Ablūr, Sōmēśvara temple, about 1200 CE

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Summary

This inscription is engraved on a stone tablet set against the wall on the right side inside the temple of Sōmēśvara. It does not mention the reign of any particular king, nor is it dated. The chief interest and importance of the record lies in Ēkāntada Rāmayya, who, according to legend, brought about a revival of the worship of Śiva.

Edition

〈Zone A〉

1. Anuṣṭubh

〈1〉 □namas tuṁga-śira{ḥ}ś-cuṁbi-
-candra-cāmara-cāravē
trai¡l!〈l〉ōkya-nagarāraṁbha-
-mūla-staṁbhāya ¡s!〈ś〉aṁbhavē‖

2. Sragdharā

śrīmad-gaṁgā-taraṁg〈2〉ccaḷita-jaḷa-kaṇa-śrēṇi-pu¡ḥ!〈ṣ〉p-āḷi-śōbhā-
dhāmaṁ caṁcaj-jaṭā-pallavam am¡ri!〈ṛ〉ta-karōdyat-phaḷaṁ bāhu-śākhā-
rāmaṁ gaurī-latā〈3〉liṁgitam amara-nutaṁ śaṁbhu-kaḷpadruv ādaṁ
rāmaṁg' īg' artthiyiṁ vā¡cch!〈ñc〉ita-phaḷa-cayamaṁ saṁtat-ōtsāhadiṁdaṁ‖

3. Sragdharā

śrīkaṇṭhaṁ rāmadēvaṁg' anu¡pp!〈p〉ama-〈4〉mahimaṁg' īge saṁpattan eduṁṇan[1]
ā nākaukānika-mauḷi-prakara-maṇi-gaṇa-śrēṇi-śōṇāṁśu-jāḷa-
-byākīrnnāghri-dvayāḷaṁk¡r!〈ṛ〉itan amara-varaṁ śita-śailē〈ṁ〉dra-kanyā-ḷ
〈5〉ōkāṁśu-śrī-nivāsaṁ sakaḷa-gaṇa-v¡ri!〈ṛ〉taṁ vīrasōmēśan īśaṁ‖

4. Mahāsragdharā

caḷad-ugra-grāha-vaktra-cc〈y〉uta-timi-nikarātuccha-pucchāgra-ghātā-
kuḷitāṁ〈6〉bhaḥ-kuṁbhi-yūtha-prakara-sajaḷa-phūtkāra-hastābhr¡i!〈a〉-māḷā
miḷitaṁ sutti¡ppo!〈rppu〉d' udyan maṇi-gaṇa-kiraṇa-sphāra-muktāṁśa-vēḷā-
caḷa-māḷaṁ〈Zone B〉 〈7〉 bhū-ramā-maṇḍana-vipuḷa-kaṭīdēśa-mudraṁ samudraṁ‖

ant' anēka-jaḷacara-nivā〈〈sa〉〉muṁ samutturṁga-laharī-nivāsamum enisi so-
gayiva〈8〉 lavaṇa-samudradiṁ pariv¡r!〈ṛ〉itavāda jaṁbūdvīpadi teṁkalu niḷa-
niśa¡d!〈dh〉a-himavanta-parvvataṁgaḷoḷav alli‖

5. Mahāsragdharā

Eseguṁ pūrvvāparārṁbhōnidhi-miti〈9〉vitatāyāmadiṁ siddha-kanyā-
visarānaṁg' ōru-kēḷī-śrama-śama-mahimā-kaṁdaraṁ svardhunī-vāḥ-
-prasarōpakṣuṇṇa-nānā-naga-ni〈10〉kara-gaḷad-gaṇḍaśaiḷāḷi-māḷā-
-visaraṁ prasphāra-śītadyuti-ruci-nicaya-bhrājitaṁ śītaśailaṁ‖

ā himagi〈rī〉ndrada dakṣiṇa-pārśva-vartti〈11〉y-att' ippa bhāratavarṣadoḷu kuṁtaḷa-
dēśav-eṁbud' adhika-śōbhev-ett' esevud' alli ‖

6. Kanda

sogayipud' alande¡v!〈y〉-eṁbudu
nagaraṁ celuv'esedu nāḍe¡v!〈y〉-ama〈12〉rāvatigaṁ
migil' enisi vibudha-janadiṁd'-
agaṇita-dhana-dhānya-jaḷa-sam¡ri!〈ṛ〉ddhiyin eṁduṁ‖

7. Kanda

[1]read saṁpattan enduṁ

prakaṭik’ amarāvatiyōḷu
sukēśiyuṁ ṁaṁjughoṣeyuṁ tam-irbbar
sa〈13〉kaḷa-vadhū-tatiyellaṁ
sukeśiyar mmaṁju-ghōṣeyar ttat-puradoḷ||

8. Mattebhavikrīḍita

Adu nānāvidha-gandhasāḷi-vanadiṁ savvattu[2]-kedyāna-naṁ-
danadiṁ pūr¡nn!〈ṇṇ〉a-taṭāka-kūpa〈14〉sarasī-saṁnodōhadiṁ sāras-ōn-
madabh¡r!〈ṛ〉iṁgī-pika-kōka-kēki-śuka-saṁghānīka-śākunta-nā-
dadin ettaṁ gaṅikā-vinōda-k¡r!〈ṛ〉ita-vīṇā-nādadiṁd eppuguṁ[3] ||

Ant’ aparimīta-kē〈15〉dāra-bhūmiyuṁm[4] apāra-jaḷāśrayābhirāmamuṁ bahu-janākīr¡nn!〈ṇṇ〉amum amēya-gaṇikā-nivāsamum agaṇita-vaṇigjanāśrayamum enisi śōbha-nivāsam āge||

9. Campakamālā

〈16〉 Avatarisirddan alli rajatācaḷadiṁ girijā-samētam ut-
savadoḷe sōmanāthan akhiḷāmara-m¡ō!〈au〉ḷi-vinaddha-ratna-saṁ-
bhava-kiraṅa-prabhā-paṭala-puṁja-parāga-padābjan artthiyiṁd’-
a〈17〉vanata-bhāktikābhimata-siddhi-phaḷōdaya-kaḷpabhūruhaṁ||

10. Kanda

Ā sōmanātha-pura-saṁ-
vāsitaroḷu brahmapurigaḷoḷ ¡p!〈v〉ipraroḷ ā
¡b!〈v〉yāsa-śuka-vāmadēva-pa-
rāśara-kapiḷādi-sad¡ri!〈ṛ〉śan o〈18〉 r¡bb!〈vv〉an negaḷdaṁ ||

11. Kanda

śrīvatsa-gōtran ur¡bb!〈vv〉ī-
-dēva-nutaṁ nikhiḷa-vēda-vēdāṁga-vidaṁ
pāvana-caritra-guṇa-sad-
bhāvaṁ puruṣōttamaṁ d¡p!〈v〉ijōttaman enipaṁ ||

12. Kanda

Ā viprana sati sītā-
-dēvigav ā satya〈19〉tapana satigaṁ guṇa-sad-

[2]EI_1898-1899: read *sarvv-arttukōdyāna*
[3]EI_1898-1899: to read *oppuguṁ*
[4]tu read *bhūmiyum*

bhāvade padmāṁbike sale
pāvana-sucaritre pati-hita-¡b!<v>ratey enipaḷ ||

Ā daṁpatigaḷ pala-kālav-anapatyar āgirdd' oṁdu-devasaṁ nāputrasya lōkō' stiy eṁba vēda-vākyama<ṁ> ti<20>ḷidu ||

13. Kanda

pūtrārtthavāgi satya-pa-
vitrācaraṇaṁ negaḷda puruṣōttaman ā
pat<t>rāṇan īśan eṁdu ka-
ḷatrānvitan āgi śaṁbhuvaṁ pūjisidan ||

Aṁnegam itta divija-danuja-v¡ri!<ṛ>ṁda-vandita-p¡a!<ā>dāraviṁda<21>(n appa) mahēśvaraṁ kaviḷāsa-par¡bb!<vv>atada ramya-bhūmiyoḷu kēśava-vāsavābjabhavarōlagisal asaṁkhyāta-gaṇa-pariv¡r!<ṛ>itan umā-sahitaṁ-v-oḍḍōlagaḷu sukha-saṁkathā<22>vinōdadiṁdam ire nāradan eṁba gaṇēśvaran inteṁda ||

14. Utpalamālikā

ōhila dās¡i!<a>-ceṁna-siriyāḷa-haḷāyudha-bāṇan-udbhaṭar
dēhadoḷ oṁdi baṁda maḷayēśvara-kēśavarājarādiy-ā
gaihi<23>ka-saukhyamaṁ bisuṭ asaṁkhya-gaṇaṁ nijavāda bhakti-sad
gēhadoḷ illiralu samayam utkaṭavādu¡v!<d>u jaina-bauddharoḷ{a}||

eṁbuduṁ mahēśvaraṁ dara-hasita-vadanāraviṁ<24>dan āgi vīrabhadranaṁ nīṁ manuṣya-lōkadoḷu niṁn' aṁśadoḷ orb¡vi!<ba>nam puṭṭisi para-samayagaḷaṁ niyāmis' eṁbuduṁ vīrabhadranuṁ puruṣō<25>ttama-bhaṭṭargge svapnadoḷ tāpasa-rūpadiṁ baṁdu putraṁ para-samaya-niyāmakaṁ nimage puṭṭugum e<ṁ>du mattaṁm iṁt' eṁda ||

15. Anuṣṭubh

jaina-mārggēṣu yē yā<26>tā
bahavō dakṣiṇāpathē
tē dūṣitā bhavanu sar-
vvē rāmēṇa tava sūnunā ||

Endu ¡v!<p>arama-prasādaṁ māḍi pōpuduṁ puruṣōttama-bhaṭṭaru<27> k¡r!<ṛ>itārt-thar āgi saṁtasaṁ baṭṭu maganaṁ paḍedu jātakarmādikriyegaḷaṁ māḍi dē-vatōd<d>ēśadiṁ rāman e<ṁ>du pesaran iṭṭar ātanuṁ tanna di¡b!<v>ya-janmānurūpamā<28>ge śiva-yōga-yuktan āgi nispṛiha-v¡r!<ṛ>ittiyiṁ cariyisuttuṁ ||

16. Kanda

Ēkāgra-bhakti-yōgadin
ēkākiy enalke saṁdu śivanaṁ piridapp’
ēkāntadoḷ ā rādhi〈29〉si-
y ēkāṁntada rāman eṁba pesara〈ṁ〉 paḍadaṁ ||

17. Mattēbhavikrīḍita

satataṁ saṁdu śivāgamōkta-vividha-kṣētraṁgaḷoḷu śaṁbhav-
āyatan ānēka-nadī-nada-prakaradoḷu gaur¡i!〈ī〉-varā〈ṁ〉ghrid-
〈30〉¿p?〈v〉ayāśrita-vāk-kāya-manōnugaṁ cariyisuttuṁ baṁdu kaṇḍaṁ sur-
ārccitanaṁ dakṣiṇa-sōmanāthanan aghaugha-trāsiyaṁ prītiyiṁ ||

Antu baṁd’ anavara〈31〉ta-vinamad-amara-vara-mauḷi-maṇi-kiraṇa-maṁjarī[5]-raṁjitāṁghriyugman appa huligeṟeya sōmanāthanan ārādhisuttam ippudum ā paramēśara[6] pratyakṣavāgi||〈32〉 Atra ślōka-dvayaṁ ||

18. Anuṣṭubh

Abbalūru-vara-grāmaṁ
gatvā rāma mam ājñ¡e!〈a〉yā 〈|〉
tatra vāsaṁ kuru svasthaṁ
yaja māṁ bhakti-yōgataḥ ||

19. Anuṣṭubh

jainai〈ḥ〉 saha vivādaṁ ca
saṁkaṁ hitvā ku〈33〉 ruṣv atha |
svaśirō’pi paṇaṁ k¡ri!〈r̥〉tvā
putra tvaṁ vijayī bhava ||

eṁdu sōmanātha-dēvar besasidaḍ’ ēkāntada-rāmayyan abbalūra brahmēśvara-sthānudāḷu[7] nisp¡ri!〈r̥〉ha-v¡ri!〈r̥〉ttiyiṁdam ire ¿|?〈||〉

20. Kanda

〈34〉 y-ulidaḍḍi baṁdu jainar
palar antā saṁka-gauṇḍa-sahitaṁ piriduṁ
caladiṁ kaivārisidar
ttolagade jina daivan endu śiva saṁnidhiyoḷu||

[5] read *maṁjarī*
[6] read *paramēśvaraṁ*
[7] read *sthānadoḷu*

Adaṁ kēḷd’ ēkāṁntada-rāmayyaṁ〈35〉 n[8] atikru¡dhdh!〈ddh〉an āgi śiva-saṁnidhiyoḷ
anya-dēvatā-stavanaṁ mādaḷāgad’ eṁdaḍa¡ḍ!〈d〉aṁ māṇade nuḍiy〈u〉ttiral iṁt’ eṁ-
daṁ ||

21. Mattebhavikrīḍita

jagamaṁ māḍuvan āvan āvan adan ā〈36〉 pat-kā〈la〉doḷ kāvaniṁ-
mige kōpaṁ tanagāge saṁharisal āvaṁ dakṣan ā śaṁbhu sar-
vvaganirddante gata-prabhāva-vibhavaṁ saṁsāradoḷu biddu daṁdu-
gadoḷu bard¡v!〈d〉u tapak〈k〉e sārddu〈37〉 sukhamaṁ pordd’ irppanuṁ dēvanē ||

22. Kanda

haran antir’ īvan ē niṁm
aruhaṁ muṁ-koṭṭit’ āv〈u〉d’ āvudu mun〈n〉aṁ
haranoḷ paḍadar anēkar
vvaramaṁ bāṇa-diniśāḷa-bhakta-gaṇaṁgaḷu ||

23. Kanda

Ene jai〈38〉nar eṁgu nīṁ muṁ-
nina hitarara[9] hēḷal ēke niṁnaya ¡s!〈ś〉iramaṁ
janam aṟiyal aridu koṭṭā-
tanoḷ iṁ paḍe nīne bhaktan ātane dēvaṁ ||

24. Kanda

Enal ēkāntada-rāmaṁ
manasijaripug’ ittu taleya〈39〉 nāṁ paḍedaḍe nīv
enag’ īva paṇam ad’ ēnn ene
munid eṁdar jjinana kittu śivanaṁ nilipevu||

25. Kanda

Ene kuḍuvud’ ōleyaṁ nīv
enag’ eṁd’ itt’ ōle goṁḍu śiramaṁ tām bhō〈ṁ〉
kenal aridu kuḍuva padado〈40〉ḷu
śivanaṁ sāṁnidhya māḍi rāmaṁ nuḍiguṁ||

26. Campakamālā

Uḍugade śaṁbhu nīne śaraṇ’ eṁnadaḍaṁ manam anya-¡b!〈bh〉āvadoḷ
oḍardaḍam ī k¡ri!〈r̥〉pāṇa-mukhadiṁ tale pōgade nilkad’ allad’ i-

[8] Read *Rāmayyan*
[9] read *hitaraṁ*

〈41〉rddaḍe śiva niṁna muṁn-aḍig' uruḷug' enutaṁ kali rāman ārddu
key[10]-giḍad arid' ikkaluṁrayisidaṁ[11] śiramaṁ śivan aṁghri-yugmadoḷu||

27. Mattebhavikrīḍita

Are[12]-gayi-goṁḍane[13] kittu nōḍidane kūrppaṁg' a[14]〈42〉 ḷuki meyi-[15]gaydanē
seragaṁ pārddane bāḷge bhaktar enutaṁ ballāḷu rāmaṁ sva-kaṁ
dharamaṁ cakkene[16] hulla kaṭṭan arivaṁtaklēśadiṁdāgaḷ aṁt
arid' īśaṁghriyoḷ i(kki śaṁkara)-gaṇak〈k' 〉āna〈ṁ〉da〈43〉 vaṁ māḍidaṁ||

28. Kanda

Arida taley-ēḷu-devasaṁ
baregaṁ meṟadiṁ baḷikkav[17]-ittaṁ haran ā
daradiṁ tale-kaley-illade
tirav-ādudu lōkav-a¡l!〈r〉iye rāma〈ṁ〉 paḍadaṁ ||

29. Kanda

beṟa〈44〉gāgi jainar ellaṁ
maṟigi jina-pral¡e!〈a〉yav eṁbudaṁ māḍadir' iṁn
eḍ-eṟagi kāl-viḍiye[18] māṇade
baṟa-siḍil' aṁt' eṟagi jinana taleyaṁ muṟidaṁ||

30. Mattebhavikrīḍita

baḍi-goṁḍ' orbbane sokki bāḷe〈45〉vanamaṁ kāḍāne pokk' ant' ' iru
kaḍagalu kāpina vīraraṁ turugamaṁ sāmantaraṁ tūḷdu
māmārppaḍegaḷu jainara māri bandudenutuṁ be〈ṁ〉goṭṭu pō-
galu jinaṁ keḍev-a〈ṁ〉naṁ baḍidalli kai-ko〈46〉ḷisidaṁ śrī-vīra-sōmēśanaṁ ||

31. Mattebhavikrīḍita

Adan ellaṁ neṟe pōgi bijjaṇa-mahīpāḷaṁge jainarkkaḷ ur
kkavadiṁ pēḷdu virōdhavāge piriduṁ dūṟuttiralu kōpa
durmmadan ā bijjaṇa-bhūbhujaṁ munisiniṁ〈47〉 rāmaiyanaṁ kaṁdu
nīn idan anyāyaman ēke māḍidey enal koṭ〈ṭ〉ōleyaṁ tōṟidaṁ ||

[10] read *kay*
[11] read *ikkal ārayisidan*
[12] fore *are* see *ara*
[13] read *gāy-goṁḍane*. Gāy is for *gāya,ghāya*, a wound
[14] °aḷuk should be °āḷuk
[15] read *mēy*
[16] read *cakkane*
[17] see *baḷika*
[18] read *piḍi* or *hiḍi*

32. Kanda

Avaritta yōleyide nīn
avadharisuvud ikku niṁna bhaṁḍāradoḷ iṁ
〈48〉 n avar oḍḍav iraliyinnoḍ
ḍuvudārppaḍe niṁna munde jinaraṁ palaraṁ

Antappadī taleyan arid avara kaiyoḷ oḍ〈ḍ〉uven avar adaṁ suttiṁ-baḷikavāṁ paḍ〈u〉ven enagānesejjeya-basa-〈49〉di m〈u〉khyavāgiy eṁ-nuṟuva basadi-jinaraṁ palaran oḍḍuvudene bijjana-rāyaṁ nām ī kautukamaṁ nōḍuvavoṁdu basadigaḷa paṁḍitarumaṁ jainavaṁ karadu nīm ¡ā!〈a〉ppaḍe〈50〉 basadigaḷaṁ paṇaṁ-māḍi ōleyaṁ kuḍiv endaḍ avarāvī-muṁnoḍada basadiyaṁ dūṟal bandev alladin oḍḍi jina-praḷ¡e!〈a〉yaṁ māḍalu baṁdavar all¡e!〈a〉vene bijjaṇa-rāyaṁ nakku nīviṁn usi〈51〉rade pōgi sukhadin iriveṁdavaraṁ kaḷipi rāmayya〈ṁ〉 gaḷigellaruv aṟiye jaya-patramaṁ koṭṭ¡u!〈aṁ〉 ¡|!〈||〉

33. Mattebhavikrīḍita

Ari-rāya-kṣitibh¡r!〈ṛ〉iṁ nagāriy arirāy āṁhōdhi-kuṁbhōdbha〈52〉 vaṁ
Ari-rāyēṁdhana-tī¡b!〈v〉ra-vahni Ari-rāyānaṁga-bhāḷēkṣaṇaṁ
Ari-rāyōgra-bhujaṁga-bhūri-garuḍaṁ śrī-bijjaṇaṁ vairi-rā
jya-ramākarṣaṇa-dōl¡e!〈i〉tāsi-suhṛidaṁ kīrty-aṁganā-vallabhaṁ ||

34. Utpalamāla

〈53〉 cōḷanan ikki lāḷanan adhakkarisi sthiti-hīna-māḍi nē
pāḷanan aṁdhranaṁ tuḷidu gurjjaranaṁ seṟeyiṭṭu cēdi-bhū
pāḷana maimeyaṁ muṟidu vaṁgana bīsis〈i〉 kādi koṁdu baṁ
〈54〉 gāḷa-kaḷi〈ṁ〉ga-māgadha-paṭasvara-māḷava-bhūmipāḷaraṁ
pāḷisidaṁ dharā-vaḷ¡e!〈a〉yamaṁ kali bijjaṇarāya-bhūbhujaṁ

35. Kanda

koḍad oḷage puṭṭi kaḍalaṁ
kuḍidaṁ ghaṭayōni puṭ〈ṭ〉i kaḷacuryya〈55〉 roḷ ō
gaḍisade caḷukyar anvaya
gaḍalaṁ kuḍidurkku sajjanaṁ bijjaṇanoḷu ||

svasti samadhigatapaṁcamahāśabda-mahāmaṇḍalēśvaraṁ | kaḷ¡ā!〈a〉ṁjara-puravarādhīśvaraṁ 〈|〉 suvar¡nn!〈ṇṇ〉a-v¡r!〈ṛ〉iṣa〈56〉bha-dhvajaṁ | ḍamaruga-tūryya-nirgghōṣaṇaṁ | kaḷacuryya-kuḷa-ka(maḷa)-ma〈r〉ttaṇḍaṁ 〈〉| kadana-pracaṇḍaṁ | mone-muṭṭe-gaṇḍaṁ 〈|〉 subhaṭarādityaṁ | kaligaḷaṁku¡s!〈ś〉aṁ | gaja-sā〈57〉manta-śaraṇāgata-vajra-paṁjaraṁ 〈|〉 pratāpa laṁkeśaraṁ 〈|〉 para-nārī-

sahōdaraṁ <|> sanivāra-siddhi <|> giridurggamallaṁ <|> calada<ṁ>ka-rā<ma>ṁ <>| nissaṁkamallan ityakhīḷa-nāmādi-sa<58>masta-praśasti-sahita<ṁ> śrīmatu bijjaṇadēvaṁ rāmayyaṁgaḷu māḍida parama-sāhasakaṁ niratiśayavappa māhēśvara-bhaktiga<ṁ> mecci-vīra-sōmanātha-dēvara dēgula<59>da māṭa-kūṭa-prākāra-khaṇḍa-sphuṭita-ōdhārkka dēvar aṁgabhōga-naivēdyakaṁ banavase-Enichāsirada kaṁpaṇi sataḷigeyepattaṛa maneya caṭṭarasanum ā ka<ṁ>paṇad agrāyita-pra<60>bhu-gauṇḍaḷaṁ muṁdiṭṭu śrīmadu-bijjanadēva<ṁ> sattaḷigeyeppattaṛ oḷage maḷuguṁ-dadiṁ teṁkaṇa gōgāveyeṁba grāmamaṁ prasiddha-sīmā-sahitaṁ tribhōgamu-maṁ<61>śrīmad-ēkāntada-ramaiyyaṁgaḷa kālaṁ kacci dhārā-pūrbbakaṁ māḍi koṭṭu pratipāḷisidaṁ ||

36. Utpalamālā

□ śrī-nuta-kīrti-vikramadoḷ oṁdida sōma-kulaika-bhūṣaṇaṁ
tān enipī<62> caḷukya-nripar anvayadoḷu vasudhādhināthar
ākhyāna-parākramar kaḷiye dhātripar ābriteyāge tailapaṁ
tāne caḷukya-dhātri-kulaśailan enalu mudadiṁde tāḷdidaṁ ||

<63> Aṁtā tailapadēvaṁge satyāśrayadēvan eṁba magaṁ puṭṭidaṁ tat-tanayaṁ vikra-madēvaṁ tatad-anujaṁ daśavarmmadēvan ātana magaṁ jayasiṁgarāyan ātana magan āhava<64>mallan ātana magaṁ tribhuvanamalla-permāḍirāyan ātana magaṁ bhūlōka-mal<l>a-sōmēśvaradēvan ātana maga<ṁ> pratāpacakravarti-jagadēkamal<l>an ātana tam<ṁ>aṁ traiḷō<65>kyamalla-nūrmmaḍi-tailapan ātana magaṁ tribhuvanamalla-sōmēśvaradēvan ātana parākrama-prabhāvam eṁeṁdaḍe ||

37. Śārdūlavikrīḍitā

kōḍuḷḷugramadēbhavoṁeraḍenalkeṁpattuvoḍāgiral
kōḍi<66> ṭṭānade taḷtu kādi geldaṁ kōḍilladoṁdāneyiṁ nā
ḍaṁ bīḍan ibhaṁgaḷaṁ turagamaṁ sōmēśvaraṁ billamaṁ nō
ḍalkā kaḷacūryyavaṁśaman adaṁ nirmūḷavaṁ māḍidaṁ ||

38. Mahāsragdharā

da<67> nisāpatnavāgalu siri nija-vasadiṁ saṁdudārakke tān
āgaravēgalu kīrtti dik-pāḷaka-nikara-mukhādēśavāgalu
jayā-sauṁdari nicca<ṁ> tōḷa bāḷaṁ seṛe-viḍidire sāmrājyamaṁ tāḷdi
daṁ du<68>rddhara-śauryyaṁ vīra-sōmēśvaran ahita-vadhū-nētra-nīrēja-sōmaṁ ||

39. Kanda

Aṁnadha-tamavenipa kaḷacuryy<a>

āṁdhaṁ masuḷalke taṁna tējade dhareg-anubandhaṁ taṁnoḷe sale sam
maṁ〈69〉dhise cāḷukya-rāya-sōmaṁ negaḷdaṁ ||

Antā tribhuvanamalla-sōmēśvaradēvaṁ sakaḷa-camūnātha-śirōmaṇiyuṁ cāḷukya-rājya-pratiṣṭāpakan appa ku〈70〉mārabamaiyaṁnuṁ tānu〈ṁ〉 seyahaḷiya-koppadoḷu sukha-saṁkhathā-vinōdadin irddoṁdu devasaṁ dharmma-gōṣṭiyoḷ irdu purātana-nūtar appa śiva-bhaktara gu〈71〉ṇa-stavanaṁ māḍuttam irdēkāntada-rāmayyaṁgaḷ abbalūraliddalli jainarellaṁ neradu baṁdu mahā-vivādaṁ māḍi nīṁ taleyan aridu koṁḍu śivana kaiyoḷ paḍadeyappaḍe jina〈72〉nan oḍedu śivanaṁ pratiṣṭe-māḍuveṁdoḍḍaman oḍḍiyōleyaṁ koṭṭaḍavaru koṭṭōleyaṁ koṁḍu taṁna taleyan aridukoṁḍu śivaṁge pūje māḍi baḷikā taleyaṁ yēḷu〈73〉devasake munninante taleyaṁ polevīḷavantu paḍedu bij〈j〉 aṇadēvana kaiyyalu jaya-patravaṁ pūje-sahitaṁ koṇḍudumaṁ jinanan oḍedu basadiyan aḷidu bisu〈74〉ṭu nelanaṁ khaḍisi vīra-sōmanātha-dēvaraṁ pratiṣṭhe-māḍi śivāgamōktavāge parbbata-praṇada dēgu-lamaṁ trikūṭavāge māḍisidar eṁbudaṁ kēḷdu tribhuvanamal〈l〉a-sō〈75〉mēś-varadēvaṁ vismayaṁ biṭṭu nōḍuvartthiyiṁ binnavattaḷeyaṁ barayisi barisiyavaran idi(r)goṇḍu tannaṁ manegoḍagoṇḍu pōgi piriduṁ satkāradiṁ pūji〈76〉si śrīmad-vīra-sōmanātha-dēdēvara dēgulada māṭa-kūṭa-prākāra-khaṁḍa.spuṭita-jinnōdhārakkaṁ dēvara Aṁgabhōga-raṁgabhōga-naivēdyakkaṁ caitra〈77〉 pavitra vasaṁtōtsavādiparvvagaḷigavannadāna-vidyādānakka〈ṁ〉 banavase-panichāsirada ka〈ṁ〉paṇaṁ nāgarakhaṁḍaveppat〈t〉aṟ oḷagaṇa Ab〈b〉alūran ā dēvarggā vūrāga〈78〉 lu-bēḷkuveṁdu parama-bhaktiyiṁd ā ka〈ṁ〉paṇada manneya mallidēvanaṁ mu〈ṁ〉diṭṭā vūra mēlāḷike-manneya-suṁka daṁḍa.dōṣa-nidhinikṣēpasahitavāgi Ēkānta〈79〉〈da〉-rāmaya〈ṁ〉gaḷa kālaṁ karcci pūrvva-prasiddha-sīmā-sahitaṁ tribhōga-sahitaṁ dhārā-pūrvakaṁ māḍi pāramēśvara-dattiyāge tābraśāsanamaṁ koṭ〈ṭ〉āneyan ēḷisi me〈80〉ṛayisi parama-bhaktiyiṁ pratipāḷisidaṁ 〈||〉

40. Kanda

 śrīkaṁṭha-padāṁ bujaman a
nākuḷa-cittadoḷe pūjipaṁ śiva-samaya-prā
kāran eḷa〈ni〉si sale negaḷ
ēkāntada-rāman īśa〈81〉 bhakti-prēmaṁ ||

41. Kanda

 śrīyuṁ dī〈r〉gghāyuvaṁ kīrttiyan anudinavuṁ māḷke gīrvvā
ṇa-vriṁda-jyāyaṁ śrī-vīra-sōmaṁ vidhrita-himakaraṁ kāmadēvaṁg
udāra-śrī-yuktaṁ〈82〉g adrijā-sasmita-sita-taraḷālōla-vistāra-līlā
nēyāḷōkōddhata-śrī-lalita-ratilaḷālāsya śailūṣa vēṣaṁ||

svasti samadhigatapaṁcamahāśabda-mahāmaṁ〈83〉ḍaḷēśvaraṁ banavāsi-puravarādiśvaraṁ jayanti madhukēśvara-dēva-labdhavara-prasādaṁ vidvaj-〈j〉anārhdaṁ mayūrava〈r〉mma-kula-bhūṣaṇaṁ kādaṁba-kaṇṭhīravaṁ kadana-pracaṇḍaṁ sāha〈84〉sōttu(ṁ)gaṁ kaligaḷ aṁkusaṁ satya-rādhēyaṁ śaraṇāgata-vajra-paṁjara〈ṁ〉 yācaka-kāmadhanuvityakhiḷa-nāmāvaḷi-sahitan appa śrīman mahā-maṇḍalēśvara〈ṁ〉 kāmadēvarasa〈85〉r-ppānuṁgal〈l〉ainūṟuvaṁ duṣṭa-nigraha-śiṣṭa-pratipāḷanadināḷuttam irdd Abbalūra vīra-sōmanātha-dēvaraṁ baṁdu kaṇḍu rāmayyaṁgaḷu śivāgavā-vidhā〈86〉nadiṁ māḍisida parbbatōpamānam appa dēgulamaṁ kaṇḍavaru māḍida sāhasamaṁ savistara〈ṁ〉 kēḷdu mecci parama-prītiyiṁdoḍa-goṁḍu pōgi〈87〉 pānuṁgalla nelevīḍinoḷ pradhānaru〈ṁ〉 tānuṁ madukeya-maṁḍaḷiṁka-sahitaṁ sukha-saṁkathā-vinōdadi〈ṁ〉 kuḷḷirddu parama-bhaktiyiṁ vīra-sōmanātha〈88〉dēvargge pānu〈ṁ〉gallainūṟaṟ oḷagaṇa kaṁpaṇaṁ hosanāḍeppattaṟ oḷage muṇḍagōḍa samīpada jōgēsaradiṁ baḍaganа mallavaḷḷiyeṁba grāmamaṁ prasiddha-sī〈89〉mā-sahitavāgi tribhōgābhyantaraṁ namasyaṁ māḍiyā dēvata dēgulada khaṇḍa-spuṭita-jīrnnōdhdārakaṁ dēvar aṁgabhōga-raṁgabhōga-naivēdya-caitra〈90〉pavitra-vasaṁtōtsavādi-parbbagaḷgam anna-dānakkaṁbeṁdu rāmayyaṁgaḷa kālaṁ karci dhārā-pūrvvakaṁ māḍi parama-bhaktiyiṁ koṭṭu dharmmamaṁ pratipālisidaṁ | svastyastu ōm ‖〈91〉 īntī dharmmaṁgaḷaṁ pratipāḷiy-isidavaru śrī-vāraṇāsi prayāge kurukṣētra Argghyatīrttha śrīparvvatādi-puṇya-kṣētradalli sāyira kavilegaḷa kōḍuṁ〈92〉 koḷaguvaṁ honnoḷ kaṭṭisi catu〈r〉vvēda-pāragar appa subrāhma.nargge sūryyagrahaṇa-sōmagrahaṇa-byatīpāta-sa〈ṁ〉kra-maṁādipuṇyakāladōḷ vidhi-yuktavāge koṭṭa〈93〉 palavaṁ paḍevaru Ī dharmmavan aḷidavarā gaṁge vāraṇāsi kurukṣētra-prayāgādi-puṇya-kṣētraṁgaḷoḷā kavilegaḷu-vaṁ brāhmaṇavaṁ koṁda pāpamaṁ paḍevarīyartthasaṁ〈94〉dehavilleṁbudaṁ muṁnnaṁ manu-vākyaṁgaḷuṁ pēḷgu〈ṁ〉 ‖

42. Anuṣṭubh

bahubhir vvasudhā bhuktā
rājabhiḥ sagarādibhiḥ
yasya yasya yadā bhūmis
tasya tasya tadā palaṁ ‖

43. Anuṣṭubh

gaṇyaṁte pāṁvavō〈95〉 bhūmer
gaṇya〈ṁ〉te vriṣṭi-biṁdanaḥ
na gaṅyatē vidhātrāpi
dharm〈m〉a-saṁrakṣaṇē phalaṁ ‖

44. Anuṣṭubh

svadat〈tā〉ṁ paradattaṁ vā
yō harēta vasuṁdharāṁ |
ṣaṣṭhir-vvarṣa-saharāṇi
viṣṭhāyāṁ jā〈96〉 yatē krimiḥ ||

45. Anuṣṭubh

karmaṇā manasā vācā
ya〈ḥ〉samartthōpyupēkṣatē |
sabhyās tathaive cāṁḍāla〈ḥ〉
sarvva-dharmma-bahiṣkritaḥ ||

46. Anuṣṭubh

kulāni tārayēt karttā
sapta sapta ca sapta ca |
adhō vapā〈97〉 tayēd dhartā
sapta sapta ca sapta ca ||

47. Anuṣṭubh

Api gaṁgādi-tīrthhēṣu
haṁtur gāmathavā dvijaṁ
niṣkriti syān na d¿e?〈ē〉vasva
brahmasva-haraṇa ||

48. Śālinī

sāmānyōyaṁ dharmma-sētu〈98〉 nripārṇāṁ
kālē-kālē pālanīyō bhavadbhiḥ
sarvvān ētānu bhāvitaḥ pārthavēṁdrā
bhūyo-bhūyō yācatē rāmacaṁdraḥ ||

svastyastu maṁgaḷaṁ ca | śrīś ca ||

49. Śālinī

haranoḷ tavanidhiyṁtāṁ
daravuvillenisi paḍedu dēgulavaṁ pura
harana kaiḷāsadaṁtire
viracisidaṁ śaṁbhu-bhakti-dhāmaṁ rāmaṁ ||

50. Utpalamāl

dēgulak endu bhakta-〈100〉 janavādaradind idir-erdda koṭ〈ṭ〉aḍaṁ
hāgavan ādaḍaṁ kaḷadu-koḷḷade bēḍade nāḍe dvenyadiṁ

pōgi nripāḷaṁ śivan anugrahav akṣayavāge māḍidaṁ
dēgulaṁ harādriheṇe-〈101〉 yāgire rāmanidēṁ kritārtthanō ||

51. Kanda

kēśavarāja-camūpaṁ
śāsanavaṁ pēḷdan aṁtadaṁ tirddi nirā
yāsane baradan īśana dāsaṁ śiva-caraṇakamaḷa-śaraṇaṁ saraṇaṁ || □

〈102〉 svasti śrīmattu-hara-dharaṇī-prasūta-mukkṁṇa-kādaṁbaruṁ banavāsi-puravārādhiśvararuṁ śrī-madukanātha-dēvara dibya-śrī-pāda ||〈103〉 padmārad-hakaru || mal〈l〉dēvarāyaruṁ || nāgarakha〈ṁ〉dēya[...]

Apparatus

〈1〉 ¡s!〈ś〉aṁbhavē EI_1898-1899

〈2〉 am¡r!〈r̥〉ita EI_1898-1899

〈3〉 dhāmaṁ ◇ *dhāmam* EI_1898-1899. — 〈3〉 anu¡pp!〈p〉ama EI_1898-1899

〈4〉 dvayāḷaṁk¡r!〈r̥〉itan EI_1898-1899 — 〈4〉 eduṁnān EI_1898-1899 • to saṁpattan enduṁ

〈5〉 v¡r!〈r̥〉itaṁ EI_1898-1899

〈6〉 hastābhr¡i!〈a〉-māḷā EI_1898-1899 — 〈6〉 sutti¡pp!〈rpp〉ud EI_1898-1899

〈8〉 pariv¡r!〈r̥〉itavāda EI_1898-1899 — 〈8〉 niśa¡d!〈dh〉a EI_1898-1899

〈9〉 naga EI_1898-1899 • I read śaka

〈10〉 kara EI_1898-1899 • I read kata

〈11〉 nāde¡v!〈y〉 EI_1898-1899

〈12〉 sam¡r!〈r̥〉iddhitin EI_1898-1899

〈13〉 pūr¡nn!〈ṇṇ〉a EI_1898-1899

〈14〉 bh¡r!〈r̥〉iṁgī EI_1898-1899 — 〈14〉 k¡r!〈r̥〉ita EI_1898-1899 — 〈14〉 eppuguṁ EI_1898-1899 • to read oppuguṁ

〈16〉 m¡ō!〈au〉ḷi EI_1898-1899 — 〈16〉 paṭala EI_1898-1899 • I read pataḷa

〈17〉 ¡p!〈v〉ipraroḷ EI_1898-1899 — 〈17〉 ¡b!〈v〉yāsa EI_1898-1899 — 〈17〉 sad¡r!〈r̥〉iśan EI_1898-1899

〈18〉 o〈18〉 r¡bb!〈vv〉an EI_1898-1899 — 〈18〉 d¡p!〈v〉ijōttaman EI_1898-1899

〈19〉 hita¡b!〈v〉ratey EI_1898-1899

〈20〉 v¡r!〈ṛ〉iṁda EI_1898-1899 — 〈20〉 p¡a!〈ā〉dāraviṁdaṁ EI_1898-1899

〈22〉 dās¡i!〈a〉 EI_1898-1899

〈23〉 bauddharoḷa〈ḷ〉 EI_1898-1899

〈24〉 orb¡vi!〈ba〉nam EI_1898-1899

Translation

〈1–4〉 Ōm! Homage (namas) to Śambhu (śaṁbhavē), embellished(cāmara) with the emblem of the moon (candra) that kisses (cuṁbi) his elevated head (tuṁga-śiraḥ),the main pillar (mūla-staṁbhāya) supporting the foundation of the city (nagarāṁbha) of the three worlds (trailōkya). May that tree of wish-fulfilling, which is Śaṁbhu (śaṁbhu-kaḷpadruv'ādaṁ), praised by the gods (amara-nutaṁ), which is the abode (dhāmam) of the beauty (śōbhā) of flowers (puṣpāḷi) which are the rows (śrēṇi) of the drops (kaṇa) of the water (jaḷa) agitated (ōccaḷita) by the waves (taraṁga) of the holy (śrimad) river Gaṁgā; which has for sprouts (pallavam) the dangling dreadlocks (caṁcaj-jaṭā); whose fruits (phaḷaṁ) rise (ōdyat) from the ambrosia-rayed (the moon) (amṛta-kara); which is pleasing (rāmaṁ) for the branches (śākha) that are the arms (bāhu); and which is embraced (āliṁgitam) by a creeper (latā) that is 〈the goddess〉 Gaurī, give (īga) by a praise (artthiyiṁ) to Rāma (rāmaṁge), with a perpetual (saṁtat) perseverance (ōtsāhadiṁdaṁ), an abundance (cayamaṁ) of desired (vāñchita) fruits (phaḷa). May Śrīkaṇṭha as Vīra-Sōmēśa, whose the couple of feet (āghri-dvaya) is adorned (aḷaṁkṛtan) by scattered (byākīrnna) network (jāḷa) of a moltitude (śrēṇi) of crimson rays (śōṇāṁśu) which 〈come from〉 the set (gaṇa) of the moltitude (prakara) of jewels (maṇi) of the crowns (mauḷi) held (āṇīka) by celestial inhabitants (nākaukānika); the best among the gods (amara-varaṁ)who is the glorious abode (śrī-nivāsaṁ) of the splendour of the rays (aṁśu) of the glances (ālōka) of the daughter (kanyā) (Pārvatī) of the lord (iṁdra) of the mountain of cold (Himālaya) (śita-śaila); surrounded (vṛtam) by all (sakaḷa) the *gaṇa*s, confer (īge) good fortune (saṁpattan) upon Rāmadēva, who is of unequalled greatness (anuppama-mahimaṁge)!

〈5–10〉 Round about it (namely Jambūdvīpa) is the ocean (samudram), which is met (miḷitaṁ) by banks of clouds that are the trunks (hastābhri), blowing out (phūtkāra) sprouts of water (sajala), of numerous (prakara) herds (yūtha) of elephants (kuṁbhi) which agitate the waters (ākulitāmbhaḥ) by the blow (ghāta) of the tips (āgra) of

their tails (puccha) that are as efficient (ātuccha) in doing so as the shoals (nikara) of great fish (timi) which fall out (cyuta) from mouths (vaktra) of the fierce monsters (ugra-grāha) of the sea; that glide to and from which there rise (udyan) the rays (kiraṇa) of many jewels (sphāra) and the lustre of large pearls; which has lines of mountains on its shores; and which is enclosed (mudraṁ) by the brooad hips (vipuḷa-kaṭīdēśa) adorning (maṇḍana) the woman (ramā) who is the Earth (bhū). So that (anta) there (alli), among Nila, Niśada and the cold mountains (Himālaya),on the south (teṁkalu) of Jambūdvīpa, which is surrounded (parivṛtavāda)by the salt ocean (lavaṇa-samudradiṁ) which is beautiful (sogayiva) as being (enisi) the abode (nivāsamum) of numerous marine animals (anēka-jaḷacara) and the place (nivāsamum) of very high (samuttuṁga) waves (laharī). The cold mountain (śītasaila), which has a valley (kaṁdaraṁ) renowned (mahimā) for the rest (śama) after the fatigue (śrama) of the great (ōru) amorous sport (kēḷi) of Kamadēva (anaṁga) with the moltitude (visara) of the daughters (kanyā) of the *siddha*s which is full (visaraṁ) of garlands (māḷā) and rows (āḷi) of rocks fallen (gaṇḍaśaila) from the many (nānā) heap (naga) of mountains (nikara) pounded (ōpakṣuṇṇa) by the stream (prasara) of the waters (vāḥ) of the celestial river (svardhunī)[19]; and beaming (bhrājitaṁ) for the quantity (nicaya) of the expanded (prasphāra) cold (śīta) light (dyuti) rays (ruci). It shone (esegum) for the extension (āyāmadiṁ) that encompassed (vitata) the boundaries (miti) of eastern and western oceans (pūrvvāparāṁbhōnidhi).

〈10–17〉 In the land (varṣadoḷu)of Bhārata , which standing by (vartti) the south (dakṣiṇa) side (pārśva) of the Lord (indrada) of that (ā) Himālaya (himagirīndrada), there (alli) shines (esuvudu) with an exceedingly (adhika) beauty (śōbhe), a country (dēśa) called (embudu) Kuntaḷa. There is a beautiful (sogayipudu) city (nagaraṁ) called (embudu) Alande, whose beauty (celuvu) shines (esedu), known (enisi) because its superiority (migilu) is more (nāḍe) then Amarāvatī; due to learned (vibudha) people (janadiṁ) and an abundance (samṛddhiyin) of countless (agaṇita) wealth in cattle (dhana), grain (dhānya) and water (jaḷa). It is evident (prakaṭika) that in Amarāvatī there are these (tām) two (irbbar): Sukēśi and Mañjughōṣe, 〈but〉 in that (tat) town (puradoḷ) the whole (sakaḷa) multitude (tati) of women (vadhū), all of them (ellaṁ) have beatiful hair (sukēśiyar) and sweet (maṁju) voices (ghōṣeyar). That (adu) is charming (oppugum)thanks to the various (nānāvidha) field (vana) of sweet-smelling rice (gandhasāḷi), thanks to the parks (ōdyāna) and gardens (naṁdana) 〈which are in bloom〉 through all the seasons (savvattuke), due to the plenty (saṁndōhadiṁ) of well-filled (pūrṇṇa) tanks (taṭāka), wells (kūpa) and ponds (sarasī), 〈it is beautiful〉 because of the ubiquitous (ettaṁ) poetical (sārasa) and ecstatic (ōnmada)sounds(nādadin) of

[19]the Manākinī

numerous (anīka) winged (śakunta) which are the swarm (samgha) of bees (bhṛiṁgi), the flock of cuckoos (pika)and ruddy geese (kāka); and because of the sound (nāda) of *vīnā* performed (vinōdakṛta) by courtesans (gaṇikā). It is a place (bhūmiyuṁ) of an innumerable (aparamita) parks (kēdāra), pleasing (abhirāmamuṁ) with abundant (apāra) ponds (jaḷāśraya), the house (nivāsamuṁ) of innumerable (ameya) courtesans (gaṇika), and the abode (āśrayamuṁ) of a countless number (agaṇita) of merchants (vaṇigjana), so that (anta) it is (āge) a beautiful (śobha) place(nivasam). The god Sōmanātha, who had descended (avatarisirddan) there (alli), from the silver mountain (rajat-ācaladiṁ), accompanied by (samētaṁ) Girijā, in happiness (utsavadoḷe), who has lotus like feet (padābjan) gold (parāga) for the (vast (paṭala) quantity (puṁja) of the light (prabhā) of the rays (kiraṇa) producted (sambhava) by the jewels (ratna) set on (vinaddha) the crowns (mauḷi) of all gods (akhiḷāmara), and who is a wish-fulfilling tree (kaḷpabhūruhaṁ) having as fruits (phaḷōdaya) the desired (ābhimata) accomplishment (siddhi) of the devotees (bhāktika) bowed down (avanata) in supplication (artthiyiṁda).

〈17–20〉 Among the inhabitants (saṁvāsitaroḷu) of that town (pura) of Sōmanātha, in the Brāhmaṇa's quarter (brahmapurigaḷoḷ), among the Brāhmaṇs (vipraroḷ), was known (negaḷdaṁ) one (orbban) who resembled (sadṛśan) Vyāsa and Śuka and Vāmadēva and Parāśara and Kapiḷa and others; He, called (enipaḷ) Puruṣōttamaṁ, the best among Brāhmanas (dvijōttama) whose belonged to Śivatsagotra, praised (nutaṁ) by the kings (urvvīdēva), one who had the knowledge (vidaṁ) of all Vēdas and Vēdāṅgas, whose natural disposition (sadbhāvaṁ) is the pure (pāvana) beahviour (caritra) and the virtues (guṇa). The good wife (sati) of that Brāhmaṇa (ā viprana), called (enipaḷ) Padmāmbike, being of noble (sadbhāvade) qualities (guṇa) is similar to Sītadēvi, and similar to the wife of that (ā) Satyatapana; perpetually (sale) of pure and good beahviour (pāvana-sucaritre), devoted (vrate) to the welfare (hita) of her husband (pati). These (ā) husband and wife (daṁpatigaḷ) having remained (āgirdda) for a long time (pala-kāla) without offspring (anapatyar), one day (oṁdu-devasaṁ), they learned (tiḷidu) the sentence (vākyamaṁ) of Vēda that says (eṁba) "there is no heaven (na lōka) for him who has no son (aputrasya)". The famous (negaḷda) Puruṣōttama, whose conduct (ācaraṇaṁ) was honest (satya) and pure (pavitra), together with his wife (kalatrānvitan āgi) in order to obtain a son (putrārtthavāgi), praised (pūjisidan) Śambhu saying (eṁdu) "Lord(īśan), you are the protection of misfortune (āpattrana)".

〈20–27〉 At the same time (amnegaṁ itta), while Mahēśvara, whose lotus-feet (pādāraviṁdan) are venerated (vandita) by the moltitude (vṛṁda) of gods (divija) and demons (danuja), in that pleasant (ramya) surface (bhūmiyoḷu) of the Kailāsa mountain (parvvatada), surrounded (parivṛtan) by many *Gaṇa*s in order to pay homage (ōlagisal)

Kēśava[20], Vāsava[21], and Abjabhava[22], together (sahitam) of Umā, was enjoying (vinōdadiṁdam ire) pleasant (śukha) conversations (saṁkathā) in the royal assembly (oḍḍōlagadoḷu), the Gaṇēśvara called (eṁda) Nārada said thus (inteṁda) :"While Ohila, Dāsa, Cenna, Siriyāḷa, Haḷāyudha, Bāṇa, Udbhaṭa and Maḷayēśvara, having come (baṁda) in one (oṁdi) body (dēhadoḷ), and Kēśavarāja, and innumerable (asaṁkhya) *Gaṇa*s, left (bisuṭu) the happiness (saukhyamaṁ) of earthly life (gaihika), when they were there (illiralu) in the real abode (sadgēhadoḷ) of devotion (bhakti), that was their innate state (nijavāda), the congregation (samayam) 〈of Śaivas〉 became afflicted (atkatavādudu) among the Jains and Buddhist". Having spoken (embudu) like that (āgi), Mahēśvara, with a lotus-like mouth (vadanāraviṁda) that was smiling (hasita) gently (dara), said (embudum) to Vīrabhadra:"You (nīm) in the human (manuṣya) world (lōkadoḷu) create (puṭṭisi) a man (orbbanam) with a portion (aṁśadoḷ) of yourself (nimna) to subdue (niyāmisu) doctrines (samayagaḷaṁ) of the others (para)". And Vīrabhadra came (baṁdu) in a dream (svapnadoḷ) to Puruṣōttamabhaṭṭa, in the form (rūpadiṁ) of an ascetic (tāpasa), and said (eṁdu):"A son (putraṁ) will be born (puṭṭugum) to you (nimage), in order to suppress (niyāmakaṁ) the doctrines (samayagaḷaṁ) of the others (para)". And he further (mattam) thus (intu) said (eṁda):"Those (tē) many people (bahavō), who have gone (yātā) in the paths (mārggēṣu) of the Jains, in the south region (dakṣiṇāpathē), (yē) all (bhavanu sarvve) may be (bhavantu) damaged (dūṣitā) by your (tava) son (sūnunā) Rāma. Having thus spoken (eṁdu), and having done (māḍi) the *parama prasāda*, he went away (pōpuduṁ). Puruṣōttamabhaṭṭa, satisfied (kṛtārtthar āgi) and happy (saṁtasaṁ), obtained (paḍedu) a son (maganam); and having performed (māḍi) the rites (kriyegaḷaṁ) starting from (ādi) the birth-ceremony (jātakarma), he (ātanuṁ) gave (iṭṭar) him the name (pesaran) Rāma in conformity with (ānurūpam āge) his (tanna) divine (divya) birth (janma). He lived (cariyisuttuṁ) with a detached (nispṛha) conduct (vṛttiyiṁ), having become absorbed (yuktan āgi) in Śivayōga.

〈27–33〉 Due to the union (yōgadin) with the devotion (bhakti) towards one object (ēkāgra), he became (saṁdu) famous (enalke) as one who had only one aim (ēkākiy), and having worshipped (ārādisi) Śiva with grea single mindedness (piridappēkāntadoḷ), he acquired (paḍadaṁ) the name (pesaraṁ) Ēkāntada Rāma. Always (satataṁ) travelling (saṁdu) across various (vividha) places (kṣetramgaḷoḷu) prescribed (ukta) by śaiva scriptures (āgama), across numerous (ānēka) rivers (nadī) and canals (nada), where there were shrines (āyatana) of Śambhu, devoted (nugaṁ) with speech (vāk), body (kāya) and mind (manō), having sought protection (āśrita) in the pair of feet

[20]Viṣṇu
[21]Indra
[22]Brahman

(āṁghridvaya) of the husband (vara) of Gaurī, he came (baṁdu) roaming (cariyisuttuṁ) and he saw (kaṇḍaṁ), with joy (prītiyiṁ) the Sōmanātha of the south (dakṣina), that was honoured (ārcchitanaṁ) by the gods (sura), it destroyed (trasiyaṁ) the multitude (augha) of sins (agh). Having thus come (antu baṁbu), while he was worshipping (ārādhisuttaṁ ippuduṁ) Sōmanātha of Huligeṛe, whose (appa) feet (āṁghriyugman) are beautified (raṁjita) by the cluster (mamajarī) of the rays (kiraṇa) ⟨that come from⟩ the jewels (mani) of the tiaras (mauḷi) of the Lord of the gods,[23] who was continually (anavarata) bowing down (vinamada) to him, that (ā) supreme lord (paramēśvara) became manifest (pratyakṣavāgi). Here (atra) the two (dvayam) verses (śloka):"Oh Rāma, by virtue of my (mam) command (ajñeyā), having gone (gatvā) to the excellent (vara) village (grāmaṁ) of Abbalūru, there (tatra) make (kuru) a confortable dwelling (svasthaṁ), and offer a sacrifice (yaja) to me (māṁ) with devotion (bhakti-yōgataḥ). And (ca) thus (atha), having abandoned (hitvā) every doubts (śaṁkāṁ), make (kurusva) a dispute (vivādaṁ) with (saha) the jains; having wagered (paṇaṁ kṛtvā) even (api) your own head (svaśiraḥ), you (tvaṁ) be victorious (vijayī bhava), oh son (putra).

⟨33–38⟩ Sōmanāthadēva thus (eṁdu) commanded (besasidaḍu). Ēkāntada-Rāmayya with a detached (nispṛha) conduct (vṛttiyoṁdaṁ) continued to stay (ire) at the Brahmēśvara temple (sthānadōḷu) of Abbalūru. Some of the Jains, together with that Saṅkaguaṇḍa, came (baṁdu) shouty (ulidu) to obstruct him (aḍḍi), and with great (piriduṁ) resolutness (caladiṁ) persistently (tolagade) they praised (kaivārisidar) in the proximity (samnidhiyoḷu) of Śiva, saying (endu) "Jina is the ⟨true⟩ divinity (daivan)". He (adam) heard (kēḷdu) that, Ēkantada Rāmayya, becoming (āgi) exceedingly (ati) angry (kruddhan), said (emdadaṁ): "Do not praise (stavana mādaḷāgada) another deity (anyadēvatā) in the presence (samnidhiyoḷ) of Śiva", withouth doing anything (māṇade) they continued vociferating (nuḍiyuttiral); and he said thus (iṁteṁdaṁ):"Who is (āvan) that one creates (māḍuvan) the earth (jagamaṁ); who is (āvan) that one (adan) who protects (kāvan) in the time of calamity (āpat-kāladoḷ), and further (iṁ), who is (āvan) able (dakṣan) to destroy (saṁharisal) when to him (tanage) the anger (kōpam) become (āge) excessive (mige)? It is that (ā) Śaṁbhu, the same (ante) who pervades everything (sarvvaganirddu). How (ē) ⟨your⟩ god (dēvana), will be one who obtains (porddippanuṁ) the happiness (sukhamaṁ)? ⟨Only because⟩ his power (prabhāva) and glory (vibhavaṁ) are lost (gata); because he came by chance (biddu) in the world of rebirths (saṁsāradoḷu), because he lived (birddu) in bewildment (daṁdugadoḷu), and approached (sārddu) to the austerity (tapakke). How does (ē) he (īvan) become like (antire) Hara? Does (āvudu) your (nimm) *Arhat* (aruhaṁ) give (koṭṭitu) ⟨something⟩ before (muṁ)? In the past (munnaṁ) there were many (anēka) who obtained (paḍadar)

[23] Indra

boons (varmaṁ) from Hara: *Gaṇa*s and the devoted Baṇa and Diniśāḷa". Having thus spoken (ene), the Jains said eṁgu):"Why (ēke) do you speak (hēḷal) about the father (hitaraṁ) of the past (muṁnina)/ ancestors? To make people (janaṁ) understand (aṟiyal), having cut (aridu) your (niṁnaya) head (śiramaṁ) and give it 〈to him 〉, and (iṁ) if 〈you〉 gained it back (paḍe) from him (ātanoḷ), you (nīne) will be a devoted man (bhaktan), and he (ātane) will be the God (dēvaṁ).

〈38–43〉 When they had thus spoken (enal), Ēkantāda-Rāma 〈said〉 "If I obtain (paḍedaḍe) the head (taleya)that I have given (ittu) to Manasijari, what (ene) indeed is (ad' ēn) the wager (paṇam) that you (nīv) give (īva) us (enage)? They say (eṁdar) in anger (munid):"We will remove (kittu) 〈the image〉 of Jina and establish (nilipevu)〈an image of〉 Śiva". Having said thus (ene) "Give (kuduvudu) me (enage) 〈it in writing on〉 a palmyra-leaf (ōleyaṁ)". Taking (goṁdu) the palmyra-leaf (ōle) that 〈they〉 gave (ittu), Rāma prepared (māḍi) 〈the image of〉 Śiva (śivanaṁ) into the presence (sāṁnidhya) 〈of the Jains〉 where giving it as an offering (kuḍuva) he cut (aridu) quickly (bhōṁkenal) his own (tām) head (śiramaṁ) and in order to get it back (padadoḷu), said (nuḍiguṁ):"If I did not say (eṁnadaḍam) "You (nīne), oh Śaṁbhu, are 〈my〉 protection (śaraṅa) without fail (uḍugade), if 〈my〉 mind (manam) joined to (oḍardaḍam), 〈my〉 head (tale) shall not go (pōgade) from the edge (mukhadiṁ) of this (ī) scimitar (kṛpāṇa), but otherwise (allad' irddaḍe), oh Śiva, let it roll down (uruḷug) before (muṁn) your (niṁna) feet (aḍig)". Having said that (enutaṁ) the valiant (kali) Rāma, with a loud shout/having cried aloud (ārddu), and with an unfaltering hand (keygiḍad), cut off (aridu) the head (śiramaṁ), taking care (ārayisidan) to lay it (ikkaluṁ) at Śiva's feet (aṁghri-yugmadoḷu). While the devotees (bhaktar) were saying (enutaṁ) "Surely he inflicted (goṁḍane) but a slight (are) wound (gāy); he drew (kittu)the sharp sword (kūrppaṁg) and thought (nōḍidane) to do a bold thing (kūrppaṁg), but then he became afraid (aḷuki) and has preserved his body unhurt (meyi-gaydanē); he must have devised (pārddane) a mischief (seragaṁ) to the sword (bāḷge)". Rāma, that man of ability (ballāḷu), quickly (cakkene) cut (aridu) his own neck (sva-kaṁdharamaṁ) with any difficulty (aklēśadiṁdāgal) as (aṁta) if he were shearing through (kaṭṭan) a bundle of grass (hulla), and placed it (ikki) at the feet (aṁghriyoḷ) of the Lord (īśa), and caused joy (māidaṁ) to the attendants (gaṇakke) of Śaṁkara.

〈43–46〉 The severed (arida) head (tale) was exhibited (meṟadiṁ) for seven (ēḷu) days (devasam) in an open space (baregaṁ). Afterwards (baḷikka) Hara with reverence (ādaradiṁ) gave it back(ittaṁ). The head (tale) became sound (tarav-ādudu) without (illade) any scar (kale), and Rāma received it back (paḍedaṁ), to the knowledge (aṟiye) of all people (lōka). All (ellaṁ) the Jains became astonished (beṟāgi), distressed (maṟigi), bowed down (eṟagi) on the ground (eḍa) and seized his feet (kāl-viḍiye), asking (eṁbu-

daṁ) not to go ahead (māḍade) with the destruction (praḷaya) of the Jina. He desisted (māṇade), and, falling on it (eṟagi) like (aṁta) a thunderbolt (siḍil) from the blue (baṟa), broke (muṟidaṁ) the head (taleyam) of the Jina (jinana), crying out that Mārī (the goddess of plague or death) had come upon them, were running away in flight, he beat the Jina till it fell; and he made them accept the holy Vīra-Sōmēśva.

〈46–51〉 When the jains, having gone in a body, and having related all the matter in a cunning way to king Bijjaṇa, were, with enmity, making a very slanderous complaint about it, king Bijjaṇa became mad with anger, and looked at Rāmayya with wrath, and said:-"Why hast thou done this evil thing?"; whereupon he shewed the palmyra-leaf that they had given, and said:-"This is the palmyra-leaf that they gave; weight it in thy mind, and place it in thy treasury; let them wager again; if they dare further stake, in thy presence, 〈all〉 their various Jinas, then I will cut off my head and place ir as the stake in their hands, and will recover it even after they shall have burned it; but they shall wager to me the various Jinas of their eight hundred shrines, the chief of which is the Ānesejjeyabasadi". Thereupon king Bijjaṇa said:-"We will see this marvel"; and he summoned the wise men of the shrines, and the 〈other〉 Jains, and said:-"All of you wager your shrines, and give 〈it in writing on〉 a palmyra-leaf. But they said:-"We came to lay a complaint about the shrine which has already been ruined; we have certainly not come to lay a wager and lose 〈any more of〉 our Jinas!" Then king Bijjaṇa laughed, and dismissed them, bidding them to go without any further words, and to live in peace; and he gave to Rāmayya, in sch a way that all of them knew of it, a certificate of victory.

〈51–55〉 A very Indra to the mountains that are hostile kings; a very Agastya to the ocean of hostile kings; a hot fire to the fuel of hostile kings; a very Śiva to Love in the form of hostile kings; a great Garuḍa to the fierce serpents that are hostile kings; such is the glorious Bijjaṇa, the friend of those who swing the sword in seizing the wives of inimical kings, and the favourite of the woman Fame. Having put down the Cōḷa, having humbled Lāḷa, having deprived Nēpāḷa of stability, having crushed Andhrato pieces, having madethe Gurjara captive, having broken the greatness of the king of Cēdi, having ground Vaṅga in a mill, having fought and killed the kings of Baṅgaḷa, Kaḷiṅga, Māgadha, Paṭasvara, and Māḷava, the brave king Bijjaṇārāya has protected the whole circuit of the earth. Agastya was born among the Kaḷacuryas 〈there was displayed〉 the power of drinking up, without vomiting, the ocean that was the lineage of the Caḷukyas.

〈55–61〉 Hail! The glorious bijjaṇḍēva,-who was possessed of all the glory of the names of, among others, the *Mahāmaṇḍalēśvara* who attained the *pañcamahāśabda*, the supreme lord of Kāḷañjara the best of towns, he who had the banner of a golden bull, he who was

heralded in public with the sounds of the double drum called ḍamaruga, he who was the sun of the water-lily that was the family of Kaḷacuryas, the fierce in fight, the cage of thunderbolts to ⟨protect⟩ elephant-like chieftains who sought refuge with him, a very (Rāvaṇa) lord of Laṅka in prowess, ⟨he who behaved like⟩ a uterine brother to the wives of other men, he who was successful ⟨even⟩ on a Saturday, the wrestler against hill-forts, a very Rāma characterised by firmness of character, the wrestler free from apprehension, was pleased with the great boldness that was displayed by Rāmayya, and with his unsurpassed devotion to the god Mahēśvara; and, for the repairs of the whatever might become broken or torn or worn-out belonging to the enclosure, with beautiful pinnacles, of the temple of the god Vīra-Sōmanātha, and for the *aṅgabhōga* and the perpetual oblation of the god, having put forward ⟨to manage the grant⟩ Caṭṭarasa, the chieftain of the Sattaḷige seventy which was *kampaṇa* of the Banavase twelve-thousand, and the chief *Prabhus* and the village-headmen of that *kampaṇa*, and having laved the feet of toh holy Ēkāntada-Rāmayya, he gave, with libations of water, the village named Gōgāve to the south of Maḷugunda in the Sattaḷige seventy, with its established boundaries and ⟨to be enjoyed according to⟩ the *tribhōga*, and so maintened.

⟨61–65⟩ Om! When many kings, possessed of glory and renowned fame and valour, endowed with prowess ⟨that has been preserved⟩ in legends, had passed away in tje lineage of the Caḷukya kings which was considerd to be the chief ornament of the lunar race, Tailapa ⟨II⟩, as an instance of a typical king, who may be called one of the seven principal mountains of the earth which was the Cāḷukyas, with happiness possessed ⟨the world⟩. To that Tailapadēva there was born a son name Iṟivabeḍaṅga-Satyāśrayadēva; his son was Vikramadēva ⟨V⟩; his younger brother was Daśavarmadeva; his son was Jayasiṅgarāya ⟨II⟩; his son was Āhavamalla-⟨Sōmēśvara I⟩; his son was Tribhuvanamalla-Permāḍirāya-⟨Vikramāditya VI⟩; his son was Bhūlōkamalla-Sōmēśvara ⟨III⟩; his son was the *pratāpacakravartin* ⟨Perma⟩-Jagadēkamalla ⟨II⟩; his younger brother was Traiḷōkyamalla-Nūrmaḍi-Tailapa ⟨III⟩; and his son was Tribhuvanamalla-Sōmēśvara ⟨IV⟩, whose prowess and majesty were as follows:-

⟨69–80⟩ That same Tribhuvanamalla-Sōmēśvaradēva ⟨IV⟩, when the *kumāra* Bammayyathe chief of all the leaders of the army, the establisher of the Cāḷukya sovereignity, and he himself, were at the small village of Seleyahaḷḷiyakoppa with the pleasure of an agreeble interchange of communications, and were one day engaged in a discourse about religion and were reciting the praises of ancient and recent devotees of Śiva, heard the story of Ēkāntada-Rāmayya, when he was at Abbalūru, and when all the Jains assembled and came and entered into a great disputation with him and made a wager that, if he would cut off his head and cloud get it back from the hands of Śiva, he might

break their Jina and set up Śiva and gave 〈it in writing on〉 a palmyra-leaf, took the palmyra-leaf that they gave, and cut off his own head, and then, after doing worship to Śiva, on the seventh day got back his head free from all injury just as it was before, and obtained a certificate of victory, together with respectful treatment, from the hands of Bijjaṇadēva, and broke the Jina, and destroyed the shrine and flung it down, and laid waste the site, and set up the god Vīra-Sōmanātha, and in accordance with the Śaiva traditions founded a temple with three pinnacles, as vast as a mountain. And Tribhuvanamalla-Sōmēśvaradēva 〈IV〉 was astonished, and, from a desire to see him, caused a letter of deferential invitation to be written, and made him come, and met him with respect, and took him along with himself to his own house, and did worship to him with great reverence, and, for he repairs of anything that might become broken or torn or worn-out belonging to the enclosure with beautiful pinnacles of the temple of the holy god Vīra-Sōmanātha, and for the *aṅgabhōga* and the *raṅgabhōga* and the perpetual oblation of the god, and for the occasions, among others, of the purificatory ceremony of the month Caitra and the festival of spring, and for the giving of food and the imparting of knowledge, saying that the village was to belong to the god, with the very greatest devotion, having put forward Mallidēva, the chieftain of the *kampaṇa* 〈to manage the grant〉, and having laved the feet of Ēkāntada-Rāmayya gave with libations of water, 〈by〉 a copper-plate charter, as a grant to the god Paramēśvara (Śiva), the village of Abbalūru in the Nāgarakhaṇḍa seventy which was a *kampaṇa* of the Banavase twelve-thousand, together with the custums-duty called *mēlāḷike-manneya* of that village, and with 〈the right to〉 fines and ounishments and buried treasure, and with its boundaries established in former times and with the *trībhōga*; and he seated him on an elephant and paraded him in public, and thus with the very greatest devotion mainteined.

〈80–81〉 Om! Ēkāntada-Rāma, who worshipped the water-lilies that are the feet of Śrīkaṇṭha with thoughts free from any perplexity, and who became famous in being considered to be the bulwark of the Śaiva rites, delighted in devotion to Śiva!

〈81–82〉 May the holy god Vīra-Sōma, who is the greatest among all the gods; who carries moon 〈on his forehead〉; and who wears the grab of an actor in the dance of amorous dalliance which is lovely on account of the beauty imparted to it by smiling, white, trembling, full glances of the sweet smiles of (Pārvatī) the daughter of the mountain (Himālaya), day by ady confer fortune and long life and fame upon Kāmadēva, upon him who is endowed with nobility!

〈82–91〉 Hail! When the illustrious *Mahāmaṇḍalēśvara* Kāmadēvarasa, possessed of the string of names of, among others, the *Mahāmaṇḍalēśvara* who attained the *pañcamaśabda*; the supreme lord of Banavāsi, the best of towns; he who acquired the

excellent favour of the god Madhukēśvara of Jayantī (Banavāsi); the delight of learned people; the ornament of the family Mayūravarman; the lion of the Kādambas; the fierce in fight; he who excelled in audacity; the elephnt-goad of brave men; a very Rādhēya (Karṇa) in truth; a very cage of thunderbolts to 〈protect〉 those who sought refuge with him; a very cow of plenty to petitioners, was governing the Panuṁgal five hundred, punishing the wicked and protecting the good, he came and saw the god Vīra-Sōmanātha of Abbalūru, and beheld the temple, as large as a mountain, which Rāmayya had made according to the precepts of the Śaiva traditions, and listened in detail to the daring that he had displayed, and was pleased, and took him along with himself with the very greatenest affection, and went away; and, when his ministers and himself with the *maṇḍalika* Madukeya, were seated 〈in assembly〉 at the capital of Pānumgal with the pleasure of an agreeble interchange of communications, with the very greatest devotion he made the village named Mallavaḷḷi, on the north of Jōgēsara whoch near to Muṇḍagōd in the Hosanāḍ seventy which is a *kampaṇa* in the Pānuṁgal five hundred, together with its established boundaries and including the *trībhōga* into a *namasya* grant for the god Vīra-Sōmanātha, and laved the feet of Rāmayya, and gave it, with libation of water, with the very greatest devotion, for the temple of that same god, and for the *aṅgabhōga* and the *raṅgabhōga* and the perpetual oblation of the god, and for the purificatory ceremony of the mont Caitra and the festival of spring and the other occasions, and for the giving of food and thus preserved religion. May it be well! Om!

〈91–99〉 Those who preserve these acts of religion shall obtain the reward of fashioning in gold the horns and hoofs of a thousand tawny-coloured cows at the sacred Vāraṇāsi or Prayāga or Kurukṣētra or Arghyatīrtha or Śrīparvata or any other holy sites, and giving them to Brāhmaṇs versed in the four *Vēda*s at such meritorious times as an eclipse of the sun, an eclipse of the moon, a *vyatīpāta*, a passage of the sun from one sign of the zodiac to the next, etc.; those who destroy these acts of religion shall incur the sin of slaying those same cows and Brāhmaṇs at the Ganges or Vāraṇāsi or Kurukṣētra or any other sacred sites. And, to shew that there is no doubt about this, he quotes the saying of Manu of former times:-The earth has been enjoyed by many kings, commencing with Sagara; whosoever at any time possesses the earth, to him belongs, at that time, the reward 〈of making this grant, if he contiues it〉. The dust of the earth may be counted, and the drops of rain; but the reward of preserving a religious grant cannot be estimated even by the creator. He who confiscates land that has been given, whether by himself or by another, shall be born as a worm in ordure for te duration of sixty thousand years. He who, though capable 〈of better things〉 displays neglect in act or thought or speech, whether he be a person of good condition or a man of low caste, he is outside the pale of all religious rites. The maker 〈of a grant〉 shall rise

seven times seven times seven family 〈to heaven〉, but he who confiscates shall cause the same number of families to sink down 〈into hell〉. There may be absolution for one who slays a cow or a Brāhmaṇ on the Ganges or at any other sacred place, but not for men who confiscate the property of gods or Brāhmaṇs. "This general bridge of religion should at all times be preserved by you"; thus does Rāmacandra make his earnest request to all future princes. May it be well and auspicious; and may there be good fortune. Om! Om!

〈99–101〉 Saying "〈As〉 I am thus 〈notoriously〉 a very treasury of austerity directed towards Hara, any small effort is not 〈becoming to me〉", rāma, the abode of devotion to Śaṁbhu, constructed 〈this great〉 temple of (Śiva) the destroyer of the cities (of the demon Tripura). Without spending or asking for anything, even so little as a *hūga*, which devotees, standing in front of him in reverence, might offer for the shrine, but going with great humilty to the princes 〈and obtaining their contributions〉, through the inexhaustible favour of Siva Rāma made this temple, resembling (Kailāsa) the mountain of Hara; how successful he was!

〈101〉 Kēśavarāja, the leader of the forces, spake this record; and Saraṇa, the slave of Īśa, he whose refuge is the water-lilies that are the feet of Śiva, put it into proper shape and wrote it with facility. Om!

〈102〉 Hail! Malidēvarāya 〈who belonged to the race of〉 Mukkaṇṇa-Kādamba who was born from the holy Hara (Śiva) and the Earth; the supreme lord of Banavāsi, the best of towns; the worshipper of the water-lilies that are the sacred and holy feet of the holy god Madhukanātha,[...] of Nāgarakhaṇḍe, gave [...]

Bibliography

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