Belwa Plate of Mahīpāla I, year 2

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Edition

Seal

〈1〉

śrī-mahīpāladevasya

Plate

〈Page 1r〉 〈01〉

ni[ca. 40*]ni

〈1〉

□ svasti〈||〉

1. Sragdharā

maitrīṁ kāruṇya-ratna-pramudita-hṛdayaḥ preyasīṁ<2> sandadhānaḥ
samyak-samvodhi-vidyā-sarid-amala-ja<3>la-kṣālitājñāna-paṅkaḥ|
jitvā yaḥ <kāma>-kāri-prabha<4>vam abhibhavaṁ śāśvatīm prāpa śāntiṁ
sa śrīmā<5>l lokanātho jayati daśa-valo 'nyaś ca gopā<6>la-devaḥ||

2. Śārdūlavikrīḍita

lakṣmī-janma-niketanaṁ sama<ka>ro voḍhuṁ kṣa<7>maḥ kṣmā-bharaM{|}
pakṣa-ccheda-bhayād upasthitavatām ekāśrayo bhū-bhṛtām·|
maryādā-paripālanaika-nirataḥ śauryāla<8>yo <'>smād abhūd
dugdhāmbhodhi-vilāsa-hāsi-mahimā śrī-dharmmapālo nṛpaḥ||

3. Śārdūlavikrīḍita

rāmasyeva gṛhīta-satya-tapasas tasyānurūpo<9> guṇaiḥ
saumitrer udapādi tulya-mahimā vākpāla-nāmānujaḥ|
yaḥ śrīmān naya-vikramaika-vasatir bhrātuḥ sthitaḥ śāsa<10>ne
śūnyāḥ śatru-patākinībhir akarod ekātapatrā diśaḥ||

4. Vasantatilakā

tasmād upendra-caritair jagatīṁ punānaḥ
putro vabhūva vijayī<11> jayapāla-nāmā|
dharma-dviṣāṁ śamayitā yudhi devapāle
yaḥ pūrva-je bhuvana-rājya-sukhāny a¿v?<n>aiṣīt·||

5. Āryā

śrīmān vigrahapāla<12>s tat-sūnur ajātaśatrur iva jātaḥ<|>
śatru-vanitā-prasādhana-vilopi-vimalāsi-jala-dhāraḥ||

6. Śārdūlavikrīḍita

dik-pālaiḥ kṣiti-pālanāya da<13>dhataṁ dehe vibhaktā(n gu)ṇ¿a?<ā>n·
śrīmantañ janayām vabhūva tanayaṁ nārāyaṇaṁ sa prabhuṁ|
yaḥ kṣoṇī-patibhiḥ śiro-maṇi-rucāśliṣṭā(ṅ)ghri-pī<14>ṭhopalaṁ
nyāyopāttam alañ-cakāra caritaiḥ svair eva dharmmāsanaṁ||

7. Vasantatilakā

toyāśayair jaladhi-mūla-gabhīra-garbhair
d¿a?<e>vālayaiś ca<15> kula-bhū-dhara-tulya-kakṣaiḥ|
vikhyāta-kīrttir abhavat tanayaś ca tasya
śrī-rājyapāla Iti madhyama-loka-pālaḥ||

8. Sragdharā

tasmāt pūrva-kṣiti〈16〉-dhrān nidhir iva mahasāṁ rāṣṭrakūṭānvayendos
tuṅgasyottuṅga-mauler duhitari tanayo bhāgyadevyāṁ prasūtaḥ〈|〉
śrīmān gopāla-devaś ci〈17〉rataram avaner eka-patnyā Ivaiko
bharttā 〈’〉bhūn naika-ratna-dyuti-khacita-catuḥ-sindhu-citrāṅśukāyāḥ‖

9. Indravajrā

yaṁ svāminaṁ rāja-guṇair anūna〈18〉m
āsevate cārutayānuraktā|
Utsāha-mantra-prabhu-śakti-lakṣmīḥ
pṛthvīṁ sapatnīm iva śīlayantī‖

10. Vasantatilakā

tasmād vabhūva savitur vasu〈19〉-koṭi-varṣī{|}
kālena candra Iva vigrahapāla-devaḥ〈|〉
netra-priyeṇa vimalena kalāmayena
yenoditena dalito bhuva〈20〉nasya tāpaḥ‖

11. Mālinī

hata-sakala-vipakṣaḥ saṅgare vāhu-darp¿a?〈ā〉d
anadhikṛta-viluptaṁ rājyam āsādya pitryaṁ〈|〉
nihita-caraṇa-padmo bhū〈21〉-bhujāṁ mūrdhni tasmād
abhavad avani-pālaḥ śrī-mahīpāla-devaḥ¿|?〈‖〉

12. Mandākrāntā

deśe prāci pracura-payasi svaccham āpīya toyaṁ
svairaṁ bhrāntvā ta〈22〉d-anu malayopatyakā-candaneṣu|
kṛtvā sāndrair maruṣu jaḍatāṁ śīkarair abhra-tulyāḥ
prāleyādreḥ kaṭakam abhajan· yasya senā〈23〉-gajendrāḥ‖

sa khalu bhāgīrathī-patha-pravarttamāna-nānā-vidha-nau-vāṭaka-sampādita-setu-vandha-nihita-śaila-śikhara-śreṇī-vibhra〈24〉māt·| niratiśaya-ghana-ghanāghana-ghaṭā-śyāmāyamāna-vāsara-lakṣmī-samāravdha-santata-jalada-samaya-sandehāt·| Udīcī〈25〉nāneka-nara-pati-prābhṛtī-kṛtāprameya-haya-vāhi⟦ni⟧〈〈nī〉〉-khara-khurotkhāta-dhūlī-dhūsarita-dig-antarālāt·| parameśvara-sevā-sa〈26〉māyatāśeṣa-jamvudvīpa-bhūpālānanta-pādāta-bhara-namad-avaneḥ śrī-sāhasagaṇḍa-nagara-samāvāsi¿t·?〈ta〉-śrīmaj-jaya-skandhāvārā〈27〉t·| para-masaugato mahārājādhirāja-śrī-vigrahapāla-deva-pādānudhyātaḥ parameśvara-paramabhaṭṭārak⟦o⟧〈〈a〉〉-mahārājādhi〈28〉rājaḥ śrīman-mahīpāla-devaḥ kuśalī| śrī-puṇḍravarddhana-bhuktau| phāṇita-vīthī-samvaddha-Amalakṣudduṅgāntaḥpāti-

sva-samv<addh>ā<29>vicchinna-talopeta-daśottara-śata-dvaya-pramāṇ(au)senna-kaivartta-vṛtti| puṇḍarikā-maṇḍalāntaḥp¿a?<ā>ti-pañca-kāṇḍakādhika<30>-ṣaṭ¿ṭ?<k>a-paṇopeta-tri-navaty-uttara-catuḥ-śata-pramāṇa-nandisvāminī| pañcanagarī-viṣayāntaḥpāti-Eka-pañcāśad-uttara-śa<31>ta-pramāṇa-gaṇeśvara-sameta-grāma-puṣk¿i?<a>riṇīṣu| samupaga¿r?<t>āśeṣa-rāja-puruṣān·| rāja-rājanyaka| rājaputra| rājāmā<32>tya| mahāsāndhivigrahika| mahākṣapaṭalika| mahāsāmanta| mahāsenāpati| mahāpratīhāra| dauḥsādhasādhani<33>(ka)| mahādaṇḍanāyaka| mahākumārāmātya| rājasthānoparika| dāśāparādhika| cauroddharaṇika| dāṇḍika| dāṇḍa<Page 1v><34>pā¿s?<ś>ika| śaulkika| gaulmika-kṣetrapa| prāntapāla| koṭṭapā<35>la| Aṅgarakṣa| tad-āyukta-viniyuktaka| hastyaśvoṣṭra<36>nauvalavyāpṛ-taka| kiśoravaḍavāgomahiṣyajā<37>vikādhyakṣa| dūta-preṣaṇika-gamāgamika| Abhitva<ra><38>māṇa| viṣayapati| grāmapati| tarika| gauḍa| mālava|<39>khasa| hūṇa| kulika| karṇṇāṭa| lāṭa| cāṭa| bhaṭa| sevakādīn·| Anyāṁś cākīrttitān·| rāja-pādopajīvinaḥ prativā<40>sino vrāhmaṇ¿ai?<o>tarān·| mahattamottama-kuṭumvi-puroga-medāndhra-caṇḍāla-paryantān· yathārhaṁ mānayati| vodhayati sa<41>mādiśati ca|

viditam astu bhavatāṁ| yathopari-likhit[[o <'>yaṁ]]<<āḥ tri>>-grām<<ā>>ḥ sva-sīmā-tṛṇa-pūti-gocara-paryant<<ā>>ḥ sa-tal¿a?<ā>(ḥ)<42> soddeś<<ā>>ḥ sāmra-madhūk<<ā>>ḥ| sa-jala-sthal<<ā>>ḥ| sa-garttoṣar<<ā>>ḥ| sa-daśāpacār<<ā>>ḥ| sa-cauroddharaṇ<<ā>>ḥ parihṛta-sarva-pīḍ<<ā>>ḥ| A<43>-cāṭa-bhaṭa-praveś<<ā>>ḥ| Akiñcit-pragrāh<y><<ā>>ḥ| samasta-bhāga-bhoga-kara-hiraṇyādi-pratyāya-samet<<ā>>ḥ| bhūmi-cchidra-nyāye<44>na Ā-candrārka-kṣiti-sama-kālaṁ| mātā-pitror ātmanaś ca puṇya-yaśo <'>bhivṛddhaye bhagavantaṁ vuddha-bhaṭṭārakam uddiśya Ā<45>ṅgirasāmvarīṣa-yāmunāśva-pravarāya| hastidāsa-sagotrāya viṣṇudevaśarmmaṇaḥ pautrāya| dhāreśvaradevaśarmmaṇaḥ<46> putrāya| śrī-jīvadharadevaśarmmaṇe| viśuvat-sa<ṁ>krāntau vidhivat·{|} gaṁgāyāṁ snātvā śāsanī-kṛtya pradatt¿o?<ā> ¿'?<A>smābhiḥ| A<47>to bhavadbhi<ḥ> sarvair evānumantavyaṁ bhāvibhir api bhūpatibhiḥ{|} bhūmer ddāna-phala-gauravāt·{|} Apaharaṇe ca mahā-naraka<48>-pāta-bhay¿a?<ā>t·{|} dānam idam anumodyānupālanīyaṁ| prativāsibhiś ca kṣetrakaraiḥ{|} Ājñā-śravaṇa-vidheyī-bhūya yathā-kāla(ṁ)<49> samucita-bhāga-bhoga-kara-hiraṇyādi-pratyāyopanayaḥ kārya Iti||

samvat· 2 śrāvaṇa-dine 26<||>

bhavanti cātra dha<50>rmm¿a?<ā>nuśaṁsinaḥ ślolāḥ|

13. Anuṣṭubh

vahubhir vasudhā dattā rājabhiḥ sagarādibhiḥ|
yasya yasya yadā bhūmis tasya {tasya} tadā phalaṁ||

14. Anuṣṭubh

bhū<51>miṁ yaḥ pratigṛh¿n?<ṇ>āti yaś ca bhūmiṁ prayacchati|
Ubh¿ai?<au> tau puṇya-karmm¿a?<ā>ṇau niyataṁ svarga-gāminau||

15. Anuṣṭubh

gām ekāṁ svarṇṇam e<52>kañ ca bhūmer apy arddham aṅgulaṁ|
haran narakam ¿a?<ā>yāti y¿a?<ā>va<d ā>hūta saṁplavaṁ||

16. Anuṣṭubh

ṣaṣṭim varṣa-saha¿ś?<s>rāṇi svargge modati bhūmida<53>ḥ|
Ākṣeptā cānumantā ca tāny eva narake vaset·||

17. Anuṣṭubh

sva-dattā(ṁ) para-dattāṁ <vā> yo hare<ta> vasundharāṁ|
sa viṣṭhāyāṁ kṛmir bhūtvā pi<54>tṛbhiḥ saha pacyate||

18. Śālinī

sarv¿a?<ā>n etān bhāvinaḥ pārthivendrān
bhūyo bhūyaḥ prārthayat<y> eṣa rāmaḥ|
sāmānyo <’>yaṁ dharmma-setur nṛ<55>pāṇāṁ
kāle kāle pālanīyaḥ krameṇa||

19. Puṣpitāgrā

Iti kamala-dal¿a?<ā>mvu-vindu-lolāṁ
śriyam anu{vi}cintya ma<nu>ṣya-jīvita<56>ñ ca|
sakalam idam udāhṛtañ ca v¿ṛ?<u>ddhvā
na hi puruṣaiḥ para-kīrttayo vilopyā<||>

Iti||

20. Anuṣṭubh

śrī-mahīpāla-devena dvija-śre<57>ṣṭhopapādite<|>
śrīmā¿n?<l> lakṣmīdharo mantrī śāsane dūtakaḥ kṛtaḥ||

21. Anuṣṭubh

ghoṣalī-grāma-niryāta-candrādityasya ¿ś?<s>ūnunā|
I<58>daṁ śāsanam utkīrṇṇaṁ {śrī}-puṣyādityena śilpinā||

Apparatus

Plate

〈01〉 ni[ca. 40*]ni • The character ni, which seems to be an abbreviation for nibaddha ”confirmed”, is engraved at the both ends of the line 1.

〈11〉 śamayitā ◇ *ś¿u?〈a〉mayi(tā)* DCS. — 〈11〉 a¿v?〈n〉aiṣīt· ◇ *a(n)aiṣīt* DCS.

〈12〉 śatru- ◇ *ś¿u?〈a〉tru-* DCS.

〈13〉 prabhuṁ ◇ *prabhu〈ḥ〉* DCS. — 〈13〉 -rucāśliṣṭā(ṅ)ghri- ◇ *-rucāśliṣṭā〈ṁ〉ghri-* DCS.

〈17〉 bharttā ◇ *bha¿ttr?〈rtt〉ā* DCS.

〈21〉 ¿|?〈‖〉 ◇ *‖* DCS.

〈29〉 -pramāṇ(au)senna- ◇ *-pramāṇausi(nna)-* DCS • au mātra to ṇa lacks a vertical stroke to the left, seemingly a careless omission.

〈30〉 -ṣaṭ¿ṭ?〈k〉a- ◇ *-ṣaṭṭā-* DCS. — 〈30〉 -paṇopeta-tri- ◇ *-paṇāyicatre* DCS.

〈41〉 -pūti- ◇ *-yūti-* DCS. — 〈41〉 -tal¿a?〈ā〉(ḷ) ◇ *-tala-* DCS.

〈45〉 -yāmunāśva- ◇ *-y¿āmu?〈auva〉nāśva-* DCS. — 〈45〉 dhāreśvaradevaśarmmaṇaḥ ◇ *dhīreśvaradevaśarmmaṇaḥ* DCS.

〈46〉 pradatt¿o?〈ā〉 ’smābhiḥ ◇ *pradatto smābhiḥ* DCS.

〈47〉 bhavadbhi〈ḥ〉 sarvair ◇ *bhavadbhi(s sa)rvvair* DCS. — 〈47〉 bhāvibhir api ◇ *bhāvibhiś ca* DCS.

〈49〉 samvat· 2 ◇ *samvat (5)* DCS.

〈50〉 dattā ◇ *bhuktā* DCS.

〈54〉 sarv¿a?〈ā〉n ◇ *sarvān* DCS.

〈56〉 v¿ṛ?〈u〉ddhvā ◇ *vuddhvā* DCS.

〈57〉 śrīmā¿n?〈l〉 ◇ *(śrī)māl* DCS. — 〈57〉 ghoṣalī- ◇ *poṣalī-* DCS.

Translation

Seal

〈1〉 Of Illustrious Mahīpāladeva.

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 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 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.

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.

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.

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.

〈23–27〉 From the illustrious military camp of victory pitched at illustrious Sāhasagaṇḍanagara 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.

〈28–41〉 Parameśvara paramabhaṭṭāraka mahārājādhirāja Illustrious Mahīpāladeva, healthy, the devout worshipper of Sugata (the Buddha), who was accepted by his majesty mahārājādhirāja illustrious Vigrahapāladeva (II), honours, announces and orders suitably all the approached royal officials beginning with rāja, rājanyaka, rājaputra, rājāmātya, mahāsāndhivigrahika, mahākṣapaṭalika, mahāsāmanta, mahāsenāpati, mahāpratīhāra, dauḥsādhasādhanika, mahādaṇḍanāyaka, mahākumārāmātya, rājasthānoparika, 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, Khasa, 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, uttamas and kuṭumbins reaching to medas, andhras and caṇḍālas, at the service land of Osenna kaivarta (*Osennakaivartavṛtti*), which is standard of two hundred with an excess of ten and accompanied by uninterrupted flat land connected to itself, included in Amalakṣudduṅga belonging to Phāṇita vīthī; Nandisvāminī, which is standard of four hundred with an excess of ninety-three, accompanied by six paṇas and added with five kāṇḍakas, included in Puṇḍarikā maṇḍala; the village pond accompanied by Gaṇeśvara (*Gaṇeśvarasametagrāmapuṣkariṇī*) included in Pañcanagarī viṣaya, 〈all〉 in illustrious Puṇḍravardhana bhukti 〈as follows〉:

〈41–49〉 "It should be known to you. Three villages as written above, as far as their own borders, grass fields and pastures, were given by us 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 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 illustrious Jīvadharadevaśarman, belonging to Āṅgirasa, Āmbarīṣa and Yāmunāśva pravara, Hastidāsa gotra, and the grandson of Viṣṇudevaśarman and the son of Dhāreśvaradevaśarman, after bathing in river Gaṅgā according to the rule on the day of the Sun's entry to equinox. 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〉."

〈49〉 Year 2 month Śrāvaṇa day 26.

〈49–50〉 Here are also verses instructing dharma 〈as follows〉:

13.

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

14.

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

15.

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

16.

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.

17.

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.

18.

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

19.

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

〈56〉 Thus,

20.

In this edict given to the best of twice-born, illustrious Lakṣmīdhara, the mantrin, was made a messenger by Mahīpāladeva ⟨I⟩.

21.

This edict was engraved by illustrious Puṣyāditya, the artisan, the son of Candrāditya originating from Ghoṣalīgrāma.

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