

**BAIJNATH ŚIVA (VAIDYANATHA) TEMPLE
(LEFT-HAND WALL OF PORCH) INSCRIPTION,
DATED ŚAKA YEAR 1126 (?)**

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| Provenance | : Baijnath, ^{Baijnath} Tehsil Palampur, Kangra District, Himachal Pradesh. |
| References | : Alexander Cunningham, CASR, V, 80-81; George Bühler, EI, I, 97-118; <i>ibid.</i> II, 482-83; F. Kielhorn, IA, XX (1891), 114-116; J.Ph. Vogel, ASIAR, 1905-06, 17 ff, JRAS, 1907, 105; <i>ibid.</i> , 1929, 115 ff. |
| Language | : Sanskrit. |
| Metres | : Verses 1, 10 <i>Sragdharā</i> ; Verses 2, 20, 21 <i>Anuṣṭubh</i> ; Verses 3,4,14,15 <i>Śārdūlavikrūṭita</i> ; Verses 5 to 9, 11 to 13, 18, 22 to 37 <i>Āryā</i> ; Verse 16 <i>Aparavaktra</i> ; Verse 17 <i>Upajāti</i> ; Verse 19 <i>Ghri</i> . |
| Script | : Śāradā. |
| Date | : The engraving at the date portion has become blurred, Bühler read the date as Śaka 726; Kielhorn corrected it to 1126 Śaka. For a full discussion see Vogel, ASIAR, 1905-06, 17 ff; and JRAS, 1929, 115 ff. |

TEXT¹

1. ओं स्वास्ति[ओ] नमश्च [वा]य । (॥)
आशास्यं यो गजास्यो वितरतु हरतात्तारु कारिर्विकारं
नन्दी सानन्दानो [ऽ]यं भवतु स [च] महाकालशूलस्य [ध]र्ता ।
2. -ीना ७ - - [र चा]यतु [कु रुतां] वीरभद्रो[ऽ]पि [भा]द्रं
सर्वे यो सर्वगर्वा विदधतु कुशलं किङ्कराशङ्करस्य ॥ [१ ॥*]
स पातु यो महादेवो - -
3. भक्तिमास्थिता² ।
आत्मानं मुहुरीक्षन्ते यत्पादनखददर्पणे ॥ [२ ॥*]

काण्डोदीपनकूर्माठा जगति या या निर्निमेषेक्षणैस्
सत्पक्षै-

4. रूपजीव्यते द्विजजनं या विप्रतीशस्य ते ।
देवस्याहुति-लम्पटस्य परमा पुष्टिर्वतो [जा]यते
ताभिर्मुक्तिभिरष्टभिर्भवतु यो भूत्वै भवानी वि-
5. (भु) ॥ [३ ॥*]
एतेनैव शरत्त्वमभ्युपगतं प्लोषाय पूर्वं पुरां
सम्प्राप्ता[] धनुषश्चयं तनुरियं सम्प्रत्यमुप्यैव च ।
व्यानमे हसतीव यात्सुर-
6. रिषावित्वं मुहुर्विस्मयाद्
भस्मस्मेरमुपास्महे स्मरजित × पादद्वयं [त] इयम् ॥ [४ ॥*]
यद¹प्यचेतनाद्भक्तुमशक्तस्सुरालपस्तदपि ।
अ-
7. य केन [का]तो[ऽ]हमिति प्रशस्तिः* पुत्रुजिह्वा वदति ॥ [५ ॥*]
जालन्धराधिपराजो जयति गुणानां निभिर्जयन्वन्दः ।
इंद्शि यस्य राज्ये देवायतना-
8. नि जातानि ॥ [६ ॥*]
वित्तं शिवे प्रदुक्तं येषां कालेन भवति कोटिगुणम् ।
गण्यस्त एव वणिजशशेषै × किं स्तोक वा[धुं]धिकैः ॥ [७ ॥*]
अनेन वक्ष्यमाणेन सुकृतेन महा-
9. नयो ।
गण्यौ गणेषु भूयास्तां प्रातरी मन्दुकाहुकौ ॥ [८ ॥*]
तौ प्रातरी कृतायौ² याभ्यां शमदम-[या]योधर-युतायाः ।
शि[वा]भक्ति-जनन्या [आ]पि रस-
10. स्समास्वादितस्सार्धम् ॥ [९ ॥*]
शैलस्याङ्गुलित्वा रुचिर नववया × खेलतीषं सहेलं
कुल्या कन्येव यत्र स्फुरदुरु³लहरी-कन्दुका बिन्दुकाख्या ।
की-
11. र-ग्रामो[ऽ]भिरामो गुणगणनिलयो वर्तते [ऽ]धिभिर्गतं

सो[5*]यं राजानकेन प्रबलभुजयुजा रक्षितो लक्ष्मणेन ॥ [१० ॥*]
अतुलकुल-बकुलपा[दप]कन्द N प-

12. रि पन्थिभित्तुरास्कन्दः [1*]

राजानको [5*]त्र कन्द N प्रथममभू[द्]र्यमस्कन्दः ॥ [११ ॥*]
बुद्धो विशुद्धबुद्धिस्तस्य सुतो [5*]जनयदुद्धरं तनयम् ।
[विग्रह]

13. इति कृतविरहशश्रूवधूनां ततो जज्ञे ॥ [१२ ॥*]

विग्रह-विग्रहजातो बहोति बभूव भूदयितः [1]
विग्रह-निग्रहकरणे शक्तिर्यस्या[भा]वद्वि-

14. पुपु ॥ [१३ ॥*]

हस्तालम्बकमुन्नताद्विलुठितामाराधितम्बकं
शत्रु-श्री-परिचुम्बकं परतिमि-स्वीकार-चिन्ताधकम् [1*]
क्रान्त-ग्रामकदम्बकं नृपतिभिस्सब्दन्धु-

15. [कौ]टुम्बकं

स्वाकार-प्रतिधिम्बकं स च कृत्वी लेभे सुतं डोम्बकम् ॥ [१४ ॥*]
नारीमोहन-यौवनं नवनक-त्यागोर्पिषि N पावनं
भू-भर्तुं × कृतसेवनं निजभुवस्सम्यक् प्रवृत्त[त्]वा-

16. वनम् [1]

उद्दामद्विपदालयीकृतवनं युद्धोप्रसिहस्वनं
पुत्रं सो[5*]पि समाससाद भुवनं शम्भौ बृहत्तववनम् ॥ [१५ ॥*]
गुण-मणि-निकुरुम्बरोहणं प्रव-

17. हणमापदगाधवारिधौ ।

कृत-सुभट-शिरो[5*]धिरोहणं समजनयत्तनयं स कल्हणं ॥ [१६ ॥*]
[जा]लन्धराधीश्वर-पादपध-
निच्छद्य-भक्ति N प्रचुरात्मश-

18. क्ति [1]

बलोत्वणो बिलहण-नामधेय-
स्तस्यात्मजो [5*]जायत सद्विधेयः ॥ [१७ ॥*]
तनयायां सनयस्य त्रिगर्तभू-भर्तुः] हृदयचन्द्रस्य ।
[स] च रामलक्ष्मणाख्यौ लक्ष-

19. णिकयां सुतौ लेभे ॥ [१८ ॥*]

ज्येष्ठे गुणैरिष्टे बिम्बौष्टीभिस्समं शुपुरि-गोष्टीम् ।

अधितिष्ठति निष्ठुरधी [स्तस्य] कनिष्ठो [5*]त्र सुप्रतिष्ठो [5*]भूत् ॥ [१९ ॥*]
त्रिगर्त-नृपतीनां या

20. पादपधोपजीविभिः [1]

कन्दादि[भिरा] सन्दारिसन्दारिभिरभुज्यत ॥ [२० ॥*]
परिपालित वास्तव्य स्तव्यनिर्मलकर्मणा ।
साधुना साधुना भूमिर्लक्ष्मणेनोपभुज्यते ॥ [२१ ॥*]

21. यस्य प्रेयस्य भवन्मयतल्ले[त्य]तुलरूपभृद्रमणी ।

तस्मिन्कीरप्रामं लक्ष्मणचन्द्रे [5*]नुपालयति ॥ [२२ ॥*]
सिद्धाख्य-वणिक् पुत्री धर्मप्रवणाविह

22. स्थितौ कृतिनौ ।

[ज्ये]ष्ठो मन्युक नामा कनिष्ठमप्याहुकं प्राहुः ॥ [२३ ॥*]
भवतरु-कुठारधारा प्रविषमतम जन्मभरु-मरुल्ल[ह]री ।
प्ररुरोह मोह-

23. [हं]त्री [मन]सि तयो [शशा]म्भवी भक्तिः ॥ [२४ ॥*]

ताभ्यां शिवलिङ्गमिदं निरालयं वीक्ष्य वैद्यनाथाख्यम् [1*]
पुर्या सहितं विहितं पुरतो [5*]स्य च मण्डपो रचितः [॥२५ ॥*]
इति मन्युका[हु]काभ्यामुदरे स्थित्वा पुरा किलैकत्र ।

24. पुनरुदर-सम्प्रवेश-प्रतिशोध-विधि[स्सा] सह विहितः ॥ [२६ ॥*]

यद्यपि पितेव कुरुते करुणां

25. शम्भुस्तथापि पितुरधिकः [1*]

जन्मनिमित्तं हि पिता शशिमौलिरजन्मनो हेतुः ॥ [२७ ॥*]
शाहिल-पाहिल-[क]ाहिल-सिद्धास्सुरलोक¹गामिनस्सन्तु ।

26. पूर्वं पुरुषा × क्रमशश्चत्वारो मन्युकाहुकयोः ॥ [२८ ॥*]

किम्बहुना² तेषां पुरुषाणामे [व] विशतिर्यातु ।
[सुक]तेनानेन दिवं स्वयं च परमास्तु

27. गतिरनयोः ॥ [२९ ॥*]

राजानकेन चास्मै लक्ष्मणचन्द्रेण वैद्यनाथाय ।
मण्डपिकोत्पत्तिधनाद् [ताभ्या]द् प्रत्यहं द्रम्भाः ॥ [३० ॥*]
ग्रामात्प्रलम्बना[मो]

28. मात्रा राजानकस्य लक्षणया ।

1. The engraver has put it as सुलोक ।

2. This is my reading from the original stone-slab. Bühler read it as [प्रा]ग्दिपा and corrected it as 'पुच्छेपा'.

एक हलवाहनीया दत्ता भूमिर्हेशाय ॥ [३१ ॥*]

लक्ष्मणस्य सुकृतं सुकृती य-
N पालयिष्यति तदन्वयधर्ता ।

तस्या पु-

29. ष्यमुपयातु विवृद्धि

यो हरिष्यति स गच्छतु चाधः ॥ [३२ ॥*]

तैलोत्पीडनयन्त्रं कीरप्रामे[5*]स्ति मन्दुकाहुकयोः ।

ताभ्यां तदपि शिवाय

30. प्रदीप-निष्पत्तये दत्तम् ॥ [३३ ॥*]

एका च पण्यशाला ताभ्यां स्वीया शिवस्य भोगार्थम् ।

भूमिश्च हलचतुष्टयं योग्या दत्ता न्वग्रामात् ॥ [३४ ॥*]

इति ये-

31. न येन यद्वत्सुकृतं विहितं शिवं समुद्दिश्य [1*]

इह तस्य तस्य तत्तत्तिष्ठतु यावद् धरित्रीयम् ॥ [३५ ॥*]

यस्याविस्मृत [ज]ननी-स्तन्य-समास्वादनस्य वदन्ता

32. -ञ्जे ।

परिशुद्ध कवित्वफला सरस्वती भगवती न्यवसत् ॥ [३६ ॥*]

श्री भृङ्गकस्य स सुत [x काश्मीर-नृप प्रमातुरनघस्य [1*]

प्रथमवयास्स[लायी] व्यधत् राम N प्रशस्तिमिमा [म् ॥३७ ॥*]

33. चवेढक्षेत्रात् हर-क्षेत्रात् वक्तव्य [दे] वाद [म] भूमि [?] ॥

गुहकेन प्रशस्तिरुत्कीर्णा¹ ॥

॥ शककाल-गताब्दा [११*] [२६]²

TRANSLATION

Om. Hail! Salutation to Śarva (Śiva)

V.1. May the Elephant-mounted god (Gaṇeśa) bestow upon you what you have prayed for. May the

1. Böhler had read व (?) इति पदे न ।। In his editorial note Hultzsch had suggested the present reading which has been found to be correct after examination of the stone slab by me.
2. Böhler had read the date as 726. But with this reading the calculations made by J.F. Fleet do not yield satisfactory results. We get Tuesday instead of Sunday mentioned in the inscription. Kielhorn has pointed out that the correct is Śaka 11 26, IA, XX (1897) 154. See also Vogel, JRAS, 1907, 405n and ASIAR, 1905-6, 17 ff.

enemy of Tāraka remove your afflictions. May this Nandi be possessed of the means to cause happiness. May the wielder of the pike of Mahākāla,....create....and may Virabhadra, too, bestow good. May all the servants of the 'bestower of bliss' (i.e. Śiva) whose pride has been crippled, bestow welfare on you.

V.2. May that Mahādeva protect you, in the mirror of the nails of whose feet, those who have fixed their devotion in him, see themselves repeatedly.

V.3. May the Lord of Bhavānī (Śiva) be for your prosperity through those eight forms (viz) - that which is active in the world in kindling wood; (that which functions for the illumination of the quarters); that which is subsisted upon by those whose eyes never twinkle and have strong wings¹ (the fish) (the one) upon whom the gods (lit. those who do not wink their eyes) and who side with the virtuous, subsist; that which is praised for carrying the birds, (who is praised for sustaining the twice-born); that from which the god greedy of oblations obtains the highest strength.²

V.4. We worship that pair of the feet of the Conqueror of Cupid (Śiva) brilliant with ashes, repeatedly (reflecting) on account of astonishment thus: by this very eye it was undertaken to assume the function of an arrow for burning the cities.³ formerly, and now this very body of his has attained the beauty of a bow, which laughs as it were on the demon (lit. enemy of gods) who is bowed down.

V.5. Although this abode of gods (i.e. temple) is powerless to speak on account of lack of life, still

1. The word pakṣa here is used for the fins of the fish.
2. The eight forms of Śiva are given in the following verse :
जङ्घे वदित्वा यथा सूर्याचन्द्रमसो तथा ।
आकाशं वायुर्बनिः मृतयोऽष्टौ पिनाकिनः ॥
3. This refers to the burning of the three cities of demons by Śiva.

- it proclaims, by means of its broad tongue (consisting of) this eulogy, "by whom I have been built".
- V.6. Victorious is Jayacandra, the overlord of Jālandhara, the treasure of virtues, in whose realm, temples of gods, of this type have sprung up.
- V.7. Only those merchants are noteworthy, whose wealth, invested in Śiva, becomes ten million-fold in course of time. Of what good are others, who are paltry usurers.
- V.8. May the two brothers, Manyuka and Āhuka, possessed of prudent conduct, become worthy of count in the guilds, on account of this pious deed which is being described.
- V.9. Their purpose has been accomplished by those two brothers who have tasted together, the milk of the mother in the form of devotion to Śiva and who (the mother) is endowed with the breasts (consisting of) tranquillity and self-restraint.
- V.10. There is in Trigarta the delightful village, Kīragrāma¹ where the rivulet called Bindukā² with its surging wide waves (serving) as play-balls sportively plays, having started from the lap of the mountain, like a charming maiden of young age. This same is protected by the Rājānaka Lakṣmaṇa endowed with powerful arms.
- V.11. Here, there was at first the Rājānaka Kanda, the root of the Bakula tree that is his matchless dynasty; who was the destroyer of the enemies, an invader of towns, a veritable Skanda difficult to restrain.
- V.12. His son, Buddha, of pure intellect, begot a son, Uddhura.³ Then was born Vighraha who brought

about the separation (from husbands) of the brides of the enemies.

- V.13. Born from the body of Vighraha, there arose Brahmā, the beloved of the bride (i.e.) the earth; and who possessed the strength to inflict the punishment of war upon his enemies.
- V.14. And that blessed one obtained a son, Dombaka, who reflected his (Vighraha's) own form, who gave support by the hand to those staggering from the point of eminence; who had propitiated the Three-eyed god (Śiva); who kissed the royal fortune of the enemies; who was deeply engrossed in the reflection of gaining possession of the fish in the form of enemies; who had overrun groups of villages in the company of kings; (and) who was the head of the family of good relatives.
- V.15. He too obtained a son (named) Bhuvana, whose youth infatuated the women-folk; who was sanctifying on account of the ever fresh waves (of water poured at the time) of giving charity; who had rendered service to the lord of the earth; who had all round arrangements for the protection of his own realm; who had made the forest the home of his formidable enemies; who had the furious roar of a lion in battle; (and) who was an institutor of great sacrifices for Śambhu.
- V.16. He (Bhuvana) begot, a son Kalhaṇa (who was) the mountain Rohaṇa,¹ having multitudes of the jewels of virtues; who was a vehicle (of rescue) in the fathomless ocean of misfortunes; (and) who had mounted on the heads of excellent warriors.
- V.17. He son by name Bilhaṇa was born who was obedient to the good, who had guileless devotion for the lotus like feet of the overlord of Jālandhara;

1. Modern Baijnath, in Kangra District, H.P.

2. The rivulet Binnua which flows close to Baijnath.

3. Bühler takes the word as a common noun and translates it as 'excellent'. I think it is a proper name, as the object of the verb *ajanayat*.

1. Rohaṇa is the mountain in Ceylon now called Adam's Peak.

- who had ample vigour of his own; and had immense army.
- V.18. And he obtained two sons, Rāma and Lakṣmaṇa from Lakṣaṇikā, the daughter of Hṛdayacandra, lord of the land of Trigarta, who was of prudent conduct.
- V.19. When the elder (brother) who was greater by reason of virtues, headed the assembly in the celestial city, in company with the ladies having lips like the *bimba* fruit, the younger one, of callous mind, became firmly established here.
- Vs.20-21. The earth which was enjoyed by Kanda and others who were the destroyers of the enemies of Asanda, (and) who subsisted on the lotus-like feet of the lords of Trigarta, that, is now being enjoyed by the noble Lakṣmaṇa who has well-protected the town and whose blemishless actions are worthy of praise.
- V.22. When that Lakṣmaṇacandra, whose beloved was Mayatallā, a charming woman, possessing matchless beauty, was protecting Kīragrāma:
- V.23. There lived here, the two sons of the merchant called Siddha, who were inclined towards righteousness, and were blessed. The elder bore the name Manyuka, and they called the younger as Āhuka.
- V.24. In their mind, there sprouted the devotion pertaining to Śiva which is the edge of the axe for the tree of existence, (and) a waft of wind in the most rough sea of (repeated) births; and is a destroyer of delusion.
- V.25. They two, seeing the phallous emblem of Śiva called Vaidyaṇātha, without a home, furnished it with a temple; and in front of it was constructed a porch (by them).
- V.26. It is said, that previously having thus remained

- together in the womb, the way to prevent a re-entry into the foetus was provided together by Manyuka and Āhuka.
- V.27. Though Śambhu bestows compassion like a father, still he is more than a father. The father is precisely the cause of birth, (while) the Moon-crested god (Śiva) is the cause of cessation of birth.
- V.28. May the four ancestors of Manyuka and Āhuka viz. Sāhila, Pāhila, Kāhila and Siddha, in serial order, be the wayfarers to heaven.
- V.29. In short, even, the whole score of those ancestors, may go to heaven by virtue of this pious act; and of these two themselves may there be the highest mode of existence.
- V.30. And the *Rājāriaka* Lakṣmaṇacandra has given to this Vaidyaṇātha, six dramma daily, from the money accruing from the income of the custom.
- V.31. By Lakṣaṇā, the mother of the *Rājāriaka*, has been donated to Maheśa, land which can be cultivated by one plough, from the village named Pralamba.
- V.32. May the religious merit of that person of noble deeds who claims descent from Lakṣmaṇa (and) who shall protect this pious act, achieve increase. He who shall seize it, may sink down!
- V.33. There is in Kīragrāma machine for tracting oil, belonging to manyuka and Āhuka. That, too, has been donated by them to Śiva, for providing lamps (at the temple).
- V.34. And one shop of their own, and land (measuring) four *halas* and fit (for cultivation) has been donated by them from Navagrāma for the meal to be offered to (the idol of) Śiva.
- V.35. Thus whatever pious acts have been performed here, by the various persons, intending them as

an offering) to Śiva, may those (acts) of theirs last, as long as this earth (remains).

- 36-37. That son of the illustrious Bhṛṅgaka, the blemishless judge of the king of Kāśmīra, Rāma, in whose lotus like mouth dwelt the divine goddess of learning, (who was bestowed with) the benefit of faultless poetic talent, (who is), of young age, (who has) not forgotten the taste of the mother's milk, created, this eulogy having lucid meaning. This eulogy has been engraved by Guhaka, who hails from the Cabeḍha region, a land of Śiva, the best of lands on account of the presence of the god.....?

The expired years of the Śaka era, [11]* 26.

80. BAIJNATH ŚIVA (VAIDYANATHA) TEMPLE
(RIGHT-HAND WALL OF PORCH) INSCRIPTION
OF THE REIGN OF JAYACCANDRA.

| | |
|------------|--|
| Provenance | : Baijnath, ^{Baijnath} Tehsil Palampur, District Kangra, Himachal Pradesh. |
| References | : Alexander Cunningham, CASR, V, 180-81; George Bühler, EI, I, 97-118; F. Kielhorn, IA, XX (1891), 114-16; J.Ph. Vogel, ASIAR, 1905-06, 17 ff; JRAS, 1907, 405; JRAS, 1929, 115. |
| Language | : Sanskrit. |
| Metres | : Verse 1, Vasantatilakā; Verses 2,30 Śāradūlavikrīḍita; Verses 4,8, 11 to 17, 32, 33 and 38 Anuṣṭubh; Verses 5,7,21,22,24,26,29,39 Upajāti; Verses 6,25 Vaṅśasṭha; Verse 9, Mahājubhāṣiṇī; Verses 10, 18, 19 and 31, Āryā; Verses 20,34 to 37 Rathoddhatā; Verse 23, Upendravajrā; Verses 27,28 Indravajrā. |
| Script | : Śāradā. |
| Date | : [Laukika] year [42] 80. Jyeṣṭha Śuklā Pratipadā, Sunday; Śaka, 1126 (?) |

TEXT¹

1. ओं [१*] स्वस्ति ओं [१*] नमो गुणपयो [:] ।
वदप्यहं पशुपते कुमतीन्द्र² एव
पर्याप्त भक्ति-विभवेन³ मया त्वाथापि ।
अस्यां स्तुती [श्र]वण ले[ह]ा-[र]सांश भा[जि]
[गो]-
2. [र्य]। सहैव परमेश निमन्त्रितो [5*] सि ॥ [१ ॥*]
प्राशच्छेद[न]-[क]र्तारि श्र[ण]मतां मोहान्धकूप वृड-
[ल्लोक] प्रोद्धरण[क्षमे] नि[रु]पमानन्दक[सं] दायिनि ।
दुर्गे द्वार U - U
3. हरिणि हरिवा[ह]दि देव स्तुते
भक्तिः क्षेमविधायिनि त्रिनयेन त्वय्येव नृस्वामिनि ॥ [२ ॥*]

1. From the original stone-slab.

2. Kielhorn, IA, 1891, 114; Bühler had read it as कुमति [र]

3. Kielhorn विदुषेन, *ibid.*; Bühler, विदुषेन, EI, I, 104.

- व्यापदवल्लि [सम्]ल-[पा]टन[क]री त्वं गीयसे स्र्वदा
[मा]-
4. ता [त्वं] जगतस्तवास्ति न मिति[स्स्वे]षां [महि] भामिह ।
उक्ति × केवलमेव [शो]भत इयं नो देव[मा]तेति ते
संसर्ग × पि [तु:]¹ काननैरु[पचि] तै[रा] श्रीयते च [त्वा]या ॥ [३ ॥*]
5. यस्य[ः] हिमालयो[त्कर्ष] पोषिणी [मु]र्तिरुत्तमा ।
तस्या नमन्ति चरणौ धन्या × केचन जन्तवः ॥ [४ ॥*]
धन्यं [नी]रैरु[ग्र] वधूसर्देव
त्वमप्रार्थ्यसे [भक्ति]-
6. भराभिरामः ।
क्लेशापहारीति मनोहराभि-
वर्षिभि × क्वीनामुपगीयते ॥ [५ ॥*]
आसन्न-मृत्युत्व-दशामुपेयुषां
सुरेष्व²नास्थाममरेषु कु-
7. वर्तमान् ।
सत्यं भवानी शरणाभिलाषिणा
मनोरथं पूरयितुं प्रगल्भते ॥ [६ ॥*]
मुहुस्समुद्रासिन एव यु[द्ध]-
व्री[डा] निकृतासुर-सङ्घपरय³ ।
8. सत्यं हरेरप्युपरि त्वमेव
सन्तिष्ठसे निष्ठुर-वीर्यधाम्नः ॥ [७ ॥*]
अना⁴दि हृदयाह्लादि दर्शानतो दिने दिने ।
बहु देहान्तर [स्था]णु [स्त्व]मेव किल कथ्यसे ॥ [८ ॥*]
9. प्रसरन्मरीचि चयचन्द्रचारुणा
वदनेन राजसितरामतिश्रिणा ।
बहुशोणिमादौ गुणसम्पदालयौ
परिपूजयन्ति चरणौ तवामरः ॥ [९ ॥*]
10. त्रैलोक्यजनन्यां त्वयि करुणावति युज्यते नृणां भक्तिः [१*]

1. Bühler, *ibid.*

2. सुरेषु, Kielhorn, *JA*, 1891, 114-116; Bühler's सुरेषु is clearly untearable.

3. Kielhorn, *JA*, 1891, 114-116; Bühler's क्वीनामुपगीयते, *El*, I, 105.

4. Kielhorn, *JA*, 1891, 114-116; Bühler, *मलादि*, *El*, I, 105.

त्रैलो[क्या]न्तर्निलयं त्वं हि जनं नयसि परमपदम् ॥ [१० ॥*]
गिरिजेशाधिखिन्नो [5*] [स्म]

11. त्वं गतिर्भव साम्प्रतम् [1*]
संसार-सागराच्चेतो भीरु मे नीयतां शमम् ॥ [११ ॥*]
शिवायैक विनन्तव्य पुण्यपादाग्रपांसवे ।
तुभ्यं क्षुभ्यद्रिपुध्वंसम-
12. हाशक्तिमते नमः ॥ [१२ ॥*]
चन्व[ः] च्वापलसदृष्टि विषमेषु प्रयोजकः [1*]
त्रैलो[क्ये] स्त्रीजनो यो [5*] तस्य त्वमधिर्देवतम् [१३ ॥*]
[शोभि]ता[नां] विभिनेत्रे मू[ड]ानि
13. शरणीपिणाम् [1*]
वपुश्श्रोमदविध्वंसं¹ विधातुं प्रजिगत्भिषे ॥ [१४ ॥*]
आपत्कलाप-मैलाप-परिताप-प्रलापिनम् ।
गौरी शास्ति विमोहात्कं [कस्मा] तुम-
14. परशमः ॥ [१५ ॥*]
शर्वाणि भानं त्वद्भक्ता यान्ति सर्वातिशायिनम् ।
प्रदीप भातस्संसारच्छ्रीभ्रमेव विमोचय ॥ [१६ ॥*]
गाढा गजानने प्रीतिस्सर्व-मो[हि] व-
15. पुस्सदा ।
उदीपितस्मरा दृष्टिर्वस्यास्ते तत्पदं नुमः ॥ [१७ ॥*]
इति रामेण निरामश्रममुमया यन्मया स्तुतो [5*] सि विभो [1*]
श्रुत्वा तममोषी कुरु परिश्रमं
16. परम कारुणिक ॥ [१८ ॥*]
एकोक्त्या स्तोत्रमिदं गौरीश्वरयो × पठन्ति ये भक्त्या ।
तेषामप्यभिलाषस्सिध्यतु शिवयो × प्रसादेन ॥ [१९ ॥*]
इति गौरी श्वरसोत्रम् ॥
17. अस्ति शीतलगभस्तिशेखर त्वत्प्रशस्ति करणे कुतोऽ²र्हता ।
किन्तु पावकमयाक्ष ताविकी³ भक्तिरेव जडतां भनक्ति नः ॥ [२० ॥*]
अद्यापि विस्मापयिता-

1. Bühler has वपुश् श्रोमदविध्वंसं । But on the original stone *da* is not a *halanta* nor it is combined with the following *vi*.

2. In the original *epigraph* the *avagraha* is indicated by a thin vertical line.

3. Read ताविकी । The short *i* before *v* in the original is superfluous.

18. र एते
विद्यन्त एवेश्वर भक्तिमन्तः ।
विचित्रचारित्र निधिर्यथैष
राजानको लक्ष्मणचन्द्रनामा ॥ [२१ ॥*]
केदार यात्रां विरचय्य येन
विशोधनी प्राक्त-
19. न-दुष्कृतस्य ।
इत न परं सर्वपरस्त्रियो मे
स्वसार इत्येव कृता प्रतिज्ञा ॥ [२२ ॥*]
किमेतदाक्षर्यमवार्यवीर्यं-
र्यदिष योर्धैर्युधि दुष्परधर्षः [१*]
धनु-
20. धराणां धुरि यो मनोभू-
र्बभूव तस्याप्यविधेय एव ॥ [२३ ॥*]
अष्टेश्वरा मन्दपराक्रमत्वं
मत्वा विपक्षीर्य धरिताज्ञा [१*]
[वा]स्तव्य नारी-इडसङ्गमेन
21. पुराधिपत्यं सफलं विदन्ति ॥ [२४ ॥*]
नवं वयो रूपमधि [श्रि] दातृता
पुराधिपत्यं बहव न प्रियङ्कराः [१*]
तथापि चेत न परदारवर्जि चेत
किमस्ति दुस्साधमत न प-
22. रं तपः ॥ [२५ ॥*]
राजानकस्य प्रविशुद्धबुद्धे-
न पाणि x कृपाण-ग्रहण-प्रवीणः [१*]
विवर्जयामास विगर्हितानि
तस्या [ग]न्यनारी-स्तनमर्दितानि ॥ [२६ ॥*]
तस्यास्ति
23. देसे (शे) [५*] वणिक् प्रसिद्ध-
स्सिद्धात्मजो मन्युकनामधेयः
छिन्नेत्यविच्छिन्नमहेश भक्ते-

- मार्तावदातचरितस्य यस्य ॥ [२७ ॥*]
यस्याहुका]ख्यो [५*] स्वविभक्त-वितो
24. भ्राता कनिष्ठस्सुकृतैकनिष्ठः [१*]
व्यग्रा समप्रातिथिपूजनाय
गुल्हेति गर्हाहिता च भार्या ॥ [२८ ॥*]
भक्ति [सुटल्लो]¹ भ-मलेन तेन
[स] भ्रातृकेन त्रिपु-
25. रान्तकस्य
द्वारस्थ-गङ्गायमुनादि मूर्ति-
x कृता पुरीयं सह मण्डपेन ॥ [२९ ॥*]
भस्त्रागर्भ-गृहीत-सर्वविभवा नेदिष्ट देशे क्वचिद्
ये कुर्वन्ति गतागता-
26. नि वणिजो गण्या वराका x क्व ते ।
धन्यो मन्युकनामधेय इह हि श्रीकण्ठरज्यन्मन-
न पोत प्रोत विवेक-वेतनधनो मोहार्णवं तीर्णवान् ॥ [३० ॥*]
देवदिजगु-
27. रु-भक्तस्सौजन्यनिधिर्मुण्डप्रियो दाता ।
आसुक-सुतो [५*] स्ति विप्रो रल्लहणनामा सुशर्मपुरे ॥ [३१ ॥*]
तेन दैवङ्गधुर्येण धान्यद्रोण-द्वयं शिवे ।
वहमान स्वभूप-
28. उन्नवग्रामात्समर्पितम् ॥ [३२ ॥*]
इहत्येन नवग्रामादता चा[त्र]हलार्ध-भू [१*]
गणेश्वरेण गोविन्द-द्विजपुत्रेण धीमता ॥ [३३ ॥*]
देपिकङ्ग जनितेन मल्लिक-
29. सूनना विततवितशालिना ।
जीवकेन वणिजा निजा च भू-
न प्राङ्गणाय पुरतश् शिवे [५*] र्पिता ॥ [३४ ॥*]
[या]वदे[ष] भगवा [न]वाम्पति-
व्योम कोम[लरु] चिश्च गा[ह]-

1. Suggested by Kielhorn, *JA*, 1891, 114-116. Bühler had a rather unintelligible reading दुषारं भसलेन *EL*, I, 106.
2. As read by Kielhorn, *JA*, 1891, 114-116. Bühler has पुवाम्पति: *EL*, I, 107.

30. ते ।
मनुकाहुक कृ[त]रिशवालक-
स्तावदस्तु सममन्यसा(श)सनः (ने) ॥¹[३५*]
शसिकात्मज उ[दा]र धी[र्व]सन्-
सूत्रधारधुरि नायकाभिधः ।
श्रीसुश [र्म]-
31. नगरादिहाययी
[सम्म]नस्य तनयस्य ठोदुक ॥ [३६ ॥*]
तेन तेन च सहैव दङ्किता
श्रोत्रता शिवपुरी समण्डपा ।
[शास्त्र²] दृष्टिमनुसृत्य नि [र्मि]-
32. ता
यत्र भान्ति गणवर्गम् [र्तयः ॥३७ ॥*]
शृङ्गारा भृङ्गर्का यस्य पितरौ पुण्यशालिनी ।
स प्रशस्तिमिमां चक्रे रामनामा कवीश्वरः [॥३८ ॥*]
33. संयत्सरे [ऽ*]शान्तिमे [प्र]पुत्रे³
[ज्येष्ठ]स्य शुक्ल-प्रतिपत्तिर्था च ।
[श्री] म् [ज]यन्वन्द्य नरेन्द्र-राज्ये
रवे [र्हि]ने रामकृता प्रशस्तिः ॥ [३९ ॥*]
॥ ओ नमरिशवाय ॥⁴

TRANSLATION⁵

- V.20. Where is the worthiness (in me) to compose your eulogy O Moon-created One (Śiva), but your devotion itself breaks our dullness O Fire-eyed One.
- V.21. Even to-day there exist, O Lord, people possessed of devotion, who cause surprise, just as is this

Rājānaka named Lakṣmaṇacandra who is a treasure-house of wonderful conduct.

- V.22. By whom, having performed a pilgrimage, to Kedāranātha, which is the purifier of the sins of former births, the following resolve was made; "henceforth all womenfolk of other people (or of the enemies) are my sisters".
- V.23. What wonder is there, that he is invincible in battle, by the warriors, whose might is irresistible - he who cannot be subdued even by Cupid who is the foremost amongst the wielders of the bow.
- V.24. To-day the lords whose command is disregarded by the opponents considering their (of these lords) prowess to be poor, consider their overlordship of the town as fruitful by the rape of the women of the habitation.
- V.25. [He has] young age, beauty of exceeding splendour, charitableness, overlordship of the town, many persons eager to perform pleasing actions. Even then if his mind avoids the women of others, what penance is more difficult to accomplish, than this?
- V.26. The hand of that *Rājānaka*, whose intellect was exceedingly pure, which (hand) was dexterous in wielding the sword, avoided the censurable pressing of the breasts of the wives of others.
- V.27. In his country there is a well-known merchant, named Manyuka, the son of Siddha. Of him, whose devotion to Maheśa was constant and whose conduct was pure, there was the mother called Chinnā.
- V.28. Whose younger brother is Āhuka, whose wealth is undivided from his brother and who is solely intent on doing good deeds; and whose wife named Gulhā is free from censure, and remains busy in honouring all the guests.

1. There is an ornamental drawing after this mark of punctuation.

2. This is Kielhorn's reading, *IA*, 1891, 114-116; Böhler had राम् ।

3. प्रसरे । Böhler, *EI*, I, 107.

4. After his ending Böhler added the words [सककालगतव्या] as "faintly v. *EI*, I, 103.

5. i.e. first 19 verses which constitute only an eulogy of Śiva and Parvatī have been left out, as they do not contain any historical information.

- V.29. By him, whose impurity of greed was being destroyed by his devotion, along with his brother, this temple of the destroyer of Tripura, at the door of which stand the statues of Gaṅgā, Yamunā and other deities, has been constructed together with the porch.
- V.30. In what count are those wretched merchants who, carrying all their wealth in the interior of their pouches, are going and coming back from some place in the nearest country. Blessed indeed, is Manyuka, in this regard, who has crossed the ocean of delusion (of this existence), having invested (lit. sewn) his wealth in the ship (i.e. his mind), which delights (in the devotion) of Śrīkaṅṭha, as the wages for the acquisition of the faculty of discernment.
- V.31. In Suśarmapura, there is the Brāhmaṇa Ralhaṇa by name, the son of Āsuka, (and) a devotee of the gods, the twice-born and the preceptors, a treasure-house of generosity and who loves virtues and is bounteous.
- V.32. By him, who is foremost amongst the fortune-tellers, have been donated two *droṇas* of paddy to Śiva, from his land under cultivation in Navagrāma.¹
- V.33. And the wise Gaṇeśvara, who belongs to this place and is son of the Brāhmaṇa Govinda, has donated half a *hala* of land to this temple.
- V.34. And by the merchant Jivaka, son of Depika and Malhikā, who possesses extensive wealth, has been presented his own land to Śiva, for the court-yard in front.

1. Bühler's translation of the second half of this verse is as follows: "from Navagrāma where the surface of his land has the measure of one Vāha." D.C. Sircar has translated *pahamāna* as "the land that is being ploughed" IEG, 358. *Bhūprsthā* simply means 'land' cf. *Maruprsthāni* in *Raghuvamśa*, IV, 31, simply meaning *nirjanasthānīni* as explained by Mallinātha.

- V.35. As long as this revered 'lord of the rays (the Sun) and the one of tender brilliance (the Moon) traverse the sky, so long may this temple of Śiva constructed by Manyuka and Ahuka last, together with the other charters of grants.
- V.36. The high minded son of Āsika, Nāyaka by name, who occupies the foremost position amongst the architects, came here from Suśarmapura, and so also Thoḍhuka, the son of Sammana.
- V.37. By him (Nāyaka) and by him (Thoḍhuka) together has been fashioned this lofty temple of Śiva together with the porch, where the statues of the host of *ganās* constructed by following the view (expounded in) codes of architecture are shining forth.
- V.38. The prince of poets, by name Rāma, whose parents are the virtuous Śrīgārā and Bhṛṅgaka, composed this eulogy.
- V.39. On the first lunar-day of the bright fortnight of the month of Jyeṣṭha, when the 80th year has been completed, during the reign of the illustrious king Jayaccandra, this eulogistic poem has been composed by Rāma, on the day of the Sun, Om Salutation to Śiva.
Elapsed years of the Śaka Era.....1126(?)