Bharat Kala Bhavan Plate of Rājyapāla, year 2

Ryosuke Furui

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Edition

Plate

〈Page 1r〉

〈01〉 ni_____ ni

〈1〉

□ svasti†

1. Sragdharā

maitrīṁ kāruṇya-ratna-pramudita-hṛdayaḥ〈2〉 preyasīṁ sandadhānaḥ
samyak-samvodhi-vidyā-sarid-a〈3〉mala-jala-kṣālitājñāna-paṅkaḥ†
jitvā yaḥ kāma〈4〉-kāri-prabhavam abhibhavaṁ śā¿s?〈ś〉vatīṁ prāpa śāntiṁ
sa śrī〈5〉māl lokanātho jayati daśavalo 'nyaś ca gopāladevaḥ□

2. Śārdūlavikrīḍita

lakṣmī-janma-niketanaṁ sama-karo voḍhuṁ kṣamaḥ kṣmā〈6〉-bharaṁ
pakṣa-ccheda-bhayād upasthitavatām ekāśrayo bhūbhṛtāṁ,

maryādā-paripālanaika-niratāḥ śauryālayo 'smā〈7〉d abhūd
dugdhāmbhodhi-vilāsa-hāsi-mahimā śrī-dharmmapālo nr̥paḥ□

3. Upajāti

jitvendrarāja-prabhr̥tīn arātīn
upārjjitā yena〈8〉 mahodaya-śrīḥ,
dattā punaḥ sā valinārtthayitre
cakrāyudhāyānati-vāmanāya□

4. Śārdūlavikrīḍita

rāmasyeva gr̥hīta-satya-tapa〈9〉sas tasyānurūpo guṇaiḥ
saumitrer udapādi tulya-mahimā vākpāla-nāmānujaḥ,
yaḥ śrīmān naya-vikramaika-〈〈pra〉〉〈10〉sava-bhūr bhrātuḥ sthitaḥ śāsane
śūnyāḥ śatru-patākinībhir akarod ekātapatrā diśaḥ□

5. Vasantatilakā

tasmād upendra-ca〈11〉ritair jjagatīṁ punānaḥ
putro vabhūva vijayī jayapāla-nāmā,
dharmma-dviṣāṁ śamayitā yudhi devapāle
yaḥ pūrvva-je〈12〉 bhuvana-rājya-sukhāny anaiṣīt·□

6. Sragdharā

yasmi{r}n bhrātur nideśād valavati paritaḥ prasthite jetum āśāḥ
sīdan nāmnaiva dūrān ni〈13〉ja-puram ajahād utkalānām adhīśaḥ,
Āsāñ cakre cirāya praṇayi-parivr̥to vibhrad uccena mūrdhnā
rājā prāgjyoti〈14〉ṣāṇām upaśamita-samit-saṅkathāṁ yasya cājñāṁ□

7. Āryā

śrīmān· vigrahapālas tat-s¿u?〈ū〉nur ajātaśatrur iva jātaḥ,
śatru〈15〉-vanitā-prasādhana-vilopi-vimalāsi-jala-dhāraḥ□

8. Śārdūlavikrīḍita

dik-pālaiḥ kṣiti-pālanāya dadhataṁ dehe vibhaktān· guṇān·
〈16〉 śrīmantañ janayāṁ vabhūva tanayaṁ nārāyaṇaṁ sa prabhuṁ,
yaḥ kṣoṇī-patibhiḥ śiro-maṇi-rucāśliṣṭāṅghri-pīṭhopa〈17〉laṁ
nyāyopāttam alañ-cakāra caritaiḥ svair eva dharmmāsanaṁ□

9. Vasantatilakā

mammeti tasya mahiṣī mahitā vabhūva
govinda⟨18⟩-rāja-tanayā kula-śīla-bhūmiḥ|
yasyās vabhūva tanayo vinayābhirāmaḥ
śrī-rājyapāla Iti madhyama-lo⟨19⟩ka-pālaḥ□

10. Mandākrāntā

kalpāpāya-jvalanam atulenāhatam mārutena
jvālā-jālaiḥ kavalita-divaṁ nirjjayad yasya⟨20⟩ tejaḥ,
paśyantībhir vbhiyam iva parām vibhratībhi⟨r⟩ purastāt
trāntaṁ nyastāḥ svam avani-bhṛtas tuṅga-śṛṅgāḥ ka⟨21⟩kudbhiḥ□

11. Sragdharā

tuṅgān āruhya śailān amara-pura-vadhū-pāda-padmāvataṁsān·
viśvak pātāla-paṅktin timira-pari⟨22⟩gatām vyakta-śobhām vidhāya,
Ārād ullaṅghya pṛthvīm api khalu caturas toya-dhīn eka-kālaṁ
prakrāntam mātum ā⟨23⟩sīn niravadhi-nabhaso ¿c?⟨v⟩aibhava⟨ṁ⟩ yad-yaśobhiḥ□

sa khalu bhāgīrathī-patha-pravarttamāna-nānā-vidha-nau-vāṭaka-saṁpā⟨24⟩dita-setu-vandha-nihita-śaila-śikhara-śreṇī-vibhramāt· niratiśaya-ghana-ghanāghana-ghaṭā-śyāmāyamāna-vāsara-la⟨25⟩kṣmī-samāravdha-santata-jalada-samaya-sandehāt· Udīcīnāneka-nara-pati-prābhṛtī-kṛtāprameya-haya-vāhinī-kha⟨26⟩ra-khurotkhāta-dhūlī-dhūsarita-dig-antarālāt parameśvara-sevā-samāyātāśeṣa-jamv¿ū?⟨u⟩dvīpa-bhūpālānanta-pādā⟨27⟩ti-bhara-namad-avaneḥ| bhadragośālī-samāvāsita-śrīmaj-jaya-skandhāvārāt· paramasaugato mahārājā⟨28⟩dhirāja-śrī-nārāyaṇapāla-deva-pādānudhyātaḥ parameśvaraḥ paramabhaṭṭārako mahārājād-hirājaḥ śrīmān·⟨29⟩ rājyapāla-devaḥ kuśalī† tīra-bhuktau, dūtikā-vaiṣayika-sva-samvaddhāvicchinna-talopeta-ṭeruvāka-grāme,⟨30⟩ ⟨⟨sva-samvaddhāvicchinna-talopeta-marālikā-grāme ca⟩⟩⟨Page 1v⟩ ⟨31⟩ samupagatāśeṣa-rāja-puruṣān· rāja-rājanaka(,) rā⟨32⟩japutra, rājāmātya, mahāsāndhivigrahika, mahākṣa⟨33⟩paṭa-lika, mahāsāmanta, mahāsenāpati, mahāpratī⟨34⟩hāra, mahāk¿a?⟨ā⟩rt-tākṛtika, mahādauḥsādhasādhanika, mahādaṇḍanāyaka, mahākumārāmātya, rā-jasthānī⟨35⟩yoparika, dāśāparādhika, cauroddharaṇika, dāṇḍika, dāṇḍapāśika, śaulkika, gaulmika, kṣetrapa, prā⟨36⟩ntapāla, koṭṭapāla, khaṇḍapāla, tad-āyuktaka, viniyuktaka, hastyaśvoṣṭranauvalavyāpṛtaka, kiśora{,}va⟨37⟩ḍavā{,}gomahiṣya-jāvikādhyakṣa, dūta-preṣaṇika, gamāgamika, Abhitvaramāṇa, viṣayapati, grāma-pati,⟨38⟩ tarika, gauḍa, mālava, khaśa, hūṇa, kulika, karṇṇāṭa, lāṭa, cāṭa, bhaṭa, sevakādīn· ⟨A⟩nyāṁś cākīrttitān·⟨39⟩ rāja-pādopajīvinaḥ prativāsino vrāhmaṇot-tarān· mahattamottama⟦ḥ⟧-puroga-medāndhra-caṇḍāla-paryantān·⟨40⟩ yathārhaṁ mānayati vodhayati{,} samādiśati ca⟨|⟩

matam astu bhavatāṁ□ yathopari-li<khi>ta-grām[[o <'>yaṁ]]<<āv (e)tau>> sva-sīmā-tṛṇa<41>-pūti-gocara-paryant[[aḥ]]<<au>>, sa-tal[[aḥ]]<<au>>, soddeś[[aḥ]]<<(au)>> sāmra-madh¿u?<ū>k[[aḥ]]<<au>> sa-jala-sthal[[aḥ]]<<au>> sa-garttoṣar[[aḥ]]<<au>>, soparikar[[aḥ]]<<au>>, sa-daśāpacār[[aḥ]]<<au>>,<42> sa-cauroddharaṇ[[aḥ]]<<au>>, parihṛta-sarvva-pīḍ[[aḥ]]<<au>>, A-cāṭa-bhaṭa-praveś[[aḥ]]<<(au)>>, Akiñcit-pragrāhy[[aḥ]]<<au>>, samasta-rāja-bhāga-bhoga-kara<43>-hiraṇyādi-pratyāya-samet[[aḥ]]<<au>>, bhūmi-cchidra-{n}nyāyenācandrārkka-kṣiti-sama-kālaṁ yāvat mātāpitror ātmanaś ca puṇya-ya<44>śo <'>bhivṛddhaye, bhagavantaṁ vuddha-bhaṭ<ṭ>ārakam uddiśya† vātsya-sagotrāya, bhārggava, cyavana, Āpnuvāna, jāma<45>dagn<y>a, Aurvva-pravarāya cchandoga-śākhādhyāyi-savrahmacāriṇe Ikkhaṇikā-vinirggata-bhaṭṭa-śrīgarbha-pautrāya, bhaṭṭa-divāka<46>ra-putrāya, bhaṭṭaputra-śālavāhanaśarmmaṇe, vi¡ś!<ṣ>uvat-saṁkrāntau, snātvā, vidhivad udaka-pūrvvakaṁ kṛtvā, śāsanī-kṛtya<47> pradatt¿aḥ?<au>, Ato bhavadbhiḥ sarvvair evānumantavyaṁ, bhāvibhir api bhūpatibhiḥ bhūmer dāna-phala-gauravād apa-haraṇe ca<48> mahā-naraka-pāta-bhayād dānam idam anumodya pālanīyaṁ<|> prativāsibhiḥ kṣetrakaraiś cājñā-śravaṇa-vidh¿a?<e><49>yī-bhūya yathā-kālaṁ samucita-bhāga-bhoga-kara-hiraṇyādi-sarvva-pratyāyopanayaḥ kārya Iti,

samvat· 2<50> vaiśākha-dine 18<|> _

tathā ca dharmmānuśa¡ṁś!<ṁs>inaḥ ślokāḥ□

12. Anuṣṭubh

vahubhir vvasudhā dattā rājabhiḥ sagarādibhiḥ<|>
yasya<51> yasya yadā bhūmis tasya tasya tadā phalaṁ□

13. Anuṣṭubh

ṣaṣṭiṁ varṣa-sahasrāṇi svargge modati bhūmidaḥ,
Ākṣeptā cānumantā<52> ca tāny eva narake vaset·□

14. Anuṣṭubh

sva-dattāṁ para-dattām vā yo hareta vasundharāṁ,
sa viṣṭhāyāṁ krimir bhūtvā pitṛbhiḥ saha pa<53>cyate□

15. Puṣpitāgrā

Iti kamala-dalāmvu-vindulolāṁ
śriyam anucintya manuṣya-jīvitañ ca,
sakalam idam udāhṛtañ ca<54> vuddhvā
na hi puruṣaiḥ para-kīrttayo vilopyāḥ□

16. Śālinī

sarvvān etān· bhāvinaḥ pārthivendrān·
bhūyo bhūyaḥ prārthayaty eṣa〈55〉 rāmaḥ,
sāmānyo 'yaṁ dharma-setur nṛpāṇāṁ
kāle kāle pālanīyaḥ krameṇa□ _

〈〈marālikā-grāmasya eta〈56〉t-samvatsara-śrāvaṇa-dvāviṁśa-divase, śāsana-paṭṭako nivaddha Iti□〉〉

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.

〈4〉 śrī〈5〉māl lokanātho ◇ *śrī〈5〉māṁ llokanātho* RSM; *śrī〈5〉mān lokanātho* SSI.

〈5〉 'nyaś ◇ *nyaś* SSI.

〈6〉 'smā〈7〉d ◇ *smā〈7〉d* SSI.

〈8〉 -tapa〈9〉sas ◇ *-tapa〈9〉s* SSI.

〈9〉 -〈〈pra〉〉〈10〉sava-bhūr ◇ *pra〈10〉sav abhūd* SSI • The akṣara pra is squeezed to a narrow space, possibly added later.

〈12〉 yasmi{r}n ◇ *yasmin* SSI.

〈13〉 Āsāñ ◇ *Āśaṅ* SSI.

〈14〉 upaśamita- ◇ *upaśamit-* RSM. — 〈14〉 vigrahapālas ◇ *vigrahapāla* SSI.

〈15〉 guṇān· ◇ *gunāṁ* SSI • The sign for ā takes a shape different from others, probably due to the limit of space.

〈16〉 °āṅghri- ◇ *°āṁghri-* SSI. — 〈16〉 -pīṭhopa〈17〉laṁ ◇ *-pīṭhopā〈17〉laṁ* SSI.

〈18〉 yasyās ◇ *yasyām* SSI.

〈19〉 kalpāpāya- ◇ *kaly-āpāya-* RSM. — 〈19〉 -jālaiḥ ◇ *-jālaḥ* SSI. — 〈19〉 nirjjayad ◇ *nirjjayasy-* RSM; *nirjjayat* SSI.

〈20〉 vibhratībhi〈r〉 ◇ *bibhratībhir* RSM; *vibhūtibhi(r)* SSI.

〈21〉 viśvak pātāla- ◇ *viśvasyātāla-* RSM; *viśvam pātāla-* SSI. — 〈21〉 -paṅktin ◇ *-paṅktīn* RSM. — 〈21〉 timira- ◇ *ntimira-* SSI. — 〈21〉 -pari〈22〉gatām ◇ *-pari〈22〉gatān* SSI.

〈22〉 ullaṅghya ◇ *ullaṅkhya* SSI. — 〈22〉 pṛthvīm ◇ *pṛthivīm* RSM. — 〈22〉 api ◇ *ani* SSI. — 〈22〉 caturas toya-dhīn ◇ *caruraśropadhīn* SSI. — 〈22〉 mātum ◇ *mātuam* SSI.

〈23〉 ¿c?〈v〉aibhava〈ṁ〉 ◇ *caihava* SSI. — 〈23〉 yad-yaśobhiḥ ◇ *yasya śobhiḥ* RSM; *yad-vaśobhiḥ* SSI. — 〈23〉 bhāgīrathī- ◇ *bhāg-rathī-* SSI. — 〈23〉 -pravarttamāna- ◇ *-pravanttamāna-* SSI.

〈24〉 -vandha- ◇ *-baṁdha-* RSM. — 〈24〉 -śikhara- ◇ SSI. — 〈24〉 -śreṇī- ◇ *-śreṇi-* SSI. — 〈24〉 -vibhramāt· ◇ *-vidrumāt* SSI. — 〈24〉 -ghana- ◇ SSI. — 〈24〉 -śyāmāyamāna- ◇ *-śyāmāyāna-* SSI.

〈26〉 ˚otkhāta- ◇ *˚okhāta-* SSI. — 〈26〉 -dhūsarita- ◇ *-prasārita-* SSI.

〈29〉 -samvaddhāvicchinna- ◇ *-samvaddha-vicchinna-* SSI. — 〈29〉 -ṭeruvāka- ◇ *-ṭorumāka-* SSI. — 〈29〉 -grāme ◇ *-grāma* SSI.

〈30〉 -samvaddhāvicchinna- ◇ *-samvaddha-vicchinna-* SSI. — 〈30〉 -grāme ca ◇ *-grāme|* RSM; *-grāme|* SSI.

〈31〉 samupagatā˚ ◇ *samupāgatā˚* SSI. — 〈31〉 -rājanaka ◇ *-rājānaka* SSI.

〈33〉 mahāsāmanta ◇ *mahāsāmantha* SSI.

〈34〉 mahādauḥsādhasādhanika ◇ *mahādouḥsādhasādhanika* SSI.

〈35〉 dāśāparādhika ◇ *daśāparādhika* SSI.

〈36〉 viniyuktaka ◇ SSI.

〈38〉 cākīrttitān· ◇ *ca kīrttitān* SSI • The sign for ā in the penultimate akṣara in a different form and the last n· in smaller character, probably due to the limit of space.

〈39〉 ˚ottama⟦ḥ⟧- ◇ *˚ottamaḥ* SSI; *˚ottama|* RF.

〈40〉 mānayati ◇ *mānyati* SSI. — 〈40〉 bhavatāṁ ◇ *bhavataṁ* SSI. — 〈40〉 -grām⟦o〈’〉yaṁ⟧〈〈āv (e)tau〉〉 ◇ *grāmav ete* SSI.

〈41〉 -paryant⟦aḥ⟧〈〈au〉〉 ◇ *-paryanto* SSI. — 〈41〉 -tal⟦aḥ⟧〈〈au〉〉 ◇ *-talo* SSI. — 〈41〉 soddeś⟦aḥ⟧〈〈(au)〉〉 ◇ *soddeśo* SSI. — 〈41〉 -madh¿u?〈ū〉k⟦aḥ⟧〈〈au〉〉 ◇ *-madhūko* SSI. — 〈41〉 -sthal⟦aḥ⟧〈〈au〉〉 ◇ *-sthalo* SSI. — 〈41〉 ˚oṣar⟦aḥ⟧〈〈au〉〉 ◇ *˚oṣaro* SSI. — 〈41〉 soparikar⟦aḥ⟧〈〈au〉〉 ◇ *soparikaro* SSI. — 〈41〉 ˚āpacār⟦aḥ⟧〈〈au〉〉 ◇ *˚āpacāro* SSI.

〈42〉 ˚oddharaṇ⟦aḥ⟧〈〈au〉〉 ◇ *˚oddharaṇo* RSM; *˚oddharaṇo* SSI. — 〈42〉 parihṛta- ◇ *-parihata* RSM. — 〈42〉 -pīḍ⟦aḥ⟧〈〈au〉〉 ◇ *-pīḍo* SSI. — 〈42〉 -praveś⟦aḥ⟧〈〈(au)〉〉 ◇ *-praveśo* RSM; *-praveśo* SSI. — 〈42〉 -pragrāhy⟦aḥ⟧〈〈au〉〉 ◇ *-pragrāhyo* SSI.

〈43〉 -samet⟦aḥ⟧〈〈au〉〉 ◇ *-sameto* SSI • The two akṣaras for ”same” squeezed in a narrow space. — 〈43〉 -{n}nyāyenā˚ ◇ *-nyāsenā˚* SSI. — 〈43〉 ˚ārkka- ◇ *˚ārikka-* SSI. — 〈43〉 yāvat ◇ SSI.

〈44〉 -bhaṭ〈ṭ〉ārakam ◇ *-bhaṭṭārakam* RSM; *-bhaṭṭārakam* SSI. — 〈44〉 vātsya-sagotrāya ◇ *cānya-sagotrāya* RSM; *ga(r)ggya-gotrāya* SSI. — 〈44〉 Āpnuvāna ◇ *Āpnavāna* SSI.

〈45〉 cchandoga- ◇ *vājase〈ne〉ya-* RSM; *cchāndoga-* SSI. — 〈45〉 cchandoga-śākhādhyāyi-savrahmacāriṇe • These akṣaras are squeezed in a narrow space. — 〈45〉 Ikkhaṇikā- ◇ *Iṣgaṇikā-* RSM; *Iggyaṇikā-* SSI. — 〈45〉 -śrīgarbha- ◇ *-śrī-garha-* SSI.

〈46〉 -śarmmaṇe ◇ *-sarmmaṇe* SSI. — 〈46〉 vi¡ś!〈ṣ〉uvat- ◇ *viṣuvat-* SSI.

〈47〉 -phala- ◇ *-pāla-* SSI. — 〈47〉 -gauravād ◇ *-gauravāt* SSI.

〈48〉 kṣetrakaraiś cājñā- ◇ *kṣetrakarais ājñā-* SSI.

〈50〉 18 ◇ *19* SSI. — 〈50〉 ˚ānuśa¡ṅś!〈ṁs〉inaḥ ◇ *˚ānuśansina* SSI.

〈51〉 ṣaṣṭiṁ ◇ *ṣaṣṭi-* SSI. — 〈51〉 svargge ◇ *sva〈r〉gge* SSI.

〈52〉 vaset· ◇ *vasūt* SSI. — 〈52〉 vā yo hareta vasundharāṁ ◇ SSI. — 〈52〉 krimir ◇ *kṛmir* SSI.

〈54〉 vuddhvā ◇ *vudhvā* SSI. — 〈54〉 pārthivendrān· ◇ *pārthivendān* SSI. — 〈54〉 bhūyaḥ ◇ *bhūyaḥ yo* SSI.

〈55〉 ’yaṁ ◇ *yaṁ* SSI. — 〈55〉 krameṇa ◇ *kramūṇa* SSI. — 〈55〉 marālikā-grāmasya ◇ *marālikā yām asya* SSI.

〈56〉 -samvatsara- ◇ *saṁvatsara* SSI. — 〈56〉 -paṭṭako ◇ *-vaggako* SSI.

Translation

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.

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.

9.

There was his esteemed queen named Mammā, the daughter of Govindarāja, the earth of moral conduct of good family. From her was born the son, pleasing to discipline, the protector of central world named Rājyapāla.

10.

His splendour, which makes the sky swallowed by the net of light, surpasses the fire of destruction of Kalpa unbeaten by the incomparable wind god. By the peaks beholding it and as if holding extreme fear in front, the mountains with high crests are thrown to the own protector {by the chiefs beholding it and as if holding ultimate fear in front, the kings with high crowns are abandoned to the own protector}.

11.

After ascending on high mountains which have lotus-like feet of women of the divine city as their garland, and after bestowing beautiful splendour on both sides on the earth of the nether-world surrounded by darkness, after leaping from afar over the earth and now the four oceans at once, there is the high position proceeded by his fame to measure the limitless sky.

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

〈27–40〉 Parameśvara paramabhaṭṭāraka mahārājādhirāja illustrious Rājyapāladeva, healthy, the devout worshipper of Sugata, who was accepted by his majesty mahārājādhirāja illustrious Nārāyaṇapāladeva, 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, khaṇḍapāla, their āyuktakas and viniyuktakas, hastyaśvoṣṭranaubalavyāpṛtaka, kiśoravaḍavāgomahiṣyajāvikādhyakṣa, 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 Ṭeruvākagrāma, accompanied by uninterrupted flat land belonging to itself, and Marālikāgrāma, accompanied by uninterrupted flat land belonging to itself, 〈both〉 belonging to Dūtikā viṣaya in Tīra bhukti 〈as follows〉:

〈40–49〉 “It should be approved by you. Both those villages written above, as far as their own border, grass field and pasture, were given with flat land, with raised ground, with mango and mahua trees, with watering place, with ditch and saline land, with additional tax, 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 to the king 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 Buddha, to bhaṭṭaputra Śālavāhanaśarman, belonging to Vātsya gotra, Bhārgava, Cyavana, Āpnuvāna, Jāmadagnya and Aurva pravara, co-disciple learning Chandoga śākhā, the grandson of bhaṭṭa Śrīgarbha originating from Ikkhaṇikā and the son of bhaṭṭa Divākara, after bathing at the time of equinox, doing ritual of pouring water according to rule and making 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〉.”

〈49–50〉 Year 2 month Vaiśākha day 18.

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

12.

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

13.

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.

14.

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.

15.

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.

16.

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

〈55–56〉 As for Marālikāgrāma, on the 22nd day of month Śrāvaṇa in this year, the document of royal order was confirmed.

Commentary

Plate

4.

The metre of this verse collapsed due to the addition of the akṣara pra, which is necessary in terms of meaning. The almost identical verse found in the other Pāla plates has vasatir in place of prasava-bhūr.

〈30〉 This line is engraved in the remaining narrow space at the bottom of the obverse in smaller akṣaras. It is shorter and assigned to the centre.

〈40–43〉 The noun, pronoun and adjectives related to donated villages in these lines are converted from singular form to dual form, due to the later addition of a village to the objects of donation.

〈55–56〉 The sentence starting from marālikā-grāmasya seems to be added later, due to the addition of this village as an object of donation.

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