Stela of Phú Lương (C. 112), 831 Śaka

Arlo Griffiths and Salomé Pichon

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Edition

〈Face A〉 〈A01〉 || Oṁ namaś śivāya ||〈A1〉 . svasti ||

1. Upendravajrā

jayaty asau yaḥ sura-rāja-cū¡d!〈ḍ〉ā •
maṇīddha-raśmy-ācchuritāṅghri-yugmaḥ •
Umā-mukhāmbhoja-[⏑–⏑]ṇena [•]
〈A2〉 [⏑–]r(tt)itākṣir nnirapekṣa-netraḥ ||

2. Vasantatilakā

saṁmohanena kila viddhyati yaṁ śareṇa •
kāmo jagat-traya-manohara-vibhra[m][–⏑] [•]
[sma]〈A3〉rāt punaḥ sa labhate yad-anaṅga-bhūya •
smṛtvā sakṛd yam abhavat puruṣ¿o?〈ā〉rttamuktaḥ ||

3. Anuṣṭubh

vācā ratyāṁ nija-svāmī •
jīvārthinyāṁ mano-jñayā •
〈A4〉 [yu]ktyā yo nirmmame kāmaṁ •
tatsaṅgo 〈’〉bhūt sa pūrvvavat· ||

4. Anuṣṭubh

sa Eva bhagavān īśo •
datta-loka-sukhodayaḥ •
Eva〈A5〉 śrīśānabhadreśo •
rāja-śriyam akārayat· ||

5. Anuṣṭubh

namitavyo mahī-bhugbhiḥ •
prajā-pālana-kāṅkṣibhiḥ •
rāja-śriyāṁ karāmbho〈A6〉jā
liṅgitair bbhū-vibhūtaye ||

6. Śārdūlavikrīḍita

svasti-prāpta-janānurāgam uday¿ū?〈o〉rvvī-strī-vataṁsī bhuve •
campāyai dhana-dhānya-varddhana-bhṛte〈A7〉 bhūpendra-kīrttīndunā •
śaśvad-bhūṣita-bhūmi-maṇḍala-rucā saṁpāditāryya-śriye •
sūtāyai caraṇa-dvayād bhagavatas tasyo〈A8〉dgatenāśunā ||

7. Indravajrā

śrī-kīrtti-saṁpad-vala-vīryya-śūra-
tyāga-kṣamā-dharmma-guṇānurāgaiḥ •
śrī-bhadravarmmā pṛthivīśvaro 〈’〉yaṁ •
nityānuyā〈A9〉to 〈’〉vati tām ivendraḥ ||

8. Indravajrā

[––ᴗ––ᴗᴗ]saṁvṛtāśaiḥ •
sañ(c)ālikaṁ dharmma-mayaṁ narendraḥ •
sthirīcakāreva yuddhiṣṭhiro 〈’〉sau 〈•〉
〈A10〉 duryyodhanādyaiḥ [.]i[ᴗ––ᴗ–ᴗ] [||]

9. Vasantatilakā

[––ᴗ–ᴗᴗᴗ–ᴗᴗ–ᴗ–ᴗ] [•]
[––ᴗ]ṁ [ra]vim amitra-gaṇās satāpam· •

candraṁ pra〈A11〉jāśubha[ᴗ–]ṁ [ᴗᴗ–ᴗ–ᴚ] [•]
[––ᴗ–ᴗᴗᴗ–ᴗᴗ–ᴗ–ᴚ] [‖]

10. Anuṣṭubh

[ᴚᴚᴚᴚᴗ][.]i[–]sya 〈•〉
yuyutsur vvara-sevakaḥ (•)
nā〈A12〉mnā yaḥ (pādara)kṣo yaḥ •
dha[r](m)ma(-m)at(i)r abhū(d) ayam(·) ‖

11. Anuṣṭubh

kṛ[ᴚᴚᴚᴗ––ᴚ]
[ᴚᴚᴚᴚᴗ][va]llabhaḥ
ta(d)-arī(n) ajayat sarvvān
¿na?〈ana〉ta-svā〈A13〉my-anāspadā ‖

12. Vasantatilakā

rāja-prasādam atulaṁ hṛdaya-pra[–][ᴚ] [•]
[––ᴗ–ᴗᴗᴗ–ᴗ] namā(ra)bhūtam· •
jñebhya śrutaṁ parama-(ma)ṅ(ga)la-śa〈A14〉bda-gītaṁ (•)
dharmme vibodhayati tasya mano viśud(dh)am· ‖

13. Vasantatilakā

pitror gguṇān guru-(tamā)n paramān guṇā(n)ā•m
ākā(śa)-bhūmi-pavanā(gn)i〈A15〉-(ja)la-pramāṇān· •
sañcintayan sumanasā sa śivasya liṅga•-
-saṁsthāpanaṁ pravaram icchati deva-bhaktyā ‖

tataś candra-dvā-vatāte[na][1+]〈A16〉 s(n)ig(dha)-varṇṇam adhikaṁ deva-liṅgam āśu kāritaṁ sa dharaṇi-dhara-rāja-tanayānurūpam iti ‖

14. Śārdūlavikrīḍita

Ā(śra)yan-pratipatti-ta(t)pa[1×]rāḥ svahvamano [.]e〈A17〉 (ma•d)
(bhū)mīndreṇa visarjjite 〈’〉(nalamukhe) dvic-chittaye sāṁpratam· •
(gra)nthā-bha(k)ti(lata)[ᴗ]tas sa(ma)huṣa cata(mm)a syatyaya •
[––]〈A18〉 pūjya-manasaṁ [–ᴗᴗᴗ–––ᴗ––ᴚ]· ‖

〈Face B〉 〈B1〉 [8+] (pa)śupati-nayana-maṅgala-(sa)mupagata-śaka-pati-samaye mithuna-dinakara-ketu-rajanikara-dhara〈B2〉ṇi-tanaye jaladhara-niśākṛti pūrvva-(bhadra-nakṣatra) [.]u[4+] rāhuke prathama-(bhava-sura)pati-mantri-divasakara-sute (va)lī〈B3〉varddha-pati-lagna-samaya-bhṛgu-tanaye grīṣmarttu-(kāle) somavāre

kṛṣṇa-ṣaṣṭhāhe tena pādarakṣa-nāmnā nara-pati-dṛḍha-bhakti-hṛ〈B4〉dayena svāmi-kāryyotsāhena śiva-(caraṇa)-smaraṇa-(pra)[2×](-ni)śa-matinā śraddhāvatā mātāpitr-upa(kāra)-jāna(tā) mahatyā bhaktyā śrī-dha〈B5〉(rmma)liṅgeśvara(ḷ) pratiṣṭhāpitas tayos saṁsāra-mukta(ye) [3×] (va)ndhūnāṁ (m)uktaye (ca) liṅgabhūmi-nāmni grāme 〈’〉sminn iti ||

15. Upajāti

śrī-dharmmaliṅgeśva(ra) Cva〈B6〉 {2}ṁ
sa(ndh)yāvṛt(ā)(bhras)taCi{5}
(tyanaḥ) {1} manyaja{2}-varggā•n
payānamāyāt satataṁ bhayārttā(t)· ||

16. Anuṣṭubh

tasmai bhagavate〈B7〉 muktiṁ •
sakalā(makalārpittām)· •
śrī-bhadravarmmadevaś śrī•-
madi {1} Ci{3}lām· (||)

17. Anuṣṭubh

[ś]r(ī)-bhadravarmma-vacanaṁ •
loka-śānti-samudya〈B8〉tam· •
tāvat te śṛṇuyur bbhūp(ā) •
ravīndū staḥ (kha-ma)ṇḍale (||)

parime nāyakasya pādarakṣasya nāmānukramaṁ vakṣyāmi • pūrvvaṁ kluñ·〈B9〉-vlauy·-nāma • tadanantaraṁ kluñ·-bhaṇḍā(gāra)-saṁjñā • punarapi mahāvikramake-sarīti nāma • tataḥ kluñ·-dhānyāgāra-saṁjñā • punar eva klu〈B10〉ñ·-mahāśūra-nāma • tataḥ kluñ·-valabhidhānaṁ • (paś)c[ā]t[·] kluñ·-pādarakṣa-nāmābhavat· ||

|| niy· doṁ humā yāṅ· pu pov· ku〈B11〉 śrī dharmmaliṅgeśvara • humā (dijā)y· rumaṅ ṅauk· vihāra taṁl· kakai dvil· nariy· hajai (taṁ)l· dvil· jeṅ· sārtuḥ limā pluḥ jāk· •〈B12〉 vandaḥ dakṣiṇa krauṅ (d)ijāy· rumaṅ· tūm· sanatap· taṁl· satap· ṅauk· vihāra (ninma) jeṅ· sārtuḥ jāk· • luvuk· vunauk· tarau〈B13〉[1+]· [5+]· (da)ndau likūt· sanā(ṁ) • dakṣi[na] [3+] [.]auau[1+]· (ravauṁ) • dandau kuran· rumaṅ· humā || paś[c]ima [2+] Aviḥ dlai sāṁ [3 lost lines]

Apparatus

〈A3〉 smṛtvā ◇ *s-dhṛtvā* H. — 〈A3〉 sakṛdyam ◇ *sakṛd api yam* H. — 〈A3〉 puruṣ¿o?〈ā〉rtta- ◇ *puruṣārtta-* H.

〈A5〉 -śriyam akārayat· ◇ *-śriyāṁ akārayat* H.

〈A6〉 bbhū-vibhūtaye ◇ *bhuvi bhūtaye* H.

〈A7〉 saṁpāditāryya ◇ *saṁpāditaryya* H. — 〈A7〉 sarvvān ¿na?〈ana〉ta • It seems likely that the ligature *nna*, whose first *n* belongs to *pāda* c, is the result of misinterpretation of what was actually intended to be an insertion of *na* between *na* and *ta* in a hypothetical draft from which the stone carver was working.

〈B1〉 -(sa)mupagata- ◇ *-samupagate-* H. — 〈B1〉 -dinakara- ◇ *-divakara-* H.

〈B3〉 grīṣmarttu ◇ *ghṛṣmarttu* H.

Commentary

Huber only edited six stanzas on face A. However, he omitted what is considered as stanza III. Interestingly, both Majumdar and Golzio didn't include this inscription in their respective publications.

Bibliography

Partly edited by Huber. First complete edition by Arlo Griffiths and Salomé Pichon based on the EFEO estampages made by Nguyen Van Quang, on photos and photogrammetry models made by Adeline Leviver, and on a direct reading on stone led in July 2022.

Primary

[H] Huber, Edouard. 1911. "Études indochinoises VIII-XII." BEFEO 11 (3-4), pp. 259–311. DOI: 10.3406/befeo.1911.2693. [URL]. Pages 283–284.