Bangarh Plate of Mahīpāla I, year 9

Ryosuke Furui

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Edition

Seal

〈1〉

śrī-mahīpāla-devasya

Plate

〈Page 1r〉 〈01〉

ni[ca. 37*] ni

〈1〉

□ svasti|

1. Sragdharā

maitrīṁ kāruṇya-ratna-pramudi〈2〉ta-hṛdayaḥ preyasīṁ sandadhānaḥ
samyak-samvodhi-vi〈3〉dyā-¿ś?〈s〉arid-amala-jala-kṣālitājñāna-paṅkaḥ|

ji〈4〉tvā yaḥ kāma-kāri-prabhavam abhibhavaṁ śāśvatī〈5〉m prāpa śāntiṁ
sa śrīmā¿n?〈l〉 lokanātho jayati da〈6〉śa-valo 'nyaś ca gopāla-devaḥ||

2. Śārdūlavikrīḍita

lakṣmī-janma-ni〈7〉ketanaṁ sama-karo voḍhuṁ kṣamaḥ kṣmā-bharaṁ
pakṣa-ccheda-bhayād upasthitavatām ekāśrayo bhū-bhṛtām·|
maryādā-paripā〈8〉lanaika-nirataḥ śauryālayo 'smād abhūd
dugdhāmbhodhi-vilāsa-hāsi-mahimā śrī-dharmmapālo nṛpaḥ||

3. Śārdūlavikrīḍita

rāmasyeva〈9〉 gṛhīta-satya-tapasas tasyānurūpo guṇaiḥ
saumittrer udapādi tulya-mahimā vākpāla-nāmānujaḥ|
yaḥ śrīmān na〈10〉ya-vikramaika-vasatir bhrātuḥ sthitaḥ śāsane
śūnyāḥ śatru-patākinībhir akarod ekātapattrā diśaḥ||

4. Vasantatilakā

tasmā〈11〉d upendra-caritair jjagatīṁ punānaḥ
putro vabhūva vijayī jayapāla-nāmā|
dharmma-dviṣāṁ śamayitā yudhi devapāle
yaḥ〈12〉 pūrvva-je bhuvana-rājya-sukhāny anaiṣīt·||

5. Āryā

śrīmān vigrahapālas tat-sūnur ajātaśatrur iva jātaḥ|
śatru-vanitā-prasādha〈13〉na-vilopi-vimalāsi-jala-dhāraḥ||

6. Śārdūlavikrīḍita

dik-pālaiḥ kṣiti-pālanāya dadhata(ṁ) dehe vibhaktān guṇān·
śrīmantañ jana〈14〉yām vabhūva tanayaṁ nārāyaṇaṁ sa prabhum·|
yaḥ kṣoṇī-patibhiḥ śiro-maṇi-rucāśliṣṭāṅghri-pīṭhopalaṁ
nyāyo〈15〉pāttam alañ-cakāra caritaiḥ svair eva dharmmāsanam·||

7. Vasantatilakā

toyāśayair jjaladhi-mūla-gabhīra-garbh¿e?〈ai〉r
ddevālayaiś ca〈16〉 kula-bhū-dhara-tulya-kakṣaiḥ|
vi¿g?〈kh〉yāta-kīrttir abhavat tanayaś ca tasya
śrī-rājyapāla Iti madhyama-loka-pālaḥ||

8. Sragdharā

tasmā〈17〉t pūrvva-kṣiti{r}-dhrān nidhir iva mahasāṁ rāṣṭrakūṭānvayendos
tuṅgasyottuṅga-mauler dduhitari tanayo bhāgyadevyāṁ pra〈18〉sūtaḥ|
śrīmān gopāla-devaś cirataram a(vane)r eka-patnyā Ivaiko
bharttā 〈’〉bhūn naika-ratna-dyuti-khacita-catuḥ-sindhu〈19〉-citrāṁśukāyaḥ||

9. Indravajrā

yaṁ svāminaṁ rāja-guṇair anūnam
āsevate cārutayānuraktā|
Utsāha-mantra-prabhu-śakti-lakṣmīḥ
pṛthvīṁ sa〈20〉patnīm iva śīlayantī||

10. Vasantatilakā

tasmād vabhūva savitur vvasu-koṭi-varṣī
kālena candra Iva vigrahapāla-devaḥ|
netra-priye〈21〉ṇa vimalena kalāmayena
yenoditena dalito bhuvanasya tāpaḥ||

11. Mandākrāntā

deśe prāci pracura-payasi svaccham āpīya to〈22〉yaṁ
svairaṁ bhrāntvā tad-anu malayopatyakā-candaneṣu〈|〉
kṛ(tv)ā sāndrair mmaruṣu jaḍatāṁ śīkarair abhra-tulyāḥ
prāleyādre〈23〉ḥ kaṭakam abhajan· yasya senā-gajendrāḥ||

12. Mālinī

hata-sakala-vipakṣaḥ saṅgare vāhu-darppād
anadhikṛta-viluptaṁ rājyam ā〈24〉sādya pitryam·|
nihita-caraṇa-padmo bhū-bhujāṁ mūrdhni tasmād
abhavad avani-pālaḥ śrī-mahīpāla-devaḥ||

〈24–29〉 sa kha〈25〉lu bhāgīrathī-patha-pravarttamāna-nānā-vidha-nau-vāṭaka-sam(p)ādi(ta)-setu-vandha-nihita-¿s?〈ś〉aila-¿s?〈ś〉ikhara-śreṇī-vibhram(ā)〈26〉t·|
niratiśaya-ghana-ghanāghana-ghaṭā-śyāmāyamāna-vāsara-lakṣmī-samāravdha-santata-jalada-samaya-sandehāt·|〈27〉 Udīcīnāneka-narapati-prābhṛtī-kṛtāpr¿ā?〈a〉meya-haya-vāhinī-khara-khurotkhāta-dhūlī-dhūsarita-dig-antarā〈28〉lāt〈·〉 parameśvara-sevā-samāyātāśeṣa-jamvudvīpa-bhū-pālānanta-pādāta-bhara-namad-avaneḥ|
vilāsapura-samā〈29〉vāsita-śrīmaj-jaya-skandhāvārāt·|

〈29–42〉 paramasaugato mahārājādhirāja-śrī-vigrahapāla-deva-pādānudhyātaḥ para〈30〉meśvaraḥ paramabhaṭṭārako mahārājādhirājaḥ śrīman-mahīpāla-devaḥ kuśalī| śrī-puṇḍravarddhana-bhuktau| koṭīva〈31〉rṣa-viṣaye||gokalikā-

maṇḍalāntaḥpāti-sva-samvaddhāvacchinna-talopeta-cūṭapallikā-varjjita-kuraṭapalli〈32〉kā-grāme| samu〈pa〉〉gatāśeṣa-rāja-puruṣān·| rāja-rājanyaka| rājaputra|| rājāmātya| mahāsāndhivigrahi〈33〉(ka)| mahākṣapaṭalika| mahāmātya| mahāsenāpati| mahāpratihāra| dauḥsādhasādhanika| mahādaṇḍanā〈34〉[yaka]| mahākumārāmātya| rājasthānīyoparika| dāśāparādhika| cauroddharaṇika| dāṇḍika| dāṇḍapā〈Page 1v〉〈35〉¿s?〈ś〉ika| ¿s?〈ś〉aulkika| gaulmika| kṣettrapa| prā〈36〉ntapāla| koṭṭapāla| Aṅgarakṣa| tadāyu〈37〉kta-viniyuktaka| hastyaśvoṣṭranauvalavyā〈38〉pṛtaka| kiśoravaḍavāgomahiṣājāvi〈39〉kādhyakṣa| dūta-preṣaṇika| gamāgamika|〈40〉 Abhitvaramāṇa| viṣayapati| grāmapati| tarika| gauḍa| mālava| khasa| hūṇa| kulika| karṇṇāṭa| lāṭa|〈41〉 cāṭa| bhaṭa| sevakādīn·| Anyāṁś cākīrttitān· rāja-pādopajīvinaḥ prativāsino vrāhmaṇottarān(·)| mahatta〈42〉mottama-kuṭumvi-puroga-medāndhra-caṇḍāla-paryantān·| yathārhaṁ mānayati| vodhayati| samādiśati ca|

〈42–53〉 vidita〈43〉m astu bhavatāṁ| yathopari-likhito 'yaṁ grāmaḥ sva-sīmā-tṛṇa-pūti-gocara-paryantaḥ sa-talaḥ| soddeśaḥ sāmra-ma〈44〉dhūkaḥ| sa-jala-sthalaḥ| sagarttoṣaraḥ| sa-daśāpacāraḥ| sa-cauroddharaṇaḥ| parihṛta-sarvva-pīḍaḥ| A-cāṭa〈45〉-bhaṭa-praveśaḥ| Akiñcid-grāh〈y〉aḥ| samasta-bhāga-bhoga-kara-hiraṇyādi-pratyāya-sametaḥ| bhūmi-cchidra-nyā〈46〉yena| Ā-candrārka-kṣiti-sama-kālam·| mātā-pitror ātmanaś ca puṇya-ya¿s?〈ś〉o 〈'〉bhivṛddhaye| bhagavantaṁ vuddha-bhaṭṭāra〈47〉kam uddiśya| parā¿s?〈ś〉ara-sagotrāya| śakti| va¿ś?〈s〉iṣṭha| parā¿s?〈ś〉ara-pravarāya ya¿y?〈j〉urvveda-savrahmacāriṇe| vāja〈48〉s¿u?〈a〉〈neya〉-śākhādhyāyine| mīmānsā-vyākaraṇa-tarkka-vidyā-vide| hastipada-grāma-vinirggatāya| cāvaṭigrāma-vāstavyā〈49〉ya| bhaṭṭaputra-riṣikeśa-pautrāya| bhaṭṭaputra-madhu¿ś?〈s〉ūdana-putrāya| bhaṭṭaputra-kṛṣṇāditya¿s?〈ś〉armmaṇe| vi¿ś?〈ṣ〉uvat-saṁkrā〈50〉{va}ntau vidhivat·| gaṅgāyāṁ snātvā śāsanī-kṛtya pradatto 'smābhiḥ| Ato bhavadbhiḥ sarvvair evānumantavya〈51〉m·| bhāvibhir api bhū-patibhiḥ| bhūmer ddāna-phala-gauravāt·| Apaharaṇe ca mahā-naraka-pāta-bhayāt·|〈52〉 dānam idam anumodyānupālanīyam·| prativāsibhiś ca kṣetrakaraiḥ| Ājñā-śravaṇa-vidheyī-bhūya yathā-kālaṁ〈53〉 samucita-bhāga-bhoga-kara-hiraṇyādi-pratyāyopanayaḥ kārya Iti||

〈53〉 samvat· 9 [phā](lgu)na-dine 12〈|〉

〈53–54〉 bhavanti cātra〈54〉 dharmmānuśaṁsinaḥ ślokāḥ||

13. Anuṣṭubh

vahubhir vvasudhā dattā rājabhis sagarādibhiḥ|
yasya ya(sya) yadā bhūmis tasya {s}tasya〈55〉 tadā phalam·||

14. Anuṣṭubh

bhūmi〈ṁ〉 ya{ṁ}ḥ pratigṛhṇāti yaś ca bhūmiṁ prayacchati|
Ubhau tau puṇya-karmmāṇau niyataṁ svargga-gāminau||

15. Anuṣṭubh

〈56〉 gām ekāṁ svarṇṇam ekañ ca bhūmer apy arddham aṅgulam·|
haran narakam ¿a?〈ā〉yāti yāvad āhūta saṁplavam·||

16. Anuṣṭubh

ṣaṣṭim varṣa-sahasrā〈57〉ṇi svargge modati bhūmi-daḥ|
Ākṣeptā cānumantā ca tāny eva narake vaset·||

17. Anuṣṭubh

sva-dattām para-dattāṁ vā yo hareta〈58〉 vasundharām·|
sa viṣṭhāyāṁ kṛmir bhūtvā pitṛbhis saha pacyate||

18. Śālinī

sarvvān etān· bhāvinaḥ pārthivendrān·
bhūyo bhū〈59〉yaḥ prārthayaty eṣa rāmaḥ|
sāmānyo 〈’〉yaṁ dharmma-¿ś?〈s〉etur nnṛpāṇāṁ
kāle kāle pālanīyo bhavadbhiḥ||

19. Puṣpitāgrā

Iti kamala-da〈60〉lāmvu-vindu-lolāṁ
śriyam anucintya manuṣya-jīvitañ ca|
sakalam idam udāhṛtañ ca vuddhvā
na hi puruṣaiḥ para-kīrtta〈61〉yo vilopyāḥ¿|?〈||〉

20. Anuṣṭubh

śrī-mahīpāla-devena dvija-śreṣṭhopapādite|
bhaṭṭa-śrī-vāmano mantrī śāsane dūtakaḥ kṛtaḥ||

21. Anuṣṭubh

〈62〉 ghoṣalī-grāma-niryāta-vikramāditya-¿ś?〈s〉ūnunā|
Idaṁ śāsanam utkīrṇṇaṁ śrī-mahīdhara-śilpinā||

Apparatus

Plate

〈01〉 ni[37*] ni • The character ni, which seems to be an abbreviation for nibaddha ”confirmed”, is engraved at the both ends of the line 1.

〈15〉 -garbh¿e?〈ai〉r ◇ *-garbhair* DRB.

〈16〉 vi¿g?〈kh〉yāta- ◇ *vikhyāta-* DRB.

〈17〉 -kṣiti{r}-dhrān ◇ *-kṣiti-dhrān* DRB.

〈24〉 -bhujāṁ ◇ *-(bhṛtāṁ)* DRB.

〈41〉 vrāhmaṇottarān(·) ◇ *vrāhmaṇottrāṁś ca* DRB.

〈47〉 vāja〈48〉s¿u?〈a〉〈neya〉- ◇ *vāja〈sane〉〈48〉ya* DRB.

〈49〉 vi¿ś?〈ṣ〉uvat- ◇ *viśuva-* DRB.

〈53〉 9 • A numeral denoting 9 is engraved in a half size, probably to avoid a depression on the plate. — 〈53〉 12 • Numerals 1 and 2 are engraved in a narrow space just enough for an akṣara.

〈55〉 bhūmi〈ṁ〉 ya{ṁ}ḥ ◇ *bhūmiṁ yaḥ* DRB.

〈56〉 āhūta ◇ *ā-bhūta-* DRB.

〈57〉 sva-dattām ◇ *sva-dattāṁm* DRB.

〈58〉 kṛmir ◇ *krimir* DRB. — 〈58〉 pitṛbhis ◇ *pitṛbhi〈s〉* DRB.

〈61〉 vilopyāḥ¿|?〈||〉 ◇ *vilopyāḥ||* DRB.

〈62〉 ghoṣalī- ◇ *poṣalī-* DRB.

Translation

Seal

〈1〉 Of illustrious Mahīpāladeva (I)

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.

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.

12.

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.

〈24–29〉 From the illustrious military camp of victory pitched at Vilāsapura, 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.

〈29–42〉 Parameśvara paramabhaṭṭāraka mahārājādhirāja Illustrious Mahīpāladeva (I), 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, mahāmātya, mahāsenāpati, mahāpratihāra, dauḥsādhasādhanika, mahādaṇḍanāyaka, mahākumārāmātya, rājasthānīya, uparika, dāśāparādhika, cauroddharaṇika, dāṇḍika, dāṇḍapāśika, śaulkika, gaulmika, kṣetrapa, prāntapāla, koṭṭapāla, aṅgarakṣa, their āyuktas and viniyuktakas, hastyaśvoṣṭranaubalavyāpṛtaka, kiśoravaḍavāgomahiṣājāvikādhyakṣa, 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 Kuraṭapallikā grāma accompanied by separated flat land connected to itself, excluding Cūṭapallikā, included in Gokalikā maṇḍala in Koṭīvarṣa viṣaya in illustrious Puṇḍravardhana bhukti 〈as follows〉:

〈42–53〉 "It should be known to you. This 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, 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 Kṛṣṇādityaśarman, belonging to Parāśara gotra, Śakti, Vasiṣṭha and Parāśara pravara, co-disciple of the Yajurveda, learning Vājasa〈neya〉 śākhā, knowing the disciplines of hermeneutics, grammar and epistemology, originating from Hastipadagrāma and residing in Cāvaṭigrāma, the grandson of bhaṭṭaputra Riṣikeśa and the son of bhaṭṭaputra Madhusūdana 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〉."

〈53〉 Year 9 month Phālguna day 12.

〈53–54〉 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 by you.”

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.

20.

In this edict given to the best of twice-born, bhaṭṭa illustrious Vāmana, the mantrin, was made a messenger by Mahīpāladeva (I).

21.

This edict was engraved by illustrious Mahīdhara, the artisan, the son of Vikramāditya originating from Ghoṣalīgrāma.

Bibliography

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Primary

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