

K. 5. Doorjamb of Thap Muoi, Prasat Pram Loveng, 5th century Śaka

Kunthea Chhom, Dominic Goodall and Arlo Griffiths

Authors of digital edition: Kunthea Chhom, Dominic Goodall, Arlo Griffiths

Identifier: DHARMA_INSCIK00005

Repository: Khmer (tfc-khmer-epigraphy)

File path: texts/xml/DHARMA_INSCIK00005.xml

Language: Sanskrit [Khmer]

Commit: 2026-10-23 15:46 (7597515), last modified 2026-09-19 07:30 (6c36829)

Palaeographic description

The lettering is characteristic of the fifth century CE. The *akṣaras* have very long ornamental descenders. Several letters including *ra*, *ṇa*, *ya*, *śa* and *ma* have antiquated form. The "underscript" of the final consonnants M and T indicates that they are devoid of the inherent vowel - *a*.

Edition

1. Vasantatilakā

<1> <Column a> [-----v-]
<Column b> [-----v-]
<2> <Column a> [-----v-]
<Column b> [---]vid iva [-]taga[v-]

2. Vasantatilakā

<3> <Column a> □ || tasya prasāda-ja[~---~]
 <Column b> [---~]nṛ-patir jja[~---~]
 <4> <Column a> yasyāgra-hasta-parimṛṣṭa-jalas samudra<Column b>h
 <Column b> kṣīrodako 'py amṛtavad draham abhya[~]

3. Vasantatilakā

<5> <Column a> □ || jārāṅga[~---~]-yudhi vīra[~]
 <Column b> nāmnā narādhipatinā saha yu[~]
 <6> <Column a> śrī-[~---~~]<Column b>r
 <Column b> yyonau [~]pari catur-bhuja-[~]||

4. Anuṣṭubh

<7> <Column a> □ || k[~][~---~]
 <Column b> [~---~]tab[-][~][.]ā
 <Column c> Adyā(p)i [~] hanti
 <Column d> nirddagdhārāma[.]ā [-]mā||

5. Vasantatilakā

<8> <Column a> □ || padm[~---~] yo bhuvi [~] sa(rvva)
 <Column b> [1×]i [~]-[r]ipu-gaṇās sva[~]jā[~](ye)na
 <9> <Column a> sa[m](sthāpitā bhagava)taś ca jagaty anekā
 <Column b> [~---~] dhanaiḥ paritoṣitāś ca||

6. Vasantatilakā

<10> <Column a> □ || tasyāvanī[~]ter guṇavarmma-nā[mā]
 <Column b> [.]ṛ[~---~]ṇabuddhir abhūn mahātmā
 <11> <Column a> se(n)[~---~]-saṅkrama-cāru-kāñcī
 <Column b> yen(e/o)[~] dayitā janitā manojñā||

7. Vasantatilakā

<12> <Column a> □ || yaś śrī(ma)tā (vi)[ja](ya)-vikrami-vikra[meṇa]
 <Column b> kauṇḍi[n]ya-[vañ]śa-śaśinā vasudhādhipena
 <13> <Column a> ja(mb)āṭta-bhojaka-pade nṛpa-sūnu[---]
 <Column b> bālo 'pi [sa]nn adhikṛto guṇa-śauryya-yogāT||

8. Vasantatilakā

<14> <Column a> □ || tenedam ātma-jananī-kara-saṅpra[~]
 <Column b> [-]sthāpitaṁ bhagavato bhuvi pāda-mūlaM

<15> <Column a> yasyaiva rūpam atula-dyuti yena [.]ṛ [ṽ]
 <Column b> [--] sa necchati para-pratimāḥ pṛthivyām||

9. Vasantatilakā

<16> <Column a> □ || Asyāṣṭame 'hni vicitair upaveda-veda-
 <Column b> -vedāṅga-vidbhir amara-pratimair dvijendraiḥ
 <17> <Column a> saṁskāritasya kathitaṁ bhuvi cakratīrttha-
 <Column b> -svāmīti nāma vidadhuś śrutiṣu pravīṇāḥ||

10. Śārdūlavikrīḍita

<18> <Column a> □ || sthānaṁ yo guṇa-varmmanā guṇavatā śraddhāvatā tyāginā
 <Column b> puṇyaṁ citra [ṽṽṽ] (kṛ)taṁ idaṁ śrī-cakratīrtthasya ha
 <19> <Column a> tad-bhakto 'dhivased viśed api ca vā tuṣṭāntarātmā jano
 <Column b> mukto duṣkṛ[ta]-karmaṇas sa paramaṁ gacchet padaṁ vaiṣṇavaM(||?)

11. Śārdūlavikrīḍita

<20> <Column a> □ || dattaṁ ya[d] guṇavarmanā bhagavate dharmamārtthinā śaktito
 <Column b> viprair bhāgavatair anātha-kṛpaṇais tat-karma-kārais tathā
 <21> <Column a> tat sarvvair upayujyatām samayato yair anyathā bhujiyate
 <Column b> yujyantām narake yamasya patitās te pañcabhiḥ pātakaiḥ||

12. Mālabhāriṇī

<22> <Column a> □ || Abhivarddhayatīha yo mahātmā
 <Column b> bhagavad-dravyam idaṁ guṇāhva[ya](ya)
 <Column c> sa tu yat-ku[śa]lāṁ labheta viṣṇo<Column d>ḥ
 <Column d> paramaṁ prāpya padaṁ mahad yaśas ca(||?)

Apparatus

<7> Adyā(p)i ◇ *sva-hṛdi* GC.

<10> tasyāvanī[ṽṽ]ter • In a footnote, Coedès suggests restoring the sequence as *tasyā-vanīdharapater*.

<12> -vikra[meṇa] ◇ *-vikra[mena]* GC.

<16> vicitair ◇ *vicitrair* GC • Coedès' reading is unmetrical. The correct reading was noted by @@@!!!Goodall forthcoming (Evans/Stark Encyclopaedia)

<22> guṇāhva[ya](ya) ◇ *guṇāhva[ṽ]* GC • A trace of a subscript y seems visible on

estampage EFEO n. 15. Possible alternatives: *guṇāhvayāptam*·, *guṇāhvayāttam*·, *guṇāhvayārttham*·.

Translation

1.

[...]

2.

... his ... favour ... the king ...; even the ocean of milk which was deprived of its water because of his hands, [became like] a pool of ambrosia.

3.

... in the battle-field with the king named Vīra ... the four-arm [god/goddess] (caturbhuja) ...

4.

... in his heart ... [he] kills ... the burned garden ...

5.

... lotus ..., on the earth, ... all ... enemy troops ..., he established, in the world, numerous [images] of the god satisfied with wealth.

6.

The king's [son] was ... great [and] intelligent namely Guṇavarman ... a cherished and pleasing [daughter??] ... with ... gait ... nice belt ... was born.

7.

The king's son, despite his young age, on account of his vertu and valour, was appointed head of a district/region conquered in the mud by the glorious king with victorious gait of Vikramin? and being a moon of the lineage of Kauṇḍinya.

8.

This sole of the feet of Bhagavat ... hands of his mother was installed on the earth by him. His form of incomparable brightness indeed ... by him ... He does not wish any other images on earth.

9.

On the eighth day, the [sages] well-versed in the Śruti gave a name known on earth as Cakratīrthasvāmī to this image which had been consecrated by the eminent Brahmins, well-versed in the compiled Upaveda, Veda and Vedāṅga and comparable to demi-gods.

10.

May a devotee toward [this god] who dwells or even only enters this place of [god] Cakratīrtha[svāmī], a pious [establishment] of [king] Guṇavarman, virtuous, full of devotion and generous, be liberated from one's evil deeds <and> reach the supreme abode of Viṣṇu.

11.

Whatever is given to the Lord (*bhagavant*, i.e. Viṣṇu) by <King> Guṇavarman, with Dharma in view, in conformance with <his> capacity, is to be enjoyed in accordance with the rules by the Bhāgavata Brahmins (or the Bhāgavatas and the Brahmins), those who are poor and without protection as well as those who officiate there. Those who otherwise make use of it must, <being considered as> fallen because of the five cardinal sins, be brought to Yama's hell.

12.

May any great soul who increases this property of the Lord, <donation> of the one named Guṇa<varman>, having attained the supreme abode of Viṣṇu, obtain the same merit and great glory as he.

Translation by Goodall 2023

9.

On the eighth day, those skilled (*pravīṇāḥ*) in the Vedas (*śrutiṣu*) pronounced the name Cakratīrthasvāin, famous on earth, for this <image of Viṣṇu> (*asya*), which was consecrated (*saṁskāritasya*) by select (*vicitaiḥ*) noble brahmins (*dvijendraiḥ*) similar to the gods (*amarapratimaiḥ*), who know the <four> *upavedas*, the <six> Vedas and the <six> *vedāṅgas*.

Translation into French by Coedès 1931

1.

[...]

2.

[...] la faveur de celui [...] le roi Ja[...] par le bras de qui l'Océan de lait lui-même, débarrassé de son eau, (fut transformé en) un lac d'ambroisie.

3.

[...] dans la bataille, avec le roi nommé Vīra [...] Caturbhuja [...]

4.

[...] ārāma détruit par le feu (?) [...]

5.

[...] lotus [...] sur la terre [...] tous [...] les troupes ennemies [...] par lui furent fondés en ce moment d'innombrables (sanctuaires) de Bhagavat pourvus de richesses.

6.

Ce roi qui avait pris pour épouse une femme ravissante ayant une démarche [...] et une belle ceinture, eut (un fils) nommé Guṇavarman, de qui l'âme était noble et l'intelligence [...].

7.

Par le roi fortuné qui a la démarche victorieuse (?) de Vikramin et qui est la lune de la lignée de Kauṇḍinya, ce fils de roi, bien que jeune, a été, parce qu'il réunit en lui la vertu et la valeur, désigné comme chef d'un domaine religieux conquis sur la boue.

8.

Par ce (Guṇavarman) [...] de sa propre mère, a été placée sur terre la plante des pieds de Bhagavat. Celui dont la représentation à l'éclat incomparable a été (fondée) par lui, ne désire pas d'autres images sur la terre.

9.

Le huitième jour, cette (image) consacrée par les divers brâhmanes connaissant les Veda, les Upaveda et les Vedāṅga, semblables aux immortels, a reçu des sages versés dans la Śruti le nom, proclamé sur la terre, de Cakratīrthasvāmin.

10.

Que l'homme dévot envers ce (dieu) qui habite ce lieu consacré à Śrī Cakratīrtha, oeuvre pie [...] de Guṇavarman, vertueux, pieux et généreux; ou même que celui qui (seulement) y pénètre, aille au suprême séjour de Viṣṇu, l'esprit satisfait, délivré de son mauvais *karman*.

11.

Ce qui a été donné à Bhagavat par Guṇavarman, avide de justice, doit être, en vertu de son ordre, à la disposition de tous les religieux Bhāgavatas, des malheureux sans protection et de ceux qui travaillent en cet endroit, conformément à la loi; quiconque détournera (ces biens) de leur usage tombera dans l'enfer de Yama avec ceux qui sont coupables de cinq grands crimes.

12.

Que l'âme noble qui fera prospérer ici les biens de Bhagavat [...] ayant atteint le séjour suprême de Viṣṇu et acquis une grande renommée, jouisse de la félicité.

Commentary

Regarding the stanzas 4 and 12, the space which separates the *pādas* b and c is bigger than those between the *pādas* a and b, and c and d.

Bibliography

First edited by George Coédès (1931, pp. 5–8) with a French translation; re-edited partly by Dominic Goodall (2023, p. 8) with English translation; re-edited here by Kunthea Chhom & Arlo Griffiths from estampage EFEO n. 15.

Primary

[GC] Coédès, George. 1931. “Études cambodgiennes, XXV: Deux inscriptions sanskrites du Fou-nan; XXVI: La date de Kòh Ker; XXVII: La date du Baphûon.” BEFEO 31 (1-2), pp. 1–23. DOI: 10.3406/befeo.1931.4415. [URL]. Pages 5–8.

[DG] Goodall, Dominic. 2023. *Kālidāsa's Kingship among the Khmers*. Gonda Lecture 29. Amsterdam: Koninklijke Nederlandse Akademie van Wetenschappen. [URL]. Page 8.