Jajilpara Plate of Gopāla III, year 6

Ryosuke Furui

Author of digital edition: Ryosuke Furui

Contributor: Ryosuke Furui

Identifier: DHARMA_INSBengalCharters00074

Repository: Bengal Charters (tfb-bengalcharters-epigraphy)

File path: texts/DHARMA_INSBengalCharters00074.xml

Language: Sanskrit [Siddhamātṛkā]

Commit: 2026-10-31 08:09 (4311b30), last modified 2026-09-14 08:32 (cc07d0b)

Edition

Seal

〈1〉 śrī-gopāla-devaḥ

Plate

〈Page 1r〉 〈01〉

ni_____ni____

〈1〉

□ svasti|

1. Sragdharā

maitrīṅ kāruṇya-ratna-pramudita-hṛdayaḥ preyasīṁ sandadhānaḥ
〈2〉 samyak-samvodhi-vidyā-sarid-amala-jala-kṣālitājñāna-paṅkaḥ|

jitvā yaḥ kāma-kāri-prabhavam abhibhavaṁ śāśvatīṁ prāpa śāntiṁ
sa〈3〉 śrīmāl lokanātho jayati daśa-valo 'nyaś ca gopāla-devaḥ||

2. Śārdūlavikrīḍita

lakṣmī-janma-niketanaṁ samakaro voḍhuṁ kṣamaḥ kṣmā-bharaṁ
pakṣa-cche〈4〉da-bhayād upasthitavatām ekāślayo bhūbhṛtāṁ|
maryādā-paripālanaika-nirataḥ śauryālayo 'smād abhūT
dugdhāmbhodhi-vilāsa〈5〉-hāsi-mahimā śrī-dharmmapālo nṛpaḥ||

3. Śārdūlavikrīḍita

rāmasyeva gṛhīta-satya-tapasas tasyānurūpo guṇaiḥ
saumitrer udapādi tulya-ma〈6〉himā vākpāla-nāmānujaḥ|
yaḥ śrīmān naya-vikramaika-vasati[[ḥ]]r bhrātuḥ sthita〈ḥ〉 śāsane
śūnyāḥ śatru-patākinībhir aka〈7〉rod ekātapatrā diśaḥ||

4. Vasantatilakā

tasmād upendra-caritair jjagatīṁ punānaḥ
putro vabhūva vijayī jayapāla-nāmā|
dharmma-dviṣāṁ śama〈8〉yitā yudhi devapāle
yaḥ pūrvva-je bhuvana-rājya-sukhāny anaiṣīt·||

5. Āryā

śrīmān· vigrahapālas tat-sūnur ajātaśatrur iva jātaḥ|
śa〈9〉tru-vanitā-prasādhana-vilopi-vimalāsi-jala-dhāraḥ||

6. Śārdūlavikrīḍita

dik-pālaiḥ kṣiti-pālanāya dadhataṁ dehe vibhaktāN guṇāN
śrīmantaṁ〈10〉 janayām vabhūva tanayaṁ nārāyaṇaṁ sa prabhuṁ|
yaḥ kṣoṇī-patibhiḥ śiro-maṇi-rucāśliṣṭāṅghri-pīṭhopal[[ā]]〈〈a〉〉ṁ
nyāyopāttam alañ-cakā〈11〉ra caritaiḥ svair eva dharmmāsanaṁ||

7. Vasantatilakā

toyāśayair jjaladhi-mūla-gabhīra-garbhair
ddevālayaiś ca kula-bhū-dhara-tukya-kakṣaiḥ|
vikhyāta-kī〈12〉rttir abhavat tanayaś ca tasya
śrī-rājyapāla Iti madhyama-loka-pālaḥ||

8. Sragdharā

tasmāt pūrvva-kṣiti-dhrān nidhir iva mahasāṁ rāṣṭrakūṭānvayendo〈13〉s
tuṅgasyottuṅga-mauler dduhitari tanayo bhāgyadevyāṁ prasūtaḥ|
śrīmāN gopāla-devaś cirataram avaner eka-patnyā Ivaiko
bharttā〈14〉 〈’〉bhūn naika-ratna-dyuti-khacita-catuḥ-sindhu-citrāṁśukāyāḥ□

9. Indravajrā

yaṁ svāminaṁ rāja-guṇair anūnam
āsevate cārutayānuraktā|
Utsāha-ma〈15〉ntra-prabhu-śakti-lakṣmī〈ḥ〉
pṛthvīṁ sapatnīm iva śīlayantī□

10. Mandākrāntā

deśe prāci pracura-payasi svaccham āpīya toyaṁ
svairaṁ bhrāntvā tad-¿u?〈a〉nu malayopa〈16〉tyakā candaneṣu|
kṛtvā sāndrair mmaruṣu jaḍatāṁ śīkarair abhra-tulyāḥ
prāleyādreḥ kaṭakam abhajan· yasya senā-gajendrāḥ||

sa khalu〈17〉 bhāgīrathī-patha-pravarttamāna-nānā-vidha-nau-vāṭaka-sampādita-setu-vandha-nihita-śaila-śikhara-śreṇī-vibhramān niratiśaya-ghana-gha〈18〉nāghana-ghaṭā-śyāmāyamāna-vāsara-lakṣmī-samāravdha-santata-jalada-samaya-sandehāT| Udīcīnāneka-nara-pati-prābhṛtī-kṛtāpra〈19〉meya-haya-vāhinī-khara-khurotkhāta-dhūlī-dhūsarita-digantarālāT| parameśvara-sevā-samāyātāśeṣa-jamvudvīpa-bhū-pālānanta〈20〉-pādāta-bhara-namad-avaneḥ| vaṭaparvvatikā-samāvāsita-śrīmaj-jaya-skandhāvārāT| paramasaugato mahārājādhirāja-śrī-rājyapāla-de〈21〉va-pādānudhyātaḥ{|} parameśvaraḥ paramabhaṭṭārako mahārājādhirājaḥ śrīmān· gopāla-devaḥ{|} kuśalī| śrī-puṇḍravarddhana-bhuktau, ku〈22〉ddālakhāta-viṣaya-samvaddha, Ānandapurāgrahārāntaḥpāti, sva-samvaddāvicchinna-talopeta-kāṣṭhagṛhaʾ sva-samva〈23〉ddhāvicchinna-talopeta-mahārājapallikayoḥ Atratya Ābhāvya, dvārikādāna-sametayoḥ samupagatāśeṣa-rāja-puruṣā〈24〉nʾ rāja| rājanaka| rājaputra| rājāmātya| mahāsāndhivigrahika| mahā[[sā]]kṣapaṭalika| mahāse〈25〉nāpati| mahāpratīhāra| daussādhasādhanika| mahādaṇḍanāyaka| rājasthānīyoparika| dāśā-parā〈26〉dhika| cauroddharaṇika| dāṇḍika, dāṇḍapāśika| śaulkika| gaulmika| kṣetrapa| prāntapāla| koṭṭapāla| A〈27〉ṅgarakṣa, tad-āyuktaka, viniyuktaka| hastyaśvoṣṭranau-valavyāpṛtaka| ki〈〈śora〉〉,vaḍavā,gomahiṣyajāvikādhyakṣa|〈28〉 dūta-preṣaṇika, gamāgamika, Abhitvaramāna| viṣayapati| grāmapati| [[grāmapati|]] tarika| gauḍa| mālava, khaśa, hūṇa|〈29〉 kulika| karṇṇāṭa| lāṭa, cāṭa| bhaṭaʾ sevakādīn anyāṁś cākīrt-titān·| rāja-pādopajīvinaḥ prativāsino〈30〉 vrāhmaṇottarān·| mahattamottama-puroga-medāndhra-caṇḍāla-paryantā{ntā}n·| yathārham mānayati vodhayatiʾ samā〈31〉diśati ca|

viditam astu bhavatāṁ, yathopari-likhitam etat·| sva-sīmā-tṛṇa-pūti-gocara-paryantaṁ' sa-talaṁ| soddeśaṁ,〈Page 1v〉〈32〉 sāmra-madhūkaṁ| sa-jala-sthalaṁ| sa-garttoṣaraṁ| soparikaraṁ, sa-daśāpacāraṁ| sa-cau〈ro〉ddharaṇaṁ| parihṛta-sarvva-pīḍaṁ| A〈33〉-cāṭa-bhaṭa-praveśaṁ, Akiñcit-pragrāhyaṁ| samasta-bhāga-bhoga-kara-hiraṇyādi-pratyāya-sametaṁ| bhūmi-cchidra-nyāyena| Ā〈34〉-candrārkka-kṣiti-sama-kālaṁ yāvat·| mātā-pitror ātmanaś ca puṇya-yaśo bhivṛddhaye| bhagavantaṁ vuddha-bhaṭṭārakam ud〈d〉iśya|〈35〉 kāśyapa-sagotrāya, kāśyapāvatsāra-naidhruva-pravarāya| vājasaneya-〈〈savrahmacāriṇe〉〉 mādhyandina-śākhādhyāyine, sāmaveda-tripā〈36〉¿ṭ?〈ṭh〉i-pāṭhakāya| muktāvastu-vinirggatāya| sīhagrāma-vāstavyāya| bhaṭṭaputra-nāga-pautrāya| bhaṭṭaputra-śrīgarbha-putrāya〈37〉 bhaṭṭaputra-yājñika-śrīdharaśarmmane| Uttarāyaṇa-¡ś!〈s〉aṅkrāntau snātvā śāsanī-kṛtya pradattaṁ| Ato bhavadbhiḥ sarvvair evānuma〈38〉ntavyaṁ| bhāvibhir api bhūpatibhiḥ bhūmer ddāna-phala-gauravāT| Apaharaṇe ca mahā-naraka-pāta-bhayāT| dānam i〈39〉dam anumodya pālanīyaṁ| prativāsibhiś ca kṣetrakarair ājañā-śravaṇa-vidheyī-bhūya yathā-kālaṁ bhāga-bho〈40〉ga-kara-hiraṇyādi-sarvva-pratyāyopanayaḥ kārya Iti|

samvaT 6 Ārambha-pauṣa-dine||

tathā dharmmānuśaṁ〈41〉sinaḥ ślokāḥ,

11. Anuṣṭubh

vahubhir vvasudhā dattā rājabhiḥ sagarādibhiḥ|
yasya yasya yadā bhūmis tasya tasya yadā phalaṁ||

12. Anuṣṭubh

〈42〉 ṣaṣtiṁ varṣa-sahasrāṇi svargge modati bhūmi-daḥ|
Ākṣeptā cānumantā ca tāny eva narake vaseT||

13. Anuṣṭubh

sva-dattāṁ para-dattā〈43〉m vā yo hareta vasundharāṁ|
sa viṣṭhāyāṁ kṛmir bhūtvā pitṛbhiḥ saha pacyate||

14. Puṣpitāgrā

Iti kamala-dalāmvu-vindu-lolām
〈44〉 śriyam anucintya manuṣya-jīvitañ ca|
sakalam idam udāhṛtañ ca vuddhvā
na hi purusaiḥ para-kīrttayo vilopyāḥ||

15. Anuṣṭubh

〈45〉 śrīmad-gopāladevena dvija-śreṣṭhopapādite|
bhaṭṭaḥ śrīmān· prabhāso 〈'〉tra śāsane dūtakaḥ kṛtaḥ□

16. Anuṣṭubh

〈46〉 śrīmad-vimaladāsena maṅghadāsa-sūnunā|
Idaṁ śāsanam utkīrṇṇaṁ sat-samataṭa-janmanā□

Apparatus

Plate

〈9〉 -pālanāya • āla is squeezed in a narrow space, so that akṣaras become indistinct.

〈10〉 kṣoṇī- ◇ *kṣauṇī-* MM. — 〈10〉 -pīṭhopal⟦ā⟧〈〈a〉〉ṁ ◇ *-pīṭhopalaṁ* MM.

〈14〉 yaṁ ◇ *yaḥ* MM. — 〈14〉 cārutayānuraktā ◇ *cārutarānuraktā* MM.

〈15〉 pṛṭhvīṁ ◇ *pṛtthīṁ* MM.

〈16〉 kaṭakam ◇ *kaṭākam* MM.

〈20〉 vaṭaparvvatikā-samāvāsit • ā sign at kā, mā and vā is expressed by a vertical stroke attached above, as pointed out by Misra and Majumdar1951.

〈21〉 -pādānudhyātaḥ{|} ◇ *-pādānudhyātaḥ* MM. — 〈21〉 -bhuktau, ◇ *-bhuktau* MM.

〈22〉 -kāṣṭhagṛha ◇ *-koṣṭhagṛha* MM.

〈24〉 rāja| ◇ *rāja-* MM. — 〈24〉 rājanaka ◇ *rājanyaka* MM.

〈25〉 mahāpratīhāra ◇ *mahāpratihāra* MM.

〈27〉 ki〈〈śora〉〉 • śora is added from the bottom of the obverse, where the akṣaras are preceded by numerals 27 and a cross mark, which indicate the location of insertion, namely, a cross mark engraved in the 27th line from the top.

〈29〉 cākīrttitān·| ◇ *cākīrttitān·* MM.

〈30〉 mānayati ◇ *mānayati|* MM.

〈33〉 -pragrāhyaṁ| ◇ *-pragrāhyaṁ* MM.

〈35〉 -sagotrāya, ◇ *-sagotrāya* MM. — 〈35〉 -pravarāya| ◇ *-pravarāya* MM. — 〈35〉 -〈〈savrahmacāriṇe〉〉 • These akṣaras are added from a space between lines 45 and 46, where they are preceded by numeral 4 and bracketed by cross marks, which indicate

the location of insertion, namely, a cross mark engraved in the 4th line from the top of the reverse.

〈36〉 -pāṭhakāya| ◇ *-pāṭhakāya* MM. — 〈36〉 -vinirggatāya| ◇ *-vinirggatāya* MM. — 〈36〉 -pautrāya| ◇ *-pautrāya* MM.

〈37〉 -śrīdharaśarmmane| ◇ *-śrīdharaśarmmane* MM.

〈41〉 sagarādibhiḥ| ◇ *sagarādibhiḥ* MM.

〈44〉 -jīvitañ ca| ◇ *-jīvitañ ca* MM.

〈45〉 bhaṭṭaḥ ◇ *bhaṭṭa-* MM.

Translation

Seal

〈1〉 Illustrious Gopāladeva (III).

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 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 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.

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.

〈16–20〉 From the illustrious military camp of victory pitched at Vaṭaparvatikā, 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.

〈21–31〉 Parameśvara paramabhaṭṭāraka mahārājādhirāja Illustrious Gopāladeva (III), healthy, the devout worshipper of Sugata(the Buddha), who was accepted by his majesty mahārājādhirāja illustrious Rājyapāladeva, honours, announces and orders suitably all the approached royal officials beginning with rāja, rājanaka, rājaputra, rājāmātya, mahāsāndhivigrahika, mahākṣapaṭalika, mahāsenāpati, mahāpratīhāra, daussādhasādhanika, mahādaṇḍanāyaka, rājasthānīya, uparika, dāśāparādhika, 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 and uttamas reaching to medas, andhras and caṇḍālas, at both Kāṣṭhagṛha accompanied by uninterrupted flat land connected to itself and Mahārājapallikā accompanied by uninterrupted flat land connected to itself, both of which come together with present and future income at gates, belonging to Ānandapurāgrahāra connected with Kuddālakhāta viṣaya in illustrious Puṇḍravardhana bhukti 〈as follows〉:

〈31–40〉 "It should be known to you. This as written above, as far as its own border, grass field and pasture, was given 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 additional tax, 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 Śrīdharaśarman versed in sacrificial rituals, belonging to Kāśyapa gotra, Kāśyapa, Āvatsāra and Naidhruva pravara, co-disciple of Vājasaneya, learning Mādhyandina śākhā, a reciter of the Sāmaveda in three ways, originating from Muktāvastu, residing in Sīhagrāma, the grandson of bhaṭṭaputra Nāga and the son of bhaṭṭaputra Śrīgarbha, after bathing on the day of Summer solstice. 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〉."

〈40〉 Year 6 the first day of month Pauṣa.

〈40–41〉 Thus there 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.

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.

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.

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.

15.

By illustrious Gopāladeva (III), in this edict given to the best of twice-born, bhaṭṭa illustrious Prabhāsa was here made the messenger.

16.

By illustrious Vimaladāsa, the son of Maṅghadāsa, the good one originating from Samataṭa, this edict was engraved.

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First notified by Kshitisha Chandra Burman (1344 BS (1937)) and then edited by him (1344 BS (1937)). A short note was given by Jogendra Chandra Ghose (1344 BS (1937)). Re-edited by Pramatha Nath Misra and Ramesh Chandra Majumdar (1951). Now re-edited by Ryosuke Furui on the reading from digital photographs taken by himself in January 2006.

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