Mirzapur Plate of Śūrapāla I, year 3

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Edition

Seal

〈1〉 śrī-śūrapāla-devasya

Plate

〈Page 1r〉 〈1〉

□ svasti

1. Sragdharā

śrīmad-gopāla-vaṅśojjvala-tila〈2〉katayā khyātimān· sārvva-bhaumo
vibhrad vī〈3〉ryam valañ ca praśamita-viṣamoddāma〈4〉-kandarppa-doṣaḥ|
śansan nityaṁ prajānāṁ〈5〉 karam ubhaya-karaṁ darśayan· dharma-mārggaṁ
śrī〈6〉mān· sarvvārtha-siddho jayati jinavaraḥ śū〈7〉rapālaś ca devaḥ||

2. Sragdharā

śrīmān· gopāla-nāmā dhavala〈8〉-nija-yaśo-dhauta-dik-cakra-vālaḥ
kṣmā-pālaḥ śeṣa-kalpa-pravala-bhu〈9〉ja-śilā-stambha-viśrānta-viśvaḥ|
¿A?〈Ā〉sīd yasya prayāṇe sva-vala-pada-bharoddhūta-dhūlī-nirodhād
uṣṇā(ṁ)śuḥ proṣitoṣmā śaśi-rucir a〈10〉karoj jāgarūkān ulūkān·||

3. Vasantatilakā

rājñāṁ praṇāma-suhṛdāṁ mukuṭāruṇāśma
-raśmi-cchaṭā-paricaya-vyatikīrṇṇa-varṇṇāḥ|
yasmāṅ hi nirmmala〈11〉-nakha-dyutayaḥ sa-vṛnta
-śephālikā-kusuma-śekharatām avāpuḥ||

4. Śārdūlavikrīḍita

lakṣmī-janma-niketanaṁ sama-karo voḍhuṁ kṣamaḥ kṣmā-bharaṁ
pakṣa-cche〈12〉da-bhayād upasthitavatām ekāśrayo bhū-bhṛtān·|
maryādā-paripālanaika-nirataḥ śauryālayo 〈’〉bhūt sutas
tasyāmbhodhi-vilāsa-hāsi〈13〉-mahimā śrī-dharmapālo nṛpaḥ||

5. Śārdūlavikrīḍita

sad-dharmmo 〈’〉yam iti kvacit kvacid ayaṁ dharmaḥ kharāṅśor iti
śambhor dharmmo Iti kvacit kvacid aya{ṁ}n dha〈r〉mmo mu〈14〉rārer iti|
pravrajyā-pratipannam apy anudinaṁ yan-nāma-varṇṇa-śrutaiḥ
prauḍhārāti-kadamvakam bhaya-calac-c¿a?〈e〉to na lebhe dhṛtiṁ□

6. Mandākrāntā

Ambho-dhīnāṁ pra〈15〉kṛti-dhavalā phena-rājiś caturṇṇāṁ
śatru-str¿i?〈ī〉ṇāṁ vadana-kamala-ploṣa-¿v?〈n〉īhāra-vṛṣṭiḥ|
pātālāntar-dvi-guṇita-phaṇi-grāmaṇī-kāya-kāntiḥ
〈16〉k¿i?〈ī〉rtir yasya prasarati jagat-pañjare rāja-haṁsī||

7. Śārdūlavikrīḍita

kālo 〈’〉smin gamito jarā smara-jitā vāṇo gaṇo 〈’〉smin· kṛto
viṣṇuḥ kansam ihā〈17〉vadhīn nihatavān bhīmo 〈’〉tra duḥś{v}āsanaṁ〈|〉
rāmaḥ setum ihākarod iti jayann āśāḥ parākramya yaḥ
sūta-śrāvita-sat-kathā-vyati〈18〉karo ⟦dī⟧ deśān apaśyad vahūn(·)□

8. Sragdharā

ye ¿ṣ?〈s〉vī-kurvvanti śaureḥ śvasita-parimalaṁ yoga-nidrā-śayāloḥ
yaiś cakre caṇḍa-velā-valana-kalakalaḥ kandare〈19〉 mandarādreḥ|

ye <’>bhūvan<·> sphāra-lakṣmī-nayana-kuvalaya-sraṇgviṇas te taraṅgāḥ
kṣīrāvdher yac-camūnāṁ śrama-jalam apivat svānilaiḥ śīkarārdraih□

9. Śārdūlavikrīḍita

〈20〉 preyas-satyam ananta-bhoga-nilayaṁ gopāla-dharmma-krama
-prāptāṅ gām paripālayantam ajitaṁ sa prāpa lakṣmī-patiṁ†
śrīmat-pāda-nakhendu-dīdhiti〈21〉-bharodanvan-nimagnākhila
-kṣoṇī-bhṛn-mukuṭānta-patra-makaraṁ śrī-devapālaṁ sutaṁ‖

10. Śārdūlavikrīḍita

śvāsās tāṇḍavita-ślathālaka-śikhāḥ śete kapola〈22〉-sthalī
talpe pāṇimaye stanau stavakayanty akṣṇor apām vi⟦va⟧〈〈nda〉〉vaḥ|
cetaḥ prāṇa-visṛṣṭaye spṛhayatīty ¿a?〈ā〉cchādita-svāmino
yad-vairi-pra〈23〉madā-janasya na kadāpy eṣā d¿a?〈ṛ〉śā proṣitā‖

11. Āryā

nirbhara-bharita-vihāyasi yad-yaśasi kṣaṇa{ṁ}m adīdharat turagāN†
kṣīrodha-taraṇa-śa〈24〉ṅkā-samākulaḥ sārathis taraṇeḥ□

12. Vasantatilakā

yo jāta-rūpa-mayam āyatanaṁ jinasya
jāmvūnadādi-śikhara-prati-pakṣa-lākṣmi|
nepāla-nātha〈25〉-vijayī vidadhe suvarṇṇa
-dvīpādhipa-praṇati-lambhita-tuṅga-kīrttiḥ□

13. Śārdūlavikrīḍita

Ā vindhyāT śavarī-ratotsava-suhṛd-vaṅgī-vana-śyāmalāT
Ā〈26〉prāleya-girer umā-smita-sudhā-srotaḥ-plutādhityakāT|
Ā sūryodaya-sākṣiṇo jala-nidheḥ sārasvatīnām apāṁ
pūrṇṇād ā ca yad-a〈27〉ṅ¿h?〈gh〉rī-paṅkaja-yuge bhṛṅgatvam āpun nnṛpāḥ□

14. Śārdūlavikrīḍita

śrīmad-durllabharāja-rāja-tanayā śrī-māhaṭākhyābhavad
devī tasya kara-graha-praṇayinī ślāghyā dvitīyeva〈28〉 bhūḥ¿‖?〈|〉
pratyetavya-pativratā-guṇa-kathāḥ śailātmajāru¿d?〈n〉dhatī
-sāvitrīr api yā cakāra caritaiḥ puṇyāmṛta-syandibhiḥ‖

15. Upajāti

Āryām asau rāma-parāji<29>tāṁ satīṁ
jayānujātām atha sarvva-maṅgalāṁ†
sad-gotra-janmāṁ subhagāṁ sadā-śivo
yāṁ prāpya so <'>bhūt parameśvaraḥ sukhī□

16. Anuṣṭubh

nāpnuvanti gatiṁ yasyā manora<30>tha-śatair api|
dāna-dhī-kīrtti-cāritrya-satyeṣv anyāḥ kula-striyaḥ□

17. Sragdharā

puttras tābhyāṁ śivābhyām iva jagati gataḥ svāmi-bhāvāt pratiṣṭhām
urvvī-bhṛd-garva-kha<31>rvvī-karaṇa-paṭutarāṁ śaktim ugrān dadhānaḥ|
devānāṁ bhīti-bhājām abhaya-vitaraṇaikādhvara-prāpta-dīkṣo
devaḥ śrī-śūrapālaḥ kim aparam apa<32>ro <'>bhūn mahāsena Eva□

18. Śārdūlavikrīḍita

māyā-mūla-gṛhaṁ purāṇa-puruṣaṁ kroḍānanam vāmanaṁ
nityodīrṇṇa-gadaṁ vināyaka-yutaṁ divyāṅganālo¿t?<k>inaṁ|
paśyantyā vahu se<33><r>ṣ<y>am eva hi hariṁ tyaktvā virāgād iva
śrīmad-yauvana-rūpa-sad-guṇa-tṛṣā devyā ś(r)iyāśleṣi yaḥ□

19. Sragdharā

prasthāne yasya senā-bhara-vidhura-dharā-bhāra-nirbhu<34>gna-bhoga
-śrāmyaT-śeṣāhi-muktā viṣa-śikhi-paruṣa-śvāsa-dhūma-cchateva|
Udgacchantī samantād vahala-vila-pathair vvyāpa dik-cakra-vālaṁ{|}
tat-kālonmīli<35>tāśmā jaraṭhatara-kharā dhūsarā dhūli-lekhā□

20. Anuṣṭubh

yasya nist¿ṛṁ?<riṁ>śa-pānīye nīlotpala-vanoj<j>vale|
nimajjya rāja-hansānāṁ nonmamajja punaḥ kulaṁ□

21. Mandākrāntā

prāle<36>y<ā>ṁśoḥ praśamita-mṛga-śyāmikair ānayadbhir
lakṣmīṁ kṣīrodadhi-himavatoḥ śeṣa-sindhu-kṣiti-dhrāN|
nāgī-mūrddha-pratata-palita-bhrāntibhi<37>r yad-yaśobhiḥ
prāg-bhūpānāṁ vata mali-nibhāḥ kīrttayaḥ kunda-bhāsaḥ□

22. Śārdūlavikrīḍita

Antar-vvyoma-samudram aurvva-śikhinaḥ ka(r)ttyāṁ samārohatā
yasya vyāpta-di<Page 1v><38>śā dviṣan-nṛpatayas taptāḥ pratāpoṣmaṇā|
bhejuḥ sā<39>ndra-s¿a?<u>g¿u?<a>ndhi-candana-vana-cchāyā-patha-śyāmalāN
Utsaṅgān ma<40>layasya santata-himāN prāleya-śailasya ca□

23. Vasantatilakā

yasyāsi<41>-kṛtta-ripu-kuñjara-kumbha-pīṭha
-ni¿p?<ṣ>ṭhyūta-mauktika-saṭāḥ sama<42>re [[t]]<<v>>irejuḥ|
lājā Ivākhila-jagaj-jayino jaya-śrī
<43>-pāṇi-graha-prakaraṇāvasare vikīrṇṇāḥ□

24. Sragdharā

¿A?<Ā> vindhyād danti-danta<44>-kṣata-viṣama-śilā-śīrṇṇa-revā-taraṅgāT
Ā kailāsād daśāsya-prakaṭa-bhuja-vala-kṣobha-visrasta-sandheḥ|
Ā śailābhyām ubhābhyām aśi<45>śira-kiraṇotpatti-pātāspadābhyām
ājñāṁ yasyottamāṅgyaiḥ srajam api vibharāñ cakrire bhūmi-pālāḥ□

sa khalu bhāgīrathī-patha-pravarttamāna-nā<nā><46>-vidha-nau-vāṭaka-sampādita-setu-vandha-vihita-śaila-śikhara-śreṇi-vibhramāT| niratiśaya-ghana-ghanāghana-ghaṭā-śyāmāyamāna-vāsara-lakṣmī<47>-samāravdha-s{v}antata-jalada-samaya-sandehāT| Udīcīnāneka-narapati-prābhṛtī-kṛtāprameya-haya-vāhinī-khara-khurotkhāta-dhūlī-dhūsarita-dig-antarālāT|<48> parameśvara-sevā-samāyātāśeṣa-jamvū-dvīpa-bhū<pā>lānanta-pādāta-bhara-namad-avaneḥ| śrī-mudgagiri{ī}-samāvāsita-śrīmaj-jaya-skandhāvārāT para<ma>saugata-parameśvara<49>-(pa)ramabhaṭṭāraka-mahārājādhirāja-śrī-devapāla-deva-pādānudhyātaḥ para-masaugataḥ parameśvaraḥ paramabhaṭṭārako mahārājādhirājaḥ śrīmāN śūrapā<50>la-devaḥ kuśalī| śrī-nagara-bhuktau| krauñcadhānaka-viṣayāntaḥpāti-Aṅgāragarttikā-grāma† devarāṣṭra-vaiṣayika-vāsantī-grāma† kulapu<51>tra-grāma| kalmaṣanāśapāra-vaiṣayika-navallikā-grāmeṣu† samupagatān·| Aśeṣa-rāja-puruṣān·† rājanaka-rājaputtra† rājāmātya† ma<52>hāsāmanta| m¿ā?<a>hāsenāpati| mahāsānd-hivigrahika| mahākṣapaṭalika| mahāpratīhāra| mahākārttākṛtika| mahādaussād-hyasādha<53>nika| mahādaṇḍanāyaka| mahākumārāmātya| rājasthānīya-Uparika| dāśāparādhika| cauroddharaṇika| dāṇḍika| daṇḍapā¿s?<ś>ika†<54> śaulkika| gaul-mika† kṣetrapa† prāntapāla| koṭṭapāla| khaṇḍarakṣa| tad-āyuktaka| viniyuktaka† hastyaśvoṣṭravalavyāpṛtaka| kiśoravaḍa<55>vāgomahiṣyajāvikādhyakṣa† dūta-pr¿a?<e>ṣaṇika| gamāgamika| Abhitvaramāṇa† viṣayapati† tarika† gauḍa-mālava-khaṣa-hūṇa-kulika<56>-kārṇṇāṭa-lāṭa-cāṭa| bhaṭa-sevakādīn anyāṁś cā<kī>rt-titān·† rāja-pādopajīvinaḥ prativāsino vrāhmaṇottarāN| mahattama-kuṭumvi†

me<57>dāndhra-caṇḍāla-paryantāN yathārhaṁ mānayati vodhayati samādiśati ca|

viditam astu bhavatān·† mahādevī-śrī-māhaṭā-bhaṭṭārikayā dūta<58>ka-mukhena vaya(ṁ) śrāvitāḥ yathāsmad-vārāṇasīya-śrī-māhaṭeśvarasya| Aṅgāgarttikā-vāsantikā-grāmau† tathā Asmad-¿ā?<a>bhipr[[o]]e<59>ta-śaivācārya-parṣadaḥ| kulaputraka-navallikā-grāmau ca Asmat-puṇya-yaśo <'>bhivṛddhaye| pūjā-satrādy-arthaṁ śāsanī-kṛtya śrīmān(·) mahārājo dadā<60>tv iti tac-chiṣya-praśiṣyebhyaś ca| Ato <'>smābhis tadīya-śrāvaṇikayā Ete grāmā yathopari-likhitās sva-sīmā-tṛṇa-yūti-gocara-paryantās sa-talā<61>s soddeśās sāmra-madhūkās sa-jala-sthalās sa-garttoṣarās soparikarāḥ| sa-daśāparādhās sa-cauro<d>dha<ra>ṇā<ḥ> parihṛta-sarvva-pīḍā A-cāṭa-bhaṭa-prave<62>śā A-kiñcit-pragrāhyā<ḥ> samasta-rāja-bhāga-bhoga-kara-hiraṇyādi-pratyāya-sametā bhūmi-cchidra-nyāye¿t?<n>ā-c¿ā?<a>ndrārkka-kṣiti-sama-kālaṁ tas¿s?<m>ai tas¿s?<m>ai da<63>ttā Iti| matvā caivaṁ bhavadbhi(r) ddānam idam an¿ū?<u>mantavyaM bhāvibhir api bhū-patibhir bhūmer ddāna-phala-gauravād apa-haraṇe mahā-naraka-pāta-bhayāc ca dāna<64>m idam a<nu>modya paripālanīyaṁ prativāsibhiḥ kṣettra-karaiś cājñā-śravaṇa-vidheyair bhūtvā sam¿ū?<u>cita-sarvva-pratyāyopanayaḥ kā(r)ya Iti|

samvaT 3 ¿A?<Ā>śvina-ś¿ū?<u><65>-di 2

tathā dharmmān¿ūs?<uś>aṁ¿ś?<s>ana-ślokāḥ||

25. Anuṣṭubh

vahubhir vvasudhā dattā rājabhis sagarādibhiḥ|
yasya yasya yadā bhūmis tasya tasya tadā phalaṁ□

26. Anuṣṭubh

ṣaṣṭim varṣa-sahasrā<66>ṇi svargge modati bhūmi-daḥ|
Ākṣeptā cān¿ū?<u>mantā ca tāny eva narake vaseT□

27. Anuṣṭubh

sva-d¿ā?<a>ttām para-dattām vā yo hare¿d?<ta> vasundharāṁ|
sa viṣṭhāyāṅ kṛmir bhūtvā pitṛ<67>bhis saha pacyate□

28. Puṣpitāgrā

Iti kamala-dalāmv¿ū?<u>-vind¿ū?<u>-lolāṁ
śriyam an¿ū?<u>cintya man¿ū?<u>ṣya-jīvitañ ca|
sakalam idam udāhṛtañ ca vu<d>dhvā
na hi puruṣaiḥ para-kīrttayo<68> vilopyāḥ□

29. Vasantatilakā

Asmat-k¿ū?〈u〉la-kramam ¿ū?〈u〉dāram ¿ū?〈u〉dāharadbhir
anyaiś ca dānam idam abhyan¿ū?〈u〉modanīyaṁ¿‖?〈|〉
laksmyās taḍit-salila-vudvuda-cañcalāyā
dānam phalaṁ para-ya〈69〉śaḥ-paripālanañ ca‖

30. Indravajrā

yānīha dattāni purā narendrair
ddānāni dharmmārtha-yaśas-karāṇi|
nirmmālya-vānta-pratimāni tāni
ko nāma sādhuḥ punar ādadīta‖

31. Anuṣṭubh

〈70〉 śrīmān· śrī-śūrapālena nṛpa-candramasā kṛtaḥ|
harir yudhiṣṭhireṇeva valavarmmātra dūtakaḥ□_____

〈71〉 ___ni_____ ni___

〈72〉 _____Utk¿i?〈ī〉rṇṇam idaṁ śā¿ś?〈s〉anaṁ sāmanta-dakkadāsa-vairocanadāsābhyāṁ□_____

Apparatus

〈4〉 śansan ◇ *śāsan* DCS.

〈10〉 yasmāṅ ◇ *yasmād* DCS. — 〈10〉 hi nirmmala ◇ *vinirmmala* DCS.

〈11〉 -kusuma- ◇ *-ku¿m?〈s〉uma* DCS.

〈12〉 -bhṛtān· ◇ *-bhṛtām* DCS.

〈13〉 kharāṅśor ◇ *kharā¿dy?〈r〉er* DCS. — 〈13〉 dha〈r〉mmo ◇ *dharmmo* DCS.

〈15〉 -¿v?〈n〉īhāra- ◇ *-nīhāra-* DCS.

〈16〉 ihā〈17〉vadhīn ◇ *ihāvadhin* DCS.

〈17〉 -kathā-vyati〈18〉karo ◇ *-kathāyati〈18〉-karo* DCS.

〈18〉 ⟦dī⟧ ◇ DCS. — 〈18〉 vahūn(·) ◇ *vabhūn* DCS.

〈19〉 kṣīrāvdher ◇ *kṣīravdher* DCS. — 〈19〉 yac-camūnāṁ ◇ *yacamanāḥ* DCS.

〈20〉 -patiṁ ◇ *-patiḥ* DCS.

〈23〉 kṣaṇa{ṁ}m adīdharat ◇ *kṣaṇa-madīdharat* DCS. — 〈23〉 turagāN† ◇ *turagān* DCS.

〈24〉 taraṇeḥ ◇ *taraṅeḥ* DCS • Probably a printing mistake. — 〈24〉 -lākṣmi| ◇ *lakṣmī〈|〉* DCS • First engraved lākṣmī, then changed to lākṣmi| by adding i mātra to the left of kṣma and convert ī mātra to a vertical bar.

〈25〉 -dvīpādhipa- ◇ *-dīpādhipa-* DCS.

〈27〉 nnṛpāḥ ◇ *nṛpāḥ* DCS.

〈28〉 śailātmajāru¿d?〈n〉dhatī ◇ *śailātamajāru〈ṁ〉dhatī* DCS.

〈29〉 jayānujātām ◇ *jayānujatām* DCS.

〈30〉 -garva- ◇ *-garvva-* DCS.

〈32〉 vāmanaṁ ◇ *vamanaṁ* DCS. — 〈32〉 divyāṅganālo¿t?〈k〉inaṁ ◇ *divyāṅganālo¿ṭ?〈k〉itaṁ* DCS. — 〈32〉 se〈33〉〈r〉ṣ〈y〉am ◇ *se〈33〉〈r〉ṣa〈ya〉m* DCS • Sircar's emenment is impermissible in view of metre.

〈33〉 ś(r)iyāśleṣi yaḥ ◇ *ś(r)īyāśleṣi(ta)ḥ* DCS. — 〈33〉 -nirbhu〈34〉gna- ◇ *-nirbhu〈34〉gṇa-* DCS • Probably a printing mistake.

〈35〉 jaraṭhatara- ◇ *jaraṭha-bhara-* DCS. — 〈35〉 -hansānāṁ nonmamajja ◇ *-hansānām unmamajja* DCS.

〈36〉 -dhrāN ◇ *-dharāḥ* DCS. — 〈36〉 nāgī- ◇ *nāgo* DCS. — 〈36〉 -bhrāntibhi〈37〉r ◇ *-bhrāntibhir〈37〉* DCS.

〈37〉 mali-nibhāḥ ◇ *ma¿l?〈ṇ〉i-nibhāḥ* DCS. — 〈37〉 ka(r)ttyāṁṁ ◇ *k¿asy?〈āṣṭh〉āṁ* DCS. — 〈37〉 samārohatā ◇ *samārodhatā* DCS.

〈39〉 -s¿a?〈u〉g¿u?〈a〉ndhi- ◇ *-s¿a?〈u〉g¿u?〈a〉n¿t?〈dh〉i-* DCS. — 〈39〉 -vana- ◇ *-¿dh?〈v〉na* DCS.

〈41〉 -ni¿p?〈ṣ〉ṭhyūta- ◇ *-ni¿p?〈ṣṭh〉yūta-* DCS.

〈42〉 ⟦t⟧〈〈v〉〉irejuḥ • Correction from ti to vi made by adding a stroke within the character.

〈44〉 -sandheḥ ◇ *sakteḥ* DCS.

〈43〉 vikīrṇṇāḥ ◇ *vikīrṇ¿ṇa?〈ā〉ḥ* DCS.

〈45〉 yasyottamāṅgyaiḥ ◇ *yasyottamāṅgaiḥ* DCS.

〈48〉 -mudgagiri{ī}- • As DCS notes, akṣara ga has i and ī mātras on both sides. — 〈48〉 para〈ma〉saugata- ◇ *paramasaugata-* DCS.

〈49〉 paramabhaṭṭārako ◇ *paramabhaṭṭāraka(ḥ)* DCS.

〈53〉 dāśāparādhika ◇ *dāśaparādhika* DCS • Probably a printing mistake.

〈57〉 bhavatān· ◇ *bhavatām* DCS.

〈60〉 grāmā ◇ *grāma* DCS. — 〈60〉 -yūti- ◇ *-yuti-* DCS.

〈62〉 --nyāye¿t?〈n〉ā- ◇ *-nyāye¿t?〈n〉a|* DCS.

〈64〉 ¿A?〈Ā〉śvina- ◇ *Āśvina-* DCS.

〈67〉 -dalāmv¿ū?〈u〉- ◇ *-dalāmvu-* DCS. — 〈67〉 an¿ū?〈u〉cintya ◇ *anucintya* DCS. — 〈67〉 vu〈d〉dhvā ◇ *vuddh〈v〉ā* DCS.

〈68〉 -kula- ◇ *-k¿ū?〈u〉la-* DCS. — 〈68〉 abhyan(u)modanīyaṁ ◇ *abhyan¿ū?〈u〉modanīya¿ṁ?〈m〉* DCS.

Translation

Seal

〈1〉 Of illustrious Śūrapāladeva.

Plate

〈1〉 Success! Welfare!

1.

The lord of the whole earth renowned by being a blazing mark of the lineage of illustrious king {Gopāla}, holding heroism and power, relieved from the sin of dangerous limitless lust, always instructing the conduct {controlling the tax} of people and showing the righteous way bringing out both results, may the illustrious best of victors (the Buddha), who has fulfilled all the aims, and also the king Śūrapāla 〈I〉, be victorious!

2.

There was a king named illustrious Gopāla (I). The circle of directions was cleansed by his own white fame, and the world rested on the stone pillar which was his strong arm equaling Śeṣa. At his march, due to enclosing by dust raised by the weight of feet of his own army, the hot-rayed sun, devoid of heat, awakened owls like moonlight.

3.

Indeed, lustres of spotless nails from him, of which colours were mixed with accumulation of mass of rays from red jewels on crowns of kings devoted to bowing, gained the state of the crest of the flower of five-leaved chaste tree with its stalk.

4.

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 a dwelling of smile with beauty of milk ocean.

5.

"He is the good dharma," ⟨thus said⟩ here and there, "He is the dharma of the hot-rayed sun," "⟨He is⟩ the dharma of Śambhu," ⟨thus said⟩ here and there, "He is the dharma of the enemy of Mura (Kṛṣṇa)." By learning his name and appearance in such ways, the proud enemy troop, which was accustomed to roaming everyday, did not get firmness, with a mind shaking by fear.

6.

The white swan, which was his fame, the naturally white streak of foams of the four oceans, the rain removing burning of lotus-like faces of wives of his enemies, the splendour of the body of the serpent chief doubled inside the nether-world, proceeded in the cage which was the world.

7.

"Kāla (time/death) was united with Jarā (old age) in this place, Bāṇa was made a gaṇa by the conqueror of Love (Śiva) in this place, Viṣṇu slayed Kaṁsa here, Bhīma killed Duḥśāsana there, Rāma made a bridge here." Thus conquering the quarters after marching forward to them, he, the mixture of good stories announced by bards, saw many countries.

8.

These waves of the milk ocean, which took the breathed fragrance of Śauri (Kṛṣṇa) drowsy in Yoganidrā, by which uproar of furious tidal wave was made at the valley of the Mandara mountain, and which got wearing the garland of water-lily of the wide eyes of Lakṣmī, drank perspiration of his army by their own wind wet by spray.

9.

He obtained the son illustrious Devapāla, the master of wealth {husband of Lakṣmī

(Viṣṇu)} who was the truth for his dear friends, abode of infinite enjoyment {having the hood of Ananta as his abode}, protecting the earth gained through the succession of Gopāla (I) and Dharma〈pāla〉 {cow gained through the right effort of cowherd}, unsurpassed, having leaves at the end of crowns of all the kings immersed in the ocean of mass of moon-like brightness of his illustrious foot-nails as makaras.

10.

"Sighs, turfs of hair with locks loosen by violent movements, the prominence of cheek lies on the bed made of hands, drops of tears bring out blossoms on breasts, and the heart longs for emission of life-breath (death)", such a vision was never effaced from the group of women of his enemies whose husbands were destroyed 〈by him〉.

11.

When his fame excessively filled the sky, the charioteer of the sun, full of the fear of crossing the milk-ocean, instantly held the horses.

12.

He, the conqueror of the lord of Nepāla, having lofty fame obtained by bowing of the lord of Suvarṇadvīpa, built a golden abode of the Victor (the Buddha) which was made of wealth of enemies including spires of gold and so on.

13.

As far as the Vindhya Mountain where bamboo forest, the friend of the feast of sexual enjoyment of Śavara women, is black, as far as the Snow Mountain where its tableland is flooded by the stream of nectar which is the smile of Umā, as far as the ocean witnessing the rise of the sun, and as far as 〈the ocean〉 filled with water of Sarasvatī rivers, the kings got the status of being bees on a pair of lotuses which were his feet.

14.

There was the daughter of illustrious king Durlabharāja named illustrious Māhaṭā, his queen desirous of 〈his〉 holding 〈her〉 hand, praiseworthy and like the second earth. She made stories of acknowledged virtues of devoted wives like the daughter of Mountain (Umā), Arundhatī and Sāvitrī by her deeds emitting nectar of merits.

15.

〈Like〉 that Sadāśiva then 〈having gained〉 noble Satī, who was conquered by love, born following victory, auspicious in all accounts, born from a good family and beautiful, he, the supreme lord (Devapāla), was comfortable after gaining her.

16.

Even by a hundred of her wish, the other women of good families do not gain progress in gifts, wisdom, fame and good conducts ⟨like her⟩.

17.

From them, as if from Śiva couple, was born in this world the son, king illustrious Śūrapāla (I), in no other time, exactly the second Mahāsena (Skanda), coming to stability due to his nature as master, holding a fearsome energy {spear} very sharp making pride of kings low, getting the initiation which was the only one ceremony granting non-fear to deities possessing fear.

18.

He ⟨king Śūrapāla⟩ was embraced by the Goddess Fortune, longing for youth, beautiful shape and good virtues of the holder of Śrī (Viṣṇu), very jealously seeing Hari, who was the original house of Māyā, the original man, boar-faced, dwarf, always lifting a mace, united with Vināyaka (Garuḍa), and beholding celestial women, as if really abandoning him ⟨Viṣṇu⟩ due to indifference.

19.

At the time of his march, as if the mass of smoke with poisonous flame and piercing hiss was emitted by the snake Śeṣa tired with his hood distorted by the weight of the earth troubled by burden of his army, a grey streak of dust, very hard and dense, like a cloud emerging suddenly, pervaded the circle of quarters, rising on all sides through the paths of deep caves.

20.

After sinking in the water of his sword, blazing like a forest of blue night lotus, a flock of royal swans never emerged again.

21.

By his glories, which relieved blackness of deer from the cold-beamed moon, led Lakṣmī in both the milk ocean and the Snow Mountain to the remaining rivers and mountains and filled the foreheads of nāga women with moving of mud, alas, the dirt-like fames of eastern kings were made the one with jasmine-like brightness.

22.

The enemy kings, afflicted by the heat of his valour ascending to cut the submarine Aurva fire in the sky and the sea and filling up the quarters, shared black roofs of the roads under the shade of dense and fragrant candana forest of Malaya and eternal snow of the Snow Mountain.

23.

Lights of pearls emitted from seats which were head-protrusions of the enemy elephants cut by his sword shone in the battlefield, as if they were parched grains scattered at the occasion of the performance of hand taking of the Goddess Victory of the conqueror of the whole world.

24.

As far as the Vindhya mountain where waves of the Revā were crushed by rocks made uneven as broken by tusks of elephants, as far as the Kailāsa mountain where the chain 〈of mountain ranges〉 collapsed due to the shaking by strength of visible arms of the Ten-Mouthed (Rāvaṇa), as far as the both mountains which were the places for rising and setting of the hot-rayed (the Sun), kings held his order, as well as garland, by their heads.

〈45–48〉 From the illustrious military camp of victory pitched at illustrious Mudgagiri, 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 dark 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.

〈48–57〉 Parameśvara paramabhaṭṭāraka mahārājādhirāja illustrious Śūrapāladeva (I), healthy, the devout worshipper of Sugata, who was accepted by his majesty parameśvara paramabhaṭṭāraka mahārājādhirāja illustrious Devapāladeva, the devout worshipper of Sugata, honours, announces and orders suitably all the approached royal officials beginning with rājanaka, rājaputra, rājāmātya, mahāsāmanta, mahāsenāpati, mahāsāndhivigrahika, mahākṣapaṭalika, mahāpratīhāra, mahākārttākṛtika, mahādaussādhyasādhanika, mahādaṇḍanāyaka, mahākumārāmātya, rājasthānīya, uparika, dāśāparādhika, cauroddharaṇika, dāṇḍika, daṇḍapāśika, śaulkika, gaulmika, kṣetrapa, prāntapāla, koṭṭapāla, khaṇḍarakṣa, their āyuktakas and viniyuktakas, hastyaśvoṣṭrabalavyāpṛtaka, kiśoravaḍavāgomahiṣyajāvikādhyakṣa, dūta, preṣaṇika, gamāgamika, abhitvaramāṇa, viṣayapati, tarika, Gauḍa, Mālava, Khaśa, Hūṇa, Kulika, Karṇāta, Lāṭa, cāṭa, bhaṭa and sevaka, and the other unnamed dependants on the royal feet, and the residents accompanied by brāhmaṇas reaching to mahattamas, kuṭumbins medas, andhras and cāṇḍālas, at Aṅgāragarttikāgrāma included in Krauñcadhānaka viṣaya, Vāsantīgrāma and Kulaputragrāma of Devarāṣṭra viṣaya, and Navallikāgrāma of Kalmaṣanāśapāra viṣaya in illustrious Nagara bhukti 〈as follows〉:

〈57–64〉 “It should be known to you. We were communicated by mahādevī illustrious Māhaṭā bhaṭṭārikā through the mouth of the messenger: “You, illustrious great king should give villages Aṅgāragarttikā and Vāsantikā to our illustrious Māhaṭeśvara of Vārāṇasī, and villages Kulaputraka and Navallikā to the assembly of Śaiva ācāryas approved by us, for the increase of our merit and fame, for the purpose of worship, charitable feeding and so on, after making a royal grant.” “Also to their disciples and disciples of disciples.” Hence by us, with announcement of her, these villages as written above, as far as their own borders, grass land and pastures, were given to all of them with flat land, with raised ground, with mango and mahua trees, with watering place, with ditch and saline land, with additional tax, 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 of the king, by the rule of land reclamation, as long as the moon, the sun and the earth exist.” “Thinking thus, this donation should be consented by you. 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 in case of its violation. And the proper practice of all the contributions should be made by residing cultivators after becoming subject to hearing the order 〈of donees〉.”

〈64–65〉 Year 3 month Āśvina day of bright fortnight 2.

〈65〉 And there are verses instructing dharma 〈as follows〉:

25.

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

26.

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.

27.

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.

28.

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.

29.

Also by others referring to the noble succession of our family, this donation should be approved. Donation of wealth, unsteady as lightning and inconstant as bubbles, is fruitful, so is protection of meritorious deeds of others.

30.

The donations making merit, profit and fame, which were previously given by kings here, what a name of virtuous person would accept these like left flowers and vomited food?

31.

By illustrious Śūrapāla (I), the moon among kings, illustrious Balavarman was made a messenger, like Hari ⟨was made a messenger⟩ by Yudhiṣṭhira.

⟨71⟩ Confirmed. Confirmed.

⟨72⟩ This edict was engraved by both sāmanta Dakkadāsa and Vairocanadāsa.

Commentary

⟨71⟩ This line is around one line away from the line above.

⟨72⟩ This line is around one line away from the line above.

Bibliography

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Primary

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