Deopara Stone Slab Inscription of Vijayasena

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Edition

〈1〉

□ Oṁ namaḥ śivāya.

1. Vasantatilakā

vakṣoṁśukāharaṇa-sādhvasa-kṛṣṭa-mauli
-mālya-cchaṭā-hata-ratālaya-dīpa-bhāsaḥ|
devyās trapā-mukulitaṁ mukham indu-bhābhir
vvīkṣyānanāni hasitāni jayanti śambhoḥ||

2. Śārdūlavikrīḍita

lakṣmī-vallabha|〈2〉-śailajā-dayitayor advaita-līlā-gṛhaṁ
pradyumneśvara-śavda-lāñchanam adhiṣṭhānaṁ namas kurmmahe|
yatrāliṅgana-bhaṅga-kātaratayā⟦ṁ⟧ sthitvāntare kāntayor
ddevībhyāṁ kathamapy abhinna-tanutā-śilpe 'ntarāyaḥ kṛtaḥ.

3. Śārdūlavikrīḍita

yat-siṁhāsanam īśvara|<3>sya kanaka-prāyaṁ jaṭā-maṇḍalaṁ
gaṅgā-śīkara-mañjarī-parikarair yac-cāmara-prakriyā|
śvetotphulla-phaṇāñcalaḥ śiva-śiraḥ-sandāna-dūmoragaś
chattraṁ yasya jayaty asāv acaramo rājā sudhā-dīdhitiḥ||

4. Sragdharā

vaṁśe tasyāmara-strī-vi<4>tata-rata-kalā-sākṣiṇo dākṣiṇātya
-kṣoṇīndrair vvīrasena-prabhṛtibhir abhitaḥ kīrttimadbhir vvabhūve|
yac-cāritrānucintā-paricaya-śucayaḥ sūkti-mādhvīka-dhārāḥ
pārāśaryeṇa viśva-śravaṇa-parisara-prīṇanāya praṇītāḥ||

5. Sragdharā

asmin· se<5>nānvavāye prati-subhaṭa-śatotsādana-vrahma-vādī
sa vrahma-kṣattriyāṇām ajani kula-śiro-dāma sāmantasenaḥ|
Udgīyante yadīyaḥ skhalad-udadhi-jalollola-śīteṣu setoḥ
kacchānteṣv apsarobhir ddaśaratha-tanaya-sparddhayā yuddha-gāthā<6>ḥ||

6. Śārdūlavikrīḍita

yasmin· saṅgara-catvare paṭu-raṭat-tūryopahūta-dviṣad
-vargge yena kṛpāṇa-kāla-bhujagaḥ khelayitaḥ pāṇinā|
dvaidhī-bhūta-vipakṣa-kuñjara-ghaṭā-viśliṣṭa-kumbha-sthalī
-muktā-sthūla-varāṭikā-parikarair vvyā<7>ptaṁ tad adyāpy abhūt·||

7. Pṛthvī

gṛhād gṛham upāgataṁ vrajati pattanaṁ pattanād
vanād vanam anudrutaṁ bhramati pādapaṁ pādāt·|
girer ggirim adhiśritan tarati toya-dhin toya-dher
yadīyam ari-sundarī-saraka-pṛṣṭha-lagnaṁ yaśaḥ||

8. Mandākrāntā

durvvṛttānām ayam ari<8>-kulākīrṇṇa-karṇṇāṭa-lakṣmī
-luṇṭākānāṁ kadanam atanot tādṛg-ekāṅga-vīraḥ|
yasmād adyāpy avihata-vasā-mānsa-medhaḥ-subhikṣāṁ
hṛṣyat·-pauras tyajati na diśaṁ dakṣiṇāṅ pre(ta)-bharttā||

9. Sragdharā

Udgandhīny ājya-dhūmair mmṛga-śiśu-rasitākhinna<9>-vaikhānasa-strī
-stanya-kṣīrāṇi kīra-prakara-paricita-vrahma-pārāyaṇāni|

yenāsevyanta śeṣe vayasi bhava-bhayāskandibhir mmaskarīndraiḥ
pūrṇṇotsaṅgāni gaṅgā-pulina-parisarāraṇya-puṇyāśramāṇi||

10. Mālinī

Acarama-paramātma-jñāna-bhī〈10〉ṣmād amuṣmān
nija-bhuja-mada-mattārāti-mārāṅka-vīraḥ|
Abhavad anavasānodbhinna-nirṇṇikta-tat-tad
-guṇa-nivaha-mahimnāṁ veśma hemantasenaḥ||

11. Sragdharā

mūrddhany arddhendu-cūḍā-maṇi-caraṇa-rajaḥ satya-vāk kaṇṭha-bhittau
śāstraṁ śrotre 〈'〉ri〈11〉-keśāḥ pada-bhuvi bhujayoḥ krūra-maurvvī-kiṇāṅkaḥ|
nepathyaṁ yasya jajñe satatam iyad idaṁ ratna-puṣpāṇi hārās
tāḍaṅkaṁ nūpura-srak-kanaka-valayam apy asya bhṛtyāṅganānām·||

12. Śārdūlavikrīḍita

yad-dor-valli-vilāsa-lavdha-gatibhiḥ śalyair vvidīrṇṇorasāṁ|〈12〉
vīrāṇāṁ raṇa-tīrtha-vaibhava-vaśād divyaṁ vapur vvibhratām·|
saṁsaktāmara-kāminī-stana-taṭī-kāśmīra-pattāṅkitaṁ
vakṣaḥ prāg iva mugdha-siddha-mithunaiḥ sātaṅkam ālokitam·||

13. Śārdūlavikrīḍita

pratyarthi-vyaya-keli-karmmaṇi puraḥ smeraṁ mukhaṁ vibhrator
e〈13〉tasyaitad aseś ca kauśalam abhūd dāne dvayor adbhutam·|
śatroḥ ko 〈'〉pi dadhe 'vasādam aparaḥ sakhyuḥ prasādaṁ vyadhād
eko hāram upājahāra suhṛdām anyaḥ prahāraṁ dviṣām·||

14. Śikhariṇī

mahā-rājñī yasya sva-para-nikhilāntaḥpura-vadhū〈14〉
-śiro-ratna-śreṇī-kiraṇa-saraṇi-smera-caraṇā|
nidhiḥ kānte〈〈ḥ〉〉 sādhvī-vrata-vitata-nityojjvala-yaśā
yaśodevī-nāma tri-bhuvana-mano-jñākṛtir abhūt·||

15. Pṛthvī

tatas tri-jagad-īśvarāt samajaniṣṭa devyās tato 〈'〉py
arāti-vala-śātanojjva〈15〉la-kumāra-keli-kramaḥ|
catur-jjala-dhi-mekhalā-valaya-sīma-viśvambharā
-viśiṣṭa-jaya-sānvayo vijayasena-pṛthvī-patiḥ||

16. Mālinī

gaṇayatu gaṇaśaḥ ko bhūpatīṁs tān anena
prati-dina-raṇa-bhājā ye jitā vā hatā vā|
Iha jagati viṣe〈16〉he svasya vaṁśasya pūrvvaḥ
puruṣa Iti sudhāṁśau kevalaṁ rāja-śavdaḥ||

17. Śārdūlavikrīḍita

saṁkhyātīta-kapīndra-sainya-vibhunā tasyāri-jetus tulāṁ
kiṁ rāmeṇa vadāma pāṇḍava-camū-nāthena pārthena vā|
hetoḥ khaḍga-latāvataṁsita-bhujā-mātrasya yenārjjitaṁ
saptā|〈17〉mbho-dhi-taṭī-pinaddha-vasudhā-cakraika-rājyaṁ phalam·||

18. Śārdūlavikrīḍita

Ekaikena guṇena yaiḥ pariṇataṁ teṣāṁ vivekādṛte
kaś cid dhanty aparaś ca rakṣati sṛjaty anyaś ca kṛtsnaṁ jagat·|
devo 〈'〉yaṁ tu guṇaiḥ kṛto vahutithair ddhīmān· jaghāma dviṣo
vṛtta-sthāna-puṣac cakāra ca〈18〉 ripūcchedena divyāḥ prajāḥ||

19. Śārdūlavikrīḍita

dattvā divya-bhuvaḥ prati-kṣiti-bhṛtām urvvīm urīkurvvatā
vīrāsṛg-lipi-lāñchito 'sir amunā prāg eva pattrī-kṛtaḥ|
netthaṁ cet· katham anyathā vasumatī bhoge vivādonmukhī
tatrākṛṣṭa-kṛpāṇa-dhāriṇi gatā bha†〈19〉ṅgaṁ dviṣāṁ santatiḥ||

20. Vasantatilakā

tvaṁ nānya-vīra-vijayīti giraḥ kavīnāṁ
śrutvā 'nyathā-manana-rūḍha-nigūḍha-roṣaḥ|
gauḍendram adravad apākṛta kāmarūpa
-bhūpaṁ kaliṅgam api yas tarasā jigāya||

21. Śārdūlavikrīḍita

śūram manya Ivāsi nānya kim iha svaṁ rāghava ślāghase
spa†〈20〉rddhāṁ varddhana muñca vīra virato nādyāpi darppas tava|
Ity anyonyam ahar-nniśa-praṇayibhiḥ kolāhalaiḥ kṣmā-bhujāṁ
yat·-kārā-gṛha-yāmikair nniyamito nidrāpanoda-klamaḥ||

22. Vasantatilakā

pāścatya-cakra-jaya-keliṣu yasya yāvad
gaṅgā-pravāham anudhāvati†〈21〉 nau-vitāne|

bharggasya mauli-sarid-ambhasi bhasma-paṅka
-lagnojjhiteva tarir indu-kalā cakāsti||

23. Sragdharā

muktāḥ karppāsa-vījair mmarakata-śakalaṁ śāka-pattrair alāvū
-puṣpai rūpyāṇi ratnaṁ pariṇati-bhidurair kukṣibhir ddāḍimānām·|
kuṣmaṇḍī-vallarīṇāṁ vi〈22〉kasita-kusumaiḥ kāñcanaṁ nāgarībhiḥ
śikṣyante yat·-prasādād vahu-vibhava-juṣāṁ yoṣitaḥ śrotriyāṇām·||

24. Indravajrā

Aśrānta-viśrāṇita-yajña-yūpa
-stambhāvalīṁ drāg avalamvamānaḥ|
yasyānubhāvād bhuvi sañcacāra
kāla-kramād eka-pado 〈’〉pi dharmmaḥ||

25. Śārdūlavikrīḍita

meror ā〈23〉hata-vairi-saṅkula-taṭād āhūya yajvāmarān·
vyatyāsaṁ pura-vāsinām akṛta yaḥ svarggasya marttyasya ca|
Uttuṅgaiḥ sura-sadmabhiś ca vitatais tallaiś ca śeṣī-kṛtaṁ
cakre yena parasparasya ca samaṁ dyāvā-pṛthivyor vvapuḥ||

26. Sragdharā

dik-śākhā-mūla-kāṇḍaṁ gagana-tala-ma†〈24〉hāmbho-dhi-madhyāntarīyaṁ
bhānoḥ prāk-pratyag-adri-sthiti-milad-udayāstasya madhyāhna-śailam·|
Ālamva-stambham ekaṁ tri-bhuvana-bhavanasyaika-śeṣaṁ girīṇāṁ
sa pradyumneśvarasya vyadhita vasumatī-vāsavaḥ saudham uccaiḥ||

27. Śārdūlavikrīḍita

prāsādena tavāmunaiva haritām adhvā†〈25〉 niruddho mudhā
bhāno 〈’〉dyāpi kṛto 〈’〉sti dakṣiṇa-diśaḥ koṇānta-vāsī muniḥ|
Anyām uccha-patho 〈’〉yam ṛcchatu diśaṁ vindhyo 〈’〉py asau varddhatāṁ
yāvac-chakti tathāpi nāsya padavīṁ saudhasya gāhiṣyate||

28. Upajāti

sraṣṭā yadi srakṣyati bhūmi-cakre
sumeru-mṛt(·)-piṇḍa-viva〈26〉rttanābhiḥ|
tadā ghaṭaḥ syād upamānam asmin·
suvarṇṇa-kumbhasya tad-arppitasya||

29. Pṛthvī

vileśaya-vilāsinī-mukuṭa-koṭi-ratnāṅkura
sphurat·-kiraṇa-mañjarī-cchurita-vāri-pūraṁ puraḥ|
cakhāna pura-vairiṇaḥ sa jala-magna†〈27〉-paurāṅganā
-stanaiṇa-mada-saurabhoccalita-cañcarīkaṁ saraḥ||

30. Śārdūlavikrīḍita

Uccitrāṇi dig-amvarasya vasanāny arddhāṅganā-svāmino
ratnālaṁkṛtibhir vviśeṣita-vapuḥ śobhāḥ śataṁ subhruvaḥ_|
paurāḍhyāś ca purīḥ śmaśāna-vasater bhikṣā-bhu〈28〉jo 〈’〉syākṣayāṁ
lakṣmīṁ sa vyatanoddaridra-bharaṇe sujño hi senānvayaḥ||

31. Sragdharā

citra-kṣaumebha-carmmā hṛdaya-vinihita-sthūla-hāroragendraḥ
śrī-khaṇḍa-kṣoda-bhasmā kara-milita-mahā-nīla-ratnākṣa-mālaḥ|
veṣas tenāsya tene garuḍa-maṇi-latā-gona|〈29〉saḥ kānta-muktā
-nepathya-nrasthir icchā-samucita-racanaḥ kalpa-kapālikasya||

32. Śārdūlavikrīḍita

vāhoḥ kelibhir advitīya-kanaka-cchattraṁ dharitrī-talaṁ
kurvvāṇena na paryaśeṣi kim api svenaiva tenehitam·|
kin tasmai diśatu prasanna-varado 〈’〉py arddhendu-mauliḥ〈30〉 paraṁ
svaṁ sāyujyam asāv apaścima-daśā-śeṣe punar-ddāsyati||

33. Vasantatilakā

prastotum asya[[ṁ]] paritaś caritaṁ kṣmaḥ syāt·
prācetaso yadi parāśara-nandano vā|
tat·-kīrtti-pūra-sura-sindhu-vigāhanena
vācaḥ pavitrayitum atra tu naḥ prayatnaḥ||

34. Mandākrāntā

yāvad vāstos-pati〈31〉-pura-dhunī bhūr bhuvaḥ svaḥ punīte
yāvac cāndrī kalayati kalottaṁsatāṁ bhūta-bharttuḥ|
yāvac ceto gamayati satāṁ śvetimānaṁ tri-vedī
tāvat tāsāṁ racayatu sakhī tat tad evāsya kīrttiḥ||

35. Vasantatilakā

nirṇṇikta-sena-kula-bhū-pati-mauktikānām
agranthila-gra〈32〉thana-pakṣmala-sūtra-valliḥ|

Eṣā kaveḥ pada-padārtha-vicāra-śuddha
-buddher umāpatidharasya kṛtiḥ praśastiḥ||

36. Upajāti

dharmm¿o?〈a〉-pranaptā manadāsa-naptā
vṛhaspateḥ sūnur imāṁ praśastiṁ〈|〉
cakhāna vārendraka-śilpi-goṣṭhī
-cūḍā-maṇī rāṇaka-śūlapāṇiḥ||_||

Apparatus

〈1〉 □ ◇ *Oṁ* FK NGM.

〈5〉 -kṣattriyāṇām ◇ *-kṣatriyāṇām* NGM. — 〈5〉 -gāthā〈6〉ḥ|| ◇ *gāthāḥ||* NGM.

〈6〉 vvyā〈7〉ptaṁ tad adyāpy abhūt·|| ◇ *vvyāptaṁ tad adyāpy abhūt·||* NGM.

〈12〉 -tīrtha- ◇ *-(tī)rtha-* FK; *-tī(rtha)-* NGM DCS.

〈18〉 † • A vertical bar with a slanting projection to the right, functioning as a space filler. The same symbol appears some lines below.

〈23〉 marttyasya ◇ *marttasya* NGM. — 〈23〉 dik- ◇ *dik* NGM.

〈25〉 -viva〈26〉rttanābhiḥ| ◇ *-vivarttanābhiḥ|*〈26〉 NGM.

〈29〉 -cchattraṁ ◇ *-cchatraṁ* NGM DCS.

〈31〉 -mauktikānām ◇ *-moktikānām* NGM.

〈32〉 dharmm¿o?〈a〉- ◇ *dharmm⟦o⟧*〈〈*a*〉〉- FK. — 〈32〉 praśastiṁ〈|〉 ◇ *praśastiṁ|* NGM.

Translation

〈1〉 Success! Oṁ, salutation to Śiva!

1.

May the faces of Śambhu, smiling after seeing by moonlights the face of the goddess, budded with bashfulness, which has lustre of a lamp at the house of pleasure hit by a mass of flowers from her crown dragged away due to surprise at retrieval of her breast cloth, be victorious!

2.

We make homage to the house for undivided sport of the husband of Lakṣmī (Viṣṇu) and the husband of the daughter of mountain (Śiva) marked by the sound Pradyumneśvara, where, after standing between their lovers because of agitation caused by break of embrace, an intervention was somehow made by both goddesses in the shape of undivided thinness.

3.

Whose lion throne is matted hair of Īśvara furnished with gold, whose procedure of fly-whisking is ⟨made⟩ by attendants that are a multitude of drops of water of Gaṅgā, and whose umbrella, of which the border is the white opened hood, is the snake that is a string tied to the neck of Śiva. May the nectar-rayed one (the Moon), that endless king, be victorious!

4.

In the lineage of that witness to extensive arts of love of wives of gods (the Moon), with famous kings of the southern countries beginning with Vīrasena, the streams of wine that were beautiful verses pure by an accumulation of recollections of their deeds were born on all sides. They were conveyed by the son of Parāśara (Vyāsa) for pleasing ears of all beings.

5.

In this Sena lineage was born that Sāmantasena, the expounder of Brahman (the Vedas) destroying hundreds of enemy good soldiers, who was the head cloth of the lineage of brahma-kṣatriyas. On edges of shores of the embankment, cold by large waves of water of the waving ocean, the battle songs of him were sung by Apsarases in competition with ⟨that of⟩ the son of Daśaratha (Rāma).

6.

By him, the snake of death that was his sword was played by his hand, in a battlefield, among the army of enemy invoked by music instruments roaring sharply, which was henceforth filled up with a multitude of white cowrie shells that were pearls from divided head-protrusions of the disunited enemy elephant troop.

7.

Coming from a house to a house, it roams from a city to a city. Being followed from a forest to a forest, it moves around from a tree to a tree. Being resided from a mountain to a mountain, it crosses from an ocean to an ocean. So does his fame, sticking to the back of the caravan of enemy women.

8.

That hero like the one with unique body (Viṣṇu) performed the destruction of rogues who were thieves of Lakṣmī of Karṇāṭa scattered among enemy lineages. Because of that, the master of dead people (Yama), whose citizens are rejoicing, does not even now abandon the southern region which has abundant supply of unimpeded bone marrow, flesh and fat.

9.

In the remaining life, he inhabited pure hermitages in forest close to sandbanks of the Gaṅgā, fragrant with smoke of ghee, where milk from breasts of wives of unwearied hermits was tasted by fawns, the whole Brahman (the Vedas) was known to parrots, and that were filled with the many best mendicants conquering fear of birth.

10.

From that Bhīṣma, knowing the Supreme Spirit not at the last, was born Hemantasena, the hero whose emblem was death of enemies excited with pride of their own arms, the house of greatness which was a bundle of such and such virtues endlessly discovered and purified.

11.

On his head, dust from the feet of the one whose crown-jewel was the halfmoon (Śiva), a word of truth in his vocal cords, the scripture at his ear, hairs of enemies on the floor around his feet, the mark of scar made by a strong bow-string on his both arms. Only so much was always known as his decoration, ⟨while⟩ flowers of jewels, garlands of pearls, ear-ornament, anklet, wreath of flowers and golden bangle were ⟨ornaments⟩ of wives of his subordinates.

12.

While heroes, whose chests were torn by javelins which got flight by play of creepers that were his arms, was bearing divine body because of the wish for power of place of pilgrimage that was battlefield, their chest, marked by saffron from the projection of breast of lovers of deities (Apsaras) attached ⟨to them⟩, was observed by couples of siddhas with fear as if ⟨it was the same⟩ as before (stained with blood).

13.

There was that wonder of him in a donation of the two: holding smiled face first in the act of play of extravagance on supplicants, and having skilfulness of sword in the deed of play of destruction of enemies. The one incurred defeat on an enemy and another

did favour to a friend. One gave a garland to friends and another ⟨gave⟩ a blow to enemies.

14.

There was his queen named Yaśodevī, with the figure pleasing to the three worlds, whose feet were evident on the path of dust that was a row of crest-jewels of wives in the all inner courts of own and others, who was the storehouse of loveliness, and who had ever shining fame spread by a vow of chaste wife.

15.

From that lord of the three worlds, and also from that queen was born King Vijayasena, who made a series of princely sports shining with destruction of enemy troops, and ⟨whose name⟩ was closely connected with a special conquest of the earth which had borders of a circle of girdle that was the four oceans.

16.

Who would count by troops those kings either defeated or killed by him participating in battles every day? In this world, the title of king only on the nectar-rayed one (the Moon) was tolerated ⟨by him⟩, as "he was a preceding man of my own lineage."

17.

How do we narrate the equal of that conqueror of enemies by Rāma, the master of the innumerable army of the monkey lord or by Pārtha (Yudhiṣṭhira), the lord of the Pāṇḍava army? Because of only his arms garlanded by creeper that was his sword, the fruit of the sole kingship over the circle of the earth dressed in shores of the seven oceans was obtained by him.

18.

By them (Śiva, Viṣṇu, Brahmā), with each virtue, it ⟨the world⟩ was accomplished in ⟨a manner⟩ respecting their differences: one destroys, another protects, and another creates the entire world. That wise king ⟨likewise⟩, certainly made by many virtues, destroyed enemies, nourished the place of good conducts, and created divine populace by annihilation of enemies.

19.

After giving heavenly lands {lands of Divya} to enemy kings, by him, receiving the earth, the sword marked by letters of blood of heroes was made a document exactly as before. If not in this way, how otherwise the earth, ready for disputes, went to

〈his〉 enjoyment, and then, at the one holding a drawn sword (Vijayasena), a group of enemies went to destruction?

20.

After hearing the word of poets, "You are the conqueror of Nānya and Vīra {not a conqueror of other heroes}", with hidden anger risen from understanding in another way, he attacked the king of Gauḍa, expelled the king of Kāmarūpa, and quickly went to Kaliṅga.

21.

"You seem to think yourself a hero, Oh! Nānya!" "Why you boast of yourself here, Oh! Rāghava!" "Throw away your envy, Oh! Vardhana!" "Oh! Vīra, your arrogance does not disappear even now!" With such noises of kings to each other, clinging to days and nights, weariness of dispelling drowsiness was suppressed by watchmen of his prison.

22.

In his plays of conquests of the western region, when his fleet runs after along with the current of the Gaṅgā, the ship glows in water of the river in the crown of Bharga (Śiva) like a digit of the moon attached to and then discharged from clay of ash.

23.

Pearls by cotton seeds, a splint of emerald by leaves of teak tree, silver coins by gourd flowers, a jewel by ripened and broken fruits of pomegranates, gold by blossoming flowers on creepers of pumpkin gourds. These were taught by urban women to wives of śrotriyas enjoying much wealth because of his favour.

24.

Immediately resting on a row of pillars of sacrificial posts of sacrifices given unwearriedly, the dharma, one-legged due to lapse of time, roamed around on the earth, thanks to his authority.

25.

Inviting gods from the slope of the Mount Meru thronged by destroyed enemies, that worshipper made an exchange of city-dwellers of the heaven and the mortal world. Made to have little remaining 〈space〉 by tall temples of gods and wide ponds, the appearance of both heaven and earth was made the same as each other by him.

26.

That Vāsava (Indra) on the earth founded the high palace of Pradyumneśvara, the root trunk of branches of four quarters, in the midst of the great ocean of the umbrella of the sky, the mid-day mountain of the Sun staying, appearing, rising and setting at the eastern and western mountains, the sole supporting pillar of the house that is the three world, and the only one remnant of mountains.

27.

By this lofty temple, the course of your tawny horses is blocked in vain, Oh! the Sun, and even now the sage (Agastya) is made a resident of the corner end of the southern quarter. He, whose path was abandoned, should go to another direction, and that Vindhya Mountain should rise, according to ⟨their⟩ power. Nevertheless, he (the Sun or the Vindhya) will not enter into the position of that palace.

28.

If the creator creates ⟨it⟩ by rotations of a ball of clay that is the Mount Sumeru on the wheel that is the earth, then the pitcher must be like the golden pot laid by him ⟨Vijayasena⟩ on that ⟨temple⟩.

29.

In front of the enemy of ⟨three⟩ cities (Śiva), he excavated a lake full of water mixed with flowers of rays springing from sprouts that were a crore of gems on crowns of wives of cave dwelling snakes, in which bees were springing up because of fragrance of musk on breasts of urban women immersed in water.

30.

Bright-coloured cloths for the naked one (Śiva), beauty of a hundred beautiful maidens distinguished by decorations of jewels for the half-female master (Ardhanārīśvara), a city filled with city-dwellers for the resident of cremation ground (Śiva), imperishable wealth for him living on alms (Śiva). That one belonging to the Sena lineage (Vijayasena), knowing well on supporting poor people, accomplished ⟨them⟩.

31.

Bright linen as an elephant hide, a large garland placed on the heart as the king of snakes, sandal powder as ash, gems of sapphire gathered in a hand as a rosary, a creeper of emerald as a large snake, a beautiful ornament of pearls as human bones. By him ⟨Vijayasena⟩, the decoration of that kāpālika of kalpa (Śiva), of a style appropriate for wish, was prepared.

32.

By himself, who made the sole golden umbrella for the surface of the earth by sports of his both arms, no wish was left. What else should the one crowned with halfmoon (Śiva), conferring a kind boon, give him? He gives union with himself again in the remains of 〈this〉 last life.

33.

It must be possible to praise his deed all around, if the son of Pracetas (Vālmīki) or the son of Parāśara (Vyāsa) 〈does it〉. Our effort here is just to purify words by bathing in the divine river (Gañgā) that is the stream of his fame.

34.

As long as the river of the city of the protector of house (Indra) purifies the earth, atmosphere and sky, as long as a digit of the moon carries out the duty of being the ornament of the master of ghosts (Śiva), and as long as the knower of the three Vedas makes mind of good people go to whiteness, may his fame, the friend of each 〈mentioned above〉, decorate them!

35.

This eulogy, a creeper of thread of pearls that are kings of the purified Sena lineage, soft due to unknotted tying, is the work of Umāpatidhara, the poet whose intellect is purified by considerations on words and meanings of words.

36.

Rāṇaka Śūlapāṇi, the crest jewel of the association of artisans of Varendra, the great grandson of Dharma, the grandson of Manadāsa and the son of Bṛhaspati, engraved this eulogy.

Commentary

19.

divya-bhuvaḥ may connote in pun lands of Divya, namely, the lands of Varendra occupied by Divya/Divvoka, the leader of the Kaivartarta Rebellion, and recovered by Rāmapāla with the help of Vijayasena and other subordinate rulers.

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