Nalanda Plate of Devapāla, year 35

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Edition

Seal

〈1〉 śrī-devapāla-devasya

Plate

〈Page 1r〉 〈1〉

□ svasti†

1. Śārdūlavikrīḍita

siddhārthasya parārtha-susthita-mates san-mārgam abhya〈2〉syatas
siddhis siddhim anuttarāṁ bhagavatas tasya prajāsu kriyā〈3〉T〈|〉
yas trai-dhātuka-satva-siddhi-padavīr atyugra-vīryodayāj
jitvā〈4〉 nirvṛtim āsasāda sugatas san sarvva-bhūmīśvaraḥ||

2. Praharṣiṇī

saubhāgyan dadha<5>d atulaṁ śriyas sapatnyā
gopālaḥ patir abhavad vasundharāyāḥ<|>
dṛ<6>ṣṭānte sati kṛtināṁ surājñi yasmiN
śraddheyāḥ pṛthu-sagarādayo <'>py abhūvaN||

3. Vaṁśastha

vijitya yenā-jaladher vvasundharām
vimocitā<7> mogha-parigrahā Iti|
sa-vāṣpam udvāṣpa-vilocanān punar
vaneṣu vandhūn dadṛśur mmataṅgajāḥ||

4. Upajāti

calatsv ananteṣu valeṣu yasya
viśvambharā<8>yā nicitaṁ rajobhiḥ¿||?<|>
pāda-pracāra-kṣamam antarikṣam
vihaṅgamānāṁ suciram vabhūva||

5. Indravajrā

śāstrārtha-bhājā calato 'nuśāsya
varṇṇān pratiṣṭhāpaya<9>tā sva-dharme|
śrī-dharmapālena sutena so <'>bhūt
svarga-sthitānām anṛṇaḥ pitṝṇāṁ□

6. Aupacchandasika

Acalair iva jaṅgamair yadīyair
vicaladbhir dviradaiḥ kadarthyamānā†
<10> nirupaplavam amvaraṁ prapede
śaraṇaṁ reṇu-nibhena bhūta-dhātrī||

7. Śārdūlavikrīḍita

kedāre vidhinopayukta-payasāṁ gaṁgā-samete <'>mvudhau{|}
gokarṇṇādiṣu cāpy anuṣṭhi<11>tavatā¿t?<n> tīrtheṣu dharmyāḥ kriyāḥ<|>
bhṛtyānāṁ sukham eva yasya sakalān uddhṛtya duṣṭān imān
lokān sādhayato <'>nuṣaṅga-janitā siddhiḥ paratrā<12>py abhūT||

8. Śārdūlavikrīḍita

tais tair dig-vijayāvasāna-samaye saṁpreṣitānāṁ paraiḥ
sat-kārair apanīya khedam akhilaṁ svāṁ svāṁ gatānām bhuvaṁ<|>

kṛtyaṁ bhāvayatāṁ⟨13⟩ yadīyam ucitaṁ prītyā nṛpāṇām abhūt·
sotkaṇṭhaṁ hṛdayan divaś cyutavatāṁ jāti-smarāṇām iva□

9. Āryā

śrī-paravalasya duhituḥ kṣiti-patinā rā⟨14⟩ṣṭrakūṭa-tilakasya†
raṇṇādevyāḥ pāṇir jagṛhe gṛha-medhinā tena□

10. Hariṇī

dhṛta-tanur iyaṁ lakṣmīḥ sākṣāt kṣitir nu śarīriṇī{†}
kim avani-pateḥ kīrttir mū⟨15⟩rttāthavā gṛhadevatā⟨|⟩
Iti vidadhatī śucyācā⟨rā⟩ vitarkavatīḥ prajāḥ
prakṛti{r}-gurubhir yā śuddhāntaṁ guṇair akarod adhaḥ□

11. Āryā

ślāghyā p{r}ativratāsau mu⟨16⟩ktā-ratnaṁ samudra-śuktir iva|
śrī-devapāla-devam prasanna-vṛttaṁ sutam asūta||

12. Rathoddhatā

nirmmalo manasi vāci saṁyataḥ{|}
kāya-karma¿n?⟨ṇ⟩i ca yaḥ sthitaḥ śucau⟨|⟩
⟨17⟩ rājyam āpa nirupaplavam pitur
vodhisatva Iva saugataṁ padaṁ||

13. Śārdūlavikrīḍita

bhrāmyadbhir vijaya-krameṇa karibhis tām eva vindhyāṭavīm
uddāma-plavamāna-vāṣpa-paya⟨18⟩so dṛṣṭāḥ punar vandhavaḥ⟨|⟩
ka{ṁ}mvojeṣu ca yasya vāji-yu⟨⟨va⟩⟩bhir dhvastānya-rājaujaso
heṣā-miśrita-hāri-heṣita-ravāḥ kāntāś ciram vīkṣitāḥ||

14. Śārdūlavikrīḍita

yaḥ pūrvaṁ vali⟨19⟩nā kṛtaḥ kṛta-yuge yenāgamad bhārgavas
tretāyāṁ prahataḥ priya-praṇayinā karṇṇena yo dvāpare|
vicchinna⟨ḥ⟩ kalinā śaka-dviṣi gate kālena lokānta⟨20⟩raṁ
yena tyāga-pathas sa Eva hi punar vispaṣṭam unmīlitaḥ||

15. Praharṣiṇī

Ā gaṅgāgama-mahitāt sapatna-śūnyām
ā setu-prathita-daśāsya-ketu-kīrtteḥ⟨|⟩

Urvvīm ā varu(ṇa)〈21〉-niketanāc ca sindhor
ā lakṣmī-kula-bhavanāc ca yo vubhoja||

sa khalu bhāgīrathī-patha-pravarttamāna-nānā-vidha-nau-vāṭaka-saṁpādita-setu-vandha-nihita-śai〈22〉la-śikhara-śreṇi-vibhramāt· niratiśaya-ghana-ghanāghana-ghaṭ{ṭ}ā-śyāmāyamāna-vāsara-lakṣmī-samāravdha-saṁtata-jalada-samaya-sandehāt· Udīcīnāneka〈23〉-narapati-prābhṛtī-kṛtāprameya-haya-vāhinī-khara-khurotkhāta-dhūlī-dhūsarita-dig-antarālāt· parameśvara-sevā-samāyātāśeṣa-jamvū-dvī〈24〉pa-bhūpāla-pādāta-bhara-namad-avaneḥ śrī-mudgagiri-samāvāsita-śrīmaj-jaya-skandhāvārāT paramasaugata-parameśvara-paramabhaṭṭāraka-ma〈25〉hārājādhirāja-śrī-dharmapāla-deva-pādānudhyātaḥ paramasaugataḥ parameśvaraḥ paramab-haṭṭārako mahārājādhirājaḥ śrīmān devapā〈26〉la-devaḥ kuśalī† śrī-nagara-bhuktau rājagṛha-viṣayānta〈ḥ〉pāti-Ajapura-naya-prativaddha-sva-samvaddhāvicchinna-talopeta| nandivanāka| maṇi〈27〉vāṭaka| pilipiṇkā-naya-prativaddha-naṭikā| Acalā-naya-prativaddha-hastigrāma| gayā-viṣayāntaḥpāti-kuṣudasūtra-vīthī-prativaddha-pālāma〈28〉kagrāmeṣu| samupagatāṁ sarvvān eva rāja-rāṇaka† rājaputra| rājāmātya| mahākārttākṛtika| mahādaṇḍanāyaka| mahāpratīhāra| mahā〈29〉sā-manta, mahādauḥsādhasādhanika| mahākumārā〈mā〉tya-pramātṛ| śarabhaṅga-rājasthānī{|}yoparikaʾ viṣayapati-dāśāparādhika| c{c}auroddhara〈30〉ṇika| dāṇḍika-dāṇḍapāśika| śaulkika-g(au)lmika, kṣatrapāla-koṭapāla| khaṇḍarakṣa-tad-āyuktaka| viniyuktaka| hastyaśvoṣṭranauvalavyāpṛ〈31〉taka-kiśoravaḍavāgomahiṣyadhikṛta| dūta-praiṣaṇika-gam¿o?〈ā〉gamika| Abhitvaramāṇaka| tarika| tarapatikaʾ gauḍa-mālava-khaśa-kulika, karṇṇā〈32〉ṭa| h(ū)ṇa, cāṭa-bha〈〈ṭa〉〉-sevakādīn anyāṁś cākīrttitān· sva-pāda-padmopajīvinaḥ prativāsinaś ca vrāhmaṇottarān· mahattama-kuṭumvi-puroga-medāndhra〈33〉ka| caṇḍāla-paryantān· samājñāpayati

viditam astu bhavatāṁ yathopari-likhita-sva-samvaddhāvicchinna-talopeta-nandivanākagrāma| maṇivāṭa〈34〉kagrāma† naṭikāgrāma† hastigrāma† ¿s?〈p〉ālā-makagrāmāḥ sva-sīmā-tṛṇa-yūti-gocara-paryantāḥ sa-talāḥ soddeśāḥ sāmra-madhūkāḥ sa-jala-stha〈35〉lāḥ soparikarāḥ sa-daśāparādhāḥ sa-cauroddharaṇāḥ parihṛta-sarvva-pīḍāḥ A-cāṭa-bhaṭa-praveśā Akiñcit-pragrāhy¿a?〈ā〉 rāja-kulīya〈36〉-samasta-pratyāya-sametā bhūmi-cchidra-nyāyenācandrārkka-kṣiti-samakālaṁ pūrvva-datta-bhukta-bhujyamāna-deva-vrahma-deya-varjitāḥ mayā〈37〉 mātā-pitror ātmanaś ca puṇya-yaśo 〈’〉bhivṛddhaye□ suvarṇṇadvīpādhipa-mahārāja-śrī-vālaputra-devena dūtaka-mukhena vayam vijñāpitāḥ yathā〈38〉 mayā śrī-nālandāyām vihāraḥ kāritas tatra bhagavato vuddha-bhaṭṭārakasya prajñāpāramitādi-sakala-dharmma-netrī-sthānasyāryāvaivartti〈39〉ka-vodhisatva-gaṇasyāṣṭa-mahā-puruṣa-pudgalasya cātur-ddiś-ārya-bhikṣu-saṅghasya vali-caru-satra-cīvara-piṇḍapāta-śayanāsana-glāna-pratyaya-bhai〈40〉ṣajyādy-arthaṁ dharma-ratnasya

lekhanādy-arthaṁ vihārasya ca khaṇḍa-sphuṭita-samādhānārthaṁ śāsanī-kṛtya pratipādit¿a?〈ā〉ḥ yato bhavadbhiḥ sarvair eva〈41〉 bhūmer ddāna-phala-gauravād apaharaṇe ca mahā-naraka-pātādi-bhayād dānam idam abhyanumodya pālanīyaṁ† prativāsibhir apy ājñā-śra〈42〉vaṇa-vidheyair bhūtvā yathā-kālaṁ samucita-bhāga-bhoga-kara-hiraṇyādi-pratyāyopanayaḥ kārya Iti□

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tathā ca dharmānuśansana-ślokāḥ

16. Anuṣṭubh

vahubhir vasudhā dattā rājabhiḥ〈44〉sagarādibhiḥ〈|〉
yasya yasya yadā bhūmis tasya tasya tadā phalaṁ‖

17. Anuṣṭubh

〈45〉 sva-dattām para-dattām vā yo hareta vasundharāṁ|
sa viṣṭhāyāṁ kṛmir bhūtvā pitṛbhiḥ〈46〉 saha pacyate□

18. Anuṣṭubh

ṣaṣṭim varṣa-sahasrāṇi svarge modati bhūmidaḥ|
Ākṣeptā cānumantā ca tāny eva〈47〉 narake vaseT□

19. Anuṣṭubh

Anya-dattāṁ dvijātibhyo yatnād rakṣa yudhiṣṭhira|
mahīṁ ma{ṁ}hībhṛtāṁ śreṣṭha dā〈48〉nāc chreyo 〈'〉nupālanaṁ□

20. Vasantatilakā

Asmat-kula-kramam udāram udāharadbhir
anyaiś ca dānam idam abhyanumodanīyaṁ,
lakṣmyās taḍit-salila-vudvuda-ca〈49〉ñcalāyā
dāna(ṁ) phalaṁ para-yaśaḥ-paripālanaṁ ca□

21. Puṣpitāgrā

Iti kamala-dalāmvu-vindu-lolāṁ
śriyam anucintya manuṣya-jīvitaṁ ca〈|〉
sakalam i〈50〉dam udāhṛtaṁ ca vudhvā
na hi puruṣaiḥ para-kīrttayo vilopyāḥ□

22. Āryā

dakṣiṇa-bhuja Iva rājñaḥ para-vala-dalane sahāya-nirapekṣaḥ〈|〉
〈51〉 dūtyaṁ śrī-valavarmmā vidadhe dharmmādhikāre 'smin·||

23. Āryā

Asmin(·) dharmmārambhe dūtyaṁ śrī-devapāla-devasya|
vidadhe śrī-valavarmmā vyāghrataṭī-maṇḍalādhipatiḥ||

24. Vasantatilakā

〈52〉 Āsīd aśeṣa-nara-pāla-vilola-mauli
-mālā-maṇi-dyuti-vivodhita-pāda-padmaḥ〈|〉
śailendra-vaṁśa-tilako yavabhūmi-pālaḥ
śrī-vīravairimathanā〈53〉nugatābhidhānaḥ□

25. Vasantatilakā

harmya-sthaleṣu kumudeṣu mṛṇālinīṣu
śaṅkhendu-kunda-tuhineṣu padan dadhānā†
niḥśeṣa-diṅ-mukha-nirantara-lavdha-gīti〈54〉r
mūrtteva yasya bhuvanāni jagāma kīrttiḥ□

26. Praharṣiṇī

bhrūbhaṅge bhavati nṛpa{|}sya yasya kopān
nirbhinnāḥ saha hṛdayair dviṣāṁ śriyo 〈'〉pi†
vakrāṇām i〈55〉ha hi paropaghāta-dakṣā
jāyante jagati bhṛ¡ṣ!〈ś〉aṅgati-prakārāḥ□

27. Vasantatilakā

tasyābhavan naya-parākrama-śīla-śālī
rājendra-mauli-śata-durllaḍitāṅghri〈56〉-yugmaḥ|
sūnur yudhiṣṭhira-parāśara-bhīmasena
-karṇṇārjjunārjjita-yaśāḥ samarāgra-vīraḥ¿|?〈||〉

28. Vasantatilakā

Uddhūtam amvara-talā(d) y(u)dhi sañcarantyā
yat-senayāvani-rajaḥ-pa〈57〉ṭalaṁ paṭīyaḥ|
karṇṇānilena kariṇāṁ śanakam vitīrṇṇair
gaṇḍa-sthalī-mada-jalaiḥ śamayām vabhūva□

29. Anuṣṭubh

Akṛṣṇa-pakṣam evedam abhūd bhuvana-maṇḍalaṁ|
〈58〉 valan daityādhipasyeva yad-yaśobhir anārataṁ□

30. Śārdūlavikrīḍita

paulomīva surādhipasya viditā saṅkalpa-yoner iva
(prī)tiḥ śaila-suteva manmatha-ri〈59〉por llakṣmīr murārer iva|
rājñaḥ soma-kulānvayasya mahataḥ śrī-varmasetoḥ sutā
tasyābhūd avanī-bujo 'gra-mahiṣī tāreva tārāhvayā□

31. Śārdūlavikrīḍita

māyā〈60〉yām iva kāmadeva-vijayī śuddhodanasyātmajaḥ
skando nandita-deva-vṛnda-hṛdayaḥ śambhor umāyām iva|
tasyān tasya narendra-vṛnda-vinamat-pādāravi〈61〉ndāsanaḥ
sarvvorvvī-pati-garvva-kharvvaṇa-caṇaḥ śrī-vālaputro 'bhavaT||

32. Śārdūlavikrīḍita

nālandā-guṇa-vṛnda-luvdha-manasā bhaktyā ca śauddhodaner
vuddhvā śaila-sarit-taraṁga-taralāṁ〈62〉 (la)kṣmīm imāṅ kṣobhanām·|
yas tenonnata-saudha-dhāma-dhavalaḥ saṅghārtha-mittra-śriyā
nānā-sad-guṇa-bhikṣu-saṅgha-vasatis tasyām vihāraḥ kṛtaḥ□

33. Śārdūlavikrīḍita

bhaktyā〈63〉 tatra samasta-śatru-vanitā-vaidhavya-dīkṣā-guru(ṁ)
kṛtvā śāsanam āhitādaratayā samprārthya dūtair asau|
grāmāṁ pañca vipañcitopari-yathoddeśā〈64〉n imān ātmanaḥ
pitro(r llo)ka-hitodayāya ca dadau śrī-devapālaṁ nṛpaṁ□

34. Sragdharā

yāvat sindhoḥ pravandhaḥ pṛthula-hara-jaṭā-kṣobhitāṅgā ca gaṅgā
gurvvīṁ〈65〉 (dha)tte phaṇīndraḥ prati-dinam acalo helayā yāvad urvvīṁ|
yāvac cāstodayādrī ravi-turaga-khurodghṛṣṭa-cūḍāmaṇī stas
tāvat sat-kīrttir eṣā prabhava〈66〉tu jagatām sat-kriyā ropayantī||

Apparatus

〈4〉 san sarvva-bhūmīśvaraḥ ◇ *sarvvārthabhūmīśvaraḥ* HS; *sarvārthabhūmīśvaraḥ* DCS.

〈8〉 'nuśāsya ◇ *'nuśāsya* HS NGM DCS.

〈9〉 -dharme ◇ *-dharmme* NGM.

〈10〉 anuṣṭhi〈11〉tavatā¿t?〈n〉 tīrtheṣu ◇ *anuṣṭhi〈11〉tavatān tīrtheṣu* HS DCS.

〈11〉 uddhṛtya ◇ *udvṛtya* HS.

〈13〉 hṛdayan ◇ *hṛdayaṁ* HS DCS.

〈15〉 prakṛti{r}- ◇ *prakṛti-* HS NGM DCS.

〈16〉 -vṛttaṁ ◇ *-vaktraṁ* HS NGM DCS.

〈17〉 -krameṇa ◇ *-krameṇa|* HS NGM DCS.

〈18〉 -yu〈〈va〉〉bhir ◇ *-yubhir* HS NGM DCS. — 〈18〉 ciram vīkṣitāḥ ◇ *ciraprīṇitāḥ* HS NGM DCS.

〈19〉 lokānta〈20〉raṁ ◇ *lokānta〈20〉raṁ* HS NGM; *lokānta〈20〉raṁ|* DCS.

〈20〉 Eva ◇ DCS.

〈21〉 bhāgīrathī- ◇ *bhāgarathī-* DCS.

〈23〉 -jamvū- ◇ *-javūṁ-* NGM; *-jaṁvū-* HS DCS.

〈24〉 -samāvāsita- ◇ *-samāvāsi-* HS. — 〈24〉 -śrīmaj- ◇ *-śrīmañ-* HS. — 〈24〉 -paramabhaṭṭāraka- ◇ *-paramabhaṭāraka-* HS NGM DCS • ṭa and ṭṭa are differentiated in the present plate by a stroke slanting inward from the middle of the left element.

〈25〉 -dharmapāla- ◇ *-dharmmapāla-* DCS. — 〈25〉 paramabhaṭṭārako ◇ *paramabhaṭārako* HS NGM DCS.

〈26〉 -viṣayānta〈ḥ〉pāti- ◇ *viṣayāntaḥpāti* HS NGM DCS.

〈27〉 -prativaddha-naṭikā ◇ *-prativa naṭikā* HS. — 〈27〉 -kuṣudasūtra- ◇ *-kumudasūtra-* HS NGM DCS.

〈28〉 samupagatāṁ ◇ *samupagatām* HS.

〈29〉 c{c}auroddhara〈30〉ṇika ◇ *cauroddhara〈30〉ṇika* HS NGM DCS.

〈30〉 kṣatrapāla- ◇ *kṣetrapāla-* HS NGM DCS.

〈31〉 -gam¿o?〈ā〉gamika ◇ *-gamāgamika* HS NGM DCS. — 〈31〉 gauḍa- ◇ *o¿d?〈ḍ〉ra* HS. — 〈31〉 karṇṇā〈32〉ṭa| h(ū)ṇa ◇ *karṇṇā〈32〉ṭa (hū)ṇa* HS.

〈32〉 -bha〈〈ṭa〉〉- ◇ *-bha〈ṭa〉-* HS NGM DCS • Small ṭa added below the line is visible. — 〈32〉 vrāhmaṇottarān· ◇ *vrāmhaṇottarān·* HS NGM • Compare hma with the same in vrahma in line 36.

〈33〉 bhavatāṁ ◇ *bhavatām* HS.

〈34〉 *¿s?〈p〉*ālāmakagrāmāḥ ◇ *pālāmakagrāmāḥ* HS NGM DCS. — 〈34〉 -tṛṇa- ◇ *-tūṇa-* DCS • It is no doubt a printing error.

〈35〉 Akiñcit- ◇ *Akiṁcit-* HS DCS. — 〈35〉 -pragrāhy*¿a?〈ā〉* rāja- ◇ *-pragrā(hya)-rāja-* HS; *-pragrā(hyā) rāja-* NGM; *-pragrā(hya) rāja-* DCS.

〈36〉 -samakālaṁ ◇ *-samakālam* HS.

〈38〉 -sthānasyāryāvaivartti ◇ *-sthānasyārcārthe tātra* NGM; *-sthānasyāyārthe tāṁttra* HS; *-sthānasyāyārthe tāṁtra* DCS.

〈39〉 -bhai〈40〉ṣajyādy- ◇ *-bhe〈40〉ṣajyādy-* HS.

〈40〉 lekhanādy-arthaṁ ◇ *lekhanādy-artha* DCS. — 〈40〉 bhavadbhiḥ ◇ *bhavadbhi* DCS.

〈41〉 -phala- ◇ *-pāla〈na〉-* HS DCS. — 〈41〉 pālanīyaṁ† prativāsibhir ◇ *pālanīyaṁ prativāsibhir* HS DCS.

〈42〉 35 ◇ *39* HS NGM.

〈44〉 phalaṁ ◇ *phalam·* HS.

〈45〉 viṣṭhāyāṁ ◇ *viṣṭāyāṁ* HS NGM.

〈47〉 mahīṁ ◇ *maṁhī* DCS. — 〈47〉 ma{ṁ}hībhṛtāṁ ◇ *mahīsṛtāṁ* HS; *mahībhṛtāṁ* NGM.

〈48〉 -ca〈49〉ñcalāyā ◇ *-(caṁ)〈49〉calāyā* HS NGM.

〈50〉 -kīrttayo ◇ *-kīrtayo* DCS.

〈51〉 dharmmārambhe ◇ *dharmārambhe* DCS.

〈52〉 vīravairimathanā〈53〉nugatābhidhānaḥ ◇ *vīravairimathanā〈53〉vagatābhidhānaḥ* NGM.

〈53〉 -gīti〈54〉r ◇ *-gītiḥ* HS DCS; *-gīti(ḥ)* NGM.

〈54〉 nṛpa{|}sya ◇ *nṛpāsya* DCS.

〈55〉 hi ◇ DCS.

〈56〉 -talā(d) y(u)dhi ◇ *talā¿gha?〈d yu〉dhi* HS; *-talā(d yu)dhi* NGM.

〈57〉 paṭīyaḥ ◇ *padottham* HS; *paṭīyaṁ* DCS. — 〈57〉 vitīrṇṇair ◇ *vitīṇṇar* HS; *vitīrṇṇa-* DCS. — 〈57〉 -sthalī-mada-jalaiḥ ◇ *-sthalī madajalai* DCS. — 〈57〉 bhuvana- ◇ *bhavana-* HS.

〈58〉 valan ◇ *kulan* HS DCS; *(ku)lan* NGM. — 〈58〉 anāratamṁ□ ◇ *anāratam·* HS DCS. — 〈58〉 (prī)tiḥ ◇ *(prītiḥ)* HS NGM; *p¿r?〈rī〉tiḥ* DCS • ī mātra of prī is squeezed in a narrow space.

〈59〉 -varmasetoḥ ◇ *-dharmasetoḥ* HS • N. G. Majumdar1926 and D. C. Sircar1983 have correctly observed that the akṣara va is clear, but nevertheless it seems inevitable to emend this reading to -dharmasetoḥ, because dharmasetu is a recurrent theme in the inscriptions of this period and Varmasetu is not a plausible name.

〈61〉 sarvvorvvī- ◇ *sarvvorvvo-* HS. — 〈61〉 vuddhvā ◇ *vudhvā* HS NGM DCS. — 〈61〉 -taraṁga- ◇ *-taraṅga-* HS DCS.

〈62〉 imāṅ ◇ *imāṁ* HS NGM DCS. — 〈62〉 kṣobhanām· ◇ *kṣobhanāṁ* NGM DCS. — 〈62〉 -mittra- ◇ *-mitra-* HS.

〈63〉 samprārthya ◇ *yam prārthya* HS. — 〈63〉 grāmāṁ ◇ *grāmān·* HS DCS; *grāmāṁ* NGM.

〈64〉 pitro(r llo)ka- ◇ *pitro(r lo)ka-* DCS.

〈66〉 ropayantī ◇ *ropayaṁtī* HS.

Translation

Seal

〈1〉 Of illustrious Devapāladeva.

Plate

〈1〉 Success! Welfare!

1.

May the accomplishment of that venerable one, the one who accomplished the aim, who has mind firmly set on the benefit of others, who practices the good way, make the excellent accomplishment among people! After winning the roads to the accomplishment of true essence consisting of three substances by the rise of very ferocious valour, that Sugata (the Buddha), the good, the lord of the entire earth, reached the emancipation.

2.

There was Gopāla (I), the husband of the Earth and the Fortune, having unequalled good luck. When he, the good king, was the true example, even those 〈kings〉 beginning with Pṛthu and Sagara were trustable 〈of their existence〉 for leaned people.

3.

After conquering the earth limited by the ocean, because the enclosing fence was loosened by him, ⟨his⟩ elephants, with tears, met ⟨their⟩ relatives, whose eyes were shedding tears, again in forests.

4.

When his innumerable armies roam around, the sky, which was covered by dust from the earth, became fit for the use by feet of birds for a long time.

5.

By illustrious Dharmapāla, ⟨his⟩ son, who was devoted to the meaning of the śāstras and fixed the trembling ⟨four⟩ varṇas to ⟨their⟩ own dharma after directing ⟨them⟩, he (Gopāla I) became free from debt to his forefathers staying in heaven.

6.

The Earth, being tormented by roaming elephants belonging to him, which were like moving mountains, resorted to a refuge of untroubled sky in the form of dust.

7.

After raising up pleasure among his servants, who enjoyed water in a basin at the Ocean accompanied by the Gaṅgā (the confluence of both) according to the rule and also accomplished religious acts at the places of pilgrimage beginning with Gokarṇa, the perfection born from consequences, which conquered all these wicked people, was born in the other world.

8.

Among the kings, who were summoned at the time of the conclusion of the conquest of quarters, who came to each of their own land after removing all their exhaustion by each of the highest favours, and who affectionately cherished his right act, the heart with longing ⟨for him⟩ was born, like ⟨the longing⟩ among those remembering previous life, who had fallen from the sky.

9.

By this householder, the king, was held the hand of Raṇṇādevī, the daughter of illustrious Parabala, the mark of the Rāṣṭrakūṭas.

10.

"Is she Lakṣmī holding body in our sight, just the Earth embodied, the embodied fame of the king, or the goddess of house?" Causing people to have such doubt, she, whose

conduct was clean, made the sacred interior (the women's quarter of palace) down by virtues of the teacher of people {qualities of heaviness of elements}.

11.

This praiseworthy wife devoted to her husband gave birth to the son of right conduct, illustrious Devapāladeva, as if an oyster of sea ⟨gave birth to⟩ a perl.

12.

He, spotless in mind, self-controlled in word and standing in purity in terms of bodily action, peacefully obtained the kingship of his father, as if a Bodhisattva ⟨reached⟩ the footstep of Sugata (the Buddha).

13.

His elephants, roaming to this Vindhya forest during the course of conquest, saw again ⟨their⟩ relatives who were unrestrainedly bathing in water of tears. In the Kamboja country also, while the glory of other kings was destroyed, his young horses beheld for a long time their loved ones (mares) whinnying charming roars mixed with neighing.

14.

That path of liberality, which had been earlier created by Bali in the Kṛta Age, with which the one belonging to Bhṛgu clan (Paraśurāma) had met in the Tretā ⟨Age⟩, which had been expanded by Karṇa affectionate to friends in the Dvāpara ⟨Age⟩, and which had been disrupted by the time of Kali when the enemy of Śakas (Vikramāditya) had gone to the other world, was really made visible again by him clearly.

15.

He enjoyed the earth, devoid of enemies, as far as the place renowned for the arrival of the Gaṅgā, as far as the bridge having fame of the enemy of the Ten-headed (Rāma), as far as the ⟨western⟩ sea, the abode of Varuṇa and as far as the family home of Lakṣmī (⟨eastern⟩ sea).

⟨21–33⟩ 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 dark 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 Devapāla, healthy, the devout worshipper of Sugata, who was accepted by his majesty parameśvara paramabhaṭṭāraka mahārājādhirāja illustrious Dharmapāladeva, the devout worshipper of Sugata, orders all the approached beginning with rāja, rāṇaka, rājaputra, rājāmātya, mahākārttākṛtika, mahādaṇḍanāyaka, mahāpratīhāra, mahāsāmanta, mahādauḥsādhasādhanika, mahākumārāmātya, pramāṭṛ, śarabhaṅga, rājasthānīya, uparika, viṣayapati, dāśāparādhika, cauroddharaṇika, dāṇḍika, dāṇḍapāśika, śaulkika, gaulmika, kṣatrapāla, koṭapāla, khaṇḍarakṣa, their āyuktas and viniyuktakas, hastyaśvoṣṭranauvalavyāpṛtaka, kiśoravaḍavāgomahiṣyadhikṛta, dūta, praiṣaṇika, gamāgamika, abhitvaramāṇaka, tarika, tarapatika, Gauḍa, Mālava, Khaśa, Kulika, Karṇṇāṭa, Hūṇa, cāṭa, bhaṭa and sevaka, and the other unnamed dependants on the own lotus-like feet, and the residents accompanied by brāhmaṇas, led by mahattamas and kuṭumbins reaching to medas, andhrakas and caṇḍālas, at 〈villages〉 Nandivanāka and Maṇivāṭaka, accompanied by the uninterrupted flat land belonging to themselves, attached to Ajapura naya, Naṭikā attached to Pilipiṇkā naya, 〈and〉 Hastigrāma attached Acalā naya, belonging to Rājagṛha viṣaya; Pālāmakagrāma attached to Kuṣudasūtra vīthī belonging to Gayā viṣaya, in illustrious Nagara bhukti 〈as follows〉:

〈33–42〉 “It should be known to you. Nandivanakāgrāma, Maṇivāṭaka, Naṭikā, Hastigrāma and Pālāmakagrāma accompanied by the uninterrupted flat land belonging to themselves, as written above, as far as their own border, grass field and pasture, were given by me after making royal grant, with flat land, with raised ground, with mango and mahua trees, with watering place, with additional tax, 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 all the contributions due to the royal family, by the rule of land reclamation, as long as the moon, the sun and the earth exist, excluding gifts to deities and brāhmaṇas given and enjoyed previously and being enjoyed 〈currently〉, for the increase of merit and fame of parents and myself. We were requested by the ruler of Suvarṇadvīpa mahārāja illustrious Bālaputradeva through the mouth of the messenger 〈as follows〉: “A vihāra was established by me at illustrious Nālandā.” There, for the purpose of offering, offering of milked rice, charitable feeding, robes, alms food, bedding and seating, cloth kept as a fund for medicine which is a requisite for the sick and so on in relation to the venerable Lord Buddha, in relation to the site of all the ways of Dharma (scriptures) beginning with the Prajñapāramitā, in relation to the group of noble irreversible Bodhisattvas, and in relation to the noble bhikṣusaṅgha which is the eight great individuals, for the purpose of writing and so on of the jewel that is Dharma, and also for the purpose of repairs of broken and fissured parts 〈the villages were given〉. Hence this donation should be protected by you all 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 all appropriate contributions of bhāga, bhoga, kara, hiraṇya, ādeya and so on should be made at proper time by residents after becoming subject to hearing the order 〈of the donee〉."

〈42〉 Year 35 month Kārttika day 21.

〈43〉 And then there are verses instructing dharma 〈as follows〉:

16.

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

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.

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.

Protect what were given to brāhmaṇas by others with effort, oh, Yudhiṣṭhira! Oh, the best of the holders of the earth! The protection of the earth is superior to its donation.

20.

This donation should be approved by those making the noble succession of our clan their example, and also by the others. Donation of wealth, which is unsteady as lightning and inconstant as bubble, is fruitful, so is protection of the meritorious deed of others.

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.

Illustrious Balavarman, who was like the right arm of the king and indifferent to any assistance in the destruction of enemy troops, performed the duty of messenger in this administration of dharma.

23.

In this undertaking of dharma, illustrious Balavarman, the lord of Vyāghrataṭī maṇḍala, performed the duty of messenger of illustrious Devapāladeva.

24.

There was the mark of the Śailendra lineage, the guardian of Yavabhūmi, of the accompanied name illustrious Vīravairimathana, whose lotus-like feet were awakened by lustre from jewels of a shaking row of crowns of all the kings.

25.

His fame, which laid its foot on upper rooms of palaces, night lotuses, lotuses and dews on jasmines white like a conch-shell and the moon, and which was like an embodiment of the song gained incessantly in all the directions, went to the worlds.

26.

When there was a frown of this king due to his anger, the fortunes of his enemies were separated with their hearts. Here in this world, the kinds of people with strong movement, who were expert in striking opponents were born among crooked people.

27.

To him was born the son, Samarāgravīra, possessed of policy, valour and discipline, whose two toes were wayward about hundreds of crowns of emperors, and who had the fame acquired by Yudhiṣṭhira, Parāśara, Bhīmasena, Karṇa and Arjuna.

28.

The sharper screen of dust of the earth, raised from a layer of atmosphere by his army roaming around the battlefield, was rested by temple juice from the cheeks of elephants gently given by wind caused by ⟨their⟩ ears.

29.

By his fame, this circle of the earth was like without a dark half, as if the army of the lord of Daityas was devoid of pain.

30.

As if Paulomī was known ⟨as a consort⟩ of the lord of deities (Indra), the pleasure of the mind-born (Kāma), the daughter of mountain (Pārvatī) of the enemy of Manmatha (Śiva), Lakṣmī of the enemy of Mura (Viṣṇu), the chief queen of this enjoyer of the earth was the one like Tārā named Tārā, the daughter of illustrious Varmasetu, the great, the king of the moon lineage.

31.

As if the son of Śuddhodana, the conqueror of Kāmadeva (the Buddha) was born in Māyā, as if Skanda, who made the heart of a group of deities rejoiced, was born to Śambhu in Umā, to him, in her, was born illustrious Bālaputra, who had the throne at which a group of kings bowed to his lotus-like feet, and was as famous as dwarfing the pride of all the kings.

32.

With the mind longing for a heap of virtues of Nālandā, and also with devotion to the son of Śuddhodana (the Buddha), after realising this wealth to be shaking and unsteady like waves of a mountainous river, this vihāra, white with high plastered houses, the residence of the saṅgha of bhikṣus with diverse good qualities, was built in that place (Nālandā) by him, with the wealth of friendship for the profit of the saṅgha.

33.

He gave these five villages, as proclaimed above, following the instructions, there, with devotion, after making the edict respectfully and requesting the king illustrious Devapāla, the preceptor of initiation to widowhood for wives of all the enemies, through messengers, for the elevation of worldly benefit of himself and his parents.

34.

As long as the band of the ocean and the Gaṅgā, whose body is shaking in the large top-knot of Hara, exist, as long as the unmoving king of serpents (Śeṣa) holds the heavy earth everyday with ease, and as long as both Asta and Udaya Mountains have their crests rubbed by hooves of horses of the sun, may this good edifice, the increasing good deed, rule over the worlds!

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The inscription was first edited by Hirandanda Sastri (1923–1924), an edition subsequently reprinted by him in his Nālandā and Its Epigraphic Material (1942, pp. 92–102). In the meantime, however, a more reliable edition had appeared from the hands of Nanigopal Majumdar (1926). This has been ignored not only by Hirandanda Sastri but also by most other scholars, including Dines Chandra Sircar (1983) who re-edited the inscription. The present edition is based on the reading by Arlo Griffiths, who consulted all the thee editions against the estampage of the plate, which was further checked by Ryosuke Furui against the digital photographs obtained from National Museum, New Delhi.

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