Mohipur Plate of Gopāla II, year 3

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Edition

Seal

〈1〉 śrī-gopāla-devaḥ

Plate

〈Page 1r〉 〈1〉

□svasti|

1. Sragdharā

maitrīṁ kāruṇya-ratna-pramudita-hṛdayaḥ preyasīṁ sandadhānaḥ
samya〈2〉k-samvodhi-vidyā-sarid-amala-jala-kṣālitājñāna-paṅkaḥ|
jitvā ya(ḥ)〈3〉 kāma-kāri-prabhavam abhibhavaṁ śāśvatīṁ prāpa śāntiṁ
sa śrīmān·〈4〉 lokanātho jayati daśavalo 'nyaś ca gopāla-devaḥ||

2. Śārdūlavikrīḍita

lakṣmī-jamma〈5〉-niketanaṁ sama-karo voḍhuṁ kṣamaḥ kṣmā-bharaṁ
pakṣa-ccheda-bhayād upasthitav¿ā?〈a〉tām ekāśrayo bhūbhṛtāṁ〈|〉
maryādā-paripālanaika-nira〈6〉taḥ śauryālayo yo 〈’〉bhavad
dugdhāmbhodhi-vilāsa-hāsi-mahimā śrī-dharmmapālo nṛpaḥ□

3. Mandākrāntā

Ambhodhīnām prakṛti-dhavalā phena-rāji〈7〉ś catturṇṇāṁ
śatru-strīṇām vadana-kamala-ploṣanī-hāra-vṛṣṭiḥ|
pātālāntar-dvi-guṇita-phaṇi-grāmaṇī-kāya-kāntiḥ
kīrttir yasya prasa〈8〉rati jagat-pañjare rāja-hansī□

4. Sragdharā

ye svī-kurvvanti śaureḥ śvasita-parimalaṁ yoga-nidrā-śayāloḥ
yaiś cakre caṇḍa-velā-valana-kalakalaḥ kandare ma〈9〉ndarādreḥ|
ye 〈’〉bhūvan sphāra-lakṣmī-nayana-kuvalaya-sragviṇas te taraṅgāḥ
kṣīrāvdher yac-camūnāṁ śrama-jalam apivan svānilaiḥ śīkarārdraiḥ□

5. Śārdūlavikrīḍita

yair grāmaiḥ sa-kuśa〈10〉sthala-prabhṛtibhiḥ sandhiṁ yayāce harir
gāndhāryās tanayo jahau sutam asūn bhrātṝn natān nāmakān·|
nirjityāhava-śālinā praṇayino naptur yaśovarmma〈11〉ṇas
te grāmā ripu-ghasmareṇa hasatā yena prasādī-kṛtāḥ□

6. Śārdūlavikrīḍita

preyaḥ-satyam ananta-bhoga-nilayaṁ gopāla-dharmma-krama
-prāptāṁ gām paripālaya〈12〉ntam ajitaṁ sa prāpa lakṣmī-pati(ṁ)|
śrīmat-pāda-nakhendu-dīdhiti-bharodanvan-nimagnākhila
-kṣoṇī-bhṛn-mukuṭānta-patra-makaraṁ śrī-devapālaṁ sutaṁ□

7. Śārdūlavikrīḍita

〈13〉 śvāsās tāṇḍavita-ślathālaka-śikhāḥ śete kapola-sthalī
talpe pāṇi-maye stanau stavakayanty akṣṇor apām vindavaḥ|
cetaḥ prāṇa-visṛṣṭaye〈14〉 spṛhayatīty utsādita-svāmino
yad-vairi-pramadā-janasya na kadāpy eṣā dṛśā proṣitā□

8. Āryā

nirbhara-bharita-vihāya¿bh?〈s〉i yad-yaśasi kṣaṇam adī〈15〉dharat turagān·|
kṣīroda-taraṇa-śaṅkā-samākulaḥ sārathis taraṇeḥ||

9. Śārdūlavikrīḍita

Ā vindhyāc chavarī-ratotsava-suhṛd-vaṁśī-vana-śyāmalād
ā prāleya-girer u〈16〉mā-smita-sudhā-srotaḥ-plutādhityakāt·|
Ā sūryodaya-sākṣiṇo jala-nidheḥ sārasvatīnām apām
pūrṇṇād ā ca yad-aṅghri-paṅkaja-yuge bhṛṅgatvam ā〈17〉pur nṛpāḥ||

10. Sragdharā

putras tasmād vṛṣāṅkād iva jagati gataḥ svāmi-bhāvāt pratiṣṭhām
urvvī-bhṛd-garvva-kharvvī-karaṇa-paṭutarāṁ śaktim ugrān dadhānaḥ|
devānām bhī〈18〉ti-bhājām abhaya-vitaraṇaikādhvara-prāpta-dīkṣo
devaḥ śrī-śūrapālaḥ kim aparam aparo 〈’〉bhūn mahāsena Eva□

11. Sragdharā

prasthāne yasya senā-bhara-vidhura〈19〉-dharā-bhāra-nirvbhugna-bhoga
-śrāmyac-cheṣāhi-mukṭā viṣa-śikhi-paruṣa-śvāsa-dhūma-cchaṭeva†
Udgacchantī samantād vahala-vila-pathair v(yā)[pa]〈20〉 dik-cakra-vālaṁ
tat-kālonmīlitāśmā jaraṭha-tara-kharī dhūsarā dhūli-rekhā□

12. Anuṣṭubh

yasya nistriṁśa-pānīye nīlotpala-vanojjvale†
ni[majjya rā]〈21〉ja-haṁsānāṁ nonmamajja punaḥ kulaṁ□

13. Mandākrāntā

prāleyāṁśoḥ praśamita-mṛga-śyāmikair ānayadbhir
llakṣmīṁ kṣīrodadhi-himavatoḥ śeṣa-[sindhu]〈22〉-kṣiti-dhrān·|
nāgī-mūrddha-pratata-palita-bhrāntibhir yad-yaśobhiḥ
prāg-bhūpānām vata malinitāḥ kīrttayaḥ kunda-bhāsaḥ□

14. Śārdūlavikrīḍita

yā kāntyā śa(y)i[tā]〈23〉 kalā sura-dhunī yā pāvanatvena ca
kṣ{y}āntyā yā ca vasundharā sura-guroḥ satyena vāṇī tathā†
tāpasyena ca yā śivā gurutayā mūrttiḥ kula-(kṣm)[ā-bhṛ]〈24〉to
dyaur durllaṅghatayeti daivatamayī yā nirmmime vedhasā||

15. Śārdūlavikrīḍita

dauhitrī tramaṇādhipasya nṛpater āvantikasyātmajā
tasyāsīd guṇa〈25〉-vatsalasya mahiṣī māṇikyadevīti yā†
Asyān tasya vabhūva bhū-tala-guror gopāla-devaḥ suto
nācāreṇa vinā-kṛtaṁ kulam iti pratyakṣa〈26〉yann ā¿n?〈t〉mani□

16. Śārdūlavikrīḍita

vidye putra-śucam vimuñca kurutām utsāham uccaiḥ-kulaṁ
śīla-prastutam astu te sukham amī nandantu sarvve guṇāḥ|
Ādhāraś ca viśe〈27〉ṣa-vic ca bhavatām ekaḥ phalair yojakaḥ
sṛṣṭo 〈’〉smābhir asāv iti kṣiti-patau yasminn avādīd vidhiḥ||

17. Vasantatilakā

yasyābhiṣeka-salila-pluti-mātra-janmā
〈28〉 bhānor iva pratidiśaṁ vitataḥ pratāpaḥ|
harṣā¡s!〈ś〉ru-kampa-pulakodgama-vibhramāṇāṁ
yātrī cakāra bhuvanāni sa-vismayāni||

18. Vasantatilakā

yasyāpata〈29〉n pracalad-utpalinī-vilāsa
-paryāsinaḥ smita-sudhā-śavalāḥ kaṭākṣāḥ|
sevā-nateṣu cala-mauli-mayūkha-lekhā
-santāna-kanda〈30〉lita-dikṣu nareśvareṣu†

19. Sragdharā

tvaṅgan-nānā-turaṅgar-gaja-khura-mṛdita-kṣmā-rajo-jāla-meghaṁ
dik-cakrāyāta-bhū-bhṛt-praṇati-cala-śiro-ratna-vidyu〈31〉t-prakāśaṁ|
mādyan-mātaṅga-vṛnda-sruta-karaṭa-payaḥ-paṅka-majjaj-janaughaṁ
nityaṁ prāvṛṭ-prayāṇaṁ sphuṭam avanipater yasya devendra-bhāsaḥ||

20. Āryā

ja〈32〉gati mahaty api yo ’smin dvāv evātmopakāriṇ¿o?〈au〉 mene†
vipulābhilāṣam anvinam uddhata-śauryañ ca ripu-varggaṁ||

21. Śārdūlavikrīḍita

velā-sindhu-taṭe〈33〉ṣu śaṅkha-dhavalā haṁsāvalī diṅmukhe
jy¿au?〈o〉tsnā vyomni himācalasya śikharotsaṅgeṣu bhāgīrathī|
yat-kīrttiḥ kṛta-sapta-sindhu-taraṇa-vyāsa〈34〉kta-phena-cchaṭā
siddhān· smārayatīva bhairava-mahārambhāṭṭahāsa-śriyaṁ||

sa khalu bhāgīrathī-patha-pravarttamāna-nānā-vidha-nau-vāṭa〈35〉ka-sampādita-setu-vandha-nihita-śaila-śikhara-śreṇī-vibhramān niratiśaya-ghana-ghanāghana-ghaṭā-śyāmāyamāna-vāsara-lakṣmī-samāravdha〈36〉-santata-jalada-samaya-sandehād udīcīnāneka-narapati-prābhṛtī-kṛtāprameya-haya-vāhinṇī-khara-khurotkhāta-dhūlī-dhūsarita-dig-antarālāt·| (pa)〈37〉rameśvara-sevā-samāyātāśeṣa-jamv¡ū!〈u〉-dvīpa-bhūpālānanta-pādāta-bhara-namad-avaneḥ| śobhana-samāvāsita-

śrīmaj-jaya-skandhāvārāt· para(ma)<38>saugata-parameśvara-paramabhaṭṭāraka-mahārājādhirāja-śrī-śūrapāla-deva-pādānudhyātaḥ paramasaugata-parameśvara-paramabhaṭṭ[ā]<Page 1v><39>rako mahārājādhirājaḥ śrīmān· gopāla-devaḥ kuśalī| śrī-puṇḍrava(r)ddha(na)<40>-bhuktau| sthālīkaṭa-viṣaye| Uccavṛkṣa-maṇḍalāntaḥpāti-pārāvāra-bhūmi-sameta<41>-kaṅkāvāsake gomuṇḍakādi-bhūmi-samete samupagatān sarvvān eva rāja-puruṣān rāja-rā<42>janaka-rājaputra-rājāmātya-mahāsāmanta-mahāsenāpati-mahāsāndhivigrahika-mahā{'}kṣapaṭalika-mahāpratīhāra-mahādaṇḍanāyaka-mahā<43>rājasthānīya-Uparika-mahākārttākṛtika-mahādaussādhyasādhanika-dāṇḍika-dāṇḍapāśika-śaulkika-gaulmika-kṣetrapa-prāntapālaka-koṭṭapā<44>la-khaṇḍarakṣa-tad-āyuktaka-viniyuktaka-hastyaśvoṣṭranauvalavyāpṛtaka-kiśoravaḍavāgomahiṣyajāvikādhyakṣa-dūta-preṣaṇika-gamāgamika-Abhi<45>tvaramāṇa-viṣayapati-tarapati-tarika-gauḍa-mālava-khaśa-hūṇa-kulika-karṇṇāṭa-lāṭa-cāṭa-bhaṭa-sevakādīn anyāṁś cākīrttitān rāja-pādopajīvina[ḥ]<46> prativāsinaś ca vrāhmaṇottarām mahattama-kuṭumvi-puroga-medāndhraka-caṇḍāla-paryantān yathārham mānayati vodhayati samādiśati ca†

viditam astu bhava<47>tām· mahāsainyapati-śrī-kokkākena dūta-mukhena vayam vi-jñāpitāḥ| yathā mātā-pitror ātmanaś ca sakalasya ca satva-rāśeḥ puṇya-yaśo <'>bhivṛd-dhaye ma<48>yā kaṅkāvāsake vihāraḥ kāritaḥ tatra bhagavato vuddha-bhaṭṭārakasya prajñāpāramitādi-sakala-dharmma-netrī-sthānasyāryāvaivarttika-vodhisatva-gaṇasyāṣṭa-ma<49>hā-puruṣa-pudgalārya-bhikṣu-saṁghasya ca yathārhaṁ pūjā-vali-caru-satra-nivedya-khaṇḍa-sphuṭita-saṁskārādy-arthaṁ cīvara-piṇḍapāta-śayanāj!ś!<s>ana-glā<50>na-pratyaya-bhaiṣajya-pariṣkārādy-artham anyeṣām api mamābhimatānām mat-parikalpita-vibhāgenānavadya-bhogādy-arthañ ca śrīmad-bhaṭṭāra<51>ka-pādā yathopari-likhita-grāmam imaṁ gomuṇḍakādi-bhūmi-sametaṁ śāsanī-kṛtya dadatv iti† tato 'smābhis tadīya-vijñaptyā grāmo <'>yaṁ<52> gomuṇḍakādi-bhūmi-sametaḥ sva-sīmā-tṛṇa-yūti-gocara-paryantaḥ sa-talaḥ sod-deśaḥ sa-pādapaḥ sa-jala-sthalaḥ sa-garttoṣaraḥ soparikaraḥ<53> sa-daśāpacāraḥ sa-cauroddharaṇaḥ parihṛta-sarvva-pīḍaḥ| A-cāṭa-bhaṭa-praveśaḥ| A-kiñcit-pragrāhyaḥ samasta-rāja-bhāga-bhoga-pratyā<54>ya-sameto bhūmi-cchidra-nyāyenācandrārkka-kṣiti-sama-kālam mātā-pitror ātmanaḥ sakalasya ca satva-rāśeḥ puṇya-yaśo 'bhivṛd-dhaye<55> tathaiva śāsanī-kṛtya vidhivad dattaḥ| yato bhavadbhiḥ sarvvair eva dānam idam anumantavyaṁ bhāvibhir api bhūpatibhir bhūmer ddāna-phala-gau<56>ravād apaharaṇe mahā-naraka-pāta-bhayāc cānumodya paripālanīyaṁ prativāsibhiḥ kṣetra-karaiś cājñā-śravaṇa-vidheyair bhūtvā sarvva-pratyāyopanayaḥ<57> (kā)rya Iti†

samvat· 3 Āṣāḍha-dine 29<|>

tathā cātra dharmmānuśaṁsa-ślokāḥ||

22. Anuṣṭubh

vahubhir vvasudhā dattā rājabhiḥ sagarādibhiḥ|
yasya yasya yadā bhūmi〈58〉[s tasya] (tasya) tadā phalaṁ□

23. Anuṣṭubh

ṣaṣṭim varṣa-sahasrāṇi svargge tiṣṭhati bhūmidaḥ|
Ākṣeptā cānumantā ca tāny eva narake vaset·□

24. Anuṣṭubh

sva-dattām para-dattām vā yo hareta va〈59〉[sundharāṁ|]
sa viṣṭhāyāṁ krimi〈r〉 bhūtvā pitṛbhiḥ saha pacyate□

25. Vasantatilakā

Asmat-kula-kramam udāram udāharadbhir
anyaiś ca dānam idam abhyanumodanīyaṁ|
lakṣmyā〈60〉[s taḍit-sa]lila-vudvuda-cañcalāyā
dānam phalam para-yaśaḥ-paripālanañ ca||

26. Puṣpitāgrā

Iti kamala-dalāmvu-vindu-lolāṁ
śriyam anucintya manuṣya-jīvi〈61〉[tañ ca|]
[sa]kalam idam udāhṛtañ ca vudhvā
na hi puruṣaiḥ para-kīrttayo vilopyāḥ□

27. Anuṣṭubh

śrīmad-gopāla-devena jagad-vijaya-śālinā|
śuddhāśayaḥ〈62〉 kṛtaḥ śrīmān· vajravarmmātra dūtakaḥ□

28. Mālinī

samataṭa-nṛpatīnāṁ rājya-bhārasya voḍhā
dṛḍhatara-bhuja-veṣṭāpiṣṭa-caṇḍāri-cakraḥ|
prati-bhuvana-śa-vighna-bhā〈63〉nta-nirvyāja-kīrttir
niravadhi-niviḍa-śrīr asti sāmanta-vaṅśaḥ□

29. Anuṣṭubh

tatrodapādi sukṛtī kaler vvahir iva sthitaḥ|
śrīmān cāmuṇḍadattākhyaḥ khyātaḥ khyā〈64〉timatān dhūri||

30. Āryā

vāḍava-dahanoṣṇī-kṛta-jaladhi-taṭa-bhramaṇa-sambhṛtārttir iva|
bhajati sma yasya kīrttiś candana-vana-śītalam malayaṁ||

31. Anuṣṭubh

tasya〈65〉 śrī-vapyadattākhyas tanayaḥ puruṣottamaḥ|
Ananta-bhoga-saṁlīnaḥ pradhvasta-narako 〈'〉bhavat·□

32. Vaṁśastha

bhavāntarīyasya phalaṁ samādade
na kevalaṁ śuddhatama〈66〉sya karmaṇaḥ|
Athāpi yaḥ svādutamāya bhāvine
phalāya yat sādhu tad apy ajījanat·□

33. Anuṣṭubh

pārāśadatta-tanayāṁ cundādevīm uvāha saḥ†
pati-vratāpi〈67〉 sarvveṣāṁ hṛdaye yā vyavasthitā□

34. Anuṣṭubh

tasyām asūta kokkākaṁ senā-nāthaṁ sutottamaṁ|
dharmmas trayyām iva svarggan divīva divasaṁ raviḥ||

35. Āryā

pakṣiṇa〈ḥ〉 bhuja〈68〉 Iva yo bhū-nara-pati-mallasya śūrapālasya|
saṅgrāma-jaladhi-setur vvipanna-jagad-āśraya-stambhaḥ||

36. Śārdūlavikrīḍita

Agrāmyaṁ sadasi smitam praṇayinām āśā〈69〉 na dīrghīkṛtās
tyaktāḍamvaram eva yena ripavo dhāreṇa saṅkocitāḥ|
Ante yā viphala〈d〉-giraḥ śruti-sukhāḥ svapne 〈'〉pi tā neritās
tad-viśrāṇitam artthine punar asau〈70〉 [ye]nārthitān nāgamat·||

37. Sragdharā

Ā śailād īśa-cūḍābharaṇa-śaśi-karādhyāpita-śveta-bhāvād
ā vindhyān narmmadāmbhaḥ-śiśirita-dṛṣadaḥ sāgarād ā pratīcaḥ|
Ā prāco vaṅgataḥ〈71〉 [ā]nayana-kuvalaya-nyāsa-nīlormma-dāmnaḥ
sāmantās te na ke cin nija-śirasi dadhe yair na tat-pāda-pansuḥ||

38. Rathoddhatā

(p)ratyapadyata mahārham āsanam
(bhū)-bhujāṁ sada(si) yo maho(da)〈72〉[ya]ḥ†
yasya cānyad api tat tathā vidham
paprathe kakuda-jātam ādṛtaṁ□

39. Vasantatilakā

śastrānale hutavato dviṣatām anīkaṁ
rājopavāhyam adhirūḍhavato gajendraṁ†
yasyānapakramava〈73〉[taḥ] patir ādideśa
śvetāvja-puñja-nibham ujvala-hema-daṇḍaṁ□

40. Śālinī

tenāsīmnā vuddha-pādāvja-bhaktyā
jyotsnā-gauraḥ kārito 〈’〉yam vihāraḥ|
yaḥ kṣīrāvdher vvibhramodbhe〈74〉[da]-bhājaḥ
kakṣān dhatte bhikṣubhiḥ śoṇa-vastraiḥ||

41. Vasantatilakā

Etena sāndra-kali-kalmaṣa-taskareṇa
tasyānavadya-yaśasaḥ sukṛtādbhutena†
sansāriṇām bhavatu sarvva-bha〈75〉_____ya-praśāntir
vviśvānukampini dṛḍhā sugate ca bhaktiḥ□

42. Anuṣṭubh

〈76〉 śrīmatā dakkadāsena jayadāsasya sūnunā|
Idaṁ śāsanam utkīrṇṇaṁ sat-sāmataṭa-janmanā||

〈01〉 ni

Apparatus

Plate

〈6〉 〈’〉bhavad ◇ *’bhūt* RF.

〈8〉 svī-kurvvanti ◇ *svi-kurvvanti* RF.

〈9〉 -sragviṇas ◇ *-sraviṇas* RF. — 〈9〉 yac- ◇ *yat-* RF.

〈10〉 asūn ◇ RF.

〈12〉 -pati(ṁ) ◇ *-pati* RF.

〈19〉 -nirvbhugna- ◇ *-nirvbhugṇa-* RF.

〈22〉 śa(y)i[tā] ◇ *śa(yi)[...]* RF.

〈23〉 ca kṣ{y}āntyā ◇ *vakṣyāntyā* RF. — 〈23〉 -(kṣm)[ā-bhṛ]〈24〉to ◇ *-(kṣma)[...]to* RF.

〈28〉 yasyāpata〈29〉n ◇ *yasyādhata〈29〉n* RF.

〈29〉 -utpalinī- ◇ *-raty-alinī-* RF.

〈30〉 -turaṅgar- ◇ *-turaṅga-* RF.

〈32〉 dvāv ◇ *nāv* RF. — 〈32〉 anvinam uddhata- ◇ *anvita-pradūta-* RF.

〈33〉 jy¿au?〈o〉tsnā ◇ *jyotsnā* RF.

〈37〉 -jamv¡ū!〈u〉- ◇ *-jamvu-* RF. — 〈37〉 śobhana- ◇ *śohana-* RF.

〈42〉 -mahā{'}kṣapaṭalika- ◇ *-mahākṣapaṭalika-* RF.

〈44〉 -vaḍavā- ◇ *-vadavā-* RF.

〈48〉 prajñāpāramitādi- ◇ *prajñapāramitādi-* RF.

〈49〉 -śayanā¡ś!〈s〉ana- ◇ *-śayanāsana-* RF.

〈61〉 śuddhāśayaḥ ◇ *śraddhāśayaḥ* RF.

〈62〉 -bhā〈63〉nta- ◇ *-dā〈63〉nta-* RF.

〈69〉 aso ◇ *ayo* RF.

〈70〉 [ye]nārthitān ◇ *[...]t arthitān* RF. — 〈70〉 nāgamat· ◇ *nāśamat* RF. — 〈70〉 ā pratīcaḥ ◇ *āpavīcaḥ* RF. — 〈70〉 prāco ◇ *prale* RF.

〈71〉 -nyāsa- ◇ *-nyāya-* RF. — 〈71〉 (p)ratyapadyata ◇ *raty apadyata* RF. — 〈71〉 āsanam ◇ *āsanan* RF. — 〈71〉 (bhū)-bhujāṁ ◇ *yan nūjāṁ* RF. — 〈71〉 sada(si) yo ◇ *sadaṇayo* RF. — 〈71〉 maho(da)〈72〉[ya]ḥ ◇ *mahāṁ [...]〈72〉ḥ* RF.

〈72〉 vidham paprathe ◇ *vidhamya praddhe* RF. — 〈72〉 yasyānapakramava〈73〉[taḥ] ◇ *yasyātapakramataḥ〈73〉 [...]* RF.

〈73〉 vvibhramodbhe〈74〉[da]- ◇ *vvibhūnodbhe〈74〉[...]* RF.

〈01〉 ni • The character ni,which seems to be an abbreviation for nibaddha ”confirmed”, is engraved at the lower left corner of the reverse of the plate.

Translation

Seal

Illustrious Gopāladeva

Plate

〈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 〈II〉!

2.

There was illustrious king Dharmapāla was, 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.

The white swan, which was his fame, the naturally white streak of foams of the four oceans, the rain removing burning of lotus-like faces of wives of his enemies, the splendour of the body of the serpent chief doubled inside the nether-world, proceeded in the cage which was the world.

4.

These waves of the milk ocean, which took the breathed fragrance of Śauri (Kṛṣṇa) drowsy in Yoganidrā, by which uproar of furious tidal wave was made at the valley of the Mandara mountain, and which got wearing the garland of water-lily of the wide eyes of Lakṣmī, drank perspiration of his army by their own wind wet by spray.

5.

By these villages beginning with Kuśasthala (Kānyakubja), Hari sought peace and 〈because of these villages〉 the son of Gāndhārī (Duryodhana) abandoned his son,

life, bowing brothers and names. After conquering ⟨them⟩, these villages were bestowed with a smile on the friend, the grandson of Yaśovarman (Cakrāyudha), by him (Dharmapāla), praiseworthy in war and voracious for enemies.

6.

He obtained the son illustrious Devapāla, the master of wealth {husband of Lakṣmī (Viṣṇu)} who was the truth for his dear friends, abode of infinite enjoyment {having the hood of Ananta as his abode}, protecting the earth gained through the succession of Gopāla ⟨I⟩ and Dharma⟨pāla⟩ {cow gained through the right effort of cowherd}, unsurpassed, having makaras that were leaves at the end of crowns of all the kings immersed in the ocean of mass of moon-like brightness of his illustrious foot-nails.

7.

"Sighs, turfs of hair with locks loosen by violent movements, the prominence of cheek lies on the bed made of hands, drops of tears bring out blossoms on breasts, and the heart longs for emission of life-breath (death)", such a vision was never effaced from the group of women of his enemies whose husbands were destroyed ⟨by him⟩.

8.

When his fame excessively filled the sky, the charioteer of the sun, full of the fear of crossing the milk-ocean, instantly held the horses.

9.

As far as the Vindhya Mountain where bamboo forest, the friend of the feast of sexual enjoyment of Śavara women, is black, as far as the Snow Mountain where its tableland is flooded by the stream of nectar which is the smile of Umā, as far as the ocean witnessing the rise of the sun, and as far as ⟨the ocean⟩ filled with water of Sarasvatī rivers, the kings got the status of being bees on a pair of lotuses which were his feet.

10.

From him, as if from the bull-marked one (Śiva), was born in this world the son, king illustrious Śūrapāla, in no other time, exactly the second Mahāsena (Skanda), coming to stability due to his nature as master, holding a fearsome energy {spear} very sharp making pride of kings low, getting the initiation which was the only one ceremony granting non-fear to deities possessing fear.

11.

At the time of his march, as if the mass of smoke with poisonous flame and piercing hiss was emitted by the snake Śeṣa tired with his hood distorted by the weight of the

earth troubled by burden of his army, a very strong, dense, grey streak of dust, like a cloud emerging suddenly, pervaded the circle of quarters, rising on all sides through the paths of deep caves.

12.

After sinking in the water of his sword, blazing like a forest of blue night lotus, a flock of royal swans never emerged again.

13.

By his glories, which relieved blackness of deer from the cold-beamed moon, led Lakṣmī in both the milk-ocean and snow mountain to the remaining rivers and mountains and filled the foreheads of nāga women with moving of mud, alas, the defiled fames of eastern kings were made the one with jasmine-like brightness.

14.

"By her loveliness, she is a sleeping digit 〈of the moon〉, and the divine river (Gaṅgā) by her property of purification. By her endurance, she is also the earth and the voice of the teacher of deities (Bṛhaspati) by truth. By asceticism, she is also Śivā (Pārvatī), the embodiment of the king of good family by her dignity and the sky by her inviolability." Thus she, who had divine nature, was measured by the creator.

15.

She, called Māṇikyadevī, the daughter's daughter of the lord of Tramaṇa and the daughter of king Āvantika, was the queen of him who loved virtues. In her was born to him, the father on the earth, the son Gopāladeva 〈II〉 who exhibited in himself, "This house is not devoid of good conduct."

16.

"Oh knowledge, discharge a pure son! The high family should make strength. Your pleasure should be the one praised for discipline. All those virtues should rejoice. He, the support, knowing difference and the only harnesser of you with merits, was created by us." Thus declared the fate on this king.

17.

His splendour born only from the flood of water of his consecration spread in every direction like 〈the splendour〉 of the sun. The march of excesses of tears, tremor and rise of horripilation of joy surprised living beings.

18.

The side-glance, filled with smile and comfort, of him who spent time in play with trembling blue lotuses, fell on kings who bowed for service and from whose trembling crests streaks of rays were constantly emitted to the four directions.

19.

There is a web-like cloud made of dust from the earth crushed by hooves of diverse galloping horses and elephants. There is splendour of flash from trembling crest jewels of bowing kings coming from the four directions. There is a mass of people bathing in mud made by liquid of temple flowing from a flock of drunken elephants. Thus the lustre like the king of deities (Indra) of this king always spreads like the beginning of a rainy season.

20.

In this great world too, he considered the follower with a large appetite and the group of enemies with raised heroism as two benefactors of himself.

21.

His fame, which is 〈like〉 a line of swans white like conch-shell on the shores of the peripheral oceans in all the quarters, the moonlight in the sky, the river Bhāgīrathī on the laps of the Snow Mountain, and embraced by a mass of foams through the accomplished crossing of the seven oceans, almost reminds the siddhas of the beauty of loud laughter in the great undertaking of Bhairava.

〈34–37〉 From the illustrious military camp of victory pitched at Śobhana, 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.

〈37–46〉 Parameśvara paramabhaṭṭāraka mahārājādhirāja illustrious Gopāladeva 〈II〉, healthy, the devout worshipper of Sugata, who was accepted by his majesty parameśvara paramabhaṭṭāraka mahārājādhirāja illustrious Śūrapāladeva, the devout worshipper of Sugata, honours, announces and orders suitably all the approached royal officials beginning with rāja, rājanaka, rājaputra, rājāmātya, mahāsāmanta, mahāsenāpati, mahāsāndhivigrahika, mahākṣapaṭalika, mahāpratīhāra, mahādaṇḍanāyaka, mahārājasthānīya, uparika, mahākārttākṛtika, mahādaussādhyasādhanika, dāṇḍika, dāṇḍapāśika, śaulkika, gaulmika, kṣetrapa, prāntapālaka, koṭṭapāla, khaṇḍarakṣa, their

āyuktas and viniyuktakas, hastyaśvoṣṭranaubalavyāpṛtaka, kiśoravaḍavāgomahiṣya-jāvikādhyakṣa, dūta, preṣaṇika, gamāgamika, abhitvaramāṇa, viṣayapati, grāmapati, tarapati, 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 and kuṭumbins reaching to medas, andhrakas and caṇḍālas, at Kaṅkāvāsaka accompanied by the land of both shores and accompanied by the land beginning with Gomuṇḍaka, belonging to Uccavṛkṣa maṇḍala of Sthālīkaṭa viṣaya in illustrious Puṇḍravardhana bhukti 〈as follows〉:

〈46–57〉 "It should be known to you. We were requested by mahāsainyapati illustrious Kokkāka through the mouth of the messenger 〈as follows〉. "For the increase of merit and fame of mother and father, myself and all the sentient beings, a vihāra was established by me at Kaṅkāvāsaka. So his majesty illustrious bhaṭṭāraka should give this above written village accompanied by the land beginning with Gomuṇḍaka, after making a royal grant, for the purpose of worship, offering, offering of milked rice, charitable feeding, offering of food, repairs of broken and fissured parts and so on, for the purpose of robes, alms food, bedding, seating, cloth kept as a fund for medicine which is a requisite for the sick and so on, there 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 bhikṣusaṁgha which is the eight great individuals, according to their ranks, also for the purpose of unobjectionable enjoyment and so on for the others wished by me in the share fixed by me." So according to his request, this above written village, accompanied by the land beginning with Gomuṇḍaka, as far as its own border, grass field and pasture, was thus given by us according to the rule, after making a royal grant, with flat land, with raised ground, with 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 entry of cāṭas and bhaṭas, without anything taken away, accompanied by contribution of all bhāga and bhoga of the king, 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 mother and father, myself and all the sentient beings. Hence this donation should be consented to by you all. It 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 all the contributions should be made by residing cultivators after becoming subject to hearing the order 〈of donee〉."

〈57〉 Year 3 month Āṣāḍha day 29.

〈57〉 And here are verses instructing dharma 〈as follows〉:

22.

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

23.

For sixty thousand years, a giver of land stays in heaven. The one who denies it and the one who agrees with him live in hell for the same period.

24.

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.

25.

By those citing the noble succession of our family, and also by others, this donation should be approved. Donation of wealth, which is inconstant like lightning, waves and bubbles, brings a good fruit, so does protection of pious deeds of others.

26.

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.

27.

By illustrious Gopāladeva 〈II〉, distinguished for conquest of the world, illustrious Vajravarman, pure-minded, was here made a messenger.

28.

There was a lineage of sāmantas, the carrier of burden of the kingdom of Samataṭa kings, having a circle of fierce enemies pressed by a noose of harder arms, with moon-like pure fame of a destroyer of enemy kings and unlimitedly filled with wealth.

29.

There, the illustrious one named Cāmuṇḍadatta, doing good deeds, as if standing outside the Kali age and renowned at the top of renowned ones, was born.

30.

His fame, as if having a pain accumulated through travel to shores of the ocean boiled by burning of the submarine fire, enjoyed Malaya, cool by candana forest

31.

To him was born the son named illustrious Vapyadatta, who was the best man {Puruṣottama} clinging to limitless enjoyment {hidden by the food of Ananta} and having the hell {Nalara} destroyed.

32.

"I receive the fruit of another life, not only that of the purest deed." Therefore, he, for the sweetest future fruit, produced what was right.

33.

He married Cundādevī, the daughter of Pārāśadatta. This devoted wife was present in his heart in terms of all the matters.

34.

In her he begot the best son Kokkāka, the master of army, as if Dharma ⟨got⟩ the heaven in the triad and the sun ⟨got⟩ the day in the sky.

35.

Like a branch for a bird, for Śūrapāla, the hero among masters of the earth and people, he was the bridge over the ocean of battles and the pillar which was shelter of the afflicted world.

36.

The wish of the ones longing for not rustic smile at assembly was not prolonged. These enemies, with their drums abandoned, were made smaller the stream which was him. The fruit-bearing praise pleasant to the ear at the end, was not uttered even in a dream. The one, by which he did not obtain desired objects, was given again to a supplicant.

37.

As far as the mountain which had whiteness instructed by beams of the moon, the crest ornament of Īśa, as far as Vindhya Mountain of which rocks were cooled by water of the Narmadā river, as far as the western sea, as far as Vaṅga to the east, the giver of blue wave(?) which was a deposit of water lilies bringing it, there were no sāmantas by whom dust of his feet was not put on their own heads.

38.

He, the lord, attained the precious seat at the assembly of kings. And then another form of him got known to the attentive one born to the summit (the king).

39.

To him, having the army of enemies sacrificed in fire of ⟨his⟩ sword, mounted on the excellent elephant which was a royal vehicle, and never making retreat, the master assigned the brazing golden cudgel resembling a heap of white lotuses.

40.

By him, with limitless devotion to the lotus feet of the Buddha, this vihāra, white like moonlight, was established. It assumes the girdle of the milk ocean, which shares appearance of restlessness, by bhikṣus clothed in red.

41.

By this stealer of thick stain of the Kali age, the wonder of good deed of him who has faultless fame, may there for living beings be pacification of all the fears and firm devotion to Sugata, who sympathises with all!

42.

By illustrious Dakkadāsa, the son of Jayadāsa, born to a good one belonging to Samataṭa, this edict was engraved.

⟨01⟩ Confirmed.

Commentary

Plate

⟨76⟩ This line is engraved at the bottom of the plate, with two lines of space between it and the penultimate line.

Bibliography

First edited and published by Ryosuke Furui (2008) without translation and proper rendition of stanzas. Now re-edited with corrections and proper renditions of stanzas.

Primary

[RF] Furui, Ryosuke. 2008. “A new copper plate inscription of Gopala II.” SAS 24 (1), pp. 67–75. DOI: 10.1080/02666030.2008.9628683. [URL].