Bangarh Stone Slab of the Time of Nayapāla

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Edition

〈1〉 □ Oṁ namaś carccikāyai‖

1. Anuṣṭubh

surāsura-śiraḥ-śreṇi-paṭa-vāsa-samā jagaT|
pāntu viśva-kṛtābhyarcc〈y〉āś carccā-caraṇa-reṇavaḥ‖

2. Śārdūlavikrīḍita

daṁṣṭrā-sandhi-nilīnam eka-kavalam viśvan tad aśnāmi kiṁ
saptāmbhodhi-jalāni hasta-¡ś!〈s〉uṣi〈2〉re guptāni kim pīyate|
Ity āhāra-daridratākulatayā śuṣyat-tanum vibhratī
kalpānte nṛ-kapāla-maṇḍana-vidhiḥ pāyāj jagac carccikā‖

3. Āryā

Ari-kari-nikara-nivāraṇa-vāraṇa-ripur indu-sunda〈3〉ro jayati|
devo 〈'〉rthi-sārtha-cintā-cintāmaṇir eṣa nayapālaḥ‖

4. Vasantatilakā

mātas sarasvati kṛto <’>ñjalir eṣa mūrddhni
kim vātha tena mama devi gatis tvam eva|
Evam vicintya mayi mūrttiśiva-praśasti
-nirmmāṇa<4>-sāhasika Eva manāk prasīda||

5. Śārdūlavikrīḍita

durvvāsās sa kilābh¿u?<a>vat kim aparaṁ smṛtyaiva yasyādya me
romāñcāṅkura-danturākhila-<<ta>>noḥ kampaḥ samutpadyate|
yasyānugrahato <’>bhavat tri-bhuvana-prakhyāta-vīryo harir
vva<5>jrāṅgo <’>pi ca nigrahāt surapater aśrīkam etaj jagat·||

6. Śārdūlavikrīḍita

vaṁśe tasya vabhūva bhūṣaṇa-maṇir bhū-gola Evākhile
golagyās sa mahā-maṭhaḥ sughaṭitaḥ kailāsa Evāparaḥ|
yasmād bhūti-bhṛto vṛṣaika<6>-gatayaḥ prāk samvabhūvur mahā
-senātyadbhuta-bhogi-rāja-mahitā rudrāḥ svayan tāpasāḥ||

7. Śārdūlavikrīḍita

tīrthāmbhaḥ-pariṣikta-santata-jaṭā-vallī-phala-sparddhino
rudrākṣās tulayanti yasya viṣama-sthāṇu-śriyaṁ sa<7>rvvataḥ|
śrī-vidyāśiva Ity asīma-caritas sat-kīrtti-śākhā-śata
-prāg-bhāra-sthagitāmvaro munir abhūt tasmād yathārthānvayaḥ||

8. Śārdūlavikrīḍita

śiṣyo dharmmaśivas tapo-nidhir abhūt tasya vyadhād yo ’dbhutaṁ
prāsādaṁ bhagavat-trilo<8>cana-guror vvārāṇasī-bhūṣaṇaṁ|
yam vīkṣyonmada-candra-cūḍa-satatāvāsābhimāna-sphurat
-kailāsādri-jigīṣu-mandara-tapaḥ sasmāra sarvvo janaḥ||

9. Śārdūlavikrīḍita

śrīmān indraśivaḥ sphuṭaṁ hari-hara-prāyāṁ śivendrākṛtim
vibhrad vaṁ<9>śa-vibhūṣaṇaṁ samabhavac chiṣyo <’>sya puṇyātmanaḥ|
yasmai kāñcana-puñja-mañju-racita-prāsāda-meru-sphurat
-kailāsābha-maṭhan dadāv iha mahīpālo nṛpas tattva-vit·||

10. Hariṇī

yadi jala-dhayaḥ saptāpy ete tathāṣṭa-kulācalāḥ
pra<10>ti-diśam amī kāya-vyūhaṁ vidhāya milanty api|

bhavati sadṛśair etan nānā-surālaya-dīrghiko
-pamitir api cen manye devaḥ kaviś caturānanaḥ||

11. Śārdūlavikrīḍita

pṛthvī-meru-sa-viśva-cakra-jaladhi-vrahmāṇḍa-kalpadruma
-śrī<11>-nandīśvara-kāmadhenu-bhavana-grāmāṁś ca gāḥ parvvatān·|
yo <'>dād bhadra-ghaṭañ ca kalpa-latayā sārddhañ ca kalpa-drumaṁ
hemāś¿r?<v>ebha-hiraṇya-garvbha-turaga-vyūhān· tulā-pūruṣam·||

12. Anuṣṭubh

rājñaḥ śrī-nayapālasya gurus tattva-vi<12>dām varaḥ|
śrīmān· sarvvaśivas tasya śiṣyo <'>bhūd bhūṣaṇam bhuvaḥ||

13. Śārdūlavikrīḍita

yad-dānāmvu-sarit-pravāha-laharī-nirvvāpitārthi-sphurad
-dāridrya-jvalane milanty api janair ggauḥ kāma-dhṛg vāritā|
prodbhūtojjvala-ratna<13>-jāla-vahala-jyotiḥ-paṭācchādita
-svāṅgo lajjitavat sa rohaṇa-girir mmanye <'>dhunā sthāsyati||

14. Śārdūlavikrīḍita

yenāvarjjita-gauḍa-rāja-gurutā-lakṣmīn nija-bhrātari
śrīman-mūrttiśive niveśya vipināvāsaṁ sva<14>yam vaṅchatā|
kṣīrodārṇṇava-manthanotthita-milal-lakṣmīṁ sva-śiṣye harāv
āropyāharato viṣaṁ paśupater vvṛttāntam udghāṭitam·||

15. Śārdūlavikrīḍita

vījan dharmma-taror ddayā-sura-¿ṇ?<n>adī-prāleya-śailaḥ sphurat
-tattva-jñā<15>na-hutāśanāraṇir abhūt tasyātipuṇyātmanaḥ|
bhrātā mūrttiśivaḥ sa mānya-mahim(ā) dānāmvu-sekair jjagat
pūtaṁ yaḥ kṛtavān nirasta-nikhila-kleśañ ca yaḥ sarvvataḥ||

16. Śārdūlavikrīḍita

yat-kīrtti-prakarāgra-danturatara<16>-vyomāc ca durggāgame
trasta-bhrānta-gatāgatākula-milad-vaimānikāḥ sarvvataḥ|
kīrtti-stambhita-lagna-bhāskara-ratha-prasthāna-dusthāruṇa
-bhrāmyac chītalikānta-lagna-manuja-vrāta-śriyam vibhrati||

17. Śārdūlavikrīḍita

mlāya〈17〉(d-v)ismita-viśvakarmma-sa-śiraḥ-kampekṣitā nirmmitāś
citran dikṣu vidikṣu yena pr̥thivī-hāra-śriyā dīrghikāḥ|
yā dūrād avalokya vāridhi-milad-velā-bhramād bhāsvato
vāhā vihvalayanty anū〈18〉(rddhva)m adhara-grīvā vahanto 〈’〉nv-aham·||

18. Anuṣṭubh

yasyārāma-śatair bhāti pulakāṅkura-danturā|
bhūr iyan tādr̥śāsīma-purāṇa-puruṣāgamat·||

19. Vaṁśasthavila

mahīyasīyan na tathā mahī yathā
tapasvinas tasya mahān ihāśayaḥ|
ta〈19〉thā hi bhūmiḥ kila kīrttibhir bhr̥tā
(bhr̥)to na tasyāśaya Eṣa vismayaḥ||

20. Hariṇī

bhavati bhavitā bhūto vā kiṁ kṣitau kvacid īdr̥śo
vadata maruto yūyaṁ sākṣāt-kr̥tākhila-vastavaḥ|
ya Iha vidadhe dhātr̥〈20〉-sparddhā-vivarddhita-kautukaḥ
kula-giri-payo-rāśi-cchannaṁ jagan nija-kīrttibhiḥ||

21. Śārdūlavikrīḍita

yasmāt pūrṇṇa-manorathe ’rthini phalair bhū-bhāga-lagnātmanaḥ
śākhābhir vviśatīva tad-vali-gr̥haṁ kalpa-drumo vrīḍitaḥ|
nirllajja〈21〉s tu sa kopi-rohaṇa-girir yad-vañcito 〈’〉py arthināṁ
sārthair artha-kr̥taika-gaurava-bharair aṅgair mmudhā varddhate||

22. Śārdūlavikrīḍita

śaśvat-pīta-digamvarā ’rtha-viraha-bhrāntiṁ tiras-kurvvatī
kr̥ṣṇādvaita-kathān nirasya vahuśo vr̥ddher abhāvaṁ〈22〉 guṇe|
Ācchādyaiva bhr̥gu-prabhākara-gurūn· yat-kīrttir ujjr̥mbhiṇī
yat-prajñeva visāriṇī sumanasāṁ vr̥ndair mmudā gīyate||

23. Śārdūlavikrīḍita

vidvadbhiḥ sa-suvarṇṇakāra-nivahaiḥ kāmaṁ tulāropitā
yat-kīrttir nna parīkṣi〈23〉tā na hi samī-bhāvaṁ gatā kair api|
tat-kīrttīndu-vibhūti-caurya-kalahāc candrasya vimva-cchalān
magnasyāpi na nirṇṇayo sr̥[⌣]r ābhūj jānu-daghnāmvudhiḥ||

24. Śārdūlavikrīḍita

kaṇṭhe hāra-latāyitaṁ sumanasān toyeṣu phenāyitaṁ
〈24〉 prāleyāyitam adriṣu kṣiti-tale kṣīroda-velāyitam·|
Āśā-bhittiṣu sāndra-candana-rasālepāyitaṁ sarvvato
yasyendu-dyuti-nirmmalena yaśasā trailokyam ālimpatā‖

25. Śārdūlavikrīḍita

teneyaṁ hima-kāñcanāca〈25〉la-mahā-kautūhalāveśita
-svīyārddhārddha-vapuṣmatīva vaḍabhī puṇyātmanā nirmmitā|
yat-siṁha-prativimvam amvara-dhunī-toyeṣu manye 'dbhutaṁ
dṛṣṭvā saṁkucad-aṅghrir adya na jalāny airāvataḥ pāsyati‖

26. Śārdūlavikrīḍita

yan-mau〈26〉lau kalaśena kiṁ sa bhagavān· bhānuḥ śiro-bhūṣaṇaṁ
kiñ citra-dhvaja-ḍamvaraiḥ sura-saril-lekhā〈ḥ〉 patākāvaliḥ|
kin dīpa-prakareṇa ratna-vahala-jyotiṣmatīyaṁ sadā
yat satyaṁ svayam udbhavanti vividhāḥ si〈27〉ddhāśrame sampadaḥ‖

27. Mālinī

hima-girim iva śubhraṁ ramya-ratnāṁśu-jāla
-pratiphalita-sakeli-prauḍha-rāmā-sahasram·|
bhavanam idam avetyāsanna-śambhur bhavānyāḥ
smaratu nija-vivāhāgāra-lakṣmīñ cire〈28〉ṇa‖

28. Śārdūlavikrīḍita

śiṣyaḥ sarvvaśivasya dīpta-tapasaḥ sarvvārthi-cintāmanir
jīvo mūrttiśivasya yo 〈'〉para Iva prakhyāta-tīvra-vrataḥ|
śrīmān rūpaśivo vabhūva ya Idan devasya caṇḍī-guror
mmagnan darśanam uddadhāra〈29〉 dharaṇīṁ krīḍā-varāho yathā‖

29. Śārdūlavikrīḍita

yenāśā-vijayodyatena jaladhi-śrīman-milan-mekhala
-kṣmā-cakram (bhr)amatā na ke diśi diśi khyātā jitā vādinaḥ|
yasyāsāv api bhojadeva-nṛpatiḥ stauti sma dṛṣṭvā〈30〉dbhutaṁ
ṣaṭ-tarkka-priya-vādi-vṛnda-dalana-vyāpāra-lavdhaṁ yaśaḥ‖

30. Vasantatilakā

nānānumāna-(śa)ra-pūrṇṇa-tamori-tūnaḥ
prajñā-dhanur ddṛḍha-kathā-guṇa-karṇṇa-pūraḥ|

pāṣaṇḍi-paṇḍita-mṛgeṣu gato niṣiddha
-mārggānusāri-mṛga-hantṛ〈31〉-hara-śriyaṁ yaḥ||

31. Anuṣṭubh

maryādāmbhodhinā tena muninā puṇya-karmmaṇaḥ|
mū〈r〉ttir mū〈r〉ttiśivasyātra praśastir api kāritā||

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32. Śārdūlavikrīḍita

kīrttau k(ā)ṭaka-bhūsaṇaṁ gaṇapateḥ sūnuḥ sa lakṣmīdharaḥ
śrīman-mūrttiśivājñayā ha〈32〉rir abhūt sākṣād ihāyojakaḥ|
Arthi-prārthanam utsavo 'tiguṇinaḥ prāṇāḥ priyā bhāratī
pārā〈r〉thyaṁ puruṣa-vratam sama⁜bhavad viprasya yasyāñjasā||

33. Śārdūlavikrīḍita

ṣaṭ-tarkkārtha-vivecanoru-sarasī-haṁso 'tiniḥsīma〈33〉-dhī
-kandaḥ sundarimaika-keli-bhavanaṁ yo vādi-dīkṣā-guruh|
śrīnāthasya sutaḥ sa sūri-tilaka-śrīvallabhasyānujaḥ
śrīkaṇṭhaḥ śuci-vāg imām aracayad vipraḥ praśastiṁ kaviḥ||

34. Mandākrāntā

yāvad gaṅgā śirasi subhagā mā〈34〉latī-māli(kābhā)
sthāṇor yāvad vapuṣi valitā pārvatīyaṁ lateva|
yāvad viśvaṁ phalam api vinā mūla-yogaṅ garīyas
tāvat kīrttir bhavatu kṛtinaḥ sthāyinī mūrttiśambhoḥ||

35. Anuṣṭubh

naptā jīvadharasyaitāṁ śrīmān· śrīdhara-na〈35〉ndanaḥ|
lakṣmīdharo 〈'〉khanac citrāṁ praśastiṁ magadhodbhavaḥ||

Apparatus

〈1〉 -¡ś!〈s〉uṣi〈2〉re ◇ *suṣire* DCS2.

〈2〉 kim pīyate ◇ *kiṁ pīyate* DCS2. — 〈2〉 -sunda〈3〉ro jayati ◇ *-sundaro〈3〉 jayati* DCS2.

〈3〉 kṛto 〈'〉ñjalir ◇ *kṛtāñjalir* DCS2. — 〈3〉 mūrddhni ◇ *mūrdhni* DCS2. — 〈3〉 -nirmmāṇa ◇ *-nirmāṇa* DCS2.

〈4〉 -〈〈ta〉〉noḥ ◇ *-〈ta〉noḥ* DCS2 • A small akṣara ta is visible above this line. — 〈4〉 -vīryo ◇ *-vīryyo* DCS2.

〈7〉 śiṣyo ◇ *siṣyo* DCS2.

〈10〉 -dīrghiko ◇ *-dirghiko* DCS2.

〈11〉 hemāś*¿*r?〈v〉ebha- ◇ *hemāś¿*ra?〈ve〉*bha-* DCS2. — 〈11〉 -pūruṣam· ◇ *-puruṣam* DCS2 • The metre requires this form. — 〈11〉 rājñaḥ ◇ *rājño* DCS2.

〈12〉 -sarit- ◇ *-rāśi-* DCS2. — 〈12〉 prodbhūtojjvala- ◇ *prodbhūtojjavala-* DCS2.

〈13〉 -lakṣmīn nija- ◇ *-lakṣmīr nnija-* DCS2.

〈14〉 vījan ◇ *vījaṁ* DCS2. — 〈14〉 -*¿*ṇ?〈n〉adī- ◇ *-nadī-* DCS2.

〈15〉 -mahim(ā) ◇ *mahimo* DCS2.

〈16〉 -vyomāc ca ◇ *-vyomāpta-* DCS2. — 〈16〉 -lagna-bhāskara- ◇ *-vāyu-bhāskara-* DCS2. — 〈16〉 chītalikānta- ◇ *chetalikānta-* DCS2. — 〈16〉 mlāya〈17〉(d-v)ismita- ◇ *mlāya〈17〉n vismita-* DCS2.

〈17〉 -bhramād ◇ *-bhramad* DCS2. — 〈17〉 anū〈18〉(rddhva)m ◇ *anū〈18〉rddhvam* DCS2.

〈19〉 (bhṛ)to ◇ *gato* DCS2.

〈21〉 -digamvarā 'rtha- ◇ *-digamvarārtha-* DCS2.

〈23〉 sṛ[⏑⏑]r ābhūj jānu-daghnāmvudhiḥ ◇ *ya [⏑⏑] rābhṛjjān udastāmvudhiḥ* DCS2.

〈25〉 -svīyārddhārddha- ◇ *-svīyā¿*rddh?〈dhy〉*ārddha-* DCS2.

〈29〉 na ◇ *n¿ū?〈a〉* DCS2.

〈30〉 -(śa)ra- ◇ *-¿g?〈ś〉ara-* DCS2.

〈31〉 k(ā)ṭaka- ◇ *vāṭaka-* DCS2.

〈32〉 pārā〈r〉thyaṁ ◇ *yāthā〈r〉thyaṁ* DCS2.

〈33〉 śrīkaṇṭhaḥ ◇ *srīkaṇṭhaḥ* DCS2.

〈35〉 〈'〉khanac ◇ *'khanc* DCS2.

Translation

〈1〉 Success! Oṁ, salutation to Carcikā!

1.

May dust on the feet of Carcā who wears the raw of the heads of deities and demons as equivalent of a petticoat protect the world!

2.

"How do I eat this world in one mouthful concealed by the union of fangs? How does one drink water of the seven oceans protected in the hollow of hand?" With such perplexity due to indigence of food, may Carcikā, who possesses a drying body and has human skulls as means of decoration, protect the world at the end of a Kalpa!

3.

He, king Nayapāla, who is the enemy of elephants warding off a multitude of enemy elephants, beautiful like the moon, and the thought-gem with thought fulfilling the purpose of supplicants, is victorious!

4.

"Oh, Mother Sarasvatī, this salutation was made at ⟨my⟩ head! By this, then, oh, Goddess, would you be the way for me?" Thinking like this, may you, the daring act of creation of the eulogy of Mūrtiśiva in me, be successful even slightly!

5.

There surely was that Durvāsas. Just by thinking upon him again even now, tremor arises in my whole body with goosebumps, swelling and projecting teeth. Due to his favour, the monkey with adamantine tail (Hanumat) became the one with valour renowned in the three worlds, and due to his ill will, this world of the king of deities (Indra) became wealth-less.

6.

In his lineage was born the ornamental jewel on whole the terrestrial globe, that well-arranged great monastery of Golagī, another Mount Kailāsa. From it ⟨the monastery⟩ earlier sprang up the ascetics like Rudra himself, wearing ash, having a bull as only one vehicle and honoured by enjoyers and kings for the great wonder of Mahāsena.

7.

His rosaries rivalling fruits of lasting eelgrasses sprinkled with water of place of pilgrimage counterbalanced uneven immovable wealth in all the matters. This sage named illustrious Vidyāśiva, who had limitless deeds, by a multitude of hundreds of branches of whose good fame the sky was covered and whose lineage matched the meaning ⟨of his name⟩, was born from that ⟨monastery⟩.

8.

There was his disciple Dharmaśiva, the storehouse of asceticism. He established a wonderful lofty palace of the teacher with three eyes (Śiva), the ornament of Vārāṇaṣī. All the people remembered the asceticism of Mount Mandara intending to conquer Mount Kailāsa, whose pride as the perpetual abode of the maddened Moon-crested (Śiva) was shaking after seeing it.

9.

His disciple illustrious Indraśiva, pure-souled bearing the shape of Śiva and Indra resembling Hari and Hara, partook of the clear splendour of the lineage. To him, king Mahīpāla ⟨I⟩, knowing the truth, gave here a monastery similar to Kailāsa, glittering like Meru with a lofty palace constructed beautifully with a mass of gold.

10.

"If, after putting their bodily manifestation in all the directions, these seven oceans and those eight mountain ranges assemble, there would be similarity with these diverse shrines and oblong ponds due to the ones resembling ⟨them⟩." Thus, I think, the four-faced god poet (Brahmā) ⟨might consider⟩.

11.

He (Indraśiva) donated the earth, Mount Meru, the ocean with the world-wheel, the Brahma egg, the wish fulfilling tree, ⟨the image of?⟩ illustrious Nandīśvara (Śiva), the wish-granting cow, houses and villages, and also mountain-like cattle, the vase of fortune, the wish-fulfilling tree along with the wish-fulfilling creeper, golden horse and elephant, golden embryo and a flock of horses, and ⟨gold⟩ weighed against a person.

12.

There was his disciple illustrious Sarvaśiva, the ornament of the earth, who was the preceptor of the king illustrious Nayapāla and the best among knowers of the truth.

13.

Shining blazes of poverty of supplicants, which are cooled by billows caused by flow of stream of water of his donations, assemble, and the wish-fulfilling cow is concealed by people. That Rohaṇa Mountain, with own body covered with thick garment of light made of a net of blazing jewels, will now continue to be ashamed, I think.

14.

By him, who himself desired a residence in forest after causing the inherited fortune of being the preceptor of the Gauḍa king marry his own brother illustrious Mūrtiśiva,

was undertaken the deed of Paśupati, who took poison after depositing Lakṣmī born and appearing from churning of the milk ocean to his disciple Hari.

15.

There was that Mūrtiśiva, his brother with venerable greatness and very pure soul, the seed of dharma tree, the snow mountain with the river of god (Gaṅgā) which was his compassion and the wood for making fire of shining knowledge of the truth. He made the world clean by sprinkling of water of donations. He also 〈made the world〉 removed of all the pains in every direction.

16.

On their way difficult to go, because of the sky very jagged by the high heap of his fame, celestial charioteers are assembling, bewildered by coming and going, trembling and wandering in every direction. The driving of Aruṇa, uneasy with the departure of the chariot of the sun of which rising is stopped by his fame, has a resemblance of a flock of men sticking to the edge of cold air.

17.

Oblong ponds with beauty like a pearl necklace of the earth, which were beheld by bewildered and surprised Viśvakarman with tremor of his head, were made by him in diverse ways in cardinal and semi-cardinal directions. Seeing from a far where are whirlpools on the shores joined with the oceans, they (tanks) are shining, and low-necked draught animals, carrying every day, cause to shake 〈them〉 lowly.

18.

With a hundred gardens of him, this earth seems uneven with shoots of pulaka trees, like 〈they are made uneven〉 because of the arrival of the limitless primaeval man.

19.

This earth is not great as much as the seat of that ascetic here is great. This wonder, his seat, is not full, as much as the earth is supposedly filled with 〈his〉 fame.

20.

"On this earth, where else such a thing exists, will exist or existed, tell me, oh Maruts, who make all 〈places〉 as if their own residences!" Here he, who had an increased desire for competition with the creator, created by his religious monuments the world covered by the continental mountain ranges and the oceans.

21.

When a supplicant has his wish fulfilled by fruits from him, who has his mind fixed on land plots, ⟨it is⟩ as if the ashamed wish-fulfilling tree enters his tribute house with ⟨its⟩ branches. That angry Rohaṇa Mountain, shameless, also tricked by him, rises in vain with opulent limbs of supplicants, which have profit as a sole heavy weight.

22.

His expanding fame, which always drank up naked ascetics (Jains) and removed doubt on separation of meaning, after refusing many times the narrative of the Kṛṣṇādvaita School, non-existence of augmentation in quality, and after clothing teachers of Bhṛgu and Prabhākara, like his spreading wisdom, is joyfully sung by a multitude of wise people.

23.

His fame, gladly placed on a balance by learned people accompanied by a multitude of goldsmiths, was not examined and did not reach an equal state by anything. Due to the strife of stealing moon-like splendour of his fame, also due to ⟨its⟩ semblance to the disk of the sinking moon, the ocean reaching to the knee [...] could not attain judgement.

24.

The three worlds became like a vein-like garland of jasmine at a neck, like foams in water, like snow on mountains, like shores of the milk ocean on the earth and like smearing of dense sandal liquid on the walls of the quarters in all the directions, by his anointing fame spotless like moonlight.

25.

By him, who had pure soul, was built this vaḍabhī temple, which is like embodying the fourth part of himself presented with great curiosity of the snow and gold mountain. After seeing the wonder of the mirror image of its lion on water of the celestial river (Gaṅgā), I think, Airāvata, whose feet are shrinking, will not drink water even now.

26.

By the pot on its top, how that sacred sun is the head ornament, by a multitude of manifold banners, how the lines of the divine river (Gaṅgā) are a row of banners, by a cluster of lamps, how it always has dense lustre of jewels! Various accomplishments ⟨as such⟩ at the hermitage of perfected ones equal its own truth.

27.

After going down to this residence of Bhavānī, which is white like the Snow Mountain

and has a thousand of playful nubile damsels reflected on the web of rays of beautiful jewels, seated Śambhu must remember beauty of his own marriage house after a long time.

28.

There was illustrious Rūpaśiva, the disciple of Sarvaśiva of inflamed asceticism, the thought-gem for all supplicants, like the second life for Mūrtiśiva and renowned for acute vow, who raised up this sunk doctrine of the god, the teacher of Caṇḍī (Śiva), as if Varāha playfully raised up the earth.

29.

By him, undertaking the conquest of quarters and wandering through the circle of the earth, which had the oceans as an illustrious joining girdle, no speakers renowned in each quarter were ⟨un⟩defeated. That king Bhojadeva also praised ⟨him⟩ after seeing the wonder of his fame, which obtained the performance of splitting a multitude of speakers loving the six logics.

30.

He, who had a sun-like quiver filled with arrows of diverse deductions, a bow of wisdom and ear ornaments of virtue of firm narratives, went to the glory of Hara the deer hunter following the forbidden road on deer that were heretic scholars.

31.

By this sage, who had the ocean of customs, an image, and also eulogy, of Mūrtiśiva, whose deeds were pure, was here caused to be made.

32.

That Lakṣmīdhara, the ornament of Kāṭaka, the son of Gaṇapati and the one like Hari, was here the organiser on this edifice, by the order of illustrious Mūrtiśiva. For this very virtuous brāhmaṇa, truly, the request of supplicant was his joy, lovely word was his life and altruism was his vow as a man.

33.

That preceptor of initiation for speakers, who was a swan in the wide lake of distinction of the meaning of the six logics, a bulb of much unlimited knowledge and the sole play house of beauty, he, Śrīkaṇṭha, having pure word, brāhmaṇa, poet, the son of Śrīnātha and the younger brother of Śrīvallabha, the mark among leaned men, composed this eulogy.

34.

As long as Gaṅgā, beautiful and resembling a garland of jasmine, is on the head ⟨of Sthāṇu⟩, as long as this Pārvatī is attached to the body of Sthāṇu (Śiva), as if a creeper ⟨is attached⟩ to {the body of a trunk}, and as long as the entire fruit ⟨of action⟩ is heavier even without the connection with a root, may the edifice of virtuous Mūrtiśambhu be present!

35.

Lakṣmīdhara, the grandson of Jīvadhara, the illustrious son of Śrīdhara, born in Magadha, engraved this excellent eulogy.

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