Bangaon Plate of Vigrahapāla III, year 17

Ryosuke Furui

Author of digital edition: Ryosuke Furui

Identifier: DHARMA_INSBengalCharters00127

Repository: Bengal Charters (tfb-bengalcharters-epigraphy)

File path: texts/DHARMA_INSBengalCharters00127.xml

Language: Sanskrit [Gauḍī]

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

Edition

Seal

〈1〉 śrī-vigrahapāla-devaḥ

Plate

〈Page 1r〉 〈1〉

□ svasti‖

1. Sragdharā

maitrīṁ kāruṇya-ratna-pramudita-h(ṛ)dayaḥ preyassīṁ sandaddhānaḥ
samyak-samvodhi〈2〉-vidyā-sarid-amala-jala-kṣālitājñāna-paṅkaḥ|
jitvā yaḥ kāma-kāri-pra〈3〉bhavam abhibhavaṁ śāśvatīṁ) prāpa śānti(ṁ)
sa śrīm¿an?〈āl〉 lokanātho ja〈4〉yati daśa-valo 'nyaś ca go(pā)la-devaḥ‖

2. Śārdūlavikrīḍita

lakṣmī-janma-ni〈5〉ketana(ṁ) sama-karo voḍhu(ṁ) kṣamaḥ kṣmā-bhara(ṁ)
pakṣa-ccheda〈6〉-bhayād upasthitavatām ekāśrayo bhū-bhṛtāṁ|
maryādā-paripālanaika-niratah{|} ¿s?〈ś〉auryālayo 'smād abhūd
dugdhāmbhodhi-vilāsa-hāsi-mahimā śrī-dharmapālo nṛpaḥ||

3. Śārdūlavikrīḍita

rāma〈7〉syeva gṛhīta-satya-tapasas tasyānurūpo guṇaiḥ
saumi(t)trer udapādi tulya-mahimā vākpāla-nāmānujaḥ|
yaḥ śrīmān naya-vikramaila-vasati(r) bhrātuḥ sthitaḥ śāsane
śū〈8〉nyāḥ śatru-patākinībhir akarod ekātapattrā diśaḥ||

4. Vasantatilakā

tasmād upendra-caritai(r) jagatī(ṁ) punānaḥ
〈pu〉tro vabhūva vijayī jayapāla-nāmā|
dharma-dviṣā(ṁ) śamayitā yudhi de〈9〉vapāle
yaḥ pūrva-j¿o?〈e〉 bhuvana-rājya-sukhāny a¿v?〈n〉aiṣīt(·)||

5. Āryā

śrīman-vigrahapālas tat-sūnur ajātaśatrur iva jātaḥ|
śatru-vanitā-prasādhana-vil¿e?〈o〉pi-vimalāsi-jala-dhāraḥ||

6. Śārdūlavikrīḍita

〈10〉 dik-pālaiḥ kṣiti-pālanāya dadhataṁ deh¿a?〈e〉 vibhaktāṅ guṇān·
śrīmantaṁ janayām vabhūva tanayaṁ nārāyaṇaṁ sa prabhuṁ|
yaḥ kṣoṇī-patibhiḥ śiro-maṇi-rucāśliṣṭāṁghri〈11〉-pīṭhopala〈ṁ〉
nyāyopātam alaṁ-cakāra caritaiḥ svair eva dharmāsanaṁ||

7. Vasantatilakā

toyāśayair jaladhi-mūla-gabhīra-ga(r)bhai(r)
devālayaiś ca kula-bhū-¿v?〈dh〉ara-tulya-kakṣaiḥ|
vikhyā〈12〉ta-kīrttir abhavat tanayaś ca tasya
śrī-rājyapāla Iti madhyama-loka-pālaḥ||

8. Sragdharā

tasmāt pūrva-kṣiti-dhrān nidhir iva mahasāṁ rāṣṭrakūṭānvayendos
tuṅ(ga)syottuṅga-mau〈13〉le(r) duhitari tanayo bhāgyadevyā(ṁ) prasūtaḥ〈|〉
śrīmān gopāla-devaś cirata(ra)m avaner eka-patnyā Ivaiko
bharttā 〈'〉bhūn naika-ratna-dyuti-khacita-catuḥ-cindhu-citrāṁśu〈14〉kāyāḥ||

9. Indravajrā

yaṁ svāminaṁ rāja-guṇair anūnam
āsevate cārutayānuraktā|
Utsāha-mantra-prabhu-śakti-lakṣmīḥ
pṛthvī(ṁ) sapatnīm iva śīlayantī||

10. Vasantatilakā

tasmād vabhūva sa<15>vitu(r) vasu-koṭi-varṣī{|}
kālena candra Iva vigrahapāla-devaḥ|
netra-priyeṇa vimalena kalāmayena
yenoditena dalito bhuvanasya tāpah||

11. Mālinī

ha<16>ta-sakala-vipakṣah saṅgare vāhu-darpād
anadhikṛta-viluptaṁ rājyam āsādya pitryaṁ|
nihita-caraṇa-padmo bh¿u?<ū>-bh¿ū?<u>jā(ṁ) mūrdhni tasmād
abhavad avani-pālaḥ śrī-mahī<17>pāla-devaḥ||

12. Śikhariṇī

tyajan doṣāsaṅga<ṁ> śirasi kṛta-pādaḥ kṣiti-bhṛtāṁ
vitan(v)an· sarvvāśāḥ prasabham uday¿a?<ā>dre(r) iva raviḥ<|>
hata-dh(v)āntaḥ snigdha-prakṛtir anurāg¿au?<ai>ka-va<18>satis
tato dhanyaḥ puṇyair ajani nayapālo nara-patiḥ||

13. Śārdūlavikrīḍita

pītaḥ saj-jana-locanaiḥ smara-ripoḥ pūjāsu raktaḥ sadā{|}
saṁgrāme dhavalo 'dhikaś ca haritaḥ<19> kāla¿ṁ?<ḥ> kule vidviṣāṁ|
cātur-vvarṇṇ<y>a-samāśrayaḥ ¿ś?<s>ita-ya¿s?<ś>aḥ-pūrai(r) jjagad rañjayan(·){|}
śrīmad-vigrahapāla-deva-nṛpatiḥ puṇyai(r) jjanānām abhūt·||

14. Mandākrāntā

deśe prāci pra<20>cura-payasi svaccham āpīya toyaṁ
svairaṁ bhrānt(v)ā tad-anu malayopatyakā-candaneṣu|
kṛtvā sāndrair maruṣu jaḍatā<ṁ> śīkarair abhra-tulyāḥ
prāleyādreḥ kaṭakam abha<21>jan yasya senā-gajendrāḥ||

sa khalu bhāgīrathī-patha-pravarttamāna-nānā-vidha-nau-vāṭaka-saṁpādita-setu-vandha-nihita-śaila-śikhara-śreṇī-vibhramāt(·)| nirati<22>śaya-ghana-ghanāghana{ghana}-ghaṭā-śyāmāyamāna-vāsara-lakṣmī-samāravdha-santata-jalada-samaya-sandehāt·| Udīcīnāneka-nara-pati-prābhṛtī-kṛtāprameya-haya<23>-

vāhinī-khara-khurotkhāta-dhūlī-dhūsarita-dig-antarālāt<·>| parameśvara-sevā-samāyātāśeṣa-jamvūdvīpa-bhū-pālā<na>nta-pādāta{ma}-bhara-namad-avaneḥ ̔__<24> kāñcanapura-samāvāsita-śrīmaj-jaya-skandhāvārāt(·)|

paramasau(ga)to mahārājādhirāja-śrīman-nayapāla-deva-pādānudhyātaḥ p{r}ameśvaraḥ paramabhaṭṭārako<25> mahārājādhirājaḥ śrī-vigrahapāla-devaḥ kuśalī| tīra-bhuk(t)au hodreya-vaiṣayika-vasukāvarttāt(·)| yathotpat<t>yā pañca-śatikā(ṁ)śe||⁜||__||<26> _____ samupagatāśeṣa-rāja-puruṣān<·>| rāja-rājanyaka| rājaputra| rājāmātya| mahāsāndhivigrahi<27>ka| mahākṣapaṭalika| mahāsāmanta| mahāsenāpati| mahāpratīhāra| dauḥsādhasādhanika| mahādaṇḍanāyaka| mahākumārāmātya| rājas(th)ānopari<28>ka| dā¿s?<ś>āparādhika| cauroddharaṇika| dāṇḍika| dāṇḍapā¿s?<ś>ika| ¿s?<ś>aulkika| gaulmika| kṣetrapa| prā<n>tapāla| koṭ<ṭ>apāla| Aṅgarakṣa| tad-āyukta-viniyukta<29>ka| hastyaśvoṣṭ<r>anauvalavyāpṛtaka| kiśoravaḍavāgomahiṣyajāvikādhyakṣa| dūta-preṣaṇika| gamāgamika| Abhitvaramāṇa| viṣayapati| g<r>āmapati<30>-tarika| gauḍa| mālava| khasa| hūṇa| kulika| karṇṇāṭa| lāṭa| cāṭa| bhaṭa| sevakādīn(·)| Anyā<ṁ>ś cākīrttitān·| rāja-pādopajīvinaḥ prativāsino<31> vrāhmaṇottarān·| mahattamottama| kuṭumvi-puroga| medāndhra-cāṇḍāla-paryant¿a?<ā>n·| yathā<r>ha<ṁ> mānayati| vodhayati| samādiśati ca|

viditam astu bhavatāṁ|<32> yathopari-likhit¿o ’ya?<eya><ṁ> grāmā(r)ddha-bhūḥ sva-sīmā-tṛṇa-pūti-gocara-paryant¿a(ḥ)?<ā> sa-tal¿aḥ?<ā> sodde¿saḥ?<śā> sām(r)a-madh(ū)k¿aḥ?<ā>| sa-jala-sthal¿a(ḥ)?<ā> sa-garttoṣar¿a(ḥ)?<ā> sa-daśāpacār¿a(ḥ)?<ā><Page 1v> <33> sa-cauroddharaṇ¿aḥ?<ā>| parihṛta-sarva-pīḍ¿aḥ?<ā>| A-cāṭa-bhaṭa-praveś¿aḥ?<ā>| Aki<34>ñcit-pragrāhy¿aḥ?<ā>| samasta-bhāga-bhoga-kara-hiraṇyādi-pratyāya-sa<35>met¿aḥ?<ā>| bhūmi-cchicra-nyāyena Ā-candrārka-kṣiti-sama-kāla<36>m· mātā-pitror ātmanaś ca puṇya-yaśo <’>bhivṛddhaye bhagavantaṁ<37> vuddha-bhaṭṭārakam uddiśya|_____ śāṇḍilya-sagotrāya|_|<38> śāṇḍilyāsita-daivala-pravarāya_| narasiṁha-savrahmacāriṇe_| {c}chandoga-śākhādhyāyine_| mīmāṁsā-vyākaraṇa-tarkka-vidyā-vide_|<39> kolāñca-vini(r)ggatāya| Iṭṭāhāka-vāstavyāya| yogas<v>āmi-pauttrāya| {t}tuṅga-puttrāya_| śrī-ghāṇṭūkaśarmmaṇe| vi¿mi?<ṣu>vat(·)-saṁkrānt¿yāṁ?<au> vidhivat<·>| ga<40>ṅgāyāṁ snātvā śāsanī-kṛtya pradatto ’smābhiḥ| Ato bhavadbhiḥ sarvair evānumantavyam· bhāvibhir api bhūpatibhiḥ bhūme(r) phala-gauravāt(·)| Apaharaṇ(e)<41>na ca mahā-naraka-pāta-bhayāt(·)| dānam idam anumodyānumodyānupālanīyam· prativāsibhiś ca kṣetrakaraiḥ| Ājñā-śravaṇa-vidheyī-bhūya yathā-kālaṁ samu<42>cita-bhāga-bhoga-kara-hiraṇyādi-pratyāyopanayaḥ kārya Iti||◦||

saṁ 17 A(ś)vay¿au?<uja>-dine 28

bhavanti cātra dharmānuśa<ṁ>sinaḥ ślokāḥ||

15. Anuṣṭubh

vahubhi(r) vasudhā dattā rā<43>jabhiḥ sagarādi<bhi>ḥ<|>
yasya yasya yadā bhūmis tasya tasya tadā (pha)la(ṁ)||

16. Anuṣṭubh

bhūmiṁ yaḥ pratigṛhṇāti yaś ca bhūmi<ṁ> prayacchati|
Ubhau tau puṇya-karmāṇau niyataṁ svarga-gāmi<44>nau¿|?<||>

17. Anuṣṭubh

gām ekāṁ svarṇṇam ekañ ca bhūmer apy arddham aṅgulaṁ|
haran narakam āyāti yāvad āh¿u?<ū>ta saṁplavam·||

18. Anuṣṭubh

ṣaṣṭi<ṁ> va(r)ṣa-sahasrāṇi sva(r)ge modati bhūmi-daḥ|
Ākṣeptā cānu<45>mantā ca tāny eva narake vaset·||

19. Anuṣṭubh

sva-dattāṁ para-dattām vā yo hare<ta> vasundharām·|
sa vi¿st?<ṣṭh>āyā<ṁ> kṛmi(r) bhūtvā pitṛbhiḥ saha pacyate||

20. Śālinī

sarvān etān bhāvinaḥ pā(r)thivendrā<ṁ>
<46> bhūyo bhūyaḥ prā(r)thayaty eṣa rāmaḥ|
sāmānyo <'>yan dharma-setu(r) nṛpāṇāṁ
kāle kāle pālanīyaḥ krameṇa||

21. Puṣpitāgrā

Iti kamala-dalāmvu-vindu-lolā<ṁ>
śriyam anucintya manuṣya<47> jīvitañ ca|
sakalam idam udāhṛtañ ca vuddh¿y?<v>ā
na hi puruṣaiḥ para-kīrttayo vilopyā<||>

Iti||

22. Āryā

śrīmān· vigrahapālaḥ{|} kṣiti-patir akarot(·)<|> sva-deha-janmā<48>naṁ<|>
sa śrī-prahasitarājaṁ{|} mantriṇam iha śāsane dūtaṁ||_||

23. Anuṣṭubh

gho¿s?〈ṣ〉alī-grāma-niryāta-śrī-mānhrīdeva-s¿u?〈ū〉nunā|
Ida〈ṁ〉 śāsanam utkīrṇṇa〈ṁ〉 {śrī-}śaśidevena śilpi〈49〉nā‖✤‖

24. Śārdūlavikrīḍita

kroḍāñcān niriyāya kāccha Iti yaḥ sad-v〈r〉āhmaṇānāṁ sthitis
tasmād gohaṇako dvijottama-gṛham viśrāma-bhūr yajvanā〈ṁ〉|
Asmād iṭṭahaleti yatra viva〈50〉bhau yogeśvaro yat-sutaḥ
khyātas tuṅga Ito 〈’〉pi nirmmala-yaśā ghaṇṭīśa-nāmātmajaḥ〈‖〉

25. Śārdūlavikrīḍita

yo gauḍādhipater asīma-guṇa-bhūr ājñā-vidheyo diśām
bhū-pāleṣu vidhāya〈51〉 maitryam asamaṁ sant(u)ṣṭa-cittāhitaḥ〈|〉
kṛtvā śāsana{t}m ¿a?〈e〉tad ātma-¿dbh?〈h〉alataḥ kām apy avanya-sthitiṁ
viśrāmāya ca dīna-duḥkhita-janasyābhūd ihaivāśra〈ma〉m·_‖_____

〈033〉

ni[...] ni

Apparatus

Plate

〈3〉 śrīm¿an?〈āl〉 ◇ *śrīmān* DCS.

〈5〉 pakṣa- ◇ *pa〈kṣa〉-* DCS.

〈6〉 ’smād ◇ *smād* DCS.

〈9〉 śrīman- ◇ *śrīmān* DCS.

〈11〉 -¿v?〈dh〉ara- ◇ *-dhara-* DCS.

〈14〉 sa〈15〉vitu(r) ◇ *¿ś?〈s〉a〈15〉vitu(r)* DCS.

〈17〉 uday¿a?〈ā〉dre(r) ◇ *uday(ā)dre(r)* DCS. — 〈17〉 -va〈18〉satis ◇ *-va〈18〉sati〈ḥ〉* DCS.

〈18〉 tato ◇ *suto* DCS.

〈20〉 bhrānt(v)ā ◇ *bhrānt〈v〉ā* DCS.

〈23〉 -pādāta{ma}- ◇ *-pādāta[[1×]]-* DCS.

〈24〉 -samāvāsita- ◇ *-samāvāsi〈tā〉t* DCS • The character ta squeezed in a narrow space. — 〈24〉 p{r}ameśvaraḥ ◇ *parameśvaraḥ* DCS.

〈28〉 dāṇḍika| ◇ *dāṇḍika-* DCS. — 〈28〉 gaulmika| ◇ *gaulmika-* DCS.

〈30〉 hūṇa ◇ *h¿u?〈ū〉ṇa* DCS.

〈31〉 bhavatāṁ| ◇ *bhavatāṁ* DCS.

〈32〉 -likhit¿o 'ya?〈eya〉〈ṁ〉 ◇ *-likhito ya* DCS.

〈34〉 -pragrāhy¿aḥ?〈ā〉 ◇ *-pragrāh〈y〉¿aḥ?〈ā〉* DCS.

〈38〉 -daivala- ◇ *-devala-* DCS.

〈39〉 -saṁkrānt¿yāṁ?〈au〉 ◇ *-saṁkrāntyāṁ* DCS. — 〈39〉 ga〈40〉ṅgāyāṁ • Those akṣaras were first omitted and then engraved in margins at the end of line 39 and the beginning of line 40, with ā mātra of yāṁ expressed by a stroke above ya.

〈42〉 A(ś)vay¿au?〈uja〉- ◇ *Avayau* DCS.

〈43〉 -gāmi〈44〉nau¿|?〈||〉 ◇ *-gāmi〈44〉nau||* DCS.

〈44〉 ṣaṣṭi〈ṁ〉 ◇ *ṣaṣ(ṭ)i-* DCS.

〈45〉 vi¿st?〈ṣṭh〉āyā〈ṁ〉 ◇ *vi¿s?〈ṣṭh〉āyā〈ṁ〉* DCS.

〈48〉 gho¿s?〈ṣ〉alī- ◇ *poṣalī-* DCS. — 〈48〉 -śrī-mānhrīdeva- ◇ *-śrīmān hrīdeva-* DCS.

〈49〉 iṭṭahaleti ◇ *iddhahāleti* DCS. — 〈49〉 viva〈50〉bhau ◇ *viva〈50〉d¿au?〈o〉* DCS.

〈50〉 -bhūr ājñā- ◇ *-bhū rājño* DCS.

〈51〉 -cittāhitaḥ ◇ *-cittācitaḥ* DCS. — 〈51〉 avanya- ◇ *avan〈dh〉ya-* DCS.

〈033〉 ni[...] ni • The character ni, which seems to be an abbreviation for nibaddha "confirmed" is engraved at both upper left and right corners of the reverce.

Translation

Seal

〈1〉 Illustrious Vigrahapāladeva (III).

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 (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.

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.

12.

King Nayapāla, abandoning association with vices, putting his feet on heads of kings, forcibly filling all the spaces, having destroyed darkness, having affectionate subjects, the sole abode of affection and rich with virtues, was born from him, as if the sun 〈was born〉 from the Udaya Mountain.

13.

Illustrious King Vigrahapāladeva (III), who was drunk by the eyes of good people, always pleasant in worships of the enemy of love (Śiva), beautiful and superior to the sun in battle, the death in the troop of enemies, the shelter of those belonging to four varṇas, colouring the world with his swelling white fame, was born with virtues.

14.

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.

〈21–24〉 From the illustrious military camp of victory pitched at Kāñcanapura, 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 Jambūdvīpa coming for the service to the supreme lord.

〈24–31〉 Parameśvara paramabhaṭṭāraka mahārājādhirāja Illustrious Vigrahapāladeva (III), healthy, the devout worshipper of Sugata (the Buddha), who was accepted by his majesty mahārājādhirāja illustrious Nayapāladeva, honours, announces and orders suitably all the approached royal officials beginning with rāja, rājanyaka, rājaputra, rājāmātya, mahāsāndhivigrahika, mahākṣapaṭalika, mahāsāmanta, mahāsenāpati, mahāpratīhāra, dauḥsādhasādhanika, mahādaṇḍanāyaka, mahākumārāmātya, rājasthānoparika, dāśāparādhika, cauroddharaṇika, dāṇḍika, dāṇḍapāśika, śaulkika, gaulmika, kṣetrapa, prāntapāla, koṭṭapāla, aṅgarakṣa, their āyuktas 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 the portion of five hundred according to production from Vasukāvarttā belonging to Hodreya viṣaya in Tīra bhukti 〈as follows〉:

〈31–42〉 “It should be known to you. That land of a half of village 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 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, 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 Ghaṇṭūkaśarman, belonging to Śāṇḍilya gotra and Śāṇḍilya, Asita and Daivala pravara, co-disciple of Narasiṁha, learning Chandoga śākhā, knowing the disciplines of hermeneutics, grammar and epistemology, originating from Kolāñca and residing in Iṭṭāhāka, the grandson of Yogasvāmin and the son of Tuṅga, after bathing in river Gaṅgā according to the rule on the day of the Sun’s entry to equinox. Hence it should be consented to by you all. This donation should also be protected by future

kings after repeatedly approving it out of respect for merit of donation of land and from fear of falling to the great hell by 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〉."

〈42〉 Year 17 month Aśvayuja (Āśvina) day 28.

〈42〉 Here are also verses instructing dharma 〈as follows〉:

15.

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

16.

The one who gains land and the one who gives land, both of them with meritorious deeds are surely going to heaven.

17.

The one stealing a cow, one piece of gold or a half aṅgula of land comes to hell as long as he invokes deluge.

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.

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.

20.

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

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.

〈47〉 Thus.

22.

That illustrious King Vigrahapāla (III) made illustrious Prahasitarāja, the councilor, who was born from his own body, a messenger here in this edict.

23.

This edict was engraved by ⟨illustrious⟩ Śaśideva, the artisan, the son of illustrious Manhrīdeva originating from Ghoṣalīgrāma.

24.

From Kroḍāñca, ⟨the place⟩ named Kāccha, which was the residence of good brāhmaṇas, came forth. From it was Gohaṇaka, the house of the best brāhmaṇas and the resting land of worshippers. From this was ⟨the place⟩ named Iṭṭahalā, where shone Yogeśvara, whose son was well-known Tuṅga. Here also was ⟨his⟩ son named Ghaṇṭīśa, who had spotless fame.

25.

He, the land of limitless virtues and subject to the order of the king of Gauḍa, had his mind satisfied, after furnishing unequalled friendship among kings of quarters. After he thus made a considerable extent of non-wild land from ⟨his⟩ own halas a donated tract (*śāsana*), there was a hermitage right here for a resting-place of poor and miserable people.

⟨033⟩ Confirmed Confirmed.

Commentary

24.

Failing to understand that the stanza contains the genealogy of settlements from Kroḍāñca to Iṭṭahalā/Iṭṭāhāka, Sircar interprets this stanza as a genealogy starting from Kāccha and ending with Ghaṇṭīśa.

Bibliography

First edited and published by Dines Chandra Sircar (1951–1952). Now re-edited by Ryosuke Furui, based on the reading from the estampages attached to Sircar's edition.

Primary

[DCS] Sircar, Dines Chandra. 1951–1952. "Bangaon plate of Vigrahapala III; regnal year 17." EI 29, pp. 48–57.