Paschimbhag Plate of Śrīcandra, year 5

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Edition

Seal

〈1〉 śrī-śrīcandra-deva(ḥ)

Plate

〈Page 1r〉 〈1〉

□ svasti|

1. Vasantatilakā

vandyo jinas sa bhagavāN karuṇaika-pātran
dharmmo 〈’〉py asau vi〈2〉jayate jagad-eka-dīpaḥ|
yat-sevayā sakala Eva mahānubhāvas
sansāra〈3〉-pāram upagacchati bhikṣu-saṅghaḥ||

2. Anuṣṭubh

pūrṇṇacandra Iti śrīmān āsīn nāsīrajaṁ rajaḥ|
yasyāpur arayo <’>pūrvvam ā<4>tapatram apatrapāḥ||

3. Upajāti

nāgnau viśuddho na tulādhirūḍhaḥ
kintu prakṛtyaiva yuto garimṇā|
tathāpi kalyāṇa-su<5>varṇṇa-kalpas
suvarṇṇacandras sukṛtī tato <’>bhūt·||

4. Upajāti

darśe ’sya mātā kila dohadena
didṛkṣumāṇoditam indu<6>-(v)imvaṁ|
suvarṇṇa-candreṇa hi toṣiteti
suvarṇṇacandraṁ yam udāharanti||

5. Śārdūlavikrīḍita

tasmād vandi-vilocanendu-dṛṣadān ni<7>syandi-candrodayaḥ{|}
kaulīnāt sa-bhayas sabhā-kamalinī-suprāta-sandhyātapaḥ|
tṛṣṇak-cātaka-maṇḍalī-nava-(gha)nas stṛ<8>(t)ya-prajā-yāmikaḥ{|}
trailokya-prathitoru-kīrttir ajani trailokyacandro nṛpaḥ|

6. Upajāti

catuḥ-payo-rāśi-samāpta-pṛ<9> thvī
-jayābhilāṣo viṣayeṣv aluvdhaḥ|
yuddheṣu nist¿ṛṅ?<riṁ>śa-latā-jalena
yo vairi-vahniṁ śamayāñ cakāra||

7. Śārdūlavikrīḍita

kṣīrodām a<10>nu devaparvvata Iti śrīmat tad etat puraṁ
yatrāgantu-janasya vismaya-rasaḥ kamvoja-vārttādbhutaiḥ|
lālamvī-vanam atra nāvi<11>ka-śatair anviṣṭa-siddhauṣadhi
-vyāhārā Itiha śrutās samataṭan nirjjitya yat-s¿e?<ai>nikaiḥ||

8. Śārdūlavikrīḍita

bhuktvā vaṅga-dadhīni kṛṣṇaśikha<12>ri-grāmeṣu kautūhalāT
vindhyasyāpy adhi-mekhalā-vana-talaṁ pītvā suruṅgā-nadīḥ|
jetur yasya valair vyagā<13>hi malayaḥ śṛngopala-praskhalat
-kāv¿ai?<e>rī-jala-veṇi-jarjjara-rava-vyāmiśra-kolāhalaiḥ||

9. Anuṣṭubh

Indrāṇīva mahe〈14〉ndrasya bhavānīva bhavasya yā|
tasya śrī-kāñcikā nāma vabhūva mahiṣī priyā||

10. Upajāti

sa rāja-yogena śubhe muhūrtte
〈15〉 mauhūrttikais sūcita-rāja-cihnaṁ|
Avāpa tasyāṁ tanayan naya-jñaḥ
śrīcandram indūpaman indra-tejāḥ||

11. Upajāti

Ekātapa〈16〉trābharaṇām bhuvaṁ yo
vidhāya vaidheya-janāvidheyaḥ|
cakāra kārāsu niveśitārir
yaśas-sugandhīni diśām mu〈17〉khāni||

12. Śārdūlavikrīḍita

yat-sainyaiḥ kila kāmarūpa-vijaye rohat-kapotī-ghanā
nirvvīṣṭāḥ ¿bh?〈ph〉ala-pāka-piṅga-kadalī-kuñja〈18〉-bhramad-vānarāḥ|
romanthālasa-vaddha-nidra-camarī-saṁsevita-prāntarā
lohityasya vana-sthalī-parisarāḥ kālāgu〈19〉ru-śyāmalāḥ||

13. Śārdūlavikrīḍita

saiṣā citraśilā manorama-śilā-puṣpa-pratānācitā
tālī-sacchada-marmmaraiḥ parisaraiḥ〈20〉 sā puṣpabhadrā nadī|
Ity utkaṇṭh¿ula?〈ita〉m uttarāpatha-jaye yat-sainika-śrotriyair
adhyāye paṭhitāś ciraṁ himagirau〈21〉 dṛṣṭ〈v〉ā sthalī-devatāḥ||

14. Śārdūlavikrīḍita

santoṣaṁ raṇa-devatāṅ gamayatā vīryāvadānair nnijair
unmṛṣṭaṁ ya¿m?〈v〉anī-payo-dhara-taṭe p¿e?〈a〉trā〈22〉ṅgulī-maṇḍanaṁ|
śoka-pracchana-jarjjaraṁ viracitaṁ hūṇī-kapolodaraṁ
yenonmūlitam utkalī-nayanayos tālī-surā〈23〉-ghūrṇṇitaṁ||

15. Śārdūlavikrīḍita

spṛṣṭaḥ pārthiva-pānsu-dohada-rasa-ślāghā-ghanaṁ dig-gajair
nnetrāṇām animeṣataḥ parihṛto dūreṇa vṛ〈24〉ndārakaiḥ|
keśeṣv apsarasām apūrvva-palita-bhrāntin samāropayaN
santāno rajasāṁ raṇeṣu jayino yasya dyu-mārgga〈25〉ṅ gataḥ||

sa khalu śrī-vikramapura-samāvāsita-śrīmaj-jaya-skandhāvārāt paramasaugata-parameśvara-paramabhaṭṭāraka<26>-mahārājādhirāja-śrī-trailokyacandra-deva-pādānudhyātaḥ paramasaugataḥ parameśvaraḥ paramabhaṭṭārako mahā<27>rājādhirājaḥ śrīmāN śrīcandra-devaḥ kuśalī, śrī-pauṇḍravardhana-bhukty-antaḥpāti-śrīhaṭṭa-maṇḍala-sa(ṁ)| talavargga<28>-samvaddha-Aveḍikā-sameta-garalā-viṣaya-pogāra-viṣaya-candrapura-viṣayeṣu| samupagatāśeṣa-rājñī, rā<Page 1v><29>ṇaka, rājaputra, mahāsāndhivigrahika, mahāsainyapati, mahāmudrādhikṛta,<30> mahākṣa-paṭalika, pādamūlika, mahāpratīhāra, mahā¿v?<t>antrādhikṛta, mahāsarvvādhikṛta, mahāvalā<31>dhikaraṇika, mahāvyūhapati, maṇḍalapati, koṭṭapāla, daussādhasādhanika, cauroddharaṇika, nauvalahastyaśvagomahi<32>ṣyajāvikādivyāpṛtaka, gaulmika, śaulkika, dāṇḍika, dāṇḍapā¡s!<ś>ika, dāṇḍanāyaka, viṣayapaty-ādīn anyāṁś ca rāja-pādo<33>pajīvino <’>dhyakṣa-pracār-oktān ihākīrttitāN, cāṭa-bhaṭa-jātīyāN, janapadāN kṣetrakarāṁś ca vrāhmaṇottarāN, yathārhaṁ mānaya<34>ti, vodhayati, samājñāpayati ca,

matam astu bhavatāṁ, viṣayān etāN pūrvveṇa vṛhat-koṭṭāli sīmā, dakṣiṇena maṇi-nadī sīmā, paści(me)<35>na jujjū-khātaka kāṣṭhaparṇṇī-khātaka vetraghaṭī-nadī sīmā, Uttareṇa kosiyāra-nadī sīmā, Ity evaṁ catus-sīmā-paryantāN śrī-śrī<36>-candrapurābhidhānaṁ vrahmāpuram parikalpya, EtasmiN śrīcandrapure, vrahmaṇe, Etan-maṭha-prativaddha-candra-vyākhyānopādhyāyasya da<37>śa-droṇika-daśa-pāṭakāḥ| daśa-cchātrāṇāṁ pāli-phuṭṭakārthaṁ daśa-pāṭakāḥ Apūrvva-pañca-vrāhmaṇānāṁ praty-aham bhaktan dātum pañca-pā<38>ṭakāḥ, Etad adhiṣṭhāya kārayitur vrāhmaṇasya pāṭakaḥ| gaṇakasya pāṭakaḥ| kāyasthasya sārddha-pāṭaka-dvayaṁ| mālākāra-catuṣṭa<39>yasya, tailika-dvayasya, kumbhakāra-dvayasya, pañca-kāhalikānāṁ, śaṅkha-vādaka-dvayasya, ḍhakkā-vāda-dvayasya, Aṣṭa-drāgaḍikā<40>nāṁ, dvāviṅśati-karmmakara-carmmakārāṇāñ ca, pratyekaṁ, Arddha-pāṭakaḥ| naṭasya pāṭaka-dvayaṁ, sūtradhāra-dvayasya, sthapati-dvayasya, karm-makā<41>ra-dvayasya ca, pratyekaṁ pāṭaka-dvayaṁ| Aṣṭa-veṭṭikānāṁ pratyekaṁ pādona-pāṭakaḥ| navakarmma-nimittañ ca sapta-catvāriṅśat-pāṭakāḥ, E<42>vam anena niyamena viṅśaty-adhika-pāṭaka-śataṁ, tathā deśāntarīya-maṭha-catuṣṭaye, vaṅgāla-maṭha-catuṣṭaye ca, vaiśvānara-yogeśvara<43>-jaimani-mahākālebhyaś ca, Eṣām ubhayeṣāṁ maṭha-prativaddha-ṛg-yajus-sāmātharvvopādhyāyānām aṣṭānāṁ pratyekaṁ daśa-pāṭakāḥ, pra<44>ti-maṭha-pañca-cchātrāṇāṁ pañca-pāṭakāḥ| mālākāra-nāpita-tailika-rajakānāṁ, (A)ṣṭa-karmmakara-carmmakārāṇāñ caʾ pratyekaṁ, Ardha<45>-pāṭakaḥ| veṭṭikā-dvayasya pratyekaṁ pādona-pāṭakaḥ| prati-maṭhan navakarmma-nimittañ ca daśa-pāṭakāḥ| prati-maṭha-catuṣṭaye ca| ma<46>hattara-vrāhmaṇasya, pāṭaka-dvayaṁ, vārikasya sārddha-pāṭakaḥ kāyasthasya sārddha-pāṭaka-dvayaṁ| gaṇakasya pāṭakaḥ| v{y}aidyasya pāṭa<47>ka-trayaṁ, Evam anena niyamena, Aśīty-uttara-pāṭaka-śata-dvayaṁ| vāvusadatta,

harṣa, śekhara, viśvarūpa| bhānudatta, Īśāna,<48> dhanyanāga, nandayaśaḥ, caṅga, govarddhana, siṅghadata, kamalanandi, savitāra, māṇikya, kāmuka(,) bhīmapāla, Antaṭaʿ vatsadhara, nandagho<49>ṣa, śrīdhara, rāma, śivavandhu, maṅgala, vedo(|) dhavala, vihnadatta, śāntidāma, garggaśarmma, mahīndrasoma, ravikara, bhānu, nārāyaṇa,<50> (jā)rggagupta, śasidatta| hariʿ jayadatta-garggādi-ṣaḍ-vrāhmaṇa-sahasrebhyaś ca, nānā-gotra-pravarebhyaḥ, catuś-caraṇa-nānā-śākhādhyāyibhyaḥ<51> sama-vibhāgena śeṣa-bhūmiḥ| Ity evaṁ, vrahma, Agni, yo-geśvara, jaimani-mahākālebhyaḥ| ṣaḍ-vrāhmaṇa-sahasrebhyaś ca, Upari-likhita<52>-sīmāvacchinnāveḍikā-sameta-viṣayā Ete, sa-talāḥ, soddeśāḥ| sāmra-panasāḥ| sa-guvā<ka>-nālikerāḥ| sa-jala-sthalāḥ sa-gartt-oṣarāḥ| sa<53>-daśāp¿ā?<a>rādhāḥ| sa-cauroddharaṇāḥ| parihṛta-sarvva-pīḍāḥ| A-cāṭa-bhaṭa-praveśāḥ| A-kiñcid-grāhyāḥ, samasta-rāja-bhoga-kara-hiraṇya-pratyā<54>ya-sahitāḥ| ratna-traya-bhūmi-varjjitāḥ| Indreśvara-nau-vandha-prativaddha-daśa-droṇika-dvāpañcāśat-pāṭaka-vahiḥ| mahāmudrādhikṛta-śrī-śubhā<55>ṅga-d¿a?<ū>taka-mukhena, bhagavantam vuddha-bhaṭṭārakam uddiśya, ¿s?<m>ātā-pitror ātmanaś ca puṇya-yaśo <'>bhivṛddhaye, śrāvaṇa-ravi-saṅkrāntau, vidhivad udaka<56>-pūrvvakaṁ kṛtvā| Ā-candrārkka-kṣiti-sama-kālaṁ yāvaTʿ bhūmi-cchidra-nyāyena, tāmra-śāsanī-kṛtya pradattā Asmābhiḥ| yato bhavadbhir jjanapadaiḥ<57> kṣetrakarair vvrāhmaṇaiś ca vidheyī-bhūya yathā-dīyamāna-pratyāyopanayaḥ kāryaḥ| yathā-kāla-bhāvi-bhoga-patibhir api bhūmer ddāna-phala-gau<58>ravāT| Apaharaṇe mahā-naraka-pāta-bhayāc ca, dānam idaṁ samyag anumodyānupālanīyam iti||

samvaT 5 vaiśākha-dine 5

tathā ca dharmmā<59>n(u)¿s?<ś>a(ṁ)¿ś?<s>inaḥ ślokāḥ|

16. Anuṣṭubh

vahubhir vvasudhā dattā rājabhiḥ sagarādibhiḥʿ
yasya yasya yadā bhūmis tasya tasya tadā phalaṁ||

17. Anuṣṭubh

bhūmiṁ yaḥ pratigṛhṇāti yaś ca<60> bhūmim prayacchati,
Ubh¿o?<au> tau puṇya-karmmāṇau niyataṁ ¡ś!<s>vargga-gāminau|||

18. Śālinī

sarvvān etāN bhāvinaḥ pārthivendrāN
bhūyo bhūyaḥ prārthayaty eṣa rāmaḥ|
<61> sāmānyo <'>yaṁ dharmma-setur nnṛpāṇāṁ
kāle kāle pālanīyaḥ krameṇa||

19. Anuṣṭubh

sva-dattām para-dattām vā yo hareta vasu¿d?〈n〉dharāṁ,
sa viṣṭhāyāṁ kṛmir bhūtvā〈62〉 pitṛbhis saha pacyate‖

20. Puṣpitāgrā

Iti kamala-dalāmvu-vindu-lolāṁ
śriyam anucintya manuṣya-jīvitañ ca,
sakalam idam udāhṛtañ ca vuddhvā
na hi pu〈63〉ruṣaiḥ para-kīrttayo vilopyāḥ¿|?〈‖〉

21. Āryā

sā(r)a-varendri-vinirggata-śubhāṅga-dūtaka-mukhena candrapuraṁ,
śāsanam idam pravṛttaṁ rājñaḥ śrīcandra-de〈64〉vasya¿|?〈‖〉

22. Āryā

kāṭṭīgrāma-bhavo vaiṣṇavaḥ samāropayāṁ vabhūva kṛtī〈|〉
śrīmāN vināyakākhyo viprāṇāṁ ṣa¿ḍ?〈ṭ〉-sahasrāṇi‖

23. Anuṣṭubh

ya(ttr)a (ś)āsanam u〈65〉tkīrṇṇaṁ haradāsena ¿s?〈ś〉silpinā,
dhāttrā 〈’pi〉 nirmmitaṁ yasya{‖} sādṛśa¿ī?〈ya〉ṁ karmmaṇaḥ kvaciT‖

sāndhi ni [5×]

Apparatus

Seal

〈1〉 -deva(ḥ) ◇ *-deva* DCS1.

Plate

〈7〉 -kamalinī-suprāta- ◇ *-kamalinīsu prāta-* DCS1 • I followed the editorial comment of G. S. Gai. — 〈7〉 s stṛ〈8〉(t) ◇ *sa〈8〉(m)ya(k)-* DCS1.

〈11〉 -s¿e?〈ai〉nikaiḥ ◇ *-sainikaiḥ* DCS1.

〈12〉 suruṅgā- ◇ *suruṅga-* DCS1.

〈19〉 -sacchada- ◇ *-saccha{ṁ}da-* DCS1.

〈21〉 p¿e?〈a〉trā〈22〉ṅgulī- ◇ *patrā〈22〉ṅgulī-* DCS1.

〈27〉 -sa(ṁ)| talavargga ◇ *-sātalavargga* DCS1.

〈28〉 samupagatāśeṣa- ◇ *samupāgatāśeṣa-* DCS1.

〈30〉 mahā¿v?〈t〉antrādhikṛta ◇ *mahātantrādhikṛta* DCS1.

〈31〉 nauvalahastyaśvagomahi〈32〉ṣyajāvikādivyāpṛtaka ◇ *nauvalahastyaśvagomahi〈32〉ṣājāvikādivyāpṛtaka* DCS1.

〈32〉 dāṇḍapā¡s!〈ś〉ika • D. C. Sircar [1970] 1967–1968 claims that dā is first engraved and then modified to da, though there is no trace as such.

〈34〉 etāN ◇ *etān|* DCS1. — 〈34〉 -koṭṭāli ◇ *-koṭṭāli〈ḥ〉* DCS1.

〈35〉 jujjū-khātaka ◇ *jujjū-khātaka〈ṁ〉* DCS1. — 〈35〉 kāṣṭhaparṇṇī-khātaka ◇ *jujjū-khātaka〈ṁ〉* DCS1. — 〈35〉 vetraghaṭī-nadī ◇ *vetraghaṭī-nadī 〈ca〉* DCS1.

〈36〉 -candrapurābhidhānaṁ ◇ *-candrapurābhidhānam* DCS1. — 〈36〉 vrahmāpuram ◇ *vrahmapuram* DCS1.

〈37〉 -phuṭṭakārthaṁ ◇ *-ghuṭ¿ṭa?〈i〉kārthaṁ* DCS1. — 〈37〉 -pāṭakāḥ ◇ *-pāṭakāḥ|* DCS1.

〈38〉 adhiṣṭhāya ◇ *-adhiṣṭhā¿y?〈n〉a-* DCS1.

〈39〉 ḍhakkāvāda- ◇ *ḍhakkāvādaka-* DCS1.

〈40〉 pratyekaṁ, ◇ *pratyekaṁ* DCS1.

〈41〉 -veṭṭikānāṁ ◇ *-¿v?〈c〉eṭ{ṭ}ikānāṁ* DCS1.

〈42〉 -adhika- ◇ *-adhika(ṁ)* DCS1.

〈43〉 ca, ◇ *ca||* DCS1.

〈46〉 -pāṭakaḥ ◇ *-pāṭakaḥ|* DCS1.

〈48〉 Antaṭa ◇ *Annaṭa* DCS1.

〈50〉 (jā)rggagupta ◇ *(jyeṣṭha?)gupta* DCS1. — 〈50〉 -śākhādhyāyibhyaḥ ◇ *-śākhādhyāyibhyaḥ|* DCS1.

〈51〉 ca, ◇ *ca||* DCS1.

〈53〉 -daśāp¿ā?〈a〉rādhāḥ ◇ *-daśāparādhāḥ* DCS1. — 〈53〉 -cauroddharaṇāḥ ◇ *-coroddharaṇāḥ* DCS1.

〈55〉 ¿s?〈m〉ātā- ◇ *-mātā-* DCS1. — 〈55〉 -saṅkrāntau, ◇ *-saṅkrāntau* DCS1.

〈58〉 -dine 5 ◇ *-dine 5|* DCS1. — 〈58〉 dharmmā〈59〉n(u)¿s?〈ś〉a(ṁ)¿ś?〈s〉inaḥ ◇ *dharmmā〈59〉nuśaṁsinaḥ* DCS1.

〈59〉 rājabhiḥ ◇ *rājabhis* DCS1.

〈61〉 vasu¿d?〈n〉dharāṁ ◇ *vasundharāṁ* DCS1.

〈63〉 sā(r)a- ◇ *sāla-* DCS1. — 〈63〉 -de〈64〉vasya ◇ *-de{ṁ}〈64〉vasya* DCS1.

〈64〉 kāṭṭīgrāma- ◇ *kāligrāma-* DCS1. — 〈64〉 ya(ttr)a (ś)āsanam ◇ *etac chāsanam* DCS1.

〈65〉 sādṛś¿ī?〈ya〉ṁ ◇ *sādṛśyaṁ* DCS1.

Translation

Seal

〈1〉 Illustrious Śrīcandradeva

Plate

〈1〉 Success! Welfare!

1.

The respectable victor, the venerable, only one receptacle of compassion, also the Dharma, the only one light of the world, is victorious. By service to him, whole the high-minded bhikṣu saṅgha reaches the other side of the worldly existence.

2.

There was illustrious vapour born in the van of army called Pūrṇacandra. His shameless enemies got an unprecedented umbrella.

3.

It (gold) was not purified in fire, not put on a balance, but connected with heaviness by nature {He (Suvarṇacandra) was not purified by fire (born from Agni kula), not ascended on a balance (performing tulāpuruṣa), but unified with dignity by people}. Thus resembling beautiful gold, virtuous Suvarṇacandra was then born.

4.

On a New moon day, his mother, desiring to see the rising moon-disc, supposedly because of her pregnancy, was satisfied by the golden moon. So she named 〈him〉 Suvarṇacandra.

5.

From him, like the flowing moonrise 〈was born〉 from the moonstone which was the eye of minstrel, and the apprehensive warmth of fine morning twilight for lotuses of assembly 〈was born〉 from a noble person, was born king Trailokyacandra, who had fame of his arms known in the three worlds and was a new cloud for a group of thirsty cātaka birds and a watchman for people to be struck down.

6.

He, desirous of the conquest of the earth accomplished with the four oceans and not covetous in districts, extinguished the enemy fire in the battles by water that was his sword-creeper.

7.

"Along the Kṣīrodā river, there was then this city called Devaparvata, where was a feeling of astonishment for guest people by wonderful stories of Kambojas. There was Lālambī forest, where were talks of perfect medicinal herbs sought after by a hundred of navigators." Thus indeed were heard by his soldiers after conquering Samataṭa.

8.

After enjoying curds of Vaṅga at villages of Kṛṣṇaśikhari from curiosity and drinking underground rivers on the surface of girdling forest of the Vindhya Mountain, the troops of this conqueror, whose uproar was mingling with dull sound of cascading water of the Kāverī River tottering through rocks of mountain peaks, reached the Malaya Mountain.

9.

Like Indrāṇī of Mahendra, Bhavānī of Bhava (Śiva), there was the beloved queen of him named illustrious Kāñcikā.

10.

At the auspicious time with royal conjunction, he, knowing conduct and having energy of Indra, obtained in her the son Śrīcandra, resembling the moon, with the royal sign indicated by astrologers.

11.

After furnishing the earth with ornament of the only one umbrella, he, the one to be spoken of by stupid people and having his enemies enter in prisons, made upper parts of the quarters fragrant with his fame.

12.

By his soldiers, supposedly at the time of the conquest of Kāmarūpa, were enjoyed environs of forest regions of the Lohitya River darkened by black aloe trees, where a flock of female pigeons were ascending, monkeys were roaming about bower of yellow plantain trees with ripening fruits, and intermediate spaces were frequented by yaks getting drowsy due to tiredness from ruminations.

13.

"This is that Citraśilā, covered with the spread of pleasant bitumen, this is the river Puṣpabhadrā with its surroundings rustling with good leaves of palmyra trees." With longing 〈for such sceneries〉, at the time of the conquest of the North Region, 〈verses〉 were read for a long time by his army scholars in a lesson, after seeing deities of locality in the Snow Mountain.

14.

By him, who causes the goddess of battle go to delight by his own acts of valour, the decoration of line drawings on the slope of breasts of Yavana women was effaced, the cheek and abdomen of Hūṇa women were set to be torn by enquiry of sorrow and the dizziness due to toddy on both eyes of women of Utkala was eradicated.

15.

The continuous flow of dusts in the battles of this victor, which was touched by the elephants of quarters full of wishes for liquid from desire for dusts of kings, and avoided by gods with distance as they did not close eyes, and which placed a doubt of unprecedented grey colour on hairs of celestial maidens, went to the road of sky.

〈25–34〉 From the illustrious military camp of victory pitched at illustrious Vikramapura, the devout worshipper of Sugata (the Buddha), parameśvara paramabhaṭṭāraka mahārājādhirāja illustrious Śrīcandradeva, healthy, who was accepted by his majesty the devout worshipper of Sugata, parameśvara paramabhaṭṭāraka mahārājādhirāja illustrious Trailokyacandra, honours, announces and orders according to ranks to the all beginning with rājñī, rāṇaka, rājaputra. mahāsāndhivigrahika, mahāsainyapati, mahāmudrādhikṛta, mahākṣapaṭalika, pādamūlika, mahāpratīhāra, mahātantrādhikṛta, mahāsarvādhikṛta, mahābalādhikaraṇika, mahāvyūhapati, maṇḍalapati, koṭṭapāla, daussādhasādhanika, cauroddharaṇika, naubalahastyaśvagomahiṣyajāvikādivyāpṛtaka, gaulmika, śaulkika, dāṇḍika, dāṇḍapāśika, dāṇḍanāyaka, viṣayapati and other dependants on the royal feet, the ones declared of the positions of officials, unnamed here, the ones belonging to cātas and bhaṭas, people and cultivators, of whom brāhmaṇas are foremost, approached in Garalā viṣaya, Pogāra viṣaya and Candrapura viṣaya

furnished with Aveḍikā, belonging to Talavargga belonging to Śrīhaṭṭa maṇḍala included in illustrious Pauṇḍravardhana bhukti 〈as follows〉:

〈34–58〉 “It should be agreed upon by you. After accomplishing these viṣayas demarcated by such borders — to the east, the embankment of the Great Fort is the border; to the south Maṇi river is the border; to the west, the ditch of Jujjū, the ditch of Kāṣṭhaparṇī and Vyāghraghaṭī river are borders; to the north, Kosiyāra river is the border — as a brahmāpura named illustrious Śrīcandrapura. In this Śrīcandrapura, for Brahmā: belonging to this maṭha: to a teacher of the Candravyākhyāna, ten pāṭakas consisting of ten droṇas; to ten pupils for the purposes of prescribed food and woollen cloth, ten pāṭakas; to five guest brāhmaṇas, to give food every day, five pāṭakas; to a brāhmaṇa executive who supervises this 〈arrangement for provision〉, one pāṭaka; to an astrologer, one pāṭaka; to a scribe, two and a half pāṭakas; to a fourfold of garland makers, to a twofold of oil pressers, to a twofold of potters, to five kāhala players, to a twofold of conch shell blowers, to a twofold of ḍhakkā drum players, to eight kettle-drummers (drāgaḍika), and to twenty-two workers and leatherworkers, to each, a half pāṭaka; to a dancer, two pāṭakas; to a twofold of carpenters, to a twofold of architects, also to a twofold of blacksmiths, to each, two pāṭakas; to eight courtesans (beṭikā), to each, three quarters of a pāṭaka; also for the sake of repairs, fourty-seven pāṭakas. Thus, by this stipulation, one hundred added with twenty pāṭakas. In that manner, of a fourfold of maṭhas belonging to other countries, and also of a fourfold of maṭhas of Vaṅgāla, for Vaiśvānara (Agni), Yogeśvara, Jaimani(Jaimini) and Mahākāla: of both these 〈groups〉, to eight teachers of Ṛg, Yajus, Sāma and Atharva 〈Vedas〉 belonging to maṭhas, to each, 10 pāṭakas; of each maṭha: to five pupils, five pāṭakas; to garland makers, barbers, oil pressers, washermen, also to eight workers and leatherworkers, to each, a half pātaka; to a twofold of courtesans, to each, three quarters of a pāṭaka; to each maṭha, also for the sake of repairs, 10 pāṭakas; also at each of a set of four maṭhas, to mahattara brāhmaṇa, two pāṭakas, to a manager (vārika), one and a half pātakas, to a scribe, two and a half pātakas, to an astrologer, one pāṭaka, to a physician, three pātakas. By such a stipulation, two hundred with eighty pātakas. To six thousand brāhmaṇas, of various gotras and pravaras, learned in various branches of the four 〈Vedic〉 schools, beginning with Vāvusadatta, Harṣa, Śekhara, Viśvarūpa, Bhānudatta, Īśāna, Dhanyanāga, Nandayaśas, Caṅga, Govarddhana, Siṅghadata, Kamalanandin, Savitāra, Māṇikya, Kāmuka, Bhīmapāla, Antaṭa, Vatsadhara, Nandaghoṣa, Śrīdhara, Rāma, Śivabandhu, Maṅgala, Vedas, Dhavala, Vihnadatta, Śāntidāman, Gargaśarman, Mahīndrasoma, Ravikara, Bhānu, Nārāyaṇa, Jārgagupta, Śasidatta, Hari, Jayadatta and Garga, by the same share, the remaining land. Thus, in this way, to Brahmā, Agni, Yogeśvara, Jaimani (Jaimini) and Mahākāla, also to the six thousand brāhmaṇas, these viṣayas, demarcated by the borders written above and accompanied by Aveḍikā, were given by

us after making a copper plate edict, with flat land, with raised ground, with mango and jackfruit trees, with areca nut and coconut 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 bhaṭṭas, without anything taken away, accompanied by tributes of royal bhoga, kara and hiraṇya, excluding the land of the three jewels (Buddhist establishment), except fifty-two pāṭakas consisting of ten droṇas attached to the boat landing of Indreśvara, through the mouth of the messenger mahāmudrādhikṛta illustrious Śubhāṅga, in the name of venerable Buddha bhaṭṭāraka, for the increase of merit and fame of mother and father and self, at the passage of the sun to Śrāvaṇa, after pouring water according to the rule, for the same period as the moon, the sun and the earth exist, by the rule of land reclamation. Therefore, contribution of tributes as given should be made by you, people, cultivators and brāhmaṇas, after becoming submissive. This donation should also be protected by bhogapatis of the proper time and future after fully approving it out of respect for fruit of donation of land and from fear of falling to the great hell in case of its violation."

〈58〉 Year 5 month Vaiśākha day 5.

〈58–59〉 Accordingly 〈here are〉 verses instructing dharma 〈as follows〉:

16.

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

17.

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

18.

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

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.

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.

21.

Through the mouth of messenger Śubhāṅga originating from core Varendri, this edict of king Śrīcandradeva was issued to Candrapura.

22.

A devotee of Viṣṇu named illustrious Vināyaka, virtuous, born from Kāṭṭīgrāma placed the six thousands of brāhmaṇas.

23.

Here the edict was engraved by artisan Haradāsa. The likeness of his work was formed by the creator at some time ⟨only⟩.

⟨65⟩ ⟨Confirmed by⟩ sāndhi⟨vigrahika⟩.

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