Belwa Plate of Vigrahapāla III, year 11

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Edition

Seal

śrī-vigrahapāla-deva(ḥ)

Plate

〈Page 1r〉 〈01〉

ni[ca. 45*]ni

〈1〉

□ svasti〈|〉

1. Sragdharā

maitrī(ṁ) kāruṇya-ratna-pramudita-hṛdaya〈ḥ〉 preya¿ś?〈s〉ī(ṁ) sandadhāna〈2〉ḥ
samyak〈·〉-samvodhi-vidyā-sarid-amala-jala-kṣālitājñāna-paṅkaḥ|
〈3〉 jitvā yaḥ kāma-kāri-prabhavam abhibhavaṁ śāśvatī(ṁ) prāpa śānti(ṁ)
sa〈4〉 śrīmān· lokanātho jayati daśa-valo {A}〈’〉nyaś ca gopāla-devaḥ||

2. Śārdūlavikrīḍita

〈5〉 lakṣmī-janma-niketana(ṁ) sama-karo voḍhuṁ kṣamaḥ kṣmā-bharaṁ
pakṣa-ccheda-bhayā〈6〉d upasthitavatām ekāślayo bhū-bhṛtāṁ|
maryādā-paripālanaika-niratah ¿s?〈ś〉auryālayo 'smād abhūd
dugdhāmbhodhi-vilāsa-hāsi-mahimā śrī-dharmma〈7〉pālo nṛpaḥ||

3. Śārdūlavikrīḍita

rāmasyeva gṛhīta-satya-tapasas tasyānurūpo guṇaiḥ{|}
saumitrer u〈da〉p¿o?〈ā〉di tulya-mahimā vākpāla-nāmānujaḥ〈|〉
yaḥ śrīmān na〈8〉ya-vikramaika-vasatiḥ bhrātuḥ sthitaḥ śāsane
śūnyāḥ śatru-patākinībhir akarod ekātapattrā diśaḥ||

4. Vasantatilakā

tasmād upendra-caritair jjaga〈9〉tī(ṁ) punānaḥ
putro vabhūva vijayī jayapāla nāmā〈|〉
dharmma-dviṣā(ṁ) ¿s?〈ś〉ama¿dh?〈y〉itā yudhi devapāle
yaḥ pūrvva-je bhuvana-rājya-sukhāny anaiṣīt·||

5. Āryā

śrī〈10〉mān(·) vigrahapālas tat-(sū)nur ajāta{ḥ}śatrur iva jātaḥ|
śatru-vanitā-prasādhana-vilopi-vimalāsi-jala-dhāraḥ||

6. Śārdūlavikrīḍita

dik-pālaiḥ kṣiti-pālanāya dadha〈11〉taṁ dehe vibhaktān· guṇān·
śrīmanta(ṁ) janayām vabhūva tanayaṁ nārāyaṇaṁ sa prabhu¿ḥ?〈ṁ〉¿||?〈|〉
yaḥ kṣoṇī-patibhiḥ śiro-maṇi-rucāśliṣṭāṅghri-pīṭhopalaṁ
〈12〉 nyāyopāttam alaṁ-cakāra caritaiḥ svair eva dharmmāsanaṁ||

7. Vasantatilakā

toyāśayaiḥ jaladhi-mūla-gabhīra-garvbhaiḥ
devālayaiś ca kula-bh(ū)-dhara-tulya-kakṣaiḥ|
vi〈13〉khyāta-kīrttir abhavat tanayaś ca tasya
śrī-rājyapāla Iti madhyama-loka-pālaḥ||

8. Sragdharā

tasmāt pūrvva-kṣiti-ddhrān nidhir iva mahasāṁ rāṣṭrakūṭānvayendoḥ
tuṅga〈14〉syottuṅga-mauler dduh¿ī?〈i〉tari tanayo bhāgyadevyāṁ pras(ū)taḥ|
śrīmān· gopāla-devaś cirataram avaner eka-patnyā Ivaiko
bharttā 〈'〉bhūn naika-ratna-dyu〈15〉ti-khacita-catus-sindhu-cittrāṅśukāyāḥ||

9. Indravajrā

yaṁ svāminaṁ rāja-guṇair anūnam
āsevate cārutayānuraktā|
Utsāha-mantra-prabhu-śakti-lakṣmī〈16〉ḥ
pṛthvī(ṁ) sapatnīm iva śīlayantī‖

10. Vasantatilakā

tasmād vabhūva savitur vasu-koṭi-varṣ¿a?〈ī〉
kālena candra Iva vigrahapāla-devaḥ|
netra-priyeṇa vimalena kalāmayena
〈17〉 yenoditena dalito bhuvanasya tāpaḥ‖

11. Mālinī

hata-sakala-vipakṣaḥ saṅgare vāhu-darpād
anadhikṛta-viluptaṁ rājyam āsādya pitryam·|
nihita-carana-padmo〈18〉 (bhū)-bhujām mūrdhni tasmād
abhavad avani-pālaḥ śrī-mahīpāla-devaḥ‖

12. Śikhariṇī

tyajan doṣāsaṅgaṁ śirasi kṛta-pādaḥ kṣiti-bhṛtāṁ
vitanvan· sarvvāśāḥ prasa〈19〉bham udayādrer iva raviḥ|
hata-dhvānta¿ṁ?〈ḥ〉 snigdha-prakṛtir anurāgaika-vasatis
tato dhanyaḥ puṇyair ajani nayapālo nara-patiḥ‖

13. Śārdūlavikrīḍita

pītaḥ saj-jana-locanaiḥ sma〈20〉ra-ripoḥ pūjāsu raktaḥ sadā
saṅgrāme dhavalo 'dhikaś ca haritaḥ kālaḥ kule vidviṣāṁ|
cātur-vvarṇṇya-samāśrayaḥ sita-yaśaḥ-pūrair jjagad rañjaya(n)
(ta)〈21〉smād vigrahapāla-deva-nṛpatiḥ puṇyair jjanānām abhūT‖

14. Mandākrāntā

deśe prāci pracura-payasi svaccham āpīya toya(ṁ)
svairaṁ bhrāntvā tad-anu malayopatyakā-candaneṣu|
〈22〉 kṛtvā sāndrair maruṣu jaḍatāṁ śīkarair a{r}vbh〈r〉a-tulyāḥ
prāleyādreḥ kaṭakam abhaj¿ā?〈an〉 yasya senā-gajendrāḥ〈‖〉

sa khalu bhāgīrathī-patha-pravarttamāna-nā〈23〉nā-vidha-nau-vāṭaka-sampādita-setu-vandha-nihita-śaila-śikhara-śreṇī-vibhramāt·| niratiśaya-ghana-ghanāghana-ghaṭā-śyāmāyamāna-vāsara-lakṣmī〈24〉-samāravdha-santata-jalada-samaya-

sandehāt(·)| Udīcīnāneka-narapati-prābhṛtī-kṛtāprameya-haya-vāhinī-khara-khurotkhāta-dhūlī-dhūsari〈25〉ta-digantarālāt·| parameśvara-sevā-samāyātāśeṣa-jamvudvīpa-bhū-pālānanta-pādāta-bhara-namad-avaneḥ| vilāsapura-samāvāsita-śrīma〈26〉j-jaya-skandh¿a?〈ā〉vārāt(·)| paramasaugato mahārājādh¿ī?〈i〉rāja-śrī-nayapāla-deva-pādānudhyātaḥ parameśvaraḥ paramabhaṭṭārako mahārājād-hirā〈27〉ja-śrīmad-vigrahapāla-deva[[ku]]〈〈ḥ ku〉〉śalī| śrī-puṇḍravarddhana-bhuktau phāṇitavīthī-viṣayāntaḥpāti-puṇḍarikā-maṇḍala-samvaddha-Adhunā-hala-kuli〈28〉tārddha-(lo)vanikāma{ḥ}-Ṛju-khaṇḍī-kṛta-sārddha-Udamāna-trayottara-sapadāḍhavāpa-trayādhika-droṇa-dvay¿e?〈o〉peta-kulya-pramāṇāṁśa-varjjita-sva〈29〉-samvaddhāvicchinna-talo(p)e(ta)-Ekādaśodamānādhika-sārddha-sapta-droṇopeta-kulya-traya-pramāṇāṁśe| samupagatāśeṣa-rāja-puruṣān·|〈Page 1v〉 〈30〉 rāja-rājanyaka| rājaputra| rājāmātya| mahāsāndhivigrahika| mahā〈32〉kṣapaṭalika| mahāsāmanta| mahāsenāpati| mahāpratīhāra| dau〈32〉ḥsādhasādhani(ka)| mahā-daṇḍanāyaka| mahākumārāmātya| rājasthā〈33〉noparika| dāśāparādhika| caurod-dharaṇika| dāṇḍika| dāṇḍa〈34〉pāśika| ¿s?〈ś〉aulkika| gaulmika| kṣetrapa| prāntapāla| koṭṭapāla| Aṅgarakṣa| tad-āyukta-viniyuktaka| hastyaśvoṣṭranauvalavyāpṛtaka(|)〈35〉 kiśoravaḍavāgomahiṣyajāvikādhyakṣa| dūta-preṣaṇika| gamāgamika| Abhitvaramāṇa| viṣayapati| grāmapati| tarika| gauḍa|〈36〉 mālava| khasa| hūṇa| kulika| karṇṇāṭa| lāṭa| cāṭa| bhaṭa| sevakādīn·| Anyāṁś cākīrttitān·| rāja-pādopajīvinaḥ prativā〈37〉sino vrāh-maṇottarām·| mahattamottama| kuṭumvi-puroga-medāndhra-caṇḍāla-paryantān·| yathārhaṁ mānayati| vodhayati| samādiśati〈38〉 ca|

viditam astu bhavatāṁ〈|〉 yathoparilikhito 'yaṁ grāmaḥ sva-sīmā-¿n?〈t〉ṛṇa-pūti-gocara-paryantaḥ sa-talaḥ soddeśaḥ sāmra-madhūkaḥ|〈39〉 sa-jala-sthalaḥ| sa-daśāpacāraḥ sa-cauroddharaṇaḥ| parihṛta-sarva-pīḍaḥ A-cāṭa-bhaṭa-praveśaḥ| Akiñcit-pragrāhyaḥ| samasta-bhāga〈40〉-bhoga-kara-hiraṇyādi-pratyāya-sametaḥ| bhūmi-cchidra-nyāyena| Ā-〈ca〉ndrārka-kṣiti-samakālam·| mātā-pitror āt-manaś ca puṇya-yaśo '〈41〉bhivṛddhaye bhagavantaṁ vuddha-bhaṭṭārakam uddi¿s?〈ś〉ya| bharadvāja-sagotrāya| bhāradvājāṅgirasa-vārhaspatya-pravarāya| śrī-Ananta-savrahmacā〈42〉riṇe| pippalāda-śākhādhyāyine mīmānsā-vyākaraṇa-tarkka-vidyā-vide| vaheḍāgrāma-vinirggatāya| vellāvāgrāma-vāstavyāya|〈43〉 mitrakaradeva-prapautrāya| hṛṣīkeśadeva-pautrāya| śrīpatideva-putrāya| śrī-jayānandadevaśarmmaṇe| viṣuvat-saṁkrāntau vidhivat·|〈44〉 gaṅgāyāṁ snātvā ś¿a?〈ā〉sanī-kṛtya pradatto 'smābhiḥ| Ato bhavadbhiḥ sarvair evānumantavyam·| bhāvibhir api bhūpatibhiḥ| bhūmer ddāna-phala〈45〉-gauravāt·| Apaharaṇena ca mahā-naraka-pāta-bhayāt·| dānam idam anumodya pālanīyam·| prativāsibhiś ca kṣetrakaraiḥ Ājñā-¿s?〈ś〉rava〈46〉ṇa-vidheyī-bhūya yathā-kālaṁ samucita-bhāga-bhoga-kara-hiraṇyādi-pratyāyopanayaḥ kārya Iti||

samvat· 11 bhādra-dine 19<||>

<47> bhavanti cātra dharmānuśaṁsinaḥ ¿s?<ś>lokāḥ|

15. Anuṣṭubh

vahubhir vvasudhā dattā rājabhis sagarādibhiḥ|
yasya yasya yadā bhūmis tasya tasya tadā phala<48>m·||

16. Anuṣṭubh

bhūmiṁ yaḥ pratigṛhṇāti yaś ca bhūmim prayacchati|
Ubhau tau puṇya-karmāṇau niyataṁ svarga-gāminau||

17. Anuṣṭubh

gām ekāṁ svarṇṇam eka<49>ñ ca bhūmer apy arddham aṅgulaṁ<|>
haran narakam āyāti yāvad āhūta saṁplavam·||

18. Anuṣṭubh

ṣaṣṭim varṣa-sahasrāṇi svarge modati bhūmi-daḥ|
Ākṣe<50>ptā cānumantā ca tāny eva narake vaset(·)||

19. Anuṣṭubh

sva-dattām para-dattām vā yo hareta vasundharām·|
sa viṣṭhāyāṁ kṛmir bhūtvā pitṛbhiḥ saha pa<51>cyate||

20. Śālinī

sarvān etān bhāvinaḥ pārthivendr¿o?<ān>
bhūyo bhūyaḥ prārthayaty eṣa rāmaḥ|
sāmānyo 'yan dharma-setur nṛpāṇā(ṁ)
kāle kāle pāla<52>n¿i?<ī>yaḥ krameṇa||

21. Puṣpitāgrā

Iti kamala-dalāmvu-vindu-lolāṁ
¿s?<ś>riyam anucintya manuṣya-jīvitañ ca|
sa[ka]lam idam udāhṛtañ ca vuddhvā
na (hi)<53> puruṣaiḥ para-kīrttayo vilopyā<ḥ||>

Iti||

22. Anuṣṭubh

śrīmad-vigrahapālena kṣmā-pāla-kula-mauli(nā|)
kṛ(to) <'>tra śāsane dūtaḥ su(ma)tiḥ<54>śrī-trilocanaḥ||

23. Anuṣṭubh

tinniḍīgrāma-niryāta-haradevasya sū〈nu〉nā|
Idaṁ śāsanam utkīrṇṇaṁ pṛthvīde(v)e[na] ś[i]lpinā||

Apparatus

Part B

〈01〉 ni[ca. 45*]ni • The decorated character ni, which seems to be an abbreviation for nibaddha ”confirmed”, is engraved at the both ends of the line 1.

〈19〉 -dhvānta¿ṁ?〈ḥ〉 ◇ *-dhvānta〈ḥ〉* DCS. — 〈19〉 -vasatis tato ◇ *-vasati〈ḥ〉 suto* DCS. — 〈19〉 dhanyaḥ ◇ *¿v?〈dh〉an(ya)ḥ* DCS.

〈20〉 rañjaya(n) ◇ *rañjaya〈ṁ〉s* DCS.

〈21〉 puṇyair ◇ *puṇyā-* DCS.

〈22〉 abhaj¿ā?〈an〉 yasya ◇ *abhaja¿yi?〈n ya〉sya* DCS.

〈27〉 -deva[[ku]]〈〈ḥ ku〉〉śalī • According to Sircar[1957] 1951–1952, the visarga was at first omitted and later made over ku.

〈28〉 -dvay¿e?〈o〉peta- ◇ *-dvayopeta-* DCS.

〈29〉 samupagatāśeṣa- ◇ *samupāgatāśeṣa-* DCS.

〈34〉 koṭṭapāla ◇ *koṭ〈ṭ〉apāla* DCS.

〈36〉 -pādopajīvinaḥ ◇ *-pādopajīvinaḥ|* DCS.

〈37〉 mahattamottama| ◇ *mahattamottama-* DCS.

〈38〉 -¿n?〈t〉ṛṇa- ◇ *-(tṛ)ṇa-* DCS. — 〈38〉 -pūti- ◇ *-yūti-* DCS.

〈40〉 -nyāyena| ◇ *-nyāyena* DCS.

〈41〉 uddi¿s?〈ś〉ya ◇ *uddiśya* DCS.

〈42〉 -vidyā- ◇ DCS.

〈43〉 -jayānandadevaśarmmaṇe| ◇ *-jayānandadevaśarmmaṇe* DCS.

〈45〉 Apaharaṇena ◇ *Apaharaṇe* DCS. — 〈45〉 -¿s?〈ś〉rava〈46〉ṇa- ◇ *-śrava〈46〉ṇa-* DCS.

〈47〉 ¿s?〈ś〉lokāḥ ◇ *ślokāḥ* DCS.

〈50〉 sa ◇ *s{v}a* DCS.

〈51〉 pārthivendr¿o?〈ān〉 ◇ *pārth{v}ivendr¿o?〈ān〉* DCS.

〈52〉 ¿s?〈ś〉riyam ◇ *śriyam* DCS.

Translation

Seal

Illustrious Vigrahapāladeva (III).

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.

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.

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 from him 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.

⟨22–26⟩ From the illustrious military camp of victory pitched at Vilāsapura, 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.

⟨26–38⟩ 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, mahāpratihāra, daussādhasādhanika, 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 standard of three kulyas accompanied by seven and a half droṇas added with eleven udamānas, accompanied by uninterrupted flat land connected to itself, excluding the portion of one kulya accompanied by two droṇas added with three and a quarter āḍhavāpas with excess of three and a half udamānas, divided correctly, in the half of Lovanikāma, now ploughed, belonging to Puṇḍarikā maṇḍala of Phāṇitavīthī viṣaya in illustrious Puṇḍravardhana bhukti 〈as follows〉:

〈38–46〉 "It should be known to you. That 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 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 Jayānandadevaśarman, belonging to Bharadvāja gotra and Bhāradvāja, Āṅgirasa and Bārhaspatya pravara, co-disciple of illustrious Ananta, learning Pippalāda (Paippalāda) śākhā, knowing the disciplines of hermeneutics, grammar and epistemology, originating from Vaheḍāgrāma and residing in Vellāvāgrāma, the great-grandson of Mitrakaradeva, the grandson of Hṛṣikeśadeva and the son of Śrīpatideva, 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 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〉."

〈46〉 Year 11 month Bhādra〈pada〉 day 19.

〈47〉 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.

〈53〉 Thus.

22.

In this edict, illustrious Trilocana, the wise, was made a messenger by illustrious Vigrahapāla (III), the foremost of lineages of kings.

23.

This edict was engraved by Pṛthvīdeva, the artisan, the son of Haradeva originating from Tinniḍīgrāma.

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