K. 1141. Stela of Sema, 894 Śaka

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Palaeographic description

The lettering is characteristic of the tenth century CE.

Edition

1. Anuṣṭubh

〈Item A: Face〉 〈A1〉 〈Column a〉 namo 〈’〉stu śavdadehāya
〈Column b〉 śavdātītāya śambhave
〈Column c〉 svarggāpavarggan dadato
〈Column d〉 vrahmaṇo parahetave [//]

2. Anuṣṭubh

〈A2〉 〈Column a〉 rudro rarā(ja) [ya]tkāya〈Column b〉s
saṁpūrṇṇ(e)[n]dva[r]vvudadyutiḥ
〈Column c〉 kenāpīcchāvaśād gaurī-
〈Column d〉 -vaktrāmbhojavibhāṁ vyadhāt· [//]

3. Anuṣṭubh

〈A3〉 〈Column a〉 vaṇde viṣṇuñ caturvvāhu(ṁ)
〈Column b〉 vyaktāṁ mūrttiṁ vibhartt(i) yaḥ
〈Column c〉 vyañjayan n(u) jagaddhetu〈Column d〉m
ātmaṇaś caturaṅśatām· [//]

4. Anuṣṭubh

〈A4〉 〈Column a〉 namaddhvaṁ vedhasaṁ vrahma
〈Column b〉 paraṁ yo vodhayann iva
〈Column c〉 sa(mā)dhisādhanaṁ viśvaṁ
〈Column d〉 śāntaḥ padmāsana(ṁ) vyadhāt· [//]

5. Anuṣṭubh

〈A5〉 〈Column a〉 gaurī rājati rudrāṅge
〈Column b〉 saṅgatā rājatetarām·
〈Column c〉 yadaṅgarucīr iddhābhāṁ
〈Column d〉 haimīva sphaṭikatvaṣi[//]

6. Anuṣṭubh

〈A6〉 〈Column a〉 vande vāgīśvarīṁ viśva-
〈Column b〉 -vaktre yādhita sannidhim·
〈Column c〉 śavdadehaṁ haraṁ h ṛtsthaṁ
〈Column d〉 vivakṣur iva vāṅmayī //

7. Anuṣṭubh

〈A7〉 〈Column a〉 Āsīc chrījayavarmmeti
〈Column b〉 yaś śrīrājendravarmmaṇaḥ
〈Column c〉 rājadharmme manus sūnu〈Column d〉r
indus somānvayāmvare //

8. Anuṣṭubh

〈A8〉 〈Column a〉 śrutismṛtipramāṇena
〈Column b〉 kṛtaṁ kṛta(va)ti sthiram·
〈Column c〉 yugaṁ yatra kalir dūra〈Column d〉[n]
nāvakāśam a(la)psata //

9. Anuṣṭubh

〈A9〉 〈Column a〉 sadājau jātakhedeva
〈Column b〉 jayaśrīr yyam adhiśriyam·

〈Column c〉 śiśrāya śāntaye śārṅg(i)-
〈Column d〉 -śauryyaṁ vīra(ṁ) bhujārjjitā //

10. Anuṣṭubh

〈A10〉 〈Column a〉 kāmaṁ kāntipratidvand(v)aṁ
〈Column b〉 kāntyaivāpi sakārmmukam·
〈Column c〉 manye manmathagr̥hyān yo
〈Column d〉 roṣādīn ajayad dhiyā //

11. Anuṣṭubh

〈A11〉 〈Column a〉 yattejo bhūtapūrvvaṁ ya〈Column b〉n
muktāvarṣaṁ stane 〈'〉srubhiḥ
〈Column c〉 dhruvaṁ vivarṣiṣat tasthau
〈Column d〉 vairistrīṇāṁ hr̥damvare //

12. Anuṣṭubh

〈A12〉 〈Column a〉 śaśāsa śāstradarśśaṁ ya〈Column b〉s
trivarggāvāptaye prajāḥ
〈Column c〉 saṁskārahetavas tv āsāṁ
〈Column d〉 kevala[ṁ] guravo matāḥ //

13. Anuṣṭubh

〈A13〉 〈Column a〉 puṁvadbhāva[s st](r)[i]yāś śāstre
〈Column b〉 mukhyavr̥ttir bhaved iha
〈Column c〉 yatkīrttir vviṣṇuvad vyāptā
〈Column d〉 trilokīṁ viśramaṁ gatā //

14. Anuṣṭubh

〈A14〉 〈Column a〉 yaṁ prāpya [rā]jaśavdo bhū〈Column b〉c
caritārtho guṇādibhiḥ
〈Column c〉 ditthādivat pareṣān tu
〈Column d〉 nirguṇānāṁ yadr̥cchayā //

15. Anuṣṭubh

〈A15〉 〈Column a〉 tasya bhūbhr̥nmahendrasya
〈Column b〉 gurur āsid damūnasaḥ
〈Column c〉 yo nūnadhiṣaṇaś śaivī
〈Column d〉 varṇṇāśramaguror api //

16. Anuṣṭubh

〈A16〉 〈Column a〉 vaṅśavidyāviśuddhaṁ yaṁ
〈Column b〉 vrahmakṣatraṁ kuśeśayā
〈Column c〉 sarasvatī ca śiśrāya
〈Column d〉 sthiram ekasamāśrayam· //

17. Anuṣṭubh

〈A17〉 〈Column a〉 cakrame sarvvavidyāsu
〈Column b〉 sadguṇeṣu kalāsv api
〈Column c〉 yadvuddhir yyuktibhedeva
〈Column d〉 vidyāguṇakaloditā //

18. Anuṣṭubh

〈A18〉 〈Column a〉 sarvvasaṁpattisāraṁ ya〈Column b〉d-
-vadanyatvam ak ṛtrimam·
〈Column c〉 lavdhacintāmaṇer artha〈Column d〉m
arth〈i〉naṁ yad alambhayat· //

19. Anuṣṭubh

〈A19〉 〈Column a〉 traividyair āryyaviprair yya〈Column b〉t-
-sadma saṁprāpya bhūtaye
〈Column c〉 vedārthavidyāgoṣṭhībhi〈Column d〉r
āryyāvartta iva sthitam· //

20. Anuṣṭubh

〈A20〉 〈Column a〉 cakre t ṛptin navārthodyai〈Column b〉r
yyas svayaṅk ṛtanāṭake
〈Column c〉 svadeśaparadeśīya-
〈Column d〉 manasvimanasāṁ rasaiḥ [//]

21. Anuṣṭubh

〈A21〉 〈Column a〉 yo dīnad(u)ḥkhadāridrya-
〈Column b〉 -tryanaloddīpitārthinaḥ
〈Column c〉 kāruṇyapuṣkarāvartto
〈Column d〉 nandayed dānavṛṣṭibhiḥ (//)

22. Anuṣṭubh

〈A22〉 〈Column a〉 grāsādiparv(v)adivasaṁ
〈Column b〉 vidyayā vodhayed vudhān·

〈Column c〉 dīnāndhavālav ṛddhān yo
〈Column d〉 dikṣu dānavi(śeṣa)taḥ //

23. Anuṣṭubh

〈A23〉 〈Column a〉 yo liṅgam īśvarapure
〈Column b〉 ś[i]vatejovivṛṅhitam·
〈Column c〉 yat sambhakoṭimantrasya
〈Column d〉 tejaḥpuñjam ivoditam· //

24. Anuṣṭubh

〈A24〉 〈Column a〉 sthāpayitvā vidhānena
〈Column b〉 śraddhābhaktivibhūtibhiḥ
〈Column c〉 bhuktimuktikṛtārtho 〈'〉pi
〈Column d〉 kriyājñānaprakarṣitaḥ //

25. Anuṣṭubh

〈A25〉 〈Column a〉 śikṣayañ chilpakarmmāṇi
〈Column b〉 kārayan suk ṛtan narān·
〈Column c〉 yo daiśadikṣu sārccāni
〈Column d〉 śivaliṅgāny atiṣṭhipat· //

26. Anuṣṭubh

〈Item B: Face〉 〈B1〉 〈Column a〉 (c)[i]raṁ sannihitasyāsmin·
〈Column b〉 viṣaye pārvvatīpateḥ
〈Column c〉 yena yajñavarāhas sa
〈Column d〉 unmīlanam akārayat· //

27. Anuṣṭubh

〈B2〉 〈Column a〉 Ekatra saṅgatā mūrtti〈Column b〉s
sthāpitā śambhuśārṅginoḥ
〈Column c〉 śrīvatsenātra pūrvvaṁ yā
〈Column d〉 sā magnā cirakālataḥ //

28. Anuṣṭubh

〈B3〉 〈Column a〉 munivedādriśākendre
〈Column b〉 munīndrapratimā punaḥ
〈Column c〉 tenāpi yajvanā sthāne
〈Column d〉 sthāpitā śaṅkarāt prati //

29. Anuṣṭubh

〈B4〉 〈Column a〉 bhūyaś śilāmayī devī
〈Column b〉 sthāpitā sugatāt prati
〈Column c〉 nāmnā śrīśikharasvāmi-
〈Column d〉 -dvijena varayajvanā //

30. Anuṣṭubh

〈B5〉 〈Column a〉 śaśikośādriśākendre
〈Column b〉 narādhipatinā punaḥ
〈Column c〉 śivatejomahal liṅgaṁ
〈Column d〉 prati devyāḥ pratiṣṭhitam· //

31. Anuṣṭubh

〈B6〉 〈Column a〉 Idam unmīlya yas sa(dm)a
〈Column b〉 liṅgarūpe maheśvare
〈Column c〉 ropyā(m)atram adād bhaktyā
〈Column d〉 dāsānāṁ pañcaviṅśatim· //

32. Anuṣṭubh

〈B7〉 〈Column a〉 yo 〈’〉kalpa〈ya〉t pratidina[ṁ]
〈Column b〉 bhaktyaikadroṇatandulān·
〈Column c〉 sārāmam āśramau cakre
〈Column d〉 saṁpūrṇṇo sarvvasaṁpadā //

33. Anuṣṭubh

〈B8〉 〈Column a〉 saujanyajanmabhūmir yya〈Column b〉s
sa yuvā viṣayādhipaḥ
〈Column c〉 dharmmācāraṁ sucaritaṁ
〈Column d〉 bheje sujanalakṣaṇam· //

34. Anuṣṭubh

〈B9〉 〈Column a〉 svavibhūtyanurūpe ya〈Column b〉ś
śraddhābhaktī maheśvare
〈Column c〉 jananyau svarggasaṁpatte〈Column d〉r
bhumnā bh ṛśam avarddhayat· //

35. Āryā

〈B10〉 〈Column a〉 yajvā viṣayādhipati〈Column b〉s saś śrīd ṛḍhabhaktisiṅhavarm-
mākhyaḥ
〈Column c〉 jyeṣṭho 〈’〉tiṣṭhipad ete〈Column d〉 bhrātā śrīrodravarmmārcce //

36. Anuṣṭubh

〈B11〉 〈Column a〉 Arccān tathāgatasyāp(i)
〈Column b〉 suptām asya tu dakṣiṇe
〈Column c〉 Unmilya sadmasaṁpattyā
〈Column d〉 saṁścakre yajanaṁ mahat· //

〈B12〉 // ✤ // 892 (śaka) pañcamī ket· phālguṇa nu steṅ· Añ· vraḥ guru pandval· vraḥ śāsana ta tralāva〈B13〉 śrī dṛḍhabha(kt)is(i)ṅhavarmma pi pre Unmīlita vraḥ kamrateṅ· Añ· ta rājya Āy· damraṅ· pre thve pūjā〈B14〉 leṅ· taṅgal· Aṣṭādaśāṅga yajña • tralāva thve roha vraḥ śāsana • tralāva jvan· bhājana jvan· khñuṁ Oy·〈B15〉 caṁnāṁ (ś)ve-tatandula Ekadroṇa pratidina ta vraḥ kamrateṅ· Añ· • tralāva sanme ni nu tralā〈B16〉va śrī rodravarmma ta qryāma sthāpanā vraḥ kamrateṅ· Añ· parameśvara vraḥ kamrateṅ· Añ· bhagava〈B17〉(t)[ī] Oy(·) Ābharaṇa bhoga thve Āśrama kṣetrārāma pi kalpanā ta vraḥ kamrateṅ· Añ· ta vyara nu bhū〈B18〉mibhāga bhṛtyavargga pratyeka leṅ· vraḥ kamrateṅ· Añ· ta rājya • steṅ· Añ· vraḥ guru pre thve praśasta〈B19〉 pi samakṣa nu kaṁsteṅ· Añ· rājakula mahāmantrī pi pre sthāpanā Āy· damraṅ· • pre vrāhmaṇācāryya Oy·〈B20〉 vara ge ta mān· śraddhābhaktī ta gi dharmma pi ñyāṅ· paripāla puṇya neḥ roha rājaśāsana nu Iṣṭi gi yajamāna〈B21〉 ta mā(n)a dharmma • pre Oy· śāpa ge ta vvaṁ thve ro(ha ka)[l](pa)nā qna(k) ta mān dharmma ta ti Upāśraya nu rājaśāsana pi hiṅ·〈B22〉sā puṇya neḥ • nau ruva Upāya bhūmibhāga bhṛtyākara phoṅ· nai vraḥ kamrateṅ· Añ· parameśvara nu vraḥ kamra〈B23〉(t)eṅ· Añ· bhagavatī vvaṁ Āc ti Āyatta ta gi viṣaya pi dār· Ākara pi (p)re ta cañcūla phoṅ· vvaṁ Āc ti Āyatta ta qnak ta〈B24〉 jā tralāva pradvānna dau jā bhukta bhoga vraḥ kamrateṅ· Añ· gus· • nau ge ta ñyāṅ· paripāla neḥ dharmma neḥ〈B25〉 roha rājaśāsana nu samudāya vrāhmaṇā(cā)ryya roha kalpanā yajamā(na) [1+] (m)ān· phala phleya śivabhakti ge mān·〈B26〉 svargga nu santāna phoṅ(·) yāva(t)· vraḥ (ca)[ndrādit]y(a) mān· leya (• nau) [ge] (ta h)i[ṅsā] [pu]ṇya neḥ pi vva(ṁ) va[r]d(dh)a roha kalpanā〈B27〉 yajamāna ge mān· pāpa (ph)leya śiva[15+] vraḥ candrāditya mān leya // ✤

〈C1〉 〈Item B: Face〉 [...]〈C2〉 [...]〈C3〉 [...]〈C4〉 [...]〈C5〉 [...]〈C6〉 [...]〈C7〉 [...]〈C8〉 [...]〈C9〉 [...]〈C10〉 [...]〈C11〉 [...]〈C12〉 [...]〈C13〉 [...]〈C14〉 [...]〈C15〉 [...]〈C16〉 [...]〈C17〉 gho [...]〈C18〉 kaṁvrau [...]〈C19〉 [...]ya tai tṛpa [...]〈C20〉 kvan(·) tai can· kvan· III〈C21〉 kaṁprvāt· kvana III tai [...]〈C22〉 [1+] kvan· III tai t(eṁ tai)〈C23〉 thayak· tai [.][.] (māgha) [2+]〈C24〉 [3+] nu tai [3+]〈C25〉 khñuṁ vraḥ kamrateṅ· A〈C26〉ñ· bhaga-vata gho kaṁ〈C27〉prāt(·) gho kañjan(·)〈C28〉 gho Uy· gho (kā)〈C29〉nta gho nārāya gho〈C30〉 (saṁAp·) tai prvāt· [1+]〈C31〉 [2+] kvan· (III) [4+]

Translation into French by Pou 2001

〈B12–B15〉 En 894 Śaka, le 5e jour de la lune croissante de Phālguṇa, le S.A. Vraḥ Guru transmit l'ordre royal au Tralāv Śrī Dṛḍhabhaktisaṣṭavarma, l'enjoignant d'accomplir le rite d'ouverture des yeux du Seigneur du royaume à Damraṅ, de célébrer le culte par un sacrifice fait de dix-huit éléments.

〈B15–B19〉 De concert avec le Tralāv Śrī Rodravarma, son aîné, il érigea V.K.A. Parameśvara, V.K.A. Bhagavatī, leur offrit des parures et autres biens ; créa des *āśrama*, des champs et des jardins en l'honneur des deux divinités ; répartit respectivement des terrains avec des équipes de serviteurs en hommage au Seigneur du royaume. Le S.A. Vraḥ Guru ordonna de fabriquer 〈cette〉 inscription, puis en présence de K.A. Rājakulamahāmantrī de l'installer à Damraṅ.

〈B19–B22〉 Il ordonna aux Maîtres brāhmanes de bénir ceux qui font preuve de foi et de dévotion, à savoir de *dharma*, et qui s'efforceront de protéger cette fondation conformément à l'ordre du roi et au souhait du pieux donateur. Il 〈leur〉 ordonna de couvrir d'imprécations ceux qui ne se conformeront pas aux prescriptions des gens doués de dharma, qui détruiront cette fondation au dieu de prendre refuge dans le commandement du roi.

〈B22–B24〉 Quant aux ressources de ces terres avec la foule des serviteurs attachés à V.K.A. Parameśvara et à V.K.A. Bhagavatī, ils ne relèveront pas de l'autorité des districts qui 〈normalement〉 exigent des ressources et imposent une contribution en sésame ; ils ne relèveront pas des Tralāv qui vont se succéder dorénavant ; ils constitueront la jouissance exclusive des divinités 〈en question〉.

〈B24–B27〉 Les personnes qui s'efforceront de protéger cette pieuse fondation conformément à l'ordre du roi, à toute la classe des Maîtres brāhmanes et aux prescription du donateur, elles obtiendront des récompenses [...] des dévots de Śiva ; elles obtiendront le paradis en compagnie de leur lignée tant que dureront le soleil et la lune. 〈Mais〉 celles qui 〈détruiront〉 cette œuvre de mérite au lieu de la faire prospérer selon le souhait du donateur, celles-là encourront le mal [...] des délateurs de Śiva [...] 〈tant que〉 dureront le soleil et la lune.

Translation

1.

Veneration (*namaḥ*) be (*astu*) to Śambhu, who is beyond sound (*śabdātītāya*), 〈and yet〉

whose body is sound 〈as mantra〉 (*śabdadehāya*), who is a further cause (*aparahetave*) other than brahman, which bestows (*dadataḥ*) heaven and liberation (*svargāpavargam*).

2.

Rudra shone (*rarāja*), whose body (*yatkāyaḥ*), having the radiance of an incalculable number of full moons (*sampūrṇendvarbudadyutiḥ*), caused (*vyadhāt*) somehow (*kenāpi*) the blossoming of Gaurī's lotus-face (*gaurīvaktrāmbhojavibhām*), because of her desire (*icchāvaśāt*).

3.

I venerate (*vande*) four-armed (*caturbāhum*) Viṣṇu, who (*yaḥ*) bears (*bibharti*) manifest (*vyaktām*) form (*mūrtim*), surely (*nu*) 〈as though〉 revealing (*vyañjayan*) the fact that his self has (*ātmanaḥ*) four aspects (*caturaṅśatām*) which cause the universe (*jagaddhetum*).

4.

Bow before (*namadhvam*) the creator (*vedhasam*), who (*yaḥ*), as though (*iva*) in order to teach (*bodhayan*) the supreme (*param*) brahman to the universe (*viśvam*), performed (*vyadhāt*), while remaining serene (*śāntaḥ*), the act of sitting upon a lotus (/performed the padmāsana), which is a means to achieve meditation (*samādhisādhanam*).

5.

Gaurī, united (*saṅgatā*) in the shining (*rājati*) body of Rudra (*rudrāṅge*), shines brightly (*rājatetarām*), the splendour of whose body (*yadaṅgaruciḥ*), of flaming radiance (*iddhābhā*) is like (*iva*) that of gold (*haimī*) within the effulgence of crystal (*sphaṭikatviṣi*).

6.

I venerate (*vande*) Vāgīśvarī, who (*yā*) set down (*adhita*) her presence (*sannidhim*) in the mouths of all the world (*viśvavaktre*) as speech (*vāṅmayī*), as though (*iva*) desirous of proclaiming (*vivakṣuḥ*) that Śiva (*haram*) is present in the heart (*hṛtstham*) incarnate in sound (*śabdadeham*).

7.

There was (*āsīt*) a son (*sūnuḥ*) of Śrī Rājendravarman called (*iti*) Śrī Jayavarman, who (*yaḥ*) was 〈a veritable〉 Manu in royal morals (*rājadharme*), a 〈veritable〉 moon (*induḥ*) in the sky that was his lunar lineage (*somānvayāmbare*).

8.

When Jayavarman (*yatra*), using Śruti and Smṛti as valid means of knowledge (*śrutism*

ṛtipramāṇena), made (*k ṛtavati*) the K ṛtayuga (*k ṛtam... yugam*) firm (*sthiram*) ⟨again⟩, Kali could not find (*na alapsata*) any space (*avakāśam*), ⟨even⟩ far away (*dūram*).

9.

The Glory who is Victory (*jayaśrīḥ*), won by his arms (*bhujārjitā*), resorted (*śiśrāya*), in order to obtain rest (*śāntaye*), to the hero (*vīram*) Jayavarman (*yam*), who is especially glorious (*adhiśriyam*) and has the valour of Viṣṇu (*śārṅgiśauryam*), as though (*iva*) she were exhausted (*jātakhedā*) ⟨as a result of being⟩ constantly (*sadā*) in battles (*ājau*).

10.

I suppose (*manye*) that Jayavarman (*yaḥ*), has conquered (*ajayat*) Love (*kāmam*) only (*eva*) by means of his beauty (*kāntyā*), although (*api*) Love has his bow (*sakārmukam*), ⟨on the grounds⟩ that he was his rival in beauty (*kāntipratidvandvam*), ⟨and he conquered⟩ Anger and the others [of the passions] (*roṣādīn*) with his mind (*dhiyā*) ⟨on the grounds that they are⟩ the allies of Love (*manmathag ṛhyān*).

11.

Surely (*dhruvam*) Jayavarman's fieriness (*yattejaḥ*) had no precededent (*abhūtapūrvam*), because (*yat*), when it caused to rain (*vivarṣiṣat*) a shower of pearls (*muktāvarṣam*) on the breasts (*stane*) of the wives of his enemies (*vairistrīṇām*) because of their tears (*asrubhiḥ*), it remained (*tasthau*) in their hearts (*h ṛdambare*).

12.

Seeing all of knowledge (*śāstradarśam*), Jayavarman (*yaḥ*) instructed (*śaśāsa*) his subjects (*prajāḥ*) in order that they might grasp the group of three ⟨aims of man, namely Dharma, Kāma, Artha⟩ (*trivargāvāptaye*). Their (*āsām*) gurus (*guravaḥ*), on the other hand (*tu*), were held (*matāḥ*) merely (*kevalam*) to be the agents of their upanayana (*saṁskārahetavaḥ*).

13.

The becoming like a man (*puṁvadbhāvaḥ*) of a feminine ⟨entity⟩ (*striyāḥ*) ⟨that is taught⟩ in [grammatical] literature (*śāstre*) must be (*bhavet*) literal (*mukhyav ṛttiḥ*) here (*iha*): the fame of Jayavarman V (*yatkīrtiḥ*), ⟨only⟩ took rest (*viśramaṁ gatā*) after filling (*vyāptā*) the triple cosmos (*trilokīm*), like Viṣṇu.

14.

The word "king" (*rājaśabdaḥ*), when expressing (*prāpya*) Jayavarman ⟨V⟩ (*yam*) became (*abhūt*) fully meaningful (*caritārthaḥ*) because of his virtues and other qualities (*guṇādibhiḥ*). For other ⟨kings⟩ (*pareṣām*), however (*tu*), who are devoid of virtues (*nirguṇānām*),

〈the word "king" is used〉 randomly (*yad ṛcchayā*), like 〈the name〉 Ḍittha (*ḍitthādivat*) 〈which has no essential meaning〉.

15.

Of that (*tasya*) Great Indra among kings (*bhūbh ṛnmahendrasya*), who was fire [/fire-like/of tamed mind/devoted to his household] (*damūnasaḥ*), there was (*āsīt*) a guru, whose intel- lect was not less (*anūnadhiṣaṇaḥ*) even (*api*) than the Master of the varṇas and āśramas of society 〈namely the king himself〉 (*varṇāśramaguroḥ*), and who had mastered Śaiva teachings (*śaivī*), [...].

16.

[...] whom Lakṣmī (*kuśeśayā*) and Sarasvatī resorted to (*śiśrāya*) as a stable (*sthiram*) single refuge (*ekasamāśrayam*), pure both in lineage and in learning (*vaṅśavidyāviśuddham*), 〈being〉 both brahmin and Kṣatriya (*brahmakṣatram*), [...].

17.

[...] whose intellect (*yadbuddhiḥ*) climbed (*cakrame*) in all intellectual disciplines (*sarvavidyāsu*) in the virtues of good people (*sadguṇeṣu*), and also (*api*) in the arts (*kalāsu*), as though (*iva*) it had a special connection 〈with them〉 (*yuktibhedā*) 〈in as much as it had arisen〉 from vidyātattva, guṇatattva and kalātattva (*vidyāguṇakaloditā*).

18.

Yajñavarāha's generosity (*yadvadanyatvam*), being natural (*ak ṛtrimam*), was the essence of all prosperity (*sarvvasaṁpattisāram*), since (*yat*) he caused suppliants (*arthinam*) to obtain (*alambhayat*) wealth (*artham*) from one who has obtained a wish-fulfilling (*labdhacintāṁaneḥ*) {Whose generosity, which is 〈in general〉 the most important part of all wealth, was natural, since (*yat*) he caused suppliants (*arthinam*) to obtain (*alambhayat*) wealth (*artham*) from one who has obtained a wish-fulfilling (*labdhacintāṁaneḥ*).}.

19.

Having reached (*samprāpya*) his house (*yatsadma*) for the sake of well-being/wealth (*bhūtaye*) the noble brahmins (*āryavipraiḥ*) with knowledge of the three 〈Vedas〉 (*traividyaiḥ*) seemed as if (*iva*) it they were standing (*sthitam*) in Āryavarta because of the assemblies discussing knowledge of the meaning of the Vedas (*vedārthavidyāgoṣṭhībhiḥ*).

20.

Yajñavarāha (*yaḥ*) created (*cakre*) satisfaction (*t ṛptim*) in the minds of intelligent persons from his own country and from foreign countries (*svadeśaparadeśīyamanasvi-*

manasām) by means of the flavours (*rasaiḥ*), conveyed through new ideas (*navārthodyaiḥ*), in the drama that he composed (*svayaṅk ṛtanāṭake*).

21.

Yajñavarāha (*yaḥ*), ⟨being a veritable⟩ Puṣkarāvartta-type cloud of compassion (*kāruṇyapuṣkarāvarttaḥ*) delighted (*nandayet*) suppliants inflamed by the three fires of distress, sadness and penury (*dīnaduḥkhadāridryatryanaloddīpitārthinaḥ*) by means of showers of generosity (*dānav ṛṣṭibhiḥ*).

22.

Yajñavarāha (*yaḥ*) would habitually enlighten (*bodhayet*) with his knowledge (*vidyayā*) learned people (*budhān*) about parvan days such as days on which there was an eclipse (*grāsādiparvadivasam*), ⟨and he would habitually enlighten⟩ the indigent, the blind, children and old men (*dīnāndhabālav ṛddhān*) in all directions (*dikṣu*) ⟨about the same⟩ by means of particular gifts (*dānaviśeṣataḥ*).

23.

Yajñavarāha (*yaḥ*) after installing (*sthāpayitvā*) in the prescribed manner (*vidhānena*) a Liṅga in Īśvarapura that swelled with the power of Śiva (*śivatejovib ṛṅhitam*) which rose (*uditam*) as though it was (*iva*) the heap of the power (*tejaḥpuñjam*) of the crores of mantras recited at ⟨the moment of⟩ its installation (*yatstambhakoṭimantrasya*), […].

24.

[…] with faith and devotion and wealth (*śraddhābhaktivibhūtibhiḥ*), although (*api*) fully realised with respect to his goals of special enjoyments and liberation (*bhuktimuktik ṛtārthaḥ*), because he had still an excess of omnipotence and omniscience (*kriyājñā-naprakarṣitaḥ*) […].

25.

[…] training (*śikṣayan*) men (*narān*) in works of craft (*śilpakarmāṇi*), causing them to perform (*kārayan*) acts of merit (*suk ṛtam*), he installed (*atiṣṭhipat*) *liṅga*s of Śiva (*śivaliṅgāni*), along with other icons (*v*), in all directions of the country (*daiśadikṣu*).

26.

Of the Lord of Pārvatī (*pārvatīpateḥ*), who was present (*sannihitasya*) for a long time (*ciram*) in this (*asmin*) region[al capital] (*viṣaye*) this same (*saḥ*) Yajñavarāha caused D ṛdhabhaktisiṅhavarman (*yena*) to perform (*akārayat*) the opening ⟨of the eyes of a statue⟩ (*unmīlanam*).

27.

Śrīvatsa had installed (*sthāpitā*) here (*atra*) an image (*mūrtiḥ*) of Hari and Hara (*śambhuśārṅginoḥ*) united (*saṅgatā*) in one place (*ekatra*) which (*yā sā*) had previously (*pūrvam*) long (*cirakālataḥ*) been buried (*magnā*).

28.

Further, in the śaka year 737/747 (*munivedādriśākendre*), that same (*tena*) founder (*yajvanā*) (viz. Śrīvatsa) also (*api*) installed (*sthāpitā*) a statue of the Buddha (*munīndrapratimā*) in that place (*sthāne*) instead of (*prati*) ⟨a statue of⟩ Śiva (*śaṅkarāt*).

29.

Further (*bhūyaḥ*), a stone (*śilāmayī*) Goddess (*devī*) was installed (*sthāpitā*) in place of (*prati*) the Buddha (*sugatāt*) by an excellent founder (*varayajvanā*) namely (*nāmnā*) the brahmin (°*dvijena*) Śrī Śikharasvāmin.

30.

Futher (*punaḥ*) in the Śaka year 761 (*śaśikośādriśākendre*), the king (*narādhipatinā*) installed (*pratiṣṭhitam*) a liṅga that was great with the power of Śiva (*śivatejomahat*) in place of (*prati*) the Goddess (*devyāḥ*).

31.

D ̥ṛḍhabhaktisiṅhavarman (*yaḥ*), having opened up (*unmīlya*) this temple (*sadma*) ⟨again⟩, gave (*adāt*) with devotion (*bhaktyā*) a silver cup/vase (*raupyāmatram*) and twenty-five (*pañcaviṅśatim*) slaves (*dāsānāṁ*) to the Great Lord (*maheśvare*) ⟨present⟩ in the form of the *liṅga* (*liṅgarūpe*).

32.

[...] who (*yaḥ*) arranged (*akalpayat*) rice measured by one droṇa (*ekadroṇataṇḍulān*) per day (*pratidinam*) out of devotion (*bhaktyā*) ⟨and⟩ created two āśramas, in such a way that each had a garden (*sārāmam*), complete (*sampūrṇau*) with all wealth (*sarvasampadā*), [...].

33.

[...] that person (*yaḥ saḥ*), being the birth-place of gentility (*saujanyajanmabhūmiḥ*), ⟨and⟩ governor (*viṣayādhipatiḥ*) as a youth (*yuvā*), practised (*bheje*) moral activities (*dharmācāram*) good deeds (*sucaritam*), which are the mark of well-born persons (*sujanalakṣaṇam*).

34.

he very much (*bh ṛśam*) increased (*avardhayat*) faith and devotion (*śraddhābhaktī*) towards Śiva (*maheśvare*) — those two mothers (*jananyau*) of successful attainment of heaven generally (*bhūmnā*) — ⟨such that they were⟩ consonant with his wealth (*svavibhūtyanurūpe*).

35.

That (*saḥ*) founder (*yajvā*), the governor of the district (*viṣayādhipatiḥ*), was called Śrī D ṛḍhabhaktisiṅhavarman. ⟨His⟩ elder (*jyeṣṭhaḥ*) brother (*bhrātā*), Śrī Raudravarman, installed (*atiṣṭhipat*) these two (*ete*) statues for worship (*arce*).

36.

Being a good man (*san*), he also (*api*) ⟨installed⟩ the sleeping (*suptām*) image (arcām) of the Buddha (*tathāgatasya*) to the south (*dakṣiṇe*), opened (*unmīlya*) the sanctuary (*sadma*) and performed (*cakre*) a great (*mahat*) pūjā (*yajanam*) with considerable wealth (*sampattyā*).

Bibliography

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