Amgachi Plate of Vigrahapāla III, year 12

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Edition

Seal

〈1〉 śrī-vigrahapāla-devaḥ

Plate

〈Page 1r〉 〈01〉

(ni)[...] ni

〈1〉

□ svasti‖

1. Sragdharā

(mai)trī(ṁ) kāruṇya-ratna-pramudita-hṛdayaḥ preyasīṁ sandadhānaḥ
〈2〉 (sa)myak-samvo(dhi-vi)dyā-sari(d-amala-jala-kṣā)litājñāna-pa〈3〉ṅkaḥ|
jitvā yaḥ kāma-kāri-prabhavam abhivavaṁ śāśvatī(ṁ)〈4〉 prāpa śānti(ṁ)

sa śrīmal-loka_____nātho jayati daśa-valo 'nyaś ca<5>
gopāla-devaḥ||

2. Śārdūlavikrīḍita

lakṣmī-janma-niketanaṁ sama-karo voḍhu(ṁ) kṣamaḥ kṣmā-bharaṁ
pakṣa-ccheda-bhayād upasthitavatām ekāśrayo bhū-bhṛt¿a?<ā>ṁ|
maryyādā-paripālanaika-nirataḥ ¿s?<ś>saury(ā)<6>(la)y(o) 'smād abhūd
dugdhāmbhodhi-vilāsa-hāsi-mahimā śrī-dharmapālo nṛpaḥ||

3. Śārdūlavikrīḍita

rāmasyeva gṛhīta-satya-tapasas tasyānurūpo guṇaiḥ
saumittrer udapādi tulya<7>-(mahi)mā vākpāla-nāmānujaḥ|
yaḥ śrīmān naya-vikramaika-vasatir bhrātuḥ sthitaḥ śāsane
śūnyāḥ śatru-patākinībhir akarod ekātapattrā diśaḥ<||>

4. Vasantatilakā

tasmād u<8>(pendra-caritai)r jagatīm punānaḥ
putro vabhūva vijayī jayapāla-nāmā|
dharma-dviṣā(ṁ) śamayitā yudhi devapāle
yaḥ pūrva-j¿o?<e> bhuvana-rājya-sukhāny a¿v?<n>aiṣīt·||

5. Āryā

śrīmā<9>(n vigra)hapālas tat-sūnur ajātaśatrur iva jātaḥ|
śatru-vanitā-prasādhana-vilopi-vimalāsi-jala-dhāraḥ||

6. Śārdūlavikrīḍita

dik-pālaiḥ kṣiti-pālanāya dadhataṁ deh¿a?<e> vibha<10>(ktāṁ guṇān·)
śrīmantaṁ janayām vabhūva tanayaṁ nārāyaṇaṁ sa prabhuṁ|
yaḥ kṣoṇī-patibhiḥ śiro-maṇi-rucāśliṣṭāṁgh(r)i-pīṭhopala(ṁ)
nyāyopāttam alaṁcakāra caritaiḥ{|}<11> svair eva dharmāsanaṁ||

7. Vasantatilakā

toyāśayair jaladhi-mūla-gabhīra-garbhair
devālayais ca kula-bhū-¿v?<dh>ara-tulya-kakṣaiḥ|
vikhyāta-kīrttir abhavat tanayaś ca tasya
śrī-rājyapāla I<12>ti ma(dhyama)-loka-pālaḥ||

8. Sragdharā

tasmāt pūrva-kṣiti-dhrān nidhir iva mahasā(ṁ) rāṣṭrakūṭānvayendos
tuṅgasyottuṅga-mauler dduhitari tanayo bhāgyadevyā(ṁ) prasūtaḥ<|>
śrīmā<13>(ṅ gopāla-deva)ś cirataram avaner eka-patnyā Ivaiko
bharttā <'>bhūn naika-ratna-dyuti-khacita-catuḥ-sindhu-citrāṁśukāyāḥ||

9. Indravajrā

ya(ṁ) svāmina(ṁ) rāja-guṇair anūnam
āsevate cā<14>(rutayānu)raktā|
Utsāha-mantra-prabhu-śakti-lakṣmīḥ
pṛthvī(ṁ) sapatnīm iva śīlayant(ī)||

10. Vasantatilakā

tasmād vabhūva savitur vasu-koṭi-varṣī{|}
kālena candra Iva vigrahapāla-deva<15>(ḥ|)
(netra-priyeṇa) vimalena kalāmayena
yenoditena dalito bhuvanasya tāpaḥ||

11. Mālinī

hata-sakala-vipakṣaḥ saṅgare vāhu-darpād
anadhikṛta-viluptaṁ rājyam āsādya pitryaṁ<|>
<16> (nihita)-caraṇa-padmo bhū-bhṛtāṁ mūrdhni ta(smā)d
abhavad avani-pālaḥ śrī-mahīpāla-deveḥ||

12. Śikhariṇī

tyajan doṣāsaṅga(ṁ) śirasi kṛta-pādaḥ kṣiti-bhṛtā(ṁ)
vitanvan· sarvvāśāḥ prasabha<17>(m udayādre)r iva raviḥ<|>
hata-(dhvāntaḥ snigdha)-prakṛtir anurāg¿o?<ai>ka-vasatis
tato dhanyaḥ puṇyair ajani nayapālo nara-pati¿ṁ?<ḥ>||

13. Sragdharā

pītaḥ saj-jana-l¿e?<o>canaiḥ smara-ripoḥ pūjā<18>(nuraktaḥ) sadā{|}
saṁgrāme (dhavalo) 'dhika(ś ca) haritaḥ kāla<ḥ> kule vidviṣāṁ|
cātur-vvarṇṇya-samāśrayaḥ ¿ś?<s>ita-ya¿s?<ś>a¿s?<ḥ>-pū¿p?<r>air jjagad rambhayan(·){|}
śrīmad-vigrahapāla-deva-nṛpatiḥ<19> (puṇyair jja)nānām abhūt(·)||

14. Mandākrāntā

(deśe) prāci pracura-payasi svaccham āpīya toyaṁ
svairaṁ bhrāntvā tad-anu malayopatyakā-candaneṣu|

kṛtvā sāndrair maruṣu jaḍatāṁ śīkarair a〈20〉(bhra-tulyāḥ)
(prā)leyādreḥ kaṭakam abhajan yasya senā-gajendrāḥ||

sa khalu bhāgīrathī-patha-pravarttamāna-nānā-vidha-nau-vāṭaka-sampādita-setu-vandha-nihita〈21〉-(śaila-śikhara-śreṇ)ī-(v)i(bhram)āt·| niratiśaya-ghana-ghanāghana-ghaṭā-śyāmāyamāna-vāsara-lakṣmī-samāravdha-santata-jalada-samaya-sandehāt·| Udīcīnāneka〈22〉-narapati-prābhṛt(ī-kṛtāprameya-ha)ya-vāhinī-kha(ra-khurotkhā)ta-dhūlī-dhūsarita-dig-antarālāt·| parameśvara-sevā-samāyāt¿a?〈ā〉śeṣa-j¿ā?〈a〉mvūdvīpa-bhū-pālānanta〈23〉-pādāta-bhara-namad-a(vaneḥ|) (me)dha(nahṛṣṭi)-samāvāsita-śrīmaj-jaya-skandhāvārāt·| paramasaugato mahārā〈jā〉dhirāja-śrī-nayapāla-deva-pādānudhyātaḥ parame〈24〉śvaraḥ para(mabhaṭṭārako mahā)rājādhirājaḥ śrīmān· vigrahapāla-devaḥ kuśalī| śrī-puṇḍravarddhana-bhuktau koṭīvarṣa-viṣayāntaḥpāti-vrāhmaṇīgrāma〈25〉-maṇḍala-(samvaddha)-sva-samvaddhāvacchinna| talopeta-Adhunā-hala-kulita|| kākinī-trayādhikodamāna-dvayopeta|〈26〉 sa-(pādāḍha)vāpottara-droṇa-dvaya-sameta|| ṣaṭ-kulya-pramāṇa-ṭarṇṇagraheśvara-sameta-viṣamapurā〈ṁ〉śe{ṁ} samupagatāśe{|}〈27〉ṣa-(rāja-puruṣān·) (rāja)-rājanyaka| rājaputra| rājāmātya| mahāsāndhivigrahika| mahākṣa-paṭalika| mahāsāmanta| mahāsenāpati| mahāpratīhāra|〈28〉 dau[ḥsādhasādhanika| mahā]daṇḍanāyaka| mahākumārāmātya| rājasthānoparika| dāśāparādhika| caurod-dharaṇika| dāṇḍika| dāṇḍapā¿s?〈ś〉ika| ¿s?〈ś〉au〈29〉(lk)i[ka| gaulmika| kṣe]trapa| prāntapāla| koṭṭapāla| Aṅgarakṣa| tad-āyukta-viniyuktaka| hastyaśvoṣṭranauvalavyāpṛ-taka| kiśoravaḍavāgomahiṣyajā〈30〉vi[kādhyakṣa| dūta-preṣaṇika|] gamāgamika| Abhitvaramāṇa| viṣayapati| grāmapati| tarika| gauḍa| mālava| khaśa| hūṇa| kulika| karṇṇāṭa| lāṭa| cāṭa|〈31〉 [bhaṭa| sevakādīn anyāṁś c]ākīrttitān·| rāja-pādopajīvina〈ḥ〉| prativāsino| vrāhmaṇottarān(·)| mahattamottama-kuṭumvi-puroga| medāndhra-caṇḍāla-paryantā〈32〉[n· yathārhaṁ mānaya](ti| vodhayati|) samādiśati ca|

viditam astu bhavatā(ṁ)| yathopari-lilhito 'yaṁ grāmaḥ| sva-sīmā-tṛṇa-pūti-gocara-paryantaḥ sa-talaḥ sodde(śaḥ)〈33〉 [sāmra-madhūkaḥ| sa-jala-sthalaḥ] (sa-gartto)ṣaraḥ sa-daśāpacāraḥ| sa-cauroddharaṇaḥ parihṛta-sarva-pīḍaḥ| A-cāṭa-bhaṭa-(praveśaḥ) Akiñcit-pragrā(hyaḥ samasta-bhā)〈Page 1v〉 〈34〉 ga-bhoga-kara-hiraṇyādi-pratyāya-sametaḥ| bhūmi-cchidra-nyāyena| (Ā)〈35〉-candrārka-kṣiti-sama-kālam· mātā-pitror ātmanaś ca puṇya〈36〉-yaśo 〈'〉bhivṛd-dhaye bhagavantaṁ vuddha-bhaṭṭārakam uddiśya (śāṇḍi)〈37〉lya-sagotrāya| śāṇḍilya_____-A¿ś?〈s〉ita{|}-daivala-pravarāya〈38〉 hari-savrahmacāriṇe| sāmave_____dine| kauthumī-śākhādhyāyi〈39〉ne| mīmāṁsā-vyākaraṇa-tarkka-vidyā-vide| kroḍāñca-vinirggata-matsyāvāsa-vinirggatāya| chattrāgrāma-vāstavyāya| vedānta-vit·-padmāvanadeva-p¿ai?〈au〉trāya| maho〈40〉pādhyāya-Arkkadeva-putrāya khoduladevaśarmmaṇe|

soma-grahe vidhivat· gaṅgāyāṁ snātvā śāsanī-kṛtya pradatto 'smābhiḥ| Ato bhavadbhiḥ sarvair evānumanta(vya)<41>M bhāvibhir api bhūpatibhiḥ| bhūmer dāna-phala-gaur¿ā?<a>vāT| Apaharaṇena ca mahā-naraka-pāta-bhayāT| dānam idam anumodyānumodyānupālanīyam<·> p<r>at¿a?<i>vāsibhi<42>ś ca kṣetra-karaiḥ| Ājñā-śravaṇa-vidheyī-bhūya yathā-kālam samucita-bhāga-bhoga-kara-hiraṇyādi-pratyāyopanayaḥ kārya Iti||_||

sam<v>at<·> 12 caitra-dine 9<||>

bhavanti<43> cātra dharmānuśa(ṁ)sinaḥ ślokāh||

15. Anuṣṭubh

vahubhi<r> vasudhā dattā rājabhiḥ sagrādibhiḥ|
yasya yasya yadā bhūmis tasya tasya tadā phala<ṁ>||

16. Anuṣṭubh

bhūmi(ṁ) yaḥ pratigṛhṇāti yaś ca bhūmi(ṁ) pra<44>yacchati|
Ubhau tau puṇya-(ka)rmāṇau niyataṁ svarga-gāminau¿|?<||>

17. Anuṣṭubh

gām ekāṁ svarṇṇam ekañ ca bhūmer apy arddham aṅgulaṁ|
haran narakam āyāti yāvad āhūta (saṁpla)vam·||

18. Anuṣṭubh

ṣaṣṭim varṣa<45>-sahasrāṇi svarge modati bhūmi-daḥ¿||?<|>
Ākseptā cānumantā ca tān<y> eva narake vaseT||

19. Anuṣṭubh

sva-dattāṁ para-dattā(ṁ) vā yo hareta vasundharām·|
sa vi(ṣṭhāyāṁ) kṛmi(r) bhūtvā pi<46>tṛbhiḥ saha pacyate||

20. Śālinī

sarvān etān bhāvinaḥ pārthivendrāṁ
bhūyo bhūyaḥ prārthayaty esa rāmaḥ|
sāmānyo <'>ya<ṁ dha>rma-setur nṛpāṇā<ṁ>
kāle kāle pālanīyaḥ krameṇa||

21. Puṣpitāgrā

I<47>ti kamala-dalāmvu-vindu-lolā(ṁ)
śriyam anucintya manuṣya-jīvitañ ca|

sakalam idam udāhṛtañ ca vuddhvā
na hi puruṣaiḥ para-kīrttayo vilo[pyāḥ||]

22. Anuṣṭubh

¿ṣ?〈s〉au¿s?〈ṣ〉ā(mya)〈48〉-va(r)ddhi-maryādā-(yaśaḥ)-saty¿a?〈ā〉(dy)-āśā-nidhiḥ|
v{v}ra(hm)āṇī-(dākṣā)-mā-dhanoḥ (dāha)¿ṇ?〈n〉ī dagdha-bhū-bhujāḿ||

23. Āryā

śrīmad-vigrahapālaḥ kṣiti-pati-tilako (tra)yi(naḥ) [3×]ḥ|
śrī-sa〈49〉rasirājam akaro¿m?〈n〉 mantriṇam iha śāsane dūtaḿ||

24. Anuṣṭubh

gho¿s?〈ṣ〉alī-grāma-niryāta-mahīdharadeva-sūnunā〈|〉
Idaḿ śāsanam ut〈·〉kīrṇṇaḿ śaśidev¿a?〈e〉na śilpinā[||]

Apparatus

Seal

〈1〉 śrī- ◇ *śrīr* RDB.

Plate

〈01〉 (ni)[...] ni • The character ni, which seems to be an abbreviation for nibaddha ”confirmed” is engraved at both upper left and right corners of the obverse.

〈1〉 □ ◇ *Oḿ* RDB.

〈13〉 cā〈14〉(rutayānu)raktā ◇ *cā〈14〉(rutarānu)raktā* RDB.

〈14〉 śīlayant(ī) ◇ *śīlayant¿ā?〈īḿ〉* RDB.

〈17〉 anurāg¿o?〈ai〉ka- ◇ *anurāgaika-* RDB.

〈18〉 (dhavalo) ◇ *(caturo)* RDB. — 〈18〉 ’dhika(ś ca) ◇ *’dhika(ñ ca)* RDB. — 〈18〉 kāla〈ḥ〉 ◇ *kāla(ḥ)* RDB. — 〈18〉 ¿ś?〈s〉ita- ◇ *sita-* RDB. — 〈18〉 -ya¿s?〈ś〉a¿s?〈ḥ〉- ◇ *yaśa〈ḥ〉-* RDB. — 〈18〉 -pū¿p?〈r〉air ◇ *-pu(ñjai)r* RDB.

〈22〉 -samāyāt¿a?〈ā〉śeṣa- ◇ *-samāyātāśeṣa-* RDB. — 〈22〉 -j¿ā?〈a〉mvūdvīpa- ◇ *-jamvūdvīpa-* RDB.

〈23〉 -pādāta- ◇ *-ṣādāta-* RDB. — 〈23〉 -a(vaneḥ|) ◇ *-(avaneḥ||)* RDB. — 〈23〉 (me)dha(nahṛṣṭi)- ◇ *(ha?)(ra)dhā(ma?)* RDB.

〈25〉 -maṇḍala-(samvaddha) ◇ *-maṇḍa(lāntaḥpāti)-* RDB. — 〈25〉 -samvaddhāvacchinna| ◇ *-saṁvaddhāvacchinna-* RDB. — 〈25〉 -dvayopeta| ◇ *-dvayopeta-* RDB.

〈26〉 sa-(pādāḍha)vāpottara- ◇ *sa[3×]sīmāntaḥ|* RDB. — 〈26〉 -ṭarṇṇagraheśvara- ◇ *-(da?)ṇḍatraheśvara-* RDB. — 〈26〉 -viṣamapurā〈ṁ〉śe{ṁ} ◇ *viṣamapurāṁśe* RDB.

〈27〉 (rāja)-rājanyaka ◇ *(rāja)| rājanyaka* RDB.

〈28〉 rājasthānoparika ◇ *rājasthānīyoparika* RDB. — 〈28〉 dāṇḍapā¿s?〈ś〉ika ◇ *dāṇḍapāśika* RDB.

〈29〉 kiśoravaḍavāgomahiṣyajā〈30〉vi[kādhyakṣa] ◇ *kiśoravaḍavāgomahiṣājā〈30〉(vikād-hyakṣa)* RDB.

〈31〉 -puroga| ◇ *purogā(n)* RDB.

〈32〉 -pūti- ◇ *-yūti-* RDB.

〈34〉 -sametaḥ| ◇ *-sametaḥ* RDB. — 〈34〉 -nyāyena| (Ā) ◇ *nyāyenā* RDB.

〈37〉 śāṇḍilya_____-A¿ś?〈s〉ita ◇ *śāṇḍilyāsita-* RDB.

〈39〉 -vyākaraṇa- ◇ *-myākaraṇa-* RDB. — 〈39〉 kroḍāñca- ◇ *kroḍañci-* RDB.

〈42〉 ||_|| ◇ *||* RDB.

〈44〉 āhūta ◇ *ābhūta-* RDB.

〈45〉 tān〈y〉 ◇ *tām* RDB.

〈46〉 〈’〉ya〈ṁ dha〉rma- ◇ *yaṁ dharma-* RDB.

〈47〉 ca| ◇ *ca〈|〉* RDB. — 〈47〉 ¿ṣ?〈s〉au¿s?〈ṣ〉ā(mya) ◇ *sausā[2×]* RDB.

〈48〉 -va(r)ddhi- ◇ *vanti* RDB. — 〈48〉 -(yaśaḥ)- ◇ *(ra?)saṁ* RDB. — 〈48〉 -saty¿a?〈ā〉(dy)-āśā- ◇ *-satya-tapo-* RDB. — 〈48〉 v{v}ra(hm)āṇī- ◇ *vrahmāṇi* RDB. — 〈48〉 -(dākṣā)-mā- ◇ *suradhāmā* RDB. — 〈48〉 (dāha)¿ṇ?〈n〉ī ◇ *[2×]ṇo* RDB. — 〈48〉 (tra)yi(naḥ) ◇ *maṇi[2×]* RDB. — 〈48〉 -sa〈49〉rasirājam ◇ *-sa〈49〉hasirājam* RDB.

〈49〉 -mahīdharadeva- • F. W. Thomas, the volume editor of Epigraphia Indica, suggests -śrī-mahīdhara- as an intended reading due to metrical consideration. May emend -mahīdharasya in view of similar stanzas in the Belwa Plate of Mahīpāla I, year 2 and other Pāla plates. — 〈49〉 ut〈·〉kīrṇṇaṁ ◇ *utkīrṇṇaṁ* RDB. — 〈49〉 śaśidev¿a?〈e〉na ◇ *śaśideveva* RDB.

Translation

Seal

〈1〉 Illustrious Vigrahapāladeva (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.

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.

King Nayapāla, abandoning association with vices, putting his feet on heads of kings, forcibly filling all the spaces, having destroyed darkness, 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.

13.

Illustrious King Vigrahapāladeva (III), who was drunk by the eyes of good people, always pleasant in worships of the enemy of love (Śiva), beautiful and superior to the sun in battle, the death in the troop of enemies, the shelter of those belonging to four varṇas, colouring the world with his swelling white fame, was born with virtues.

14.

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.

⟨20–23⟩ From the illustrious military camp of victory pitched at Medhanahṛṣṭi, 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 Jambūdvīpa coming for the service to the supreme lord.

⟨24–32⟩ Parameśvara paramabhaṭṭāraka mahārājādhirāja Illustrious Vigrahapāladeva (III), healthy, the devout worshipper of Sugata (the Buddha), who was accepted by his majesty mahārājādhirāja illustrious Nayapāladeva, honours, announces and orders suitably all the approached royal officials beginning with rāja, rājanyaka, rājaputra, rājāmātya, mahāsāndhivigrahika, mahākṣapaṭalika, mahāsāmanta, mahāsenāpati, mahāpratihāra, 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, 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, uttamas and kuṭumbins reaching to medas, andhras and caṇḍālas, at the portion of Viṣamapura accompanied by Ṭarṇagraheśvara, which was standard of six kulyas accompanied by two droṇas added with one and a quarter āḍhavāpas accompanied by two udamānas with excess of three kākinīs, accompanied by uninterrupted

flat land connected to itself, now ploughed, belonging to Brāhmaṇīgrāma maṇḍala within Koṭīvarṣa viṣaya in illustrious Puṇḍravardhana bhukti 〈as follows〉:

〈32–42〉 "It should be known to you. That village as written above, as far as its own border, grass field and pasture, was 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 Khoduladevaśarman, belonging to Śāṇḍilya gotra and Śāṇḍilya, Asita and Daivala pravara, co-disciple of Hari, Sāmavedin, learning Kauthumī śākhā, knowing the disciplines of hermeneutics, grammar and epistemology, originating from Matsyāvāsa originating from Kroḍāñca and residing in Chattrāgrāma, the grandson of Padmāvanadeva knowing Vedānta and the son of mahopadhyāya Arkadeva, after bathing in river Gaṅgā according to the rule at the time of lunar eclipse. 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 by 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〉."

〈42〉 Year 12 month Caitra day 9.

〈42–43〉 Here are also verses instructing dharma 〈as follows〉:

15.

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

16.

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

17.

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

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.

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

21.

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.

22.

The one who is the storehouse of prospects for good manner, fame, truth and so on increasing due to reconciliation, the bowstring of the bow of the Mother Brahmāṇī, the daughter of Dakṣa (Durgā) for distressed kings.

23.

Illustrious Vigrahapāla (III), the mark of kings, made illustrious Sarasirāja, the councilor, a messenger here in this edict of [...] of three Vedss.

24.

This edict was engraved by Śaśideva, the artisan, the son of Mahīdharadeva originating from Ghoṣalīgrāma.

Commentary

Plate

22.

The reading and interpretation of this stanza, which seems to eulogise King Vigrahapāla III mentioned in the folloing stanza, are uncertain due to the damage on the plate and quality of the available photograph. It needs to be verified through the inspection of the plate.

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First notified by Henry Thomas Colebrooke (1809). A. F. Rudolf Hoernle (1885) published a tentative reading of the text and reprinted it with revision (1885). Franz Kielhorn (1892) then published the metrical portion only, and Akshaya Kumar Maitreya (1912, pp. 121–126) incorporated it in his collection. Properly edited by Rakhal Das Banerji (1919–1920) for the first time. Now re-edited by Ryosuke Furui based on the reading from estampages published in Banerji's edition and digital photographs provided by the Asiatic Society.

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