Bodhgaya Stone Slab of Tuṅga Dharmāvaloka

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Edition

〈1〉

□_ namo vuddhāya□

1. Śārdūlavikrīḍita

Āsīd dṛpta-narendra-vṛnda-vijayī śrī-rāṣṭrakūṭānvayaḥ
śrīmān nanna Iti tri-loka-viditas tejasvinām agraṇīḥ|
satyena prayatena śauca-vidhinā〈2〉 ślāgyena vikhyāpitas
tyāgaiḥ kalpa-mahī-ruhaḥ praṇayiṣu prājyair narendrātmajaḥ||

2. Upajāti

yo matta-mātaṅgam abhiddravantan
narendra-vīthyāṁ turagendra-gāmī†
kaśābhighātena vijitya vīraḥ
〈3〉 prakhyātavān· hasti-tala-prahāraḥ||

3. Śārdūlavikrīḍita

durggan durjjayam ūrjita-kṣiti-bhujam apy uttamair vikramaiḥ
śrīmad-dhāma-kṛ̥pāṇa-puṇya-vibhavair uccair vijigye ca yaḥ|
yenādyāpi narendra-saṁsadi sadā sambhūta-ro<4>modgamair
vvarṇṇa-jñair maṇipūra-durgga-dhavalaḥ samvarṇṇyate sūribhiḥ||

4. Śārdūlavikrīḍita

yaḥ śaulyātiśayād ananya-sadṛ̥śāt khyāto mahīśūdrakaḥ
san-mārggeṇa guṇāvaloka Iti ca ślāghyām abhikhyān dadhau<|>
<5> (t)ais tair yaś ca guṇāhvayair abhinutas tat-tad-viśeṣodgatair
yaś cānte tanum uts¿ṛ̥?<a>sarja vidhivad yogīva tīrthāśrayaḥ□

5. Upajāti

tasyāsti sūnur vijitāri-varggaḥ
pratāpa-sutāpita-dig-vibhāgaḥ|
praharṣitārthi<6>-vraja-padma-ṣaṇḍaḥ
pūṣeva pādāśrita-sarvva-lokaḥ||

6. Upajāti

dharmmārtha-kāmeṣu gṛ̥hīta-sāraḥ
śriyā sadārādhita-pāda-padmaḥ|
Arāti-mātaṅga-kulaika-siṁhas
t¿ṛ̥?<ri>-loka-vikhyāta-yaśaḥ-patākaḥ||

7. Upajāti

kope ya<7>maḥ kalpa-taruḥ prasāde
prayoga-mārgga-praṇayī kalānāṁ†
Agamya-vikrānta-vilāsa-bhūmiḥ
prabhūta-sad-varṇṇa-samuttha-kīrttiḥ□

8. Upajāti

rūpodaya{r}-hrepita-citta-yonir
mataṁgajārohaṇa-lavdha-śavdaḥ†
<8> turaṅgamādhyāsana-kauśalāptaḥ
prabhāsvaro rājasu kīrttirājaḥ□

9. Vasantatilakā

tasyātmajaḥ śubha-śatodita-puṇya-mūrttiḥ
sākṣān mano-bhava Iva prayatātma-bhāvaḥ□

dṛpta-dviṣad-vipina-vahnir udīrṇṇa-dī〈9〉ptir
astīha tuṅga Iti sānvaya-nāma-dheyaḥ(||)

10. Vasantatilakā

yaḥ kāminī-vadana-paṅkaja-tigma-bhānur
vidvan-manaḥ-kumuda-kānana-kānta-raśmiḥ†
śāstra-prayoga-kuśalaḥ kuśalānuva〈10〉rttī
dharmmāvaloka Iti ca prathitaḥ pṛthivyā(ṁ||)

11. Sragdharā

śailendrasya dvi-mūrttīn anuparata-galad-dāna-matta-dvirepha
-śreṇīr āṅkāra-nāda-prati-gaja-vijayodgāri-bherī-virāvān·|
dṛṣṭvā〈11〉 yo danti-śāstreṣv agurur iva guruḥ prepsitāna〈r〉tta-līlaḥ
kāla-jñaḥ puṇya-pūtaḥ kalayati mṛgavad-vanyakān vāraṇendrān·□

12. Śārdūkavikrīḍita

yenāgādhatayā jito jala-nidhiḥ kṣāntyā〈12〉 munis tejasā
bhānuḥ kāntitayā śaśī mṛga-patiḥ śauryeṇa nītyā guruḥ|
karṇṇas tyāgitayā vilāsa-vidhinā daitya-dviṣām īśvaraḥ
sāntvālāpitayā yathārtha-padayā nai〈13〉v¿a?〈ā〉sti yasyopama□

13. Sragdharā

dhatte yaḥ śrī-nidhānaṁ hata-kali-calitaṁ dharmmam āmūlam ucc(ai)r
uttuṅgaiḥ svargga-mārgga-praṇayibhir atulaiḥ kīrttanaiḥ śuddha-kīrttiḥ†
kurvvan sevām anindyām anudi〈14〉nam amalair anna-pānair yatīnāṁ
miṣṭais sat-kāra-pūtair bhava Iva calitaṁ rāmaṇenācal¿a?〈e〉ndraṁ□

14. Vasantatilakā

tena prasanna-manasā jita-māra-śatror
uttīrṇṇa-janma-jaladhes t¿ṛ?〈ri〉-bhavai〈15〉ka-vandhoḥ†
śrīmad-viśuddha-guṇa-ratna-sami[⏑––]
(vra)hmendra-śekharita-pāda-saroja-reṇoḥ□

15. Vasantatilakā

mohāndha-kāra-nidhanodgata-bhāskarasya
saṁrāga-reṇu-śamanaika-ghanāghanasya|
dve〈16〉ṣoragoddharaṇa-karmmaṇi tīkṣya-[–](o)
[––⏑]-(d)ṛṣṭi-giri-dāraṇa-vajra-dhāmnaḥ||

16. Vasantatilakā

sph¿u?〈ū〉rjjat-pravādi-kari-yūtha-mṛgādhipasya
nairātmya-siṁha-ninada-pravibhāvitasya|
dha〈17〉rmmābhiṣeka-paripūta-jagat-traya[sya]
[––⏑–⏑]-guṇa-ratna-mahārṇṇavasya||

17. Upajāti

nirmmāpitā gandha-kuṭīyam uccaiḥ
sopānamāleva divo 〈’〉bhirāmā|
gṛhīta-sāreṇa dhanodayā〈18〉nām
anityatā-bhāvita-mān(a)[sena?][||]

18. Upajāti

[pra?](sū)tayāmarśa-vicakṣaṇena
śarat-prasannendu-manohareṇa|
madānabhijñena guṇābhirāmair
āvarjitājaryya-samāgame〈19〉na□

19. Mālinī

munir iha guṇa-ratna[–⏑––] prajānām
abhaya-patha-vidarśī sannidhattāṁ sadaiva|
vidadhad abhimatānāṁ siddhim abhyunnatīnām
anaya-vimukha-vuddher dā〈20〉yakasyāsya bhūya(ḥ)||

[4+](la)-deva-rājye samvaT 15 śrā¿m?〈v〉aṇa-dina-pañcamyāṁ

paṇḍita-ratnaśrīj(ñā)na-bhikṣu(ṇ)ā n¿ai?〈e〉y(o)〈21〉 〈’〉rjika-bhu(jjaṅga)

Apparatus

〈1〉 □ ◇ DD.

〈2〉 prājyair ◇ *prā(jñ)o* DD.

〈3〉 -kṣiti- ◇ *-kṣi(r)i-* DD. — 〈3〉 -bhujam ◇ *-bhuj(ā)m* DD. — 〈3〉 uttamair ◇ *at(t)a(m)air* DD. — 〈3〉 vikramaiḥ ◇ *vi(kram)eḥ* DD.

〈4〉 dadhau ◇ *dadho* DD.

〈5〉 (t)ais tair ◇ *tai(dh)ai(r)* DD. — 〈5〉 yaś ca guṇāhvayair ◇ *(v)a(ndh)a(g)ṛ(ṇāha)yair* DD. — 〈5〉 abhinutas ◇ *abhinuta(ṁ)* DD. — 〈5〉 tat-tad- ◇ *ya(dv)ad* DD. — 〈5〉 uts¿ṛ?〈a〉sarja ◇ *(utsasa)rja* DD. — 〈5〉 -sutāpita- ◇ *-satāpita-* DD. — 〈5〉 praharṣitārthi ◇ *pra(k)a(ṁ)pitārthi* DD.

〈7〉 -samuttha- ◇ *-sagan(dh)a-* DD. — 〈7〉 rūpodaya{r}- ◇ *rūpodaya-* DD. — 〈7〉 -hrepita- ◇ *-hepita-* DD.

〈8〉 -kauśalāptaḥ ◇ *-kośalāptaḥ* DD. — 〈8〉 kīrttirājaḥ□ ◇ *kīrttirājaḥ⟦ta⟧〈〈||〉〉* DD. — 〈8〉 śubha- ◇ *śabha-* DD. — 〈8〉 mano- ◇ *manno-* DD.

〈9〉 -dheyaḥ(||) ◇ *-dheyaḥ¿(||)?〈||〉* DD. — 〈9〉 yaḥ kāminī- ◇ *ya(ś cārthināṁ)* DD.

〈10〉 dharmmāvaloka ◇ *dharmmāvalāka* DD. — 〈10〉 pṛthivyā(ṁ||) ◇ *pṛ[thi]ḥ||(vyāṁ)* DD. — 〈10〉 śailendrasya ◇ *(śail)enda(ṁ)sya* DD. — 〈10〉 -śreṇīr āṅkāra- ◇ *-(śr)e(ṇ)ī-(hu)ṅkāra-* DD.

〈11〉 prepsitāna〈r〉tta-līlaḥ ◇ *pre(ṅkh)i(c)ā(larlal)ī(n)a(ḥ)* DD. — 〈11〉 vāraṇendrān· ◇ *vāraṇendrāna* DD.

〈12〉 guruḥ ◇ *garuḥ* DD. — 〈12〉 īśvaraḥ ◇ *āśvaraḥ* DD.

〈13〉 hata- ◇ *h(ṛ)ta-* DD. — 〈13〉 ucc(ai)r ◇ *accer* DD. — 〈13〉 uttuṅgaiḥ ◇ *utuṅgaiḥ* DD.

〈14〉 -pūtair ◇ *-(pūg)air* DD. — 〈14〉 rāmaṇenācal¿a?〈e〉ndraṁ ◇ *rā(v)aṇenācalandraṁ* DD.

〈15〉 (vra)hmendra- ◇ *[-]hmendra-* DD.

〈16〉 tīkṣya- ◇ *tākṣ[y]a-* DD. — 〈16〉 [–](o) ◇ *[-](e)* DD. — 〈16〉 -(d)ṛṣṭi- ◇ *[-](ṣṭ)i-* DD.

〈17〉 -jagat-traya[sya] ◇ *-jagatraya[-]* DD.

〈18〉 -mān(a)[sena?][||] ◇ *-mā(n)[˘--]〈||〉* DD. — 〈18〉 [pra?](sū)tayāmarśa- ◇ *[˘](ū)ta(r)āmarśa-* DD.

〈20〉 -rājye ◇ *-rājā* DD. — 〈20〉 samvaT ◇ *samvata* DD. — 〈20〉 -pañcamyāṁ ◇ *-pañcamyā* DD. — 〈20〉 -ratnaśrīj(ñā)na- ◇ *-ratnaśrījāna-* DD. — 〈20〉 -bhikṣu(ṇ)ā n¿ai?〈e〉y(o) ◇ *-bhikṣuṇ(otaiyai)|* DD.

〈21〉 〈’〉rjika- ◇ *śaka* DD. — 〈21〉 -bhu(jjaṅga) ◇ *866* DD.

Translation

〈1〉 Success! Homage to the Buddha!

1.

There was the son of king, the conqueror of the host of proud kings, of the illustrious Rāṣṭrakūṭa lineage, known to the three worlds as illustrious Nanna, the foremost

among glorious ones, made known by his dutiful vow and commendable clean manner, and the wish-fulfilling tree among supplicants by his abundant donations.

2.

He was known as the hero 〈inflicting〉 a blow on the side-face of an elephant, after defeating an attacking mad elephant by a striking of whip, while going on a great horse in a row of kings.

3.

He conquered the fort difficult to conquer and the strong king by his excellent valorous deeds and also by high, illustrious abode, sword, merit and wealth. Even now, the whiteness of the fort of Maṇipūra 〈made〉 by him is always praised at the assembly of kings by learned men knowing colours, to whom rise of hairs occur.

4.

Because of the preeminence of heroism resembling nobody else, he was known as Mahīśūdraka. He also took the praiseworthy name called Guṇāvaloka by his good manner. He was exalted by whatever virtuous names coming forth with this and that distinctions. He, dwelling in the sacred place, duly abandoned his body like a yogin at the end.

5.

To him was the son, who defeated an enemy troop, heated the divisions of the quarters very much by his energy, greatly delighted a thicket of lotus that was a host of supplicants, and whose feet was rested on by the whole world, like the sun.

6.

He grasped the essence in dharma, artha and kāma, his lotus-like feet were always pleased by the Fortune, he was the sole lion to the herd of elephants that was his enemy, and had a banner that was his fame known to the three worlds.

7.

He was Yama in anger, the wish-fulfilling tree in favour, and attached to both practice and manner of branches of arts. He was the receptacle of unattainable courage and beauty, and had fame rising from numerous good varṇas.

8.

The appearance of his beautiful form ashamed the Mind-born (Kāma), he gained the

name in mounting on elephants, and attained proficiency in riding on horses. Kīrttirāja was brilliant among kings.

9.

To him is the son, who is the embodiment of merits raised by hundred virtuous actions, as if the Mind-born (Kāma) is in front, whose self is purified, who is a fire, with increased lustre, to the forest that is 〈his〉 arrogant enemy. Here is the one accompanied with the name of his lineage called Tuṅga.

10.

He is the hot sun for lotuses that are the faces of loving women, the moon beam for the grove of night lotuses that are minds of sages. He is competent in recitation of scriptures, pursuing welfare, and known as Dharmāvaloka on the earth.

11.

Seeing two forms of the lord of mountains (Himālaya), swarms of bees drunken by uninterruptedly dripping gifts 〈temporin〉, and 〈hearing〉 sound like kettle drum which the victory over adversary elephants, making a sound "ām", discharges, he, like a teacher of the treatises on elephants without teacher, with coveted play of theatre, knowing 〈proper〉 time and purified with virtues, takes notice of huge elephants of the forest with wild animals.

12.

The ocean was defeated by him by unfathomability, a sage by endurance, the sun by radiance, the moon by loveliness, the master of animals (lion) by valour, a teacher by policy, Karṇa by being a donor, and the master of enemies of Daityas (Indra) by the manner of sport. By being addressed sweetly with adequate titles, there is no equal of him.

13.

He, the one with purified fame, entirely furnishes the dharma, which is a treasure of wealth and destroyed of disturbance of Kali Age, with unequalled sayings which are loud, high and desirous of roads in the sky. He is doing an irreproachable service for ascetics every day with pure food and drinks, and with sweet meats purified by reverence, as if Bhava (Śiva) made the King of Mountains (Himālaya) shaken by white-and-black ebony tree (*rāmaṇa*).

14.

By him, the one with tranquil mind, of 〈the Buddha,〉 the one who defeated the enemy

Māras, of the one liberated from the ocean of births, of the sole friend of the three worlds, of illustrious [...] jewel of pure qualities, dust of whose lotus-like feet is crested by Brahmā and Indra.

15.

Of the risen sun destroying the darkness of delusion, of the only rain cloud calming dust of attachment, of sharp [...] in the act of removing the snake of hatred, of the adamant state tearing the mountain of [...] view.

16.

Of the lord of animals (lion) to a herd of roaring and uttering elephants, of the one caused to appear by the lion roar of the absence of self, of the one purified the three worlds by ablution of the dharma, of the great ocean of jewels of virtues [...].

17.

This perfumed chamber, which was like a beautiful row of steps of the sky, was caused to build high by him, who acquired essence and had the mind directed towards transience of the increase of wealth.

18.

By him, who is familiar with touching by ¿a woman having just delivered a child?, fascinating like the bright autumnal moon, ignorant of intoxication by pleasing virtues, and inclined to a union of friendship.

19.

Here the sage (the Buddha) [...] jewel of virtue [...].. teaching people the way of peace, should be always placed. He further bestows fulfilment of elevated desires to this donor, who has wisdom averse to bad conducts.

〈20〉 In the reign of [...]ladeva, year 15, on the fifth day of month Śravaṇa.

〈20–21〉 Bhujjaṅga, the procurer, should be guided by paṇḍita Ratnaśrījaññāna bhikṣu, born in Siṁhaladvīpa.

Commentary

13.

The word *rāmaṇa*, translated as "white-and-black ebony tree" may rather be taken as *ramaṇa*, "amorous sport", changed to the former due to meatrical necessity.

14–16.

Those stanzas describe the Buddha, whose perfumed chamber was established by Tuṅga, the donor, in genetive forms.

〈20〉 The king, in whose regnal year the present inscription is dated, could be Rājyapāla as conjectured by Dimitrov2016, in view of the number of lost characters which could accommodate śrī-rājyapā, and the plausible identification of Tuṅga in the present inscription with the father of Bhāgyadevī, the queen consort of Rājyapāla, as both belonged to the Rāṣṭrakūṭa lineage.

〈20–21〉 My reading of the last line negates the claim of Dimitrov2016 that there is dating in Śaka Era with three digits of numerals, of which he himself confeses uncertainty.

Bibliography

First edited and published with facsimile by Rajendra Lal Mitra (1878). Re-edited by Dragomir Dimitrov(2016) based on the facsimile, without knowing the location of the original inscription. Now re-edited by Ryosuke Furui on reading from photographs of the original inscription, held by Indian Museum with Acc. No. 2610, taken in December 2023.

Primary

[RLM] Mitra, Rajendralala. 1878. *Buddha-Gayā: The great Buddhist temple, the hermitage of Śākya Muni.* Calcutta: Bengal Secretariat Press. Pages 194–197.

[DD] Dimitrov, Dragomir. 2016. *The legacy of the jewel mind: On the Sanskrit, Pali, and Sinhalese works by Ratnamati*. Series minor 82. Napoli: Università degli studi di Napoli "L'Orientale", Dipartimento Asia Africa e Mediterraneo. Pages 17–48.