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## Edition

1.

〈1〉 [17+] tvañjaṭābhe
rnnīlatvaṁ kaṇṭhadhāmrā phaṇamaṇikiraṇaiḥ śoṇimānandadhānā [|]
niryyāntī sthāṇuratnā〈t〉tribhuvanasarasīpūraṇī vaḥ punītā-
nnānāvarṇṇārṇṇavārṇṇassamasakalaharinmaṇḍa [5+] [|| 1]

2.

[6+] (sa)ttadanu munirasāvaṅgirāstanmanoja-
statsūnṛśśakramantrī gururamṛtabhujāntasya śa〈ṁ〉yustanūjaḥ [|]
tasmādugraprabhāvā¿nn?〈tt〉r¿ī?〈i〉bhuvanamahitāllabdhajanmā munīndraḥ
sa śrīmānpallavānāṁ kulanidhirabhavadyo bharadvājanāmā || [2]

3.

tasmā<d>droṇa¿s?<ḥ >sa rāmādgururatimahitaḥ pāṇḍavānāṁ kurūṇā-
maśvatthāmā tatobhūtpṛthuravanibhṛtā<ṁ> sthairyyamānāpahārī [|]
tatsūnuḥ pallavākhyaḥ sakalavasumatībhogināṁ pārtthivānāṁ
śūrāṇāmādibhūto manuriva jayināmanvavāyasya karttā || [3]

4.

brahmaṇy(ā)nāmudīrṇṇapravalakalimadadhvaṁsināṁ satyavācāṁ
gambhīrāṇāntrivarggasthiticaturadhiyāṁ vṛ{r}ddhasevāparāṇāṁ [|]
kāmādyantaścarāriprasabhavijayināṁ hetividyāvar(ā)ṇā-
ndhīrāṇāmūrjjitānānnayavinayavatāmpallavānānnṛpāṇām· || [4]

5.

teṣāṁ vaṁśe prasūtādraṇarasikapuro¿rm?<n>marddanād¿a?<u>gradaṇḍā-
tsubrahmaṇyaḥ kumāro guha Iva paramādīśvarādāttajanmā [|]
śakti{ḥ}kṣuṇṇārivarggo viditabahunayaśśaiṁvasiddhāntamārgge
śrīmānatyantakāma<ḥ> kṣatasakalamalo dhūrddharaḥ pallavānām· || [5]

6.

kalācaturayoṣitāṁ rahasi rañjane manmathastrayīpathaniṣe(viṇāṁ sa)tatapālane vāsavaḥ [|]
munidvijasuradviṣāṁ hṛdayadāraṇe mādhavaḥ sa ca draviṇasaṁpadā sujanatoṣaṇe vittadaḥ || [6]

7.

duṣyantapramuravaiḥ śr¿a?<u>tāmbaragatā vāṇī śarīraṁ vinā
kṣmānāthaiḥ suradṛśvabhiryyadi kṛte kaṇvādibhiḥ svīkṛtaiḥ [|]
tannāścaryyamidaṁ punaḥ kaliyuge dūrībhavatsadguṇe
sośr¿o?<au>ṣīditi tāṁ girammahadaho vismāpanaṁ śrībharaḥ || [7]

8.

yeneme nayavikramāttakamalāsaṁpattidarppoddhatā
bhrūbhaṁgakṣaṇamātradhūtadhiṣaṇā namrīkṛtā<ḥ> pārtthivā<ḥ> [|]
jātos¿o?<au> puruṣottamo raṇajayastrātuñjanānmajjataḥ
pāpābdheḥ kalikālabhīmamakaragrastānsa jīyācciram· || [8]

9.

nayorjjitaparākramārjjitamanena sarvvañjaga¿t?<n>nṛpeṇa hatakaṇṭakaṁ praṇatarā-
jakaṁ bhuñjatā [|]

yaśaḥsadṛśamā¿n?⟨t⟩mano bhavanametadutthāpitaṁ harasya harahāsarūpamatimā-namatya¿t?⟨d⟩bhutam· || [9]

10.

śrīrājasiṁhapallaveśvare nāgendrabhogabhīmabhūpaṇaḥ [|]
devāsurendrabṛndavandita sthāne sthitostu śaṁkaraściram· || [10]

11.

Asminnu¿t?⟨d⟩vṛttaśatr¿a?⟨u⟩dviradaghanaghaṭārājasihena rā(jñā)
rājñāmā(jñāvi)dhe(yī)kṛtasakaladiśā nirmmite dharm¿mi?⟨a⟩bhājā [|]
śaile kailāsalīlāmapaharati gṛhe rājasiṁheśvarākhyāṁ
bibhratyabhraṁlihāgre viracayatu sadā sannidhānaṁ vṛṣāṅkaḥ || [11]

12.

rājasiṁho raṇajaya⟨ḥ⟩ śrībharaścitrakārmukaḥ [|]
Ekavīraściraṁ pātu (śi)vacūḍāmaṇirmmahīm· [|| 12]

## Translation by Hultzsch 1890

(*Verse* 1.) May (*Gaṅgā*) purify you!—she who springs from the jewel (*on the head*) of Sthāṇu (*Śiva*), appearing . . . . . black by the splendour of (*his*) neck and red by the rays of the gems on the hoods (*of his snakes*), who fills the lake of the three worlds . . . . .

(2.) . . . . . After him (*there was*) that sage **Aṅgiras**, who was born from his (viz., *Brahman's*) mind. His son was (*Bṛihaspati*) the minister of Śakra (*Indra*) and preceptor of the gods. His son was **Śaṁyu**. From him, who possessed terrible power and was honoured in the three worlds, there took birth that illustrious chief of sages, **Bharadvāja** by name, who became the source of the race of the **Pallavas**.

(3.) From this lovely one came **Droṇa**, the highly honoured preceptor of the **Pāṇḍavas** (*and*) **Kurus**; from him the great **Aśvatthāman**, who deprived princes of their constancy and pride. Just as the first-born Manu, his son, **Pallava** by name, became the founder of a race of brave and victorious kings, who enjoyed the whole earth:—

(4.) Of the **Pallava** princes, who were pious, who destroyed the excessively great pride of the *Kali (age)*, who spoke the truth, who were profound, whose minds knew how to practise the *trivarga*, who assiduously honoured the aged, who foreibly subdued lust and the other internal foes, who excelled in the knowledge of weapons, who were firm, mighty and endowed with polity and modesty.

(5.) Just as Guha (*also called* Subrahmaṇya *or* Kumāra) took birth from the supreme lord (*Śiva*), the destroyer of the warlike (*demon*) Pura, thus from the supreme lord **Ugradaṇḍa,**[1] who was born in the race of these (viz., *the Pallavas*), the destroyer of the city of **Raṇarasika**, there took birth a very pious prince (*subrahmaṇyaḥ kumāraḥ*), the illustrious **Atyantakāma**,[2] the chief of the **Pallavas**, who crushed the multitude of his foes by his power (*or spear*), whose great statesmanship was well-known[3] and who had got rid of all impurity (*by walking*) on the path of the **Śaiva** doctrine.

(6.) Like Manmatha (*Kāma*), he charmed refined women in secret; like Vāsava (*Indra*), he constantly protected those, who frequented the path of the three *Vedas*; like Mādhava (*Vishṇu*), he tore the hearts of the enemies of sages, twice-born and gods; and like Vittada (*Kucera*), he gratified good people with abundant wealth.

(7.) If in the *Kṛita (age*) kings like Dushyanta, who saw the gods and were engaged by (*saints*) like Kaṇva, would hear a heavenly voice without body, that is not a matter of wonder; but ah! this is extremely astonishing, that **Śrībhara**[4] has heard that voice in the *Kali* age, from which good qualities keep aloof.

(8.) May **Raṇajaya**[5] be victorious for a long time, who humbled those princes, who were puffed up with the pride of abundant prosperity, which they had acquired by polity and prowess, depriving them of their intelligence in the mere space of knitting his brows, and who, like Purushottama (*Vishṇu*), was born to rescue from the ocean of sin the sinking people, who were swallowed by the horrid monster, (*called*) the *Kali* age !

(9.) While this prince enjoyed the whole world, which he had conquered by valour combined with polity, and in which he had killed rebels and humbled kings, he erected this extensive and wonderful house of Hara (*Śiva*), which resembles his fame and the laughter of Hara.[6]

(10.) May Śaṁkara (*Śiva*), whose terrible ornaments are the coils of the king of serpents, and who is praised by the hosts of the kings of gods and of demons, reside for a long time in this temple, (*called*) the holy **Rājasiṁha-Pallaveśvara !**

(11.) May the bull-marked (*Śiva*) always lend his presence to this temple of stone, called **Rājasiṁheśvara**, which touches the clouds with its top, which robs **Kailāsa** of its beauty, and which was built by that pious king of kings, who made all quarters obedient to his

[1] This was also a *biruda* of Rājasiṁha himself; see No. 25, 30th niche.
[2] The same *biruda* of Rājasiṁha occurs in No. 25, 1st niche.
[3] Or 'who was famed (*by the name of*) Bahunaya,' which is found in No. 25, 3rd niche.
[4] On this *biruda* of Rājasiṁha see note 5, below.
[5] See note 5, below.
[6] *I.e.*, which is of white colour.

orders and (*who proved*) a royal lion (*Rājasiṁha*) to the dense troops of the elephants of his daring foes!

(12.) May **Rājasiṁha**, the conqueror in battle (*Raṇajaya*), the bearer of prosperity (*Śrībhara*), the wonderful archer (*Chitrakārmuka*),[7] the unrivalled hero (*Ekavīra*), who has Siva for his erest-jewel (*Śivachuḍāmaṇi*),[8] for a long time protect the earth !

# 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 12–14, item 24.

[7] The *birudas* Raṇajaya, Śrībhara and Chitrakārmuka occur also in No. 25, 1st, 3rd and 18th niches.
[8] *I.e.*, who is a devotee of Śiva; compare page 5, note 10.