Manahali Plate of Madanapāla, year 8

Ryosuke Furui

Author of digital edition: Ryosuke Furui

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Edition

Seal

〈1〉 śrī-madanapāla(ḥ)

Plate

〈Page 1r〉

〈01〉 ni ni_ ni ni

〈1〉

□Oṁ namo vuddhāya‖ svasti‖

1. Sragdharā

maitrīṁ kāruṇya-ratna-pramudita-hṛdayaḥ preyasīṁ sandadhānaḥ
samyak-samvodhi-vidyā-sarid-amala-jala{ḥ}-kṣāli¦〈2〉tājñāna-paṅkaḥ|
jitvā yaḥ kāma-kāri-prabhavam abhibhavaṁ śāśvatīṁ prāpa śānt¿ī?〈iṁ〉
sa śrīmān· lokanātho jayati daśa-valo 'nyaś ca gopāla-deva〈3〉ḥ‖

2. Śārdūlavikrīḍita

lakṣmī-janma-niketanaṁ sama-karo voḍhu[ṁ] kṣamaḥ kṣmā-bharaṁ
pakṣa-ccheda-bhayād upasthitavatām ekāśrayo bhū-bhṛtāṁ|
maryādā-paripālanaika-ni<4>rataḥ śauryālayo 'smād abhūt·
dugdhāmbhodhi-vilāsa-hāsa-vasatiḥ śrī-dharmmapālo nṛpaḥ||

3. Sragdharā

rāmasyeva gṛhīta-satya-tapasas tasyānurūpo guṇaiḥ
<5> saumitrer udapādi tulya-mahimā vākpāla nāmānujaḥ<|>
yaḥ śrīmān· naya-vikramaika-vasati(r) bhrātuḥ sthitaḥ śāsane
śūnyāḥ śatru-patā(k)inībhir a¦<6>karod ekā¿t?<ta>patrā di¡ṣ!<ś>aḥ||

4. Vasantatilakā

tasmād upendra-caritair jagatīṁ punānaḥ
putro vabhūva vijayī jayapāla-nāmā|
dharmma-dviṣāṁ śamayitā yudhi devapāle
yaḥ pū<7>rvva-je bhuvana-rājya-sukhāny anaiṣīt(·)||

5. Āryā

śrīmad-vigrahapālas tat-sūnur ajātaśatrur iva jātaḥ|
śatru-vanitā-prasādhana-vilopi-vimalāsi-jala-dhāraḥ||¦

6. Sragdharā

<8> dik-pālaiḥ kṣiti-pālanāya dadhataṁ dehe vibhaktān· guṇān·
śrīmantaṁ janayām vabhūva tanayaṁ nārāyaṇaṁ s{n}a ¿tā?<pra>bh¿ū?<u>ṁ|
yaḥ kṣoṇī-patibhiḥ ¡s!<ś>iro-maṇi-rucā<9>śliṣṭā(ṁ)ghri-pīṭhopalaṁ
nyāyopāttam alañ-cakāra caritaiḥ svair eva dharmmāsanaṁ||

7. Vasantatilakā

toyāśayair jjaladhi-m(ū)la-gabhīra-ga(r)vbhai(r)
devālayaiś (ca) kula-bhū-dhara<10>-tulya-kakṣ{y}aiḥ<|>
vikhyāta-kīrtir abhavat tanayaś ca tasya
śrī-rājyapāla Iti madhyama-loka-pālaḥ||

8. Sragdharā

tasmāt pūrvva-kṣiti-dhrān nidhir iva mahasāṁ rāṣ(ṭra)<11>kūṭānvayendos
tuṅgasyottuṅga-maul¿a?<e>r duhitari tanayo bhāgyadevyāṁ prasūtaḥ|
śrīmān· gopāla-devaś cirataram avaner eka-patnyā Ivai<12>ko
bharttā <'>bhūn naika-ratna-dyuti-khacita-catuḥ-sindhu-citrāṅśukāyāḥ||

9. Vasantatilakā

tasmād vabhūva savitur vvasu-koṭi-varṣī
kālena candra Iva vigrahapāla⟨13⟩-devaḥ|
netra-priyeṇa vimalena kalāmayena
yenoditena dalito bhuvanasya tāpaḥ||

10. Mālinī

hata-sakala-vipakṣaḥ saṅgare vāhu-da(r)pā(d)
(a)nadhi⟨14⟩kṛta-viluptaṁ rājyam āsādya pitryaṁ|
nihita-caraṇa-padmo bhū-bhṛtāṁ mū(r)ddhni tasmād
abhavad avani-pālaḥ śrī-mahīpāla-devaḥ||

11. Śikhariṇī

t¿t?⟨y⟩ajan(·) ¿y?⟨d⟩o¦⟨15⟩ṣāsaṅgaṁ śirasi kṛta-pādaḥ kṣiti-bhṛtāṁ
vitanvan· sarvvāśaḥ prasabham udayādrer iva raviḥ|
guṇa-grā¿mm?⟨hy⟩ā snigdha-prakṛtir anurāgai⟨16⟩ka-vasatis
tato dhanyaḥ puṇ(y)air ajani nayapālo nara-patiḥ||

12. Śārdūlavikrīḍita

pītaḥ saj-jana-locanaiḥ smara-ripoḥ pūjānuraktaḥ sadā
saṁg(r)āme dha¦⟨17⟩valo ⟨'⟩dhika-graha-kṛtāṁ kālaḥ kule vidviṣāṁ|
cātur-vva¿n?⟨r⟩ṇya-samāśrayaḥ sita-yaśaḥ-pūrair jjagal-lambhayan(·)
tasmād vigrahapāla-deva-nṛ¦⟨18⟩-patiḥ puṇyair jjanānām abhūt·||

13. Upajāti

tan-nandanaś candana-vāri-hāri
-kī(r)tti-prabhānandita-viśva-gītaḥ|
śrīmān mahīpāla Iti ¿dv?⟨kṣ⟩itīṣo¦
⟨19⟩ dvijeśa-mauliḥ śivavad vabhūva||

14. Śārdūlavikrīḍita

tasyābhūd anujo mahendra-mahimā (s)kandaḥ pratāpa-śriyām
ekaḥ sāhasa-sārathir gguṇamayaḥ¦⟨20⟩ śrī-śūrapālo nṛpaḥ⟨|⟩
yaḥ sva⟨c⟩chanda-nisa(r)gga-vibhrama-bharā-virvbhūta-sarvvāyudha
-prāgalbhyena manaḥsu ¿dr?⟨v⟩ismaya-bhayaṁ sadyas tatāna dviṣāṁ||

15. Śārdūlavikrīḍita

E¦⟨21⟩tasyāpi sahodaro nara-patir ddivya-prajā-nirvbhara
-kṣobhāhūta-vidhūta-vāsava-dhṛtiḥ śrī-rāmapālo 'bhavat(·)|

śāsaty eva〈22〉 ciraṁ jaganti janake yaḥ śaiśave 〈’〉pi sphurat
tejobhiḥ para-cakra-cetasi camat-kāraṁ cakāra sthiraṁ‖

16. Vasantatilakā

tasmād ajāyata nijā¦〈23〉yata-vāhu-vīrya
-ni¡s!〈ṣ〉pīta-pīvara-virodhi-yaśaḥ-payodhiḥ|
medasvi-kīrttir amarendra-vadhū-kapola
-karppūra-pattra-makarīṣu ku〈24〉mārapālaḥ‖

17. Śārdūlavikrīḍita

prat¿t?〈y〉artthi-pramadā-kadamvaka-śiraḥ-sindūra-lopa-krama
-krīḍā-pāṭala-pāṇir eṣa su¡s!〈ṣ〉uve gopālam urvvī-bhujaṁ|
〈25〉 dhātrī-pālana-jṛmbhamāṇa-mahimā karpūra-pāṁśūtkarair
devaḥ kīrttim ay¿e?〈aṁ〉 nija〈ṁ〉 vitanute yaḥ ś¿e?〈ai〉śave krīḍitaṁ‖

18. Mālinī

tad-anu madana¦〈26〉devī-nandanaś candra-gauraiś
śucita-bhuvana-garvbhaḥ pāṁśubhiḥ kīrtti-pūraiḥ|
kṣitim acaramatātas tasya saptāvdhi-dāmnīm
abhṛta madanapā〈27〉lo rāmapālātma-janmā ¿|?〈‖〉

sa khalu bhāgīrathī-patha-pravarttamāna-nānā-vidha-nau-vāṭaka-sampādita-setu-vandha-nihita-śaila¦〈28〉-śikhara-〈śre〉ṇī-vibhr¿ā?〈a〉mā¿t?〈n〉 niratiśaya-¿m?〈gh〉anā¿p?〈gh〉ana-kari-ghaṭā-śyām¿a?〈ā〉yamāna-vāsara-lakṣmī-samāravdha-santata-jalada-samaya-sandehā〈29〉d ud¿i?〈ī〉cīnāneka-nara-pati-prābhṛtī-kṛtāprameya-haya-vāhinī-khara-¿th?〈kh〉urotkhāta-dhūlī-dhū¡ṣ!〈s〉ari¿h?〈t〉a-dig-antarālāt· parameśvara-sevā〈30〉-samāgatāśeṣa-jamvudvīpa-bhū-pālānanta-pāda-bhara-namad-avaneḥ śrī-rāmāvatī-nagara-parisara-samāvāsita-śrīmaj-jaya-skandhāvā¦〈31〉rāt·| para-masaugato mahārājādhirāja{ḥ}-śrī-rāmapāla-deva-pādānudhyātaḥ parameś-varaḥ paramabhaṭṭārako mahārājādhirā〈32〉jaḥ śrīman-madanapāla-devaḥ kuśalī‖ śrī-pauṇḍravarddhana-bhuktau koṭīvarṣa-viṣaye halāvartta-maṇḍale koṣṭhāgāra-saṁ-viṁśaty-āvārikopeta-su〈33〉kaivadya(dva)sāvaddhāraṭṭake triśatikāyāṁ bhūmau samupāgatāśeṣa-rāja-puruṣān· rāja-rāj¿ā?〈a〉nyaka-rājaputra-rājāmātya-mahāsāndhivi〈34〉grahika-mahākṣapaṭalika-mahāsāmanta-mahāse¿p?〈n〉āpati-mahāpratīhāra-dauḥsādhasādhanika-mahākumārāmātya-rājasthānī¦〈35〉yoparika-cauroddharaṇika-dāṇḍika-dāṇḍapā¡s!〈ś〉ika-śaunika-kṣetrapa-prāntapāla-koṭṭapāla-Aṅgarakṣa-tad-āyuktaka-viniyuktaka〈Page 1v〉〈36〉-hastya¿st?〈śv〉oṣṭranauvalavyāpṛtaka-kiśoravaḍavāgomahiṣy¿ā?〈a〉jāvikādhyakṣa-dūta-preṣaṇika-gamāgamika-A¿t?〈bh〉itvaramāṇa-vi〈37〉ṣayapati-grāmapati-tarika-

śaulkika-gaulmika-gauḍa-mālava-coḍa-khasa-hūṇa-kulika-karṇṇāṭa-lāṭa-cāṭa-bhaṭa-sevakādī〈38〉)n(·) Anyāṁś cākīrttitān·| rāja-pādopajīvina〈ḥ〉 prativāsino vrāhmaṇottarān(·) mahattamottama-kuṭumv¿īḥ?〈i〉-purogama-caṇḍāla-paryantān(·) ya〈39〉thārha(ṁ) mānayati vodhayati samādi¡s!〈ś〉ati ca〈|〉

viditam astu bhavatāṁ|| yathoparili¿kṣ?〈kh〉ito 〈'〉yaṁ grāmaḥ|| sva-sīmā-tṛṇa-p¿lu?〈ū〉ti-gocara-paryantaḥ||〈40〉 sa-talaḥ soddeśaḥ sāmra-madhūkaḥ sa-jala-sthalaḥ sa-gartto¡ś!〈ṣ〉araḥ sa-jhāṭa-viṭapaḥ sa-da{ra}śāpa¿s?〈c〉āraḥ sa-cauroddharaṇ¿ika?〈a〉ḥ parihṛta-sarvva〈41〉-pīḍaḥ A-cāṭa-bhaṭṭa-praveśaḥ Akiñci¿ta?〈t〉-¿para?〈pra〉grā¿j?〈h〉yaḥ bhāga-bhoga-kara-hiraṇyādi-pratyāya-sametaḥ ratna-traya-rāja-sambhoga-varjjitaḥ〈42〉 bhūmi-cchidra-nyāyena Ā-candrārka-kṣiti-sama-kālaṁ mātā-pitror ātmanaś ca puṇya-yaśo 〈'〉bhivṛd-dhaye| ¿(sāṇḍila)?〈śaṇḍila〉-sagotrāya śāṇḍi¦〈43〉lyā¡ś!〈s〉ita-devala-pravarāya paṇḍita-śrībhūṣaṇa-savrahmacāriṇe sāmavedāntarggata-kauthuma-śākhādhyāyine campāhiṭṭīyāya¦〈44〉 campāhiṭṭī-vāstavyāya vatsa¡ś!〈s〉vāmi-prapautrāya prajāpati¡ś!〈s〉vāmi-pautrāya śaunaka¡ś!〈s〉vāmi-putrāya paṇḍita-bhaṭṭaputra-śrī-vaṭeśvara¡ś!〈s〉vā〈45〉miśarmmaṇe paṭṭamahādevī-śrī-citramatikayā vedavyāsa-prokta-prapāṭhita-mahābhārata-samutsarggita-dakṣiṇātvena bhagava〈46〉ntaṁ vuddha-bhaṭṭārakam uddiśya śāsanī-kṛtya pradatto 'smābhiḥ| Ato bhavadbhiḥ sarvvair evānumantavyaṁ bhāvibhir api ¿p?〈bh〉ūmi-pati〈47〉bhir bhūmer ddāna-phala-gauravāt(·) Apaharaṇe mahā{n·}-naraka-pāta-bhayāc ca dānam idam anumodyānumodya pālanīyaṁ prativāsi〈48〉bhiś ca kṣetra-karair ājñā-vidheyī-bhūya{ḥ} yathā-kālaṁ samucita-bhāga-bhoga-kara-hiraṇyādi-pratyāyopanayaḥ kārya Iti||

〈49〉 samvaT 8 candra-gatyā caitra-karmma-dine 15〈||〉

bhavanti cātra dharmmānu¡s!〈ś〉aṁsinaḥ ślokāḥ||

19. Anuṣṭubh

vahubhir vvasudhā dattā rājabhiḥ¦〈50〉 sagrādibhiḥ〈|〉
yasya yasya yadā bhūmis tasya tasya tadā phalaṁ||

20. Anuṣṭubh

bhūmiṁ yaḥ pratigṛh¡n!〈ṇ〉āti yaś ca bhūmiṁ prayacchati|
Ubhau tau puṇya¦〈51〉-karmmāṇau niyataṁ svargga-gāminau||

21. Anuṣṭubh

gām ekāṁ svar¿nt?〈ṇ〉am eka(ṁ) vvā bhūmer apy arddham aṅgulaṁ〈|〉
haraṁ narakam āyāti{|} yāvad āhūti〈52〉 saṁplavaṁ||

22. Anuṣṭubh

ṣaṣṭ¿ī?〈i〉ṁ varṣa-sahasrāṇi svargge tiṣṭhati bhūmidaḥ〈|〉
Ākṣeptā cānumantā ca tāny eva narake vaset·||

23. Anuṣṭubh

sva-dattāṁ pa〈53〉ra-dattā〈ṁ〉 vā{ṁ} yo hareta vasundharāṁ〈|〉
sa viṣṭhāyāṁ kṛmir bhūtvā pitṛbhiḥ saha pacyate||

24. Anuṣṭubh

Āsphoṭayanti pitaro valgayanti pitāma〈54〉hāḥ|
bhūmido 'sma¿da?〈t〉-kule jātaḥ sa nas trātā bhavi¡s!〈ṣ〉yati||

25. Śālinī

sarvvān etān(·) bhāvinaḥ pārthivendrān·
bhūyo bhūya〈ḥ〉 prārthay¿e?〈a〉ty e〈55〉¡s!〈ṣ〉a rāmaḥ〈|〉
sāmānyo 〈'〉yaṁ dharmma-setur narāṇāṁ
kāle kāle pālanīyaḥ krameṇa||

26. Puṣpitāgrā

Iti kamala-dalāmvu-vindu-lolāṁ
śriyam a〈56〉nucintya manu¡s!〈ṣ〉ya-jīvitaṁ ca〈|〉
sakalam idam udāhṛtañ ca vuddhvā
na hi puruṣaiḥ para-kīrttayo vilopyāḥ||

27. Anuṣṭubh

kṛtaḥ sakala〈57〉-nīti-jño dhairya-sthairya-mahodadhiḥ〈|〉
sāndhivigrahikaḥ śrīmān· bhīmadevo 'tra dūtakaḥ||

28. Anuṣṭubh

rājye madanapālasya Aṣṭame〈58〉 pariva¡cch!〈ts〉are|
tāmra-paṭṭam imaṁ śilpī tathāgatasaro 'khanat·||

Apparatus

Plate

〈01〉 ni ni__ ni ni • The four characters of ni, which seems to be an abbreviation for nibaddha "confirmed", are engraved on the margin above the line 1 of the obverse.

〈2〉 śāśvatīṁ ◇ *śāśvatāṁ* NV.

〈6〉 ekāt〈a〉patrā ◇ *ekātpatro* NV. — 〈6〉 di¡ṣ!〈ś〉aḥ ◇ *diśaḥ* NV.

〈8〉 s{ṇ}a ◇ *sa* NV.

〈9〉 °ā(ṁ)ghri- ◇ *°āṅghri-* NV.

〈10〉 -kakṣ{y}aiḥ ◇ *-kakṣaiḥ* NV. — 〈10〉 tasmāt ◇ *tasmā〈t〉* NV.

〈11〉 °endos ◇ *°e[n]dos* NV. — 〈11〉 -maul¿a?〈e〉r ◇ *-mauler* NV.

〈12〉 -varṣī ◇ *-vardhī* NV.

〈13〉 -da(r)pā(d) (a)nadhi • As NV notes, the akṣara (d) (a) seems to be added later and looks like avagraha sign.

〈14〉 mū(r)ddhni ◇ *mūrdhni* NV.

〈15〉 -grā¿mm?〈hy〉ā ◇ *-grāmyā* NV.

〈17〉 -vva¿n?〈r〉ṇya- ◇ *-vvarṇya-* NV.

〈18〉 ¿dv?〈kṣ〉itīṣo ◇ *dvitīyo* NV.

〈19〉 (s)kandaḥ ◇ *kandaḥ* NV.

〈20〉 -bharā- ◇ *-bharā[n]* NV. — 〈20〉 -virvbhūta- ◇ *vivbhrat* NV • The correct form is vibhūta but the metre requires this form. — 〈20〉 ¿dr?〈v〉ismaya- ◇ *vismaya-* NV.

〈22〉 〈’〉pi sphurat- ◇ *visphurat-* NV.

〈23〉 -makarīṣu ◇ *-makarī sa* NV.

〈24〉 su¡s!〈ṣ〉uve ◇ *suṣuve* NV. — 〈24〉 urvvī- ◇ *ūrvī-* NV.

〈25〉 ay¿e?〈aṁ〉 nija〈ṁ〉 ◇ *ayonija[ṁ]* NV. — 〈25〉 ś¿e?〈ai〉śave ◇ *śaiśave* NV.

〈28〉 -śikhara-〈śre〉ṇī- ◇ *-śikhar[i]ṇī-* NV. — 〈28〉 -vibhr¿ā?〈a〉mā¿t?〈n〉 ◇ *-vibhramān* NV. — 〈28〉 -¿m?〈gh〉anā¿p?〈gh〉ana- ◇ *-ghanāghana-* NV.

〈29〉 -¿th?〈kh〉uro° ◇ *-khuro°* NV. — 〈29〉 -dhū¡ṣ!〈s〉ari¿h?〈t〉a- ◇ *-dhūṣarita-* NV.

〈32〉 koṣṭhāgāra- ◇ *(kāṣṭhagiri-)* NV. — 〈32〉 -su〈33〉kaivadya(dva)sāvaddhāraṭṭake ◇ *(-sa)〈33〉(kaivadārvvacaṭṭaraṭṭake)* NV.

〈33〉 triśatikāyāṁ ◇ *tṛ[ṁ]śatikāyāṁ* NV.

〈35〉 -āyuktaka- ◇ *-āyukta-* NV.

〈36〉 °mahiṣy¿ā?〈a〉° ◇ *-mahiṣā°* NV.

〈38〉 -kuṭumv¿īḥ?〈i〉- ◇ *-kuṭumvīṁ-* NV.

〈41〉 Akiñcit{a}-p{a}ragrā¿j?〈h〉yaḥ ◇ *akiñcita-paragrāhyaḥ* NV.

〈42〉 ¿(sāṇḍila)?〈śaṇḍila〉- ◇ *(kautsa-)* NV.

〈43〉 -śrībhūṣaṇa- ◇ *-śrī-bhūṣaṇa-* NV. — 〈43〉 -kauthuma- ◇ *-kautthuma-* NV.

〈46〉 ¿p?〈bh〉ūmi-pati˚ ◇ *pami-pati˚* NV.

〈47〉 mahā{n·}- ◇ *mahāna-* NV.

〈50〉 pratigṛh¡n!〈ṇ〉āti ◇ *pratigṛhṇāti* NV.

〈51〉 svar¿nt?〈ṇ〉am ◇ *svarṇṇam* NV. — 〈51〉 āhūti ◇ *āhūta-* NV.

〈54〉 prārthay¿e?〈a〉ty ◇ *prārthayaty* NV.

Translation

Seal

Illustrious Madanapāladeva

Plate

〈01〉 Confirmed. 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⟩, even 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.

〈32–39〉 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, 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, Kulika, Karṇāta, Lāṭa, cāṭa, bhaṭa 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 three hundred in Āraṭṭaka tied to Sukaivadyadvasa and accompanied by twenty stalls (*āvārikā*), belonging to granary in Halāvarta maṇḍala of Koṭīvarṣa viṣaya in illustrious Pauṇḍravardhana bhukti 〈as follows〉:

〈39–48〉 "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 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 bhaṭṭas, without anything taken away, accompanied by contribution of bhāga, bhoga, kara, hiraṇya and so on, excluding royal estate (rājasambhoga) of the three jwels (Buddhist establishment), 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 Vaṭeśvarasvāmiśarman, belonging to Śaṇḍila gotra, Śāṇḍilya, Āsita and Devala pravara, co-disciple of paṇḍita Śrībhūṣaṇa, learning Kauthuma śākhā belonging to the Sāmaveda, of Campāhiṭṭī and residing in Campāhiṭṭī, the great-grandson of Vatsasvāmin, the grandson of Prajāpatisvāmin and the son of Śaunakasvāmin, because of being reward by the chief queen (paṭṭamahādevī) illustrious Citramatikā given for the recitation of the Mahābhārata spoken by Vedavyāsa. Hence it should be consented to by you all. This donation should also be protected 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, kara, hiraṇya and so on should be made at proper time by residing cultivators after becoming subject to hearing the order 〈of donee〉."

〈49〉 Year 8 month Caitra day of karman 15 by the movement of the moon.

〈49〉 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 or 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.

Sāndhivigrahika illustrious Bhīmadeva, the great ocean of intelligence and firmness, was here made the messenger.

28.

In the reign of Madanapāla, in the eighth year, the artisan Tathāgatasara engraved this copper plate.

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