 ◇ *bhūmi* RF.

〈55〉 Āsphoṭayanti ◇ *Āshoṭayanti* RF.

Translation

Seal

Illustrious Madanapāla

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 birthplace 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.

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.

10.

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.

11.

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.

12.

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.

13.

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}.

14.

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.

15.

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), in his childhood, he made lasting astonishment in the heart of enemy circle by his glittering splendour.

16.

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.

17.

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.

18.

Afterwards there was the son of Madanadevī, who had the inside of the earth purified by strong streams of his fame white like moon. Because of his not being the last, Madanapāla, the son of Rāmapāla, supported the earth with girdle of seven oceans.

〈27–31〉 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 doubt 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.

〈32–41〉 Parameśvara paramabhaṭṭāraka mahārājādhirāja illustrious Madanapāladeva, healthy, the devout worshipper of Sugata, who was accepted by his majesty mahārājādhirāja illustrious Rāmapāladeva, honours, announces and orders suitably all the approached royal officials beginning with rāja, rājanyaka, rājaputra, rājāmātya, mahāsāndhivigrahika, mahākṣapaṭalika, mahāsāmanta, mahāsenāpati, mahāpratīhāra, dauḥsādhasādhanika, mahāsādhanika, mahākumārāmātya, rājasthānīya, uparika, cauroddharaṇika, dāṇḍika, dāṇḍapāśika, śaunika, kṣetrapa, prāntapāla, koṭṭapāla, aṅgarakṣa, their āyuktakas and viniyuktakas, hastyaśvoṣṭranaubalavyāpṛtaka, kiśoravaḍavāgomahiṣyajāvikādhyakṣa, dūta, preṣaṇika, gamāgamika, abhitvaramāṇa, viṣayapati, grāmapati, tarika, śaulkika, gaulmika, Gauḍa, Mālava, Coḍa, Khasa, Hūṇa, Hūṇika, Karṇāta, Lāṭa, cāṭa, bhaṭṭa and sevaka, and the other unnamed dependants on the royal feet, and the residents accompanied by brāhmaṇas, headed by mahattamas, uttamas and kuṭumbins reaching to cāṇḍālas, at the land of thirty-five āḍhāvāpas in a plot of cultivated land named Vāṭhuṇḍavallī, 〈a plot of cultivated land named〉 Kusumuṇḍā, 〈a plot of cultivated land named〉 Piśācakuleya and 〈a plot of cultivated land named〉 Vivudhapallī, and also at the land attached to Vaṅgaḍī, demarcated by the border of Vāṭṭaḍavallī and watered by a river, 〈all of〉 which belong to the southern neighbourhood attached to the granary of Devīkoṭa, in Halāvarta maṇḍala of Koṭīvarṣa viṣaya in illustrious Puṇḍravardhana bhukti 〈as follows〉:

〈41–51〉 “It should be known to you. This village as written above, as far as its own border, grass field and pasture ground, 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 enty of cāṭas and bhaṭṭas,

without any karas taken away, accompanied by contribution of bhāga, bhoga, kara, hiraṇya and so on, excluding royal estate beginning with enclosed land of three jewels (Buddhist establishment), kaivartas and carmakāras, 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 Maheśvararātaśarman, belonging to Vātsya gotra, Aurva, Cyavana, Bhārgava, Jāmadagnya and Āpnuvat pravara, co-disciple of Paśupati, learning Āśvalāyana śākhā belonging to the Ṛgveda, knowing Kāśikātantraṭīkā, originating from Sammārjanī and residing in Vudhavaḍā, the great-grandson of mahādharmādhikaraṇika bhaṭṭa Mahādevarāta, the grandson of Medhātithirāta and the son of ācārya Muraripurāta, in relation to the reward given for the ritual of the great gift of golden horse 〈performed〉 on Gaṅgā at the time of solar eclipse in the month of Māgha. Hence it should be consented to by you all. This donation should also be approved 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〉."

〈51〉 Year 22 month Vaiśākha day of karman 16.

〈51〉 Here are verses instructing dharma 〈as follows〉:

19.

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

20.

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

21.

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

22.

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.

23.

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.

24.

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

25.

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

26.

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.

27.

Illustrious Madanapāla, the crest-jewel of Gauḍa, gave a comfortable place decorated with rivers and rich in soil to Maheśvara, the son of Muraripu, the best twice-born knowing the Tantraṭīkā.

28.

He, the ruby on the crest of sāmantas of the Gauḍa king, that sāndhivigrahika illustrious Bhīmadeva was the messenger here.

29.

During the reign of Madanapāla, in the twenty-second year, 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 49–56.

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.