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Edition

1.

〈1〉 sambhavasthitisaṁhārakāraṇaṁ vītakāraṇaḥ 〈|〉
bhūyādatyantakāmāya jagatāṁ kāmamarddanaḥ || 〈1〉

2.

〈2〉 Amāyaścitramāyosāvaguṇo guṇabhājanaḥ 〈|〉
svasyo niruttaro jīyādanīśaḥ parameśvaraḥ 〈|| 2〉

3.

〈3〉 yasyāṅguṣṭhabharākrāntaḥ kailāsaḥ sadaśānanaḥ 〈|〉
pātālamagamanmūrddhnā śrīnidhistambibhartyajam || 〈3〉

4.

〈4〉 bhaktiprahveṇa manasā bhavambhūṣaṇalīlayā 〈|〉
doṣṇā ca yo bhuvo bhārañjīyātsa śrībharaściram 〈‖ 4〉

5.

〈5〉 Atyantakāmo nṛipatirnnirjjitārātimaṇḍalaḥ 〈|〉
khyāto raṇajayaḥ śambhostenedaṁ veśma kāritam 〈‖ 5〉

6.

〈6〉 jñaḥ sthāṇurnniṣkalaḥ somaḥ pāvakā¿d?〈t〉māviyadvapuḥ 〈|〉
bhīmaḥ śivo vijayatāṁ śaṅkaraḥ kāmasūdanaḥ ‖ 〈6〉

7.

〈7〉 rājarājo na virasaścakrabhṛinna janārddanaḥ 〈|〉
tārakādhipatiḥ svasyo jayatāttaruṇāṅkuraḥ ‖ 〈7〉

8.

〈8〉 śrīmatotyantakāmasya dviṣaddarppāpahāriṇaḥ 〈|〉
śrīnidheḥ kāmarāgasya harārādhanasaṅginaḥ 〈‖ 8〉

9.

〈9〉 Abhiṣekajalāpūrṇṇe citraratnāmbujākare 〈|〉
Āste viśāle sumukhaḥ śirassarasi śaṅkaraḥ ‖ 〈9〉

10.

〈10〉 tenedaṅkāritantuṅgandhūrjjaṭermmandiragṛiham 〈|〉
prajānāmiṣṭasiddhyartthaṁ śāṅkarīmbhūtimicchatā ‖ 〈10〉

11.

〈11〉 dhikteṣāndhikteṣāmpunarapi dhigdhigdhigastu dhikteṣām 〈|〉
yeṣānna vasati hṛidaye kupathagativimo〈12〉kṣako rudraḥ ‖ 〈11〉

Atyantakāmapallaveśvaragṛiha〈m〉 〈‖〉

Translation by Hultzsch 1890

(*Verse* 1.) May (*Śiva*) the destroyer of Love, who is the cause of production, existence and destruction, (*but is himself*) without cause, fulfil the boundless desires[1] of men!

[1] By the expression *atyantakāmāya*, the panegyrist also alludes to the name of the king.

(2.) May he (*Śiva*) be victorious, who is without illusion and possessed of manifold illusion, who is without qualities and endowed with qualities, who is existing by himself and is without superior, who is without lord and the highest lord!

(3.) Śrīnidhi[2] bears on his head the unborn (*Śiva*),[3] by the weight of whose great toe Kailāsa together with the ten-faced (*Rāvaṇa*) sank down into Pātāla.

(4.) May Śrībhara[4] be victorious for a long time, who bears Bhava (*Śiva*) in his mind which is filled with devotion, and bears the earth on his arm[5] like a coquettish embellishment!

(5.) King Atyantakāma, who has subdued the territories of his foes, is famed (*by the name of*) Raṇajaya;[6]—he caused to be made this house of Śaṁbhu (*Śiva*).

(6.) May he be victorious, who is both sentient and motionless (*Sthāṇu*),[7] who is both undivided and the moon,[8] who is both fire and air, who is both terrible (*Bhīma*) and kind (*Śiva*), who is both the cause of prosperity (*Śaṁkara*) and the destroyer of Love!

(7.) May Taruṇāṁkura[9] be victorious, who is a king of kings, but is not ugly (*like Kuvera*), who is an emperor, but does not distress people (while Vishṇu is both Chakrabhṛit and Janārdana), who is the lord of protectors, but healthy (while the moon is the lord of stars, but is subject to eclipses)!

(8 *and* 9.) Just as in a large lake filled with water which is fit for bathing, and covered with various lotus-flowers, handsome Śaṁkara (*Śiva*) abides on the large head—sprinkled with the water of coronation and covered with bright jewels—of the illustrious Atyantakāma,[10] who deprives his enemies of their pride, who is a receptacle of wealth, who pos-sesses the charm of Cupid,[11] and who assiduously worships Hara (*Śiva*).

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[2]This *biruda* of Atyantakāma occurs also in verse 8. The same was a *biruda* of his predecessor Narasiṁha; see No. 14.

[3]*I.e.*, he is a devotee of Śiva.

[4]This *biruda* was also borne by Narasiṁha (No. 2), by Atiraṇachaṇḍa (Nos. 21 and 22, verse 4) and by Rājasiṁha of Kāñchī.

[5]Here and in No. 19, the correct reading would be *doṣṇā ca yo bhuvaṁ dhatte*, which is found in verse 4 of Nos. 21 and 22.

[6]The same *biruda* of Atyantakāma occurs in No. 17. It was also borne by Atiraṇachaṇḍa (Nos. 21 and 22, verse 6) and by Rājasiṁha of Kāñchī.

[7]While the trunk of a tree (*sthāṇu*) is unsentient.

[8]Who is divided into sixteen *kalās*.

[9]*Taruṇāṁkura*, "the young sprout," seems to have been a *biruda* of Atyantakāma. The word *aṁkura* is a synonym of *pallava*, "sprout," from which the Pallavas used to derive their name (see the 8th verse of No. 32, below).

[10]"Śiva abides on the head of Atyantakāma" means the same as "he bears Śiva on his head" (verse 3), viz., "he is a devotee of Śiva."

[11]With the *biruda* Kāmarāga, which was also borne by his successor Atiraṇachaṇḍa (see Nos. 21 and 22, verse 1), compare the synonyms Madanābhirāma and Kāmalalita (Nos. 6 and 8) and Kāmavilāsa in the Kāñchī

(10.) He, desiring to attain the glory of Śaṁkara (*Śiva*), caused to be made this lofty dwelling of Dhūrjaṭi (*Śiva*), in order to procure the fulfilment of their desires to his subjects.

(11.) Six times cursed be those, in whose hearts does not dwell Rudra (*Śiva*), the deliverer from the walking on the evil path!

The temple of Atyantakāma-Pallaveśvara.

Commentary

[[See]] *Madras Survey Map*, No. 24. Carr's *Seven Pagodas*, Plate xiv, pp. 57, 221, 224. Burnell, *South-Indian Palaeography*, 2nd edition, p. 38, note 4.

Bibliography

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Primary

[SII] Hultzsch, Eugen Julius Theodor. 1890. *South-Indian inscriptions, Tamil and Sanskrit, from stone and copper-plate edicts at Mamallapuram, Kanchipuram, in the North Arcot district, and other parts of the Madras Presidency, chiefly collected in 1886-87. Volume I*. South Indian Inscriptions 1. Madras: Government Press. Pages 4–6, item 18.

inscriptions. The appellation Kāmarājapallaveśvara, which Colonel Branfill attributes to the so-called Gaṇeśa Temple, rests on an erroneous reading in Dr. Burnell's transcript, viz., Kāmarāja for Kāmarāga.