

Bhaturiya Stone Slab Inscription of Yaśodāsa, time of Rājyapāla

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<1>

□ svasti□

1. Sragdharā

vellad-dor-ddaṇḍa-vegānila-vihata-mahā-kṣmādhārottuṅga-śṛṅga
-grāva-bhramśopajāta-dhvani-cakita-calad-dig-gajonmukta-nādam|
pāda-nyāsā<2>n nimajjad-dharaṇi-tala-bharābhugna-bhogīndra-bhogan
nṛttam vaḥ pātu śambhor mmukuṭa-śaśi-kalāliṅgita-vyoma-candram□

2. Anuṣṭubh

Aṭṭamūlam iti sthānam vṛhaddhaṭṭa<3>-vinirggatam|
śucīnān dharma-śīlānān dāsānām asti janma-bhūḥ□

3. Śārdūlavikrīḍita

vaṁśe <'>smin payasān nidhāv iti śaśī śrī-malhadādo <'>bhavat
khyātas tat-tanayo <'>pi śaurya<4>-nilayaḥ śrī-śūradāsaḥ kṛtīt
tat-sūnuś ca samasta-nandita-suhṛt sammānitābhyāgataḥ
sevyo rohaṇa-bhū-dhara-pratisamaḥ śrī-saṅghadāso rthinām||

4. Anuṣṭubh

<5> Upayame sutām so <'>pi dūrvvāyī-sūryakuṇḍayoḥ†
sarasvatīm umām śambhur menā-himavator iva||

5. Mandākrāntā

jātas tābhyāṁ jagati mahito janma-bhūḥ sad-guṇānām
<6> khyātaḥ kīrttyā diśi diśi yaśodāsa Ity uddhata-śrīḥ|
devaḥ pṛthvī-valaya-tilako jitvaraḥ pāṛthivānāḥ
cakre vācām adhipam iva yaṁ<7> mantrinaṁ rājyapālaḥ||

6. Hariṇī

lavaṇa-jaladhi-śyāmapāntān dig-antara-gocara
-tvarita-cakita-kṣoṇī-pāla-pratīṣṭa-nideśanaḥ|
saciva-padavīm<8> yasmin śāsaty akhaṇḍita-śāsano
vyadhita vasudhām eka-cchattrām sa rāmaparākramaḥ||

7. Śārdūlavikrīḍita

mātaṅgair mmada-garvvitair upanatair aśvorasair bhūmi-jai<9>r
urvvyā sasya-samṛddhayā vahu-tithair hemnāḥ cayair arjjitaiḥ|
sa<10>ya<11>(ya) dvija-devatāḥ sura-pater āditsunevāspadaṁ
yaḥ śrī-rāmaparākramaṇa<10> jayinā tantrādhikārī kṛtaḥ||

8. Sragdharā

mlecchair ucchanna-kalpaiḥ parijana-vikalair aṅga-kālīṅga-vaṅgair
oḍḍrair uḍḍīna-jīvair apagata-kapaṭaiḥ<11> pāṇḍya-karṇṇāṭa-lāṭaiḥ|
suhmaiḥ sopapradānair asi-bhaya-cakitair ggurjjara-kṛta-cīnair
yasmiṁs tantrādhikāram vidadhati dadhire bharttur ājñā<12>ś śirobhiḥ||

9. Mandākrāntā

toyādhāir amṛta-śīśirair ājya-dhārā-vinidrair
agny-āgāir upahita-sudhair yajvanām mandiraiś ca|
vidyā-sattrair ghana-śīti-śilair deva<13>-gehair mmaṭhair vṛā
naika-dvārā diśi diśi guṇair yasya jāgartti kīrttiḥ||

10. Vasantatilakā

Ārāma-s(e)tu-maṭha-maṇḍapa-sattra-dāna
-prāsāda-saṅkrama-jalāśaya<14>-sanniveśaiḥ|
tair ebhir ātma-caritokti-padaḥ praśastair
yaḥ svaṁ praśasti-prṭhu-pīṭham ivākṛtorvvīm||

11. Śārdūlavikrīḍita

Aṣṭābhīḥ sura-mandiraiḥ parivṛtaṁ<15> prāsādam abhramlihaṁ
sampādyendu-marīci-jāla-dhavalair lliptaṁ sudhā-karddamaiḥ|
tenāyaṁ naya-śālinā śuci-śilā-vinyasta-liṅgākṛtir
bhaktyā<16> dharma-parāyaṇena bhagavān āropitaś śaṅkaraḥ||

12. Upajāti

Asmai yaśodāsa-niveśitāya
śrī-rājyapālo vṛṣabha-dhvajāya|
śataṁ purāṇān nikaraṁ niyamyā
<17> madhusravam grāmam adāt kṣitīśaḥ||

13. Sragdharā

pāṇḍu-prācīnavarhir-bharata-daśaratheḥsvāku-rāmāgnimitraiḥ
kīrttinām pālanāya kṣiti-pati-tilakaiḥ prārthi<18>taṁ yatra bhūyaḥ|
tatra vrūmo na tāvad vayam atilaghavo<y?<j>ātu kiṁ prārthanābhir
yasmād viśvopakāra-praṇihita-manasaḥ pālayanty eva santaḥ||

14. Vasantatilakā

Asyedam ā<19>yatanam āhṛta-hāri-śobhaṁ
saṅkalpa-siddham iva nirmmitam indu-mauleḥ†
Etat tu tāvad iha tiṣṭhatu śaila-sindhu
-saṁsthāna-sustham avanī-talam asti yāvaT||

15. Anuṣṭubh

<20> Indranila-maṇi-snigdhe śilā-paṭṭe <'>tinirmmale|
praśastir iyam utkīrṇṇā śrīnidhānena śilpinā_||

Apparatus

<5> -guṇānām • aksharas ṇānām squeezed in a narrow space.

<9> sa<m!<n>ya<k?<j>(ya) ◇ samp<a?<ū>(j)ya DCS.

⟨₁₀⟩ -vikalair ◇ -*ṇ?*⟨*v*⟩*ikarair* DCS.

Translation

⟨₁⟩ Success! Welfare!

1.

May the dance of Śambhu protect you, in which is uttered the voice of the shaking elephants of the quarters scared of the sound caused by slipping down of stones from the high peaks of great mountains hit by the wind ⟨caused⟩ by velocity of sticks which are his trembling arms, in which hoods of the king of serpents are bent by weight of the surface of the earth submerging due to placing of his feet, and in which the moon in the sky is embraced by the moon of his crown!

2.

There was the place named Aṭṭamūla, originating from Bṛhaddhaṭṭa, which was the birthplace of the clean and virtuous Dāśas.

3.

In this lineage was born illustrious Malhadāsa, as if the moon ⟨was born⟩ in the ocean of milk. And his renowned son was illustrious Śūradāsa, virtuous, the abode of heroism. Also his son was illustrious Saṅghadāsa, who had his friends pleased in all and his guests honoured, and was the one same as the Rohaṇa Mountain and to be approached for supplicants.

4.

And he married Sarasvatī, the daughter of Durvāyī and Sūryakuṇḍa, as if Śambhu ⟨married⟩ Umā ⟨the daughter⟩ of Menā and Himavat.

5.

In both of them was born the one full of wealth named Yaśodāsa, esteemed in the world, the birthplace of good characters and renowned in all the directions by his fame. The king Rājyapāla, the mark of the circle of the earth conquering the kings, made him, who was like the lord of words (Bṛhaspati), a councillor.

6.

When he controlled the position of minister, that Rāmaparākrama (Rājyapāla), whose direction was sought after by kings hastily trembling at the regions of the end of the

quarters, and whose order was unrefuted, made the earth as far as the black borders of the ocean under the one umbrella.

7.

After honouring brāhmaṇas and deities by elephants haughty with intoxication, by principal horses sprung up from the earth and brought closer, by the earth abundantly endowed with crops, and by many acquired heaps of gold, he was made a tantrādhikārin by illustrious Rāmaparākrama, the victor, who wished to gain the position of the master of deities (Indra).

8.

By the mlecchas who were almost destroyed, by the Aṅgas, Kāliṅgas and Vaṅgas whose servants were maimed, by the Oḍras whose bow strings were flying up, by the Pāṇḍyas, Karṇāṭas and Lāṭas who were furnished with deceit, by the Suhmas who were accompanied by presents, and by the Gurjaras, Krītas and Cīnas trembling with fear of the sword, the orders of his master were accepted by their heads, when he was doing the tantrādhikāra.

9.

By lakes cold like amṛta, by fire houses sleepless due to flows of ghee, also by houses of sacrificers deposited of milk, by knowledge and charitable feedings, by houses of deities and monasteries made of stones black like clouds, by his virtues, his fame with many gates is evident in various quarters of the world.

10.

By the constructions of gardens, embankments, monasteries, assembly halls, <places for> charitable feeding and donation, temples, passages and reservoirs, by these eulogised words of speech which were his acts, he made the earth like his own wide pedestal of eulogy.

11.

After completing the atmosphere-licking temple, surrounded by the eight dwellings of deities, smeared with plaster clay white like a net of moon beams, this venerable Śaṅkara, the image of a liṅga placed on a clean stone, was fixed with devotion by him, the one knowing the essence of policy and having dharma as the highest aim.

12.

The king, Illustrious Rājyapāla gave him, the one with the banner of bull (Śiva) placed by Yaśodāsa, the village Madhusrava, withholding tax of a hundred purāṇas.

13.

Where it was repeatedly wished by the marks of kings, Pāṇḍu, Prācīnabarhis, Bharata, Daśaratha, Ikṣvāku, Rāma and Agnimitra for the protection of pious deeds, there we very small ones do not say yet anything with our wishes, because good people with mind intent upon benefit of the all would cause to protect <the pious deeds>.

14.

This abode of that one having the moon as his crown (Śiva), which was conceived of captivating beauty, was constructed like the accomplishment of purpose. May it stand here as long as the surface of the earth comfortable as an abode of mountains and rivers exists!

15.

On this stone slab glossy like gem of sapphire and extremely clean, this eulogy was engraved by Śrīnidhāna, the artisan.

Commentary

<20> This line is aligned to the centre.

Bibliography

First edited by Siva Prasanna Lahiry (1955) and then re-edited by Dines Chandra Sircar ([1963] 1959–1960). Now re-edited by Ryosuke Furui based on the reading from the photographs taken by Adeline Levivier.

Primary

[SPL] Lahiry, Siva Prasanna. 1955. “Bhāturiyā Inscription of Rājyapāla.” *IHQ* 31 (3), pp. 215–231.

[DCS] Sircar, Dines Chandra. [1963] 1959–1960. “Bhaturiya inscription of Rajyapala.” *EI* 33, pp. 150–154.