K. 528. Stela of Prasat Mebon, 874 Śaka

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Edition

1. Śārdūlavikrīḍita

〈Face A: Face A〉 〈A1〉 〈Column a〉 traiguṇyāḍhyaśikhīndubhāskarakarapradyotan-
odgīthajai〈Column b〉r
agryaiḥ padmajakañjad ṛktrinayanair adhyāsitaiś śakti(bh)iḥ
〈Column c〉 saṁrodhasthitisaṁbhavātmarataye bhinnas tridhaiko 〈’〉pi ya〈Column d〉s
tasmai nityacite śivāya vibhave rājño 〈’〉rthasiddhyai namaḥ ✤

2. Śārdūlavikrīḍita

〈A2〉 〈Column a〉 rūpaṁ yasya navendumaṇḍitaśikhan trayyāḥ pratītaṁ paraṁ
〈Column b〉 vījaṁ vrahmaharīśvarodayakaraṁ bhinnaṁ kalābhis tridhā
〈Column c〉 sākṣād akṣaram āmananti munayo yogādhigamyan nama〈Column d〉s
saṁsiddhyai praṇavātmane bhagavate tasmai śivāyāstu ✤

3. Śārdūlavikrīḍita

〈A3〉 〈Column a〉 Ekā prāk kalahaṁsavibhramagatiḥ kāntonmanā yā satī
〈Column b〉 bhittvāṅgaṁ gaga¡ṇ!〈n〉odgatātmarataye yātā navatvaṁ punaḥ
〈Column c〉 padmaṁ mānasasambhṛtan nijaruciprojjṛmbhitaṁ bibhratī
〈Column d〉 sā śaktiś śivasaṅgatodayakarī gaurī parā pātu vaḥ✤

4. Śārdūlavikrīḍita

〈A4〉 〈Column a〉 yenaitāni jaganti yajvahutabhugbhāsvannabhasvannabhaḥ-
〈Column b〉 kṣityambhaḥkṣaṇadākarais svatanubhir vyātanvataivāṣṭabhiḥ
〈Column c〉 Uccaiḥ kāraṇaśaktir apratihatā vyākhyāyate nakṣaram·
〈Column d〉 jīyāt kāraṇakāraṇaṁ sa bhagavān arddhenducū¡d!〈ḍ〉āmaṇiḥ ✤

5. Vasantatilakā

〈A5〉 〈Column a〉 nārāyaṇan namata yo vibhutāṁ vitanva〈Column b〉n
lokatrayan tripadalaṅghitamātram eva
〈Column c〉 dṛṣṭvā turīyapadam āptum ivādhunāpi
〈Column d〉 nidrācchalena vidadhāti samādhim abdhau ✤

6. Vasantatilakā

〈A6〉 Ambhojabhūr jjayati yo vadanaiś caturbhi_r
oṅkāravāridaravaṁ samam ujjagāra_
kṣetrāhitan tribhuvanodayapūraṇārtha_m
utsūnatām iva nayan nijavījam ādyam· ✤

7. Vasantatilakā

ma¡ṇḍ!〈nd〉āṅśumaṇḍalavinirggatavāridhārā_
mandākinī jayati dhūrjjaṭinā dhṛtā yā_
mūrdhnā nagendratanayārddhaśarīrasandheḥ_
premānuvandham iva darśayitum prakṛṣṭam· ✤

8. Sragdharā

〈A7〉 〈Column a〉 Āsīd ā nīrarāśer avanipatiśiroratnamālārccitāṅghri〈Column b〉r
vvālādityābhidhāno 〈’〉py arikulakamalopaplavākhaṇḍacandraḥ
〈Column c〉 somākauṇḍinyavaṁśāmvaratalatilako bhūpatir bhūrikīrtti〈Column d〉r
ddorddaṇḍoddyotitāninditapurabharitāṁ rājyalakṣmīṁ vahan yaḥ ✤

9. Śārdūlavikrīḍita

〈A8〉 〈Column a〉 proddṛptadviṣatān dadhad yudhi vadhūvaidhavyadīkṣāvidhi〈Column b〉m
vaddhnan yaś śiśirāṅśuraśmiviśadāṁ satkīrttimālāṁ guṇaiḥ

〈Column c〉 svarggadvārapure pura¡ṇḍ!〈nd〉arapurapraspardhisaṁvarddhane
〈Column d〉 sārvvaś śārvvam atiṣṭhipat savibhavaṁ liṅgaṁ vidhānānvitam· ✤

10. Śārdūlavikrīḍita

〈A9〉 〈Column a〉 vrahmakṣatraparaṁparodayakarī tadbhāgineyī satī
〈Column b〉 puṇyan nāma sarasvatīti dadhatī khyātā jagatpāvanī
〈Column c〉 nānāmnāyagirāṁ gabhīram adhikaṁ pātraṁ dvijānāṁ varaṁ
〈Column d〉 sindhūnām iva sindhurājam agamad yā viśvarūpaṁ priyam· ✤

11. Sragdharā

〈A10〉 〈Column a〉 somādye sārabhūte nijakulanivahe bhūridhāmni vyatīte
〈Column b〉 rudropendrāmarendraprabhṛtisuravarais saṅgate nandanārtha〈Column c〉m
tadvaṅśakṣīrasindhoḥ pravikasitayaśaḥpārijātābhijātā
〈Column d〉 lebhe janmāvadātaṁ bhuvanahitakarī yā dvitīyeva lakṣmīḥ ✤

12. Śārdūlavikrīḍita

〈A11〉 〈Column a〉 yā nāmnāpi mahendradevyabhihitā bhūbhṛtsutaiveśvarī
〈Column b〉 devī divyavilāsinībhir asakṛt saṅgīyamānastutiḥ
〈Column c〉 bhāsvadvaṅśasamudgato [bhava]purādhīśāvanīśātmajo
〈Column d〉 yāṁ saṁprāpya mahendravarmmanṛpatis sārthām adhād īśatām· ✤

13. Sragdharā

〈A12〉 〈Column a〉 lakṣmīn tīkṣṇetarāṅśor adhikam adharayan dhvastadoṣāndhakāro
〈Column b〉 vaddhnan padmānuvandhaṁ prakaṭitatapasā tena patyā prajānā〈Column c〉m
devyān tasyām [adi]tyān divasakara ivotpāditaḥ kaśyapena
〈Column d〉 śrīmadrājendravarmmāvanipatir abhavat tejasām ākaro yaḥ ✤

14. Indravajrā

〈A13〉 〈Column a〉 dugdhāmvurāśer iva pūrṇṇacandra〈Column b〉ś
ca¡nd!〈ṇḍ〉ā¡ṅ!〈ṁ〉śuratnād iva citrabhānuḥ
〈Column c〉 śuddhānvayād yo nitarāṁ viśuddhaḥ
〈Column d〉 prādurbabhūvākhilabhūpavandyaḥ //

15. Upajāti

〈Column e〉 tejaḥprakāśas tamasāṁ vināśo
〈Column f〉 diśāṁ prasādaḥ sphuṭatā kalānā〈Column g〉m

yat tigmatejastuhināṅśukṛtyaṁ
〈Column h〉 yenodaye tan nikhilaṁ vitene ✤

16. Upajāti

〈A14〉 〈Column a〉 ramyo 〈’〉pi samyak prasavena s¡o!〈au〉myaḥ
〈Column b〉 santānakas santatam udgatena
〈Column c〉 mahāphalaṁ yaṁ samavāpya bhūmnā
〈Column d〉 ruroha koṭiṁ ramaṇīyatāyāḥ //

17. Upajāti

〈Column e〉 vivarddhamāno 〈’〉nvaham iddhakānti〈Column f〉r
vvapurvviśeṣeṇa manohareṇa
〈Column g〉 yas sarvvapakṣodayam ādadhāna〈Column h〉s
tiraścakāraiva himāṅśulakṣmīm· ✤

18. Upajāti

〈A15〉 〈Column a〉 yaś śaiśave py āśu tathā kalābhiḥ
〈Column b〉 pūrṇṇo nvahaṁ śabdaguṇe tidīptaḥ
〈Column c〉 yathā kalāvattvam apīndulabdha〈Column d〉ñ
jā¡d!〈ḍ〉yānvitan dūram adhaścakāra //

19. Upajāti

〈Column e〉 nirasya doṣāvasaraṁ sphurantī
〈Column f〉 prakāśitārthā bhuvane śnuvānā
〈Column g〉 vidyānavadyena mukhena yasya
〈Column h〉 prāk saṁgatainīva dinasya dīptiḥ ✤

20. Upajāti

〈A16〉 〈Column a〉 Āsādya śaktiṁ vivudhopanītāṁ
〈Column b〉 māheśvarīṁ jñānamayīm amoghām·
〈Column c〉 kumārabhāve vijitārivarggo
〈Column d〉 yo dīpayām āsa mahendralakṣmīm· //

21. Upajāti

〈Column e〉 pṛthupratītaṁ prathitaṁ guṇaughai〈Column f〉s
sadvaṅśajātaṁ prathane pradhāna〈Column g〉m
dhanur mmahat kṣatrakulañ ca tulyaṁ
〈Column h〉 yaś śikṣayā nāmayati sma tuṅgam· ✤

22. Indravajrā

〈A17〉 〈Column a〉 śiṣṭopadiṣṭaṁ pratipadya sadyaḥ
〈Column b〉 kṣetraṁ yam utkṛṣṭam akṛṣṭapacyam·
〈Column c〉 śraddhāmbhasā siktam arukṣad uccai〈Column d〉ś
śāstrasya cāstrasya ca vījam agryam· //

23. Indravajrā

〈Column e〉 yas sarvvatas sarvvaguṇān paṭimnā
〈Column f〉 ruces sadā dhāraviśeṣam ujjha〈Column g〉n
upādade lokahitāya bhāsvān·
rasān iva pratyaham astatandriḥ〈Column h〉 ✤

24. Upajāti

〈A18〉 〈Column a〉 udyānabhāgasya vasantasaṁpa〈Column b〉d
ivāmṛtāṁśor iva paurṇṇamāsī
〈Column c〉 Āpuṣṇatī yasya viśeṣaśobhāṁ
〈Column d〉 samujjajṛmbhe navayauvanaśrīḥ //

25. Upajāti

〈Column e〉 yatrāpi puṁso mahataḥ prakṛtyā
〈Column f〉 nirūpitaṁ lakṣaṇam astaśeṣam·
〈Column g〉 kenāpy asāṁkhyāgamavad vibhāvyam·
〈Column h〉 prakāśayām āsa maheśabhāvam· ✤

26. Upajāti

〈A19〉 〈Column a〉 vālyāt pravṛddhaṁ prabhṛtiprabhūtaṁ
〈Column b〉 yad yasya saundaryyam ananyalabdham·
〈Column c〉 dhruvaṁ vidhātāvayavīcakāra
〈Column d〉 tad rañjayan yauvanakāntim ṛddhām· //

27. Upajāti

〈Column e〉 nrug¡n!〈ṇ〉amānas satataṁ manobhū〈Column f〉r
yyasya sphuṭe nūtanayauvane 〈’〉pi
〈Column g〉 saundaryyasandarśanajātalajja
〈Column h〉 Ivāntikan nopasasarppa darppāt· ✤

28. Upajāti

〈A20〉 〈Column a〉 yasyāṅgalāva¡n!〈ṇ〉yam ananyarūḍha〈Column b〉n
dṛṣṭvā ratiḥ premanimīlitākṣī

〈Column c〉 manye na mene patim ātmanīnaṁ
〈Column d〉 pinākinetrāgniśikhāvalīḍham· //

29. Upajāti

〈Column e〉 dhanurvvikarṣapratatoruśakti〈Column f〉r
yyuvapravīro yuvarājalakṣmī〈Column g〉m
ayonijāṁ yo janakopanītāṁ
〈Column h〉 sītāṁ satīṁ rāma Ivoduvāha ✤

30. Upajāti

〈A21〉 〈Column a〉 yadārkkavimvād iva hemakumbhā〈Column b〉d
ambhomṛtenāgalatābhiṣekaḥ
〈Column c〉 tataḥprabhṛty eva vivṛddhibhājā
〈Column d〉 bhūtaṁ himāṅśor iva yasya lakṣmyā //

31. Upajāti

〈Column e〉 snānāmvubhis tīvram amantravandhyai〈Column f〉s
tejonalo yasya samedhate sma
〈Column g〉 tatsparddhayevāśrujalaiḥ patadbhi〈Column h〉r
ddviṣāṁ samaṁ śokahutāśano 〈'〉pi ✤

32. Upajāti

〈A22〉 〈Column a〉 Alaṁkṛtenākṛtakaiś śrutādyai〈Column b〉r
hṛdyair nnijāṅgaiś ca nisarggakāntaiḥ
〈Column c〉 Agrāmyabhūṣopacayena yena
〈Column d〉 vibhūṣaṇaṁ maṅgalam ity upāttam· //

33. Anuṣṭubh

〈Column e〉 navāṁ navāśyānamahābhiṣeko
〈Column f〉 yo bhuktaratnābharaṇo babhāra
〈Column g〉 pītāmbhasaḥ kumbhabhavena lakṣmī〈Column h〉m
ambhonidher udgataratnarāśeḥ ✤

34. Upajāti

〈A23〉 〈Column a〉 Uccāvacair uccapadādhirūḍhai〈Column b〉r
grahair bhiyevākṛtavigraho 〈'〉pi
〈Column c〉 Āropito yas svayam apy akāṁkṣa〈Column d〉s
siṁhāsane hāṭakaśailatuṅge //

35. Anuṣṭubh

〈Column e〉 yasyāṅgakānteḥ kva tathānavadyaṁ
〈Column f〉 vidyeta manye py upamānam anya〈Column g〉t
saṁkrāntam ādarśatale pi vimva〈Column h〉m
anarham ādhāravaśān nijaṁ yat· ✤

36. Upajāti

〈A24〉 〈Column a〉 yatrābhiṣikte patatāmbhasārdrā
〈Column b〉 vasundharā vāridhicārukāñcī
〈Column c〉 Ūrdhvīcakāraikam ivātapatraṁ
〈Column d〉 yaśas sphuraccandrakalāvadātam· //

37. Upajāti

〈Column e〉 svalakṣaṇe lakṣitasarvvasaṁpa〈Column f〉t
phalaṁ samākhyāti purovipākam·
〈Column g〉 yasyāśiṣo vipragaṇaprayuktāḥ
〈Column h〉 kṛtānuvādā Iva saṁbabhūvuḥ ✤

38. Upajāti

〈A25〉 〈Column a〉 dvirephamālā iva pārijāta〈Column b〉n
dhiyo munīnām iva cātmayogam·
〈Column c〉 vyāpāram anyañ jagatāṁ vihāya
〈Column d〉 dṛśo dvitī[yaṁ] pratipedire yam· //

39. Upajāti

〈Column e〉 Itas tato vidyud ivādyutac chrī〈Column f〉s
tāvan nṛpāṇāṁ pracalā prakṛtyā
〈Column g〉 ramyā śarat prādurabhūn na yāva〈Column h〉d
yadīyayātrāsamayo nirabhrā ✤

40. Upajāti

〈A26〉 〈Column a〉 tīvrāstranīrājanarājitaśrī〈Column b〉r
ddīpto mahāmaṇḍaladīkṣayā yaḥ
〈Column c〉 vidyāṅgamantraiś ca kṛtātmagupti〈Column d〉r
asā[dhaya]t siddhim udārabhūtim· //

41. Upajāti

〈Column e〉 yasmin vitatya pracalatpaṭākāṁ
〈Column f〉 paṭākinīṁ digvijayāya yāti

〈Column g〉 dvi¡d!〈ḍ〉rājalakṣmīḥ pracacāla pūrvva〈Column h〉m
urvvī tu paścād valabhāragurvvī ✤

42. Upajāti

〈A27〉 〈Column a〉 niśamya saumitrim ivābhiyāne
〈Column b〉 bhigarjjitan nirjjitameghanādam·
〈Column c〉 tūryyadhvaniṁ yasya daśāsyatulyai〈Column d〉r
dūrād dviṣadbhir vvibhayāṁ babhūve //

43. Upajāti

〈Column e〉 pratāpavahner iva dhūmajālaṁ
〈Column f〉 valoddhutaṁ yasya rajaḥ prayāṇe
〈Column g〉 Apy aspṛśad vairivilāsinīnā〈Column h〉m
udaśrayām āsa vilocanāni ✤

44. Upajāti

〈A28〉 〈Column a〉 kṣamān nipī¡d!〈ḍ〉ya prathamaṁ pravṛttaḥ
〈Column b〉 srotāᵕṁsi kāluṣyam atho rajobhiḥ
〈Column c〉 yāne nayan yasya samutpapāta
〈Column d〉 saṁghaś camūnām iva vaddharoṣaḥ //

45. Upajāti

〈Column e〉 kīrṇṇaḥ kvacid bhañjitabhūmibhṛdbhi〈Column f〉r
anvāsyamānaḥ paravāhinībhiḥ
〈Column g〉 kvacic ca yasya pratataḥ prayātuḥ
〈Column h〉 svarvvāhinīmārgga Ivāsa mārggaḥ ✤

46. Upajāti

〈A29〉 〈Column a〉 viṣvak prasahyāvaraṇañ janānā〈Column b〉ñ
ceṣṭāsv aśaktiṁ vihataṁ prakāśam·
〈Column c〉 yad yat pradoṣas tanute tamobhi〈Column d〉s
tat tac cakārāripure valair yyaḥ //

47. Anuṣṭubh

〈Column e〉 vitatya pakṣadvayam āttanādaṁ
〈Column f〉 yasmin rayāt tārkṣya Iva prapanne
〈Column g〉 dviṇnāgavṛ¡ṇḍ!〈nd〉aṁ hatavīryyasaṁpa〈Column h〉d
gantavyatāmūḍhatayāvatasthe ✤

48. Upajāti

〈A30〉 〈Column a〉 yatraiva saṁvarmmayati pragalbha〈Column b〉m
uttejasi vraddhna Iva [prabhāte]
〈Column c〉 [⏑–◡–](l)añ [ca] vile vilīl(y)e
〈Column d〉 [⏑](v/t/k/g/ś/th)āpy asīdac ca kumudvatīvat· //

49. Upajāti

〈Column e〉 vāṇāsanaṁ bibhrati yatra yuddhe
〈Column f〉 śuddhe śaratkāla ivābhidṛṣṭe
〈Column g〉 Itas tato līnatayāśu moghā
〈Column h〉 meghā ivāsan laghavo narendrāḥ ✤

50. Upajāti

〈A31〉 〈Column a〉 dadhad dhanuś śakradhanurnnibhaṁ yo
〈Column b〉 vinad(y)a varṣann iṣuva[rṣam] [–⏑]
〈Column c〉 [⏑–◡––◡◡–◡–⏑]
〈Column d〉 [⏑–◡––◡◡](ā)bhimānam· //

51. Upajāti

〈Column e〉 satyaṁ vimūḍhasya pataṅgasāmyaṁ
〈Column f〉 sametya sānanda ivārivarggaḥ
〈Column g〉 yad(v)āhudaṇḍāraṇijañ jvalanta〈Column h〉n
tejonalaṁ yad vipade bhipede ✤

52. Upajāti

〈A32〉 〈Column a〉 rayeṇa yena prahito hitorvv(ī)-
〈Column b〉 -ruhānnadān[–◡◡–◡–⏑]
〈Column c〉 [⏑–◡––◡◡–◡–⏑]
〈Column d〉 [⏑–◡–]ṇān nabhasi pravṛddhaḥ //

53. Upajāti

〈Column e〉 nijāsanaṁ prāpya ripūn nirasya
〈Column f〉 ruddhvā marudvartma manorayañ ca
〈Column g〉 vijitya yasyābhyasato vatasthe
〈Column h〉 〈’〉py atīndriye yo(ga I)veṣuvarṣam✤

54. Upajāti

〈A33〉 〈Column a〉 [ś]irāṁsi tejā[ṁ](s)i samun(n)atāni
〈Column b〉 dhanaṁ picāyaṁ [◡◡–◡–⏑]

〈Column c〉 [⏑–⏑––⏑⏑–⏑–](ṣa)
〈Column d〉 vāṇais samaṁ saṁyati sañjahāra ✤

55. Upajāti

〈Column e〉 śilīmukhā mūrddhani cāpamuktā
〈Column f〉 jhaṁkāraramyā dviṣatān nipetuḥ
〈Column g〉 svassundarīhastalatāvimukta-
〈Column h〉 -ma¡ṇḍ!〈nd〉āragandhānugatās tu yasya //

56. Upajāti

〈A34〉 〈Column a〉 [⏑–⏑––⏑⏑–⏑–⏑]
〈Column b〉 yo [...]i [...]ca nigu[...]
〈Column c〉 [⏑–⏑––⏑⏑–] tu vandha〈Column d〉ñ
cakartta bhūbhṛnnivahottamāṅgam· //

57. Upajāti

〈Column e〉 śastravraṇāsrasrutidhārayādrau
〈Column f〉 ruddho 〈’〉py arīndrair yyudhi yo didīpe
〈Column g〉 dviṭchāyayācchādita Eva bhānu〈Column h〉r
bibhrat tanutran tyajati svadīptim· ✤

58. Upajāti

〈A35〉 〈Column a〉 [⏑–⏑––⏑⏑–⏑–⏑]
〈Column b〉 [⏑–⏑]ṇ(e) saṁgarasaṁgha [–⏑]
〈Column c〉 [⏑–⏑](d)[o]rvv[ī]ryyavikīrṇṇakīrtti〈Column d〉r
ddaśā¡ṇ!〈n〉anan durhṛdam unninaya //

59. Upajāti

〈Column e〉 na svīcikīrṣur yyudhi cakricakraṁ
〈Column f〉 ¡b!〈v〉ajrañ ca no ¡b!〈v〉ajrabhṛto 〈’〉pi jiṣṇuḥ
〈Column g〉 yaś śaktiyukto nu maheśvarāstraṁ
〈Column h〉 sudussahaṁ prāpya jitārivarggaḥ ✤

60. Upajāti

〈A36〉 〈Column a〉 [⏑–⏑––⏑⏑–⏑–⏑]
〈Column b〉 [⏑–]hinīṁ vītabhayo nivā[ry]y[a]
〈Column c〉 [⏑–⏑]tan tv asya vilāsinīnā〈Column d〉m
abhidyatārād dhṛdayaṁ svayañ ca //

61. Upajāti

〈Column e〉 yo mathyamānas samare rivīrai〈Column f〉r
ggāmbhīryyayogān na jahau prasādam·
〈Column g〉 hrado hi kāluṣyam upaiti bhogāt·
〈Column h〉 stamveramair amvunidhir nna jātu ✤

62. Upajāti

〈A37〉 〈Column a〉 [⏑–⏑––⏑⏑–⏑–⏑]
〈Column b〉 [muhu]r dd[v]iṣaṁ praty[u]rasaṁ bibhe[da]
〈Column c〉 (v)[i]didyute vidyud iva sphuranty〈Column d〉a-
-jihmāpi jihveva bhujoragasya//

63. Upajāti

〈Column e〉 snigdhāsipātapratighātahāne〈Column f〉r
mmuṣṭer llaghutvāt smṛtivibhramād vā
〈Column g〉 punaḥprahāreṇa kṛte ripāte
〈Column h〉 bhujāpavādaṁ bubhuje bhṛśaṁ yaḥ ✤

64. Upajāti

〈A38〉 〈Column a〉 [⏑–⏑––⏑⏑–⏑–⏑]
〈Column b〉 [⏑–⏑––⏑⏑–⏑–][rg]g[1×]
〈Column c〉 divyāṅganānām avatāraṇārthaṁ
〈Column d〉 s¡au!〈o〉pānasaṁpattim ivākarod yaḥ //

65. Upajāti

〈Column e〉 randhre bhiyogaṁ nijapakṣarakṣāṁ
〈Column f〉 vibhajya yo dūṣaṇasādhanābhyām·
〈Column g〉 hṛttaraprakramam ātatāna
〈Column h〉 kurvvan paṭur nniṣpratibhaṁ vipakṣam· ✤

66. Upajāti

〈A39〉 〈Column a〉 [⏑–⏑––⏑⏑–⏑–⏑]
〈Column b〉 [⏑–⏑–](rak)tatayā phalatvam·
〈Column c〉 vidher vvidheye viparītavṛtte〈Column d〉r
vṛttaṁ kṛtī yo nucakāra yuddhe //

67. Upajāti

〈Column e〉 sakhyānunītāpi sadābhimukhye
〈Column f〉 prāgalbhyam icchaty api śatrusenā

〈Column g〉 parāṅmukhī vīkṣya babhūva dūrā〈Column h〉d
vadhūr nnavoḍheva samidratau yam· ✤

68. Upajāti

〈A40〉 〈Column a〉 [⏑–⏑––⏑⏑–⏑–⏑]
〈Column b〉 [⏑]ś śl[i]ṣṭe mahājau vijayaśriyā ca
〈Column c〉 nāpārthako vikramasaṁpadeti
〈Column d〉 yo yuktam uktaḥ khalu yuktividbhiḥ //

69. Upajāti

〈Column e〉 durggābhisaṁparkkavivarṇṇadeho
〈Column f〉 guhā¡ṇ!〈n〉anālocanaloladṛṣṭiḥ
〈Column g〉 yasyārisaṁgho mṛgakṛttivāsā
〈Column h〉 vane sthitaḥ sthā¡n!〈ṇ〉usamo 〈’〉py anīśaḥ ✤

70. Upajāti

〈A41〉 〈Column a〉 [⏑–⏑––⏑⏑–]varasya
〈Column b〉 manoratho yasya vṛthā babhūva
〈Column c〉 norvvī yad urvvī vijigīṣutāyāṁ
〈Column d〉 vadanyatāyām api nālam arthī //

71. Upajāti

〈Column e〉 preṅkhatprarūḍhasphuṭavidrumaugho
〈Column f〉 hares samākrāntinimagnanāgaḥ
〈Column g〉 Antarvvanair durggatayābdhitulyo
〈Column h〉 yasyārideśo 〈’〉pi jahāti lakṣmīm· ✤

72. Upajāti

〈A42〉 〈Column a〉 ...rthasiddhi〈Column b〉m
udyogayuktas trigaṇasya vṛddhyai
〈Column c〉 diśaś catasro viditaprayāmā
〈Column d〉 jagrāha vidyā Iva vālabhāve //

73. Upajāti

〈Column e〉 kṛtāvakāśaṁ bhuvane vibhutvā〈Column f〉d
aspṛṣṭam anyair guṇibhir mmahīyaḥ
〈Column g〉 saṁvyaśnute śabdaguṇānuvandhaṁ
〈Column h〉 yaśo yadīyaṁ kham ivākalaṅkam· ✤

74. Upajāti

〈A43〉 〈Column a〉 ...kṣayakarśitāṅgīṁ
〈Column b〉 prāk suśrutācāravicāraṇābhiḥ
〈Column c〉 niśśeṣadoṣakṣapaṇe tidakṣo
〈Column d〉 yaṣ ṣa¡d!〈ḍ〉rasāṅgair dharaṇīṁ puposa //

75. Upajāti

〈Column e〉 tad eva tejo vijitānyatejaḥ
〈Column f〉 pūrvvaṁ mahan maṇḍalam eva tac ca
〈Column g〉 bhṛśan didīpe mahad ādhipatyaṁ
〈Column h〉 yaḥ prāpya bhāsvān iva madhyam ahnaḥ ✤

76. Upajāti

〈A44〉 〈Column a〉 [siṁhā](sa)nādrīndram udīrṇṇasi˘mhaṁ
〈Column b〉 yatrādhirūḍhe sati tīvradhāmni
〈Column c〉 na tārakāḥ kevalam astabhāso
〈Column d〉 patan nṛpāṇāṁ maṇim¡o!〈au〉layo 〈’〉pi //

77. Upajāti

〈Column e〉 Ekatra śubhre pi śaśāṅkaśobhe
〈Column f〉 samuddhṛte yasya mahātapatre
〈Column g〉 mahīm aśeṣāṁ pravihāya tāpa〈Column h〉s
samāsasāda dviṣatāṁ manā˘msi ✤

78. Upajāti

〈A45〉 〈Column a〉 c[i]rāya yadrūpanirūpaṇecchā-
〈Column b〉 -sañcoditā nūnam aśeṣalokāḥ
〈Column c〉 makhair asaṁkhyair animeṣabhūyaṁ
〈Column d〉 bhūyo bhyavāñchan nijavāñchitāptyai //

79. Upajāti

〈Column e〉 lakṣmīn didṛkṣus sahajāṁ suhṛtsu
〈Column f〉 yathākramaṁ saṁkramayāñ cakāra
〈Column g〉 sadarppaṇāṁ yo maṇidarppaṇeṣu
〈Column h〉 cchāyām iva svāṁ paribhuktabhūṣaḥ ✤

80. Upajāti

〈A46〉 〈Column a〉 yasyātitejiṣṭhatayāsa nīti〈Column b〉r
nnitāntam ṛjvī na yathā pareṣām·

〈Column c〉 muktvārkkacandrau na gatir grahāṇāṁ
〈Column d〉 pratīpavakrānyatamasya kasya //

81. Upajāti

〈Column e〉 sanmantramūlaiś caturaś caturbhi〈Column f〉s
sāmādibhir yyo vividhaprayogaiḥ
〈Column g〉 Apāyasaṁrodhibhir abhyupāyai〈Column h〉r
vvedaiś ca saṁsādhayati sma siddhim· ✤

82. Upajāti

〈A47〉 〈Column a〉 sadāpi mūlaprakṛtiḥ pratīta〈Column b〉ś
citraṁ mahat karmma ca darśayan yaḥ
〈Column c〉 ṣā¡d!〈ḍ〉guṇyayogāt triguṇaṁ pradhāna〈Column d〉m
atulyam ācaṣṭa vināpi vācā //

83. Upajāti

〈Column e〉 prāyeṇa jihmo 〈'〉pi vidhir vvidheye
〈Column f〉 mantraprabhūtsāhaviśeṣaśaktīḥ
〈Column g〉 Apāyadṛṣṭeḥ pratikūlapakṣe
〈Column h〉 nukūlayām āsa bhiyeva yasya ✤

84. Upajāti

〈A48〉 〈Column a〉 trivarggasaṁsarggasuhṛdbhir ārā〈Column b〉d
rāṣṭre guṇaughair avabhartsyamānāḥ
〈Column c〉 doṣā ruṣevāśu vipakṣapakṣa〈Column d〉m
aśiśriyan yasya guṇāśrayasya //

85. Upajāti

〈Column e〉 nirbhidya sadyaḥ svam avadyam udya〈Column f〉n
yo nyāyino nyān vininīya yuktyā
〈Column g〉 tamā˘msy api ghnan sakalaṁ kalaṅka〈Column h〉m
upekṣate svaṁ kṣaṇadākaro hi ✤

86. Upajāti

〈A49〉 〈Column a〉 suśāsanād avyasanāc ca yasya
〈Column b〉 prajāsu jātā na vipattiśaṅkā
〈Column c〉 Ajātaśatror api rājaputrī
〈Column d〉 duśśāsanāt prāpa parāṁ purārttim· //

87. Upajāti

〈Column e〉 chidrapratīkṣāpragamāttaśīlā〈Column f〉s
sudurdharāḥ khaṇḍitadhāmabhiś ca
〈Column g〉 yaṁ pārthivaṁ pātram avāpya lakṣmya〈Column h〉s
stheṣṭhā ivāpas suvidagdham āsan· ✤

88. Upajāti

〈A50〉 〈Column a〉 yaś śaktisi˘mhīṁ paritaś carantīṁ
〈Column b〉 vidrāvya hi˘msrām arivarggamārgge
〈Column c〉 vṛṣeṇa yogād uditaprajāṁ gāṁ
〈Column d〉 pupoṣa lakṣmīṁ mahiṣīm avāpya //

89. Upajāti

〈Column e〉 Ajīgaṇat sūrigaṇo tirājñāṁ
〈Column f〉 sahasradoṣan dhuri kārttavīryyam·
〈Column g〉 yadā tadā sarvvaguṇair anūne
〈Column h〉 nūnaṁ kathā kā punar eva yasmin· ✤

90. Upajāti

〈A51〉 〈Column a〉 divaḥpṛthivyor api gīyamāna〈Column b〉ñ
jiṣṇor yyaśo py arjjitavīryyasaṁpat·
〈Column c〉 karṇṇāsukhaṁ śrotrasukhasya śaṅke
〈Column d〉 yasyopamārhaṁ yaśaso na jātam· //

91. Upajāti

〈Column e〉 Ākrāntadigvyomni payomucīva
〈Column f〉 pragarjite yasya yaśasy udāttam·
〈Column g〉 na kevalaṁ ratnam upāyanan drāk·
〈Column h〉 prādād gajādyaṅ ca vidūrabhūmiḥ✤

92. Upajāti

〈A52〉 〈Column a〉 lakṣāddhvarotthaiḥ sthagayadbhir āśā
〈Column b〉 dhūmair nniruddhārkkakarākarair yyaḥ
〈Column c〉 divaṅ ca śātakratavīṅ ca kīrtti〈Column d〉m
malīmasatvaṁ yugapan nināya //

93. Upajāti

〈Column e〉 yad dhūmasandarśanato numāna〈Column f〉m
agnes tad evāvyabhicāram uktam·

〈Column g〉 navan tu tad yanmakhadhūmadṛṣṭau
〈Column h〉 vṛṣṭer vvasūnām anumānam eva ✤

94. Upajāti

〈A53〉 〈Column a〉 svayaṁprapannābhir ayācamānaṁ
〈Column b〉 pūrṇṇaṁ susaṁpadbhir ivādbhir abdhim·
〈Column c〉 rikto 〈’〉pi yaṁ prāpya yatheṣṭapūrṇṇaḥ
〈Column d〉 punar vvavarṣābhra Ivārthisārthaḥ //

95. Upajāti

〈Column e〉 cakṣurmmanohāryy api darśayac ca
〈Column f〉 karāgraśobhām api sadrasārdram·
〈Column g〉 yasyenduvimvaṁ śubharaṅgavṛtte〈Column h〉r
nṛttopamārhan na kuraṅgaduṣṭam· ✤

96. Upajāti

〈A54〉 〈Column a〉 chāyāśrito 〈’〉py anyanṛpo vijetuṁ
〈Column b〉 dṛptadviṣo 〈’〉laṁ kim uta svayaṁ yaḥ
〈Column c〉 āstāṁ ravis saṁkramitorutejā〈Column d〉ś
candro na kiṁ santamasāny udasyet· //

97. Upajāti

〈Column e〉 sandarśayām āsa tathānyabhūṣā
〈Column f〉 na bhūriśobhāṁ maṇidarppaṇañ ca
〈Column g〉 rājñāṁ yathājñā nijakarṇṇapūrīkṛtā
〈Column h〉 yadīyā nakhadarppaṇaśrīḥ ✤

98. Upajāti

〈A55〉 〈Column a〉 Anyo 〈’〉pi san kenacid eva tulyo
〈Column b〉 guṇena no yanmahimānam āpa
〈Column c〉 nṛttavrato yāti hi nīlakaṇṭho
〈Column d〉 na tāvataiveśvaratāṁ mayūraḥ //

99. Upajāti

〈Column e〉 sadāgatiḥ snehakarī vibhutvaṁ
〈Column f〉 bibhraty adabhran dadhatī prakāśam·
〈Column g〉 pṛthvī yadīyā racanāñ jagatsu
〈Column h〉 dhatte mahābhūtamayīva kīrttiḥ ✤

100. Upajāti

〈A56〉 〈Column a〉 vadanyatāśauryyavapurvvilāsa-
〈Column b〉 -gāmbhīryyamādhuryyadayādayo ye
〈Column c〉 teṣām ivaiko nilayaḥ prayatna-
〈Column d〉 -dhiyādhiko yo vidadhe vidhātrā//

101. Upajāti

〈Column e〉 pratītavīryyo bhuvi kārttavīryyo
〈Column f〉 vīryyaṁ yadīyaṁ dvibhujorjjitaṁ prāk·
〈Column g〉 vīkṣeta ced ātmabharāya janye
〈Column h〉 manyeta manye svasahasrahastān· ✤

102. Upajāti

〈A57〉 〈Column a〉 dūrāt pratāpair ddviṣatāṁ vijetu〈Column b〉r
yyasya svayuddhan nitarān durāpam·
〈Column c〉 gandhadvipasyeva madotkaṭasya
〈Column d〉 vitrāsitānyadviradasya gandhaiḥ //

103. Upajāti

〈Column e〉 vihāya saṅgaṁ paradevatāsu
〈Column f〉 śraddhā ca bhaktiś ca parā yadīyā
〈Column g〉 śrīkaṇṭham utkaṇṭhatayā prapanne
〈Column h〉 gaṅgābhavānyāv iva devadevam· ✤

104. Anuṣṭubh

〈Face B: Face B〉 〈B1〉 〈Column a〉 saundaryyasarggama[r](y)y[ādāṁ]
〈Column b〉 vidhātā (da)[r](śaya)nn iva
〈Column c〉 jātarūpamayastambhaṁ
〈Column d〉 yam ekaṁ bhuva[n]e [vyadhāt·] //

105. Anuṣṭubh

〈Column e〉 Itthaṁ kṛto mayā kāmo
〈Column f〉 dagdhaḥ kila pinākinā
〈Column g〉 Itīveśvaratān nīto
〈Column h〉 vidhātrā yo tisundaraḥ ✤

106. Anuṣṭubh

〈B2〉 〈Column a〉 (cata)sṛṣv a(pi) vidyāsu
〈Column b〉 (ca)turaṁ menire prajāḥ

〈Column c〉 (ca)tuṣṣaṣṭikalāḍhyaṁ yaṁ
〈Column d〉 caturāsyaṁ prajā[pati]m· //

107. Anuṣṭubh

〈Column e〉 lakṣmīṁ vakṣassthale kṣiptvā
〈Column f〉 kīrttiṁ pāre payonidheḥ
〈Column g〉 vidyayā kāmato reme
〈Column h〉 vṛddhayaiva yuvā 〈’〉pi yaḥ ✤

108. Anuṣṭubh

〈B3〉 〈Column a〉 (ju)gopa gāṁ vasiṣṭhasya
〈Column b〉 dil¡i!〈ī〉paḥ prāk prajecchayā
〈Column c〉 labdhvā prajās svavīryyeṇa
〈Column d〉 bhārgavīṁ yas t[u medi]nīm· //

109. Anuṣṭubh

〈Column e〉 bhuvanāplāvanodvele
〈Column f〉 yatkīrttikṣīrasāgare
〈Column g〉 chāyāvyājena bhūr bhītyā
〈Column h〉 nūnam indum upāśritā ✤

110. Anuṣṭubh

〈B4〉 〈Column a〉 sahasrabhogabharito
〈Column b〉 bibhra[d bhā]ra[ṁ] bh(u)vo 〈’〉pi yaḥ
〈Column c〉 anantaguṇayukto 〈’〉pi
〈Column d〉 vinatārttiharo bhṛśam· //

111. Anuṣṭubh

〈Column e〉 Urvīm āvṛṇvatāmbhodhi-
〈Column f〉 mekhalābhogamaṇḍitā〈Column g〉m
ekacchatreṇa mahatā
〈Column h〉 merur yyena vṛthā kṛtaḥ ✤

112. Anuṣṭubh

〈B5〉 〈Column a〉 kalikaṇṭakasamparkkā〈Column b〉d
āskhala[n] (pa)dahānitaḥ
〈Column c〉 dharmmaḥ kṛtāvatāras tu
〈Column d〉 yaṁ samālamvya susthitaḥ //

113. Anuṣṭubh

〈Column e〉 yasya vīryyāniloddhūto
〈Column f〉 dhāmadhūmadhvajo yudhi
〈Column g〉 dviḍvadhūnāṁ vidhūmo 〈’〉pi
〈Column h〉 vāṣpadhārām avarddhayat· ✤

114. Anuṣṭubh

〈B6〉 〈Column a〉 Acirābhānibhāriśrī〈Column b〉s
stheyasy ā[sī]d yam āśritā
〈Column c〉 guṇānuvandhavaddhāpi
〈Column d〉 kīrttiḥ [k]enāpi digdrutā //

115. Anuṣṭubh

〈Column e〉 rūḍhaś śrīnandane yasya
〈Column f〉 raṇe raktāsipallavaḥ
〈Column g〉 vāhukalpadrumo dikṣu
〈Column h〉 yaśaḥpuṣpam avākirat· ✤

116. Anuṣṭubh

〈B7〉 〈Column a〉 yadyāne dṛptadantīndra-
〈Column b〉 -dantanirghātatāḍitā
〈Column c〉 ruṣevorvvī mahāsatvā〈Column d〉n
raja[s]ā sāndram āvṛṇot· //

117. Anuṣṭubh

〈Column e〉 samididdhe kṛpāṇāgnau
〈Column f〉 mantrasādhanavṛṅhitaḥ
〈Column g〉 hutvārivaktrapadmāni
〈Column h〉 yas sāmrājyam ajījanat· ✤

118. Anuṣṭubh

〈B8〉 〈Column a〉 dṛḍho 〈’〉py adhṛṣyasatvo 〈’〉pi
〈Column b〉 tuṅgo 〈’〉py unmūlito [ri](pu)ḥ
〈Column c〉 mathane nantavīryyena
〈Column d〉 yena bhūbhṛtkulodgataḥ //

119. Anuṣṭubh

〈Column e〉 tṛṣiteva dviṣāṁ lakṣmīḥ
〈Column f〉 pluṣṭā tejogninā bhṛśam·

〈Column g〉 yasya puṣkarajāṁ dhārāṁ
〈Column h〉 prāpya cikṣepa na kṣaṇam· ✤

120. Anuṣṭubh

〈B9〉 〈Column a〉 pādāmvujarajo yasya
〈Column b〉 caritānukṛter iva
〈Column c〉 tuṅgabhūbhṛdvarāṅgeṣu
〈Column d〉 (pa)dan datvā śriyan dadhau //

121. Anuṣṭubh

〈Column e〉 nidrāvidrāṇadṛk strīva〈Column b〉j
jaṭhareṇāvahat prajāḥ
〈Column g〉 harir yyas tu hṛdaiveśa〈Column h〉s
suvodhasphuṭapauruṣaḥ ✤

122. Anuṣṭubh

〈B10〉 〈Column a〉 dṛptārīndraṁ vijityājau
〈Column b〉 yo nujagrāha tatkulam·
〈Column c〉 bhṛṅgaiḥ kiṁ hi madabhrānt[ai]〈Column d〉r
bhinnebhendro mṛgādhipaḥ //

123. Anuṣṭubh

〈Column e〉 nistriṁśa(ṁ) vallabhaṁ vaddhvā
〈Column f〉 guṇayuktais tu mārggaṇaiḥ
〈Column g〉 ṛjubhir yyo vijityārīn·
〈Column h〉 bheje rthān sadguṇair iva ✤

124. Anuṣṭubh

〈B11〉 〈Column a〉 nipītan nīlakaṇṭhena
〈Column b〉 kaṇṭhālaṅkṛtaye viṣam·
〈Column c〉 vivudhānām [1×]r[1×] [1×]ārthan tu
〈Column d〉 yenodvāntaṁ vacomṛtam· //

125. Anuṣṭubh

〈Column e〉 sāndrair yyasyādhvare dhūmai〈Column f〉r
ūrdhvagai ruddhadṛṣṭibhiḥ
〈Column g〉 vraddhno dhunāpi digbhrāntai〈Column h〉s
svadhuryyair bhrāmyate dhruvam· ✤

126. Anuṣṭubh

〈B12〉 〈Column a〉 sandhukṣya dhāmavahniṁ yo
〈Column b〉 dviṭsamidbhis saminmakhe
〈Column c〉 Akṣīṇān dakṣi[ṇāṁ] kīrttiṁ
〈Column d〉 digdvijebhyas samādiśat· //

127. Anuṣṭubh

〈Column e〉 dviṣatān nyas¡tr!〈t〉aśastrāṇāṁ
〈Column f〉 praṇāmaśithilīkṛte
〈Column g〉 cāpasyaiva guṇe yasya
〈Column h〉 viratir na tu dhanvinām· ✤

128. Anuṣṭubh

〈B13〉 〈Column a〉 suvṛtto sisuhṛd dhṛdyo
〈Column b〉 bhujo yasya mahībhujaḥ
〈Column c〉 durhṛdām asuhṛttv[e] 〈’〉pi
〈Column d〉 pratītas sarvvadā raṇe //

129. Anuṣṭubh

〈Column e〉 Ekadravyāśritaṁ bhāvaṁ
〈Column f〉 jñātvā dviḍjñātibhāvitam·
〈Column g〉 kārmmukeṣūcitaṅ karmma
〈Column h〉 saviśeṣaṁ vyadhatta yaḥ ✤

130. Anuṣṭubh

〈B14〉 〈Column a〉 śūlināḍhyāsitāṁ bhakti-
〈Column b〉 -gambhīrāṁ yasya hṛdguhām·
〈Column c〉 tannetrānalabhītyeva
〈Column d〉 viviśur nānyadevatāḥ //

131. Anuṣṭubh

〈Column e〉 rāmāṇāṁ hṛdayārāme
〈Column f〉 tiṣṭhantaṁ kāmataskaram·
〈Column g〉 prajihīrṣur ivāśrānto
〈Column h〉 yo viveśa muhur mmuhuḥ ✤

132. Anuṣṭubh

〈B15〉 〈Column a〉 yogodyato 〈’〉pi yaś śāntau
〈Column b〉 nāmnaiva dviḍbhayaṅkaraḥ

〈Column c〉 dūrād dhi rājasiṁhasya
〈Column d〉 gandhaṁ ghrātvā dvipā drutāḥ //

133. Anuṣṭubh

〈Column e〉 mantravīryyaprayogāḍhyaṁ
〈Column f〉 prāpyānanyavareva yam·
〈Column g〉 kṛtārthā kāmadā pṛthvī
〈Column h〉 karajāmarddamārddavāt· ✤

134. Anuṣṭubh

〈B16〉 〈Column a〉 yuktir etāvatā tyaktā
〈Column b〉 kāntiratne 〈’〉pi darśite
〈Column c〉 yaj jagaccittasarvvasva〈Column d〉m
āhṛtaṁ yena sarvvadā //

135. Anuṣṭubh

〈Column e〉 nyastaśastro vane supto
〈Column f〉 harir yyogaparo 〈’〉py ajaḥ
〈Column g〉 kāntārddhāṅgadharo rudro
〈Column h〉 yañ jigīṣuṁ smarann iva ✤

136. Anuṣṭubh

〈B17〉 〈Column a〉 sphuṭāsīndīvarasrasta-
〈Column b〉 -raktamadhvāsavecchayā
〈Column c〉 dviṭchrīr bhṛṅgīva babhrāma
〈Column d〉 yasya dorhradasannidhau //

137. Anuṣṭubh

〈Column e〉 nakṣatrakulasaṁpannaṁ
〈Column f〉 bhūtānām avakāśakṛt·
〈Column g〉 vyomevāripuraṁ yasya
〈Column h〉 śabdamātreṇa lakṣitam· ✤

138. Anuṣṭubh

〈B18〉 〈Column a〉 śarākarṣākulo yasya
〈Column b〉 vāhinīdurggasaṁgataḥ
〈Column c〉 vane kha¡d!〈ḍ〉gasahāyo ri〈Column d〉s
saṁyatsaṁstha Iva drutaḥ //

139. Anuṣṭubh

〈Column e〉 vairiṇo dhyānaniratā
〈Column f〉 vītarāgā guhāśayāḥ
〈Column g〉 yasyeśasyāṅghriyogena
〈Column h〉 vinā nālaṁ vimuktaye ✤

140. Anuṣṭubh

〈B19〉 〈Column a〉 kāhaṁ bharttrā parityaktā
〈Column b〉 śvāpadais sthātum utsahe
〈Column c〉 Itīvāripurī yasya
〈Column d〉 prāviśad dāvapāvakam· //

141. Anuṣṭubh

〈Column e〉 yasya satvavato vīryyaṁ
〈Column f〉 raṇe dṛṣṭvā dviṣadgaṇaḥ
〈Column g〉 satvepsayeva siṁhādi-
〈Column h〉 -yuktam anvavasad vanam· ✤

142. Anuṣṭubh

〈B20〉 〈Column a〉 madonmatto 〈’〉pi tuṅgo 〈’〉pi
〈Column b〉 niyojyo dharmmasādhane
〈Column c〉 Itībhendragaṇo yena
〈Column d〉 dvijebhyo dāyi bhūriśaḥ //

143. Anuṣṭubh

〈Column e〉 vibhaktiṁ prakṛtīnāṁ ya〈Column f〉s
saptadhā vidadhat pade
〈Column g〉 taddhitārthaparaś cāsī〈Column h〉d
āgamākhyātakṛtyavit· ✤

144. Anuṣṭubh

〈B21〉 〈Column a〉 pratāpānalasantaptā
〈Column b〉 śaṅke dāhābhiśaṅkayā
〈Column c〉 Āplāvitāsakṛd dhātrī
〈Column d〉 yena dānāmvuvṛṣṭibhiḥ //

145. Anuṣṭubh

〈Column e〉 sumanohāriṇī yasya
〈Column f〉 guṇair vvaddhā vikāsinī

〈Column g〉 lokatrayaśriyādyāpi
〈Column h〉 kīrttimālā dhṛtādhikam· ✤

146. Anuṣṭubh

〈B22〉 〈Column a〉 yasya sāgaragambhīra-
〈Column b〉 -parikhā bhasmasātkṛtā
〈Column c〉 campādhirājanagarī
〈Column d〉 vīrair ājñānukāribhiḥ //

147. Anuṣṭubh

〈Column e〉 vivarṇṇau caraṇau yasya
〈Column f〉 nṛpam¡o!〈au〉limaṇitviṣā
〈Column g〉 sarvvavarṇṇānuraktā tu
〈Column h〉 nirmmalorvvī bhujoddhṛtā ✤

148. Anuṣṭubh

〈B23〉 〈Column a〉 kalir ekāntavāmo 〈’〉pi
〈Column b〉 dakṣiṇo yasya śāsane
〈Column c〉 drutārīn anududrāva
〈Column d〉 tejonalabhayād iva //

149. Anuṣṭubh

〈Column e〉 tathā nīranidher yyena
〈Column f〉 kṣoṇī niṣkaṇṭakīkṛtā
〈Column g〉 nādyāpi skhalitā kīrtti〈Column h〉r
yyathaikā sarvvato gatā ✤

150. Anuṣṭubh

〈B24〉 〈Column a〉 guṇeṣu mukhyayā vṛttyā
〈Column b〉 gauṇyā dravyeṣv avarttata
〈Column c〉 gaṇanāpi mataṁ yasya
〈Column d〉 kāśyapīyam anujjhataḥ //

151. Anuṣṭubh

〈Column e〉 yathākāman dviṣa¡d!〈t〉kāmaḥ
〈Column f〉 kva nililye nu nirbhayam·
〈Column g〉 yad yasya yāne dhūlībhi〈Column h〉s
sāndhakārīkṛtā diśaḥ ✤

152. Anuṣṭubh

〈B25〉 〈Column a〉 prādhvaṁkṛtā sadā prem¡n!〈ṇ〉ā
〈Column b〉 vidagdhadhiyam utsukā
〈Column c〉 na (n)irāsth¡a!〈i〉ta yaṅ jātu
〈Column d〉 rājavidyā kulāṅganā //

153. Anuṣṭubh

〈Column e〉 sākṣāt prajāpatir ddakṣo
〈Column f〉 dakṣiṇaṁ kṣaṇam akṣiṇot·
〈Column g〉 sakalaṁ sakalaṅkaṁ yaḥ
〈Column h〉 kalidoṣākaraṁ kṛtī ✤

154. Anuṣṭubh

〈B26〉 〈Column a〉 sadākṛte makhaśate
〈Column b〉 yas tatair dhūmanīradaiḥ
〈Column c〉 śarady api nabhaś cakre
〈Column d〉 prāvṛṣīva malīmasam· //

155. Anuṣṭubh

〈Column e〉 parastrīvimukho yo 〈’〉pi
〈Column f〉 sadācāravicakṣaṇaḥ
〈Column g〉 kenāpy ājau paraśrīṇāṁ
〈Column h〉 pāṇigrahavidhiṁ vyadhāt· ✤

156. Anuṣṭubh

〈B27〉 〈Column a〉 yasyenasyānyatejā˘ṁsi
〈Column b〉 tejasā jayatodaye
〈Column c〉 nūnam aurvvānalo dyāpi
〈Column d〉 līno sparddhitayāmvudhau //

157. Anuṣṭubh

〈Column e〉 vaddhā vidhātrāhīndreṇa
〈Column f〉 riktā nūnam iyan dharā
〈Column g〉 yena svakīrttiratnena
〈Column h〉 pūrayitvā vṛṣāṅkitā ✤

158. Anuṣṭubh

〈B28〉 〈Column a〉 bhinnebhakumbhanirmuktā
〈Column b〉 muktā yena raṇāṅga¡n!〈ṇ〉e

〈Column c〉 rejire vidhavāriśrī-
〈Column d〉 -vāṣpāṇām iva vindavaḥ//

159. Anuṣṭubh

〈Column e〉 kīrttinādāmvudadhvāna
〈Column f〉 [⏑⏑]yaddā(na)[vṛṣṭayaḥ]
〈Column g〉 [U]p[ta]n tribhuvanakṣetre
〈Column h〉 dharmmav[ī]jam avarddhayan· ✤

160. Anuṣṭubh

〈B29〉 〈Column a〉 siṁho nu nopamānārho
〈Column b〉 yasya śauryyeṇa saṁyuge
〈Column c〉 tathā hi yadbhiyārāti〈Column d〉r
adhyaśeta guhāṁ hareḥ //

161. Anuṣṭubh

〈Column e〉 vānīrājīvarājāṅśu-
〈Column f〉 rā[⏑⏑⏑⏓–⏓⏑]
〈Column g〉 [⏑⏑⏑⏑⏓]rojāni
〈Column h〉 niryyānti mukhamaṇḍalāt· ✤

162. Anuṣṭubh

〈B30〉 〈Column a〉 [⏑⏑⏑⏑⏓–]pār[1×]ā
〈Column b〉 sutejonalasaṁgatā
〈Column c〉 kalin nyakkurvvatī yasya
〈Column d〉 rājyaśrīr ddamayanty abhūt· //

163. Anuṣṭubh

〈Column e〉 yaśov[i]stārasa[ṁ]kṣiptā
〈Column f〉 kṣiti[r] yya[s]y[a] [⏓–⏓⏑]
〈Column g〉 [⏑⏑⏑⏑⏓––⏑]
〈Column h〉 [...]r[1×] āṁ y[1×] [1+] cikīrṣ[1×][1+] [✤]

164. Anuṣṭubh

〈B31〉 〈Column a〉 [⏑⏑⏑⏑⏓–][dṛṣṭ](v)[ā]
〈Column b〉 yam ekam atitejasam·
〈Column c〉 nūnam ullekhitas tvaṣṭrā
〈Column d〉 bhramam āropya bhāskaraḥ //

165. Anuṣṭubh

〈Column e〉 yogyaṁ varaṁ yam āsādya
〈Column f〉 marttyaloke [sarasvatī]
〈Column g〉 śāpan durvvāsasas tīvra[ṁ]
〈Column h〉 [ma]nye mene py anugraha[m· ✤]

166. Anuṣṭubh

〈B32〉 〈Column a〉 [tā](ra)y[i]trī titīrṣūṇāṁ
〈Column b〉 gambhīrāpanmahānadīm·
〈Column c〉 vedavyāsan na suṣuve
〈Column d〉 yasya vāk satyavaty api //

167. Anuṣṭubh

〈Column e〉 Ṝjavo guṇasaṁparkkā〈Column f〉d
āpadāṁ pratigh[āti]naḥ
〈Column g〉 iṣubhyo na vyaśiṣyanta
〈Column h〉 yasyopāyā vṛhatphal[āḥ ✤]

168. Anuṣṭubh

〈B33〉 〈Column a〉 jīrṇṇāhīndreṇa vidhṛtā
〈Column b〉 sācaleyañ caled iti
〈Column c〉 yūni nūnan nyadhād vedhā
〈Column d〉 yatrāhīne vasundharām· //

169. Anuṣṭubh

〈Column e〉 vibhūtir bhūtapūrvvāpi
〈Column f〉 rājñāñ ca guṇasaṁha(ti)[ḥ]
〈Column g〉 sauṣṭhavaudāryyabhedena
〈Column h〉 yadupajñam ivābhavat· [✤]

170. Anuṣṭubh

〈B34〉 〈Column a〉 saṁbhṛtāḥ kṣmābhṛtāṁ lakṣmī〈Column b〉r
ā vālyāt kanyakā Iva
〈Column c〉 yathākālam upāyair yyo
〈Column d〉 nirapāyair upāyata //

171. Anuṣṭubh

〈Column e〉 śabdaśāstre py adhītī yo
〈Column f〉 vinā dvirvvacanaṁ guroḥ

〈Column g〉 kenāpy abhyastakāryyeṣu
〈Column h〉 yuktakārīty udīritaḥ [✤]

172. Anuṣṭubh

〈B35〉 〈Column a〉 yasyopamānaṁ sañjāta〈Column b〉n
na kiñcid guṇavistaraiḥ
〈Column c〉 vuddhvā vauddhaṁ mataṁ mene
〈Column d〉 nyatīrthair api nānyathā //

173. Anuṣṭubh

〈Column e〉 kāladoṣāmvudhau magnā
〈Column f〉 durgge gambhīrabhīṣaṇe
〈Column g〉 prāpya pāram ivottuṅgaṁ
〈Column h〉 yaṁ samāśvasiṣuḥ prajāḥ [✤]

174. Anuṣṭubh

〈B36〉 〈Column a〉 śubhaṁ śubhaṁyunā yūnā
〈Column b〉 manuvartmānuvarttinā
〈Column c〉 rasāyanaṁ vinābhāvi
〈Column d〉 yena varṣīyasājaram· //

175. Anuṣṭubh

〈Column e〉 viṣvag vikīrṇṇair yyugapa〈Column f〉d
yasya tejobhir ujjvalaiḥ
〈Column g〉 [samā]cikṣipire cchāyā〈Column h〉ś
śākhināṁ bhūbhṛtām api [✤]

176. Anuṣṭubh

〈B37〉 〈Column a〉 rājñāṁ kṛtyam iti jñātvā
〈Column b〉 yasya durggasamāśrayaḥ
〈Column c〉 na dānavabhayād abdhi〈Column d〉m
adhiśete ripur mmadhoḥ //

177. Anuṣṭubh

〈Column e〉 Api kāmādayo doṣā〈Column f〉s
sthāne yena niyojitāḥ
〈Column g〉 gu[ṇīkṛ]tās svabhāvena
〈Column h〉 guṇān mā sma punar vvadat· [✤]

178. Anuṣṭubh

〈B38〉 〈Column a〉 manīṣibhir mmanohatya
〈Column b〉 pivadbhiś caritāmṛta〈Column c〉m
atipānād ivodgīrṇṇaṁ
〈Column d〉 yasya kāvyair nnijais saha //

179. Anuṣṭubh

〈Column e〉 doṣāndhakāravahala〈Column f〉ñ
jagaj jātaṁ yathā yathā
〈Column g〉 yasya [dīpā] Iva guṇāḥ
〈Column h〉 prād[u]rbhū(tā)[s tathā tathā ✤]

180. Anuṣṭubh

〈B39〉 〈Column a〉 dharmmeṇa saṁskṛtānāṁ yo
〈Column b〉 niṣiddhya jagatām api
〈Column c〉 vināśahetun nātasthe
〈Column d〉 kṣaṇabhaṅgaprasaṅgitām· //

181. Anuṣṭubh

〈Column e〉 anekakratur apy uccaiḥ-
〈Column f〉 pado gopatir apy agā〈Column g〉t
akrodhana[s]ya (ya)syen[d]ra[ḥ]
〈Column h〉 [⏑⏑⏑⏑⏑–⏑⏓] [✤]

182. Anuṣṭubh

〈B40〉 〈Column a〉 bhṛgumātram api prāpya
〈Column b〉 vahneḥ pratihataṁ purā
〈Column c〉 tejas tv adhākṣīd yasyāpi
〈Column d〉 mahāntaṁ vāhinīpatim· //

183. Anuṣṭubh

〈Column e〉 vadanyas svaśriyañ cakre
〈Column f〉 suhṛtsādhāraṇīṁ harim
〈Column g〉 vakṣonikṣiptalakṣm[ī][⏓]
〈Column h〉 [⏑⏑⏑⏑⏑–⏑⏓] [✤]

184. Anuṣṭubh

〈B41〉 〈Column a〉 tarṣo harṣeṇa saṁprāpya
〈Column b〉 vyanīyata vanīpakaiḥ

〈Column c〉 yaṁ mahāntaṁ hradam iva
〈Column d〉 prasannaṁ sphuṭapuṣkaram· //

185. Anuṣṭubh

〈Column e〉 Asūryyaṁpaśyam asuhṛ〈Column f〉t-
-strīvaktrakumudākara〈Column g〉m
uccais saṁkocayām āsa
〈Column h〉 [˘˘˘˘–⏑˘] [✤]

186. Anuṣṭubh

〈B42〉 〈Column a〉 patacchilīmukhacchāya-
〈Column b〉 -cchannadvi¡d!〈ḍ〉vadanāmvuje
〈Column c〉 rarāja rājahaˇṁso ya〈Column d〉ś
caran raṇamahāhrade //

187. Anuṣṭubh

〈Column e〉 saṁmukhīno raṇamukhe
〈Column f〉 yasya nāsīd asīdataḥ
〈Column g〉 preṅkhatsvakhadgasaṁkrāntaṁ
〈Column h〉 (p)ra[˘˘˘˘–⏑˘] [✤]

188. Anuṣṭubh

〈B43〉 〈Column a〉 dhanurddarśanamātreṇa
〈Column b〉 tīrthadhvāˇṁkṣā dviṣo dr[u]tāḥ
〈Column c〉 kāmaṁ puro na yasyājau
〈Column d〉 bhujaṅgārir api sthitaḥ //

189. Anuṣṭubh

〈Column e〉 sālakānanaramyāṁ yaḥ
〈Column f〉 sphuṭapuṣpaśilīmukhām·
〈Column g〉 drutebhyaḥ paṭavīṁ dvi¡d!〈ḍ〉bhyo
〈Column h〉 yoddh¡ṛd!〈ṛ〉bhyo[˘˘–⏑˘] [✤]

190. Anuṣṭubh

〈B44〉 〈Column a〉 prollasatkīcakaśatā
〈Column b〉 kaṅkādibhir upāśritā
〈Column c〉 śūnyāpy aripurī yena
〈Column d〉 virāṭanagarī kṛtā //

191. Anuṣṭubh

〈Column e〉 kevalaṁ rājanāgānāṁ
〈Column f〉 vīryyaṁ mantra Ivāharat·
〈Column g〉 yo nādyūnatayā prāṇān
〈Column h〉 kṣipan tārkṣya i(va) [k]ṣ[itau ✤]

192. Anuṣṭubh

〈B45〉 〈Column a〉 dṛṣṭvā yasyādhvaraṁ śakra-
〈Column b〉 -yaśovibhra˘ṁśaśa˘ṁkayā
〈Column c〉 dhūmasparśacchalān nūna〈Column d〉m
udaśrunayanā śacī //

193. Anuṣṭubh

〈Column e〉 ruddhānyatejaso yasya
〈Column f〉 pādacchāyām aśiśriyan·
〈Column g〉 meror ivelāpataya〈Column h〉s
sitacchatratyajoniśam· [✤]

194. Anuṣṭubh

〈B46〉 〈Column a〉 sṛṣṭau candrārkkayor dhātā-
〈Column b〉 -nādarād iva bhinnayoḥ
〈Column c〉 yam ekan tapanāhlāda-
〈Column d〉 samartham asamaṁ vyadhāt· //

195. Anuṣṭubh

〈Column e〉 Upāntasevāṁ vāñchantyo
〈Column f〉 yatpādan tīvratejasam·
〈Column g〉 m¡o!〈au〉liratnaprabhāmbhobhi〈Column h〉r
asiñcan bhūpapaṅktayaḥ ✤

196. Anuṣṭubh

〈B47〉 〈Column a〉 navaṁ priyam aho loke
〈Column b〉 yad vihāya dhanus smaraḥ
〈Column c〉 Unmamāthāṅganācittaṁ
〈Column d〉 yatkāntyānupamānayā //

197. Anuṣṭubh

〈Column e〉 sphuṭāṣṭadikprāntadale
〈Column f〉 hemaśailorukarṇṇike

〈Column g〉 yaśo gandhāyate yasya
〈Column h〉 bhuvanaikasaroruhe ✤

198. Anuṣṭubh

〈B48〉 〈Column a〉 Udvāntarāgāḥ sphuritā
〈Column b〉 yasyāṅghrinakharaśmayaḥ
〈Column c〉 Asparddhanta natorvvīndra-
〈Column d〉 -m¡o!〈au〉liratnamarīcibhiḥ //

199. Anuṣṭubh

〈Column e〉 Anvaruddhyata yasyājñāṁ
〈Column f〉 phalaprasavasaṁpade
〈Column g〉 Ājanmavandhyaś cū¡ṭ!〈t〉o 〈’〉pi
〈Column h〉 vasiṣṭhasya dilīpavat· ✤

200. Anuṣṭubh

〈B49〉 〈Column a〉 sahasramukhasaṁkīrttyaṁ
〈Column b〉 gambhīraṁ guṇavistaram
〈Column c〉 yasya bhāṣyam iva prāpya
〈Column d〉 vyākhyā khinnāpi dhīmatām· //

201. Anuṣṭubh

〈Column e〉 śrīmatsiddheśvaraṁ liṅgaṁ
〈Column f〉 siddhaṁ śivapure girau
〈Column g〉 varddhayām āsa yo bhogai〈Column h〉r
apūrvvaiś śivikādibhiḥ ✤

202. Anuṣṭubh

〈B50〉 〈Column a〉 tatrāpi liṅgaṁ śarvvasya
〈Column b〉 śarvvāṇīpratime śubhe
〈Column c〉 yas samyak sthāpayām āsa
〈Column d〉 pitṝṇān dharmmavṛddhaye //

203. Anuṣṭubh

〈Column e〉 yadupakramam āseva
〈Column f〉 śrībhadreśvaraśūlinaḥ
〈Column g〉 bhogo nyatrāpi devān yaḥ
〈Column h〉 pūjābhir udamīmilat· ✤

204. Anuṣṭubh

〈B51〉 〈Column a〉 vivṛddhin dharmmasindhūnāṁ
〈Column b〉 śrīndravarmmādibhūbhṛtām
〈Column c〉 svamaṇḍalasya ca samaṁ
〈Column d〉 yaś cakre nṛpacandramāḥ //

205. Anuṣṭubh

〈Column e〉 yaśodharataṭākasya
〈Column f〉 dakṣiṇenāpi dakṣiṇaḥ
〈Column g〉 yaś śaurigaurīśanimā〈Column h〉ś
śambhor lliṅgam atiṣṭhipat· ✤

206. Upajāti

〈B52〉 〈Column a〉 sa somavaṅśāmvarabhāskaraś śrī-
〈Column b〉 rājendravarmmā tad idan [n]ṛpendraḥ
〈Column c〉 svarggāpavarggādhigamasya liṅgaṁ
〈Column d〉 liṅgaṁ pratiṣṭhāpitavān smarāreḥ //

207. Upajāti

〈Column e〉 saṁprāptayoḥ prāptayaśās svapitro〈Column f〉r
bhuvaḥ patis so 〈'〉pi bhavodbhavena
〈Column g〉 sasthānatāṁ sthāpitavān sthitijño
〈Column h〉 nime Ime dve śivayoḥ śivāya ✤

208. Upajāti

〈B53〉 〈Column a〉 mahābhujas so 〈'〉pi caturbhujasya
〈Column b〉 nimām imām amvujajanmanaś ca
〈Column c〉 Atiṣṭhipan niṣṭhitarājakṛtyo
〈Column d〉 liṅgāny athāṣṭāv api cāṣṭamūrtteḥ //

209. Upajāti

〈Column e〉 ratnollasadbhogasahasradīptaṁ
〈Column f〉 sa cāpy ahīnan draviṇasya rāśi〈Column g〉m
aśeṣam apy eṣv aditeva śeṣa〈Column h〉n
deveṣu devendrasamānavīryyaḥ ✤

210. Upajāti

〈B54〉 〈Column a〉 sa kalpayām āsa mahe(n)[d](ra)[ka](lpa)〈Column b〉s
sadā sadācāravidhiṁ vidheyam

〈Column c〉 śaivaśrutismṛtyuditā[ṁ] saparyyāṁ
〈Column d〉 paryyāptam āsām iha devatānām· //

211. Upajāti

〈Column e〉 sa cāpi vācaspatidhīs sadhīran
〈Column f〉 dharmmānugan dharmmabhṛtāṁ purogaḥ
〈Column g〉 tān bhāvino bhāvitarājadharmmā〈Column h〉n
idaṁ vaco vocata kamvujendrān· ✤

212. Upajāti

〈B54〉 〈Column a〉 rakṣyasya saṁrakṣaṇam[–⏑–](ya)〈Column b〉t
sa kṣatradharmmo vidito yadā vaḥ
〈Column c〉 puṇyan tad etat parirakṣateti
〈Column d〉 vijñāpanā sādhayatīva siddham· //

213. Upajāti

〈Column e〉 dharmmo yuge smin sthiram ekapāt sa
〈Column f〉 kathaṁ samasthāsyata susthito yam
〈Column g〉 bhavādṛśāṁ śāstradṛśāṁ sa no cen
〈Column h〉 mahābhujastambham upāśrayiṣyat· ✤

214. Upajāti

〈B56〉 〈Column a〉 dharmmāpadas sādhu[⏑––]k[o]pi
〈Column b〉 lajjeta karttā kim uta svayañ ca
〈Column c〉 rakṣādhikārī nṛpatir vviśeṣā〈Column d〉d
iti pratītaṁ bhavatām idan tat· //

215. Upajāti

〈Column e〉 santo yaśodharmmadhanā na vāhyaṁ
〈Column f〉 dhanaṁ dhanāyeyur ihātmano 〈’〉pi
〈Column g〉 prāg eva devādidhanaṁ satāṁ vo
〈Column h〉 viniścayo yan nanu vaddhamūlaḥ ✤

216. Upajāti

〈B57〉 〈Column a〉 tathāpi bhūya[ḥ ka](tha)yāmi yuṣmā˘ṁs
〈Column b〉 tad akṣataṁ rakṣata puṇyam etat
〈Column c〉 mā hārṣṭa devasvam iti prakāśa〈Column d〉n
na dharmmahetoḥ punaruktadoṣaḥ //

217. Upajāti

〈Column e〉 abhyarthito sūn api saṁprayacchen
〈Column f〉 mahān mahimnā kim uta svakṛtya〈Column g〉m
ataś ca visrambhavalapragalbhā
〈Column h〉 vāk prārthanābhaṅgabhayojjhitaiṣā ✤

218. Sragdharā

〈B58〉 〈Column a〉 śākābde gaṇyamāne kṛtanagavasubhir mmāghamāsasya puṇye
〈Column b〉 śuklasyaikādaśāhe nimiṣam api bhave yāti varṣārddham indau
〈Column c〉 Arccābhiś śaurigaurīgiriśakajabhuvāṁ sārddham arddhen-
dum¡o!〈au〉le〈Column d〉ś
śrīrājendreśvarākhyaṁ sthitim akṛta parāṁ liṅgam atredam ābhiḥ ✤

Apparatus

〈A3〉 kāntonmanā ◇ *kāntonmadā* LF. — 〈A3〉 yātā navatvaṁ ◇ *yā tānavatvaṁ* LF. — 〈A3〉 śivasaṅgato ◇ *śiva[yā]ṅgato* LF.

〈A4〉 nabhasvannabhaḥkṣitya ◇ *nabhaḥsvannabhaḥkṣityа* LF.

〈A7〉 avani ◇ *avanī* LF.

〈A8〉 sārvvaś ◇ *sārthvaś* LF.

〈A9〉 nānāmnāya ◇ *nānāmmāya* LF.

〈A10〉 dhāmni ◇ *dhāmmi* LF. — 〈A10〉 pravikasita ◇ *pravikarita* LF. — 〈A10〉 janmā-
vadātaṁ ◇ *janmāvadātā* LF.

〈A12〉 doṣāndhakāro ◇ *doṣāṇḍhakāro* LF.

〈A13〉 prakāśas tamasāṁ ◇ *prakaśas tamaso* LF. — 〈A13〉 yat tigmatejastuhināṁśu ◇ *yattigmatejas tuhināṁśu* LF.

〈A14〉 samyak prasavena ◇ *samyakprasavena* LF. — 〈A14〉 s¡o!〈au〉myaḥ ◇ *saumyaḥ* LF. — 〈A14〉 bhūmnā ◇ *bhūmnaḥ* LF. — 〈A14〉 vvapurvviśeṣeṇa ◇ *vapurviśeṣeṇa* LF.

〈A15〉 doṣāvasaraṁ ◇ *doṣā[n pra]saraṁ* LF.

〈A16〉 pṛthupratītaṁ prathitaṁ ◇ *pṛthupratīta[pra]thita* LF.

〈A18〉 Āpuṣṇatī yasya viśeṣaśobhāṁ ◇ *Āmuṣṇatī yasya viśeṣaśobhā* LF. — 〈A18〉 puṁso mahataḥ ◇ *puṁlomahataḥ* LF.

〈A19〉 n(i)rug¡n!〈ṇ〉amānas ◇ *nirudhnamānas* LF.

〈A20〉 ananyarūḍhan ◇ *ananyarūḍhaṁ* LF.

〈A22〉 navāṁ navāśyānamahābhiṣeko ◇ *navāṁ navāṁ dhyānamahābhiṣeke* LF.

〈A23〉 bhiyevā ◇ *bhiyeva* LF. — 〈A23〉 akāṁkṣas ◇ *akāṁkṣas* LF. — 〈A23〉 tathānavadyaṁ ◇ *tathānavādyaṁ* LF.

〈A24〉 svalakṣaṇe ◇ *svalakṣaṇa* LF.

〈A26〉 asā[dhaya]t ◇ *asā[dhāya]t* LF. — 〈A26〉 vitatya pracalat ◇ *vitaty apracalat* LF.

〈A28〉 srotā̃ṁsi ◇ *srotāṁsi* LF. — 〈A28〉 anvāsyamānaḥ ◇ *anvasyamānaḥ* LF.

〈A29〉 cakārāripure ◇ *cakārāriṣu* LF. — 〈A29〉 tārkṣya ◇ *tarkṣya* LF. — 〈A29〉 gantavy-atāmūḍhatayāvatasthe ◇ *gantavyatām ūḍhatayāvatasthe* LF.

〈A31〉 satyaṁ ◇ *satya* LF. — 〈A31〉 bhipede ◇ *bhiṣede* LF.

〈A33〉 jhaṁkāra ◇ *jhāṁkāra* LF.

〈A37〉 -jihmāpi ◇ *-jihvāpi* LF. — 〈A37〉 hāner mmuṣṭer ◇ *hāne muṣṭer* LF.

〈A38〉 prakramam ◇ *prākramam* LF. — 〈A38〉 kurvvan paṭur nniṣpratibhaṁ ◇ *kurvan paṭun niṣpratibhaṁ* LF.

〈A40〉 vijayaśriyā ◇ *vijayakriyā[ṁ]* LF.

〈A44〉 aśeṣāṁ ◇ *aśeṣaṁ* LF. — 〈A44〉 manā̃msi ◇ *manāṁsi* LF.

〈A45〉 kramaṁ saṁkramayāñ cakāra ◇ *kramam sa kramayāñcakāra* LF.

〈A47〉 śaktīḥ ◇ *śaktiḥ* LF.

〈A48〉 tamā̃msy api ◇ *tamāṁsy api* LF.

〈A49〉 prajāsu jātā ◇ *prajā sujātā* LF. — 〈A49〉 pragamātta ◇ *praśamātta* LF. — 〈A49〉 sudurdharāḥ ◇ *sudurddharāḥ* LF.

〈A50〉 śaktisĩ mhīṁ ◇ *śaktisiṁhīm* LF. — 〈A50〉 vidrāvya hĩ msrām ◇ *vidrāvyahiṁsrām* LF. — 〈A50〉 gāṁ ◇ *tāṁ* LF.

〈A51〉 udāttam· ◇ *a[n]āttam* LF.

〈A53〉 hāryy ◇ *haryy* LF.

〈A54〉 yathājñā ◇ *yathājña* LF.

〈A55〉 adabhran ◇ *adabhraṁ* LF. — 〈A55〉 jagatsu ◇ *javatsu* LF.

〈B4〉 haro ◇ *h[ito]* LF. — 〈B4〉 ekacchatreṇa ◇ *ekācchatreṇa* LF.

〈B5〉 kṛtāvatāras ◇ *kṛtārthatāras* LF. — 〈B5〉 samālamvya ◇ *samāgamvya* LF. — 〈B5〉 ddhūto ◇ *ddhṛto* LF.

〈B6〉 rūḍhaś śrīnandane ◇ *rūḍhaḥ śrinandane* LF.

〈B7〉 raja[s]ā sāndram ◇ *rajasātandram* LF. — 〈B7〉 hutvā ◇ *hṛtvā* LF.

〈B8〉 yena ◇ *yo na* LF.

〈B10〉 nistriṁśa(ṁ) ◇ *nistriṁśa* LF.

〈B11〉 ūrdhvagai ◇ *ūrdhaga* LF.

〈B13〉 dviḍjñāti ◇ *dviḍjāti* LF.

〈B14〉 devatāḥ ◇ *devatā* LF.

〈B16〉 ṅgadharo ◇ *ṅśadharo* LF.

〈B17〉 dorhrada ◇ *dormrāda* LF.

〈B18〉 śarākarṣākulo ◇ *śarākarmākulo* LF.

〈B20〉 vibhaktiṁ ◇ *vibhakti* LF.

〈B23〉 niṣkaṇṭakīkṛtā ◇ *niṣkaṇṭakī kṛtā* LF.

〈B24〉 nililye ◇ *nilīlyo* LF. — 〈B24〉 dhūlībhis ◇ *dhūlibhis* LF.

〈B25〉 prādhvaṁkṛtā ◇ *prādhvaṁ kṛtā* LF. — 〈B25〉 dakṣiṇaṁ ◇ *dakṣiṇa* LF.

〈B26〉 sadākṛte ◇ *sadā kṛte* LF.

〈B27〉 tejā̃ ṁsi ◇ *tejāṁsi* LF. — 〈B27〉 sparddhi ◇ *spharddhi* LF.

〈B29〉 siṁho nu ◇ *siṁhena* LF.

〈B30〉 nyakkurvvatī ◇ *nyak [ku]rv[v]atī* LF.

〈B31〉 bhramam āropya bhāskaraḥ ◇ *bhramamāro py abhāskaraḥ* LF.

〈B32〉 pratigh[āti]naḥ ◇ *pratighā[takāḥ]* LF.

〈B33〉 nūnan ◇ *nūnaṁ* LF.

〈B36〉 vinābhāvi ◇ *vinā bhāvi* LF. — 〈B36〉 viṣvag ◇ *viśvag* LF.

〈B38〉 vahalañ ◇ *vahulañ* LF.

〈B39〉 saṁskṛtānāṁ ◇ *saṁstūtānāṁ* LF.

〈B41〉 asūryyaṁpaśyam ◇ *asūryyapaśyam* LF.

〈B42〉 rājahaᷤ ṁso ◇ *rājahaṁso* LF.

〈B43〉 dhvaᷤ ṁkṣā ◇ *dhvaṅkṣā* LF.

〈B45〉 bhraᷤ ṁśaśaᷤ ṁkayā ◇ *bhraṁśaśaṁkayā* LF. — 〈B45〉 cchatra ◇ *cchātra* LF.

〈B47〉 sphuṭāṣṭa ◇ *sphuṭāṣṭa* LF. — 〈B47〉 gandhāyate ◇ *gandhāyata* LF.

〈B49〉 siddhaṁ ◇ *siddha* LF. — 〈B49〉 apūrvvaiś ◇ *apūrvvaiḥ* LF.

〈B50〉 pitr̥ṇān ◇ *pitṛṇān* LF. — 〈B50〉 yadupakramam āseva ◇ *yadupakramamāseva* LF.

〈B51〉 nimāś ◇ *nimāḥ* LF.

〈B53〉 liṅgāny athāṣṭāv ◇ *liṅgān yathāṣṭāv* LF. — 〈B53〉 śeṣan ◇ *śeṣaṁ* LF.

〈B54〉 paryyāptam āsām ◇ *paryyāptamāsām* LF. — 〈B54〉 sadhīran ◇ *s[u]dhīran* LF. — 〈B54〉 sthāsyata ◇ *sthasyata* LF.

〈B56〉 k[o]pi ◇ *kāpi* LF.

〈B57〉 yuṣmaᷤ ṁs ◇ *yuṣmāṁs* LF.

Translation into French by Finot 1925

1.

A Śiva, au Seigneur des pensers éternels, à l'Unique, qui, pour se donner le plaisir de la création, de la conservation et de la destruction, s'est divisé en trois 〈sous la forme des dieux〉 suprêmes : Celui qui est issu du lotus (Brahmā), Celui qui a des yeux de lotus (Viṣṇu) et Celui qui a trois yeux (Śiva), — sur lesquels reposent les Puissances, — issus de l'*udgītha* qui fait briller les rayons du soleil, de la lune et du feu, riches de la triade des Guṇas, hommage, pour la réalisation des buts du Roi!

2.

A Celui dont la forme, au chignon orné de la lune nouvelle, reconnue comme supérieure aux Trois Vedas, est la semence qui produit Brahmā, Hari et Īśvara, quand elle se divise en trois d'après ses éléments, que les saints disent être la manifestation de l'Absolu et intelligible seulement par l'extase, au bienheureux Śiva, qui a la syllabe Oṁ pour essence, hommage! Qu'il vous donne la prospérité!

3.

La 〈déesse〉 dont la démarche a la grâce du cygne, l'épouse fidèle, éperdue d'amour pour son bien-aimé, celle qui, d'abord unique, démembrant ensuite son corps, s'élance

dans l'espace, et, pour jouir d'elle-même, revient à la ténuité ; qui porte un lotus formé dans son cœur et épanoui par sa propre lumière, la Puissance qui fait poindre ⟨pour l'homme⟩ l'absorption en Śiva, que la sublime Gaurī vous protège!

4.

A Lui qui développe les mondes par ses huit corps ayant la forme du sacrifiant, du feu, du soleil, du vent, du ciel, de la terre, de l'eau et de la lune ; à Lui, la cause des causes, qui proclame hautement, quoique sans paroles, l'irrésistible puissance de son action ; au Bienheureux qui a pour diadème le croissant de la lune, victoire!

5.

Adorez Nārāyaṇa qui, étendant son empire, à peine eut-il vu les trois mondes escaladés en trois pas, — comme pour conquérir le quatrième séjour, pratique maintenant encore, sur l'océan, la contemplation sous l'apparence du sommeil.

6.

Victoire à Celui qui est né du lotus (Brahmā), qui a lancé de ses quatre bouches en même temps le tonnerre de l'Oṁkāra, comme si, pour parachever la création de l'univers, il eût voulu faire fructifier sa semence primordiale déposée dans le champ.

7.

Victoire à Mandākinī (Gaṅgā), dont les ondes sortent du disque de la lune, et que Dhūrjaṭi (Śiva) porte sur sa tète, comme pour faire voir le puissant lien d'amour qui l'attache à cette moitié de son corps qu'est la fille du roi des monts (Umā)!

8.

Il y avait un roi glorieux, dont les pieds étincelaient de la guirlande des joyaux ⟨qui ornaient⟩ la tête des rois jusqu'à la mer ; qui, malgré son nom de Bālāditya (soleil levant), était une pleine lune pour le malheur de ces lotus : les masses de ses ennemis ; qui, parure de ce ciel qu'est la race de Kauṇḍinya et de Somā, portait la Fortune royale conférée par Aninditapura illustré par son bras.

9.

Aux femmes des ennemis orgueilleux il conférait, dans le combat, le sacrement de la viduité. Avec ses qualités il tressait une guirlande de gloire aussi brillante que les rayons de la lune d'hiver. A Svargadvārapura, dont la prospérité le disputait à celle de Purandarapura, bienfaisant pour tous, il érigea un *liṅga* de Śarva, avec des richesses, pourvu d'un culte.

10.

Gloire de sa ⟨double⟩ lignée de brahmanes et de *kṣatriya*s, la noble sœur de sa mère, portant le nom faste de Sarasvatī, illustre, purifiant le monde, alla vers son époux Viśvarūpa, le meilleur des brahmanes, réceptacle supérieur et profond d'hymnes des divers textes sacrés, comme ⟨la meilleure⟩ des rivières va vers l'Océan.

11.

Dans cette race illustre ayant pour tige Somā et unie aux plus grands des dieux, à commencer par Indra, Upendra (Viṣṇu) et Rudra, ⟨mais alors⟩ épuisée et déchue, — née pour en faire la joie, destinée à être pour cette mer de lait, sa famille, un arbre céleste fleuri de gloires, — prit naissance une fille pure, bienfaisante pour le monde, telle qu'une autre Laksmī.

12.

Bien qu'elle eût nom Mahendradevī, elle était fille de roi et Īśvarī, reine dont les louanges furent chantées plus d'une fois par les femmes célestes. Le iils du roi des rois de [...]pura, le roi Mahendravarman, ⟨issu⟩ d'une race brillante, quand il l'eut obtenue ⟨pour épouse⟩, exerça vraiment une souveraineté effective.

13.

Surpassant de loin la beauté de la lune, dissipant ces ténèbres que sont les vices, nouant une guirlande de lotus {ou : une alliance avec Padmā Śrī, la Fortune}, mine de splendeurs, le roi Rājendravarman fut engendré en cette reine par ce Prājāpati {ou : par ce maître des sujets} à l'éclatant *tapas* (ascétisme ou chaleur), comme le Soleil par Kaśyapa en Aditi.

14.

Comme la lune ⟨sortant⟩ de la mer de lait ou le feu de la pierre de soleil, il sortit d'une pure lignée, doué d'une pureté plus grande, révéré par tous les rois.

15.

Son ardent éclat dissipait les ténèbres, tandis que la clarté de ses *kalā*s (talents ou parties du disque lunaire) apaisait l'horizon : ainsi, soleil, il remplit dès son apparition tout le rôle de la lune.

16.

Le bienfaisant Santānaka, bien que charmant par sa fructification propre et régulière, quand il eut obtenu de la terre ⟨ce roi⟩ comme un fruit magnifique, atteignit au plus haut point du charme.

17.

Croissant de jour en jour, ayant une beauté de flamme, par le charme rare de sa beauté faisant surgir de tous côtés des partisans, il éclipsait la lune.

18.

Dès son enfance, il était complet en talents ; de jour en jour, il s'enflammait pour l'éloquence ; comme la possession des *kalā*s appartient aussi à la lune, mais accompagnée de froideur, il la surpassait de loin.

19.

Rejetant les défauts {ou : les ténèbres}, versant un torrent de lumière, illuminant les objets, se répandant par le monde, la science, sur sa bouche infaillible, était pareille au brillant éclat du jour paraissant à l'orient.

20.

Armé de la puissance de Maheśvara, faite de connaissance, efficace, conférée par les dieux, — dans le rôle de Kumāra, vainqueur de la foule de ses ennemis, il fit resplendir la fortune de Mahendra.

21.

Par des masses de cordes {ou : de qualités}, larges, sûres, étendues, il courbait également, au moyen de l'éducation, son grand arc et son haut lignage princier, fait d'un excellent bambou {ou : issu d'une noble race}, sans rival pour l'expansion.

22.

En rencontrant soudain ce terrain d'élite vanté par les habiles, fertile sans labour, la graine supérieure de la science et des armes, arrosée par l'eau de la foi, s'est puissamment développée.

23.

Toutes les vertus ⟨éparses⟩ de tous côtés, il se les appropriait avec adresse, versant toujours un torrent d'éclat, — comme le soleil, dans l'intérêt du monde, absorbe chaque jour les eaux, sans se lasser

24.

Comme la grâce du printemps sur les jardins, comme le jour de la plénitude pour la lune, ainsi s'est levée, ravissante, splendide, la beauté de sa fraîche jeunesse.

25.

Par un contact aussi menu qu'un poil, sa nature tout entière s'exprimait ; par quelque ⟨mystère⟩, il rendait manifeste ⟨en lui⟩ l'essence de Maheśa, que les traités du Sāṅkhya et les Āgamas eux-mêmes ne permettent pas de percevoir.

26.

Développée depuis l'enfance, riche dès le début, sa beauté, que nul autre ne posséda, a été sûrement morcelée par le Créateur pour embellir le doux éclat de sa jeunesse parfaite.

27.

L'amour qu'il maîtrisait sans cesse, même dans l'épanouissement de de sa jeunesse neuve, comme frappé de honte par la vue de sa beauté, n'osait, par orgueil, s'approcher de lui.

28.

En voyant sa beauté, que nul autre n'atteignit, Rati, les yeux battants de passion, cessa, je pense, de croire son époux digne d'elle, lui qui fut léché par la langue du feu de l'œil de Śiva.

29.

Déployant sa force puissante pour tendre l'arc, héros eminent parmi les jeunes gens, il posséda la fortune de prince héritier, non issue d'une matrice, mais conférée par son père, comme Rāma la noble Sītā.

30.

Lorsque de l'aiguière d'or, comme du disque du soleil, ruissela l'eau du sacre, pareille à l'ambroisie, depuis cet instant sa fortune participa à la croissance de la lune.

31.

Par les eaux des ablutions, stériles pour les ignorants du Veda, le feu de son éclat se fortifiait ; de même, comme par envie, le feu du chagrin s'accompagnait, chez ses ennemis, d'une pluie de larmes.

32.

Orné de parures non factices, telles que la science, et aussi de la beauté de son corps charmant par nature, il adoptait les ornements raffinés qui venaient s'y joindre comme des moyens de préservation (*maṅgalam*).

33.

Ayant reçu le grand ondoiement de la méditation et ayant pour parure les joyaux dont il usait, il portait sur lui, toujours renouvelée, la beauté de la mer, dont l'eau fut bue et la masse de gemmes rejetée par Agastya.

34.

Par les diverses planètes parvenues à leur point culminant, bien qu'il se tînt, comme par crainte, à l'écart d'elles, il fut mis, sans le désirer, sur le trône royal, escarpé comme le Meru.

35.

Où pourrait-on trouver un autre exemple aussi parfait de beauté physique ? Sa propre image reflétée sur la surface d'un miroir est indigne de lui, en raison du support.

36.

Au moment de son sacre, la Terre humide de l'eau ruisselante, la Terre qui a pour belle ceinture la mer, éleva en quelque sorte son parasol unique, brillant de gloire, blanc comme les *kalā*s de la lune.

37.

Le fruit de toute prospérité définie par ses caractères propres annonce d'avance sa maturité : les vœux que formulaient pour lui des foules de brahmanes paraissaient une répétition.

38.

Comme les essaims d'abeilles vers le Pārijāta, comme les âmes des Munis vers la méditation de l'Ātman, ainsi, négligeant toute autre activité, les yeux des hommes se portaient vers lui seul.

39.

La fortune des rois, volage de nature, ne brillait çà et là comme un éclair, et l'aimable automne ne se montrait sans nuages qu'au moment de son entrée en campagne.

40.

Ayant sa fortune reluisante de la lustration de ses armes redoutables, illuminé par le sacre d'un grand empire, gardant sa personne au moyen des Vidyās, des Aṅgas et des Mantras, il atteignit un succès d'une haute essence.

41.

Quand il déployait sa bannière inébranlable, quand il allait à l'armée pour la conquête du monde, la fortune des rois ennemis chancelait d'abord, ensuite la terre s'alourdissait sous le poids de ses troupes.

42.

Comme s'ils eussent entendu Saumitri (Lakṣmaṇa) jetant, au moment de l'attaque, un cri plus haut que le tonnerre, les rois ennemis, pareils à Rāvaṇa, en entendant de loin le son de ses instruments de musique, étaient frappés de terreur.

43.

Telle qu'un torrent de fumée ⟨jeté par⟩ le feu de son héroïsme, la poussière soulevée par ses armées entrant en campagne, faisait pleurer, sans même les toucher, les yeux des femmes des ennemis.

44.

Après avoir comprimé la terre {ou : la patience} au début de sa carrière, et, dans sa marche, poussé les fleuves à l'impureté par ses poussières {ou : ses passions}, la foule {ou : la congrégation} de ses armées donnait l'assaut en fixant sa fureur {ou : en enchaînant la colère}.

45.

Tantôt pleine de rois courbés et jonchée d'armées ennemies, tantôt étendue devant sa marche, sa route était comme la route des armées du ciel.

46.

⟨L'obcurcissement⟩ du ciel, l'arrêt des hommes, l'impuissance d'agir, l'abolition de l'éclat : tout ce que le soir opère au moyen des ténèbres, il le faisait aux ennemis au moyen de ses armées.

47.

Quand, étendant ses deux ailes retentissantes, il accourait impétueusement, pareil à Garuḍa, ces *nāga*s que sont les ennemis, frappés dans leur énergie, se voyaient contraints de fuir.

48.

[...]

49.

Quand il levait son arc dans la bataille, comme dans une pure automne traversée de pluie, les rois, serrés l'un contre l'autre comme des nuages légers, étaient promptement réduits à l'impuissance.

50.

[...]

51.

Réalisant la comparaison de l'homme trompé sur la vérité avec le papillon, la foule joyeuse des ennemis bravait, pour sa perte, le feu flamboyant de sa majesté, issu de l'*araṇi* son bras.

52.

[...]

53.

Ayant obtenu son trône et dispersé ses ennemis, occupé l'atmosphère et maîtrisé la violence du cœur, tandis qu'il lançait infatigablement ⟨ses traits⟩, s'arrêta [...].

54.

[...] avec ses traits il anéantit dans le combat [...].

55.

Les flèches lancées par son arc, à l'harmonieux cliquetis, tombaient sur la tête des ennemis, laissant après elles le parfum des ⟨fleurs de⟩ *mandāra* tombées de ces lianes que sont les mains des nymphes du ciel.

56.

[...] il trancha la tête à une foule de rois.

57.

Même investi par les rois ennemis dans le combat, sur la montagne, il resplendissait des flots de sang qui coulaient de ses blessures ; tandis que le soleil, même portant une cuirasse, perd son éclat sous l'ombre de son ennemi qui le couvre.

58.

[...] ayant une gloire irrésistible et universelle, il tira le méchant Rāvaṇa [...].

59.

Ne désirant pas s'approprier dans le combat le disque de Visnu ni conquérir le foudre d'Indra, armé de son seul épieu (ou *śakti*), qui le mettait en possession du javelot de Maheśvara, il vainquit la troupe de ses ennemis.

60.

[...] de loin le cœur des femmes se fendait de lui-même [...].

61.

Pilonné dans le combat par les guerriers ennemis, sa profondeur lui permettait de garder sa sérénité : un étang se trouble quand les éléphants s'y baignent, mais non l'océan.

62.

[...] brille comme l'éclair, étincelante, bien que sans languer comme la langue du serpent.

63.

Quand son épée humide ⟨de sang⟩ tombait sur l'obstacle pour le briser, si, par suite de la légèreté de son poing ou d'une distraction de sa pensée, un second coup était nécessaire pour abattre son ennemi, il encourait les vifs reproches de son bras.

64.

[...] pour faire descendre les femmes célestes, il fit en quelque sorte un magnifique escalier.

65.

Attaquant les points faibles et ménageant ses hommes, il étendait par la séduction et par la force les succès obtenus, rendant stupide le plus habile adversaire.

66.

[...] la qualité de fruit, dans le combat il imitait habilement la manière d'agir du Créateur qui met dans son œuvre des activités opposées.

67.

Telle une nouvelle mariée qui, bien que sollicitée par son amie de faire face, bien que souhaitant elle-même d'être hardie, si elle voit de loin ⟨son époux⟩, tourne le dos, telle était devant lui l'armée ennemie dans la volupté du combat.

68.

[...] Celui qui dans une grande bataille obtient la victoire, ce n'est pas l'homme d'un courage sans but, mais celui qui prendles conseils des habiles.

69.

Le corps décoloré parle contact de ses forteresses {ou : de Durgā}, les yeux hagards d'avoir contemplé l'entrée des cavernes {ou: le visage de Guha}, la foule de ses ennemis, vêtue de peaux d'antilope, se tenait dans la forêt, immobile comme un pieu, n'ayant plus de maître {ou : sans pourtant être Īśa}.

70.

[...] son désir était frustré : à celui qui veut conquérir ou donner la terre, la terre ne suffit jamais.

71.

Le pays de ses ennemis, où se trouvent en foule les coraux clairs, grands, étincelants, où plongent les *nāga*s à l'approche de Hari, aussi inaccessible que la mer par ses forêts intérieures, perd cependant sa fortune.

72.

[...] la réalisation du but, — appliqué au développement de la triade (*dharma*, *artha*, *kāma*) ; les quatre points cardinaux, dont il connaissait la portée, il les saisit, comme les sciences, dès sa jeunesse.

73.

Se faisant place dans la monde par sa toute-puissance, inaccessible aux autres, supérieure aux mieux doués, sa gloire, pure comme l'éther, jouit d'une suite interrompue de qualités et de discours.

74.

La Terre était auparavant amaigrie par la disparition des [...] causée par les divarses espèces de traitements de Suśruta ; ⟨ce roi⟩ , habile à éliminer tous les maux, lui rendit son embonpoint au moyen des six Rasas et ⟨des six⟩ Aṅgas.

75.

Son éclat, qui faisait pâlir tout autre éclat, était en tète {ou : à l'orient} et de grand rayon {ou : ayant un grand disque} ; parvenu à la grande souveraineté, ⟨ce roi⟩ brilla puissamment comme le soleil ⟨arrivé⟩ au milieu du jour.

76.

Lorsque, armé d'une redoutable puissance, il gravit ce roi des monts aux lions dressés, ⟨le trône⟩, non seulement les étoiles perdirent leur éclat, mais les têtes diamantées des rois tombèrent.

77.

Quand se dressa en un seul point ⟨du monde⟩ son grand parasol blanc, brillant comme la lune, la chaleur, délaissant toute la terre envahit le cœur de ses ennemis.

78.

Désireux sans doute de contempler longtemps sa beauté, tous les mondes ont cherché à obtenir par d'innombrables sacrifices la faculté de regarder sans cligner des yeux, en vue de contenter leur envie.

79.

Aimant à voir chez ses amis sa propre Fortune comme dans un miroir, il la leur faisait passer successivement, tel qu'un reflet de lui-même, dans le miroir des joyaux [qu'il leur donnait] après les avoir portés.

80.

En raison de son extrême énergie, sa politique, à la différence des autres, était parfaitement droite : hormis le soleil et la lune, quelle autre planète n'a une marche oblique ou rétrograde

81.

Parles quatre Vedas, Sāma etc., ayant pour racine les Mantras, ayant de multiples applications, moyens d'écarter les malheurs, il réalisait habilement le succès.

82.

Toujours reconnu comme protagoniste de la guerre {ou : Matière primordiale}, montrant une grande et admirable activité {ou : l'action variée du Mahat}, par le seul exercice des six Guṇas, sans ⟨avoir besoin⟩ de paroles, il proclamait incomparable sa triple excellence {ou : le Pradhāna formé de trois Guṇas}.

83.

Le Créateur, bien qu'il biaise ordinairement devant sa tâche, et qu'il ait ⟨d'autre part⟩ la force sans égale de Maître de Mantras, lui obéissait comme par crainte du regard destructeur qu'il jetait sur ses adversaires.

84.

Menacés de loin, dans son royaume, par les abondantes vertus amies de l'union avec le Trivarga, — les vices, comme par dépil, se sont ralliés bien vite aux ennemis de ce roi, appui des vertus.

85.

C'est après avoir extirpé ses propres défaillances qu'il se levait pour châtier, dans la juste mesure, les autres délinquants : même en chassant les ténèbres, la lune considère intégralement sa propre tache.

86.

Par suite de leur bonne éducation et de leur absence de vices, ses sujets loyaux ne craignaient pas le malheur ; jadis, par suite de sa mauvaise éducation, la princesse fille d'Ajātaśatru elle-même encourut une grande infortune.

87.

Attentives aux lacunes, tirant leur caractère de l'apaisement, invincibles pour ceux dont la force est incomplète, les Prospérités, ayant pris pour réceptacle ce roi expérimenté, furent comme des eaux devenues parfaitement stables.

88.

Sa lance, lionne qui rôdait de tous côtés sur la route des enenmis, terrible à ceux qu'elle devait chasser, et qui de son union avec un mâle {ou : un homme puissant} obtint des fils {ou : des sujets}, il la nourrissait, ayant obtenu pour reine la Fortune.

89.

La foule des sages a mis au premier rang des grands rois Kārtavīrya qui avait mille défauts : que dire de celui-ci qui est pourvu de toutes les qualités sans exception ?

90.

Bien que chantée sur la terre et dans le ciel, la gloire de Jisnu (Arjuna), réalisant la perfection de l'héroïsme, n'est pas comparable à la sienne, puisqu'elle est une souffrance pour Karṇa, tandis que l'autre est un délice pour les oreilles.

91.

Telle qu'un nuage occupant tous les points du ciel, lorsque retentisait sa gloire, la terre lointaine {ou : la terre de Vidūra} offrait avec empressement, sans qu'on eût à les prendre, non seulement ses joyaux mais aussi d'autres présents, éléphants etc.

92.

Par la fumée qui montait de ses centaines de milliers de sacrifices et qui voilait tous les points cardinaux, interceptant le faisceau des rayons solaires, il maculait en même temps le ciel et la gloire de Śatakratu (Indra).

93.

On déclare correct le raisonnement qui conclut de la vue de la fumée au feu ; mais le vrai, c'est ce raisonnement nouveau, qui, de la vue de la fumée de ses sacrifices, conclut à une pluie de richesses.

94.

Comme, au contact de l'océan, un nuage se gonfle d'eaux qui lui viennent d'elles-mêmes sans en être sollicitées ; ainsi, après l'avoir abordé, l'armée des malheureux, d'abord vide, ⟨se retirait⟩ pleine à souhait et versait à son tour une pluie ⟨de bienfaits⟩.

95.

Ravissant les yeux, montrant la beauté de ses rayons {ou : de ses doigts}, humectée d'un suc excellent {ou : de bon goût}, la figure de ce roi était comme un disque lunaire qui, ayant une rotation de belle couleur {ou : un bon style de théâtre} méritait ⟨en outre⟩ d'être comparé à la danse, mais qui n'était point, ⟨comme la lune⟩, déparé par une antilope.

96.

Appuyé à son ombre, un autre roi peut vaincre les ennemis orgueilleux, que dire de lui-même? Sans le soleil, auquel elle emprunte son large éclat, la lune assurément ne dissiperait pas les ténèbres.

97.

Les parures des autres rois et leurs miroirs de pierres précieuses ne jetaient qu'un faible éclat auprès des splendides miroirs des ongles ⟨de ses pieds⟩, qui devenaient pour eux pendants d'oreilles ⟨sous forme de⟩ commandements.

98.

Un autre pouvait l'égaler par quelques qualité, il n'égalait pas sa grandeur : le paon sait danser et il a le cou bleu, il n'arrive pas pour autant au rang d'Īśvara.

99.

Toujours en mouvement, attractive, omniprésente, forte, large, imposant l'ordre aux turbulents, sa gloire semble faite des grands éléments.

100.

Eloquence, vaillance, beauté, grâce, profondeur, douceur, bonté : ces ⟨vertus⟩, et d'autres encore, il en fut le séjour unique ; et par le Créateur il fut créé supérieur encore en énergie et en intelligence.

101.

Si Kārttavīrya, à la vaillance reconnue sur la terre, voyait devant lui la vaillance de ce roi alimentée par deux bras ⟨seulement⟩, il croirait, je pense, que, dans le combat, ses mille bras ne sont pour lui qu'un fardeau.

102.

La force guerrière de ce vainqueur des ennemis distance de bien loin toutes les autres puissances, comme l'odeur d'un éléphant en rut et ruisselant de *mada* celle des autres éléphants terrifiés.

103.

Rejetant tout attachement à d'autres divinités, sa Foi et sa Piété suprêmes se tournaient avec désir vers Śrīkaṇṭha (Viṣṇu), comme Gaṅgā et Bhavānī vers le dieu des dieux (Śiva).

104.

[...] création de beauté [...] pilier d'or unique, que le Créateur [...]

105.

"Tel j'avais créé Kāma, qui fut brûlé par Pināk‌in (Śiva)" : dans cette pensée, le Créateur donna la souveraineté à ⟨ce roi⟩ d'une beauté parfaite.

106.

[...] la science le Créateur aux quatre visages [...]

107.

Laissant la Fortune sur sa poitrine et la Gloire sur l'autre rive de la mer, il prenait le plaisir d'amour, lui jeune, avec la vieille Science.

108.

Autrefois Dilīpa, par désir d'une postérité, garda la vache de Vasiṣṭha : ayant obtenu des sujets par s'a propre énergie, ce Bhārgavīya [...]

109.

Devant la mer de lait de sa gloire débordant sur le monde, la terre effrayée a pris l'apparence d'un reflet de lune.

110.

Bien que comblé de mille jouissances {ou : replis} [...] bien que doué de qualités infinies {ou : d'Ananta}, il était très secourable à la peine des humbles {ou : de Vinatā}.

111.

Ombrageant d'un grand parasol unique la terre ornée de sa ceinture d'océans, il rendit le Meru inutile.

112.

Tout chancelant de sa rencontre avec son ennemi Kali, par suite de la perte de ses pieds, Dharma, après avoir trouvé ⟨ce roi⟩, se tint ferme, illuminé par son succès.

113.

Dans le combat, le feu de sa majesté, attisé par le vent de son héroïsme, — bien que sans fumée, faisait verser aux femmes des ennemis des torrents de larmes.

114.

La Fortune des ennemis, semblable à une lueur éphémère, s'appuya sur lui ⟨par désir⟩ de stabilité ; sa Gloire, quoique liée à une série de qualités {ou : par une série de cordes}, s'échappa vers tous les points de l'horizon.

115.

L'arbre Kalpa de son bras, poussé dans le Nandana du combat, ayant comme bourgeon son épée rougie, dispersait dans toutes les directions les fleurs de sa gloire.

116.

Dans ses marches, la Terre, comme irritée d'être frappée par les coups des défenses des éléphants furieux, enveloppait sans cesse de poussière les grands guerriers.

117.

Fortifié par l'accomplissement des Mantras, il porta sur le feu de son épée, enflammé par ⟨ce⟩ combustible, des lotus — les têtes des ennemis — et engendra ⟨ainsi⟩ la toute-puissance royale.

118.

Il était solide, inaccessible, élevé, déracinant [...], d'une énergie infinie {ou : ayant l'énergie d'Ananta} dans la destruction {ou : dans le barattement} ; et pourtant il n'était pas de la race des Monts.

119.

La Fortune des ennemis, comme dévorée de soif, brûlée qu'elle était par le feu de sa majesté, dès qu'elle trouva l'onde née de son lotus ⟨de son cœur⟩, ne perdit pas un instant ⟨pour s'y désaltérer⟩.

120.

La poussière des lotus de ses pieds, comme suivant l'exemple de sa conduite, quand elle se posait sur les têtes des rois, leur donnait la prospérité.

121.

Tel que Hari, les yeux embués de sommeil, il portait, comme une femme, ses enfants {ou : ses sujets} sur son sein : mais il était un Śiva par le cœur, et sa virilité était claire pour les hommes intelligents.

122.

Après avoir vaincu dans le combat un orgueilleux roi ennemi, il traitait avec bonté sa famille, ⟨comme⟩ le lion qui a déchiré le roi des éléphants [...]

123.

Ayant enchaîné son favori, le glaive, et vaincu les ennemis par ses flèches droites munies d'une corde {ou : parses demandes loyales pourvues de qualités}, il distribuait les biens selon les mérites.

124.

Le poison bu par Nīlakaṇṭha devint une parure pour son cou ; l'ambroisie de sa parole vomie par [...] pour les sages [...]

125.

Assurément Vraddhna (le soleil) est aujourd'hui encore fourvoyé par ses coursiers, égarés par les fumées épaisses et aveuglantes qui s'élevaient de ses sacrifices.

126.

[...] Dans ce sacrifice : la guerre, avec ces bûches : les ennemis, il assignait à ces brahmanes : les points cardinaux, un salaire indestructible : la gloire.

127.

Quand les ennemis, déposant leurs glaives, se prosternaient devant lui, il détendait la corde de son arc et cessait ⟨de les combattre⟩, mais non les archers

128.

Le bras de ce roi était correct {ou : arrondi} et secourable pour ses amis ; mais, dans la guerre, il était toujours résolu à l'égard des ennemis et des malveillants.

129.

Ayant reconnu que les sentiments entretenus par ⟨toutes⟩ les espèces d'ennemis se fondent sur une seule chose, il exécutait supérieurement la manœuvre habituelle des arcs

130.

Dans la grotte de son cœur, habitée par Śiva et profonde en piété, les autres devatās, par crainte du feu de son œil, ne pénétraient pas

131.

Il pénétrait sans cesse, inlassable, dans le cœur des belles, comme pour y frapper le pirate Amour qui s'y tient embusqué.

132.

Bien qu'élevé à la sérénité par la méditation, il terrifiait, par son nom seul, les ennemis : quand ils sentent de loin l'odeur du lion, les éléphants s'enfuient.

133.

Quand elle eut trouvé ⟨ce roi⟩ riche de la pratique de la prudence et de l'héroïsme, la Terre, comme ⟨une femme⟩ sans aucun autre amant, parvenue à ses fins, lui donna son amour, à cause de la douce pression de ses ongles.

134.

Il ne dérogeait aux convenances qu'en ceci que, tout en montrant le trésor de sa beauté, il attirait à lui tous les cœurs.

135.

Ayant déposé ses armes, endormi dans la forêt, Hari l'Incréé s'abandonne entièrement au Yoga ; mais Rudra garde la moitié de son épouse, comme s'il pensait à ⟨ce roi⟩ qui aspire à la conquérir.

136.

Par désir de ce nectar : le sang dégouttant de ce lotus : sa claire épée, — la Fortune des ennemis fut affolée, comme Bhṛṅgin, au frottement de son bras.

137.

Sur un seul mot de lui, la ville de ses ennemis fut, comme le ciel, parcourue par les constellations et offrant de la place aux êtres.

138.

Troublé par le jeu de ses flèches, bien que pourvu d'armées et de forteresses, l'ennemi, comme en pleine bataille, s'enfuit dans la forêt, n'ayant pour compagnon que son glaive.

139.

Plongés dans la stupeur {ou : adonnés à la méditation}, privés de couleur {ou : dépouillant la passion}, réfugiés dans les cavernes {ou : retirés dans leur cœur}, les ennemis, sans la contemplation des pieds de ce Seigneur, ne pouvaient parvenir à la délivrance.

140.

"Comment, abandonné par mon époux, pourrais-je résister aux bêtes féroces ?" Dans cette pensée, la ville des ennemis entra dans le feu purificateur de son incendie.

141.

Ayant vu dans le combat la vaillance de ce héros, la foule des ennemis, comme par désir d'obtenir du courage {ou : des bêtes}, se réfugia dans la forêt hantée de lions, etc.

142.

Même enivrés par le rut, même de haute taille, même utilisables pour l'accomplissement du Dharma, les éléphants étaient par lui donnés bien souvent aux brahmanes.

143.

Employant dans les mots les sept sortes de thèmes et de désinences, il était de première force pour le sens des taddhitas et connaissait les kr̥tyas, le verbe et l'augment.

144.

La Terre ardait du feu de sa majesté : par crainte qu'elle ne prît feu, je pense, il la baigna maintes fois des torrents d'eau de ses donations.

145.

Ravissante, liée par ses qualités, épanouie, la guirlande de sa gloire est, aujourd'hui encore, hautement portée par la Fortune des trois mondes.

146.

La ville du roi de Campā, ayant pour fossé profond la mer, fut réduite en cendres par les guerriers obéissant à ses ordres.

147.

Ses pieds étaient décolorés (*vivarṇa*) par l'éclat des gemmes des diadèmes des rois ; mais la terre immaculée, soulevée par son bras, était bienveillante à toutes les castes (*varṇa*).

148.

Kali, quoique absolument gauche (ou fourbe), était droit sous son règne : il s'enfuit derrière ses ennemis en fuite, comme par crainte du feu de son éclat.

149.

La terre jusqu'à l'océan fut par lui si complètement débarrassée d'ennemis {ou : de broussailles} qu'aujourd'hui encore sa gloire, allant seule de tous côtés, ne trébuche pas.

150.

Sa préoccupation s'adressait principalement aux qualités, secondairement aux substances {ou : richesses} : il ne s'écartait pas de la doctrine de Kāśyapa.

151.

Où le désir des ennemis eût-il pu se jouer à l'aise et sans crainte, puisque la poussière soulevée par sa marche obscurcissait tous les points de l'espace

152.

Celle que toujours écarte l'amour, qui s'éprend d'une intelligence mûrie, cette femme noble : la science royale ne le dédaigna (?) jamais.

153.

Habile comme le Créateur incarné, il détruisait, au moment opportun, avec adresse, toute la masse impure des vices de Kali.

154.

Par les nuages de fumée tendus par la centaine de sacrifices qu'il offrait constamment, il rendait en automne, comme dans la saison des pluies, le ciel brouillé.

155.

Détournant les yeux de la femme d'autrui, expérimenté dans la bonne conduite, il accomplissait pourtant dans le combat le rite du mariage avec les Fortunes de l'ennemi.

156.

C’est sans doute par jalousie de l’éclat de ce grand prince, qui surpassa, à son lever, tous les autres, qu’aujourd’hui encore le feu sous-marin se cache dans la mer.

157.

Liée par le Créateur au Roi des Serpents, et indigente, la Terre, sans doute, fut par ce roi remplie du trésor de sa gloire et marquée du sceau du Taureau.

158.

Les perles que, sur le champ de bataille, il faisait jaillir des tempes des éléphants mis en pièces, brillaient comme les larmes de la Fortune des ennemis rendue veuve par lui.

159.

[…] le son de ce nuage qu’est le retentissement de sa gloire […] faisaient croître la semence du Dharma dans le champ des trois mondes […]

160.

Par sa valeur dans le combat, son ennemi n’était pas digne d’être comparé à un lion, car c’est par peur de lui qu’il se réfugiait dans la caverne du lion.

161.

Comme une série de paroles […] portion du roi […] les lotus sortent du cercle de sa bouche.

162.

[…] unie au feu de sa majesté, sa Fortune royale, méprisant Kali, était Damayantī.

163.

La terre resserrée par l’expansion de sa gloire […]

164.

[…] lequel seul doué d’un éclat extrême […] assurément, dessiné par Tvaṣṭar lui-même le Māra de l’erreur est sans éclat (?).

165.

L’ayant trouvé comme époux digne d’elle, dans le monde des hommes […]

166.

〈Salvatrice〉 de ceux qui veulent franchir la rivière profonde de l’infortune, sa parole, bien que véridique {ou : Satyavatī} n’enfanta point Vedavyâsa.

167.

Les ⟨hommes⟩ droits par leur union avec les vertus, écartent les calamités [...]

168.

"Cette vieille Terre, portée parle Roi des Serpents, chancellerait" : dans cette pensée, sans doute, le Créateur confia la terre à ce jeune ⟨roi⟩ parfait.

169.

La puissance, bien qu'existant antérieurement, et la foule des qualités des rois [...]

170.

Il abordait en temps voulu, par des moyens infaillibles, les fortunes accumulées des rois, comme des jeunes filles sorties de l'enfance.

171.

Bien que versé dans la grammaire, sans redoublement [...]

172.

Rien n'était comparable à l'ampleur de ses vertus : ayant compris la doctrine bouddhique, il n'avait pas d'idées fausses, même sous l'influence d'autres maîtres (?).

173.

Noyée dans la mer des vices du temps, infranchissable, profonde et redoutable [...]

174.

Beau, jeune, suivant les traces de Manu, supérieur à tous, il rendait, sans élixir de vie, le bonheur exempt de vieillesse.

175.

Par son éclat resplendissant, disséminé partout en même temps [...]

176.

S'il s'appuyait sur une forteresse, c'est parce qu'il savait que tel est le devoir des rois ; ce n'est pas par crainte des Dānavas que l'Ennemi de Madhu (Viṣṇu) fait de la mer son séjour.

177.

Les défauts mêmes, à commencer par l'amour, étaient appliqués par lui en leur lieu [...]

178.

Les sages buvaient [...] l'ambroisie de ses exploits et, saturés de boisson, ils la rendaient sous forme de poèmes.

179.

A mesure que s'épaississaient sur le monde les ténèbres des vices, il [...]

180.

Que les hommes fussent renommés pour leurs vertus ou méritassent le châtiment, il ne prenait pas comme motif de les détruire le fait qu'ils étaient soumis à l'impermanence.

181.

Bien qu'étant le Dieu aux multiples sacrifices, le Très Haut, le Maître des Vaches, ⟨Indra⟩ alla [...] de lui qui n'était pas irascible [...]

182.

L'ardeur du Feu fut jadis éteinte pour avoir rencontré le seul Bhṛgu ; la sienne brûlait le chef d'une grande armée.

183.

Généreux, il faisait partager sa prospérité à ses amis ; Hari, ayant Lakṣmī couchée sur sa poitrine [...]

184.

Les pauvres étanchèrent leur soif quand ils eurent la joie de le rencontrer, pareil à un grand lac paisible couvert de lotus épanouis.

185.

Ces touffes de lotus — les visages des femmes des ennemis — qui ne voyaient pas le soleil, il les fit de haut se fermer [...]

186.

Il brillait, cygne royal nageant sur le grand lac du combat, qui avait pour lotus les visages des ennemis ombragés par la volée de ses flèches.

187.

Nul ne pouvait tenir tête à ses assauts sans répit. Rencontré par son épée frémissante [...]

188.

Dans le combat, à la seule vue de son arc, les ennemis s'enfuyaient comme un vol de corbeaux : en présence de Kāma, l'Ennemi des serpents (Garuḍa) lui-même ne tient pas.

189.

Il [...] aux guerriers ennemis en fuite une [...] adroite, au visage embelli par ses boucles, ayant pour flèches des fleurs épanouies.

190.

Ayant des centaines de brillants Kīcaka {ou : de bambous bruissants}, habitée par Kaṅka et autres {ou par des hérons et autres oiseaux}, la ville des ennemis, bien que déserte, devint, grâce à lui, la capitale de Virāṭa.

191.

Comme une formule magique, il ôtait seulement leur énergie à ces *nāga*s, les rois, sans leur arracher la vie par voracité, comme Garuḍa.

192.

En voyant son sacrifice, par crainte de la décadence de la gloire de Śakra, Śacī, sous prétexte du contact de la fumée, eut les yeux pleins de larmes.

193.

A l'ombre des pieds de ce roi qui éclipsait l'éclat des autres, comme au pied du Meru, se réfugiaient les rois, renonçant au parasol blanc.

194.

Lors de la création, le Créateur dédaigneusement sépara le soleil et la lune ; mais il a fait ce roi unique, incomparable, capable à la fois de brûler et de rafraîchir.

195.

Désirant honorer de près ses pieds à l'ardent éclat, les files des rois les baignaient des ondes de lumière versées par les gemmes de leurs diadèmes.

196.

"Oh ! un nouvel attrait pour le monde !" Et, abandonnant son arc, Smara tourmenta le cœur des femmes par l'incomparable beauté de ce roi.

197.

Dans le lotus unique du monde, qui a pour pétales extérieurs les huit points cardinaux et pour large péricarpe le Meru, sa gloire faisait office de parfum.

198.

Eclatants, resplendissants, les rayons des ongles de ses pieds rivalisaient avec ceux des gemmes ornant les diadèmes des rois prosternés.

199.

Un manguier stérile depuis sa naissance obéissait à son ordre de produire des fruits, comme Dilīpa à Vasiṣṭha.

200.

L'immensité de ses vertus, profonde, célébrée par mille bouches, était pour les sages un commentaire qu'ils ne se lassaient pas de gloser.

201.

Il accrut de possessions sans précédent, palanquins etc., le fortuné *liṅga* Siddheśvara, ⟨situé⟩ à Siddhaśivapura, sur une montagne.

202.

Au même endroit il érigea exactement, pour l'accroissement du mérite de ses ancêtres, un *liṅga* de Śarva et deux statues de Śarvānī.

203.

Dans le mois même de cette inauguration de Bhadreśvara porteur du trident, il consacra ailleurs encore des dieux par des offrandes.

204.

Ce roi, lune, gonfla ces océans de mérite spirituel, les rois Indravarman et autres, en même temps qu'il arrondissait sa propre sphère.

205.

Au Sud du Yaśodharataṭāka ⟨ce roi⟩ habile érigea les statues de Śauri (Viṣṇu) et de Gaurī (Umā) ⟨et⟩ un *liṅga* de Śambhu.

206.

Ce roi Rājendravarman, soleil de ce firmament qu'est le Somavaṁśa, a érigé le *liṅga* de Smarâri (Śiva), gage de l'obtention du ciel et de la délivrance.

207.

Ce glorieux roi, connaisseur en stabilité, établit, pour le bonheur, ces deux statues de

Śiva et de Pārvatī, à la ressemblance de ses père et mère obtenus par ⟨la grâce de⟩ Bhavodbhava (Śiva).

208.

Et ce grand guerrier, qui accomplissait les devoirs d'un roi, érigea cette statue de Viṣṇu et de Brahmā, de même que huit *liṅga*s du ⟨dieu⟩ aux huit formes (Śiva).

209.

Lui, dont la vaillance était égale à celle du roi des dieux, donna à ces dieux — comme chose accessoire — une masse complète de richesses embellie par des milliers d'insignes rutilants de joyaux.

210.

Lui qui était pareil à Mahendra, il établit ici, en l'honneur de ces divinités, un rituel de bonne observance à pratiquer toujours, un culte prescrit par les textes sacrés et la tradition des Śaivas et s'étendant à tous les mois.

211.

Et ce roi, qui avait l'intelligence de Vācaspati, qui marche en tête des rois observateurs du Dharma, a adressé aux rois futurs du Cambodge, qui cultiveront les devoirs royaux, ces paroles fermes et conformes au Dharma.

212.

La protection de ce qui est à protéger [...] Puisque vous connaissez ce devoir des rois, protégez cette œuvre pie : l'injonction réalise en quelque sorte la réalité.

213.

Dharma, c'est certain, n'a qu'un pied durant ce *yuga* : comment pourrait-il se tenir debout, s'il ne s'appuyait sur ce pilier que sont les grands rois tels que vous, qui ont la connaissance des *śāstra*s?

214.

La détresse de Dharma ferait honte à l'auteur même ⟨de l'œuvre⟩ et particulièrement au roi qui a la charge de la protéger : cela vous est bien connu.

215.

Les sages, qui ont pour richesse la vertu et la gloire, ne sauraient désirer pour eux-mêmes, en ce monde, une richesse éphémère : il en est ainsi à plus forte raison, si cette

richesse est celle des dieux etc. Vous qui êtes sages, n'auriez-vous pas cette volonté enracinée en vous?

216.

Et cepsndant je vous ⟨adjure⟩ encore : Gardez cette œuvre scrupuleusement! N'enlevez pas le bien des dieux! Cela est évident: mais, dans l'intérêt du Dharma, il n'y a pas de mal à se répéter.

217.

Un ⟨roi⟩ magnanime, supplié, abandonnerait par grandeur d'âme sa vie même, à plus forte raison ses projets : c'est pourquoi ma parole, résolue sous l'influence de la confiance, est exempte de la crainte de voir repousser sa requête.

218.

En l'année Śaka comptée par les Vasus, les montagnes et les dés (874), au jour propice, onzième de la quinzaine claire de Māgha, ⟨le *karaṇa*⟩ Bhava ⟨ayant commencé⟩ depuis un instant, la lune arrivant au milieu du Taureau, ce *liṅga* de Śiva, appelé Śrī-Rājendreśvara, a trouvé ici une parfaite stabilité, avec ces statues de Śauri (Viṣṇu), de Gaurī, de Giriśa (Śiva) et de Brahmā.

Translation by Goodall 2022

1.

Veneration (*namaḥ*) to Śiva, the omnipresent (*vibhave*), who is eternal consciousness (*nityacite*), for the sake of accomplishment of the king's goals (*rājño 'rthasiddhyai*)—, ⟨Śiva⟩ who, though he is one (*eko 'pi*), divided himself into three (*bhinnas tridhā*) for the pleasure to himself ⟨to be found⟩ in destruction, maintenance, and creation (*saṁrodhasthitisaṁbhava-*), as the most excellent ⟨gods⟩ (*agryaiḥ*) Brahmā, Viṣṇu and Rudra (*padmajakañjad ṛktrinayanaiḥ*), who are presided over by Śaktis (*adhyāsitaiḥ śaktibhiḥ*), born from the syllable oṁ (*-udgīthajaiḥ*), which shines with the rays of fire, moon and sun that abound in ⟨each⟩ the three guṇas ⟨respectively⟩ (*traiguṇyāḍhyaśikhīndubhāskarakarapradyotana-*).

2.

May there be (*astu*) veneration (*namaḥ*) to the Lord (*bhagavate*) Śiva as Oṁ (*praṇavātmane*) for your (*vaḥ*) success (*saṁsiddhyai*), whose (*yasya*) form (*rūpam*) is one whose top is adorned by a new moon (*navendumaṇḍitaśikham*), which is understood to be (*pratītam*) the supreme ⟨essence⟩ (*param*) of the Three ⟨Vedas⟩ (*trayyāḥ*), the seed⟨-syllable⟩

(*bījam*) divided (*bhinnam*) into three (*tridhā*) ⟨mantra-⟩divisions (*kalābhiḥ*), that gives rise to Brahmā, Hari and Īśvara (*brahmaharīśvarodayakaram*), which the sages (*munayaḥ*) teach (*āmananti*) to be the directly accessible (*sākṣāt*) syllable {indestructible entity} (*akṣaram*), which is accessible through *yoga* (*yogādhigamyam*).

3.

Formerly (*prāk*) alone (*ekā*), longing for her beloved (*kāntonmanā*), ⟨she became⟩ Satī, broke forth from her body (*bhittvāṅgam*), rose into the sky (*gaganodgatā*) for her own pleasure (*ātmarataye*) and then (*punaḥ*) renewed herself (*yātā navatvaṁ*) ⟨as Pārvatī⟩; may that Śakti, ⟨now become⟩ Gaurī ⟨and now no longer alone but⟩ in union with Śiva (*śivasaṅgatā*), protect you (*pātu vaḥ*), she who is propitious for success (*udayakarī*) and who holds (*bibhratī*) a lotus (*padmam*) that she culled by lake Mānasa (*mānasasambh ṛtam*)— ⟨a lotus⟩ that has unfolded beneath the ⟨sun-like⟩ radiance of her beauty (*nijaruciprojj ṛmbhitam*). {Being (*satī*) at first (*prāk*) alone (*ekā*), ⟨pervading the body⟩ up to the head (*kāntā*), the Śakti ⟨of the individual soul⟩, whose graceful movement is that of the sweet-sounding *haṁsamantra* (*kala-haṁsavibhramagatiḥ*), ⟨transformed into the most subtle form of sound, which is called⟩ Unmanā, after bursting forth from the body (*bhittvāṅgam*), rises into the sky (*gaganodgatā*) ⟨where she rests in the dvādaśānta⟩ for the pleasure of the soul (*ātmarataye*) and then (*punaḥ*) having become nine (*yātā navatvaṁ*) ⟨as the 9 *śakti*s of Śiva's lotus-throne⟩ and, ⟨being now⟩ reunited with Śiva (*śivasaṅgatā*), ⟨re-⟩occupies (*bibhratī*) the lotus (*padmam*) that is held in the heart (*mānasasambh ṛtam*), ⟨a lotus⟩ that has opened because of her light (*nijaruciprojj ṛmbhitam*) —may she protect you (*pātu vaḥ*), she who brings about ⟨ultimate⟩ success (*udayakarī*).}

4.

May the Lord (*bhagavān*) be victorious (*jīyāt*), Cause of causes (*kāraṇakāraṇam*), whose crest-jewel is the crescent moon (*ardhenducūḍāmaṇiḥ*), who proclaims (*vyākhyāyate*) loudly (*uccaiḥ*), ⟨though⟩ without syllables (*anakṣaraṁ*), his untramelled (*apratihatā*) power as Cause (*kāraṇaśaktiḥ*), in as much as he sustains (*vyātanvatā*) ⟨all⟩ these (*etāni*) creatures ⟨that make up the universe⟩ (*jaganti*) through his eight (*aṣṭabhiḥ*) "bodies" (*svatanubhiḥ*), ⟨namely⟩ sacrificer, fire, sun, wind, ether, earth, water, moon (*yajvahutab-hugbhāsvannabhasvannabhaḥkṣityambhaḥkṣaṇadākaraiḥ*).

5.

Bow (*namata*) to Nārāyaṇa, who (*yaḥ*), in spreading out (*vitanvan*) his all-pervasiveness (*vibhutām*), having seen (*d ṛṣṭvā*) the triple universe (*lokatrayam*) to have an extent (*-mātram*) that could be crossed (*°laṅghita°*) three strides (*tripada°*) only (*eva*), is even now (*adhunāpi*) practising (*vidadhāti*) meditation (*samādhim*) upon the ocean (*abdhau*)

while appearing to sleep (*nidrācchalena*) as though (*iva*) in order to attain (*āptum*) the fourth ⟨transcendent⟩ state (*turīyapadam*).

6.

Victorious is (*jayati*) the Lotus-born ⟨Brahmā⟩ (*ambhojabhūḥ*), who (*yaḥ*), with his four (*caturbhiḥ*) faces (*vadanaiḥ*) simultaneously (*samam*) intoned (*ujjagāra*) the thunder (*°vārida-ravam*) of the sound oṁ (*oṁkāra°*), as though (*iva*) bringing (*nayan*) to swollen ⟨fullness⟩ (*utsūnatām*) his own primordial seed (*nijabījam ādyam*) that has been placed in the field (*kṣetrāhitam*) with a view to filling it (*°pūraṇārtham*) with the flourishing of the triple world (*tribhuvanodaya°*).

7.

May Gaṅgā (*mandākinī*) be victorious (*jayati*), who (*yā*) is borne (*dh ṛtā*) by Śiva (*dhūr-jaṭinā*) on his head (*mūrdhnā*), her floods of water having issued from the orb of the moon (*mandāṅśumaṇḍalavinirgatavāridhārā*), as though ⟨he wished⟩ (*iva*) to show (*darśayitum*) his bond of love ⟨for her⟩ (*premānubandham*) to be superior (*prak ṛṣṭam*) to his bond with half the body of the daughter of the mountain (*nagendratanayārd-haśarīrasandheḥ*).

8.

There was once (*āsīt*) a lord of the earth (*bhūpatiḥ*) whose feet were worshipped by the crest-jewels of kings (*avanipatiśiroratnamālārcitāṅghriḥ*) up to (*ā*) the ocean⟨'s shore⟩ (*nīrarāśeḥ*), who, although (*api*) called "Rising Sun", Bālāditya (*bālādityābhidhānaḥ*), was a full moon that resulted in the destruction of the lotuses that were enemy houses (*arikulakamalopaplavākhaṇḍacandraḥ*), a beauty-mark on ⟨the face of⟩ the sky that was the lineage of Somā and Kauṇḍinya (*somākauṇḍinyavaṅśāmvaratalatilakaḥ*), rich in fame (*bhūrikīrtiḥ*), who (*yaḥ*) bore (*vahan*) a royal glory (*rājyalakṣmīm*) that was full in/by the city of Anindita, ⟨a city⟩ which had been made brilliant by the efforts of his bolt-like arms (*dordaṇḍoddyotitānindita purabharitām*).

9.

Bālāditya (*yaḥ*), performing (*dadhat*) in battle (*yudhi*) the rite of initiation into wid-owhood for the wives (*vadhūvaidhavyadīkṣāvidhim*) of his overweening enemies (*prodd ṛptadviṣatām*), making (*badhnan*) a garland of his great glories (*satkīrttimālām*) that was white as the beams of the cool-rayed ⟨moon⟩ (*śiśirāṅśuraśmiviśadām*) out of the threads that were his virtues (*guṇaiḥ*), being beneficial to all (*sārvaḥ*)/a devotee of Śiva (*sārvaḥ*)/a universal emperor (*sārvaḥ*), installed in Svargadvārapura, a city whose prosperity rivalled that of the city of Purandara (*purandarapurapraspardhisaṁvardhane*),

a Śaiva (*śārvam*) *liṅga*, along with rich endowments (*savibhavam*), according to the rules ⟨of revealed literature⟩ (*vidhānānvitam*).

10.

His sister's daughter (*tadbhāgineyī*) was a good woman (*satī*), who gave rise to the lineage that was both brahmin and kṣatriya (*brahmakṣatraparaṁparodayakarī*), bearing (*dadhatī*) the meritorious (*puṇyam*) name (*nāma*) of Sarasvatī, famed (*khyātā*) for purifying the world (*jagatpāvanī*), who (*yā*) obtained (agamat) as her husband (*priyam*) Viśvarūpa, most excellent (*varam*) among brahmins (*dvijānām*), a deep (*gabhīram*) and large (*adhikam*) receptacle (*pātram*) for the teachings of various traditions (*nānāmnāyagirām*), like (*iva*) the ocean (*sindhurājam*) ⟨, a deep and large receptacle⟩ for the rivers (*sindhūnām*).

11.

When a multitude of ⟨members of⟩ her own family (*nijakulanivahe*), who were its core (*sārabhūte*), whose glory was great (*bhūridhāmni*) and whose origin was Somā {the moon} (*somādye*), had passed away (*vyatīte*) and been joined ⟨variously⟩ (*saṅgate*) with the ⟨heavens of the⟩ greatest of the gods, with Rudra, with Viṣṇu, with Indra and with others (rudropendrāmarendraprabh ṛtisuravaraiḥ), so that they might there take their pleasure (*nandanārtham*), there took (*lebhe*) pure (*avadātaṁ*) birth (*janma*) a lady as noble as the Pārijāta tree ⟨but⟩ blossoming with fame ⟨for flowers⟩ (*pravikasitayaśaḥpārijātābhijātā*), who had a disposition for bestowing good upon the world (*bhuvanahitakarī*), who was like (*iva*) a second (*dvitīyā*) Lakṣmī, noble kin (*-abhijātā*) to the famous (*pravikasitayaśaḥ°*) Pārijāta tree, ⟨produced⟩ from the ocean of milk that was the lineage of that ⟨of Sarasvatī⟩ (*tadvaṅśakṣīrasindhoḥ*).

12.

Even (*api*) by name (*nāmnā*) ⟨and not just because she was Mahendravarman's Queen⟩ she was called Mahendradevī, a veritable (*eva*) Sovereign/Pārvatī (*īśvarī*), the daughter of kings {daughter of the Mountain [Himālaya]} (*bhūbh ṛtsutā*), a Queen/Goddess (*devī*) whose praises were repeatedly sung (*asak ṛtsaṅgīyamānastutiḥ*) by heavenly ladies (*divyavilāsinībhiḥ*). On attaining (saṁprāpya) her (yām) [as his wife] the king Mahendravarman, the son of the king who was lord of Bhavapura (*bhavapurādhīśāvanīśātmajaḥ*), born of the solar line (*bhāsvadvaṅśasamudgataḥ*), became in a full sense Sovereign/Śiva (*sārthām adhād īśatām*).

13.

By this Lord of subjects, whose fieriness was plain to see (*prakaṭitatapasā*), was engendered (*utpāditaḥ*) in that royal lady (*devyān tasyām*) a mine of fiery light (*tejasām ākaraḥ*)

by whom the darkness of all faults was dispelled (*dhvastadoṣāndhakāraḥ*), who, while surpassing (*adharayan*) utterly (*adhikam*) the beauty (*lakṣmīm*) of the moon (*tīkṣṇetarāṅśoḥ*), 〈and〉 while forging (*badhnan*) a bond 〈of affection〉 with Lakṣmī (*padmānuvandham*), became (*abhavat*) the king (*avanipatiḥ*), the venerable Rājendravarman, just as (*iva*) the sun (*divasakaraḥ*), by whom the darkness of night is dispelled (*dhvastadoṣāndhakāraḥ*), who utterly occludes the lustre of the moon, and who engages the affection of lotusses (*padmānuvandham*), was en- gendered (*utpāditaḥ*) in Aditi (*adityām*) by Kaśyapa, who was a Prajāpati, and whose ascetic power was manifest (*prakaṭitatapasā*).

14.

Like (*iva*) the full moon (*pūrṇacandraḥ*) from the ocean of milk (*amburāśeḥ*), like (*iva*) fire (*citrabhānuḥ*) from the sun-stone (*caṇḍāṅśuratnāt*), he (*yaḥ*) came forth (*prādurbabhūva*) exceptionally (*nitarām*) pure (*viśuddhaḥ*) from a pure lineage (*śuddhānvayāt*), revered by all kings (*akhilabhūpavandyaḥ*).

15.

The shining of light (*tejaḥprakāśaḥ*), the destruction (*vināśaḥ*) of darkness (*tamasaḥ*), the serenity (*prasādaḥ*) of the directions (*diśām*), the clarity (*sphuṭatā*) of all the digits/arts (*kalānām*)—all (*nikhilam*) these (*yat … tat*) tasks (*°k ṛtyam*) of sun and moon (*tigmatejastuhināṅśu°*) he accomplished (*vitene*) when he rose (*udaye*).

16.

Although (*api*) 〈already〉 properly (*samyak*) lovely (*ramyaḥ*) because of its offspring (*prasavena*) that constantly (*santatam*) arises (*udgatena*) this dynasty (*santānakaḥ*) derived from the moon/Somā (*saumyaḥ*), on reaching (*samavāpya*) Rājendravarman (*yam*) as its great fruit (*mahāphalam*), fully (*bhūmnā*), climbed (*ruroha*) the pinnacle (*koṭim*) of loveliness (*ramaṇīyatāyāḥ*) -a [veritable] kindly (*saumyaḥ*) Santānaka tree, although 〈already〉 properly lovely because of its constantly evident and full flowering, on producing its great fruit, fully climbs the pinnacle of loveliness.

17.

Waxing (*vivardhamānaḥ*) daily (*anvaham*), being of a lambent loveliness (*iddhakāntiḥ*), engendering (*ādadhānaḥ*) success on all sides {achieving growth in every lunar fortnight} (*sarvapakṣodayam*), he outshone (*tiraścakāra*) indeed (*eva*) the loveliness of the moon (*himāṅśulakṣmīm*) with his particular beauty (*vapurviśeṣeṇa*), which captivated hearts (*manohareṇa*).

18.

Even (*api*) in his infancy (*śaiśave*) he became so quickly (*āśu*) filled (*pūrṇaḥ*) with 〈all

the〉 arts (*kalābhiḥ*), 〈and〉 daily (*anvaham*) grew so (*tathā*) exceptionally brilliant (*atidīptaḥ*) in the qualities of his rhetoric (*śabdaguṇe*), that (*..yathā*) he eclipsed (*adhaścakāra*) by far (*dūram*) even (*api*) the moon's quality of being possessed of kalās (*kalāvattvam*), which is accompanied by coldness/stupidity (*jāḍyānvitam*).

19.

Knowledge (*vidyā*) early (*prāk*) was united (*saṅgatā*) with his faultless (*anavadyena*) mouth (*mukhena*), just as (*iva*) the radiance (*dīptiḥ*) of the sun (*ainī*) 〈early joins the mouth of〉 the day (*dinasya*) — — 〈knowledge〉 which shines (*sphurantī*) having dispelled (*nirasya*) all opportunity for faults (*doṣāvasaram*), which reveals meaning (*prakāśitārthā*) and which pervades 〈every text's meaning〉 (*aśnuvānā*) in the world (*bhuvane*). — 〈radiance〉 which shines after pushing aside the nighttime (doṣāvasaram), which illuminates 〈all〉 things (*prakāśitārthā*) and which pervades 〈everything〉 in the world.

20.

As Crown Prince (*kumārabhāve*), after attaining (*āsādya*) the invincible (*amoghām*) power (*śaktim*) of Great King (*māheśvarīm*), transmitted to him by pandits (*vibudhopanītām*)—〈a power〉 replete with knowledge (*jñāna-mayīm*)—, Rājendravarman caused the 〈royal〉 splendour of 〈his father〉 Mahendra (*mahendralakṣmīm*) to shine (*dīpayām āsa*) after vanquishing his 〈father's〉 enemies (*vijitārivargaḥ*). Being 〈a veritable〉 Skanda (*kumārabhāve*), after attaining (*āsādya*) the invincible 〈spear-like weapon called〉 Śakti from Śiva (*māheśvarīm*) that is impregnated with mantras (*jñānamayīm*) and that was transmitted to him by the god 〈Indra〉 (*vibudhopanītām*), he caused the splendour of Great Indra (*mahendralakṣmīm*) to shine after vanquishing the enemies 〈of the gods〉. In youth (*kumārabhāve*) 〈itself〉, having attained Śiva's (*māheśvarīm*) Power (*śaktim*) of Omniscience (*jñānamayīm*) transmitted through 〈an initiating〉 Guru (*vibudhopanītām*)—〈a power〉 that never fails 〈to grant salvation〉 (*amoghām*)—, he vanquished the 〈internal〉 enemies 〈that are the passions〉 (*vijitārivargaḥ*) and caused the glory of his great kingship (*mahendralakṣmīm*) to shine.

21.

Thanks to his training (*śikṣayā*), he bent (*nāmayati sma*) a great (*mahat*) bow (*dhanuḥ*), which was tall (*tuṅgam*), broad (*p ṛthu*), trusted (*pratītam*), spread wide (*prathitam*), with〈a string of〉 numerous strands (*guṇaughaiḥ*), made of good bamboo (*sadvaṁśajātam*), excellent for dispersing 〈arrows〉 (*prathane pradhānam*), and (*ca*), similarly (*tulyam*), 〈he caused〉 the great kṣatriya race (*kṣatrakulam*) 〈to bow〉, which was lofty, (*tuṅgam*), famed from P ṛthu onwards (*p ṛthupratītam*), spread wide (*prathitam*) because

of its numerous virtues (*guṇaughaiḥ*), born of excellent stock (*sadvaṁśajātam*), excellent at spreading ⟨itself⟩ (*prathane pradhānam*).

22.

Upon attaining (*pratipadya*) him (*yam*), ⟨who was⟩ an exceptional (*utk ṛṣṭam*) field (*kṣetram*) recommended by experts {trained by experts} (*śiṣṭopadiṣṭam*) that gave fruit without being tilled (*ak ṛṣṭapacyam*), the excellent (*agryam*) seeds (*bījam*) both of śāstra and (*ca*) of weaponry (*astrasya*), watered (*siktam*) by the waters of faith (*śraddhāmbhasā*), at once grew (*arukṣat*) strongly (*uccaiḥ*).

23.

Tirelessly (*astatandriḥ*) Rājendravarman (*yaḥ*) constantly (*sadā*) drew to himself (*upādade*) from all sides (*sarvataḥ*) all virtues (*sarvaguṇān*) because of the acuity of his taste (*paṭimnā ruceḥ*), in order to release (*ujjhan*) ⟨them again in⟩ a special torrent (*dhāraviśeṣam*) for the benefit of the world (*lokahitāya*), just as the sun does liquids (*bhāsvān rasān iva*) because of the sharpness of his light (*paṭimnā ruceḥ*.)

24.

As (*iva*) the glory of spring (*vasantasampat*) ⟨nourishes the special beauty of⟩ the good fortune of a garden (*udyānabhāgasya*), as (*iva*) the full-moon day (*paurṇamāsī*) ⟨nourishes the exceptional beauty of⟩ the moon (*am ṛtāṁśoḥ*), so too the beauty of fresh youth (*navayauvanaśrīḥ*), nourishing (*āpuṣṇatī*) his (*yasya*) exceptional beauty (*viśeṣaśobhāṁ*), blossomed forth (*samujjaj ṛmbhe*).

25.

⟨He was someone⟩ in whom (*yatra*) all the characteristics (*lakṣaṇam*), without exception (*astaśeṣam*), of a Great Man (*puṁso mahataḥ*), naturally (*prak ṛtyā*) observable (*nirūpitam*) for some rare people (*kenāpi*), easily conceived of (*vibhāvyam*) in a manner not ⟨requiring philosophical knowledge beginning⟩ with the tradition of the Sāṅkhyas (*asāṁkhyāgamavat*), proclaimed (*prakāśayām āsa*) that he was a great king (*maheśabhāvam*). ⟨He was someone⟩ in whom all the characteristics of the Great Soul ⟨viz. Viṣṇu⟩ without exception, naturally observable, somehow (*kenāpi*) proclaimed his nature as Maheśa (Śiva/a great king), which is to be con- ceived (*vibhāvyam*) not in the manner ⟨taught⟩ by the tradition of the Sāṅkhyas (*asāṁkhyāgamavat*). ⟨He was someone⟩ in whom all the characteristics without exception of the soul (*puṁsaḥ*), not discerned (*anirūpitam*) because of the nature (*prak ṛtyā*) of the Buddhi (*mahataḥ*), when judged (*vibhāvyam*) by certain particular persons ⟨of rare understanding⟩ (*kenāpi*), ⟨but⟩ not in the manner taught by the tradition of the Sāṅkhyas (*asāṁkhyāgamavat*), revealed (*prakāśayām āsa*) his ⟨ultimate⟩ Śiva-nature (*maheśabhāvam*).

26.

Surely (*dhruvam*) the creator (*vidhātā*), in order to give colour to (*rañjayan*) his youthful beauty (*yauvanakāntim*) ⟨so that it would become⟩ rich (*ṛddhām*), made as a part of it (*avayavīcakāra*) that same (*yat …tat*) beauty of Rājendravarman's (*yasya*) that had been abundant from the start (*prabhṛtiprabhūtām*), that had been growing (*pravṛddham*) since his childhood (*bālyāt*), and that was unobtainable by anybody else (*ananyalabdham*).

27.

Even though (*api*) Rājendravarman's (*yasya*) fresh youth (*nūtanayauvane*) had broken forth clearly (*sphuṭe*), the god of Love (*manobhūḥ*), his pride broken down (*nirugnamānaḥ*) constantly (*satatam*), did not (*na*) approach (*upasasarpa*) nearby (*antikam*) out of vanity (*darpāt*), as though (*iva*) shamed by the sight of his beauty (*saundaryasandarśanajātalajjaḥ*).

28.

When Rati beheld (*dṛṣṭvā*) the loveliness of Rājendravarman's body (*yasyāṅgalāvaṇyam*), shared by no one else (*ananyarūḍham*), she closed her eyes out of love (*premanimīlitākṣī*), I fancy (*manye*), and did not believe (*na mene*) that her husband (patim), who ⟨alone⟩ was compatible with her (*ātmanīnam*), had been licked by flames (*°śikhāvalīḍham*) of fire from Śiva's eye (*pinākinetrāgni°*).

29.

Just as Rāma, a hero in youth (*yuvapravīraḥ*), his great powers proclaimed by bending ⟨Śiva's⟩ bow (*dhanurvikarṣapratatoruśaktiḥ*), married (*uduvāha*) the faithful (*satīm*) Sītā, who was born of no human mother (*ayonijām*), led up to him by Janaka (*janakopanītām*), so too Rājendravarman, a hero as a youth, his power made broadly famous by the drawing of his bow (*dhanurvikarṣapratatoruśaktiḥ*), 'married' the faithful Glory of being Crown Prince (*yuvarājalakṣmīm*), which did not come to him from his mother's side (*ayonijām*), but which was presented to him by his father (*janakopanītām*).

30.

When (*yadā*), by means of ambrosia-like water (*ambhomṛtena*) falling (*āgalatā*) from a golden pot (*hemakumbhāt*) that was similar to (*iva*) the orb of the sun (*arkabimbāt*), his consecration (*abhiṣekaḥ*) ⟨took place⟩, from that time onwards (*tataḥprabhṛty eva*) Rājendravarman's (*yasya*) splendour (*lakṣmyā*) increased (*vivṛddhibhājā bhūtam*), like (*iva*) that of the moon (*himāṁśoḥ*) ⟨which receives ambrosia poured from the orb sun⟩.

31.

The fire of his vigour (*tejonalaḥ*) flared up (*samedhate sma*) with intensity (*tīvram*) ⟨paradoxically⟩ because of the waters of the consecratory bath (*snānāmbubhiḥ*), which were not barren of mantras (*amantravandhyaiḥ*), just at the same time as (*samam*) also (*api*) the fire of grief (*śokahutāśanaḥ*) of his enemies (*dviṣām*) ⟨flared up⟩ because of their falling (*patadbhiḥ*) tears (*aśrujalaiḥ*), as though (*iva*) rivalling that ⟨fire of his vigour/ those waters⟩ (*tatspardhayā*).

32.

Rājendravarman (*yena*), since he was adorned (*alaṁk ṛtena*) with learning and the like (*śrutādyaiḥ*), which are non-artificial (*ak ṛtakaiḥ*), and that are appealing {located in the heart} (*h ṛdyaiḥ*) and (*ca*) with his own body parts (*nijāṅgaiḥ*), which were naturally lovely (*nisargakāntaiḥ*), had a wealth of adornments that were not vulgar (*agrāmyabhūṣopacayena*), ⟨and he⟩ took up (*upāttam*) ornaments (*vibhūṣaṇam*) ⟨only⟩ with the idea that (*iti*) they were auspicious ⟨and therefore a necessary part of the ceremony⟩ (*maṅgalam*).

33.

⟨Since he was⟩ wearing jewelled ornaments (*bhuktaratnābharaṇaḥ*), Rājendravarman (*yaḥ*), on whom the fresh⟨ly⟩ poured lustral waters were only partly dried (*navāśyānamahābhiṣekaḥ*), bore (*babhāra*) the fresh (*navāṁ*) beauty (*lakṣmīm*) ocean (*ambhonidheḥ*) when its waters had been drunk up (*pītāmbhasaḥ*) by Agastya (*kumbhabhavena*), ⟨and⟩ its heaps of jewels ⟨in consequence⟩ stood out prominently (*udgataratnarāśeḥ*).

34.

Even though (*api*) the various (*uccāvacaiḥ*) planets (*grahaiḥ*) had engaged in no strife ⟨with him⟩ (*ak ṛtavigrahaḥ*), even when he had not yet ⟨been born and so⟩ taken on a body, ⟨once they had⟩ climbed to their points of exaltation (*uccapadādhirūḍhaiḥ*) ⟨and therefore risked appearing to set themselves above him⟩, as though (*iva*) out of fear (*bhiyā*), had ⟨effectively⟩ raised him up (*āropitaḥ*) on to the lion-throne (*siṁhāsane*) that was as high as the golden Mount ⟨Meru⟩ (*hāṭakaśailatuṅge*) ⟨and therefore as themselves⟩, although (*api*) he himself (*svayam*) had no desire ⟨for this⟩ (*akāṁkṣaḥ*).

35.

Where (*kva*), I wonder (*manye*), might one find (*vidyeta*) another (*api... anyat*) so (*tathā*) faultless thing with which to compare (*anavadyam upamānam*) Rājendravar- man's bodily beauty (*aṅgakānteḥ*), given that (*yat*) even (*api*) his own (*nijam*) likeness (*bimbam*) transferred (*saṁkrāntam*) onto the surface of a mirror (*ādarśatale*) cannot be worthy ⟨of him⟩ (*anarham*) because of ⟨defects in⟩ the support ⟨in which the likeness is reflected⟩ (*ādhāravaśāt*).

36.

When Rājendravarman (*yatra*) was consecrated (*abhiṣikte*), the earth (*vasundharā*), who has as her lovely girdle the ocean (*vāridhicārukāñcī*), being wet (*ārdrā*) with the falling (*patatā*) water (*ambhasā*), raised aloft (*ūrdhvīcakāra*) his glory (*yaśaḥ*), as though it were (*iva*) a single (*ekam*) parasol (*ātapatram*), white as a coruscating digit of the moon (*sphuraccandrakalāvadātam*).

37.

It being the case that his features (*svalakṣaṇe*) announce (*samākhyāti*) the fruit (*phalam*) whose maturation lies ahead (*purovipākam*) and in which success in all things is indicated (*lakṣitasarvasampat*), the benedictions (*āśiṣaḥ*) uttered by groups of brah- mins (*vipragaṇaprayuktāḥ*) for Rājendravarman (*yasya*) became (*sambabhūvuḥ*), as it were (*iva*), ⟨benedictions⟩ that had performed ⟨the rhetorical solecism of⟩ repetition (*k ṛtānuvādāḥ*).

38.

Like (*iva*) swarms of bees (*dvirephamālāḥ*) upon the Pārijāta tree, and (*ca*) like (*iva*) the minds (*dhiyaḥ*) of sages (*munīnām*) upon ⟨the goal of⟩ union with the Self (*ātmayogam*), the eyes ⟨of all creatures⟩ (*d ṛśaḥ*) left (*vihāya*) ⟨all⟩ other (*anyam*) pre-occupation[s] (*vyāpāram*) and fell upon (*pratipedire*) Rājendravarman (*yam*), who was without a second (advitīyam).

39.

Like (*iva*) lightning (*vidyut*), the fortune (*śrīḥ*) of kings (*n ṛpāṇām*), fickle (*pracalā*) by nature (*prak ṛtyā*), flashed (*adyutat*) hither and thither (*itas tataḥ*), until (*tāvat ... na yāvat*) lovely (*ramyā*) Autumn (*śarat*) appeared (*prādurabhūt*), cloudless (*nirabhrā*), the time of Rājendravarman's military campaign (*yadīyayātrāsamayaḥ*).

40.

With his glory made to shine by the lustration of his fierce weapons (*tīvrāstranīrājanarājitaśrīḥ*), aflame (*dīptaḥ*) with ⟨what was effectively⟩ an initiation to ⟨receive⟩ a vast kingdom (*mahāmaṇḍaladīkṣayā*), and (*ca*) protecting himself (*k ṛtātmaguptiḥ*) by means of his knowledge, by the ⟨four⟩ forces ⟨of his army⟩, and by counsel (*vidyāṅgamantraiḥ*), he accomplished (*asādhayat*) success (*siddhim*) that brought illustrious wealth (*udārabhūtim*). With his ⟨innate⟩ glory made to shine by his being illuminated by the intense weapon-*mantra* (*tīvrāstranīrājanarājitaśrīḥ*), aflame because of his initiation into the mahāmaṇḍala, and having protected himself (*k ṛtātmaguptiḥ*) by means of

the vidyāṅgamantras, he achieved success (*siddhim*) characterised by noble power (*udārabhūtim*).

41.

As Rājendravarman (*yasmin*) set off (*yāti*) for his conquest of the directions (*digvijayāya*), spreading out ⟨behind him⟩ (*vitatya*) his army (*paṭākinīm*) with its quivering standards (*pracalatpaṭākām*), first (*pūrvam*) the glory of his enemies (*dviḍrājalakṣmīḥ*) trembled (*pracacāla*), but (*tu*) afterwards (*paścāt*) the earth (*urvī*), heavy with the weight of troops (*balabhāragurvī*).

42.

Hearing (*niśamya*) from afar (*dūrāt*) the sound of his martial instruments (*tūryadhvanim*), which defeated the thunder (*nirjitameghanādam*), roaring (*abhigarjitam*) at his approach (*abhiyāne*), his (*yasya*) enemies (*dviṣadbhiḥ*) were frightened (*bibhayāṁ babhūve*), — ⟨his enemies who⟩ like Rāvaṇa (*daśāsyatulyaiḥ*) ⟨were frightened hearing from afar the sound of his martial instruments that were⟩ like Lakṣmaṇa (*saumitrim*), roaring as he approached, by whom Meghanāda was killed (*nirjitameghanādam*).

43.

Even though (*api*) it did not touch them (*aspṛśat*), the dust (*rajaḥ*) thrown up by Rājendravarman's (*yasya*) army (*baloddhutam*), ⟨looking⟩ like (*iva*) a screen of smoke (*dhūmajālam*) from the fire of his valour (*pratāpavahneḥ*), when he went on campaign (*prayāṇe*), caused the eyes (*vilocanāni*) of the wives of his enemies (*vairivilāsinīnām*) to fill with tears (*udaśrayām āsa*).

44.

The congregation (*saṅghaḥ*) of Rājendravarman's (*yasya*) armies (*camūnām*) as it first set out (*prathamaṁ pravṛttaḥ*) crushed (*nipīḍya*) the earth (*kṣamām*), then (*atho*) brought (*nayan*) the rivers (*srotāṁsi*) to dirtiness (*kāluṣyam*) with dust (*rajobhiḥ*) as it marched (*yāne*), ⟨then⟩ attacked (*samutpapāta*), like (*iva*) an angry man (*baddharoṣaḥ*) who, when first engaged (*pravṛttaḥ*) suppresses (*nipīḍya*) his patience (*kṣamām*), then (*atho*) when in motion (*yāne*) leads (*nayan*) his senses (*srotāṁsi*) into befuddlement (*kāluṣyaṁ nayan*) because of his passions (*rajobhiḥ*) ⟨and then attacks⟩.

45.

His broad (*pratataḥ*) path (*mārgaḥ*) as he marched forth (*prayātuḥ*), which was sometimes (*kvacit*) thronged (*kīrṇaḥ*) by vanquished kings, sometimes (*kvacit*) joined (*anvāsyamānaḥ*) by other armies, was (*āsa*) like (*iva*) the path of the celestial river ⟨Gaṅgā⟩

(*svarvāhinīmārgaḥ*), sometimes thronged by broken mountains (*bhañjitabhūmibh ṛdbhiḥ*), sometimes joined by other rivers (*paravāhinībhiḥ*).

46.

Whatever (*yad yat*) nightfall (*pradoṣaḥ*) brings about (*tanute*) with its shadows (*tamobhiḥ*), that (*tat tat*) he (*yaḥ*) accomplished (*cakāra*) in his enemy's city (*aripure*) by means of his troops (*balaiḥ*): surrounding (*āvaraṇam*) people (*janānām*) forcibly (*prasahya*) on all sides (*viṣvak*), rendering them bereft of power (*aśaktim*) to accomplish their tasks (*ceṣṭāsu*), destroying (*vihatam*) the light (*prakāśam*).

47.

When Rājendravarman (*yasmin*) arrived (*prapanne*) speedily (*rayāt*), noisily (*āttanādam*) spreading (*vitatya*) out the two wings ⟨of his army⟩ (*pakṣadvayam*), like (*iva*) Garuḍa (*tārkṣye*) ⟨arrived speedily, noisily stretching out his wings⟩, the horde of enemy elephants (the horde of snake-like enemies/the horde of snakes inimical [to Garuḍa]) (*dviṇnāgav ṛndam*), robbed of their heroic vigour (*hatavīryasampat*), stood there (*avatasthe*) in a state of puzzlement as to where to go (*gantavyatāmūḍhatayā*).

48.

When he was merely (*eva*) boldly (*pragalbham*) donning armour (*saṁvarmmayati*), emitting radiance (*uttejasi*), like the sun (*vraddhna iva*) at dawn (*prabhāte*), ⟨darkness⟩ and ⟨his enemies⟩ disappeared (*vililye*) into crevices (*vile*) and ⟨their army?⟩ slumped down (*asīdac ca*), like a pond of water-lilies.

49.

When Rājendravarman (*yatra*) was seen (*abhid ṛṣṭe*) bright (*śuddhe*) in battle (*yuddhe*) carrying (*bibhrati*) his bow (*bāṇāsanam*), the lightweight (*laghavaḥ*) ⟨enemy⟩ kings (*narendrāḥ*) quickly (*āśu*) became ineffectual (*moghāḥ*), like (*iva*) the clouds (*meghāḥ*) when bright autumn (*śaratkāle*) appears, bearing the rainbow (bearing ⟨the flowers of⟩ reeds and Asana trees) (*bāṇāsanam*), in as much as they disappeared in different directions.

50.

Wielding (*dadhat*) a bow (*dhanuḥ*) that was like the ⟨rain⟩bow of Indra (*śakradhanurnibham*), he thundered (*vinadya*), pouring down (*varṣan*) a rain of arrows (*iṣuvarṣam*) [...].

51.

It is quite true (*satyam*) that a foolish person (*vimūḍhasya*) is like a moth (*pataṅgasāmyam*). For (*yat*),flocking together (*sametya*),his enemies (*arivargaḥ*) havejoyously

(*sānandaḥ*) approached (*abhipede*), for their own destruction (*vipade*), the blazing fire of his valour (*tejonalam*), born from the fire-drill formed by Rājendravarman's staff-like arms (*yadbāhudaṇḍāraṇijam*).

52.

Sent off (*prahitaḥ*) by him (*yena*) with speed (*rayeṇa*) [...] grew (*prav ṛddhaḥ*) in the sky/monsoon (*nabhasi*) [...].

53.

The rain of arrows (*iṣuvarṣam*) ⟨of Rājendravarman⟩ (*yasya*) as he merely (*api*) practised ⟨archery⟩ (*abhyasataḥ*), once they had been set to his bow (*nijāsanam prāpya*), destroyed (*nirasya*) his enemies (*ripūn*), blocked (*ruddhvā*) the sky (*marudvartma*), surpassed (*vijitya*) the speed of thought (*manorayam*) and came to rest (*avatasthe*) in a place that was was beyond range of the senses (*atīndriye*); just as (*iva*) his Yoga, as he merely practised it, once the appropriate posture had been adopted (*nijāsanam prāpya*), destroyed the ⟨internal⟩ enemies ⟨that are the passions⟩, blocked the passage of his breaths (*ruddhvā marudvartma*), overcame the flightiness of the mind (*manorayaṁ vijitya*) and came to rest in that ⟨ultimate reality⟩ which is beyond the senses (*atīndriye*).

54.

By means of his arrows (*bāṇaiḥ*) in battle (*saṁyati*), Rājendravarman took away (*sañjahāra*) simultaneously (*samam*) the lofty (*samunnatāni*) heads (*śirāṁsi*) and the ⟨lofty⟩ glories (*tejāṁsi*) [...] ⟨of his enemies⟩ [...].

55.

Thrumming agreeably (*jhaṁkāraramyāḥ*), the arrows (*śilīmukhāḥ*), released from the bow (*cāpamuktāḥ*) of Rājendravarman (*yasya*), fell upon (*nipetuḥ*) the heads (*mūrdhani*) of his enemies (*dviṣatām*), but (*tu*) followed by the scent (*°gandhānugatāḥ*) of the coral-blossom (*°mandāra°*) dropped from the creeper-like hands (*°hastalatāmukta°*) of celestial beauties (*svassundarī°*).

56.

[...] he cut through (*cakartta*) the blockage (*bandham*) that consisted in the heads of a mass of ⟨enemy⟩ kings (*bhūbh ṛnnivahottamāṅgam*).

57.

With a flood of streams of blood from weapon-inflicted wounds (*śastravraṇāsrasrutidhārayā*), Rājendravarman (*yaḥ*) shone (*didīpe*) in battle (*yudhi*) upon a mountain (*adrau*), although (*api*) hemmed in (*ruddhaḥ*) by mighty enemies (*arīndraiḥ*); ⟨in contrast,⟩

the sun (*bhānuḥ*), when hemmed in by the shadows of his enemies (*dviṭchāyayācchāditaḥ*) abandons (*tyajati*) his brightness (*svadīptim*), even though he wears (*bibhrat*) a breastplate (*tanutram*).

58.

[...] host of battles (*saṁgarasaṁgha*) [...] inferred (*unninãya*) [...] whose fame was scattered wide by the heroism ⟨of the feats⟩ of his arms (*dorvīryavikīrṇakīrtiḥ*) ... the bad-hearted (*durh ṛdam*) Rāvaṇa (*daśānanam*).

59.

⟨Naturally⟩ prone to victory/ a ⟨veritable⟩ Arjuna (*jiṣṇuḥ*) he did not desire to appropriate (*na svīcikīrṣuḥ*) the discus of Viṣṇu (*cakricakram*) in battle (*yudhi*), nor the thunderbolt (*vajram*) of Indra (*vajrabh ṛtaḥ*), for surely (*nu*), equipped with his spear (*śaktiyuktaḥ*), ⟨Arjuna⟩ attained (*prāpya*) the invincible (*suduḥsaham*) weapon of the Lord (*maheśvarāstram*) and conquered his enemies (*jitārivargaḥ*). for surely (*nu*) Rājendravarman (*yaḥ*), filled with ⟨the divine⟩ power ⟨that is initiation⟩ (*śaktiyuktaḥ*), attained the invincible weapon⟨-mantra⟩ of the Lord ⟨as mantra for his sādhana⟩ and conquered the group of ⟨six internal⟩ enemies ⟨that are the passions⟩.

60.

[...] fearless (*vītabhayaḥ*), he warded off (*nivārya*) an army ([akṣau]hiṇīm / [vā]hinīm) [...]and (*ca*) from afar (*ārāt*) the hearts (*h ṛdayam*) of the beloveds (*vilāsinīnām*) of that ⟨enemy⟩ (*asya*) broke (*abhidyata*) of themselves (*svayam*).

61.

Because he possessed great depth (*gāmbhīryayogāt*), Rājendravarman (*yaḥ*) never lost (*na jahau*) serenity (*prasādam*) when being churned about (*mathyamānaḥ*) in battle (*samare*) by enemy warriors (*arivīraiḥ*). For (*hi*) a lake (*hradaḥ*) may become turbid (*kāluṣyam upaiti*) when enjoyed (bhogāt) by elephants (stamberamaiḥ), but the ocean (ambunidhiḥ) [because of its great depth] never does (na jātu)!

62.

⟨His sword-blade⟩ [...] repeatedly (*muhuḥ*) cut open (*bibheda*) his enemies (*dviṣam*) in the chest (*pratyurasam*) [...] shone (*vididyute*), flashing (*sphurantī*) like (*iva*) lightning (*vidyut*), as though it were (*iva*) the tongue (*jihvā*) of the serpent that was his arm (bhujoragasya), although (api) not curved [/deceitful] (ajihmā).

63.

When the fall of an enemy (*aripāte*) was caused (*k ṛte*) ⟨only⟩ by a second blow

(*punaḥprahāreṇa*), either because of the failure (*°hāneḥ*), due to a parrying blow (°pratighāta°), of the thrust of his slippery sword (*snigdhāsipāta°*), or because of his hand being 〈too〉 light (*muṣṭer laghutvāt*), or (vā) because of a slip in his concentration (sm ṛtivibhramāt), then he intensely (bh ṛśam) felt (bubhuje) blame for [the failings of his] arm (bhujāpavādam)... he very markedly (*bh ṛśam*) experienced an exception 〈to the usual efficacy〉 of his arm (*bhujāpavādam*).

64.

He (*yaḥ*) created (*akarot*), as it seemed (*iva*), an opulent staircase (*saupānasampattim*) to allow celestial women to descend (*divyāṅganānām avatāraṇārtham*) from heaven ([sva]rg[āt]) [...].

65.

Discriminatingly (*vibhajya*), the sharp-witted 〈king〉 (*paṭuḥ*) deployed (*ātatāna*) attacks (*abhiyogam*) on 〈his foe's〉 weak spots (*randhre*) and protection of his own side (*nijapakṣarakṣām*), using both destructive and constructive means (*dūṣaṇasādhanābhyām*), thus rendering (kurvan) his dim-witted (niṣpratibham) enemy (vipakṣam) robbed of [any possible] course of action in response (h ṛtottaraprakramam).

66.

[...] creative / accomplished (*k ṛtī*), in battle (*yuddhe*) he imitated (*anucakāra*) the conduct (*v ṛttam*) of a Creator (*vidheḥ*) 〈but one〉 whose mode of activity was reversed (*viparītav ṛtteḥ*) in respect of what he had to create/accomplish (*vidheye*) [...].

67.

Although (*api*) won over by 〈their leader's〉 friendship (*sakhyānunītā*) and wishing (*icchatī*) to be consistently (*sadā*) bold (*prāgalbhyam*) in the face 〈of battle〉 (*ābhimukhye*), the enemy army (*śatrusenā*), upon catching sight of him (*vīkṣya*) at a distance (*dūrāt*), turned away (*parāṅmukhī*) from their desire for battle (samidratau), just as (*iva*) a newly married (*navoḍhā*) bride (*vadhūḥ*), although (*api*) wishing to be bold when brought along (*anunītā*) by a female friend (*sakhyā*) into the presence of a worthy man (*sadābhimukhye*), upon catching sight of him at a distance, turns away in the face of the battle that is the act of love (samidratau).

68.

[...]/> he was plainly (*khalu*) appropriately (*yuktam*) declared (*uktaḥ*) "not useless" (*nāpārthakaḥ...iti*) by logicians (*yuktividbhiḥ*), 〈because of〉 being embraced (*śliṣṭaḥ*) by Abundant Valour (*vikramasampadā*) and Victorious Splendour (vijayaśriyā) in battle (mahājau)... (?)

69.

The group of Rājendravarman's (*yasya*) enemies (*arisaṁghaḥ*), although (*api*) they seemed just like Śiva (*sthāṇusamaḥ*), who wears a tiger skin (*m ̣rgak ̣rttivāsaḥ*), whose eyes are filled with desire at the sight of the face of Skanda (*guhānanālocanalolad ̣rṣṭiḥ*), whose body changes colour from being conjoined with that of Pārvatī (*durgābhisamparkavivarṇadehaḥ*), they were in fact powerless/not Śiva/deprived of a master (*anīśaḥ*), immobilised like posts (*sthāṇusamaḥ*), 〈in as much as they had been reduced to a condition in which they were〉 living (*sthitaḥ*) in the forest (*vane*), clad in animal skin (*m ̣rgak ̣rttivāsāḥ*), their eyes roving as they looked out from the mouths of caves (*guhānanālocanalolad ̣rṣṭiḥ*), and their bodies were pale from being constantly constrained to inaccessible 〈hiding〉 places (*durgābhisamparkavivarṇadehaḥ*).

70.

[...] Rājendravarman's (*yasya*) desires (*manorathaḥ*) were (*babhūva*) frustrated (*v ̣rthā*), since (*yat*) the earth (*urvī*) was not (*na*) broad (*urvī*) in the face of his desire for conquest (vijigīṣutāyām), and (api) suppliants (arthī) were insufficient (na alam) in the face of his generosity (vadanyatāyām).

71.

Rājendravarman's (*yasya*) enemies' country (*arideśaḥ*), although (*api*) it is like the ocean (*abdhitulyaḥ*) in that it is 〈now〉 impenetrable (*durgatayā*) with forests (*vanaiḥ*) within (*antaḥ*), in that one cannot penetrate inside it because of its waters (vanaiḥ), being full of a wealth (-aughaḥ) of swaying (preṅkhat°), full-grown (°prarūḍha°), bright (°sphuṭa°), sprouts (°vidruma-), in whose floods (-aughaḥ) the well-rooted (°prarūḍha°), bright coral (°vidruma°) sways (preṅkhat°), in which the elephant [now] hides (°nimagnanāgaḥ) at the approach (samākrānti°) of the lion (hareḥ), in which the serpent [Śeṣa] sinks when mounted upon (*samākrānti°*) by Viṣṇu (*hareḥ*), renounces (*jahāti*) its wealth (*lakṣmīm*).

72.

[...] the attainment of wealth/meaning (*arthasiddhim*) [...] engaged in effort (*udyuktayogaḥ*) for success (*v ̣rddhyai*) in the three aims (*trigaṇasya*), he seized (*jagrāha*) the four (*catasraḥ*) directions (*diśaḥ*), whose extent is unknown (*aviditaprayāmāḥ*), just as (*iva*) 〈he had grasped〉 the 〈four〉 sciences (*vidyāḥ*) [whose extent is also unknown] in childhood (bālabhāve).

73.

His spotless (*akalaṅkam*) fame (*yaśaḥ*), which has made space for itself (*k ̣rtāvakāśam*)

because he is overlord (*vibhutvāt*) throughout the world (*bhuvane*), which is especially great (*mahīyaḥ*) because it cannot be attained (*asp ̣ṛṣṭam*) by other men of virtue (*guṇibhiḥ*), which is rooted in fine rhetoric (*śabdaguṇānubandham*), pervades ⟨the universe⟩ (*saṁvyaśnute*), just as does the ether (*kham iva*), which is pure (*akalaṅkam*), which is that ⟨element⟩ which creates space ⟨for all else⟩ (*k ̣ṛtāvakāśam*), because it pervades the world (*bhuvane vibhutvāt*), which is greater ⟨in dimension⟩ (*mahīyaḥ*) ⟨than the other elements⟩, which cannot be touched (*asp ̣ṛṣṭam*) by other property-possessing ⟨substances⟩ (*guṇibhiḥ*), which is the basis for the property "sound" (*śabdaguṇānubandham*).

74.

Being extremely skilled (*atidakṣaḥ*) in destroying all ills (*niśśeṣadoṣakṣapaṇe*), he nourished (*pupoṣa*) the earth (*dharaṇīm*), whose parts had previously (*prāk*) wasted with the destruction (*kṣayakarśitāṅgīm*) ..., because of his reflections (*°vicāraṇābhiḥ*) upon good conduct about which he had learned thoroughly (suśrutācāra°), Rājendra- varman (yaḥ) nourished (pupoṣa) the earth (dharaṇīm) using factors which are con- ducive (-aṅgaiḥ) to obtaining the six flavours (ṣaḍrasa-), just as one who is skilled in destroying all ills ⟨of the body⟩ nourishes one whose body is emaciated by consumption (*kṣayakarśitāṅgīm*) by ⟨enjoining certain⟩ behaviour (*-ācāra°*) and by medical preparations (*vicāraṇābhiḥ*) ⟨recommended in the teachings⟩ of Suśruta, in which ⟨foods having⟩ the six flavours are consistuent parts (*ṣaḍrasāṅgaiḥ*).

75.

It was the same (*tad eva*) fiery energy (*tejaḥ*) that conquered the fieriness of all rivals (*vijitānyatejaḥ*); and (*ca*) it was the same (*eva...tat*) great (*mahat*) territory (*maṇḍalam*) as before (*pūrvam*); It was the same radiance (*tejaḥ*) that conquered the radiance of all other things (*vijitānyatejaḥ*); and it was the same great orb (*maṇḍalam*) as in the East (*pūrvam*); ⟨and yet⟩ when Rājendravarman (*yaḥ*) attained (*prāpya*) the great (*mahat*) sovereignty ⟨of being king, rather than merely prince⟩ (*ādhipatyam*), he shone (*didīpe*) ⟨even more⟩ intensely (*bh ̣ṛśam*), like (*iva*) the sun (*bhāsvān*) ⟨when it reaches⟩ the middle (*madhyam*) of the day (*ahnaḥ*).

76.

When Rājendravarman (*yatra*), ⟨a veritable sun⟩ whose effulgence was intense (*tīvradhāmni*) climbed upon (*adhirūḍhe*) the lordly mountain that was his lion-throne (*siṁhāsanādrīndram*), upon which lions reared proud (*udīrṇasiṁham*), not only did the pupils ⟨of the eyes⟩ (*tārakāḥ*) of ⟨other⟩ kings (*n ̣ṛpānām*), their light ⟨now⟩ dimmed (astabhāsaḥ), dip down (apatan), but also their jewelled diadems (maṇi-maulayaḥ).

77.

Even though (*api*) Rājendravarman's (*yasya*) ⟨one⟩ great bright parasol (*mahātapatre*) that had the radiance of the moon (*śaśāṅkaśobhe*) was raised up (*samuddh ṛte*) in ⟨just⟩ one place (*ekatra*), heat/torment (*tāpaḥ*) left (*pravihāya*) the whole (*aśeṣām*) [of the rest of the] earth (mahīm) and resorted (samāsasāda) to the hearts (manāṁsi) of his enemies (dviṣatām).

78.

Surely (*nūnam*) all people (*aśeṣalokāḥ*), impelled by the wish to gaze (*°nirūpaṇecchāsañ-coditā*) at Rājendravarman's beauty (*yadrūpa°*) for ages (*cirāya*), yearned (*abhyavāñchan*) to become unblinking ⟨gods⟩ (*animeṣabhūyam*) by means of countless (*asaṁkhyaiḥ*) sacrifices (*makhaiḥ*) in order thereafter (bhūyaḥ) to attain this wish of theirs (nijavāñ-chitāptyai).

79.

In order to see (*did ṛkṣuḥ*) his own natural (*sahajām*) fortune/beauty (*lakṣmīm*) in his friends (*suh ṛtsu*), the offering of which could only be made to excellent persons (*sad-arpaṇām*), he caused it, in due order ⟨of their merits⟩ (*yathākramam*), to be transferred ⟨to them by conferring gifts on them⟩ (*saṁkramayāñ cakāra*), just as (*iva*) he, being dressed in jewels (paribhuktabhūṣaḥ), caused his own reflection (cchāyām), which can only be offered to excellent things (*sad-arpaṇām*), to cross over onto jewelled mirrors.

80.

Because of his exceptional fieriness (*atitejiṣṭhatayā*), Rājendravarman's (*yasya*) political conduct (*nītiḥ*) was (*āsa*) utterly (*nitāntam*) upright (*ṛjvī*), unlike (*na yathā*) that of his enemies (*pareṣām*); other than (*muktvā*) the sun and the moon (*arkacandrau*), who (kasya) among the planets (grahāṇām) does not have (na) a course (gatiḥ) whose retrogression is unpropitious (/hostile and crooked) (pratīpavakrā)?

81.

Skilled (*caturaḥ*), Rājendravarman (*yaḥ*) attained (*saṁsādhayati sma*) the ⟨three-fold⟩ success ⟨taught in the Arthaśāstra⟩ (*siddhim*) by means of the four (*caturbhiḥ*) political means (*abhyupāyaiḥ*) beginning with conciliation (*sāmādibhiḥ*) that have their roots in good counsel (*sanmantramūlaiḥ*), that have various applications (*vividhaprayogaiḥ*) and that guard against calamity ⟨to the state⟩ (*apāyasaṁrodhibhiḥ*) and (*ca*) he attained success (*siddhim*) ⟨in other domains⟩ through the Vedas (*vedaiḥ*), which are ⟨also⟩ four (*caturbhiḥ*), including the Sāmaveda (*sāmādibhiḥ*), whose foundations are the excellent

mantras (*sanmantramūlaiḥ*), that are involved in various rituals (*vividhaprayogaiḥ*), that resist destruction (*apāyasaṁrodhibhiḥ*).

82.

Although (*api*) consistently (*sadā*) recognised (*pratītaḥ*) as the principal element of the state (*mūlaprak ̣rtiḥ*), and (*ca*) displaying a various (*citram*) and great (*mahat*) activity (*karma*), Although recognised as primal matter (*mūlaprak ̣rtiḥ*), and displaying great and various activity, ... because of his possession of six properties (*ṣāḍguṇyayogāt*), he declared (*ācaṣṭa*) primal matter (*pradhānam*), which has 〈only the〉 three properties 〈of sattva, rajas and tamas〉, to be unequal 〈to himself〉 (*atulyam*) without even speaking (*vināpi vācā*).

83.

Fate/Brahmā (*vidhiḥ*), although (*api*) generally (*prāyaḥ*) wayward (*jihmaḥ*) with respect to what should be performed (*vidheye*), favoured (*anukūlayām āsa*) Rājendravarman's (*yasya*) special powers (°*viśeṣaśaktīḥ*) of mantraśakti, prabhuśakti and utsāhaśakti, as though (iva) out of fear (bhiyā) because of having observed the calamities (apāyad ̣rṣṭeḥ) that befell those on the enemy side (pratikūlapakṣe).

84.

Since they were being threatened (*avabhartsyamānāḥ*) from close by (*ārāt*) 〈when〉 in his kingdom (*rāṣṭre*) by the large numbers of his virtues (*guṇaughaiḥ*), which were propitious to the converging of the group of three 〈human goals, namely dharma, artha and kāma〉 (*trivargasaṁsargasuh ̣rdbhiḥ*), the vices (doṣāḥ), as though (iva) in anger (ruṣā), quickly (āśu) betook themselves (aśiśriyan) to the side of the enemies (vipakṣa- (*pakṣam*) of Rājendravarman (*yasya*), to whom the virtues resorted (*guṇāśrayasya*).

85.

At once (*sadyaḥ*) breaking free from (*nirbhidya*) his own (*svam*) blemishes (*avadyam*) as he rose (*udyan*), he justly (*yuktyā*) disciplined (*vinināya*) others (*anyān*) who were offenders (anyāyinaḥ). [Remarkable!] For (hi) [even] the moon (kṣaṇadākaraḥ) overlooks (upekṣate) his own (svam) blemish (kalaṅkam) entirely (sakalam), even (api) as he destroys (ghnan) darknesses (tamāṁsi)?

86.

Because he governed well (*suśāsanāt*) and was free of vices (*avyasanāt*), not even a suspicion of disaster (*na vipattiśaṅkā*) arose (*jātā*) among his subjects (*prajāsu*); even Draupadī (*rājaputrī*), who belonged 〈as wife〉 to Yudhiṣṭhira (*ajātaśatroḥ*), obtained earlier (*purā*) great (*parām*) suffering (*ārtim*) because of Duḥśāsana / even Vaidehī

(*rājaputrī*) ⟨the wife of Bimbisāra⟩ once received great suffering from ⟨her son⟩ Ajātaśatru, because of his evil command (*duḥśāsanāt*) ⟨to imprison and starve his father Bimbisāra to death⟩.

87.

The ⟨Royal⟩ Fortunes ⟨of rivals⟩ (*lakṣmyaḥ*), having obtained him, the exceptionally sophisticated (*suvidagdham*) king (*pārthivam*), as their fitting vessel (*pātram*), became (*āsan*) utterly stable (*stheṣṭhāḥ*), although they have the tendency to quest for faults and to move on further (*cchidrapratīkṣāpragamāttaśīlāḥ*) [towards other kings], and are [therefore] extremely difficult to hold (sudurdharāḥ) by those whose glory has been damaged (khaṇḍitadhāmabhiḥ), just like water (*āpaḥ*), which, having obtained an extremely high-fired (*suvidagdham*) clay (*pārthivam*) vessel (*pātram*) becomes absolutely stable, ⟨although⟩ having adopted the tendency to seek holes and flow away (*chidrapratīkṣāpragamāttaśīlāḥ*), and is ⟨therefore⟩ difficult to hold in vessels the sheen of whose glaze is damaged (*khaṇḍitadhāmabhiḥ*).

88.

Having driven off (*vidrāvya*), in order to hunt down his enemies (*arivargamārge*), the violent (*himsrām*) lioness that is the Spear ⟨of warfare⟩ (*śaktisiṁhīm*), which had been roaming everywhere (*paritaś carantīm*), Rājendravarman (*yaḥ*) nourished (*pupoṣa*) the cow-that-was-the-earth (*gām*), [such that she became] one in whom offspring arose (uditaprajām), because of union with (yogāt) the bull-that-is-Dharma (v ṛṣeṇa), after he had attained (avāpya) Lakṣmī as she-buffalo (mahiṣīm). Having driven off the fierce lioness that is ⟨Śiva's⟩ all-pervading (*paritaś carantīm*) Śakti ⟨transmitted to Rājendravarman in initiation⟩, so that she might hunt down the ⟨internal⟩ enemies ⟨that are the passions⟩, he favoured (*pupoṣa*) a discourse (*gām*) by which his subjects were raised up (*uditaprajām*) because it involved Dharma (*v ṛṣeṇa yogāt*), after marrying [Narendradevī, a veritable] Lakṣmī, as his chief wife.

89.

Given that (*yadā*) a host of sages (*sūrigaṇaḥ*) counted (*ajīgaṇat*) Kārtavīrya at the head (*dhuri*) of outstanding kings (*atirājñām*), ⟨although⟩ possessed of a thousand faults {possessed of a thousand arms} (*sahasradoṣaṁ*), then surely (*nūnam*) what (*kā*) need be said (kathā) on the other hand (punaḥ) about Rājendravarman (yasmin), who was replete (anūne) with all virtues (sarvaguṇaiḥ)?

90.

Although (*api*) the fame (*yaśaḥ*) of Arjuna (*jiṣṇoḥ*), in which the acme of heroism is attained (*arjitavīryasampat*), is sung (*gīyamānam*) both in heaven and upon earth (*divaḥp*

ṛthivyor api), it is not pleasing to Karṇa {not pleasing to the ears} (*karṇāsukham*). I suspect (*śaṅke*) that it has not become (na jātam) worthy of comparison (upamārham) with the fame (yaśasaḥ) of Rājendravarman (yasya), which is pleasing to the ears (śrotrasukhasya).

91.

When the fame (*yaśasi*) of Rājendravarman (*yasya*), like (*iva*) a cloud (*payomuci*), filled the directions and the sky (*ākrāntadigvyomni*) and roared (*pragarjite*) loudly (*udāttam*), the earth upon Mount Vidūra/ distant lands (*vidūrabhūmiḥ*) at once (*drāg*) gave forth (*prādāt*) not only (*na kevalam*) jewels (ratnam) as gifts (upāyanam), but also (ca) elephants and such like (gajādyam).

92.

With the pall of smoke (*dhūmaiḥ*) that rose up from his tens of thousands of sacrifices (*lakṣādhvarotthaiḥ*), which choked up (*sthagayadbhiḥ*) the directions (*āśāḥ*) and blocked the mass of rays of the sun (*niruddhārkakarākaraiḥ*), Rājendravarman sullied (*malīmasatvam …ninaya*) both the sky (*divañ*) and the fame of Indra/Him of a hundred sacrifices (*śātakratavīñ ca kīrtim*) at the same time (yugapat).

93.

Only alone (*eva*) that sort of (yat …tat) inference (*anumānam*) of ⟨the existence of⟩ fire (*agneḥ*) from seeing smoke (*dhūmasandarśanataḥ*) has ⟨of old⟩ been taught (*uktam*) to be ⟨one of⟩ invariable ⟨concomitance⟩ (*avyabhicāram*); but (tu) this one (tat) is new (navam), namely (eva) the inference (anumānam) of a deluge (v ṛṣṭeḥ) of riches (vasūnām) from seeing the smoke (°dhūmad ṛṣṭau) of Rājendravarman's sacrifices (yanmakha°)!

94.

A caravan of suppliants (*arthisārthaḥ*), although (*api*) empty-handed (*riktaḥ*), on reaching (*prāpya*) Rājendravarman (*yam*), who is full (*pūrṇam*) with great riches (*susampadbhiḥ*) that have come to him spontaneously (*svayamprapannābhiḥ*) without his asking for them (*ayācamānam*) — like (*iva*) an empty cloud (*abhraḥ*) reaching the ocean (*abdhim*), which is filled with waters (*adbhiḥ*) that came spontaneously without the ocean asking —, has become as full as it desired (*yatheṣṭapūrṇaḥ*) and has then in turn (*punaḥ*) rained forth [upon others] (*vavarṣa*).

95.

It was Rājendravarman's (*yasya*) moon-⟨like⟩ body (*indubimbam*), in that it not only (*api*) pleases the mind with its [beautiful] eyes (*cakṣurmanohāri*), and (*ca*) displays

(*darśayat*) grace with its fingers (*karāgraśobhām*) and is also (*api*) suffused with positive dramatic emotions (*sadrasārdram*), that was worthy of comparison with a dance ([n ṛttopamārtham]) because of its movement across a bright stage/ because it was its nature to have beautiful complexion (*śubharaṅgav ṛtteḥ*), 〈and〉 not (*na*) the lunar orb (*indubimbam*) that is disfigured by 〈the mark of〉 a deer (*kuraṅgaduṣṭam*) — although (*api*) 〈that orb〉 pleases the eyes and mind, and displays loveliness in the tips of its beams (*darśayac ca karāgraśobhām*), and although (*api*) it is moist with ambrosia (*sadrasārdram*).

96.

Even (*api*) by relying on his effulgence (*chāyāśritaḥ*), other kings (*anyan ṛpaḥ*) were capable (*alam*) of defeating (*vijetum*) proud enemies (*d ṛptadviṣaḥ*); how much more so then (*kim uta*) is he himself capable (*svayaṁ yaḥ*)? Leave aside (āstām) the sun (raviḥ); does not (na kim) the moon (candraḥ) dispel (udasyet) darknesses (santamasāni) because it has had transferred into itself the broad-spreading radiance [of the sun] (saṁkramitorutejāḥ)?

97.

Neither (*na*) their other ornaments (*anyabhūṣā*), nor (*ca*) their jewelled mirrors (*maṇi-darpaṇam*) could show (*sandarśayām āsa*) rich beauty (*bhūriśobhām*) in the same way (*tathā*) as (*yathā*) Rājendravarman's (yadīyā) commands (ājñā) and the lustre of the mirrors of his nails (nakhadarpaṇaśrīḥ), which had [both] been made the natural ear ornaments (nijakarṇapūrīk ṛtā) of [his vassal] kings (rājñām).

98.

Others (*anyaḥ*), although being (*api san*) similar to him (*tulyaḥ*) in just some particular (*kena cid eva*) qualities (*guṇena*), could not (*no*) attain (*āpa*) his greatness (*yanmahimā-nam*). Indeed (*hi*) the peacock (mayūraḥ) is wont to dance (n ṛttavrataḥ) and has a blue throat (nīlakaṇṭhaḥ), but by just this much (tāvatā) alone (eva) he is not transformed (na yāti) into Śiva (īśvaratām).

99.

Rājendravarman's (*yadīyā*) fame (*kīrtiḥ*) takes on (*dhatte*) shape (*racanām*) in the world (*jagatsu*) as though (*iva*) it were made of the gross elements (*mahābhūtamayī*): it is constantly in movement 〈like the wind〉 (*sadāgatiḥ*); it creates affection/cohesion (snehakarī) [like water] (snehakarī); it is all-pervading [like ether] (vibhutvam bibhratī); it wears (dadhatī) no little (adabhram) radiance [like fire] (prakāśam); it is broad [like the earth] (p ṛthvī).

100.

With the intention of making a 〈special〉 effort (*prayatnadhiyā*), the creator (*vidhātrā*) made (*vidadhe*) Rājendravarman (*yaḥ*) extraordinary (*adhikaḥ*), as though (*iva*) he were the sole (*ekaḥ*) receptacle (*nilayaḥ*) of such qualities (-ādayaḥ ye teṣām) as generosity (vadanyatā°), heroism (°śaurya°), beauty (°vapur°), grace (°vilāsa°), pro- fundity (°gāmbhīrya°), sweetness (°mādhurya°) and compassion (°dayā-).

101.

If (*cet*) formerly (*prāk*) Kārtavīrya, who is famed for his heroism (*pratītavīryaḥ*) on earth (*bhuvi*), had seen (*vīkṣeta*) Rājendravarman's (*yadīyam*) heroism (*vīryam*), great 〈even〉 with 〈only〉 two arms (*dvibhujorjjitam*), he would, I imagine (manye), have regarded (manyeta) his own thousand arms (svasahasrahastān) as creating a burden to himself (ātmabharāya) in battle (janye).

102.

It was very (*nitarām*) hard for Rājendravarman to find (*durāpam*) battles for himself (*svayuddham*), since he vanquished (*vijetuḥ*) his enemies (*dviṣatām*) from afar (*dūrāt*) by reports of his valour (*pratāpaiḥ*), like (*iva*) a scent elephant [*gandhadvipasya*], dripping with musth (madotkaṭasya), who drives aways all other elephants (vitrāsitānyadviradasya) by his odours (gandhaiḥ).

103.

Abandoning (*vihāya*) attachment (*saṅgam*) to other deities (*paradevatāsu*), Rājendravarman's (*yadīyā*) faith (*śraddhā*) and (*ca*) his great (*parā*) devotion (*bhaktiḥ*) eagerly (*utkaṇṭhatayā*) gave themselves over (prapanne), like Gaṅgā and Bhavānī, to Śrīkaṇṭha, the god of gods (devadevam).

104.

The creator (*vidhātā*) set the unique (*ekam*) Rājendravarman (*yam*) down (*vyadhāt*) on earth (*bhuvane*) as a golden (*jātarūpamaya°*) column (*°stambham*), as though (*iva*) intending to show (*darśayan*) the upper limit (*°maryādām*) 〈of what was possible〉 in the creation of beauty (*saundaryasarga°*).

105.

'Kāma, whom I made (*kṛtaḥ mayā*) like this (*ittham*), has been burnt (*dagdhaḥ*), it seems (*kila*), by Śiva (*pināk*inā)!' With this in mind (*iti*), the creator (*vidhātrā*) made (*nītaḥ*) the exceptionally beautiful (*atisundaraḥ*) Rājendravarman (yaḥ) into an Īśvara (īśvaratām).

106.

His subjects (*prajāḥ*) considered (*menire*) Rājendravarman (*yam*), who was skilled (*caturam*) in all four (*catas ṛṣu api*) branches of knowledge (*vidyāsu*), and enriched with the sixty-four accomplishments (*catuṣṣaṣṭikalāḍhyam*), as a veritable Brahmā {father to his subjects} (*prajāpatim*) with four faces (/ having an eloquent mouth) (caturāsyam).

107.

Rājendravarman (*yaḥ*) cast (*kṣiptvā*) Lakṣmī on his chest (*vakṣaḥsthale*) and his Fame (*kīrtim*) upon the further shore (*pāre*) of the ocean (*payonidheḥ*), and then dallied (*reme*) in pleasure (*kāmataḥ*) only (*eva*) with aged (*v ṛddhayā*) Knowledge (*vidyayā*), though (*api*) young himself (*yuvā*).

108.

Dilīpa formerly (*prāk*) 〈only〉 protected (*jugopa*) the cow (*gām*) of Vasiṣṭha out of a desire for progeny (*prajecchayā*); whereas (*tu*) Rājendravarman (*yaḥ*) 〈protected Campā,〉 the land (*medinīm*) of Bh ṛgu (*bhārgavīm*), after obtaining (labdhvā) its subjects (prajāḥ) by his own strength (svavīryeṇa).

109.

When the milk-ocean that was Rājendravarman fame (*yatkīrtikṣīrasāgare*) swelled beyond its bounds to flood the earth (*bhuvanāplāvanodvele*), surely (*nūnam*) the earth (*bhūḥ*), in fright (*bhītyā*), betook herself (*upāśritā*) to the moon (*indum*) seemingly in the form of a shadow (*chāyāvyājena*).

110.

Abounding in thousands of coils (*sahasrabhogabharitaḥ*) and (*api*) bearing (*bibhrat*) the burden (*bhāram*) of 〈holding up〉 the earth (*bhuvaḥ*), although (*api*) Rājendravarman (*yaḥ*) 〈thus〉 had all the qualities of 〈the serpent〉 Ananta (*anantaguṇayuktaḥ*), he greatly (bh ṛśam) alleviated the suffering of Vinatā (vinatārtiharaḥ)... Although (api) filled with pleasures in their thousands (*sahasrabhoga-bharitaḥ*) 〈and preoccupied also with〉 bearing the burden of 〈governing〉 the earth, being also (*api*) possessed of an infinitude of good qualities (*anantaguṇayuktaḥ*), he greatly alleviated the suffering of those who prostrated themselves (*vinatārtiharaḥ*).

111.

Rājendravarman (*yena*) has made Meru superfluous (*v ṛthā k ṛtaḥ*) because of his great (*mahatā*), single parasol (*ekacchatreṇa*) that embraces (*āv ṛṇvatā*) the 〈whole〉 broad earth (*urvīm*), which is adorned by the expansive curve (*-ābhogamaṇḍitam*) of the girdle that is the oceans (*ambhodhimekhalā-*).

112.

Dharma, descending to earth 〈as a bull〉 (*k ṛtāvatāraḥ*), which descended in the K ṛtayuga, stumbling (*skhalan*) from losing his legs (*padahānitaḥ*) as they brush against the thorns 〈of this age〉 of Kali (*kalikaṇṭakasamparkāt*), is however (*tu*) firm 〈again〉 (*susthitaḥ*), when it leans (*samālambya*) against Rājendravarman (*yam*).

113.

When the fire of his energy (*dhāmadhūmadhvajaḥ*) was stirred up by the wind of his valour (*vīryāniloddhūtaḥ*) in battle (*yudhi*), although (*api*) smokeless (*vidhūmaḥ*), it caused the flood of tears (*bāṣpadhārām*) of his enemies' wives (*dviḍvadhūnām*) to grow (*avardhayat*).

114.

The glory of his enemies (*ariśrīḥ*), which was like lightning (*acirābhānibhā*), became (*āsīt*) extremely stable (*stheyasī*) once it had transferred itself (*āśritā*) to Rājendravarman; his fame (*kīrtiḥ*), though (*api*) bound to his interconnected skein of good qualities {tethered by a series of ropes} (*guṇānubandhabaddhā*), somehow (*kenāpi*) fled in all directions (*digdrutā*).

115.

Growing (*rūḍhaḥ*) upon the battlefield (*raṇe*) that gave delight to Glory / that was a 〈veritable〉 glorious paradise of Indra (*śrīnandane*), the wish-fulfilling tree that was Rājendravarman's arm (bāhukalpadrumaḥ), whose shoot was his bloodied sword (*raktāsipallavaḥ*), scattered (*avākirat*) in all directions (*dikṣu*) the blossoms that were his fame (*yaśaḥpuṣpam*).

116.

When Rājendravarman marched (*yadyāne*), the earth (*urvī*), as though (*iva*) out of anger (*ruṣā*) when struck by the blows (*°nirghātatāḍitā*) of the tusks of his proud, lordly elephants (*d ṛptadantīndradanta°*), thickly (*sāndram*) covered (*āv ṛṇot*) those great creatures (*mahāsattvān*) with dust (*rajasā*).

117.

Strengthened by his propitiation of mantras (*mantrasādhanab ṛṅhitaḥ*), Rājendravarman (*yaḥ*) won (*ajījanat*) sovereignty (*sāmrājyam*) after oblation of (*hutvā*) the lotusses that were the heads of his enemies (*arivaktrapadmāni*) into the fire that was his sword (*k ṛpāṇāgnau*), which was kindled in the battle (*samididdhe*).

118.

Although (*api*) firm (*d ṛḍhaḥ*), although (*api*) of invincible strength (*adh ṛṣyasattvaḥ*), although (*api*) lofty {haughty} (*tuṅgaḥ*) ⟨and⟩ not an enemy (*aripuḥ*), the scion of mountains (*bhūbh ṛtkulodgataḥ*) ⟨namely Mandara,⟩ was uprooted (*unmūlitaḥ*) by the strength of ⟨the serpent⟩ Ananta (*anantavīryeṇa*) for churning ⟨the milk-ocean⟩ (*mathane*). / his enemy (*ripuḥ*), born of royal family (*bhūbh ṛtkulodgataḥ*) was extirpated (*unmūlitaḥ*) by Rājendravarman (*yena*), who is of infinite strength (*anantavīryeṇa*) in the killing ⟨that is battle⟩ (*mathane*).

119.

As though (*iva*) thirsty (*t ṛṣitā*) after being excessively (*bh ṛśam*) scorched (*pluṣṭā*) by the fire of his valour (*tejogninā*), his enemies' (*dviṣām*) glory (*lakṣmīḥ*), after reaching (*prāpya*) the torrent (*dhārām*) flowing from the blade of his sword (*puṣkarajām*), did not quit it (cikṣepa na) for an instant (kṣaṇam).

120.

When it landed (*padaṁ datvā*) upon the heads of lofty princes (*tuṅgabhūbh ṛdvarāṅgeṣu*), the dust of the lotusses of his feet (*pādāmburajaḥ*), bestowed (*dadhau*) beauty (*śriyam*), as though (*iva*) in imitation of his feats (*caritānuk ṛteḥ*), after he had placed (*datvā*) his feet (*padam*) there, upon the summits of high mountains (tuṅga- bhūbh ṛdvarāṅgeṣu).

121.

With eyes drowsy with sleep (*nidrāvidrāṇad ṛk*), Hari bore (*avahat*) creatures (*prajāḥ*) in his belly (*jaṭhareṇa*), like a woman (*strīvat*); but Rājendravarman (*yas tu*), a sovereign/Śiva (*īśaḥ*) who was fully awake and whose manliness was evident (*subodhasphuṭapauruṣaḥ*), bore his subjects (prajāḥ) in his very (eva) heart (h ṛdā)!

122.

Once he had vanquished (*vijitya*) a haughty enemy (*d ṛptārīndram*) in battle (*ājau*), he bestowed compassion (*anujagrāha*) upon that ⟨enemy's⟩ family (*tatkulam*); for what (*kiṁ hi*) does a lion (*m ṛgādhipaḥ*) who has torn apart ⟨the temples of⟩ a lordly elephant (bhinnebhendraḥ) [have to do] with the bees (bh ṛṅgaiḥ) that buzz about it intoxicated (madabhrāntaiḥ)?

123.

Girding on (*baddhvā*) the sword (*nistriṁśaṁ*) that was his favourite (*vallabham*), he conquered (*vijitya*) his enemies (*arīn*) with straight (ṛjubhiḥ) arrows (*mārgaṇaiḥ*) that he set to his bow-string (*guṇayuktaiḥ*) and shared out (*bheje*) the spoils (*arthān*) along with his virtues (*sadguṇaiḥ*), as it were (*iva*). Punishing (*baddhvā*) friends (*vallabham*) if they were cruel (*nistriṁśam*), he shared his understanding (*arthān*), along with his

virtues (*sadguṇaiḥ*), as it were, with meritorious (*guṇayuktaiḥ*) and 〈morally〉 upright questers (*mārgaṇaiḥ*), after first subduing 〈the internal〉 enemies 〈of the passions〉

124.

The blue-throated 〈Śiva〉 (*nīlakaṇṭhena*) drank poison to decorate his throat (*kaṇṭhālaṅkṛtaye*); Rājendravarman (*yena*), however (*tu*), spewed forth (*udvāntam*) the nectar of his speech (*vacom ṛtam*) 〈as a favour (priyārtham)〉 to the learned (*vibudhānām*). The blue-throated 〈Śiva〉 drank poison, with the result that it adorned his throat, but 〈in fact〉 in order to favour the gods (*vibudhānām*); Rājendravar- man spewed forth nectareous speech 〈in order to adorn his own throat, but in such a way as to please the learned〉.

125.

Surely (*dhruvam*) it is because of the dense (*sāndraiḥ*) plumes of smoke (*dhūmaiḥ*) that rose up (*ūrdhvagaiḥ*) on the occasion of Rājendravarman's (*yasya*) sacrifices (*adhvare*) and blocked all vision (*ruddhad ṛṣṭibhiḥ*) that the sun (*vradhnaḥ*) roams about (*bhrāmyate*) even today (*adhunāpi*) with its draft animals (*svadhuryaiḥ*) confused in their sense of direction (*digbhrāntaiḥ*).

126.

After lighting (*sandhukṣya*) the fire of his glory (*dhāmavahnim*) with the kindling that was his enemies (*dviṭsamidbhiḥ*) in the sacrifice that is battle (*saminmakhe*), he offered (*samādiśat*) his fame (*kīrtim*) as an unstinting (*akṣīṇām*) honorarium (*dakṣiṇām*) to the brahmins that were the directions (digdvijebhyaḥ).

127.

He set aside (*viratiḥ*) the guṇa (*string*) just (*eva*) of his bow (*cāpasya*), which he slackened in the face of the prostration (*praṇāmaśithilīk ṛte*) of his enemies (*dviṣatām*) when they had set down their weapons (*nyastaśastrāṇām*); but 〈he did〉 not (*na*) 〈set aside *guṇa* (virtue)〉 regarding his archers (*dhanvinām*).

128.

As for (*api*) the well-rounded(/well-conducted) (*suv ṛttaḥ*) arm (*bhujaḥ*) of this (*yasya*) king (*mahībhujaḥ*), it was always (*sarvadā*) understood (*pratītaḥ*) to be heartening to friends (*suh ṛdh ṛdyaḥ*) in battle (*raṇe*), in spite of (*api*) its being unfriendly / a taker of lives (*asuh ṛttve*) for the cruel-hearted (*durh ṛdām*).

129.

Knowing (*jñātvā*) that the thoughts (*bhāvaṁ*) cultivated by his enemies and their relations (*dviḍjñātibhāvitam*) were fixated on wealth alone (*ekadravyāśritam*), he took special action (*saviśeṣaṁ karma vyadhatta*) of a kind suited to his bow and arrow (*kārmukeṣūcitam*), ⟨viz. he fought them⟩. He rendered action (*karma*), which belongs (*ucitam*) to entities that are efficacious (*kārmukeṣu*), ⟨truly⟩ endowed with its unique particularities (*saviśeṣam*), in as much as he realised it to be (*jñātvā*) a thing (*bhāvam*) that belongs to only one substance (*ekadravyāśritam*) and that is intent on ⟨making things⟩ disjoined and conjoined (*dviḍjñātibhāvitam*).

130.

In the cave of his heart (*yasya hṛdguhām*), which was inhabited (adhyāsitam) by the Wielder of the Trident (*śūlinā*), and which was deep with devotion (*bhaktigambhīrām*), no (*na*) other deities (*anyadevatāḥ*) entered (*viviśuḥ*), as though (*iva*) out of fear (°*bhītyā*) of the fire from His [third] eye (tannetrānala°).

131.

Into the gardens that were the hearts (*hṛdayārāme*) of ladies (*rāmāṇām*) Rājendravarman (*yaḥ*) entered (*viveśa*) again and again (*muhur muhuḥ*), untiring (*aśrāntaḥ*), as though (*iva*) he wished to attack (*prājihīrṣuḥ*) the thief Kāma (*kāmataskaram*) residing there (tiṣṭhantam).

132.

Even when (*api*) he was ready to engage himself (*yogodyataḥ*) in ⟨a treaty of⟩ peace (*śāntau*), by his name (*nāmnā*) alone (*eva*) he aroused fear in his enemies (*dviḍbhayaṅkaraḥ*), for (*hi*) elephants (*dvipāḥ*) flee (*drutāḥ*) when they smell (ghrātvā) the scent (gandham) of a lordly lion (rājasiṁhasya) from afar (dūrāt).

133.

The earth (*pṛthvī*), when she attained (*prāpya*) him (*yam*), who was richly en- dowed with the power of mantras {with good counsel and valour} (*mantravīryaprayogāḍhyam*), was as though (*iva*) she had never had a husband before (*ananyavarā*), fulfilled (*kṛtārthā*) and wish-fulfilling {love-bestowing} (*kāmadā*) because of the gentleness of the pressure resulting from his taxes (/ because of the softness (°mārdavāt) of the pressure of his nails) (karajāmarda°).

134.

Rājendravarman (*yena*) left logic (*yuktiḥ*) behind [*tyaktā*] in as much as (etāvatā... yat), when he even ⟨so much as⟩ (*api*) proffered (*darśite*) the jewel of his beauty (*kāntiratne*),

he stole away (*āh ṛtam*) for all time (*sarvadā*) the totality of the hearts of creatures (jagaccittasarvasvam)!

135.

Hari abandoned his weapons (*nyastaśastraḥ*) and slept (*suptaḥ*) in the forest (*vane*), while (*api*) Brahmā (*ajaḥ*) gave himself up to Yoga (*yogaparaḥ*), ⟨and⟩ Rudra ⟨hid in that he⟩ took on half the body of his beloved (*kāntārddhāṅgaḥ*), as though (*iva*) at the thought of (*smaran*) Rājendravarman (*yam*) set upon victory (jigīṣum).

136.

The glory of his enemies (*dviṭchrīḥ*) strayed (*babhrāma*), like (*iva*) a female bee (*bh ṛṅgī*), into the vicinity of the lake that was his arm (*dorhradasannidhau*), out of a desire for the sweet liquor (*°madhvāsavecchayā*) that was the blood flowing down (*°srastarakta°*) from the lotus that was his bright sword (*sphuṭāsīndīvara°*).

137.

The city of Rājendravarman's enemies (*arikulam*) was like (*iva*) the ether (*vyoma*): full of crowds of stars (*nakṣatrakulasampannam*), affording space (*avakāśak ṛt*) for the ⟨other⟩ elements (*bhūtānām*) ⟨and⟩ characterised (*lakṣitam*) by the subtle element of sound alone (*śabdamātreṇa*); ⟨for these words can also mean:⟩ it was a void (*vyoma*), no ⟨longer⟩ (*na*) filled with clans of Kṣatriyas (*kṣatrakulasampannam*); it afforded space for ghouls (*bhūtānām*); ⟨because nothing else remained,⟩ it could be known (*lakṣitam*) by its name alone (*śabdamātreṇa*).

138.

Rājendravarman's (*yasya*) enemy (*ariḥ*) has fled (*drutaḥ*) into the forest (*vane*), perturbed by the scratching of the reeds (*śarākarṣākulaḥ*), surrounded by rivers and impassable places (*vāhinīdūrgasaṅgataḥ*), having ⟨only⟩ rhinoceroses for companions (*khaḍgasahāyaḥ*), finding himself situated as though in battle (*saṅyatsaṅstha iva*), ⟨where he was⟩ thrown into confusion by the ⟨rapid⟩ drawing of ⟨his opponents'⟩ bows (*śarākarṣākulaḥ*), ⟨and although⟩ equipped with armies and fortresses (*vāhinīdūrgasaṅgataḥ*), befriended ⟨only⟩ by his sword (*khaḍgasahāyaḥ*).

139.

Rājendravarman's enemies (*vairiṇaḥ*), given over to meditation (*dhyānaniratāḥ*), devoid of passions (*vītarāgāḥ*), living in caves (*guhāśayāḥ*), were not capable (*na alam*) of attaining liberation (*vimuktaye*) without (*vinā*) resorting to the feet (*aṅghriyogena*) of the Lord (*īśasya*) ... gave themselves over to ⟨anxious⟩ cogitation, were beyond all passion ⟨for

luxuries〉, withdrew into caves 〈to hide〉, and were not capable of attaining freedom without clutching the feet of Rājendravarman (*yasya*), their sovereign (*īśasya*).

140.

'How can I (*kā aham*) endure (*utsahe*) to remain (*sthātum*), abandoned (*parityaktā*) by my Master (*bhartrā*), among wild beasts (*śvāpadaiḥ*)?' — as though (*iva*) thinking this (*iti*), the citadel of Rājendravarman's enemies (*aripurī*) entered (*prāviśat*) the fire of a conflagration (*dāvapāvakam*).

141.

Rājendravarman's (*yasya*) enemies (*dviṣadgaṇaḥ*), seeing (*d ṛṣṭvā*) the heroism (*vīryam*) in battle (*raṇe*) of this courageous (*sattvavataḥ*) 〈king〉, settled in (*anvavasat*) the forest (*vanam*), full of lions and the like (*siṁhādiyuktam*), as though (*iva*) desirous of obtaining courage {beasts} (*sattvepsayā*).

142.

'Although (*api*) drunk on alcohol (/intoxicated because in rut) (*madonmattaḥ*), although (*api*) haughty {tall} (*tuṅgaḥ*), they may be employed (*niyojyaḥ*) for accomplishing Dharma' (*dharmasādhane*) — with this in mind (*iti*), Rājendravarman (*yena*) gave (*adāyi*) noble elephants (*ibhendragaṇaḥ*) in plenty (*bhūriśaḥ*) to brahmins (*dvijebhyaḥ*).

143.

Employing the seven case-endings (*vibhaktim*) for 〈forming〉 word[s] (*pade*), he was engrossed by the meaning of taddhita-derivations, and understood about prefixes, verbs and k ṛtya-derivations (*āgamākhyātak ṛtyavit*). Dividing (*vibhaktiṁ vidadhat*) the subjects (*prak ṛtīnāṁ*) in his realm (*pade*) into 〈the classical〉 seven 〈categories of subject〉 (*saptadhā*), he became devoted to achieving what was beneficial for them (*taddhitārthaparaḥ*), knowing what scripture taught to be his duties (*āgamākhyātak ṛtyavit*).

144.

Fearing a conflagration (*dāhābhiśaṅkayā*), I suppose (*śaṅke*), Rājendravarman repeatedly (*asak ṛt*) flooded (*āplāvitā*) the earth (*dhātrī*), who was heated by the fire of his valour (*pratāpānalasantaptā*), with the torrents of waters 〈poured for the solemnisation〉 of acts of giving (*dānāmbuv ṛṣṭibhiḥ*).

145.

Even (*api*) now (*ady*) the Fortune of the triple world (*lokatrayaśriyā*) bears (*dh ṛtā*) splendidly (*adhikam*) the garland that is his fame (*kīrtimālā*), which is tied together

(*baddhā*) by strings ⟨that are his virtues⟩ (*guṇaiḥ*), which carries flowers {is ravishing} (*sumanohāriṇī*) and is in full bloom {ever expanding} (*vikāsinī*).

146.

Rājendravarman's (*yasya*) soldiers (*vīraiḥ*), following his orders (*ājñānukāribhiḥ*), reduced to ashes (*bhasmasātk ṛtā*) the city of the overlord of Campā (*campādhirājanagarī*), whose moat was as deep as the sea (*sāgaragambhīraparikhā*).

147.

Rājendravarman's (*yasya*) feet (*caraṇau*) were discoloured (*vivarṇau*) by the rays (*°tviṣā*) from the gems of the crest-jewels of ⟨vassal-⟩kings (*n ṛpamaulimaṇi°*); but (*tu*) the earth (*urvī*), raised up by his arm (*bhujoddh ṛtā*), was spotless (*nirmalā*) and tinted with all manner of colours... favourable to all the varṇas (*sarvavarṇānuraktā*).

148.

The Kali-era, although (*api*) entirely contrary (*ekāntavāmaḥ*), under Rājendravarman's (*yasya*) rule (*śāsane*) was dexterous/compliant (*dakṣiṇaḥ*) and ran behind (*anududrāva*) his fleeing enemies (*drutārīn*), as though (*iva*) from fear of the fire of his energy (*tejonalabhayāt*).

149.

Rājendravarman (*yena*) made (*k ṛtā*) the earth up to (*ā*) the ocean (*nīranidheḥ*) so (*tathā*) cleared of thorns (*niṣkaṇṭakī*) that (*yathā*) even (*api*) today (*adya*) his Fame (*kīrtiḥ*), alone (*ekā*), without (*na*) stumbling (*skhalitā*), reaches (*gatā*) everywhere (*sarvataḥ*).

150.

As for his respect (*gaṇanāpi*), it was given principally (*mukhyayā v ṛttyā*) to virtues (*guṇeṣu*) and secondarily (*v ṛttyā gauṇyā*) to wealth (*dravyeṣu*), without him abandoning the view of Kāśyapa, ⟨according to which⟩ number (*gaṇanā*) is found in a literal sense (*mukhyayā v ṛttyā*) among qualities (*guṇeṣu*), and ⟨only⟩ in a secondary sense ⟨by way of inherence⟩ in things (*dravyeṣu*).

151.

Where (*kva*), surely (*nu*), could the desires of his enemies (*dviṣatkāmaḥ*) settle down ⟨to rest⟩ (*nililye*) as they wished (*yathākāmam*) without danger (*nirbhayam*), since (*yat*) ⟨all⟩ the directions (*diśaḥ*) were made dark (*sāndhakārīk ṛtāḥ*) by the dust (*dhūlībhiḥ*) of Rājendravarman's (*yasya*) ⟨military⟩ campaigns (*yāne*)? Where, to be sure, could the enemy Kāma (*dviṣatkāmaḥ*) settle down as he wished without danger, since everywhere

(*diśaḥ*) was filled with the presence of the enemy of Andhaka (*sāndhakārīk ṛtāḥ*) by the dust of Rājendravarman's passage (*yāne*)?

152.

〈Though〉 always (*sadā*) pushed far away (*prādhvaṁ k ṛtā*) by Affection (*premnā*), that well-born lady (*kulāṅganā*) Politics (*rājavidyā*), being desirous 〈of him〉 (*utsukā*), never (*na...jātu*) rejected (*nirāsthata*) this 〈king〉 (*yam*) of polished intellect (*vidagdhadhiyam*).

153.

Being a 〈veritable〉 creator Dakṣa (/a skilled sovereign) (*prajāpatir dakṣaḥ*) in person (*sākṣāt*), this expert 〈king〉 (*k ṛtī*) caused to waste away (*akṣiṇot*) ...the quarrelsome (*kali-*) full (*sakalam*) moon (*-doṣākaram*), along with its 〈deer-shaped〉 blemish (*sakalaṅkam*) during the inauspicious period 〈of the darkening fortnight〉 (*adakṣiṇaṁ kṣaṇam*) ... the entire (*sakalaṁ*) grubby (*sakalaṅkam*) mass of faults produced by Kali (*kalidoṣākaram*) during the propitious time 〈of his reign〉 (*dakṣiṇaṁ kṣaṇam*).

154.

His hundred sacrifices (*makhaśate*) never accomplished (*sadā ak ṛte*), Rājendravarman (*yaḥ*) made (*cakre*) the heavens (*nabhaḥ*) dirty (*malīmasam*), even (*api*) in autumn (*śaradi*), with protracted (*tataiḥ*) clouds of smoke (*dhūmanīradaiḥ*), as if it were (*iva*) during the monsoon (*prāv ṛṣi*).

155.

Practised in good conduct (*sadācāravicakṣaṇaḥ*), although (*api*) he 〈generally〉 turned his face from (*°vimukhaḥ*) others' wives (*parastrī°*), somehow (*kenāpi*) he performed (*vyadhāt*) the act of taking the hand 〈in marriage〉 (*pāṇigrahavidhim*) of ene- mies' Fortunes (*paraśrīṇām*) in battle (*ājau*).

156.

Surely (*nūnam*) the submarine fire (*aurvānalaḥ*) is hidden (*līnaḥ*) even (*api*) today (*adya*) within the sea (*ambudhau*) because of a sense of rivalry (*sparddhitayā*) with the fiery energy (*tejasā*) of this king {sun} (*inasya*), which, upon his rising 〈to the throne / into the sky〉 (*udaye*) vanquishes (*jayatā*) the fires of rivals (*anyatejāṁsi*).

157.

Surely (*nūnam*) this (*iyam*) earth (*dharā*), which the creator (*vidhātrā*) tied up (*baddhā*) in 〈the coils of〉 the lordly serpent 〈Śeṣa〉... bound (*baddhā*) 〈*into servitude*〉under serpent-like princes, (*ahīndreṇa*), was squeezed empty (*riktā*), 〈but〉 has been filled 〈again〉

(*pūrayitvā*) by Rājendravarman (*yena*) with the jewels of his fame (svakīrtiratnena) and marked with Dharma/bulls/fertility.

158.

The pearls (*muktāḥ*) that Rājendravarman (*yena*) released (°*nirmuktā*) on the battle-field (*raṇāṅgane*) from the split temples of elephants (*bhinnebhakumbha°*) shone (*rejire*) like (*iva*) the drops (*bindavaḥ*) of tears (°*bāṣpāṇām*) of his enemies' widowed wives (*vidhavāriśrī°*).

159.

The 〈rumblings of〉 thunder (*ambudaddhvāna°*) of the roar of his fame (*kīrtināda°*) ... caused the seed of Dharma (*dharmabījam*) to grow (*avardhayan*) that had been sown (*uptam*) in the field that is the universe (*tribhuvanakṣetre*).

160.

Surely (*nu*) the lion (*siṁhaḥ*) is not (*na*) a worthy comparison (*upamānārhaḥ*) for his valour (*śauryeṇa*) in battle (*saṁyuge*), for to be clear (*tathā hi*), his enemy (*arātiḥ*) out of fear of Rājendravarman (*yadbhiyā*) lay down (*adhyaśeta*) in the caves (*guhām*) of lions (*hareḥ*).

161.

[...] lotusses (*[sa?]rojāni*) emerge (*niryānti*) from the orb of his face (*mukhamaṇḍalāt*).

162.

[...] his Royal Fortune, who had approached the fine fire of his valour (*sutejonalasaṁgatā*) suppressing (*nyakkurvatī*) 〈the evils of the age of〉 Kali (*kalim*), became (*abhūt*) 〈truly〉 daunting (*damayantī*)... ...became 〈a veritable〉 Damayantī, who had approached Nala, who was distinguished by his beautiful energy, (*sutejonalasaṁgatā*), suppressing [the outward characteristics that made him seem to be] Kali.

163.

The earth (*kṣitiḥ*) [...] thrown into the expanse of his fame (*yaśovistārasaṁkṣiptā*) [...] out of a desire to make (°*cikīrṣayā*) [...].

164.

[...] whom (*yam*) alone (*ekam*), being of exceeding splendour (*atitejasam*) [...] surely (*nūnam*) the sun (*bhāskaraḥ*) [...] , once it had been turned (*ullekhitaḥ*) after being mounted upon (*āropya*) the lathe (*bhramam*) by Tvaṣṭā ...

165.

Attaining (*āsādya*) Rājendravarman (*yam*) as a worthy (*yogyam*) bridegroom (*varam*) in the world of mortals (*martyaloke*), Sarasvatī, I fancy (*manye*) must even (*api*) have regarded (*mene*) the fierce (*tīvram*) curse (*śāpam*) of Durvāsas as an act of grace (*anugraham*).

166.

Helping those desirous of crossing it (*titīrṣūṇām*) to traverse (*tārayitrī*) the deep great river of misfortune (*gambhīrāpanmahānadīm*), Rājendravarman (*yasya*) speech, although (*api*) it was Satyavatī, did not give birth (*na suṣuve*) to Vedavyāsa... being truthful (*satyavatī*) did not produce (*na suṣuve*) a disruption of Vedic tradition (*vedavyāsam*).

167.

Rājendravarman's (*yasya*) methods (*upāyāḥ*), which bear great fruits (*b ṛhatphalāḥ*), which are direct (*ṛjuvaḥ*), which are destructive of misfortunes (*āpadāṁ pratighātinaḥ*) because of the presence of his virtues (*guṇasamparkāt*) are no different from (*na vyaśiṣyanta*) his arrows (*iṣubhyaḥ*), which have large arrow-heads (*b ṛhatphalāḥ*), which are straight (*ṛjavaḥ*), which chastise transgressions (*āpadāṁ pratighātinaḥ*) as a result of ⟨being put into⟩ contact with his bow-string (*guṇasamparkāt*).

168.

Surely (*nūnam*) the creator (*vedhā*), with the thought (*iti*) "This earth (*acalā*), which is held up (*vidh ṛtā*) by an aged serpent prince ⟨Śeṣa⟩ (*jīrṇāhīndreṇa*), might wobble (calet)", entrusted (nyadhāt) the world (vasundharām) to this (yatra) youth (yūni), who was undiminished (/a [veritable] king among serpents) (ahīne).

169.

Although (*api*) wealth (*vibhūtiḥ*) and (*ca*) heaps of virtues (*guṇasaṁhatiḥ*) had existed before (*bhūtapūrvā*) among kings (*rājñām*), it was as though (*iva*) these had come into being (abhavat) following his invention of them (yadupajñam), because of his particular [combination of] grace and beauty (sauṣṭhavaudāryabhedena).

170.

In due time (*yathākālam*), by irresistible (*nirapāyaiḥ*) stratagems (*upāyaiḥ*) Rājendravarman (*yaḥ*) made advances (*upāyata*) towards the Royal Fortunes (*lakṣmīḥ*) of ⟨enemy⟩ kings (*kṣmābh ṛtām*), whom he [thus] collected (saṁbh ṛtāḥ), who were like (iva) virgins [intact] (kanyakāḥ) from childhood (ā bālyāt).

171.

Rājendravarman (*yaḥ*), although (*api*) well-versed (*adhītī*) in grammar (*śabdaśāstre*)

without the dual (*dvirvacanam*) was somehow (*kenāpi*) proclaimed (*udīritaḥ*) to be (*iti*) "one who acts correctly" (*yuktakārī*) with respect to ⟨operations that are applied to⟩ reduplicated verbal bases (*abhyastakāryeṣu*)... without the guru needing to teach anything twice (*dvirvacanam*) was somehow proclaimed to be "one who acts correctly" in matters that are ⟨usually in need of being⟩ thoroughly practised.

172.

For Rājendravarman's (*yasya*) masses of virtues (*guṇavistaraiḥ*) nothing (*na kiñcit*) could be made into (*sañjātam*) a suitable comparison (*upamānam*). Understanding this (*buddhvā*), even (*api*) the followers of other religions (*anyatīrthaiḥ*) accepted (*mene*) the Buddhist (*bauddham*) view (*matam*) and nothing else (*na anyathā*).

173.

His subjects (*prajāḥ*), sunk (*magnāḥ*) in the ocean of faults of this age of ⟨Kali⟩ (*kāladoṣāmbudhau*), which is hard to cross (*durge*), deep and terrible (*gambhīrabhīṣaṇe*), when they reached (*prāpya*) Rājendravarman (*yam*), who was like (iva) the high (uttuṅgam) further shore (pāram), breathed again (samāśvasiṣuḥ).

174.

Beautifully (*śubham*) handsome (*śubhaṁyunā*) and young (*yūnā*), following the path of Manu (*manuvartmānuvarttinā*), surely Rājendravarman (*yena*) will reach (*bhāvi*) a great number of years (*varṣīyasā*) without being affected by old age (ajaram), even if he has no (vinā) alchemical elixir (rasāyanam).

175.

By his bright (*ujjvalaiḥ*) glories (*tejobhiḥ*), spreading (*°vikīrṇaiḥ*) simultaneously (*yugapat*) ⟨unlike the sun's⟩ in all directions (*viṣvag°*), the shadows (*cchāyāḥ*) of trees (*śākhinām*) and even (*api*) of mountains (*bhūbh ṛtām*) were completely dispelled (*samācikṣipire*)... the effulgences (*cchāyāḥ*) of factional (*śākhinām*) kings (*bhūbh ṛtām*) were completely dispelled.

176.

He resorted to fortresses (*durgasamāśrayaḥ*) knowing (*jñātvā*) that (*iti*) such is the duty (*k ṛtyam*) of kings (*rājñām*). It is not (*na*) from fear of the Dānavas (*dānavabhayāt*) that ⟨Viṣṇu⟩ the enemy (*ripuḥ*) of Madhu reposes on (*adhiśete*) the ocean (abdhim)!

177.

Even (*api*) the faults of desire and the like (*kāmādayaḥ*) he employed (*niyojitāḥ*) with respect to appropriate objects (*sthāne*), and therefore they were made into virtues

(*guṇīk ṛtāḥ*) by Rājendravarman (*yena*); but (*punaḥ*) let noone (*mā sma*) say (*vadat*) that they are naturally (*svabhāvena*) virtues (*guṇān*)!

178.

The clever (*manīṣibhiḥ*), who drank (*pivadbhiḥ*) the nectar of the deeds (*caritām ṛtam*) of Rājendravarman (*yasya*) until they reached satisfaction (*manohatya*), spewed it forth again (*udgīrṇam*) through their own (*nijaiḥ*) poems (*kāvyaiḥ*), as though (*iva*) because they had drunk too much (atipānāt).

179.

The more (*yathā yathā*) the world (*jagat*) became (*jātam*) thick with the darknesses of the faults (*doṣāndhakārabahalam*) 〈of the age of Kali〉, the more (*tathā tathā*) Rājendravarman virtues (*guṇāḥ*) appeared (*prādurbhūtāḥ*), like (*iva*) lamps (*dīpāḥ*).

180.

Since through Dharma (*dharmeṇa*) he has blocked (*niṣiddhya*) the causes of destruction (*vināśahetum*) for all cultivated persons (*saṁsk ṛtānām*) and 〈all〉 people (*jagatām api*), he has not supported (*nātasthe*) their being liable to (°*prasaṅgitām*) destruc- tion at every moment (kṣaṇabhaṅga°). In accordance with Buddhist teaching (*dharmeṇa*), he did not accept 〈with Vasubandhu〉, while denying that all conditioned things, including living beings, require a cause for their destruction, the position that it therefore followed that they must be destroyed at each in- stant.

181.

For Rājendravarman (*yasya*), who was not subject to anger (*akrodhanasya*), Indra went, although he was "Of many rages" (*anekakratuḥ*), "Of lofty place" (*uccaiḥpadaḥ*), "lord of cattle" (*gopatiḥ*) ...

182.

〈The fiery energy (tejaḥ)〉 of fire (*vahneḥ*) was once upon a time (*purā*) blocked (*pratihatam*) even (*api*) when it encountered Bh ṛgu alone (*bh ṛgumātram*); but (*tu*) Rājendravarman's [] fiery energy (*tejaḥ*), on the other hand (*api*), burned up (*adhākṣīt*) even the great (*mahāntam*) ocean (vāhinīm) / even a mighty [(descendant of) Bh ṛgu] (mahāntam) who was at the head of an army (vāhinīpatim).

183.

Generous (*vadanyaḥ*), he caused (*cakre*) his splendour (*śriyam*) to be shared in common amongst his friends (*suh ṛtsādhāriṇīm*), 〈and so put to shame〉 Viṣṇu (*harim*), who kept Lakṣmī on his own breast ...

184.

Joyously (*harṣeṇa*) attaining (*samprāpya*) Rājendravarman, who was like (*iva*) a great (*mahāntam*) lake (*hradam*), pellucid (*prasannam*), with bright lotuses (*sphuṭapuṣkaram*), who was serene (*prasannam*) and who kept the sheath 〈rather than the blade〉 of his sword clearly visible (*sphuṭapuṣkaram*), suppliants (*vanīpakaiḥ*) removed (*vyapanīyata*) their thirst (*tarṣaḥ*).

185.

〈When Rājendravarman appeared,〉 he caused the mass of water-lilies (°*kumudākaram*) that were the faces of his enemies' wives (asuh ̣rtstrīvaktra°) to clench firmly together (*uccaiḥ saṁkocayām āsa*), without them seeing the sun (*asūryaṁpaśyam*), 〈which would normally cause water-lilies to close〉.

186.

Rājendravarman (*yaḥ*) was resplendent (*rarāja*), 〈like〉 a royal goose(/a swan among kings) (*rājahaṁsaḥ*) moving (*caran*) across the great lake that was the battle (*raṇamahāhrade*), in which the lotuses were the faces of his enemies (°dviḍvadanām-buje), darkened by the shadows (°cchāyacchanna°) of the bees/arrows that fell upon them (patacchīlīmukha°).

187.

Since Rājendravarman (*yasya*) did not cede (*asīdataḥ*), there was nobody (*na āsīt*) 〈who remained〉 facing him (*sammukhīnaḥ*) in the van of battle (*raṇamukhe*) ... transferred/re-flected onto/from his swinging sword (preṅkhatkhaḍgasaṁkrāntam) ...

188.

His enemies (*dviṣaḥ*), veritable temple-crows (*tīrthadhvāṅkṣāḥ*), fled (*drutāḥ*) at the mere sight of his bow (*dhanurdarśanamātreṇa*); admittedly (*kāmam*), even (*api*) the enemy of snakes 〈Garuḍa〉 (*bhujaṅgāriḥ*) would not (*na*) have stood there (*sthitaḥ*) in front (puraḥ) of Rājendravarman (yasya) in battle (ājau).

189.

〈He showed simultaneously〉 to fleeing (*drutebhyaḥ*) enemy (*dviḍbhyaḥ*) warriors (*pa-davīm*) a path (*padavīm*) that was pleasant with groves of Sāla trees (*sāla-kānana-ramyām*), a night of faces framed with locks of hair 〈but severed from their torsos〉 (*sa-alaka-ānana-ramyām*), and where flowers and bees were in evidence (*sphuṭapuṣpaśilīmukhām*), where blood shone bright on 〈scattered〉 arrows (*sphuṭapuṣpaśilīmukhām*).

190.

Having hundreds of rustling bamboos (*prollasatkīcakaśatā*) and inhabited (*upāśritā*) by herons and such like ⟨other birds⟩ (*kaṅkādibhiḥ*), the city of his enemies (*aripurī*), though (*api*) empty (*śūnyā*), was transformed by Rājendravarman into the city of Virāṭa which possessed a hundred brilliant Kīcakas (*prollasatkīcakaśatā*) and was inhabited by Kaṅka and the other ⟨Pāṇḍavas⟩ (*kaṅkādibhiḥ*).

191.

Like (*iva*) a mantra, he extracted (*aharat*) only (*kevalam*) the vigour (*vīryam*) from cobras/elephant-like king (*rājanāgānām*), without (*na*), like (*iva*) Garuḍa (tārkṣyaḥ), greedily (ādyūnatayā) [extracting] their life-breath [too] (prānān), and casting them (kṣipan) on the ground (kṣitau).

192.

Surely (*nūnam*) it was out of fear of Indra's glory being destroyed (*śakrayaśobhraṁśaśaṅkayā*) that Śacī had tears welling up in eyes (*udaśrunayanā*), ostensibly because they had come into contact with smoke (*dhūmasparśacchalāt*), when she beheld (*d ṛṣṭvā*) Rājendravarman's (yasya) sacrifice[s] (adhvaram).

193.

Kings (*ilāpatayaḥ*), abandoning their white parasols (*sitacchatratyajaḥ*), constantly (*aniśam*) resorted to (*aśiśriyan*) the shadows of his feet (*pādacchāyam*) — he who eclipsed the radiant energy of ⟨all⟩ rivals (ruddhānvayatajejasaḥ)— just as (*iva*) mountains (*ilāpatayaḥ*) constantly huddle in the shadows of the foothills of Meru, abandoning ⟨the whiteness of⟩ their whitened caps (*sitacchatratyajaḥ*).

194.

The creator (*dhātā*), as though (*iva*) because ⟨he was guilty⟩ of disrespect/inattention (*anādarāt*) in creating (*s ṛṣṭau*) a separate (*bhinnayoḥ*) sun and moon (*candrārkayoḥ*), created (vyadhāt) the incomparable (asamam) Rājendravarman (yam) as one who alone (ekam) was capable of both heating and delighting (tapanāhlādasamartham).

195.

Lines of kings (*bhūpapaṅktayaḥ*), desiring (*vāñchantyaḥ*) ⟨to offer⟩ their service close beside him (*upāntasevām*), sprinkled (*asiñcan*) his feet (*yatpādam*), which emitted intense energy (*tīvratejasam*), with streams that were the rays of light from their crest-jewels (mauliratnaprabhāmbhobhiḥ).

196.

Ah (*aho*)! there is something delightful (*priyam*) that is new (*navam*) in the world (*loke*),

for (*yat*) Kāma (*smaraḥ*), abandoning (*vihāya*) his bow (*dhanuḥ*), has begun to churn (unmamātha) the hearts of women (aṅganācittam) using Rājendravarman's loveliness (yatkāntyā), which is incomparable (anupamānayā)!

197.

In the unique lotus that is the world (*bhuvanaikasaroruhe*), whose petal-tips are the eight bright directions (*sphuṭāṣṭadikprāntadale*), and whose broad pericarpel is the golden mountain (hemaśailorukarṇike), Rājendravarman's (*yasya*) fame (*yaśaḥ*) behaves like its fragrance (*gandhāyate*).

198.

The quivering (*sphuritāḥ*) rays from the nails of his toes (*aṅghrinakharaśmayaḥ*), spilling forth redness (*udvāntarāgāḥ*), vied with (*aspardhanta*) the beams of light (*°marīcibhiḥ*) from the crest-jewels of prostrate princes (*natorvīndramauliratna°*).

199.

Even (*api*) mango-trees (*cūtaḥ*) that were barren from birth (*ājanmavandhyaḥ*) adhered to (*anvarudhyata*) his command (*ājñām*) to flourish in the production of fruits (*phalaprasavasampade*), just as Dilīpa [adhered to the command] of Vasiṣṭha.

200.

The commentary (*vyākhyā*) of intelligent people (*dhīmatām*) ⟨went on⟩ unwearied (*akhinnā*) when it reached (*prāpya*) ⟨the subject of⟩ the expanse of the virtues (*guṇavistaram*) of Rājendravarman (*yasya*), which was deep (*gambhīram*) and could only by proclaimed by a thousand mouths (*sahasramukhasaṅkīrtyam*), just as (*iva*) ⟨the commentaries of the learned go on unwearied when they reach⟩ the Mahābhāṣya (*bhāṣyam*), which is profound and is proclaimed by the thousand-mouthed ⟨serpent Patañjali⟩.

201.

He caused to thrive (*varddhayām āsa*), by means of unprecedented (*apūrvaiḥ*) endowments (*bhogaiḥ*), beginning with a palanquin (*śibikādibhiḥ*), the venerable (*śrīmat°*) Siddheśvara-liṅga that is established (*siddham*) in Śivapura on the mountain (*girau*).

202.

And in that same place (*tatrāpi*) he installed (*sthāpayām āsa*) in the correct manner (*samyak*) a *liṅga* of Śarva and two beautiful (*śubhe*) images (*pratime*) of Śarvāṇī, in order to increase the merit (*dharmaviv ṛddhaye*) of his ancestors (*pitṝṇām*).

203.

It was at his instigation (*yadupakramam*) that the glorious Śiva of Bhadreśvara seemed (*iva*) ⟨for the first time⟩ to enjoy endowments (*āsa bhogaḥ*), and elsewhere too (*anyatrāpi*) Rājendravarman (*yaḥ*) ⟨re⟩awakened (*udamīmilat*) ⟨other⟩ gods (*devān*) with his offerings of worship (*pūjābhiḥ*).

204.

That moon among kings (*n ṛpacandramāḥ*) caused (*cakre*) the increase (*viv ṛddhim*) of the oceans of merit (*dharmasindhūnām*) that were the kings beginning with Śrī-Indravarman (*śrīndravarmmādibhūbh ṛtām*), and simultaneously (*samam*) ⟨he caused the increase⟩ of his own sphere ⟨of control⟩ (*svamaṇḍalasya*).

205.

To the South (*dakṣiṇena*) of the Yaśodhara-tank, this skillful ⟨king⟩ (*dakṣiṇaḥ*) installed (*atiṣṭhipat*) images (°*nimāḥ*) of Śauri, Gaurī and Īśa, ⟨and⟩ a *liṅga* of Śambhu.

206.

The glorious Rājendravarman, king of kings (*n ṛpendraḥ*), a sun in the firmament that is the lineage of the Moon (/ of Somā ?) (*somavaṅśāmbarabhāskaraḥ*), installed (*pratiṣṭhāpitavān*) this liṅga here (*tad idam*) of the Enemy of Smara (*smarāreḥ*), which is an inferential mark (*liṅgam*) that leads [others] to the attainment of heaven and liberation (*svargāpavargādhigamasya*).

207.

For/Of his own parents (*svapitroḥ*), from whom he inherited his glory (*prāptayaśāḥ*), and who had reached (*prāptayoḥ*) a state of being in the same world (*sasthānatām*) as Bhavodbhava, this same (*so 'pi*) king (*patiḥ*) of ⟨this⟩ world (*bhuvaḥ*), mindful of the ⟨need for the⟩ continuity ⟨of the religion⟩ (*sthitijñaḥ*), installed (*sthāpitavān*) these (*ime*) two (*dve*) images (*nime*) of Śiva and Śivā (*śivayoḥ*) for the sake of blessing (*śivāya*).

208.

That same (*so 'pi*) mighty-armed one (*mahābhujaḥ*), who performed all the duties of a king (*niṣṭhitarājak ṛtyaḥ*), installed (*atiṣṭhipat*) this (*imām*) statue (*nimām*) of the Four-Armed ⟨Viṣṇu⟩ (*caturbhujasya*), and ⟨another one⟩ (*ca*) of the Lotus-Born ⟨Brahmā⟩ (*ambujajanmanaḥ*), and then (*atha*) also (*api*) eight (*aṣṭau*) liṅgas (*liṅgāni*) of ⟨Śiva,⟩ the one who has eight forms (*aṣṭamūrteḥ*).

209.

And this same ⟨king⟩ (*sa ca*), whose strength was similar (°*samānavīryaḥ*) to that of Indra (*devendra*°), also (*api*) gave (*adita*) to ⟨these⟩ gods (*deveṣu*) his undiminished

(*ahīnam*) mass of wealth (*draviṇasya*), which gleamed with jewels (*ratnollasat*) and which was brightened by a thousand privileges/revenues (*bhogasahasradīptam*), in its entirety (*aśeṣam*); ⟨he gave it⟩ as though (*iva*) ⟨he were giving⟩ Śeṣa, who is a prince of serpents (*ahīnam*), a mass of strength (*draviṇasya*), ⟨and⟩ who is bright with a thousand coils that flash with ⟨encrusted⟩ gemstones (*ratnollasadbhogasahasradīptam*).

210.

Similar to great Indra {to his own father Mahendravarman} (*mahendrakalpaḥ*), he arranged (*kalpayām āsa*) the rules of good conduct (*sadācāravidhim*) that were invariably to be followed (*vidheyam*), ⟨as well as⟩ the worship (*saparyām*), generously ⟨provided for⟩ (*paryāptam*), that is ⟨as⟩ taught in the Śaiva, Śruti- and Sm ṛti-literatures (*śaivasm ṛtyuditām*), for these (*āsām*) divinities (*devatānām*) here (*iha*).

211.

And this same man (*sa cāpi*) with the mind of Brahmā (B ṛhaspati) (*vācaspatidhīḥ*), foremost (*purogaḥ*) among those who uphold Dharma (*dharmabh ṛtām*), addressed (*avocata*) this (*idam*) profound (*sudhīram*) speech (*vacaḥ*) that is in conformity with Dharma (*dharmānugam*) to the (*tān*) future (*bhāvinaḥ*) kings of the Kamvujas (*kambujendrān*) who will have cultivated {meditated upon} their royal duties (*bhāvitarājadharmān*).

212.

Since (*yadā*) you (*vaḥ*) know (*viditaḥ*) that (*yat*) the Dharma of kṣatriyas (*kṣatradharmaḥ*) is ... the protection (*saṁrakṣaṇam*) of what must be protected (*rakṣyasya*), therefore (*tat*) the exhortation (*vijñāpanā*) "Protect (*parirakṣata*) this (*tad etat*) meritorious foundation (*puṇyam*)!" ⟨is,⟩ as it were (*iva*), ⟨something that⟩ establishes (*sādhayati*) what is ⟨already⟩ established (*siddham*).

213.

Dharma in this (*asmin*) æon (*yuge*) is firmly (*sthiram*) one-footed (*ekapāt*): how (*katham*) could it stand (*samasthāsyata*) on a solid footing (*susthitaḥ*) if it did not (*sa no cet*) lean upon (*upāśrayiṣyat*) the pillar of a great arm (*mahābhujastambham*) of the likes of you (*bhavād ṛśām*), for whom the śāstras are your eyes (*śāstrad ṛsām*).

214.

⟨Reflecting⟩ carefully (*sādhu*) upon distresses of Dharma (*dharmāpadaḥ*), any (*ko'pi*) founder (*kartā*) would feel shame (*lajjeta*); and so (*ca*) how much more so (*kim uta*) the king (*n ṛpatiḥ*) himself (*svayam*), who has the duty of protection (*rakṣādhikārī*)?—this (*iti ... idam tat*) is something that you (*bhavatām*) have understood (*pratītam*).

215.

Good men (*santaḥ*), whose ⟨true inner⟩ wealth is their fame and their Dharma (*yaśodharmadhanāḥ*), would not prise (*na ... dhanāyeyuḥ*) even (*api*) their own (*ātmanaḥ*) external (*bāhyam*) wealth (*dhanam*); how much less (*prāg eva*) the wealth of gods and others (*devādidhanam*): surely (*nu*) this (*ayam*) certainty (*viniścayaḥ*) must have taken root (*baddhamūlaḥ*) in you (*vaḥ*), who are good (*satām*)!

216.

Nonetheless (*tathāpi*), I tell (*kathayāmi*) you (*yuṣmān*) again (*bhūyaḥ*) explicitly (*prakāśam*): "Protect (*rakṣata*) this (*etat*) meritorious foundation (*puṇyam*) undamaged (*akṣatam*)! Do not take (*mā hārṣṭa*) the property of god (*devasvam*)!" There is no (*na*) fault in repetition (*punaruktadoṣaḥ*) ⟨when one speaks⟩ for the sake of Dharma (*dharmahetoḥ*).

217.

A great man (*mahān*), when asked (*abhyarthitaḥ*), would hand over (*samprayacchet*) even (*api*) his life (*asūn*), because of his greatness (*mahimnā*); how much more (*kim uta*) his service (*svak ṛtyam*). And it is for this reason (*ataś ca*) that this (*eṣā*) speech (*vāk*) is bold with the strength of confidence (*visrambhabalapragalbhā*), devoid of fear (*°bhayojjhitā*) of my request being refused (*prārthanābhaṅga°*).

218.

In the śaka year (*śākābde*) reckoned (*gaṇyamāne*) by ⟨four⟩ dice, ⟨seven⟩ mountains and ⟨eight⟩ Vasus (*k ṛtanagavasubhiḥ*), on the meritorious (*puṇye*) eleventh day (*ekādaśāhe*) of the bright fortnight (*śuklasya*) of the month of Māgha (*māghamāsasya*), and (*api*) with the ascen- dant (*bhave*) entering (*yāti*) Pisces (*animiṣam*), ⟨and⟩ with the moon (*indau*) ⟨entering⟩ the middle of Taurus (?) (*varṣārddham*), this (*idam*) *liṅga*, called Śrī-Rājendreśvara, of Him-who- bears-the-crescent-moon (*ardhendumauleḥ*), achieved (*ak ṛta*) a correct installation (*parāṁ ...sthitiṁ*) here (*atra*), along with (*sārdham*) cult-statues (*arcābhiḥ*) of Viṣṇu, Gaurī, Giriśa and Brahmā (*śaurigāurīgiriśakajabhuvām*).

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