An Thái stela (C. 138), 824 Śaka

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Palaeographic description

The lettering is characteristic of the tenth century CE.

Edition

〈Face A〉 〈A01〉 [꣸namo lo]kanāthā[ya]꣸

〈A1〉 svasti‖

1. Indravajrā

yena [⏑––⏑⏑–⏑]mūrttir
vyaktaika [––⏑⏑–⏑–⏓]
[––⏑⏑––] śura [–⏑] bhaugrais
tasmai namaḥ〈A2〉 kāruṇikāya nityam·‖

2. Sragdharā

[––––⏑––⏑⏑⏑⏑⏑––⏑––⏑––]
[––––⏑––⏑⏑]pyamātra vālabhito〈A3〉 rakaivākrandamānā
[––––] parāvā [⏑⏑] vigatasukhā lohadaṇḍābhighātāḥ
smṛtvā lokeśvaran tvāṁ pra(ma)〈A4〉(thita)duritaṁ kevalaṁ mokṣam āpuḥ||_

3. Sragdharā

mārair ugraiḥ parītāś ciram api manujāḥ pūrvva-karmmānuraktā
nistrāṇā ni〈A5〉(tyaduḥkhā)ḥ parama-kaluṣitāḥ kṣutpipāsābhibhūtāḥ
pūrvvañ cādānadoṣāt sugata-vimukhataḥ prāpta-kāpāla-haste
〈A6〉 (padmabh)ṛdvajrapāṇipraśamitanirayaṁ (b)uddhamārggaṁ samāpuḥ||

4. Āryā

śrī-bhadravarmma-nṛpates tasya mato tyanta-ballabhatva〈A7〉matiḥ
sujanāṅghri-yugala-sevī ca (nāga)puṣpa-sthavira-nāmā□

5. Anuṣṭubh

lokeśvarañ jagadvyāptaṁ
śraddhābhāvair atiṣṭhi〈A8〉pat•
pṛthivīkīrttaye so smai
dharmmadeśanayāhitaḥ□

6. Indravajrā

lokapra [––] ntrayaśoṁśuśuddha-
campādhipas sa〈A9〉rvvasukhapradātā•
śrī-Indravarmmā sa surendravarmmā
tadvattṛdhameva cakāra tasmin·□

7. Āryā

karuṇāmṛtarasa〈A10〉rasikaḥ kevalam eva prajāhitāspadakṛt•
yo muktiṁ sa ca nikhilāṁ pramuditalokeśvarā〈A11〉yādāt·□

8. Anuṣṭubh

vajradhātur asau pūrvvaṁ
śrīśākyamuniśāsanāt•
ś¿u?〈ū〉nyo pi vajradhṛddhetuḥ
buddhānām āla〈A12〉yo bhavat·□

9. Anuṣṭubh

padmadhātur ato loke-
śvarahetur jjinālayaḥ•
Amitābhavacoyuktyā
〈A13〉 ✤_✤_mahāś¿u?〈ū〉nyo babhūva ha□_✤_✤

10. Anuṣṭhubh

〈Face B〉 〈B1〉 cakradhātur asau śunyā•-
tīto v(ai)rocanājñayā•
vajrasutvasya hetuḥ syā•-
t tṛtīyo〈B2〉 bhūj jinālayaḥ□

11. Anuṣṭhubh

nāgapuṣpāhvayo bhāti•
sthāviras tulyaśīladhīḥ•
pūrvveṇa nāgapuṣpākhye•-
nātma〈B3〉vaṁśena bhikṣuṇā•□

Asmai śrīpramuditalokeśvaravihārāya tatpuṇyāya yat sarvvam idaṁ〈B4〉 kṣetraṁ śrībhadravarmmadevas tadanujñayā dattavān• punar api sa śrī Indravarmmadevaḥ sakalarājādhi〈B5〉rājaḥ tadanugrahasadbhāvāt· tad eva niyukta¿m?〈vān〉m·□

12. Upajāti of triṣṭubh

gate śakābde yugakarṇṇakāyaiḥ
jye〈B6〉ṣthasya śukle navame dine yam·•
tena pratiṣṭhāpit¿ayā?〈a ā〉tmakīrttyai
śrīlokanātha〈B7〉s tu sa jīvavāre□•□

mutiy·-dai-kṣetraṁ• kravāv·-kṣetraṁ• vuyat·-kṣetraṁ• glāṁ-kṣetraṁ•〈B8〉 durī-kṣetraṁ• vyauv·-kṣetraṁ• klov·-huviy·-kṣetraṁ• jrāy·-kṣetraṁ• tupaṁṁ·-kṣetraṁ•□•□〈B9〉 drain·-kṣetraṁ• krat·-kṣetraṁ• jalān·-ṁauk·-kṣetraṁ□

Apparatus

〈A3〉 lokeśvaran tvāṁ pra(mathita)duritaṁ kevalaṁ mokṣam ◇ *lokeśvara [8+] kevalam-okṣam* H.

〈A4〉 nistrāṇā ni(tyaduḥkhā)ḥ parama° ◇ *nistrāṇā [–⏑⏑–] parama°* H • The stone is quite worn here, but the proposed restitution seems to agree unproblematically with whatever traces remain visible.

〈A5〉 prāptakāpālahaste ◇ *prāpta[–⏑⏑–]* H • His scansion is deficient by two syllables.

〈A6〉 (padmabh)ṛdvajrapāṇi- ◇ *[---] vajrapāṇi-* H • The restoration was proposed by Kazuo Kano. — 〈A6〉 °nṛpates ◇ *°nṛpateḥ* H. — 〈A6〉 °ballabha° ◇ *°vallabha°* H.

〈A7〉 °sevī ca (nāga)puṣpasthavira° ◇ *°sevī nāgapuṣpasthāvira°* H • Unmetrical, presumably in part due to influence from st. XI

〈A8〉 dharmmadeśanayāhitaḥ ◇ *dharmmadeśanayā hitaḥ* H. — 〈A8〉 lokapra [--] ntrayaśo- ◇ *loka [⏑--⏑] yaśo-* H • There seems to be another subscript r between pra and ntra. lokaprabhāmuttra ; lokapramodāttraya- ; lokapramodamāttra- ; lokapraśānty attra ; lokapraśāstrattra. — 〈A8〉 -śuddha- ◇ *-śuddhaḥ* H.

〈A9〉 tadvattṛdhameva ◇ *tadvatkṛtam eva* H • For Huber's second ta, the actual reading quite clearly cannot be ta. The options seem to be dha or ca. Either way, the text is unmetrical, for a long syllable is required here. One could also read ttṛ with subscript t instead of k. On this basis, I accept a conjecture proposed by Yuko Yokochi: tadvattṛdhameva, substandard spelling for tadvattridhāmaiva. tadvat kūṭam? ; tadvad bhṛśam eva? ; tad vaktṛdhāmeva ; tad vaktṛṇām eva ; tadvan nṛṇām eva ; tadvan nṛpo va

〈A11〉 ś¿u?〈ū〉nyo ◇ *śūnyo* H.

〈A13〉 mahāś¿u?〈ū〉nyo ◇ *mahāśūnyo* H.

〈B1〉 vajrasutvasya ◇ *vajrasattvasya* H • Huber's is the expected reading (with normalized sppeling ttv), but the presence of the vocalization u is undeniable.

〈B3〉 °vihārāya ◇ *°viharāya* H.

〈B5〉 °sadbhāvāt ◇ *°saṅbhāvāt* H.

〈B7〉 dai ◇ *day* H.

Translation

〈B7–B9〉 Mutiy Dai field (field-hut field?); Kravāv field (buffaloe); Vuyat field; Glām field (Melaleuca tree); Durī field (thorn); Vyauv field (banana); Klov Huviy field (rattan forest? root forest?); Jrāy field; Tupaṅ field (stump field). Drain field; Krat field (moral laws field?); Jalān Ṅauk (road above field).

Translation into French by Huber 1911

1–2.

(Invocation mutilée à Avalokiteśvara, le Miséricordieux par excellence. Tel est son pouvoir que les damnés de l'Enfer n'ont qu'à invoquer son nom pour être délivrés immédiatement.)

3.

Des hommes, marqués par leurs péchés, demeurent sans espoir ⟨dans l'enfer⟩, entourés pour l'éternité des terribles serviteurs de Māra, dans une condition affreuse, torturés par la faim et la soif ; d'autres, pour ne pas avoir pratiqué la charité sur la terre, tombent loin du Sugata dans...; ⟨par l'intervention d'Avalokiteśvara⟩ ils échappent à l'enfer que leur ouvre Vajrapāṇi et ils obtiennent le salut qu'a apporté le Buddha.

4.

Le roi *śrī* Bhadravarman avait un ami qu'il honorait et chérissait entre tous, dévoué au service des hommes vertueux : il s'appelait le *sthāvira* Nāgapuṣpa.

5.

Désirant répandre sa gloire sur toute la terre et se réjouissant à entendre expliquer la Loi, il batit pour Nāgapuṣpa un ⟨monastère placé sous le vocable d'⟩Avalokiteśvara, car le roi était plein de foi et d'amour pour lui qui est omniprésent dans le monde.

6.

De même agit envers lui le protégé du roi des dieux, Indravarman, souverain du Campā, le dispensateur de tous les bienfaits, lui qui resplendit des rayons de la Gloire que lui procure ⟨la victoire sur⟩.... le monde.

7.

Car ce roi, qui est parfumé par l'ambroisie de la miséricorde et dévoué uniquement au bien de ses sujets, a accordé plein exemption d'impôts au monastère Pramuditalokeś-vara.

8.

Jadis Vajradhātu, par ordre de Śākyamuni, devint un réceptacle des Buddhas, lui qui, tout en étant le Néant, est la cause efficiente de Vajradhara.

9.

Ensuite Padmadhātu, qui est le Grand Néant et la cause efficiente d'Avalokiteśvara, devint, par ordre d'Amitābha, un réceptacle des Buddhas.

10.

Enfin Cakradhātu, qui est le Néant transcendant et la cause efficiente de Vajrasatva, par ordre de Vairocana, fut le troisième réceptacle des Buddhas.

11.

Le *sthāvira* Nāgapuṣpa, dont la piété égale l'intelligence, est célèbre par les liens de parenté qui l'unissent au *bhikṣu* Nāgapuṣpa l'ancien.

〈B3–B5〉 Au monastère de *Śrī*-Pramuditalokeśvara, son œuvre pie, le roi Bhadravarma avait, par sa sanction, conféré des champs. Par faveur pour lui (Nāgapuṣpa) le roi Indravarman, roi suprême de tous les rois, a confirmé la donation de tous ces champs.

12.

En śaka 824 (*yuga-karṇa-kāya*), le neuvième jour de la quinzaine claire du mois de *jyaiṣṭha*, un jeudi, il (Nāgapuṣpa) consacra ce Lokanātha.

〈B7–B9〉 (Enumération de douze champs.)

Commentary

〈A01〉 Except for the two fleurons, which he ignored, this is how Huber read the invocation. The text was too damaged here already at the time the estampage was made to retrieve any part of the invocation with confidence, except the second fleuron.

〈A1〉 I c. śuretipautrais?

〈A3〉 II d. there seems to be an unwanted anusvāra inside lokeśvaran, i.e. lokeśvaṁran. check the stone.

〈A3–A4〉 II d. or better: praśamitaduritaṁ? cf. praśamita in l. 6.

〈A4–A5〉 III a+b. If • signs were written at the end of these two pādas, they can only be read now with much good will. It seems quite likely that none were written at all.

〈A5〉 III c. -vimukhataḥ: emend -vimukhitāḥ?

〈A9〉 VI c. or read sasurendravarmmā?

〈A13〉 IX d. fleurons filling the space on both sides of the centered pāda d.

〈B1〉 X ab. ś(ū)nyā•tīto v(ai)rocanājñayā: possibly the actual spelling was śunyātīto verocanājñayā. The stone is too worn here to be sure.

〈B8〉 huviy·: one could possibly read huriy·.

Bibliography

First edited by E. Huber (1911). Then re-edited by R. C. Majumdar (1927) and by K.-H. Golzio (2004). The text is re-edited here by Arlo Griffiths from the estampage EFEO n. 155a and n. 155b, with a fresh translation.

Primary

[H] Huber, Edouard. 1911. "Études indochinoises VIII-XII." BEFEO 11 (3-4), pp. 259–311. DOI: 10.3406/befeo.1911.2693. [URL]. Pages 277–282.

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