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ART. XV.—*On some Sanskrit Copper-plates found in the Belgaum  
Collectorate ;* By J. F. FLEET, C.S.

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Communicated and read by the Secretary, Thursday, 10th February 1870.

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WITH this paper I have the pleasure of forwarding to the Society transcriptions of nine old Sanskrit inscriptions, which have been kindly placed at my disposal by Mr. Stokes, C.S., to whom they were sent in the first instance. The copper-plates Nos. 1 to 7, from which the transcriptions have been made, were found about ten years ago in a mound of earth close to a small well called Chakratīrtha, a short distance outside Halsi on the road to Nandigad; the large plate No. 8, was found some thirty years ago in a field in the neighbouring village of Kirihalsige,—the Kirruvalasigā of the plate, and was inspected by the authorities engaged in investigating the Inams held by the Dessais of Kittoor, but was returned by them to the owners as being of no importance; and No. 9, in the possession of a weaver at Bagiwadi in the Belgaum talooka.

Nos. 1 to 7 are small copper-plates, consisting of from three to five sheets each, fastened together with rings. On the seals of Nos. 1 and 5

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is the representation of an animal, apparently a lion or a tiger; the seal of No. 3 bears the name of S'rimriges'arâja, and that of No. 6, the name S'rîharivarmâ. One or two of the other seals have letters on them, but they are so worn as to have become quite illegible. The characters in which these inscriptions are written are almost identical with, but of a more perfect shape than, those of the inscription on a stone pillar at Jurdun in Kattiawar, of which a fac-simile is given at pp. 234, 235 of the Society's Journal, No. XXIV., Vol. VIII.

In transcribing these plates the only liberty I have taken has been, in conformity with modern practice, to substitute the Visarga (:) for the special signs employed before ऋ and ॠ, and for the final sibilant of a word when in the original Sandhi is formed by assimilating such a letter to the initial sibilant of a following word. In all other respects the orthography of the originals has been carefully followed.

No. 8 consists of four massive plates, and the inscription on it is written in the Benares or Kâyastha characters. On its seal is the representation of a Narasimha, with the words Srîvîrajayakesimalavaramâri.

No. 9 is a slightly smaller plate of three sheets, written in a corrupted form of Kâyastha, which is common in these parts in Sanskrit MSS. Its seal bears the figure of the god Hanumân. As the subject-matter of No. 9 is distinct from that of the other plates, it may be disposed of first. This inscription gives us the names of three kings of the Yâdava dynasty,—Kanhâra, the son of Jaitugi, the son of Simhâna, with the date of Kanhâra, and thus enables us so far to corroborate the list of the Devagiri branch of that family as given by Mr. Elliot in his Essay on Hindu Inscriptions. The date of Simhâna or Simhâna Deva is there given as S'aka 1132 to 1170?, with a side-note to the effect that "the exact date of his death, and of his successor's accession has not been ascertained." His successor is Kandarae Deva, Kandarâya Deva, or Kanera Deva, S'aka 1170? to 1182, who is clearly the same as the Kanhâra of our inscription. Subsequently we are told that "the name of his" (Simhâna's) "son is not recorded, but he appears to have died before his father, the latter being succeeded by his grandson Kanner Deva, probably about S'aka 1170." The last inscription of Simhâna that Mr. Elliot obtained bore the date of S'aka 1169, and, though four were met with relating to Kanhâra, no mention was made in them of the year of his reign. In the present inscription the name of Simhâna's son is happily supplied as Jaitugi, and, the grant being





considerable importance. The Palás'iká of these plates has in No. 8 been corrupted into Palasiká, and in the stone inscription has dwindled down into Palasî. The change from the initial P of the old name to the H of the new is in conformity with the genius of the Canarese language, in which an H of a modern word frequently represents a P of the older dialect. The epithets applied to the kings imply that they were not merely powerful feudatories, but were in fact independent sovereigns, and from the fact that all the grants recorded in these inscriptions were made to the worshippers of Jinendra, it is but reasonable to conclude that the donors themselves were of the same faith. The tradition, indeed, is mentioned by Buchanan that the Kadambas were originally Jains, but that in very early times they abandoned that religion for Brahmanism.

Unfortunately we have no direct means of ascertaining the date of these Kings, since in all the plates, with one exception, the only era given is that of the reigning King by whom or in whose time the grant was made. The sole exception is plate No. 1, which tells us that Kākusthavarmá, Yuvarája of the Kadambas, made a grant in the 80th year, but no hint is given as to from what date the computation is made. It cannot well be the 80th year of his reign; it may be the year of his birth, but it more probably refers to some local era. None of these kings occur in Mr. Elliot's Kadamba genealogy; but one of them, S'ântivarmá, or a different person of the same name, is mentioned with two or three others together with the remark that "none of them have been referred to their exact places in the tree." Coupling this with the appearance of the plates which, as they are very much corroded, and in places completely worn through, indicates great age, it must be concluded either that these princes do not belong to the same family as Mr. Elliot's Kadambas, or that they are anterior to his first King, Mayûravarmá, whose date is fixed as S'aka 500 or 520. The employment of special signs, too, for the Visarga before ऋ and ॡ is antique, and, if any inference may be drawn from this circumstance and the forms of the characters employed, it must be that these inscriptions are not much older than that of Jurdun, which belongs to the third century, though some time must be allowed for the elaboration of the alphabet. That these Kings seem to have been, if not independent sovereigns, at least possessed of great power, has been mentioned above, and this would seem to indicate that they belong to some epoch when the great Kings of the south, the Chálukyas, were not in pos-

session of such power as they attained to in later times. The Chálukya dynasty emerged from a temporary obscurity about the commencement of the tenth century; if, therefore these Kadambas should prove to be of a different line from the descendants of Mayûravarmâ, they may be referred to this period, unless it is preferred to place them in earlier times. If they are to be considered as having preceded Mayûravarmâ himself, we have the inscription of Ye-ur, translated in the appendix to Mr. Elliot's Essay, which speaks of certain Kadamba kings, anterior to the first Chálukya king Jayasimha, in terms of great respect as the "inimical Kadambas, lofty, powerful heroes to conquer, but not to be overcome, the destroyers of the authority of the Rattakula and of the Kalabhuryas." It may, therefore, be that our present series of kings belong to this race of heroes and preceded the time of Jayasimha who, according to inscriptions, flourished about S'aka 400, though Mr. Elliot prefers the date of S'aka 572. All tradition, too, points to the existence of Kadambas amongst the very earliest dynasties.

It is much to be regretted that Mr. Elliot's collection of inscriptions, numbering nearly six hundred, has never been published and made generally accessible, as these plates contain several hints which, if we possessed greater means of reference, might settle the question of their age. Thus in No. 3, the grant of land made by Mṛiges'a is measured from the river Mâtrisarit to Ingiṇisangama, and he is spoken of as having uprooted the families of Tunga and Ganga (or the house of Tungaganga), and as being a fire of destruction to the Pallavas, perhaps the Pala race mentioned in an inscription at Galganath (Elliot's Essay) as having been overcome by Vikramâditya III., though this would point to more modern times than the facts above-mentioned seem to indicate; in No. 5, Ravivarmâ, we are told, slew many kings of whom Vishṇuvarmâ was one, and uprooted Chaṇḍadaṇḍa, lord of Kânci; and, in No. 6, Hariivarmâ is given as a contemporary of Bhânu'saktirâja of the Sendraka family. At present, however, we can do no more than indicate their probable date, hoping at some future time to be able to speak with more certainty on the question.

No. 1.

नमः ॥ जयति भगवाञ्जिनेन्द्रो गुणरुन्द्रः प्र[थित]कारुणिकः त्रैलोक्याश्वासकरी दयापताकोच्छ्रिता यस्य ॥ परमश्रीविजयपलाशिकायां  
प्रजासाधारणा[शा]नां ॥ कदम्बानां युवराजः श्री[काकु]स्थवर्म्मा स्ववैजयिके अशीतितमे [सं]वत्सरे भगवतामर्हतां सर्वभूतशरण्यानां  
त्रैलोक्यनिस्तार[का]णां खेडग्रामबदो(?)वरक्षेत्र[त्रं] श्रुतकीर्तिसेनापतये ॥ आत्मनस्तार(स्त्रा)णार्थं दत्तवा[न] तद्यो [हि]नस्ति  
स्ववंश्य[ः] परवंश्यो वा स पञ्चमहापातकसंयुक्तो भवति तद्यो भिरक्षति तस्य दातु [ः] [र]वगुणपुण्यानामिः अपि चोक्तं बहुभिर्व्वसुधा  
दत्ता ॥ [रा]जभिः सगरादिभिः यस्य यस्य य[दा] भूमिस्तस्य तस्य तदा फलं स्वदत्तां परदत्तां वा यो हरेत वसुन्धरां षष्टिवर्ष-  
सहस्राणि नरके पच्यते तु सः ॥ नमो नमः ऋषभाय नमः ॥

Kākusthavarmmā, Yuvarāja of the Kadambas, gave in the 80th year (? of what) a field in the village of Kheda  
to S'rutakirttisenāpati.

(This plate and Nos. 5 and 6 are the only ones that have really suffered through course of time, though all of  
them are more or less rusty and indistinct. Wherever in these inscriptions the plate has been completely worn  
through, the missing letter is given in these copies within square brackets [ ] .)

No. 2.

जयति भगवाञ्जिनेन्द्रो गुणरुन्द्रः प्रथितपरमकारुणिकः त्रैलोक्याश्वासकरी दयापताकोच्छ्रिता यस्य ॥ स्वामिमहासेनमातृगणा-  
नुद्धानानां मानन्वयसगोत्राणां हारितिपुत्राणां प्रतिकृतस्वाद्ययचर्च्चापारगाणां स्वकृतपुण्यफलोपभोक्तृणां स्वबाहुवीर्य्योपाञ्जितोञ्जितै-  
श्वर्य्यभोगभागिनां सद्धर्मसदम्बानां कदम्बानां ॥ काकुस्थवर्म्मनृपलब्धमहाप्रसादः संभुक्तवाञ्छ्रुतनिधिः श्रुतकीर्त्तिभोजः ग्रामं पुरा

नृपु वरः पुरुपुण्यभागी खेडाहकं यजनदानदयोपपन्नः ॥ तस्मिन्स्वय्यांते शान्तिवर्मावनीशः मात्रे धर्मार्थे दत्तवान्दामकीतैः भूमौ  
 विख्यातस्तस्मृतः श्रीमृगेशः पित्रानुज्ञातं धार्मिको दानमेव ॥ श्रीदामकीतैरुपुण्यकीतैः सद्धर्ममार्गस्थितशुद्धबुद्धेः ज्यायान्सुतो  
 धर्मपरो यशस्वी विशुद्धबुद्धयाङ्गयुतो गुणाद्यः ॥ आचार्यैर्बन्धुषेणाव्हैः निमित्तज्ञानपारगैः स्थापितो भुवि यद्वंशः श्रीकीर्तिकुलवृ-  
 द्धये तत्प्रसादेन लब्धश्रीः दानपूजाक्रियोद्यतः गुरुभक्तो विनीतात्मा परात्महितकाम्यया ॥ जयकीर्त्तिप्रतीहारः प्रसादानृपते रेवः  
 पुण्यार्थे स्वपितुर्मन्त्रे दत्तवान्युरुखेडकं ॥ जिनेन्द्रमहिमा कार्या प्रतिसंवत्सरं क्रमात् अष्टाहकृतमर्यादा कार्त्तिक्यान्तद्धनागमात् ॥  
 वार्षिकंश्चतुरो मासान् यापनीयास्तपस्विनः भुञ्जीरंस्तु यथान्यायं महिमाशेषवस्तुकं कुमारदत्तप्रमखा हि सूरयः अनेकशास्त्रागमखिन्न-  
 बुद्धयः जगत्यतीताः सुतपोधनान्विताः गणो स्य तेषां भवति प्रमाणतो ॥ धर्मैप्सुभिर्ज्जानपदैः सनागरैः जिनेन्द्रपूजा सततं प्रणेया इति  
 स्थितिं स्थापितवान्नवीशः पलाशिकायां नगरे विशाले ॥ स्थित्यानया पूर्व्वनृपानुजुष्टया यत्तान्नपत्रेषु निबद्धमादौ धर्मप्रमत्तेन नृपेण  
 रक्ष्यं संसारदोषं प्रविचार्य्यं बुद्ध्या ॥ बहुभिर्व्वसुधा भुक्ता राजभिः सगरादिभिः यद्य यस्य यदा भूमिस्तस्य तस्य तदा फलं ॥  
 स्वदत्तां परदत्तां वा यो हरेत वसुंधरां षष्टिवर्षसहस्राणि नरके पच्यते तु सः ॥ अद्भिर्दत्तं त्रिभिर्भुक्तं सद्भिश्च परिपालितं एतानि  
 न निवर्त्तन्ते पूर्व्वराजकृतानि च यस्मिन्जिनेन्द्रपूजा प्रवर्त्तते तत्र तत्र देशपरिवृद्धिः नगराणां निर्भयता तद्देशस्वामिनाववोर्जा  
 ॥ नमो नमः ॥

Through the favour of Kâkusothavarmmâ, S'rutakîrttibhoja formerly enjoyed the village of Kheḍa. On his death, S'ântivarmmâ gave it to the mother of Dâmakîrtti. S'ântivarmmâ's son was the celebrated Mṛiges'a. Through the favour of King Ravi, Jayakîrtti gave the village of Purukheḍa to his father's mother; and Ravi has now made such arrangements that the annual rites of Jinendra may be celebrated without interruption.

Guṇarundra is said to be a popular epithet of Jinendra, but I have not been able to ascertain its meaning.

31 स्वस्ति जयति भगवान्जिनेन्द्रो गुणरुद्रः प्रथितपरमकारुणिकः त्रैलोक्याश्वासकरी दयापताकोच्छ्रिता यस्य कदम्बकुलसत्केतोः हेतोः  
 7 १ २ ४ पुण्योरुसंपदां श्रीकाकुस्थनेरेन्द्रस्य सूनूर्भानुरिवापरः श्रीशान्तिवरवर्म्मैति राजा राजीवलोचनः खलेव वनिता कृष्टा येन लक्ष्मीर्द्विष-  
 दृहात् तत्प्रियज्येष्ठतनयः श्रीमृगेशनराधिपः लोकैकधर्मविजयी द्विजसामन्तपूजितः मत्वा दानं दरिद्राणां महाफलमितीव यः स्वयं  
 भयदरिद्रापि (०द्रो पि) शत्रुभ्यो दात्रहाभयं तुङ्गगङ्गकुलोत्सादी पल्लवमलयानलः स्वार्थके नृपतौ भक्त्या कारयित्वा जिनालयं  
 श्रीविजयपलाशिकायं (०यां) यापनीयनिर्घन्थ कूर्चकानां (यां ?) स्ववैजयिके अष्टमे वैशाखे संवत्सरे कार्तिकपौर्णमास्यां मातृसरित  
 आरभ्य आ इङ्गिणीसङ्गमात् राजमानेन त्रयोत्रिं (०यस्त्रि०) शान्तिवर्त्तनं श्रीविजयवैजयन्ती निवासी दत्तवाग्भगवद्भयोर्हृद्भयः  
 तत्राज्ञापिः दामकीर्त्तिभोजकः जियन्तश्चायुक्तकः सर्वस्यानुष्ठाता इति अपि च उक्तं बहुभिर्वसुधा दत्ता राजभिः सगरादिभिः यस्य  
 यस्य यदा भूमिः तस्य तस्य तदा फलं स्वदत्तां परदत्तां वा यो हरेत वसुधरां षष्टिवर्षसहस्राणि कुम्भीपाके स पच्यते  
 सिद्धिरस्तु ॥

The above records the erection of a Jain shrine in Palās'ikā by Mṛiges'a, and the grant of thirty-three nivartanas of land according to the royal measure, from the river Mātri to Ingiṇī Sangama, to certain Arhats, on the full moon of Kārttika, in the eighth Vaisākha year of his reign.

The meaning of the term Vaisākha year is not clear. I am told that the Jains have a year, which is computed from the day on which the constellation of Vaisākha is first visible above the horizon, which is in the month of Karttika, and that this custom originated in the tradition that their great Rishi Vardhamāna died on that day ; but I have not the means of verifying this statement.

स्वस्ति ॥ जयति भगवाञ्जिनेन्द्रो गुणरुन्द्रः प्रथितपरमकारुणिकः त्रैलोक्याश्व(श्वा)सकरी दयापताकोच्छ्रिता यस्य ॥ श्रीमत्का-  
कुस्थराजप्रियहिततनयः शान्तिवर्मावनीशः तस्यैव ज्येष्ठसूनुः प्रथितपृथुयशाः श्रीमृगेशो नरेशः ॥ तस्युत्रो दीप्ततेजा रविनृपातिर-  
भूत्सत्वधैर्याग्जितश्रीः ॥ तद्गता भानुवर्मा स्वपरहितकरो भाति भूपः कनीयान् ॥ तेनेयं वसुधा दत्ता जिनेभ्यो भूतिमिच्छता  
पौर्णम(मा)सीष्वनुच्छिद्य स्नपनार्थं हि सर्व्वदा ॥ पलाशिकायां कर्द्दमपथ्या (?) राजमानेन पञ्चदशनिवर्त्तना तांब्रशासने  
भमिर्निबद्धा उञ्छकरभरादिविवर्जिता श्रीमद्भानुवर्म्मराजलब्धप्रसादेन पन्दोर(पण्डर?)भोजकेन परमार्हद्भक्तेन प्रवर्द्धमानराज्यश्रीर-  
विवर्म्मधर्म्ममहाराजस्य एकादशे संवत्सरे हेमन्तषष्ठपक्षे दशम्यां तिथौ ॥ तां यो हिनस्ति स्ववंश्यः परवंश्य(श्यो)वा स पञ्च-  
महापातकसंयुक्तो भवति ॥ उक्तञ्च ॥ बहुभिव(र्व)सुधा दत्ता राजभिः सगरादिभिः यस्य यस्य यदा भूमिः तस्य तस्य तदा  
फलं ॥ स्वदत्तां परदत्तां वा यो हरत वसुंधरां षष्टिवर्षसहस्राणि कुम्भीपाके स पच्य(ते) ॥

Bhānuvarmmā, younger brother of Ravivarmmā, gave, on the tenth day in the sixth fortnight of the cold season, in the eleventh year of his brother's reign, fifteen nivarttanas of land, free from all taxes, to the Jains, in Palāsikā. Ravivarmmā was the son of Mriges'a, the eldest son of S'āntivarmmā, the son of Kākustharāja.

The last syllable of the final word is not given in the original through want of space.

जयति भगवाञ्जिनेन्द्रो गुणरुन्द्रः प्रथितपरमकारुणिकः त्रैलोक्याश्व(श्वा)सकरी दयापताकोच्छ्रिता यस्य ॥ श्रीविष्णुवर्म्मप्रभृतीन्नेन्द्रान्  
निहत्य जित्वा पृथिवीं सम[स्तां] उस्ताद्य काञ्चीश्वरचण्डण्डपण्डं पलाशिकायां समवस्थितः स रविः कदम्बोरुकुलाम्बरस्य गुणांशुभि-

व्याप्य जगत्सम[स्तं] मानेन चत्वारि निवर्त्तनानि ददौ जिनेन्द्राय महीं महेन्द्र : सप्राप्य मातुश्वरणप्रसादं धर्म्मैकमुत्तैरपि दामकीतैः  
तत्पुण्यवृद्धयर्थमभून्निमित्तं श्रीकीर्त्तिनो मात्रे च( श्रीकीर्त्तिनामा तु च ?) तत्कानिष्ठः ॥ रागात्ममोदादथवापि लोभात् यस्तानि  
हिंस्यादिह भूमिपालः आसममं तस्य कुलं कदाचित् नपिपति कृत्स्नान्निरयान्निममं तान्येव यो रक्षति पुण्यकांक्षः स्ववंशजो वा परवं-  
शजो वा स मोदमानः सुरसुन्दरीभिः चिरं सदा क्रीडति नाकपृष्ठे ॥ अपि चोक्तं मनुना बहुभिर्व्वसुधा दत्ता राजभिः सगरादिभिः]  
यस्य यस्य यदा भूमिः तस्य तस्य तदा फलं ॥ स्वदत्तां परदत्तां वा यो हरेत वसुध्वरां षष्टिवर्षसहस्राणि निरये स विपच्यते ॥

The above records the grant of four nivarttanās of land to Jinendra. The name of the grantor is not directly given, but the word रवि has to be construed twice,—1st, in the sense of 'sun,' in connection with the genitive that follows it; 2ndly, as denoting Ravivarmā, one of the Kadamba Kings.

No. 6.

सिद्धं स्वस्ति ॥ स्वामिमहासेनमातृगणानुध्यानाभिषिक्तानां मानव्यसगोत्राणां हारितिपुत्राणां प्रतिकृतस्वाध्यायचर्च्चापाराणां कदम्बानां  
महाराजश्रीरविवर्मणः स्वभुजबलपराक्रमावाप्तनिरवद्यविपुलराज्यश्रियः विद्वन्मतिसुवर्णनिकषभूतस्य कामाद्यरिगणत्यागाभिव्यञ्जिते-  
न्द्रियजयस्य न्यायोपाज्जितार्थ्य[सं](?)हितसाधुज[न]स्य क्षितितलप्रततविमलयशसः प्रियतनयः पूर्व्वसुचरितोपचितविपुलपुण्यसम्पा-  
दितशरीरबुद्धिसत्वः सर्व्वप्रजाहृदयकुमुदचन्द्रमाः महाराजश्रीहरिवर्म्मा स्वराज्यसंवत्सरे पञ्चमे पलाशिकाधिष्ठाने अहरिष्टिसमा-  
ह्वयश्रमणसङ्घान्वयवस्तुनः धर्म्मनन्दाचार्य्याधिष्ठितप्रामाण्यस्य चैत्यालयस्य पूजासंस्कारनिमित्तं साधुजनोपयोगार्थ्यञ्च सेन्द्रकाणां  
कुलललामभूतस्य भानुशक्तिराजस्य विज्ञापनया मरदेग्रामन्दत्तवान् य एतल्लोभाद्यैः कदाचिदपहरेत्सपञ्चमहापातकसंयुक्तो भवति

यश्चाभिरक्षति स तत्पुण्यफलं अवाप्नोतीति उक्तञ्च स्वदत्तां परदत्तां वा यो हरेत वसुन्धरां षष्टिवर्ष[वर्ष]सहस्राणि नरके पच्यते  
तु सः ॥ ब्रह्मभिर्व्वसुधा भुक्ता राजभिः सगरादि[भिः] यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं ॥ ये सेतूनभिरक्षन्ति भग्नान्सं-  
स्थापयन्ति च द्विगुणं पूर्व्वकर्तृभ्यः तत्फलं समुदाहृतं ॥

Harivarmmâ, the beloved son of Ravivarmmâ, gave, at the request of Bhânus'aktirâjâ of the Sendraka family, in the fifth year of his reign, the village of Marade for the use of holy men and the due performance of the rites of the Chaitya temple, the authenticity of which had been established by Dharmmanandi Achârya in the town of Palâs'ika.

No. 7.

सिद्धं ॥ स्वस्ति स्वामिमहासेनमातृगणानुध्यानाभिषिक्तानां मानव्यसगोत्राणां हारितिपुत्राणां प्रतिकृतत्राय्यायर्चाञ्चकानां कदम्भा-  
(म्बा)नाम्हाराजः श्रीहरिवर्मा बहुभवकृतैः पुण्यै राज्यश्रियं निरुपद्रवां प्रकृतिषु हितः प्राप्नो व्याप्नो जगद्यशसाखिलं श्रुतजल-  
निधिः विद्यावृद्धप्रदिष्टपथि स्थितः स्वबलकुलिशाघातोच्छिन्नद्विषद्वसुधाधरः स्वराज्यसंवत्सरे चतुर्थे फाल्गुनशुक्लत्रयोदश्यां  
उच्चशृङ्गायां सर्वजनमनोह्लादनवचनकर्मणा स पितृव्येण(स्वपितृव्येण?)शिवरथनामध(धे)येनोपदिष्टः पलाशिकायां भारद्वाजसगो-  
त्रसिंहसेनापतिसुतेन मृगेशेन कारितस्यार्हदायतनस्य प्रतिवर्षमाष्टाह्निकमहामहसततचरूपलेपनक्रियार्थं तदवशिष्टं सर्वसंघभोजना-  
येति सुदिकुन्दूरविषये वसुन्तवाडकं सर्वपरिहारसंयुतं कूर्चकानां वारिषेणाचार्य्यसङ्ग्रहस्ते चन्द्रक्षान्तं प्रमुखं कृत्वा दत्तवान् य एनं  
न्यायतो भिरक्षति स तत्पुण्यफलभाग्भवति यश्चैनं रागद्वेषलोभमोहैरिपरहरति स निकृष्टतमां गतिमवाप्नोति उक्तञ्च स्वदत्तां परदत्तां