Jagajjibanpur Plate of Mahendrapāla, year 7

Ryosuke Furui

Author of digital edition: Ryosuke Furui

Contributor: Ryosuke Furui

Identifier: DHARMA_INSBengalCharters00073

Repository: Bengal Charters (tfb-bengalcharters-epigraphy)

File path: texts/DHARMA_INSBengalCharters00073.xml

Language: Sanskrit [Siddhamātṛkā]

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

Edition

Seal

〈1〉 śrī-mahendrapāla-devaḥ

Plate

〈Page 1r〉 〈1〉

□ svasti|

1. Śārdūlavikrīḍita

śrīmā¿m?〈n〉 mānita-śāsano nija-va〈2〉lair adhyāsito vīryavāN{|}
Ary-ānanda-subhū〈3〉ti-nandita-manā dāna-priyaḥ kṣāntimā(ṁ)|
bhā〈4〉svad-vaṅśa-bhavaḥ prajā-hita-karo niḥśeṣa-bhūmīśvaraḥ
siddhārtho bhuvanāni pātu sugataḥ pātā ca dharmma-s¿t?〈th〉iteḥ||

2. Mālinī

nṛpatir iha vabhūva dhva<5>sta-doṣāndha-kāro
ravir iva paṭu-dhāmnān dhāma gopāla-nāmā|
Agaṇita-guṇa-ratnaṁ yaṁ samāsādya jāt¿ā?<a>ṁ
hari-vasati-sukhebhyo<6> datta-toyāñjaliḥ śrīḥ||

3. Vasantatilakā

Atyuddhata-dviṣad-anīka-jayārjjita-śrīḥ
śrī-dharmmapāla Iti tasya suto vabhūva|
prakṣālitāni kali-sa<7>ntamasāvilāni
yasy<e>nduneva yaśasā kakubhām mukhāni□

4. Śārdūlavikrīḍita

durvvārā(ṁ) dviṣato vijitya samare tān indra-rājādikāN{†}
sindhūnām adhipa<8>m pramathya rabhasād unmīlita-kṣmābhṛtā|
dattā yena mahī mahodayavatī vikrānti-bhāj¿o?<e> nijā
nirvyājānati-vāmanāya valinā cakrā<9>yudhā<yā>rthine□

5. Sragdharā

reṇun yasyāṅgaṇebhyo hata-ripu-mahiṣī-śv¿aṁ?<ā>sa-vātā haranti
siñcanty etāni mādyat-kari-karaṭa-galad-dāna-toya-pravāhāḥ<|>
<10> rājñāṁ sevā-parāṇām praṇata-nija-śiro-ratna-puṣpa-pratānair
dd¿au?<o>r-ddarppānīta-lakṣmī-kara-kamala-dhṛtaḥ pūjitaḥ pāda-padmaḥ□

6. Vasantatilakā

nīter vvilāsa-bha<11>vanam priya-vikramāyāḥ
śrī-devapāla Iti tat-tanayo vabhūva†
yaḥ kautukād iva jagaty udadhīn didṛkṣuś
caṁkramyate sma bhavanāṅgana-līlayeva□

7. Vasantatilakā

da<12>ṇḍopanīta-kanakair vvasudhādhipānāṁ
rājā mahā-samara-nāṭaka-sūtradhāraḥ†
yo nirmmime sugata-sadma-gṛhañ ca gauryā
yat kautukañ ca tila<13>kañ ca jagat-traye <'>pi||

8. Śārdūlavikrīḍita

durvvārāstra-nipāta-bhīṣaṇa-raṇat-sannāha-lavdhodayaṁ{†}
sākṣī-kṛtya vibhāvasuṁ raṇa-śiro-vedī-mahā-maṇḍape†

kha〈14〉ḍgāvarjjit¿ai?〈a〉-vairi-vāraṇa-ghaṭā-kumbhāsṛg-ambhaḥ-pluto
yo jagrāha karaṁ kṣitīśvara-varo niḥśeṣa-bhūbhṛd-bhuvāṁ□

9. Upajāti

yaṁ yodhayām āsur arātayas te
ye〈15〉ṣāṁ riraṁsā sura-sundarībhiḥ†
tathā vivasvad-bhramaṇāvadhīni
yaiḥ kretuṁ iṣṭāny asubhir yaśāṁsi¿†?〈□〉

10. Śārdūlavikrīḍita

dharmmasya prasavena yena vipulām bhūtiñ ci〈16〉ram vibhratā
bhrū-līlā-hṛta-kāma-rūpa-vibhavenārohatādyam bhṛṣaṁ†
durggāyāś ca himālayācala-bhuvaḥ ślāghyaṁ karaṁ gṛh¿n?〈ṇ〉atā
samyak svam para〈17〉meśvaratvam aparan devena sandarśitaṁ□

11. Upajāti

sa cāhamānānvaya-vāridhīndoḥ
sādhvīṁ sutān durllabha-rāja-nāmnaḥ〈|〉
śrī-māhaṭāṁ dharmma-parāṁ narendras
tr¿ai?〈a〉〈18〉yīm ivo〈dvā〉ha s¿a?〈u〉lakṣaṇāṅgīṁ□

12. Vasantatilakā

sā devakīva naradeva-sahasra-vandyaṁ
saukaryato vasumatī-bharam udvahantaṁ†
lakṣmyāḥ svayamvara-pati¿s?〈m〉 puruṣo〈19〉ttamañ ca
devaṁ sutottamam asūta mahendrapālaṁ□

13. Śārdūlavikrīḍita

yasyāśā-vijaya-prayāṇa-rajasāṁ sāndre samutsarppati
vyūhe nirbhara-pūritāmva〈20〉ratayā sampāditorvvī-bhrame†
spṛṣṭe pāda-talair akāṇḍa-patanāśaṅkā-camat-kāriṇo
vidyām utpatanaika-hetum ajapan vidyādharāṇāṁ ga〈21〉ṇāḥ□

14. Śārdūlavikrīḍita

Ā-prāleya-girer vṛṣāṅka-vṛṣabha-kṣuṇṇāgra-ratna-sthalād
ā-sindhor ddaśa-kandharāri-viśikha-vyāloḍitāntar-jjalāT†
Ā-pūrvvāpa〈22〉ra-diṅ-mukhaika-tilakāT śaila-dvayād bhūbhujo
nirvyājaṁ nipatanti yasya caraṇe dūrānatair mmaulibhiḥ□

15. Śārdūlavikrīḍita

khaḍgotkhāta-mahebha-kumbha-vi<23>galat-kīlāla-dhārā-jale
jāto vairi-vadhū-vilocana-vamad-vāṣpāmvubhir vvarddhitaḥ†
santīryāpi patīn apām pratidiśaṁ yātaḥ sahasrai<r> mmukhai<24>ś
citram vādhaka-kāruṇ<y>air vvilasito yasya pratāpānalaḥ¿†?<□>

16. Vasantatilakā

tvaṁ sarvvadā nṛpati-candra jaya-śriyārthī
svapne <'>pi na praṇayinī bhavato 'ham ā<25>saṁ†
Ittham bhiyā kupitayeva ripūn bhajantyā
vyājaghnire samara-keli-sukhāni yasya□

sa khalu bhāgīrathī-patha-pravarttamāna-nānā<26>-vidha-nau-vāṭaka-sampādita-setu-vandha-nihita-śaila-śikha¿v?<r>a-śreṇi-vibhramāT† niratiśaya-ghana-ghanāghana-ghaṭā-śyāmāyamāna<27>-vāsara-lakṣmī-samāravdha-santata-jalada-samaya-sandehāT| Ud¿i?<ī>cīnāneka-narapati-prābhṛtī-kṛtāprameya-haya-vāhinī-khara-khurotkhāta<28>-dhūlī-dhūsarita-dig-antarālāT parameśvara-sevā-samāyātāśeṣa-jamvudvīpa-bhūpāla-pādāt¿ā?<a>-bhara-namad-avaneḥ kuddālakhātaka-samā<29>vāsita-śrīmaj-jaya-skandhāvārāT paramasaugata-parameśvara-paramabhaṭṭāraka-mahārājādhirāja-śrī-devapāla-deva-pādā¿tta?<nu>dhyā-taḥ<30> paramasaugataḥ parameśvaraḥ paramabhaṭṭārako mahārājādhirā-jaḥ śrīmāN mahendrapāla-devaḥ kuśalī□ śrī-puṇḍravarddhana<31>-bhuktau† kuddālakhātaka-viṣaye nandadīrghikoddraṅge sīmā† tattra pūrvveṇa ṭaṅgila-nady-arddha-śrotaḥ paricchinnā dakṣiṇenāpi kuvja-gha<32>ṭikā 'rddha-śrotikayā kāsiggaḍa-vandhāka-madhyena nārāyaṇa-vāsīya-pūrvva-sīmāvadhiḥ† paści-menāpi golayi-nirjjhare<33>ṇājagara-vāsakāvakhātena vālmika-stūpenāśvattha-vṛkṣeṇa svalpa-nandādhāra-paścima-pāṭena vilva-vṛkṣeṇa vijjaṭa-vandhā<34>kaṁ paścima-ṣaṇ-ṇalāntarāmalakī-vṛkṣa-paryantaḥ† Uttareṇāpy ataḥ pūrvvā-mukho⟦śca⟧ttara-kuṇḍā dakṣiṇena nandāsurālyā<35> ṭaṅgilārddha-śroto <'>vad-hiḥ† Evan niyamita-sīmni samupagatāṁ sarvvān eva rājanaka-rājaputtra-kumārāmātya-bhuktipa<36>ti-viṣayapati† senāpaty-uparika-tad-āyuktaka† viniyuktaka-dāṇḍika-daṇḍapāśika† cauroddharaṇika† dau<s>sādhyasādha<37>nika-khola-dūta-gamāgamikā{ṁ}bhitvaramāṇa-hastyaśvoṣṭranauvalavyāpṛtaka-gomahiṣyajāvikāvaḍavādhyakṣādi-rāja-pādopajīvi<38>no 'nyāṅś <c>a cāṭa-bhaṭa-jātīyāN yathā-kālādhyāsi-viṣaya-vyavahāriṇaḥ sa-karaṇāN vrāhmaṇa-mānanā-pūrvvakaṁ prativāsi<39>naḥ kṣettra-karāṅś <c>a yathārham mānayati vodhayati samādiśati ca<|>

matam astu bhavatāṁ† mahāsenāpati-śrī-vajradevena _ dūtaka-mu<40>khena vayam vijñāpitāḥ† yathā mātā-pittror ātmanaḥ sakalasya ca satva-rāśeḥ puṇyābhivṛd-

dhaye nandadīrghikodraṅge mayā vi<Page 1v><41>hāraḥ kāritaḥ tattra yathopari-likhita-nandadīrghikodraṅgaṁ bhagavato vuddha-bhaṭṭārakasya prajñāpāramitādi-sakala<42>-dharmma-nettrī-sthānasya Āryāvaivarttika-vodhisatva-gaṇasyāṣṭa-mahāpuruṣa-pudgalārya-bhikṣu-saṁghasya yathārhaṁ pūjana-lekha<43>nādy-arthaṁ cīvara-piṇḍapāta-śayanā¡ś!<s>ana-glāna-pratyaya-bhaiṣajya-pariṣkārādy-arthaṁ khaṇḍa-sphuṭita-samādhān-ārtha<m>__ Anye<44>ṣām api mamābhi-matānām mat-parikalpita-vibhāgenānavadya-bhogārthaṁ śrīmad-bhaṭṭāraka-pād¿ā?<o> dadatv iti<|> Ato 'smābhi<45>s tadīya-vijñaptyā Ayaṁ yathopari-likhita-Udraṅgaḥ sva-samvaddha-bhūmi-sametaś catus-sīmā-paryantaḥ sa-talaḥ soddeśaḥ sopa<46>rikaraḥ sa-ghaṭṭa-taropetaḥ sa-daśāpacāraḥ sa-cauroddharaṇaḥ parihṛta-sarvva-pīḍaḥ† A-cāṭa-bhaṭa-praveś¿ā?<o> 'kiñcit-pragrāhyaḥ†<47> rāja-kulābhāvya-sarvva-pratyāya-sameto bhūmi-cchidra-nyāyenācandrārkka-kṣiti-sama-kālaṁ tathaiva pradattaḥ† yato bhavadbhi<ḥ> sarvvair eva dāna<48>m idam anumodanīyaṁ prativāsibhiḥ{|} kṣettra-karaiś cājñā-śravaṇa-vidheyair bhūtvā samucita-kara-piṇḍādi-pratyāyopanayaḥ kāryaḥ<|><49> bhāvibhir api bhūpatibhir bhūmer ddāna-phala-gauravād apaharaṇe mahān naraka-pāta-bhayāc ca dānam idam anumodya parip¿a?<ā>lanīyam i<50>ti†

samvat· 7 vaiśākha-dine 2<|>

tathā ca dharmmānuśa¡n!<ṁ>s¿a?<i>na<ḥ> ślokāḥ†

17. Anuṣṭubh

vahubhir vasudhā dattā rājabhiḥ sagarādibhiḥ<|>
yasya yasya ya<51>dā bhūmis tasya tasya tadā phalaṁ¿†?<□>

18. Anuṣṭubh

ṣaṣṭi¿r?<m> vvarṣa-sahasrāṇi svargge modati bhūmidaḥ†
Ākṣeptā cānumantā ca tāny eva narake vaset·¿†?<□>

19. Anuṣṭubh

<52> sva-dattām para-dattām vā yo hareta vasundharāṁ<|>
sa viṣṭhāyāṁ kṛmir bhūtvā pitṛbhiḥ saha pacyate□

20. Puṣpitāgrā

Iti kamala-dalāmvu-vindu-lolāṁ _
<53> śriyam anucintya manuṣya-jīvitañ ca<|>
sakalam idam udāhṛtañ ca vuddh<v>ā
na hi puruṣaiḥ para-kīrttayo vilopyāḥ¿†?<□>

21. Anuṣṭubh

śrīmat-saṅgrāmatā〈54〉reṇa kṛtaḥ sukṛta-karmmaṇi†
saumitrir iva rāmeṇa śūrapālo 〈’〉tra dūtakaḥ□

22. Vasantatilakā

śrīmāN kule mahati devaradeva-nāmā
ślā〈55〉ghyo vabhūva dharaṇī-tala-gīta-kīrttiḥ†
Adyāpi sad-guṇa-kathāsu ya Eka Eva
saṁkīrttyate prathamam eva janair mmahadbhiḥ□

23. Anuṣṭubh

Anyo〈56〉nya-sparddhayā vṛddham ananya-jana-gocaraṁ†
tyāgas satyañ ca ¿s?〈ś〉auryañ ca yasya caitad guṇa-trayaṁ〈‖〉

24. Upajāti

tasyātmajo 〈’〉bhūt kamalā-nivāsaḥ ___
〈57〉 śrīmāN sa nārāyaṇadeva-nāmā〈|〉
dharmma-priyaḥ prāṇa-samāna-satyo
valena yukto guruṇā mahīyāN□

25. Mālinī

Amalina-tara-vāri-sphāra〈58〉-dhārā-nipātaiḥ{†}
pluta-vapur ari-vṛndaṁ mlānayantī samantāT†
Api kari-vara-bhedodbhūta-raktānuliptā
diśi diśi sitimānaṁ〈59〉 yasya kīrttis tatāna(□)

26. Śārdūlavikrīḍita

tyāgo nirbhara-pūrit¿a?〈ā〉rthi-hṛdayaḥ ¡s!〈ś〉aurya¿r?〈ṁ〉 jitārātikaṁ
satyan nirmmita-nāka-dhāma〈ṁ〉 dhiṣaṇā vijñā〈60〉ta-vastu-sthiti〈ḥ〉†
rūpa〈ṁ〉 netra-vinoda-dāna-caturaṁ śīlaṁ janānanda-kṛT{†}
kīrttir ddi_k-sarasīṣu kairava-vana-cchāyeva yasyābhavat·□

27. Sragdharā

〈61〉 vahnir vvairīn¿d?〈dh〉anānān nṛpa-śata-mukuṭodghṛṣṭa-pādāravindaḥ
pātā loka-sthitīnāṁ praṇayi-jana-sarojākarārkāyamā¡ṇ!〈n〉aḥ†
yaṁ pṛ〈62〉th〈v〉yām eka-nāthaḥ prathita-nija-guṇa-ślāghayā varjjitātmā
cakre śrī-dharmmapālo nṛpatir adhipatim maṇḍale darddaraṇḍyāṁ□

28. Upajāti

vabhūva _〈63〉 lakṣmīr iva tasya jāyā
vapus t¿ṛ?〈ri〉-lokī-tilakam vahantī†
siddhis tri-varggasya vapuṣmatīva{†}
kalyāṇadevīti yathā〈r〉ttha-nāmā□

29. Hariṇī

kula-kama〈64〉linī-līlā-lakṣmīr utālaya-devatā
sva-pati-hṛdaya-grāhiṇy eṣā satī kim arundhatī〈|〉
kim uta vasudhāreyam vitta-prasādhita-mandirā{†}
〈65〉 Iti manasi yāviṣṭā lokāṁś cakāra vitarkkitāN¿|?〈||〉

30. Upajāti

divīva tasyāṁ raviṇeva tena
dhāmeva samyag-vidhinodapādi†
satvopakāraika-ra〈66〉taḥ pratāpī
śrī-vajradevo vimala-svabhāvaḥ□

31. Śārdūlavikrīḍita

yo lakṣmīṁ kulajān dadhat praṇayinīm vīryodayāl līlayā
khaḍgāvarjjita-danti-kumbha-vi〈67〉galad-raktāmvubhiḥ{†} plāvitaḥ†
hutvā śastra-hutāśane ripu-havir mantrānvito durllabhāṁ
sa¿d?〈ṅ〉grāme vija〈ya〉-śriyam pariṇayan loke varatvaṁ gataḥ□

32. Sragdharā

〈68〉 tyāgo dravye ca satye sadasi paṭu-giro nāpavāde parasya{†}
prajñā-śāstre najātu vyapagata-tamaso vañcane 〈'〉pi prajāryāḥ†
kṣāntir dāne na bhūyo〈69〉 dviṣati raṇa-vare sammukhe śastra-pāṇau{|}
maitrī-tyāge sthir¿e?〈o〉 〈'〉bhūn na tu cala-vanitā-samprayoge 〈'〉pi yasya□

33. Vasantatilakā

Āryeṣu jahnu-tanayā-¿ś?〈s〉a□〈70〉lil-ābhiṣeko
dik-kāminīṣu ghana-candana-paṅka-lepaḥ〈|〉
durvvāra-vairi-vanitā-vadanāmvujeṣu
yasyendu-dhāma-kalito yaśasāṁ vitāna(ḥ)〈||〉 □

34. Mandākrāntā

〈71〉 ha¿n?〈ṁ〉sasyaitāḥ prakṛti-paṭavo yāvad eveha gāvaḥ{†}
tatvālokaṁ vihata-tamasaḥ tanvate sarvva-dikkaṁ†

yāvat pṛ□〈72〉_thvī-valaya-vahanāścarya-karmm¿a?〈ā〉 ca k¿u?〈ū〉rmmaḥ{†}
tāvat tasya vrajatu kṛtinaḥ kīrttir eṣā pratiṣṭhāṁ□

〈73〉 _____ Utkīrṇṇam idaṁ śāsanaṁ sāmanta-śrī-māhaṭena□

Apparatus

Plate

〈3〉 kṣāntimā(ṁ) ◇ *kṣāntimān* SCB • However, the shape is different from N in the previous line and closer to ṁ in the other lines.

〈5〉 jāt¿ā?〈a〉ṁ ◇ *jātā* SCB.

〈7〉 durvvārā(ṁ) ◇ *durvvārā〈n〉* SCB.

〈8〉 cakrā〈9〉yudhā〈yā〉rthine • Emended following the suggestion of SCB, based on the reading of the previous editor, which is metrically justified.

〈9〉 -śv¿aṁ?〈ā〉sa- ◇ *-śvasa-* SCB. — 〈9〉 siñcanty ◇ *siñcany* SCB.

〈11〉 jagaty udadhīn ◇ *jagat padavīn* SCB.

〈12〉 nirmmime ◇ *nirmmite* SCB.

〈14〉 -ghaṭā- ◇ *-ṣaṭā-* SCB. — 〈14〉 -bhūbhṛd- ◇ *-bhubhṛd-* SCB.

〈15〉 yaiḥ ◇ *yeḥ* SCB.

〈17〉 tr¿ai?〈a〉〈18〉yīm ◇ *trai〈18〉tīm* SCB • Possibly modified due to metrical requirement to make this pada indravajrā.

〈18〉 o〈dvā〉ha • A long syllable necessary in between due to metrical requirement. Emend as such following RSI. — 〈18〉 -pati¿s?〈m〉 ◇ *patim* SCB.

〈19〉 -prayāṇa- ◇ *-prayāṇe* SCB. — 〈19〉 -pūritā ◇ *-puritā* SCB.

〈24〉 -kāruṇ〈y〉air • Emendation necessary but metrically incorrect. — 〈24〉 ā〈25〉saṁ ◇ *ā〈25〉sam* SCB.

〈29〉 ā¿tta?〈nu〉dhyātaḥ ◇ *ānudhyātaḥ* SCB.

〈31〉 -viṣaye ◇ *-viṣaya-* SCB. — 〈31〉 nandadīrghiko ◇ *naṁdadīrghiko* SCB.

〈32〉 kāsiggaḍa- ◇ *kāśiggaḍa* SCB.

〈33〉 gara-vā • Written in smaller characters. — 〈33〉 vijjaṭa- ◇ *vijjaga-* SCB.

〈34〉 pūrvvāmukho⟦śca⟧ttara- • SCB suggests pūrvvamukhāś cottara-kuṇḍā〈ḥ〉 as the intended reading.

〈37〉 ā{ṁ}bhitvaramāṇa- ◇ *ābhitvaramāṇa-* SCB.

〈42〉 -saṁghasya ◇ *-saṅghasya* SCB.

〈47〉 yato ◇ *yatā* SCB. — 〈47〉 sarvvair ◇ *sarvver* SCB.

〈49〉 mahān ◇ *mahā* SCB. — 〈49〉 parip¿a?〈ā〉lanīyam ◇ *paripālanīyam* SCB.

〈53〉 -saṅgrāmatā〈54〉reṇa ◇ *-śaṅgrāmatā〈54〉reṇa* SCB.

〈59〉 -pūrit¿a?〈ā〉rthi- ◇ *-puritartthi-* SCB. — 〈59〉 ¡s!〈ś〉aurya¿r?〈ṁ〉 ◇ *sauryaṁ* SCB. — 〈59〉 satyan ◇ *satya-* SCB. — 〈59〉 -dhāma〈ṁ〉 • Emendation necessary but metrically incorrect.

〈60〉 rūpa〈ṁ〉 ◇ *rūpaṁ* SCB.

〈61〉 īn¿d?〈dh〉anānān ◇ *īndhanānām* SCB. — 〈61〉 nṛpa- ◇ *-nnaya-* SCB. — 〈61〉 -sthitīnāṁ ◇ *-sthitīnām* SCB. — 〈61〉 yaṁ ◇ *yaḥ* SCB.

〈63〉 tri- ◇ *〈t〉ri* SCB.

〈64〉 eyam ◇ *eyam iva* SCB.

〈67〉 sa¿d?〈ṅ〉grāme ◇ *saṅgrāme* SCB. — 〈67〉 varatvaṁ ◇ *varatvam* SCB.

〈68〉 dravye ◇ *dravo* SCB. — 〈68〉 -giro ◇ *-giror* SCB. — 〈68〉 āryāḥ ◇ *ārthāḥ* SCB.

Translation

Seal

Illustrious Mahendrapāladeva.

Plate

〈1〉 Success! Welfare!

1.

The Illustrious, whose order {teaching} is respected, who was put in position by his own powers, having heroism, whose mind is delighted in happiness and welfare of the devoted, who is fond of donation, patient, born in the shining lineage, the benefactor of people, may the master of whole the earth, the one whose goal was attained, Sugata, the protector of the constancy of dharma, protect all the beings!

2.

Here was born the king named Gopāla (I), who was the abode of strong radiance destroying darkness of sins like the Sun. Approaching him, who was born as a jewel of uncountable virtues, Śrī poured water filled in her joined hands (abandoned) pleasers due to dwelling beside Hari.

3.

To him was born the son called illustrious Dharmapāla, who had wealth acquired by victory over troops of very haughty enemy. The surface of quarters of heaven, which were polluted by great darkness of the Kali Age, were cleansed by his moon-like fame.

4.

After defeating these irrepressible enemies beginning with Indrarāja at in battle, after destroying the lord of Sindhu country, by this king who appeared rapidly, by him, his own earth with Mahodaya (Kānyakubja) was given to Cakrāyudha, the petitioner possessing valour, as if 〈the three worlds were given〉 by Bali to Vāmana stooping without duplicity, who was entitled to 〈three〉 steps.

5.

The wind caused by sigh of queens of killed enemies took away dust from his yards, and the flows of gift water oozing from the head protrusions of rutting elephants sprinkled them 〈yards〉. By shoots of flowers which were jewels on their own bowed heads of kings devoted to service, his lotus feet, which were held by lotus hands of Lakṣmī taken by the pride of his arms, were worshiped.

6.

As if a pleasure house 〈is born〉 to policy in a woman loving valour, his son called illustrious Devapāla was born. As if he desired to see oceans in this world from his curiosity, he roamed around like by playing in the yard of his palace.

7.

By golds of lords of the earth brought by his rod, the king, the stage-manager of great drama of battle, he built the dwelling house of Sugata, and also of Gaurī, which was the wonder and also the mark in the three worlds.

8.

Making the sun, who got rise by the armour horribly ringing as irresistible weapons fell on it, a witness at the great pavilion with altar of battle front, he, the best king deluged by water pouring out from head protrusions of the group of enemy elephants

poured by his sword, took tax of the earth {held a hand of the goddess earth} of all the kings.

9.

These enemies, who had desire for sexual union with celestial women, struggled against him. Then by them, the fames reaching to the orbit of the sun were wished for, by purchasing with their lives.

10.

By him, who was the origin of dharma, upholding the wide earth for long time, who had the form and dignity of Kāma deprived {dominion over Kāmarūpa obtained} by the play of eyebrow, now rising strongly, by the king, who took the praiseworthy hand of Durgā, the daughter {laudable tax from the inaccessible land} of Himālaya Mountain, himself was exhibited exactly as the second Parameśvara (Śiva) {supreme lord}.

11.

He, the king, married illustrious Māhaṭā, the woman with homogeneous limbs like the Three Vedas, devoted to dharma, the good daughter of the moon from the ocean of the Cāhamāna lineage named Durlabharāja.

12.

As if Devakī gave birth to the best man (Puruṣottama, Viṣṇu), Lakṣmī's master of her own choice, she easily gave birth to king Mahendrapāla, the best son, who should be honoured by a thousand kings, bearing the burden of the earth.

13.

When the heap of dust caused by the advance of world conquest rose in his army, brought about the dizziness of the earth by violently filling the atmosphere and was touched by the soles 〈of Vidyādharas〉, the groups of Vidyādharas, who were surprised by the fear of unexpected fall, muttered the spell 〈vidyā〉 for the one purpose of flying.

14.

The kings 〈of the regions〉 as far as the Snow Mountain, the place where the jewel on the tip is shattered by the bull of the bull-marked one (Śiva), as far as the ocean of which inner water was stirred by arrows of the enemy of the five-headed one (Rāma), as far as the twin mountain which is only one mark facing the eastern and western directions, honestly fall on his feet with their crowns bowing from afar.

15.

Born in the water which is the current of blood flowing from the head protrusion of great elephant dug by the sword, filled with tear water coming from eyes of wives of his enemies, gone to all the directions with thousand faces after also crossing water which are lords, and moving in different ways with harassing compassions, was his fire of valour.

16.

"You, oh the moon among kings, are always the one desirous of Śrī. Even in dream, I was not a lover of yours." By the fear, as if thus angered, going to his enemies, his pleasure of play of battle was obstructed.

〈25–29〉 From the illustrious military camp of victory pitched at Kuddālakhātaka, 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 dark 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.

〈29–39〉 Parameśvara paramabhaṭṭāraka mahārājādhirāja illustrious Mahendrapāladeva, healthy, the devout worshipper of Sugata, who was accepted by his majesty parameśvara paramabhaṭṭāraka mahārājādhirāja illustrious Devapāladeva, the devout worshipper of Sugata, honours, announces and orders suitably all the dependants on the royal feet beginning with rājanaka, rājaputra, kumārāmātya, bhuktipati, viṣayapati, senāpati, uparika, their āyuktakas and viniyuktakas, dāṇḍika, daṇḍapāśika, cauroddharaṇika, daussādhyasādhanika, khola, dūta, gamāgamika, abhitvaramāṇa, hastyaśvoṣṭranaubalavyāpṛtaka and gomahiṣyajāvikavaḍavādhyakṣa, also others belonging to cāṭas and bhaṭas, vyavahārins of viṣaya being in position in proper time, with karaṇas, and residing cultivators, with homage to brāhmaṇas beforehand, who 〈all〉 are approached at Nandadīrghika udraṅga in Kuddālakhātaka viṣaya in illustrious Puṇḍravardhana bhukti, here border landmarks are: to the east, the half stream of Ṭaṅgila river is the limit; to the south also, Kubjaghaṭikā, with the half small stream 〈of Ṭaṅgila river〉, with the middle of Kāsiggaḍa embankment, as far as the eastern boundary of the abode of Nārāyaṇa; to the west also the embankment of Vijjaṭa, with the cascade of Golayin, with the ditch of the residence of Ajagara, with the termite mound, an aśvatta tree, with the western expanse of small Nanda reservoir, with a bilva tree, as far as the amalakī tree within the six nala 〈land〉 of the west; to

the north also then northern ponds facing to the east, with the dike of Nandāsura to the south, as far as the half stream of Ṭaṅgila river 〈as follows〉:

〈39–50〉 "It should be agreed by you. We were requested by mahāsenāpati illustrious Vajradeva through the mouth of the messenger 〈as follows〉. "For the increase of merit of mother and father, myself and also all the sentient beings, a vihāra was established by me at Nandadīrghika udraṅga. So his majesty illustrious bhaṭṭāraka should give above written Nandadīrghika udraṅga, for the purpose of worship, writing and so on, for the purpose of robes, alms food, bedding, seating, cloth kept as a fund for medicine which is a requisite for the sick and so on, for the purpose of repairs of broken and fissured parts and so on, there in relation to the venerable Lord Buddha, in relation to the site of all the ways of Dharma (scriptures) beginning with the Prajñapāramitā, in relation to the group of noble irreversible Bodhisattvas, and in relation to the noble bhikṣusaṁgha which is the eight great individuals, according to their ranks, also for the purpose of unobjectionable enjoyment for the others wished by me in the share fixed by me." So according to his request, this above written udraṅga was thus given by us, accompanied by the land belonging to itself, as far as four boundaries, with flat land, with raised ground, with additional tax, with cess on boat landing and ferry, 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 all the tributes not going to the royal family, by the rule of land reclamation, as long as the moon, the sun and the earth exist. Hence this donation should be approved by you all. And the practice of appropriate contribution of kara, piṇḍa and so on should be made by residing cultivators after becoming subject to hearing the order 〈of donee〉. This donation should also be preserved by future kings after approving it out of respect for merit of donation of land and from the great fear of falling to hell in case of its violation."

〈50〉 Year 7 month Vaiśākha day 2.

〈50〉 And then there are verses instructing dharma 〈as follows〉:

17.

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

18.

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.

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.

By illustrious Saṅgrāmatāra (Mahendrapāla), in a well-executed act, Śūrapāla was here made a messenger, as if the son of Sumitrā (Lakṣmaṇa) 〈was made a messenger〉 by Rāma.

22.

In a great family, the illustrious named Devaradeva, praiseworthy who had fame sung on the surface of the earth was born. Even now, in the stories of good virtues, just he alone is celebrated at first by great people.

23.

About the territory of the same people which was increased by mutual competition, donation, truth and heroism were its three-fold virtues for him.

24.

His son, the residence of Kamalā (Lakṣmī), the illustrious, he, named Nārāyaṇadeva was born. He loved dharma {was loved by Dharma(pāla)}, had truth equal to his life, and was tied to joyousness by great strength.

25.

His fame, destroying in all the directions a flock of enemies whose body was submerged by the rush of strong current of clean water at crossing {whose body was elongated by the fall of the wide blade of stainless one-edged sword}, also anointed by blood coming forth from cutting of the best elephant, spread with whiteness in many quarters.

26.

Of him, there were donation filling the hearts of supplicants, heroism conquering enemies, truth constructing the abode in sky, intellect discerning reality, appearance which was the four-fold gift for pleasure of eyes, custom making delight of people, and fame in lakes of all the quarters, which is like shade of forest of white lotus.

27.

King illustrious Dharmapāla, the fire for fuels which were his enemies, whose lotus-like feet were rubbed by crowns of hundreds of kings, the protector of settled rules of people, becoming the sun for a multitude of lotus which was beloved people, the sole master on the earth, selfless by praise for well-known virtues of his own, made him the ruler in the maṇḍala of Dardaraṇḍī.

28.

There was his wife called Kalyāṇadevī, the name accordant with meaning, who was like Lakṣmī showing her body, the mark of the three worlds, like Vapuṣmatī, the fulfilment of the three passages.

29.

"Is this chaste wife, grabbing the heart of her own husband, Lakṣmī playing on lotus which is the family, the goddess of house or Arundhatī? Is she Vasudhārā with the palace furnished with wealth?" she, the filled one, made people make such arguments in their mind.

30.

In her, who was like the sky, by him, who was like the sun, was born in a perfect manner, like the radiance, illustrious Vajradeva, the spotless son, shining, who had welfare of sentient beings as his only pleasure.

31.

Playfully holding Lakṣmī born to a good family as his wife due to the rise of manliness, washed by water of blood flowing from head protrusions of elephants poured out by his sword, after burning offering which was his enemy in the fire which was his sword, accompanied by mantras, marrying the goddess of victory difficult to attain in battle, he reached eminence in this world.

32.

His liberality lies in wealth and truth, skilful word lies in assembly not in reproach of the other. His noble subjects, free from darkness, stay in the scripture of wisdom, never in deception. His patience lies in gift, not again in his enemy holding sword in hand, facing him in the best battle. His steadfastness lies in donation of friendliness, not in union with moving woman (wealth).

33.

Like ablution with water of Jahnu's daughter (Gaṅgā) among noble people, smearing of powder of black sandal wood among those desiring the quarters, was the heap of

his fames furnished with splendour of the moon among lotus-like faces of wives of irresistible enemies.

34.

As long as these cows, skilful in womanhood, are with an excellent draught-ox just here, as long as the ones repelling darkness (the suns) spread the light of truth to all the directions, as long as Kūrma, who makes a marvellous act of bearing the circle of the earth, exists, may the edifice of this pious one attain stability!

〈73〉 This edict was engraved by sāmanta illustrious Māhaṭa.

Bibliography

First published by K. V. Ramesh and S. Subramonia Iyer (1977–1978) and then re-edited by S. C. Mukherji (1997–1999). Critically re-edited by S. C. Bhattacharya (2005–2006). Now re-edited based on the photographs taken by Ryosuke Furui.

Primary

[RSI] Ramesh, K. V. & S. Subramonia Iyer. 1977–1978. "Māldā District Museum copper-plate charter of Mahendrapāladeva, year 7." EI 42, pp. 6–29.

[SCM] Mukherji, S. C. 1997–1999. "The Jagajjivanpur copper-plate inscription of king Mahendrāla (of the Pāla dynasty), regnal year 7 (857 A. D.)" PS 6-8, pp. 58–70.

[SCB] Bhattacharya, Suresh Chandra. 2005–2006. "The Jagjibanpur plate of Mahendrapāla comprehensively re-edited." JAIH 23, pp. 61–125.

Secondary

Bhattacharya, Gouriswar. 1996–1999. "A note on the Jagjibanpur inscription of Mahendrapāla." PS 6-8, pp. 88–90.