Suvarnakarikadanda Plate of Gopāla II, year 4 (no. 1)

Ryosuke Furui

Author of digital edition: Ryosuke Furui

Identifier: DHARMA_INSBengalCharters00111

Repository: Bengal Charters (tfb-bengalcharters-epigraphy)

File path: texts/DHARMA_INSBengalCharters00111.xml

Language: Sanskrit [Siddhamāṭṛkā]

Commit: 2026-10-31 08:09 (4311b30), last modified 2026-09-14 08:32 (cc07d0b)

Edition

Seal

〈1〉 śrī-gopāla-devaḥ

Plate

〈Page 1r〉 〈1〉

□ svasti†

1. Sragdharā

maitrīṅ kāruṇya-ratna-pramudita-hṛdayaḥ pre〈2〉yasīṁ sandadhānaḥ
samyak-samvodhi-vidyā-sarid-amala-jala〈3〉-kṣālitājñāna-paṅkaḥ†
jitvā yaḥ kāma-kāri-prabhavam a〈4〉bhibhavaṁ śāśvatīm prāpa śāntiṁ{|}
sa śrīmān lokanātho jaya〈5〉ti daśa-valo 〈’〉nyaś ca gopāla-devaḥ□

2. Śārdūlavikrīḍita

lakṣmī-janma-niketanaṁ sama-karo voḍhuṁ kṣamaḥ kṣmā-bharaṁ{†}
pakṣa-ccheda-bha<6>yād upasthitavatām ekāśrayo bhū-bhṛtā(ṁ)<|>
maryādā-paripālanaika-nirataḥ śauryālayo yo <'>bhavaT{†}
dugdhāmbho<7>dhi-vilāsa-hāsi-mahimā śrī-dharmapālo nṛpaḥ□

3. Śārdūlavikrīḍita

yair ggrāmaiḥ sa-kuśasthala-prabhṛtibhiḥ sandhi(ṁ) yayāce hariḥ
gā<8>ndhāryās tanayo jahau sukham asūn bhrātṝn natān nāmakān·†
nirjityāhava-śālinā praṇayino naptur yaśova<9>rmmaṇas
te grāmā ripu-ghasmareṇa hasatā yena prasādī-kṛtāḥ||

4. Śārdūlavikrīḍita

preyaḥ-satyam ananta-bhoga-nilayaṁ gopāla-dha<10>rmma-krama
-prāptāṁ gām paripālayantam ajitaṁ sa prāpa lakṣmī-patiṁ<|>
śrīmat-pāda-nakhendu-dīdhiti-bharodanvan-ni<11>magnākhila
-kṣoṇī-bhṛn-mukuṭānta-patra-makaraM{□} śrī-devapālaṁ sutaṁ□

5. Sragdharā

putras tasmād vṛṣāṅkād iva jagati<12> gataḥ svāmi-bhāvāt pratiṣṭhām
urvvī-bhṛd-garvva-kharvvī-karaṇa-paṭutarā(ṁ) śaktim ugrān dadhānaḥ|
devānām bhīti-bhājā<13>m abhaya-vitaraṇaikādhvara-prāpta-dīkṣo
devaḥ śrī-śūrapālaḥ kim aparam aparo <'>bhūn mahāsena Eva{ḥ}||

6. Śārdūlavikrīḍita

dauhitrī<14> tramaṇādhipasya nṛpater āmantakasyātmajā
tasyāsīd guṇa-vacchalasya mahiṣī māṇikyadevīti yā|
tasyān ta<15>sya vabhūva bhū-tala-guror gopāla-devaḥ suto
nācāreṇa vinā-kṛtaṁ kulam iti pratyakṣayann ātmani□

7. Vasantatilakā

yasyā<16>bhiśeka-śalila-pluti-mātra-janmā
bhānor iva prati-diśaṁ vitataḥ pratāpa<ḥ>|
harṣāśru-kampa-pulakodgama-vibhramā<17>ṇāṁ{|}
yātrī cakāra bhuvanāni sa-vism¿ā?<a>yāni□

8. Śārdūlavikrīḍita

velā-sindhu-taṭeṣu śaṅkha-dhavalā hansāvalī diṅ-mukhe
jyotsnā vyo<18>mni himācalasya śikharotsaṅgeṣu bhāgīrathī|

yat-kīrttiḥ kṛta-sapta-sindhu-taraṇa-vyāsakta-phena-cchaṭā
{si}〈19〉 siddhān· smārayatīva bhairava-mahārambhāṭṭahāsa-śriyaM□

sa khalu bhāgīrathī-patha-pravarttamāna-nānā-vidha-nau-vāṭa〈20〉ka-sampādita-setu-vandha-nihita-śaila-śikhara-śreṇi-vibhramāt·| niratiśaya-ghana-ghanāghana-ghaṭā-syāmāya〈21〉māna-vāsara-lakṣmī-samāravdha-santata-jalada-samay¿e?〈a〉-sandehāt·† Udīcīnāneka-narapati-prābhṛtī-kṛtāprameya〈22〉-haya-〈vā〉h¿ī?〈i〉nī-khara-khurotkhāta-dhūlī-dhūsarita-digantarālāt· parameśvara-sevā-samāyātāśeṣa-jamvū-dvīpa-bhū-pā〈23〉lānanta-pādāta-bhara-namad-avaneḥ| mahāsāla-samāvāsita-śrīmaj-jaya-skandhāvārāt·| paramasaugata-parameśva〈24〉ra-paramabhaṭṭāraka-mahārājādhirāja-śrī-śūrapāla-deva-pādānudhyātaḥ paramasaugataḥ parameś-varaḥ parama〈25〉bhaṭṭārako mahārājādhirājaḥ śrīmān(·) gopāla-devaḥ kuśalī□ śrī-puṇḍravarddhana-bhuktau| caṇḍagrāma-viṣaya-sa〈26〉mvaddha-suvarṇṇakārikā-daṇḍāt· catuḥ-sahasra-pramāṇād aṅśe daśa-gaṇḍakādhikā-nava-paṇopeta-sapta-pañc(ā)śad-anvita-catu(ḥ)〈27〉-śata-pramāṇe| bhūtahradāT pādādhika-sārddha-nava-kulya-pramāṇād añśe kākinī-dvayādhikodamāṇa-trayopeta-pā〈28〉da-dvayānvitāḍhavāpa-yuta-droṇa-sahita-kulya-pramāṇe□ samupagatān· sarvvān eva rāja-puruṣān(·) [rāja]-rājanaka〈29〉-rājaputra-rājāmātya-mahāsāmanta-mahāsenāpati| mahāsāndhivigrahika| mahākṣa[paṭalika][3+]〈Page 1v〉 〈30〉 (mahā)pratīhāra| mahādaṇḍanāyaka| rājasthān¿i?〈ī〉yoparika|〈31〉 daśāparādhika| cauroddharaṇika, daṇḍika| daṇḍapāśika| śaulkika|〈32〉 gaulmika| kṣetrapa| prān-tapāla(|) koṭṭapāla| khaṇḍapāla| tad-āyukta〈33〉ka| viniyuktaka| hastyaśvoṣṭranau-valavyāpṛtaka| kiśoravaḍavāgoma〈34〉hiṣyajāvikādhyakṣa-dūta-preṣa〈ṇi〉ka| gamāgamikābhitvaramāṇa| viṣayapati| tarapati| tarika| gauḍa-māla〈35〉va-khaṣa-hūṇa-kulika| karṇṇāṭa-lā〈ṭa〉-cāṭa-bhaṭa-sevakādī{nā}N| Anyā(ṁ)ś cākīrttitā〈ṁ〉| rāja-pādopajīvina(ḥ)〈36〉 prativāsinaś ca vrāhmaṇottarāN| mahattara-tat-sahita| kuṭumvi, puroga-medāndhra-kaivartta-caṇḍāla-paryantāN〈37〉 yathārhaṁ mānayati vodhayati samādiśati {c}caʾ viditam astu bhavatāN| yathopari-likhita| Aṅśau sva-s¿i?〈ī〉mā-tṛṇa〈38〉-yyūti-gocara-paryantaN| sa-t¿l?〈al〉a soddeśa| soparikara| sāmra-panasa| sa-jala-sthala| sa-gartto¿s?〈ṣ〉ara| sa-daśāparā〈39〉dha| sa-cauroddharaṇaʾ parihṛta-sarvva-pīḍa A-cāṭa-bhaṭa-praveśa| A-kiñcit-pragrāhya rāja-kulīya-pratyāya-sameta〈40〉 bhūmi-cchidra-nyāyenā-candrārka-kṣiti-sama-kāla yāvat(·)| mātā-pitror ātma〈na〉ś ca puṇya-yaśo 〈’〉bhivṛddhaye| (A)tharvvaveda-(sāṅga)〈41〉-paip〈pa〉lāda-śākhāya kauṭhari-gotrāya pañcārṣaya-bhārgava-cyāvanāpnuvānaurvva-jāmadagni-pravarāya| campā-vini(rgga)〈42〉ta-samudroccāli-vāstavya-bhaṭṭa-dinakara-pautrāya, bhaṭṭa-yaśaskara-putrāya śānti-gṛha-prativaddha-śāntivārika-(bha)〈43〉ṭṭaputra-śrī-līlākarāya śāsanī-kṛtya dattaḥ yato bhavadbhiḥ sarvvair eva dānam idam anumantavyaM bhāvibhir api bhū-pati〈44〉bhir bhūmer ddāna-phala-gauravād apaharaṇe mahā-naraka-pāta-bhayāc c¿a?〈ā〉numodya paripālanīyaṁ| pra-

tivāsibhiḥ kṣetra-karai(ś cā)〈45〉jñā-śravaṇa-vidheyī-bhūya sarvva-pratyāyopanayaḥ kārya Iti

〈45〉 samvaT 4 phālguna-dine 4

〈45〉 tathātra dharmmānuśāsana-ślokāḥ

9. Anuṣṭubh

〈46〉 vahubhir vasudhā dattā rājabhiḥ sagarādibhiḥ〈|〉
yasya yasya yadā bhūmis tastya tasya tadā phalaM‖

10. Anuṣṭubh

ṣaṣṭim varṣa-sahasrāṇi sva(rgge)〈47〉 modati bhūmidaḥ〈|〉
Ākṣeptā cānumantā ca tāny eva narake vaset·□

11. Anuṣṭubh

sva-dattām para-dattām vā yo hare¿t·?〈ta〉 vasundharāM〈|〉
sa viṣṭhā〈48〉yā(ṁ) kṛmir bhūtvā pitṛbhiḥ saha pacyate‖

12. Puṣpitāgrā

Iti kamala-dalāmvu-vindu-lolāM
śriyam anucintya manuṣya-jīvitañ ca|
(saka)〈49〉lam idam udāhṛtañ ca vuddhvā
na hi puruṣaiḥ para-kīrttayo vilopyāḥ□

Apparatus

Plate

〈6〉 -bhṛtā(ṁ)〈|〉 ◇ *bhṛtā〈ṁ〉* RF. — 〈6〉 〈’〉bhavaT{†} ◇ *bhavat* RF.

〈7〉 ggrāmaiḥ ◇ *grāmaiḥ* RF. — 〈7〉 sandhi(ṁ) ◇ *sandhi〈ṁ〉* RF.

〈10〉 -patiṁ ◇ *-pati* RF.

〈11〉 -makaraM{□} ◇ *-makara(ṁ)* RF.

〈14〉 āmantakasyātmajā ◇ *āmannakasyātmajā* RF • It is plausible that ma is misengraving for va and a stroke for i to be attached to nta, in view of āvantila found in the Mohipur Plate of the same king. — 〈14〉 guṇa- ◇ *gaṇa-* RF.

〈15〉 -kṛtaṁ ◇ *-kṛta〈ṁ〉* RF.

〈16〉 pratāpa〈ḥ〉 ◇ *(pra)tāpaḥ* RF.

〈17〉 -vism¿ā?〈a〉yāni ◇ *-vismayāni* RF.

〈19〉 -śriyaM ◇ *-śriyaṁ* RF.

〈20〉 -śreṇi- ◇ *-śreṇī-* RF.

〈21〉 -samay¿e?〈a〉- ◇ *-samaya-* RF. — 〈21〉 -sandehāt· ◇ *-saṁdehāt* RF. — 〈21〉 -prābhṛtī- ◇ *-prabhṛtī-* RF.

〈22〉 -jamvū- ◇ *-jamvu-* RF.

〈25〉 kuśalī□ ◇ *kuśalī|* RF.

〈26〉 -pañc(ā)śad- ◇ *-pañcaśad-* RF. — 〈26〉 -catu(ḥ)〈27〉-śata- ◇ *catu〈27〉ś-śata* RF.

〈27〉 bhūtahradāT ◇ *bhūtabhadāt* RF.

〈28〉 samupagatān· ◇ *samupagatān|* RF.

〈29〉 mahākṣa[paṭalika] ◇ *mahāku[4+]* RF.

〈30〉 rājasthān¿i?〈ī〉yoparika ◇ *rājasthaniyoparika* RF.

〈32〉 prāntapāla(|) ◇ *prāntapāla-* RF.

〈34〉 gauḍa- ◇ *g¿o?〈au〉ḍa-* RF.

〈37〉 {c}ca ◇ *{n}ca* RF.

〈38〉 sa-t¿l?〈al〉a ◇ *sa-t¿v?〈al〉a* RF.

〈40〉 (A)tharvvaveda-(sāṅga) ◇ *(Atharvvāntargatāya?)* RF.

〈42〉 -samudroccāli- ◇ *-samudrāndāli-* RF. — 〈42〉 -prativaddha- ◇ *-prativ¿ṛ?〈a〉ddha-* RF.

〈44〉 paripālanīyaṁ| ◇ *paripālanīyaṁ* RF. — 〈44〉 -karai(ś cā) ◇ *-kalaiḥ (cā)* RF.

〈45〉 dharmmānuśāsana- ◇ *dharmmānuśa(ṁ)sana-* RF.

〈46〉 phalaM ◇ *phalaṁ* RF.

〈47〉 vasundharāM〈|〉 ◇ *vasundharā〈ṁ〉|* RF.

〈48〉 viṣṭhā〈48〉yā(ṁ) ◇ *viṣṭhā〈48〉yā〈ṁ〉* RF. — 〈48〉 -lolāM ◇ *-lolāṁ* RF. — 〈48〉 -jīvitañ ◇ *-jīvitāñ* RF.

〈49〉 vuddhvā ◇ *vudhvā* RF.

Translation

Seal

〈1〉 Illustrious Gopāladeva (II).

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, 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.

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

4.

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.

5.

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.

6.

She, called Māṇikyadevī, the daughter's daughter of the lord of Tramaṇa and the daughter of king Āmantaka, 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."

7.

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.

8.

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.

⟨19–23⟩ From the illustrious military camp of victory pitched at Mahāsāla, 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.

⟨23–37⟩ Parameśvara paramabhaṭṭāraka mahārājādhirāja illustrious Gopāladeva (II), healthy, the devout worshipper of Sugata, who was accepted by his majesty parameśvara paramabhaṭṭāraka mahārājādhirāja illustrious Śūrapāladeva (I), the devout worshipper of Sugata, honours, announces and orders suitably all the approached royal officials beginning with rāja, rājanaka, rājaputra, rājāmātya, mahāsāmanta, mahāsenā-

pati, mahāsāndhivigrahika, mahākṣapaṭalika, ... mahāpratīhāra, mahādaṇḍanāyaka, rājasthānīya, uparika, daśāparādhika, cauroddharaṇika. daṇḍika, daṇḍapāśika, śaulkika, gaulmika, kṣetrapa, prāntapāla, koṭṭapāla, khaṇḍapāla, their āyuktakas and viniyuktakas, hastyaśvoṣṭranauvalavyāpṛtaka, kiśoravaḍavāgomahiṣyajāvikādhyakṣa, dūta, preṣaṇika, gamāgamika, abhitvaramāṇa, viṣayapati, tarapati, tarika, Gauḍa, Mālava, Khaṣa, Hūṇa, Kulika, Karṇāṭa, Lāṭa cāṭa, bhaṭa and sevaka, and the other unnamed dependants on the royal feet, and the residents accompanied by brāhmaṇas, led by mahattaras, the ones associated with them and kuṭumbins, reaching to medas, andhraas, kaivartas and caṇḍālas, at the portion of the standard of four hundred and fifty-seven accompanied by nine paṇas and added with ten gaṇḍakas from Suvarṇakārikā daṇḍa of the standard of four thousand, 〈and〉 at the portion of the standard of one kulya, accompanied by one droṇa, added with one āḍhavāpa, along with two pādas, united with three udamānas and added with two kākinīs from Bhūtahrada of the standard of nine and a half kulya added with one pāda, 〈both〉 belonging to Caṇḍagrāma viṣaya in illustrious Puṇḍravardhana bhukti 〈as follows〉:

〈37–45〉 "It should be known to you. The both portions as written above, as far as their own borders, grasslands and pastures, were given after making a royal edict, with flat land, with raised ground, with additional tax, with mango and jackfruit trees, with watering place, with ditch and saline land, with fine of ten offences, with the right to catch thieves, exempted from all the burdens, without entry of cāṭas and bhaṭas, without anything taken away, accompanied by contribution belonging to the royal family, 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 and myself, to bhaṭṭaputra illustrious Līlākara, the śāntivārika attached to the śāntigṛha, of Paippalāda School of Atharvaveda with its limbs, belonging to Kauṭhari gotra, Bhārgava, Cyāvana, Āpnuvāna, Aurva and Jāmadagni pravara of five ṛṣis, the grandson of bhaṭṭa Dinakara originating from Campā and residing in Samudroccāli and the son of bhaṭṭa Yaśaskara. 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〉."

〈45〉 Year 4 month Phālguna day 4.

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

9.

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

10.

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.

11.

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.

12.

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.

Bibliography

First notified by Gouriswar Bhattacharya (1996) and improperly edited by S. C. Mukherji (1997–1999). Re-edited by Ryosuke Furui (2009) without proper rendering of stanzas and translation. Now properly re-edited by Ryosuke Furui based on the same set of photographs used in Ryosuke Furui (2009), provided by Gerd J. R. Mevissen, and also on digital photographs provided by the present owner of the plate in 2025.

Primary

[RF] Furui, Ryosuke. 2009. "Re-reading two copper plate inscriptions of Gopāla II, year 4." In: *Prajñādhara: essays on Asian art history, epigraphy and culture in honour of Gouriswar Bhattacharya*. Edited by Gerd J.R. Mevissen & Arundhati Banerji. New Delhi: Kaveri Books, pp. 319–330.

Secondary

Bhattacharya, Gouriswar. 1996. "Discovery of a new Pāla ruler." JASBaH 41 (1), pp. 193–195.

Mukherji, S. C. 1997–1999. "Two new copper-plate inscriptions (nos. 1 and 2) of king Gopāla II, Pāla dynasty of Bengal and Bihar, regnal year 4 (circa 878 A.D.)" PS 6-8, pp. 71–80.