%%A. D. 1190‒1436

%%Ś. 1112‒1358

%%( From 1184—19-9-1264 A. D. )

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Chateśvara Temple Inscription

[Noticed by Bābu Nagendranath Vasu in the Viśvakosha (Bengali), Vol. VI, PP. 229 ff. and edited by him in J. A. S. B. Vol. LXVII (1898), Pt. i, PP 317‒27 ff, Re-edited by Dr. B. Ch. Chhabra in E. I. XXIX, PP. 121‒133 ff.)

Ś. (?)

siddham<1> oṃ namaḥ śivāya ..

(1.) sa yasminmainākaḥ smarati janakakroḍalalitaṃ

yadantaḥ śrīkāntaḥ śrayati gṛhajāmātṛpadavīm .

surebhyastanmanyavyasanamanubhūya vyadhita ya-

ssudhāsattadrāsoyañjayati sari-

tāmekasubhagaḥ ..<2>..1..

(2.) tasmādbhūdvismayamādadhānaḥ

kalānidhivviśvavilocanānām .

yamarppayāmāsa guṇānurāgā-

mne[tre] murārirmmukuṭe purāriḥ<3> ..2..

(3.) bhūpāstasmādvabhūvuvvisṛmarasamarodañcadāścaryyavīryyajyo-

tirjjvālāvalīta pratibhaṭakaraṭistyānadānapravandhāḥ .

<1. Expressed by a symbol.>

<2. Sikharinī.>

<3. Upajāta.>

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yeṣāṃ kīrttipravā[hai]ḥ pratipadamudayatsvaddhu mīsaṅgasaukhya-

preṅkhatkallolakeliḥ kalayati jaladhistāni līlāyitāsi<1> ..3..

(4.) teṣā[ṃ]mbaṃ (vaṃ)śe viśadayaśasā-

ñcoḍagaṅagakṣitīndra-

vyājavyakta naraharitanojjyotirāvivvaṃbhūva .

dappo(rppo)ddāmadvipamadanadītīthaṃsanyāsinā ya-

tristriśena pratinṛpatayaḥ prāpitā mokṣalakṣmīm<2> ..4..

(5.) dhammillaṃ karapallave kalitavānprāgeva vai-

riśriyaḥ

smerāmarṣataraṅgitena manasā nistriśavallīntataḥ .

cakre vairivadhūjanastanataṭīryyomuktamuktāḥ puraḥ

pañcāduddhuragandhasindhuramadaprasyandigaṇḍasthalīḥ<3> ..5..

(6.) yatkallolitamaṇḍalāgrakuṭilāṭopasphu-

ratsādhvasai-

yyedbāṇaprakaraprahārataralaiḥ pratyarthibhiḥ pāthivaiḥ ..

caṇḍāṃśoddivi maṇḍalāgrapaṭalaṃ nirbhidya tanmanyunā

manye nivvṛtigarṣvitairanusṛto nirvvāṇasīmā rasaḥ<4> ..6..

(7.) āsītsūnuranaṅgabhīma nṛpa-

tiḥ puṇyātapatrantato

na spṛṣṭaḥ kalikālakalmaṣamasīkallolalīlāyitaiḥ .

keyaṃ mantrakalā yadunmadakarivyūha[ṃ]mbi(vi)hāyāmunā

śuddhamekāpade vṛṣe kalayatā sāmrājyamāsāditam<5> ..7..

<1. Sragdharā.>

<2. Mandākrāniā.>

<3. Sārdulavikrīḍita.>

<4, & 5, Sārdulavikrīḍita.>

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(8.) svairaṃ śruti-

trayagavībhirupāsyamāno

govindaïṃtyajani vatsakule dvijendraḥ

rājñaḥ ka eṣa mahimā yadasāvanena

sāmrājyabhāravahane vidadhe dhurīṇaḥ <1> ..8..

(9.) savā(rvā)nataprati mahīpati keśapāśa-

śaivālavalliśikha-

re nakharājahaṃsāḥ .

yatpāda paṅkajagṛhāśramiṇaḥ svapanti

rājendra ityajani tena tataḥ kṣitīndraḥ<2> ..9..

(10.) jajñe sau tamanaṅgabhīmanṛpatiṃ yasya pratāpānala-

jvālāsa[ṃ]mba(va)litaiḥ suvarṇṇaśikharī yāti dravatvaṃ yadi .

ādāyainamaharniśaṃ yadi thanā muñcanti dhārotkarā-

nāśāḥ pūrayituṃ tathāpi vijayī yaddānakelikramaḥ<3> ..10..

(11.) trailokyaṃ vimalīkaroti yadi tatkīrttirmmudhā svaddhunī

kaṇṭhe cedbiluṭhanti

tadbhaṇitayo ghiṅkmauktikānāṃ srajaḥ .

tatpādābjanakhadyu tivyatikarairmūṣāvidhiyyaṃdyabhū-

tpratyarthikṣitipālabhālaphalake kaḥ paṭṭabandhagrahaḥ<4> ..11..

(12.) tasyātha kṣitipālabhālavar̤abhīnidrāsta-

pādāṅgule-

rvviṣṇurvviṣṇurivāparaḥ kalitavānasācivyamavyāhatam .

<1. Vasantatilakā.>

<2. Vasantatilakā.>

<3. Sārdulavikṛīḍita.>

<4. Sārdulavikṛīḍita.>

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śvetacchavaśatāni yasya yaśasā nirmmāya kimbrūmahe

sāmrājya trikaliṅganāthanṛpaterekātapatrīkṛtam<1> ..12..

(13.) ye yātāḥ śaraṇa

raṇāṅgaṇa[śi]rassa[ṃ]nyastaśastrāḥ puro

[yai]rvvā dudda mada vvilāsarasikairu khātakhaḍgai sthitam .

āñcaryya yadamī dvayepi na cirādāsādya viṣṇoḥ pa[daṃ]

prāptā nabhbharenivvṛ tipraṇayitāṃ pra-

tyāthanaḥ pathivāḥ<2> ..13..

(14.) vindhyādreradhisāma bhīmataṭinīkuñje taṭembhonidhe-

gviṣṇuvviṣṇurasāvasāviti mayādbai tandiśaḥ patyataḥ .

yogābhyāsapariśramaṇa na tathā vaiśānasānāmida

viśvaṃ

viṣṇumayaṃ yathā pariṇataṃ tusmāṇapṛthvīpataḥ<3> ..14..

(15.) kaṇṇottaṃsitasāvakasya subhaṭānekākinā nighnataḥ

kimvrūmā yavanāvanīndrasamara tattasya vāravratam .

yasyālokanakautukavyasani-

nāṃ vyomāṅgaṇe nākinā-

masvapnairanimaṣavṛttibhirabhūnnetrammahānutsavaḥ<4> ..15..

(16.) sāhasrāḥ paritaḥ sphurānta harayaḥ khelanti yūtheggajāḥ

preṅgādbhaḥ pathi puṇḍarākapaṭaleddikcakramā-

kramyate .

sa[ṃ]mbā(vā)saḥ kaṭakeṣu mauli[ṣu] padanyāsaḥ kulakṣmābhṛtāṃ

[kru]ddhe yatra na kācidutkalapateḥ sāmrājyalakṣmīkṣatiḥ<5> [16]

<1. Sārdūlavikṛīḍita.>

<2, 3, 4 & 5 Sārdūlavikṛīḍita.>

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(17.) kṣmāpīṭhaṃ kiyadambaraṅkiyadatha svaḥ saudhametatkiyaṃ-

ddikcakraṃ kiya-

detadeva kalaya brahmāṇḍakhaṇḍaṅkiyat .

āste yatra tanotiṃ yatra caraṇaṃ yatradamāmodate

yatra[sphūrjja]ti yatra vā nivasati svacchandametadyaśaḥ<1> ..17..

(18.) tapanatanayāmabhyādattevatasayituṃ śivaḥ

kuvalayakulaṃ

karṇṇottasena vibhrati subhruvaḥ .

vicakilavanotsaṅge bhṛṅgīṃrvvida[ntya]linaḥ sūnai-

rjjagati janitaśvetāddhaute tadīya[ya]śobharaiḥ<2> ..18..

(19.) anena puruṣottamapraṇayinīṣu vārānnidhestaṭīṣu

ghaṭitāstulāpu-

ruṣa[he]mabhūmībhṛtaḥ .

vilāsavasatīśśa[taṃ] kalayatā valārātinā

śacīvadanavārije taralitāssalīla dṛśaḥ<3> ..19..

(20.) panthānaḥ sarasāṃ śataistata itastenāṅkitā yattadā

smerāmbhojagabhīraga-

bhbhakuharadhvastādhvakhedormmayaḥ .

antaḥsaurabhasāraśīkaramayaiḥ pātheyabhārairamī

mandaṃ mandamanubrajanti pathikānambhodhivelānilāḥ<4> ..20..

(21.) ānvīkṣikī kuṭilamaikṣata vaṃ kaṭākṣai-

yyesya trayī vadanatāma.

rasaṃ cucumba .

<1. Sārdūvikṛīḍita.>

<2. Harinī.>

<3. Pṛithvī.>

<4. Sārdūlavikrīḍita.>

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svairaṃ yadīyahṛdaye vijahāra vārttā

yaṃ daṇḍanītirapi nirbhbharamāliliṅga<1> ..21..

(22.) udagradoṣādapathapravarttana

skhaladgatīni śrutidṛṣṭi vibhramaiḥ .

cakāra tattva[pra]tipatti sampa-

dā-

mpada purāṇāni punarnnavāni yaḥ<2> ..22..

(23.) kanakakalaśabhāva bhāvayāmāsa bhāsvā-

najanirajani jāniḥ sphāṭikaḥ pūrṇṇaṃkumbhaḥ .

vvajapaṭacaṭulagrīyyatra ca vyomagaṅgā

viracitamamunedaṃ dhāma

kāmāntakasya<3> ..23..

(24.) tribhuvanaśayaśāntiṅkattu mekārṇṇaventa-

rjjalajapamiva yāvatkuvvate parvvatendrāḥ .

sadanamidamudañcatphenapuñjapratiṣṭhā-

miha kalayatu tāvadgīyatāñca praśastiḥ<4> ..24..

(25.) lokā-

ścaturddaśa na māti yaśo yadīyaṃ

vidyāścaturddaśa na tṛpyati yasya vuddhiḥ .

manvantarāṇyapi caturddaśa yasya sūkti-

rnna mlānimeti sa kaviḥ kila bhāskarosyāḥ<5> ..25..

<1. Vasantatilakā.>

<2. Vamśasthabila.>

<3. Mālinī.>

<4. Mālinī.>

<5. Vasantatilakā.>

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Translation<\*>

Success ! Om ! Obeisance to Śiva !

Vr. 1. Hail to the ocean, the sole (lovab’e) lord of (a’l) the rivers, (submerged) in whom the famous (mount) Maināka (still) cherishes the memory of his (childhood’s) frolics in the parental lap, in whom Viṣṇu is (enjoying himself) as son-in-law at (his father-in-law’s) home, (and) who freely distributed ambrosia among the gods (even) after having experienced torture at their hands at the time when they churned him !

Vr. 2 From him (the ocean) was born the Moon causing wonderment to the eyes of one and all, whom Viṣṇu placed in his eye, (and) whom Śiva placed on his fore-head, out of loving regard for his virturs.

Vr. 3 From him (the Moon) sprang kings the glowing flames of whose amazing prowess manifesting itself on the (ever) expanding battle-fields consumed the swollen stream of rut of the enemy elephants, the union with the celestial Gaṅgā rising every moment through the ceaseless influx of whose fame caused such a (thrill of) joy to the Ocean that he started rollicking with surging waves, which revels, he keeps indulging in to this day).

Vr. 4 In the family of those (kings) of the spotless fame did the glory of the Narasimha incarnation (of the god Viṣṇu) manifest itself in the guise of the king Choḍagaṅga whose sword, a veritable hermit on the sacred

<\* As made by Dr. B. Ch. Chhabra.>

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banks of the river of rut of the (enemy) elephants flying into a frenzied rage, helped the hostile princess attain the blessing of salvation.

Vr. 5. With his mind agitated by the palpable displeasure he (Choḍagaṅga) grabbed in his hand (so soft) as a fresh leaf, the chignon of the enemy fortune even before he clutched his creeper-like sword, (and similarly) he first rendered the gorgeous blossoms of the ladies of his enemies bereft of their pearls (and) afterwards (he did so) the broad temples of the boisterous scent-elephants (of his enemies), from which rut was trickling profusely.

Vr. 6. At his indignation, the hostile chiefs obviously frightened by his scimitar being brandished and looming large (to their horror), (and) shuddering under the volley of the multitude of his arrows, sought after the joy of complete-extinction type, as if priding themselves on emancipation (from the bondage of this world) having pierced through the frontal disc of the orbit of the sun in the heaven.

Vr. 7. From him (Choḍagaṅga) was (born his) son, king Anaṅgabhīma, a very parsasol of piety who was not touched by the spurting of billows of the ink of sins of the Kali age. What a (wonderful) magic trick was that; leaving aside the array of rutting elephants, (and depending rather) on the one legged bull (i.e. dharma), adopting merely that (magic), he had secured the empire.

Vr. 8. In the family of (the Brāhmaṇas belonging to the) Vatsa (gotra) there was born an excellent Brāhmaṇa, called Govinda, who was voluntarily adorned by the hymns and chants of (all) the three Vedas. What an (astoni-

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shing) greatness was this of the king that he made him. (Govinda) the bull-at-the-yoke for carrying the burden of (his) empire ?

Vr. 9. Then from him (Anaṅgabhima) was born a king, named Rājendra, the swans (in the form) of toe-nails, the house-holders (so to say) of lotuses (in the form) of whose feet, rest on the top of mossy weeds (in the shape) of locks of hair of all the hostile chiefs who bowed (to him).

Vr. 10. He (Rājendra)begot king Anaṅgabhīma whose manner of disporting himself by giving charities for excels in fulfilling desires (of the suppliants), even if the mountain of gold (i.e. Sumeru) gets melted by the blasts of the flames of the fire of his prowess, and the clouds having taken it (molten gold), shower it in milliard streams day and night for filling (all) the quarters (of the space).

Vr. 11. If his fame purifies (all) the three worlds, in vain is there the celestial Gaṅgā ! If his utterances roll about in the neck (of the people), fie upon pearl necklaces ! If the purpose of decoration could be served by the sparklings of the toe nails of his lotus like feet, what was the necessity of tying a tiara on the block of a fore-head of the hostile chiefs ?

Vr. 12. Now, he (Anaṅgabhīma, the toes of whose feet used to fall into a slumber (as it were) on the balcony (in the form) of the foreheads of (hostile) princess had one Viṣṇu, like a second (god) Viṣṇu (himself), who served him uninterruptedly as his minister. What should we speak of his (Viṣṇu’s) fame which, having created

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hundreds of white parasols (all over the world), brought the (whole) empire of the king, the lord of Trikaliṅga, under one single parasol.

Vr. 13. How wonderful that no sooner had they approached the foot of Viṣṇu than both (kinds of) the hostile chiefs, those who surrendered to him, laying down the arms in front of him in the forefront of the battle-field, and those who stood their ground with their swords upraised, itching for a trial of strength achieved the blissful state of complete emancipation.

Vr. 14. The anchorites of the Vaikhānasa order, by their striving in the practice of yoga, do not so much perceive this universe to be composed of (the god) Viṣṇu as indeed it appeared to the king of Tummāṇa to be consisting of (the minister) Viṣṇu, who, (in his hallucination) out of fear, saw him (in all) the directions, repeatedly uttering ‘there is Viṣṇu’ there is Viṣṇu, (during his flight from the battle) at the skirts of the Vindhya hills, in the forests along the Bhīmā river, (and) on the shore of the sea.

Vr. 15. How are we to describe that heroism of his (Viṣṇu’s) during his fight with the Muslim king, while all alone-his arrows appearing as his ear-pendants ‒ he shot dead (many) expert soldiers which (display of heroism) became a grand feast to the sleepless and unwinking eyes of the gods who were the interested lookers-on in the heaven above !

Vr. 16. While he (Viṣṇu) is on the alert, no harm whatsoever (can come) to the sovereignty of the lord of Utkala horses in their thousands are prancing on all sides

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elephants are playing about in herds, all the quarters of the space are choked with multitude of lilies swaying on (either side of every road, residence is in camps (also, on the mountain ridges), (and) tramping is on the fore-heads of (hostile) chiefs of noble birth (also, on the peaks of the celebrated mountains).

Vr. 17. Just think (of it) ! How extensive (after all) is the surface of the earth where his (Viṣṇu’s) Fame can comfortably sit ? How spacious is the sky where she can stretch her feet ? How big is the mansion of heaven where she can enjoy herself ? How roomy are the quarters of the space where she can leap about ? And how expensive is this fragment of a universe where she can dwell ?

Vr. 18. The world having been (white) washed by the heaps of his fame owing to the (all enveloping) whiteness produced (thereby), Śiva grabs at Yamunā for adorning (his head), fair damsels carry blue lilies for their ear-ornaments (and) in the heart of the jasmine groves the bees make out their mates (only) by the buzzing sound.

Vr. 19. On the shore of the sea, favourite of (the god) Puruṣottama, he (Viṣṇu) raised many a vertable Meru (mountains of gold) performing the (Tulāpurusha) ceremonies (Consequently) Indra, seeing (not one but) a hundred pleasurere-sorts (resembling Meru), cast askance amorous glances on the lotus-like face of (his consort) Śachī

Vr. 20. He (Viṣṇu) dotted the roads with hundreds of lotus-pools, at convenient intervals. From that time onwards, the sea-breezes with their fatigue and weariness of the way removed by (their resting in) the deep inner cavities

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of the blooming lotuses, carrying provisions for the journey-provisions consisting of the spray pregnant with the fragrant essence – gently follow the way-farers

Vr. 21. Logic regarded him with favour ! Lore of the Vedas kissed his ruddy lips ! Ethics had a free play in his heart ! Statecraft, too, embraced him lustily !

Vr. 22. As for the Purāṇas (the old persons, so to say), he, himself being a repository of the wealth of clear understanding of the real meanings (of the Vedas and the like), revived (and rejuvenated) them; (for), owing to the great defect (and the derangement attendant on old age of the humours of the body, known as tri-dosha) through the perversion of the views about the Vedas (and the decay in the faculties of hearing and seeing), they were leading (people) on the wrong path and thereby becoming unpopular (and going astray and stumbling).

Vr. 23. This temple of Śiva has been built by him (Viṣṇu), where the Sun has assumed the form of its globe of gold, the Moon has become its crystal pitcher full (of water) and the celestial Gaṅgā (is apparent in) the fluttering beauty of its banner.

Vr. 24. As long as the great mountains remain inside the ocean, as if engaged in the jalajapa prayers for the removal of dangers from and the establishment of peace in all) the three worlds, so long may this temple keep up the grandeur of swelling heaps of foam in this world, and so long may (this) eulogy be sung (as well).

Vr. 25. That well-known Bhāskara is the poet of this (poem), whose fame is hardly contained in (all) the fourteen worlds, that there are, whose intellect is hardly satisfied

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with (all) the fourteen lores that there are, and whose elevated speech never looses its freshness throughout (all) the fourteen aeons that there are.