# Bhagalpur Plate of Nārāyaṇapāla, year 17

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## Edition

### Seal

〈1〉 śrī-nārā(yaṇapāla)-deva(sya)

### Plate

〈Page 1r〉 〈01〉

ni_____ ni

〈1〉

□ svasti|

1. Sragdharā

maitrīṁ kāruṇya-ratna_-pramudita-hṛdayaḥ〈2〉 preyasīṁ sandadhānaḥ
samyak-samvodhi-vidyā-sarid-ama〈3〉la-jala-kṣālitājñāna-paṅkaḥ,
jitvā yaḥ kāma〈4〉-kāri-prabhavam abhivavaṁ śāśvatīm prāpa śāntiṁ
sa śrīmān lokanātho jaya〈5〉ti daśa-valo 'nyaś ca gopāla-devaḥ□

2. Śārdūlavikrīḍita

lakṣmī-janma-niketanaṁ sama-karo voḍhuṁ kṣamaḥ kṣmā-bharaṁ
pakṣa-ccheda-bhayād-u〈6〉pasthitavatām ekāśrayo bhū-bhr̥tāṁ,
maryādā-paripālanaika-nirataḥ śauryālayo 'smād abhūd
dugdhāmbhodhi-vilāsa〈7〉-hāsi-mahimā śrī-dharmmapālo nr̥paḥ□

3. Upajāti

jitvendra-rāja-prabhr̥tīn arātīn
upārjjitā yena mahodaya-śrīḥ,
dattā punaḥ〈8〉 sā valinārthayitre
cakrāyudhāyānati-vāmanāya□

4. Śārdūlavikrīḍita

rāmasyeva gr̥hīta-satya-tapasas tasyānurūpo guṇaiḥ
saumitrer udapā〈9〉di tulya-mahimā vākpāla-nāmānujaḥ'
yaḥ śrīmān naya-vikramaika-vasatir bhrātuḥ sthitaḥ śāsane
śūnyāḥ śatru-patākinī〈10〉bhir akarod ekātapatrā diśaḥ□

5. Vasantatilakā

tasmād upendra-caritair jjagatīm punānaḥ
putro vabhūva vijayī jayapāla-nāmā,
dharmma-dvi〈11〉ṣāṁ śamayitā yudhi devapāle
yaḥ pūrvva-je bhuvana-rājya-sukhāny anaiṣīt·□

6. Sragdharā

yasmin bhrātur nnideśād valavati paritaḥ prasthite〈12〉 jetum āśāḥ
sīdān nāmnaiva dūrān nija-puram ajahād utkalānām adhīśaḥ'
Āsāñ cakre cirāya praṇayi-parivr̥to vibhrad u〈13〉ccena mūrdhnā
rājā prāgjyotiṣāṇām upasamita-samit-saṁkathāṁ yasya cājñāṁ□

7. Āryā

śrīmān· vigrahapālas tat-sūnur ajātasatrur i〈14〉va jātaḥ|
śatru-vanitā-prasādhana-vilopi-vimalāsi-jala-dhāraḥ□

8. Anuṣṭubh

ripavo yena gurvvīṇāṁ vipadām āspadī-kr̥tāḥ〈|〉
p¿a?〈u〉ruṣāyu〈15〉ṣa-dīrghāṇāṁ suhr̥daḥ sampadām api□

9. Vasantatilakā

lajjeti tasya jaladher iva jahnu-kanyā
patnī vabhūva kṛta-haihaya-va<ṁ>śa{ṁ}-bhūṣā,
yasyāḥ śu¿v?<c>ī<16>ni caritāni pituś ca va<ṁ>śe{ṁ}
patyuś ca pāvana-vidhiḥ paramo vabhūva□

10. Śārdūlavikrīḍita

dik-pālaiḥ kṣiti-pālanāya dadhataṁ dehe vibhaktāḥ<17> śriyaḥ
śrī-nārāyaṇapāla-devam asṛjat tasyāṁ sa puṇyottaraṁ,
yaḥ kṣoṇī-patibhiḥ śiro-maṇi-rucā-śliṣṭāṅghri-pīthopalaṁ
nyāyopā<18>ttam alañ-cakāra caritaih svair eva dharmmāsanaṁ□

11. Anuṣṭubh

cetaḥ purāṇa-lekhyāni catur-vvargga-nidhīni ca,
Āripsante yatas tyāni caritāni mahībhṛtaḥ||

12. Āryā

<19> svī-kṛta-sujana-manobhiḥ satyāpita-sātivāhanaḥ sūktaih|
tyāgena yo vyadhatta śraddheyām aṅga-rāja-kathāṁ□

13. Anuṣṭubh

bhayād arātibhir yasya raṇa<20>-mūrddhani visphuran·,
Asir indīvara-śyāmo dadṛśe pīta-lohitaḥ(||)

14. Vasantatilakā

yaḥ prajñayā ca dhanuṣā ca jagad vinīya
nityaṁ nyavīviśad a<21>nākulam ātma-dharmme,
yasyārthinaḥ savidham etya bhṛśaṁ kṛtārthā
naivārthitāṁ prati punar vvidadhur mmanīṣāṁ□

15. Āryā

śrī-patir akṛṣna-karmmā vidyā<22>-dhara-nāyako mahā-bhogī|
Anala-sadṛśo <’>pi dhāmnā yaś citran nala-samaś caritaiḥ□

16. Mandākrāntā

vyāpte yasya tri-jagati śarac-candra-gaurair yaśo<23>bhir
mmanye śobhān na khalu vibharām āsa rudrāṭṭa-hāsaḥ,
siddha-strīṇām api śirasijeṣv arppitāḥ ketakīnāṁ
patrāpīḍāḥ su-ciram a<24>bhavan· bhṛṅga-śavdānumeyāḥ□

17. Anuṣṭubh

tapo mamāstu rājyan te dvābhyām uktam idaṁ dvayoḥ˙
yasmin vigrahapālena sagareṇa bhagīrathe□

sa khalu bhā〈25〉gīrathī-patha-pravarttamāna-nānā-vidha-nau-vāṭa-sampādita-setu-vandha-nihita-śaila-śikhara-śreṇī-vibhramāt· niratiśaya-ghana-ghanāghana-ghaṭṭā〈26〉-śyāmāyamāna-vāsara-lakṣmī-samāravdha-santata-jalada-samaya-sandehāt· Udīcīnāneka-nara-pati-prābhṛtī-kṛtāprameya-haya-vāhinī-khara〈27〉-khurotkhāta-dhūlī-dhūsarita-dig-antarālāt· parameśvara-sevā-samāyātāśeṣa-jamvū-dvīpa-bhū-pālānanta-pādāta-bhara-namad-avaneḥ, śrī-mu〈28〉dgagiri-samāvāsita-śrīmaj-jaya-skandhāvārāt· paramasaugato mahārājādhirāja-śrī-vigrahapāla-deva-pādānudhyātaḥ parameśvaraḥ para〈29〉mabhaṭṭārako mahārājādhirājaḥ śrīmān nārāyaṇapāla-devaḥ kuśalī, tīra-bhuktau, kakṣa-vaisayika-sva-samvaddhāvicchinna-talo〈Page 1v〉〈30〉peta-makutikā-grāme| samupagatāśeṣa-rāja-puruṣān·, rāja-rāja〈31〉naka, rājaputra, rājāmātya, mahāsāndhivigrahika, mahākṣapatalika, ma〈32〉hāsāmanta, mahāsenāpati, mahāpratīhāra, mahāk¿a?〈ā〉rttākṛtika, mahā〈33〉dauḥsādhasādhanika, mahādaṇḍanāyaka˙ mahākumārāmātya˙ rājasthānīy-oparika, dāśāparādhika, cauroddharaṇika,〈34〉 dāṇḍika, dāṇḍapāśika, śaulkika, gaulmika, kṣetrapa, prāntapāla| koṭṭapāla| khaṇḍarakṣa, tad-āyuktaka, viniyuktaka, hastya〈35〉śvoṣṭranauvalavyāpṛtaka, kiśora{,}vaḍavā{,}gomahiṣyajāvikādhyakṣa, dūta-preṣaṇika, gamāgamika, Abhitva〈ra〉māṇa, viṣayapati〈36〉-grāmapati, tarika, gauḍa, mālava˙ khasa, hūṇa˙ kulika, karṇṇāta, lāṭa, cāṭa, bhaṭa, sevakādīn·, Anyāṁś cākīrt-titān·|〈37〉 rāja-pādopajīvinaḥ prativāsino vrāhmaṇottarān·, mahattamottama-puroga-medāndhra-caṇḍāla-paryantān·, yathārhaṁ mānayati,〈38〉 vodhayati, samādiśati ca,

matam astu bhavatāṁ, kalaśapete, mahārājādhirāja-śrī-nārāyaṇapāla-devena, svayaṁ kārita-sahasrā〈39〉yatanasya, tatra pratiṣṭhāpitasya, bhagavataḥ śiva-bhaṭṭārakasya, pāśupata[[ḥ]]-Ācārya-pariṣadaś ca| yathārhaṁ pūjā-vali-caru-satra-navaka〈40〉rmmādy-arthaṁ, śayanāsana-glāna-pratyaya-bhaiṣajya-pariṣkārādy-arthaṁ, Anyeṣām api svābhimatānāṁ, sva-parikalpita-vibhāgena, Anavadya-bho〈41〉gārthañ ca˙ yathopari-likhita-makutikā-grāmaḥ| sva-sīmā-tṛṇa-pūti-gocara-paryantaḥ, sa-talaḥ, soddeśaḥ, sāmra-madhūkaḥ| sa-jala〈42〉-sthalaḥ, sa-garttoṣaraḥ, soparikaraḥ, sa-daśāpacāraḥ, sa-cauroddharaṇaḥ, parihṛta-sarvva-pīḍaḥ, A-cāṭa-bhaṭa-praveśaḥ, Akiñci〈43〉t-pragrāhyah˙ samasta-bhāga-bhoga-kara-hiraṇyādi-pratyāya-sametaḥ| bhūmi-cchidra-nyāyenācandrārkka-kṣiti-sama-kālaṁ yāvat· mātā-pi〈44〉tror ātmanaś ca puṇya-yaśo 'bhivṛddhaye˙ bhagavantaṁ śiva-bhaṭṭārakam uddiśya śāsanī-kṛtya pradattaḥ| tato bhavadbhiḥ sarvvair evānu〈45〉mantavyaṁ bhāvibhir api bhū-patibhir bhūmer ddāna-phala-gauravād apaharaṇe ca mahā-naraka-pāta-bhayād dānam idam anumodya pālanīyaṁ pra〈46〉tivāsibhiḥ kṣetra-karaiś

cājñā-śravaṇa-vidheyī-bhūya yathā-kālaṁ samucita-bhāga-bhoga-kara-hiraṇyādi-sarvva-pratyāyopanayaḥ kā〈47〉rya Iti,

samvat· 17 vaiśākha-dine 5

tathā ca dharmmānuśa¿ṅś?〈ṁs〉inaḥ ślokāḥ,

18. Anuṣṭubh

vahubhir vasudhā dattā rājabhiḥ sagarādibhiḥ〈|〉
〈48〉 yasya yasya yadā bhūmis tasya tasya tadā phalaṁ□

19. Anuṣṭubh

ṣaṣṭiṁ varṣa-sahasrāṇi svargge modati bhūmidaḥ,
Ākṣeptā cānumantā ca tāny eva na〈49〉rake vaset·□

20. Anuṣṭubh

sva-dattām para-dattām vā yo hareta vasundharāṁ,
sa viṣṭhāyā〈ṁ〉 kṛmir bhūtvā pitṛbhiḥ saha pacyate□

21. Śālinī

sarvvān etān· bhāvinaḥ〈50〉 pārthivendrān·
bhūyo bhūyaḥ prārthayaty eṣa rāmaḥ|
sāmānyo 'yan dharma-setur nṛpāṇāṁ
kāle kāle pālanīyaḥ krameṇa□

22. Puṣpitāgrā

Iti ka〈51〉mala-dalāmvu-vindu-lolāṁ
śriyam anucintya manuṣya-jīvitañ caʾ
sakalam idam udāhṛtañ ca vuddhvā
na hi puruṣaiḥ para-kīrttayo vilo〈52〉pyāḥ□

23. Mandākrāntā

vedāntair apy asugamatamaṁ veditā vrahmat¿a?〈ā〉rthaṁ
yaḥ sarvvāsu śrutiṣu paramaḥ sārddham aṅgair adhītī,
yo yajñānāṁ samudita-mahā-da〈53〉kṣiṇānāṁ praṇetā
bhaṭṭaḥ śrīmān iha sa guravo dūtakaḥ puṇya-kīrtt¿i?〈e〉ḥ□

24. Anuṣṭubh

śrīmatā maṅghadāsena ś¿ū?〈u〉bhadāsasya ¿ś?〈s〉ūnunā|
Idaṁ ¿s?〈ś〉ā〈54〉¿ś?〈s〉anam utkīrṇṇaṁ sat-samataṭa-janmanā[[ḥ]]□

# Apparatus

## Plate

〈01〉 ni_____ ni • The character ni, which seems to be an abbreviation for nibaddha "confirmed", is engraved on the upper left and right margins of the obverse of the plate.

〈6〉 maryādā- ◇ *maryyādā-* DCS. — 〈6〉 śauryālayo ◇ *śauryyālayo* DCS.

〈13〉 -sūnur ◇ *-sūn¿a?〈u〉r* DCS.

〈14〉 p¿a?〈u〉ruṣāyu〈15〉ṣa- ◇ *puruṣāyu〈15〉ṣa-* DCS.

〈15〉 -va〈ṁ〉śa{ṁ}- ◇ *-vaṁśa-* DCS. — 〈15〉 śu¿v?〈c〉ī〈16〉ni ◇ *śucī〈16〉ni* DCS.

〈16〉 va〈ṁ〉śe{ṁ} ◇ *vaṁśe* DCS.

〈18〉 caritaih • ḥ is squeezed in a small space. — 〈18〉 mahībhṛtaḥ‖ • ‖ engraved on the edge of the plate.

〈19〉 -sātivāhanaḥ • Squeezed in a narrow space.

〈21〉 yasyārthinaḥ ◇ *yasyārthino* DCS. — 〈21〉 prati punar vvida • Suqueezed in a norrow space.

〈29〉 śrīmān ◇ *śrīman-* DCS.

〈30〉 -rāja〈31〉naka ◇ *〈31〉-rājanaka* DCS.

〈32〉 mahāk¿a?〈ā〉rttākṛtika ◇ *mahākārttākṛtika* DCS.

〈36〉 lāṭa ◇ *lā(ṭa)* DCS.

〈37〉 -medāndhra- ◇ *-medāndha-* DCS.

〈38〉 -sahasrā〈39〉yatanasya ◇ *-sahasrā〈39〉yanasya* DCS.

〈39〉 -Ācārya- ◇ *-Ācāryya-* DCS.

〈41〉 -pūti- ◇ *-yūti-* DCS.

〈45〉 -naraka- • Squeezed in a narrow space.

〈46〉 kā〈47〉rya ◇ *kā〈47〉ryya* DCS.

〈47〉 5 ◇ *6* DCS.

〈53〉 sa guravo • Akṣaras sa and gu squeezed in a narrow space. — 〈53〉 -kīrtt¿i?〈e〉ḥ ◇ *-kīrtteḥ* DCS.

# Translation

## Seal

〈1〉 Of illustrious Nārāyaṇapāladeva.

## 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.

After defeating the enemies beginning with Indrarāja, the acquired Goddess Fortune of Mahodaya (Kānyakubja) was given again by him, the strong one {Bali}, to the petitioner Cakrāyudha {the one holding a discus as his weapon (Viṣṇu)}, bent {becoming Vāmana} by bowing.

4.

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 birth place of conduct and valour, adhered to the order of his brother and made quarters under one umbrella without enemy armies.

5.

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.

6.

When this powerful one, because of the order of ⟨his⟩ brother (Devapāla), set forth the desire to conquer all around, the king of Utkala gave up ⟨his⟩ own city, despairing by just ⟨hearing⟩ his name afar. The king of Prāgjyotiṣa, surrounded by the beloved ones, sat for long time, carrying by his lofty head the agreement of ceased war (peace treaty) and the order of him (Jayapāla).

7.

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.

8.

By him, enemies were made misfortune of their mothers their abode, and also friends (were made) fulfilment of a long duration of their human life ⟨their abode⟩.

9.

There was the wife of him named Lajjā, the ornament of the golden Haihaya lineage, as if the daughter of Jahnu (Gaṅgā) ⟨was the wife⟩ of the ocean. To her pure deeds, the purifying rule in the lineage of her father and also of her husband was the highest.

10.

In her, he begot illustrious Nārāyaṇapāla, the most virtuous, who held in his body the glory divided 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.

11.

Because those deeds of the king, which are treasures of the four divisions to be written in the purāṇas, desire to take hold of mind.

12.

By the songs of praise admitted by hearts of good people, he, the one with excessive endurance obtained by truth, made the story of the king of Aṅga (Karṇa) trustworthy by his liberality.

13.

Due to fear, his blood-drunken sword, trembling in the battle front, was seen by his enemies as black by bees.

14.

He, leading the world by his intelligence and also by his bow, always wanted to sit on his own duty calmly. Supplicants of him, having come near, who were satisfied very much, never made their wish asked to him again.

15.

He is the husband of Śrī with actions not black, the leader of vidyādharas having great enjoyment, like a fire by his glory, and in different ways the same as Nala by his deeds.

16.

When the three worlds were pervaded by his fame white like the autumnal moon, even the boisterous laughter of Rudra, I think, did not spread lustre. The pressing of leaves of screw-pine trees transferred to hairs of wives of siddhas, to be conjectured by the sound of bumble bees, were present for a long time.

17.

"Asceticism must be mine, kingship yours, from the two." It was said about the two by Vigrahapāla (I), the Ocean, to him, Bhagīratha.

〈24–38〉 From the illustrious military camp of victory pitched at illustrious Mudgagiri, 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. Parameśvara paramabhaṭṭāraka mahārājādhirāja illustrious Nārāyaṇapāladeva, healthy, the devout worshipper of Sugata, who was accepted by his majesty mahārājādhirāja illustrious Vigrahapāladeva, honours, announces and orders suitably all the approached royal officials beginning with rāja, rājanaka, rājaputra, rājāmātya, mahāsāndhivigrahika, mahākṣapaṭalika, mahāsāmanta, mahāsenāpati, mahāpratīhāra, mahākārttākṛtika, mahādauḥsādhasādhanika, mahādaṇḍanāyaka, mahākumārāmātya, rājasthānīya, uparika, daśāparādhika, cauroddharaṇika, dāṇḍika, dāṇḍapāśika, śaulkika, gaulmika, kṣetrapa, prāntapāla, koṭṭapāla, khaṇḍarakṣa, their āyuktakas and viniyuktakas, hastyaśvoṣṭranaubalavyāpṛtaka, kiśoravaḍavāgomahiṣya-

jāvikādhyakṣa, dūta, preṣaṇika, gamāgamika, abhitvaramāṇa, viṣayapati, grāmapati, tarika, Gauḍa, Mālava, Khaśa, Hūṇa, Kulika, Karṇāṭa, Lāṭa, cāṭa, bhaṭa and sevaka, and the other unnamed dependants on the royal feet, and the residents accompanied by brāhmaṇas, headed by mahattamas and uttamas, reaching to medas, andhras and caṇḍālas in Mukutikāgrāma, accompanied by uninterrupted flat land belonging to itself, of Kakṣa viṣaya in Tīra bhukti 〈as follows〉:

〈38–47〉 "It should be approved by you. In Kalaśapeta, by mahārājādhirāja illustrious Nārāyaṇapāladeva, to the Abode of the Thousand (Sahasrāyatana) constructed by himself, to the venerable Lord Śiva installed there, and to the assembly of the Pāśupata scholars, suitably, for the purpose of worship, offering, milk rice, charitable feeding and construction works and so on, for the purpose of beddings, seats, preparation/equipment for medicine as requisite for a sick and so on, and also for the purpose of unobjectionable enjoyment of the others wished by myself in the share fixed by myself, Makutikāgrāma as written above, as far as its own border, grass field and pasture, was given with flat land, with raised ground, with mango and mahua trees, with watering place, with ditch and saline land, with additional tax (uparikara), with fine of ten offences, with the right to catch thieves, exempted from all the burdens, without entrance of cāṭas and bhaṭas, without anything taken away, accompanied by all the contributions beginning with bhāga, bhoga, kara and hiraṇya, 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, in the name of the venerable Lord Śiva, after making a royal grant. Hence it should be consented to by you all. This donation should also be protected after approving it by future kings 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 all the appropriate contributions 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〉."

〈47〉 Year 17 month Vaiśākha day 5.

〈47〉 And there are verses instructing dharma as such:

18.

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

19.

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.

20.

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.

21.

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

22.

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.

23.

The knower of the meaning of Brahmanhood which is the most difficult to understand even by the Vedantas, the highest learner in all the śrutis with limbs, the performer of sacrifices accompanied by great rewards, he, bhaṭṭa Gurava, illustrious, was here a messenger of meritorious pious deed.

24.

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

## Commentary

23.

Gurava in this stanza seems to be identical with Guravamiśra who left the Badal pillar inscription.

## Bibliography

First edited by Rajendra Lal Mitra (1878, pp. 404–410) in an article, and then incorporated to the corpus of Akshay Kumar Maitreya (1912, pp. 55–69). Re-edited by D. C. Sircar (1983, pp. 80–86) in his corpus, and now by Ryosuke Furui based on a reading from the digital photographs provided by the Asiatic Society.

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