

K. 3. Doorjamb of the shrine of Linh Son Tu, 6th-7th century śaka

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Identifier: DHARMA_INSCIK00003

Repository: Khmer (tfc-khmer-epigraphy)

File path: texts/xml/DHARMA_INSCIK00003.xml

Language: Sanskrit [Khmer]

Commit: 2026-10-23 15:46 (7597515), last modified 2026-09-17 01:54 (2c24a58)

Palaeographic description

The lettering is characteristic of the seventh and eighth centuries CE. The inscription contains 11 Sanskrit stanzas written in 11 lines. The form of the letters suggests that the inscription was written in at least two different periods. We divide the inscription into two parts. The letters of part 1 from lines 1-7 are not only smaller but also older than those in part 2 from lines 8-11. If the letters *tha* in the two parts (lines 5, 7, 8, 9) are similar to those of either second half of the 7th century or early 8th century, the letters *la* (lines 1, 2, 5, 6) and *ṇa* (lines 1, 2, 5) in part 1 belong most probably to the second half of the seventh century CE whereas the letters *la* (lines 9, 11) and *ṇa* (lines 8, 10) in part 2 are of the early eighth century CE.

Edition

1. Āryā

⟨1⟩ ⟨Column a⟩ śrī-varddhamāna-de(vo)⟨Column b⟩ varddh(i)ta-bhāvo nṛṇām kuśala-bhājām

⟨Column c⟩ ° jayati sa sakala-bhuvana-pati⟨Column d⟩ r uḍita-pr̥thu-lalita-śīlā-li(ṅgaḥ)

2. Āryā

⟨2⟩ ⟨Column a⟩ bhairava-narttana-vibhrama⟨Column b⟩ -calita-bhuja-sahasra-varddhamāno yaḥ

⟨Column c⟩ ° śrī-varddhamāna-dev(o)⟨Column d⟩ māhita-caraṇas surair nno 'vyāt

3. Āryā

⟨3⟩ ⟨Column a⟩ himavan-malaya-sumeru⟨Column b⟩ -prabhṛti-gir*i?*⟨i⟩ndreṣu saṁs-tutas satatam

⟨Column c⟩ ° siddha-surāsura-munibhi⟨Column d⟩ ś śrī[mā]n śrī-varddhamāno yaḥ

4. Āryā

⟨4⟩ ⟨Column a⟩ Ōṅkāro yaḥ puruṣo⟨Column b⟩ hy ātmeśvara-śūnyakāti-nirgu(ṅakaḥ)

⟨Column c⟩ (°?) śrī-varddhamānaka-śivaḥ⟨Column d⟩ śivam asmākaṁ sa tad diśatu

5. Āryā

⟨5⟩ ⟨Column a⟩ bhuvana-traya-paramārtham⟨Column b⟩ viśvaṁ lokeṣu kāraṇam acintyam

⟨Column c⟩ ° vividhātmakam ekam ata⟨Column d⟩ ś śr*i*ly(ā?) me vard-dhamā[nā]ryya(m)

6. Āryā

⟨6⟩ ⟨Column a⟩ tasy*e!*⟨ai⟩ṣṭakā sumahatī⟨Column b⟩ dhavalita-giri-śikhara-kuṭy asau bhāgyā

⟨Column c⟩ ° (ṣan-mā)sa-kṛtāpi satī⟨Column d⟩ nānyair bhavat(aḥ?) kumārambhāt

7. Anuṣṭubh

⟨7⟩ ⟨Column a⟩ śrī-nṛpādityadevasya

⟨Column b⟩ pu*n!*⟨n⟩yārthā s*e!*⟨ai⟩(ṣṭa)kā kṛtā

⟨Column c⟩ kumārambh[e]na bhavatā

⟨Column d⟩ sth(i)ra-cittena sādhanā □

8. Anuṣṭubh

⟨8⟩ ⟨Column a⟩ rājñyai śrī-varddhamānāya

⟨Column b⟩ bhṛtyānām viṁsatim mudā

<Column c> mātā tapasvinī prādā<Column d>t
sad-dharma-patha-cāriṇī

9. Anuṣṭubh

<9> <Column a> mālā-dharārtham atraiva
<Column b> vāsa-dvayam idaṁ śubhaṁ
<Column c> prāya<<ccha>>t para-lokāya
<Column d> dānābhyudaya-kāṅkṣinī

10. Anuṣṭubh

<10> <Column a> (ta)pas-svā(d)dhy(ā)ya-n[i]ratā
<Column b> vrāhmaṇānāṁ hitāya ca
<Column c> prasannā śrī-samāyuktā
<Column d> k(u)rute karma saṁ!<m>yatā

11. Anuṣṭubh

<11> <Column a> nāśayantas tu ye pāpāḥ
<Column b> bhṛtyān tatra sukalpitān
<Column c> Āhartukāma-nibhṛtā{h}<Column d>s
te yānti nirayan narāḥ

Apparatus

<2> surair nno 'vyāt: ◇ *surairnovyāt* GC.

<3> prabhṛti-gir<i>?<i>ndreṣu ◇ *prabhṛtigirīndreṣu* GC.

<5> śrīy(ā?) me ◇ *śrī [-] me* GC • Coedès noted: “Le caractère manquant ressemble à (yā), mais peut-être est-ce ya suivi d’une autre lettre. Le caractère (m) paraît surmonté d’un trait vertical: si tel est bien le cas, il faudrait lire (mo).” But to us the problematic akṣara is really only the one with y, and the prima facie reading would rather yo than yā. — <5> varddhamā[nā]ryya(m) ◇ *varddhamānaryyam* GC.

<6> bhavat(aḥ?) ◇ *bhavatā* GC.

Translation

1.

Victorious is the god Śrī Vardhamāna, who causes the state of decent men to be prosperous, lord of all worlds, whose stone *līṅga* rises, thick and attractive.

2.

The god Śrī Vardhamāna, whose thousand arms grow as they are shaken by the tremors or a terrifying dance, <and> whose feet are worshiped by the gods, may he protect us!

3.

He who, by the Siddhas, the gods, the demons and the sages, on the mountain tops of the Himālayas, the Malayas, the Sumeru, etc., is always praised as Śrī Vardhamāna,

4.

who is the syllable *Om*, the supreme being, for he utterly transcends qualifications, such as “self”, “lord” or “void” — may that Śiva (named) Śrī Vardhamānaka show what is weal to us,

5.

the *summum bonum* of the Triple World, the ultimate Cause <and> unfathomable for the people (that inhabit it), multifarious <and> therefore unique, whose <glorification through the meter called> Āryā extends with my fortune!

6.

For Him, this ample cell made in brick on the top of the white mountain, fortunate, enduring despite having been built in only six months by nobody else than the honorable Kumārambha.

7.

This (cell) in brick was made for the merit of (the king) Śrī Nṛpādityadeva by the honorable gentleman Kumārambha with firm heart.

8.

For <the merit of> the queen, <his> mother, a recluse walking on the righteous path, <Kumārambha> gave with joy to Śrī Vardhamāna twenty servants.

9.

Desiring that her donation be fruitful <also> for (her own) next life, she gave in this very place these two nice dwellings for the bearers of garlands.

10.

Delighting in asceticism and study, and for the benefit of the Brahmins, she carries out her action (being) gentle, endowed with fortune, restrained.

11.

But the sinful people who destroy the servants clearly appointed to that place, fixed upon the desire to appropriate <them>, go to hells.

Translation into French by Coèdès 1936

1.

Victorieux est le dieu Śrī Vardhamāna qui fait prospérer la condition des gens de bien, le maître de tout l'univers, dont le *liṅga* de pierre se dresse, large et charmant.

2.

Que celui dont les mille bras secoués augmentent l'agitation de la danse de Bhairava, le dieu Śrī Vardhamāna dont les pieds sont honorés par les Sura, nous fasse prospérer.

3.

Que celui qui sur les rois des monts à commencer par le Himavat, le Malaya, le Sumeru, est loué sans cesse par les Siddha, les Sura, les Asura, les Muni, le vénérable Śrī Vardhamāna,

4.

(celui qui est) la syllabe Om̐, l'être suprême, le maître de l'*ātman*, vide, absolument dépourvu de qualités, Śiva (nommé) Śrī Vardhamānaka nous donne la béatitude.

5.

La réalité suprême des trois mondes, omniprésente dans l'univers, cause inconcevable, multiple, unique, [...] Vardhamāna.

6.

Pour ce (dieu), cette chapelle en briques, grande, fortunée, durable bien que construire en six mois, est l'oeuvre de l'honorable Kumārarambha et non celle d'autres personnes.

7.

Cette (construction) en briques, destinée aux dévotions de Śrī Nṛpādityadeva, a été faite par l'honorable Kumārarambha, au coeur ferme, vertueux.

8.

Pour la reine, la mère <de Kumārambha>, recluse marchant dans le chemin de la bonne Loi, a donné avec joie à Śrī Vardhamāna une vingtaine de serviteurs.

9.

Désireuse de voir prospérer sa donation, en vue de l'autre vie, elle a donné ici même ces deux belles habitations pour l'usage des porteurs de guirlandes.

10.

Plongée dans la récitation ascétique, attachée au bonheur des brâhmanes, douée de fortune, elle accomplit son oeuvre, les sens apaisés.

11.

Que les hommes mauvais qui molesteront ici les serviteurs affectés <au temple>, avec le désir de s'en emparer, aillent en enfer.

Commentary

The space which separates the *pādas* b and c is bigger than those between the *pādas* a and b, as well as c and d.

<8> Cœdès proposes to emend the term *rājñyai* to *rājñe* (note 3 on APK II p. 277).

Bibliography

First edited by George Cœdès (1936, pp. 7–9) with a French translation; re-edited here by Kunthea Chhom and Arlo Griffiths from the estampage EFEO n.295.

Primary

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