Kayumwungan charter of the Veṇuvanavihāra (746 Śaka)

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Edition

1. Sragdharā

〈1〉 [––––⏑––][amita-va]la-mahā-vajra-paryyaṅka-vaddhaḥ
rakṣatv āmūla-siṅho bhavaja-bhavacarātyanta-saṁkru〈2〉[⏑–⏓]
[––––⏑––⏑⏑]matara-hitottuṅga-śaila-stha-śūro
yat saj-jīvāpara-smāra-valam akhila[–]〈3〉[–⏑––⏑–⏓] [‖]

2. Sragdharā

[––––⏑––⏑]vara-vaśa-vatāsāditādharmma-vṛndān·
lokānāṁ laukya-vuddhair agaditam atu〈4〉[la][–⏑––⏑–⏓]
[––––⏑––]cchidam akhila-bhava-vyādhi-bhaiṣajyam agraṁ
sad-dharmaṁ yukti-cittaḥ praṇama〈5〉[ti] [⏑⏑––⏑––⏑–⏓] [‖]

3. Sragdharā

[––]t kāruṇyam agraṅ jagati gati-śatānanta-duḥkhābhibhūte
bhakti-svīyā [ˇ]〈6〉 [–ˇˇˇˇˇˇ––ˇ––ˇ]mānām·
prītyā rājā tale danda-dhara-tula-mahājñāna-puṇya-prasūti-
〈7〉[––––ˇ––ˇˇˇˇˇˇ––ˇ]tām vandya-vandyaḥ ||

4. Vasantatilakā

śrīmat-samasta-sugatais sasutaiḥ parāntyaiḥ
n¿ī?rukta〈8〉[–ˇˇˇ–ˇˇ–ˇ–˯]
[––ˇ–]tsu taruṇām atha duḥkhiteṣu
sa¡tv!〈ttv〉eṣu vuddha-cariteṣu garīyasīñ ca ||

5. Vasantatilakā

śraddhāñ ca〈9〉 [–ˇˇˇ–ˇˇ–ˇ–˯]
[tan-maṇḍa]lāgra-guṇavad-gaṇam atyavāśi
lebhe vigūḍha-manujendra-gaṇān mahiṣyam· _
śai〈10〉[lendra-vaṁśa-tilaka][ˇˇ–ˇ–˯] [||]

6. Vasantatilakā

vistīrṇṇa-saṅga-[ˇˇ–]pyananāmvu-pūrṇṇa-
-prauḍha-dviṣad-vikasitāmvuja-locanāni
〈11〉 tan-maṇḍalāgra[ˇˇ–ˇˇ–ˇ–˯]
nitya-smṛtāni sahasaiva samākucanti ||

7. Vasantatilakā

caṇḍa-pratāpa-paritāpita-bhūri-bhū〈12〉paḥ
santāpa-pāvanam a[–ˇˇ–ˇ–˯]
[––]guṇo 〈’〉pi hira-pīta-karo 〈’〉vadātaḥ
sācātirānubhava-toṣa-vivi〈13〉kta-cittaḥ ||

8. Vasantatilakā

śrīmān asau samaratuṅga Iti kṣitī[ndraḥ]
[––ˇ–ˇ]śavidhām adharo mahīyān·
tasyātivallabhatarā〈14〉 duhiteha cakre
grāme jināla̐yam araṁ [ˇˇ–ˇ–˯] [||]

9. Vasantatilakā

[––]mi-bhūpa-guṇa-śīla-vibhūṣanākhyā
strai〈15〉ṇāgamāvirahitā karuṇātmikā ca

rārajyate na [ᴗ]titārya [ᴗ–ᴗ–ᴚ]
[––ᴗ]rānta-viśayeṣu karo〈16〉ti bhaktim· ||

10. Gīti(?)

sā kāntiñ candramaso gatiñ ca haṅsāt svarañ ca kalaviṅkāt·
se[3+]ṇāṁ hara〈17〉ti śrīmat-pramodavarddhanī khyātā ||

11. Śārdūlavikrīḍita

śākaindryāṁ rasa-sāgara-kṣitidharair yyāntyāṁ sa mā[se śucau]
[–––ᴗ]〈18〉 ca rāma-pakṣa-vasato kāṣṭā-tithau tatra ca
tuṁlai-nāma-Umānis-ākhya-sahite vāre purāṇād gu[rau]
[–]〈19〉pte śrīghana-nātham āryya-sahitaṁ prātiṣṭhipan mandire ||

12. Vasantatilakā

ta¿cch?〈c c〉endu-vimva-śakala-pratimaṁ vibhāti
rāhor bhiyā sapa〈20〉di sampatitaṁ dharitryāṁ
tasyānuguṇyam athavedam udeti śubhraḥ
vuddhais sakṛtya-taruṇair uṣitaṁ manojña〈21〉m· ||

13. Anuṣṭubh

śrīmad-veṇuvanābhikhyam
vidhāya jina-mandiraṁ
yat puṇyam āptam etena
daśadāpnotu saugatam· ||

14. Anuṣṭubh

pa〈22〉dam atyanta-duṣprāpam
anuttaram agocaraṁ
tat-sutānāṁ mayā yuktaṁ
tūrṇṇam eva labheya yat· ||

15. Sragdharā

Aurvvāgnir yā[va]〈23〉d uṣṇa-śvasana-vaśa-gatākṣanyadam bodhi-dṛṣṭyā
yāvat prāntā dharitrī vivudha-gaṇa-samākrānta-mūrttiś ca meruḥ
yāva[t khe]〈24〉 svān gabhastīn daśa-śata-gaṇanām ujjhati vyoma-cakre
[––––ᴗ––]sugata-guṇa-gaṇas tāvad āstām vihāraḥ ||

〈25〉 || svasti śaka-varṣātīta 746 jyeṣṭa-māsa daśami kṛṣṇa-pakṣa tuṁlai Umanis vṛhaspati-vāra tatkāla rakai pa[tapā]〈26〉n· pu palar· saṁ laki-laki pu pasaṁ saṁṅ ānakabi mavaiḥ savaḥ sīmā Arikiva luAṁ Iṁ babadan· lmaḥ ri tpu mapa〈27〉k· viniḥnya

ha 3 I kisir· lmaḥ ri kayumvuṅan· viniḥnya ha 1 vha 1 I rasti karuṁ lmaḥ I ptir· viniḥnya ha 6 Iṁ kaliru[ṅa]〈28〉n· viniḥnya ha 3 Iṁ kuliṁ viniḥnya ha 3 lmaḥ ri tri haji Ekapiṇḍa viniḥ ha 14 vha 1

tatra sākṣī si ravan· si [3+]〈29〉siḥ vinaiḥ takuraṁ yu 1 simsim· 1 suhan·-suhan· 1 si maṇḍakṣa saṁ luA paṇḍak· Anak banva I ji[1+] [vinaiḥ]〈30〉 takuraṁ yu 1 simsim· 1 tasintanamu saṁ kaniryyan· Anak banva I valiṁbiṁ vatak· si [3+] C.la [3+]〈31〉 1 vadvā saṁ makudur· kinaun· Umadagga saṅ anak banva magavai ri havuryyan· ra[7+] [pa]〈32〉lar hyaṁ vinaiḥ takuraṁ yu 1 si bahas· ramani mai ..... vi .....〈33〉 ..... kalima si habak· .....〈34〉 〈35〉 ..... hlai 1 kalamvi 1 punukan· 1 su〈36〉..... mañjan· ramani pagar· vinaiḥ takuraṁ yu 1 juru si jati ramani svara vinaiḥ〈37〉 takuraṁ yu 1 I sukun· si madhava ramani bhavana vinaiḥ takuraṁ yu 1 I variṅin· juru si lañcaṁ rama〈38〉ni nari vinaiḥ takuraṁ yu 1 I vuAtan· kalima si maṅga ramani napal· vinaiḥ takuraṁ yu 1 I paṇḍa〈39〉kyan juru si rindaṁ ramani gunuṁ vinaiḥ takuraṁ yu 1 I ptir juru si vikrama ramani dhara vinaiḥ takuraṁ〈40〉 yu 1 rama si piṅul ramani Ambari vinaiḥ takuraṁ yu 1 kalima si kunvurama ramani taji vinaiḥ takuraṁ yu〈41〉 1 putiḥ hlai 1 kalambi 1 punukan· 1 suhan-suhan· 1 I lva paṇḍak· kalima si kalap· ramani nanta vi〈42〉naiḥ takuraṁ yu 1 putiḥ hlai 1 kalamvi 1 punukan· 1 suhan·-suhan· 1 juru si danaka ramani darā vinaiḥ〈43〉 takuraṁ yu 1 parvuvus· si h(ū)m· ramany avak· vinaiḥ takuraṁ yu 1 I tri haji rāma si pañca ramani tīrtha vinaiḥ takuraṁ yu 1 si〈44〉liḥ juru si śaṅkhara ramani carmi vinaiḥ takuraṁ yu 1 parvuvus· si gunuṁ ramani nasat· vinaiḥ takuraṁ yu 1 parvuvus·〈45〉 si kutil· ramani buvi vinaiḥ takuraṁ yu 1 variga si sumbut· ramani siddha vinaiḥ takuraṁ yu 1 juru matuha sy avit· rama〈46〉ni Ayat· vinaiḥ takuraṁ yu 1 kalima si sampū ramani bamuṁ vinaiḥ takuraṁ yu 1 si pañca ramani hrəṁ vinaiḥ takuraṁ yu 1〈47〉 putiḥ hlai 1 kalamvi 1 lukai 1 punukan· (1) vaduṁ 1 patuk· kṛs· 1 parvuvus· saṁ kayumvuṅan· si haras· ramani〈48〉 vikramī Anak banva I tyusan· vinaiḥ takuraṁ yu 1 parvuvus· saṁ mantyāsih saṁ kīrti puntani nabha Anak banva ri〈49〉 tri haji vinaiḥ takuraṁ yu 1 parvuvus· saṁ lva paṇḍak· si kbal· ramani jamin· Anak banva ri tri haji vinaiḥ takuraṁ〈50〉 yu 1 tuhalas· ri hulu luvaṁ si silpa ramani yaḍa vinaiḥ takuraṁ yu 1 tuhalas· ri kaṇḍaṅan· lamvas· si〈51〉 saruḥ ramani kutiṁ vinaiḥ takuraṁ yu 1 kinaun· rakai patapān·

Apparatus

〈1〉 -siṅho ◇ *-ṣimho* C • De Casparis printing error, corrected in *Addenda et corrigenda*.

〈7〉 n¿ī?rukta- C • It seems that the expected *ni* has been written *nī* to fit the meter.

〈10〉 vigūḍha- C • Long 2014, p. 187, n. 39: “Damais (1955: 43, n. 1) expressed strong

doubt about de Casparis' reading *vigūḍha* ... noting that the *-ḍha* appears to be a *-gha*." Can we read *vidhūya*? Or *vibhūya*? Bosch 1952, p. 197, n. 12 suggests *aviguṇān*, but this would be unmetrical.

〈11〉 tan-maṇḍalāgra- ◇ *tan-maṇḍalā-* C • The *akṣara gra* is visible on the Leiden plastercast. Cf. also st. V, *pāda* b. — 〈11〉 nitya- ◇ *nītya-* C • De Casparis printing error, not corrected in *Addenda et corrigenda*.

〈16〉 se[3+]ṇāṁ ◇ *se[˘˘˘]ṇāṁ* C • It seems that the indication ˘˘˘– in De Casparis' text was a misprint for ˘˘˘. Sarkar reads *sekṣaṇe mṛgīṇāṁ* without any note indicating a departure from De Casparis' edition, and a conjectural one too. His proposal is unmetrical.

〈17〉 -pramodavarddhanī ◇ *-prāmodavarddhanī* C • De Casparis' reading *prā* instead is required by the meter but Damais 1968, p. 327, rightly points out that it is not what is engraved on the stone: "Nous ne savons pourquoi De C. transcrit (p. 37, ligne 5 et passim) le nom de la Princesse « Prâmodawardhanī » alors que l'inscription a nettement *pr¡a!〈ā〉modawarddhan(ī)* avec une brève. A la note 5 de la p. 46, il déclare : « On se serait attendu à Prâmodya (qui augmente la joie); ... ». Pourquoi s'attendre à un autre mot que celui qui se trouve dans l'inscription, *pr¡a!〈ā〉moda*, qui est bien connu en sanskrit ?" Damais answers his own question in his n. 2: "En fait, il doit y avoir 30 morae à chaque *vers*. Mais si sa transcription peut bien donner ce total pour le second vers, c'est parce qu'il interprète *prāmoda°* alors que l'inscription a *pra°*." De Casparis seems to have corrected *pra* to *prā* for metrical reasons and then to have forgotten that this reading is an emendation.

〈18〉 purāṇād C • Perhaps read *purāṇaṅ*?

〈19〉 ta¿cch?〈c c〉endu- ◇ *tacchendu-vimva-śakala-pratimaṁ* C • All previous scholars have silently assumed that *tacchendu-* stands for *tac cendu-*. We see no better solution, but the rather bad spelling error has to be noted.

〈20〉 tasyānuguṇyam ◇ *tasyānupuṇyam* C. — 〈20〉 athavedam ◇ *atha vedim* C • We adopt the reading proposed by Bosch 1952, p. 194. — 〈20〉 śubhraḥ ◇ *bhūbhṛt·* C • We adopt the reading proposed by Bosch 1952, p. 194, although it might not be impossible to read *śubhraṁ*. — 〈20〉 vuddhais ◇ *vṛddhais* C • We adopt the reading proposed by Bosch 1952, p. 194.

〈21〉 -vanābhikhyam C • It seems that the plastercast shows *-vanābhikhyām*.

〈22〉 tat-sutānāṁ C • Perhaps read *tat sutarāṁ*? — 〈22〉 labheya ◇ *labbeya* C • De Casparis printing error, corrected in *Addenda et corrigenda*.

〈24〉 -cakre ◇ *-vṛtraḥ* C.

〈41〉 lva paṇḍak· ◇ *lupaṇḍak·* C • Cf. Damais 1968: 328.

〈42〉 darā ◇ *dara* C.

〈43〉 h(ū)m· ◇ *hṛm·* C. — 〈43〉 rāma ◇ *rama* C.

〈44〉 śaṅkhara ◇ *śaṅkara* C. — 〈44〉 nasat· ◇ *rasal·* C.

〈45〉 kutil· ◇ *katil·* C.

〈46〉 hrəṁ • Damais 1970, p. 91, n. 2 noted: "Translitération précise *hṝ* à prononcer *hərəŋ*". The statement about the precise transliteration is unreliable.

〈48〉 vikramī ◇ *vikrami* C.

〈49〉 si kbal· ◇ *1 kbal·* C • Cf. Damais 1968: 328.

〈50〉 luvaṁ si silpa ◇ *luvas si silpa* C • Cf. Damais 1968: 328. — 〈50〉 yaḍa ◇ *yada* C.

〈51〉 kinaun· ◇ *kinon·* C • Cf. Damais 1968, pp. 321, 328.

Translation

12.

That 〈temple〉 shines as wide as a slice of the Moon instantly fallen to the earth 〈as though〉 for fear of Rāhu. Or rather, the white one (*śubhra* masc., i.e., the Moon) rises above this lovely 〈temple〉 that shares features with Him, inhabited by Buddhas both ... and young.

14.

Once it is concentrated upon by me, may I just quickly reach that stage, extremely difficult to attain for his sons (i.e, bodhisattvas), that is ultimate, beyond the senses.

Commentary

De Casparis believed the text not to have reached its completion by line 51; Damais (1968: 332) the text comes at its end here.-argued against this.

Metri causa spellings: *nīrukta-* for *nirukta-*. Places where a metric causa spelling would have been required: *prāmoda-* for *pramoda-*.

Bibliography

The text on two out of five fragments edited by J. L. A. Brandes (1913); the text of all three preserved fragments edited, with Dutch translation and extensive study, by J. G. de Casparis (1950). This work generated a number of important scholarly reactions, notably those of F. D. K. Bosch (1952) and L.-Ch. Damais (1968). The publications by H. B. Sarkar (1971–1972) and M. Long (2014) offer digests of research up to their dates of publication as well as translations into English (Long only of the Sanskrit portion of the text) but no original text editions. This digital edition has been prepared from the available visual documentation and with systematic collation only of the reading published by De Casparis.

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