

IN02014 Harigaon Pilaster Inscription

XXVII Satyanarayan, Harigaon (Kathmandu) Inscription

Regmi, D. R. *Inscriptions of Ancient Nepal*. Vol. 2. New Delhi: Abhinav Publ, 1983: 16-20.

(Levi read from 9th line)

1.with restrained soul.....
2.Homage to with wisdom.....
3.released from physical shackles.....
4.the sun shedding lustre.....
5.in all souls
6.like the moon in brightness.....
7.with this warmth.....
8.shining like the sun.....
9.by the path of **Saugata**.....
10.the master of the voice and lexicons
11.the three by you.....
12.supported.....
13.not by resistance.....
14.you broke to pieces.....
15.thus awakening.....
16.went off.....
17.the ocean of the world.....
18.thus by him seeing the established.....
19.respected for his actions...ever the wise.....
20. if there is anything remaining to be said, thus in the field of knowledge you have told the learning of virtues of established religion.
21.men had taken to atheism, by hostility of 3 kinds, this had got to be removed.
22.there would not be today the final order of **dharmā** in the world, if you had not been the supporter of the order.
23. By preaching the **Vedas** you have by words and deeds from times immemorial...without beginning or end
24.how could the **Vedas** have existed here if you had not given the attention to compose **(Mahā)bharata**.
25.By the purity of proofs you know the exact reality, you by your own attention caused them quivering
26.because of your dedication, wish for the good of the world which would have fallen out, if you had not spread the teaching

27.leaning only upon their foolishness constantly, the false logicians were suppressing the truth
28.removing them...these...no separate proof, and how that can exist
29.if it is not so, the cause of the end of life, there is no disappearance of which exists,
30. You alone know everything precisely in detail and there is no one else but you who possess knowledge in this world.
31.whether the praise or translation along with the words of praise the two are generally in practice;
32. The praise of merits according to the rule not for all living beings, and not by a single repetition in you...
33. You have slain vice entirely, but you have not...
34.the flood of passion...having washed off sensual desires, you are pure and known for this fame
35.if the virtues (*dharmā*), desires (*kāma*), and wealth (*artha*) etc. are each kept in isolation and clean you are also guiding every principle.
36. *Smṛtis*, distinctly coming out of *Śrutis* in this world today, are checked no more. This was the method adopted today but this is destroyed.
37. Drinking deep the *amṛtas* (nectar) you yourself created *dharmā* (religious order) etc. which was established and you became famous in the world in due course.
38. The three by your sacrifice found reputation in this world; you are the *dharmā* established according to rule.
39.propounded the Lexicons of 'heaven' so that it became just a name.
40. This happening, this factor, with difficulty practised...the people grasped. That this could not have been possible if you has not discovered it.
41. Repudiated by those with bad thought, bad conduct and by false logicians
42.and in any case by these disciples of the *Sugata* (*Buddha*) but the three in you with the extended influence of their doctrine has vanished in you, the embodiment of 3, as if like a river in the ocean all are merged in you and guided by you.
43.from the regulated nature of articles, the exact meaning hearing your poem quickly which is accessible to mind.
44.in search for pleasure and the next world, he holds high illusion immediately, away from control of science.
45.in the treatise of *Manu*, *Yama*, *Bṛhaspati*, *Uśanas*, those who framed rules of conduct for the society, much strictly to be observed, for the maintenance of the world.
46.not by washing the five organs of sense one by one, skilfully you have rendered it with alacrity without more to explain in respect of the fruit.
47.in repeating the history of the kings, since the beginning of your study, you proposed yourself to apply it case by case in a poem.
48.and you repeated that was heard, the *śāstras*, you have made here with all your energies the (*Mahā*)*bhārata*, the doer of good, knower of all the religions in this earth.

49.Men revolve on the sea of life, they are chased by passions, and fall in deep illusion
50.the path of salvation you have given them in this earth and you have also dealt with the crooked distorters in this world by you good counsels
51.clear speech, by compassion, by your intelligence ever used to the good of others.
52. For the good of the world you have exposed to view **Bhārata** Oh! doer of good, all the learning of this world.
53. You are aware of the various laws; you are the knower of the works of speech, the unlimited truth, peace, passions and other faults
54.You, who want to do good for others destroy all this network of illusion like the Sun destroys darkness.
55. You know how to employ the subjects, each one by one, you have each one maintained them under care; for this reason you are thus the guardian. By clear knowledge, by definiteness, by faultless discretion
56. You have taught in the world and by that teaching, as if mutually alternating image, due to the triad of sacred words.
57. And with subtlety, the Being comprehensible only with much difficulty, such as he the God, even though stationary, embraces the whole world by his body and even beyond the judgement of learning his origin remains unknowable even to past
58. Sages, who by their **āgama** meditate upon the essence of reality, again in his form of profound learning, in his absolute purity, and his steps, forming the weak links of the world, are not to be excelled in any matter.
59. The **Ātman** cannot be expounded by any other person save you, no second person can do it.
60. As you are seated as the base or prop, you are separate but yet not isolated because of no special form of yours but due to everlasting moral laws and
61. ever due to nature looking separate, and yet he is not so for all times; since he is not connected either with the process of destruction or production of the world. He is stationed in this earth as if he has enveloped
62. the world but he possesses the mobility to go everywhere, he is consciousness in spirit. He is also assuming the category of form. Mobile yet immobile.
63. all these surround him in mystery. Who else in the world except yourself could expound (this) phenomenon? Delighted and laughing, breaker of evils, judicious, destroyer of evils, pacifier
64. of universe, learned, master of speech, possessing excellent intellect, mind free from attachments, the words that I spoke may follow you always.
65. By you who crushed the fear of the world, who destroyed the mass of ignorance
66. who stood to the end of what can be learnt, who has crossed the frontiers of knowledge, the other world was liberated by you with that essence,
67. from all evil passions, like the sky with dispelled darkness as the sun shines.
68. You have qualities, personality and discretion and you have separated yourself from the cycles of birth, comingled with all the five subjects in their entirety.

69. You are so discreet in language. As the thick clouds of illusion spread in the world you dissipate it.

70. The deviation of the world is not without destruction and

71. you shine like the moon in the firmament.

And I have also wished to follow you with acclamation or praise to you as you have broken the chains of the world, you who are devoid of darkness and without passion and dust, you who are the most ancient and great.

As well as I can promote my very feeble voice.

72. However small an effort may be, the words here, you make use of as treasure in favour of my father.

73. The hymn of the blessed [Dvaipāyana](#) has been composed by [Anuparama](#).