Rangpur Plate of Mahīpāla I, year 5

Ryosuke Furui

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Edition

Plate

〈Page 1r〉 〈01〉

ni[ca. 37*]ni

〈1〉

□ svasti‖

1. Sragdharā

maitr(ī)ṅ kāruṇya-ratna-pramudita-hṛda〈2〉yaḥ preyasīṁ sanda(dhā)naḥ
samyak-sa(mvo)dhi-vidyā-sarid-amala-(ja)la-(kṣāli)tājñāna-paṅkaḥ|
jitvā yaḥ kāma-kāri-(pra)bhavam abhibhava(ṁ)〈3〉 ¿sa?〈śā〉śvatī(ṁ) prā(pa) śā(ntiṁ)
sa śrīmāl lokanātho jayati daśa-valo 'nyaś ca gopāla-devaḥ‖

2. Śārdūlavikrīḍita

lakṣmī-janma-niketanaṁ sama-karo v(o)〈4〉ḍhuṁ kṣamaḥ kṣmā-bharam·
pakṣa-ccheda-bhayād upasthitavatām ekāśrayo bhū-bhṛtāṁ|

maryādā-paripālanaika-niratah śauryālayo '¿bhū?<smā><5>d abhūd
dugdhā(mbho)dhi-vilāsa-hāsi-mahimā śrī-dharmmapālo nṛpaḥ||

3. Śārdūlavikrīḍita

rāmasyeva gṛhīta-satya-tapasas tasyānurūpo guṇaiḥ
sau<6>mitrer (u)da(pā)di tulya-(ma)himā vākpāla-nāmānujaḥ|
sa śrīmān naya-vikramaika-vasatir bhrātuḥ sthitaḥ śāsane
śūnyāḥ śatru-pa<7>(tā)kinībhir akarod ekātapatrā diśaḥ||

4. Vasantatilakā

tasmād upendra-caritair jjagatīṁ punānaḥ
putro vabhūva vijayī jayapāla-nā<8>mā|
(dha)rmma-dviṣ(āṁ) śamayitā yudhi devapāle
yaḥ pūrvva-je bhuvana-rājya-sukhāny anaiṣīt·||

5. Āryā

śrīmān vigrahapālas tat-sūnur ajāta<9>śatrur iva jātaḥ|
śatru-vanitā-prasādhana-vilopi-vimalāsi-jala-dhāraḥ||

6. Śārdūlavikrīḍita

dik-pālaiḥ kṣiti-pālanāya dadhataṁ dehe (v)i<10>bha(ktā)n guṇān(·)
śrīmantaṁ janayām vabhūva tanaya<ṁ> nārāyaṇaṁ sa prabhuṁ|
yaḥ kṣoṇī-patibhiḥ śiro-maṇi-rucāśliṣṭāṅghri-pī<11>ṭhopalaṁ
nyāyopāttam alañ-cakāra caritaiḥ svair eva ¿v?<dh>armmāsanaṁ||

7. Vasantatilakā

toyāśayair jjaladhi-mūla-gabhīra-garbhair
ddevālayaiś ca ku<12>la-bhū-dhara-tulya-kakṣaiḥ|
vikhyāta-kīrttir abhavat tanayaś ca tasya
śrī-rājyapāla Iti madhyama-loka-pālaḥ||

8. Sragdharā

tasmāt pūrvva-kṣi<13>ti-dhrān nidhir iva mahasāṁ rāṣṭrakūṭānvayendos
tuṅgasyottuṅga-mauler dduhitari tanayo bhāgyadevyāṁ prasūtaḥ|
śrīmān go<14>pāla-devaś cirataram avaner eka-patnyā Ivaiko
bharttā <'>bhūn naika-ratna-dyuti-khacita-catuḥ-sindhu-citrāṅśukāyāḥ||

9. Indravajrā

yaṁ〈15〉 svāmina〈ṁ〉 rāja-guṇair anūnam
āsevate cārutayānuraktā|
Utsāha-(man)tra-prabhu-śakt(i)-[lakṣmīḥ]
[pṛ]th[v]īṁ sapatnīm (i)va ś(ī)〈16〉layantī||

10. Vasantatilakā

tasmād vabhūva savitur vvasu-[ko]ṭi-varṣī
kā(lena) cand(ra I)va vigrahapāla-devaḥ|
netra-(pri)yeṇa vimalena ka〈17〉lāmayena
yenoditena dalito bhuvanasya tāpaḥ||

11. Mandākrāntā

deśe prāci pracura-payasi svaccham āpīya toyaṁ
svairaṁ bhrāntvā tad-a〈18〉nu malayopatyakā-candaneṣu|
kṛtvā sāndrair mmaruṣu jaḍatāṁ śīkarair avbhra-tulyāḥ
prāleyādreḥ kaṭakam abhajan yasya senā〈19〉-gajendrāḥ||

12. Mālinī

hata-sakala-vipakṣaḥ saṅgare vāhu-da(r)ppād
anadhikṛta-viluptaṁ rā¿t?〈j〉yam āsādya pi(tr)ya(ṁ)|
(ni)hita-caraṇa-padmo bhū-bhujāṁ mūrddhni tasmād
abhavad a〈20〉(va)ni-pālaḥ śrī-mahīpāla-devaḥ_(*)_||

sa khalu bhāgīrathī-patha-pravarttamā¿śva?〈na〉-nānā-vidha-nau-vāṭaka-sampādita〈21〉-setu-vandha-nihita-śaila-śikhara-śreṇī-vibhramāt·| niratiśaya-(gha)na-ghanāghana-ghaṭā-śyāmāyamāna-vāsara〈22〉-lakṣmī-samāravdha-santata-jalada-samaya-sandehāt·| Udīcīnāneka-na(ra)-pati-prābhṛtī-kṛtāprameya-haya-vāhinī〈23〉-khara-khurotkhāta-dhūlī-dhūsarita-dig-antarālāt·| parameśvara-sevā-samāyatāśeṣa-jamvūdvīpa-bhū-pālā〈24〉nanta-pādāta-bhara-namad-avaneḥ Indrāṇī-grāma-samāvāsita-śrīmaj-jaya-skandhāvārāt·

paramasaugato ma〈25〉hārājādhirāja-śrī-vigrahapāla-deva-pādānudhyātaḥ| parameś-varaḥ paramabhaṭṭārako mahārājādhirāja〈26〉ḥ śrīmā(n ma)hīpāla-devaḥ kuśalī|| śrī-puṇḍravarddhana-bhuktau phāṇita-vīthyāṁ vapatagrāma-maṇḍalāntaḥpā〈27〉ty-uddhanna-k(ai)vartta-vṛtti-vahikale puṣk¿i?〈a〉riṇ(ī)-hasty-āśayādi-sva-samvaddha-bhūmi-sahita-rājikāgrāmodraṅge〈28〉 kirātabhi〈s〉 sam(ulluvī)-(kṛ)ta-(vṛdhy-ā)ga(ta-tala)gam vihāya cuvāḍe 〈’〉ṣṭottara-nava-śatādhika-pañca-sahasra-pari〈29〉māṇe| tathā śiva(grāma)-maṇḍalāntaḥpāti-kṣapaṇḍaka-śubhahāsa-sva-samvaddha-bhūmi-sahite kuñjabhaddhi〈30〉kā-grāme| Āḍh¿ā?〈a〉vāpādhikai(ka)-catvāriṅśat·-kulyavāpa-parimāṇe| samupagatāśeṣa-rāja-puruṣān·〈31〉) rāja| rājanyaka| rājaputtra| rājām(ā)tya|

mahāsāndhivigrahika| mahākṣapaṭalika| mahāsāmanta| mahā<32>senāpati| (ma)hāpratīhāra| daussādhasā(dha)nika| mahādaṇḍanāyaka| mahākumārāmātya| (rā)jas(thā)nīyo<Page 1v><33>parika| dā¿s?<ś>āparādhika| cauroddharaṇika| dāṇḍika| dāṇḍ¿i?<a>pāśika| śaulkika| gaulmika| kṣetrapa| p<<r>>ānta<34>pāla| koṭṭapāla| Aṅgarakṣa| tad-āyuktaka-viniyuktaka| hastyaśvoṣṭranauvalavyāpṛtaka| kiśoravaḍavāgoma<35>hiṣyajāvikādhyakṣa| dūta-preṣaṇika| gamāgamika| Abhitvaramāṇa| viṣayapati| grāmapati| tarika| gau<36>ḍa| mālava| khasa| hūṇa| kulika| karṇṇāṭa| lāṭa| cāṭa| bhaṭa| sevak<ā>dīn anyāṁś cākīrttitāN| rāja-pādopajīvina<37>ḥ| prativāsino vrāhmaṇottarāN| mahattamottama-kuṭumvi-puroga-medāndhra-caṇḍāla-paryantāN yathārhaṁ mānayati| vo<38>dhayati| samādiśati ca|

viditam astu bhavatāṁ| yathopari-likhitam idaṁ grāma-dvayaṁ| sva-sīmā-tṛṇa-pūti-gocara-pa<39>ryantaṁ| sa-talaṁ sodde¿s?<ś>aṁ| sāmra-madhūkaṁ| sa-jala-sthalaṁ| sa-garttoṣaraṁ| sa-haṭṭa-ghaṭṭaṁ| sa-daśāpacāraṁ| sa-cauroddharaṇaṁ<40> parihṛta-sarvva-pīḍaṁ| A-cāṭa-bhaṭa-praveśaṁ| Akiñcid-grāhyaṁ| samasta-bhāga-bhoga-kara-hiraṇyādi-pratyāya-sametaṁ|<41> bhūmi-cchidra-nyāyenā-candrārkka-kṣiti-sama-kālaṁ| mātā-pitror ātmanaś ca puṇya-yaśo 'bhivṛddhaye| bhagavantaṁ vuddha-bha<42>ṭ<ṭ>ārakam uddiśya| bharadvāja-sagotrāya bharadvājāṅgirasa-vārhaspatya-pravarāya maitrāyaṇī-śākhādhyāyine<43> mīmānsā-vyākaraṇa-tarkka-vidyā-vide tharkkārikā-vinirggata-vidyāpottaka-samvaddha-kaccābhiṣṭikā-(vāsta)vyā<44>ya hetukeśvaradeva-pautrāya graheśvaradeva-putrāya śrī-ḍiṅgaramiśradevaśarmmaṇe Uttarāyaṇa-saṁkrā(ntau) gaṅg(ā)<45>yām vidhivat snātvā śā(sa)nī-kṛtya pradatat<t>am asmābhiḥ| Ato bhavadbhiḥ sarvvair evānumantavyam· bhāvibhir a(pi bhū)pati<46>bhi(ḥ) bhūme[r] ddāna-[phala-gaura]vāt·| Apahara(ṇe ca) mahā-naraka-pāta-bhayāt·| dānam idam an(umodyānupāla)[nīyam| pra]<47>tivāsibhiś ca kṣetrakar(aiḥ) Ājñā-śravaṇa-vidheyī-bhūya (yathā)-kāla[ṁ samucita]-(bhāga-bhoga)-kara-hiraṇyādi-(pratyā)[yopanaya]<48>ḥ kārya Iti||

samvat· 5 phālguna-dine 12||

bhavanti cātra dharmmānuśaṁsinaḥ{|} ślokāḥ||

13. Anuṣṭubh

vahubhir vvasudhā da(ttā rājabhi)<49>s sagarādibhiḥ|
yasya yasya yadā bhūmis tasya tasya tadā phalam·||

14. Anuṣṭubh

bhūmiṁ yaḥ pratigṛh¿n?<ṇ>āti yaś ca bhūmin(·) (prayacchati|)
Ubhau<50> tau puṇya-karmmāṇau niyataṁ svargga-gāminau||

15. Anuṣṭubh

gām ekāṁ sva¿tt?〈rṇ〉am ekañ ca bhūmer apy arddham aṅgulam·|
hara(n naraka)m āyāti〈51〉 yāvad āhūta saṁplavam·||

16. Anuṣṭubh

ṣaṣṭim varṣa-sahasrāṇi svargg(e) modati bhūmi-daḥ|
Ākṣeptā cānumantā ca tāny eva narake vaset·||

17. Anuṣṭubh

sva-dattā(ṁ) pa〈52〉ra-dattām vā yo hareta vasundharām·|
sa viṣṭhāyāṁ kṛmir bhūtvā pitṛbhiḥ saha pacyate||

18. Śālinī

sarvvān etān bhāvinaḥ pārthivendrān
bhūyo bhūya〈53〉ḥ prārthayaty eṣa rāmaḥ|
sāmānyo 〈’〉yan dharmma-setu(r) nṛpāṇāṁ
kāle kāle pālanīyaḥ krameṇa||

19. Puṣpitāgrā

Iti kamala-dalāmvu-vindu-lolāṁ
〈54〉 śriyam anucintya manuṣya-jīvitañ ca|
sakalam idam udāhṛtañ ca vuddh(v)ā
na hi puruṣaiḥ para-kīrttayo vilopyāḥ¿|?〈||〉

20. Anuṣṭubh

vāmanas abhinandi〈55〉ta-guṇair vvijayati yataḥ〈|〉
tenātra vāmanas a¿m?〈s〉au śāsane dūtakaḥ kṛtaḥ||_____

21. Anuṣṭubh

〈56〉 ghoṣalī-grāma-niryāta-śūdradevasya sūnunā〈|〉
Idaṁ śāsanam utkīrṇṇa(ṁ) śrī-bharadeva-śilpinā||

Apparatus

Plate

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

〈4〉 -bharam· ◇ *-bharam* RF. — 〈4〉 maryādā- ◇ *marāydā-* RF. — 〈4〉 ’¿bhū?〈smā〉〈5〉d ◇ *’sm(ā)〈5〉d* RF.

〈9〉 (v)i〈10〉bha(ktā)n ◇ *(v)i〈10〉bha(ktā)ṅ* RF.

〈11〉 ¿v?〈dh〉armmāsanaṁ ◇ *dharmmāsanaṁ* RF. — 〈11〉 -garbhair ◇ *-garvbhair* RF.

〈15〉 āsevate ◇ *āsvate* RF.

〈17〉 bhrāntvā ◇ *bhārntvā* RF.

〈18〉 jaḍatāṁ ◇ *jaḍatā* RF.

〈19〉 -viluptaṁ ◇ *viluptam* RF.

〈20〉 (*) • An indistinct symbol, looks like a small circle topped by a straight, vertical stroke.

〈26〉 kuśalī‖ ◇ *kuśalī|* RF.

〈28〉 sam(ulluvī)-(kṛ)ta- ◇ *sama(ktavī?)-huta-* RF. — 〈28〉 -(vṛdhy-ā)ga(ta-tala)gam vihāya ◇ *-(ku)kudhroge (talaya?)-gamvi-hāsa-* RF.

〈30〉 -grāme ◇ *-dāme* RF.

〈33〉 p〈〈r〉〉ānta〈34〉pāla • A horizontal stroke indicatng ra in the conjunct prā is unclear and the engraver wrote an akṣara ra above pā, presumably to indicate its insertion.

〈36〉 sevak〈ā〉dīn ◇ *sevakādīn* RF.

〈49〉 phalam· ◇ *phalan* RF.

〈50〉 -karmmāṇau ◇ *-karmmaṇau* RF.

〈51〉 saṁplavam· ◇ *saṁplavan* RF.

〈53〉 prārthayaty ◇ *pārthayaty* RF.

〈56〉 ghoṣalī- ◇ *poṣalī-* RF.

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.

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.

〈20–24〉 From the illustrious military camp of victory pitched at Indrāṇīgrāma, 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.

〈24–38〉 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, mahāsāmanta, mahāsenāpati, mahāpratīhāra, daussādhasādhanika, mahādaṇḍanāyaka, mahākumārāmātya, rājasthānīya, uparika, dāśāparādhika, cauroddharaṇika, dāṇḍika, dāṇḍapāśika, śaulkika, gaulmika, kṣetrapa, prāntapāla, koṭṭapāla, aṅgarakṣa, their āyuktakas and viniyuktakas, hastyaśvoṣṭranaubalavyāpṛtaka, kiśoravaḍavāgomahiṣyajāvikādhyakṣa, 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 Rājikāgrāmodraṅga accompanied by land belonging to itself like ponds and resting place of elephants, excluding a tank which was totally cut (woods were cleared) by kirātas and became full, (at Cuvāḍa?), which was the standard of five thousand added with nine hundred accompanied by nine, in Vahikala, the service land of Uddhanna kaivarta(*uddhanakaivartavahikala*) included in Vapatagrāma maṇḍala; and Kuñjabhaddhikāgrāma accompanied by land belonging to itself including Kṣapaṇḍaka and Śubhahāsa, which was the standard of forty-one kulyavāpa added with one āḍhavāpa, included in Śivagrāma maṇḍala, 〈all〉 in Phāṇita vīthī in illustrious Puṇḍravardhana bhukti 〈as follows〉:

〈38–48〉 "It should be known to you. This pair of villages 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 market and boat landing, 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 illustrious Ḍiṅgaramiśradevaśarman belonging to Bharadvāja gotra, Bharadvāja, Āṅgirasa and Bārhaspatya pravara, learning Maitrāyaṇī śākhā, knowing the disciplines of hermeneutics, grammar and epistemology, originating from Tharkārikā and residing in Kaccābhiṣṭikā belonging to Vidyāpottaka, the grandson of Hetukeśvaradeva and the son of Graheśvaradeva, after bathing in river Gaṅgā according to the rule on the day of the summer solstice. 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〉."

〈48〉 Year 5 month Phālguna day 12.

〈48〉 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 with effort."

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.

As Vāmana is victorious by applauded virtues, that Vāmana was made a messenger by him (Mahīpāla I) here in this edict.

21.

This edict was engraved by illustrious Bharadeva, the artisan, the son of Śūdradeva originating from Ghoṣalīgrāma.

Bibliography

First edited by Ryosuke Furui ([2012] 2011) based on reading from a set of photographs provided by the Department of Archaeology, Government of Bangladesh. Now re-edited by Ryosuke Furui from re-reading of the same set of photographs.

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