K. 13. Stela at Phnom Bayang, 624-625 Śaka

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Palaeographic description

The lettering is characteristic of the seventh century CE. The *akṣara*s have long ornamental descenders.

Edition

1. Vaṁśastha

〈1〉 〈Column a〉 viśuddha-tarkkā(g)ama-yukti-niścayā〈Column b〉(n)
n(i)rū(p)ya [––˘˘–] (p)ratiṣṭhitam·
〈Column c〉 yam āntarañ jyotir upāsate budhā
〈Column d〉 niruttaraṁ vrahma parañ jigīṣavaḥ

2. Vaṁśastha

〈2〉 〈Column a〉 tapaś-śrutejyā-vidhayo yad-arppaṇā
〈Column b〉 bhavanty an(ird)d(eś)ya-phalānuvandhinaḥ
〈Column c〉 na kevalan tad-phala-yoga-saṅ(g)inā〈Column d〉m
asaṅgināṁ karmma-phala-tyajām api

3. Vaṁśastha

〈3〉 〈Column a〉 nisargga-siddhair aṇimādibhir guṇai〈Column b〉r
upetam aṅgīkṛta-śakti-vistaraiḥ
〈Column c〉 dhiyām atītam vacas[–˘–˘–]
〈Column d〉 (Anā)spadaṁ yasya padam vidur budhāḥ

4. Vaṁśastha

〈4〉 〈Column a〉 vibhutva-yogād iha labdha-sannidhe〈Column b〉(ś)
(śr)iyāḥ padan tasya vibhor idam padam·
〈Column c〉 vikī(r)ṇṇa-(d)ṛśyāṅgu(li)-[–˘–˘–]
〈Column d〉 [˘–˘–]ṇḍābjam ivopalārppitam·

5. Vaṁśastha

〈5〉 〈Column a〉 Ayañ ca mūrddhnā sphuṭa-ratna-mālinā
〈Column b〉 padan dadhāno giriśasya bhūdharaḥ
〈Column c〉 Upaiti loke bahu[–˘–˘–]
〈Column d〉 [˘–˘] [1×]ā mānyatame hi sannatiḥ

6. Vaṁśastha

〈6〉 〈Column a〉 divokasāṁ mauli-vilupta-reṇunā
〈Column b〉 padāravinde(na) yathā jagatpateḥ
〈Column c〉 bibhartti mānonnati [–˘–˘–]
〈Column d〉 [˘–˘––]ś śikharai(r aya)n nagaḥ

7. Upajāti

〈7〉 〈Column a〉 dvijātisūnur dvija-sattamasya
〈Column b〉 dhruvasya naptā dhruva-puṇya-kīrtteḥ
〈Column c〉 ya(ḥ) prāg-abhijñāta-ku[–˘––]
〈Column d〉 [˘–˘–]yas svakulaṁ vyanakti

8. Upajāti

〈8〉 〈Column a〉 vidyādi-vindvanta-gṛhīta-nāmnā
〈Column b〉 tenaikatānena śubha-kriyāsu
〈Column c〉 śambhoḥ padasyedam ak[–˘––]
〈Column d〉 [˘–˘––˘] [1×] ivānya(d a)dreḥ

9. Upajāti

〈9〉 〈Column a〉 tenāpi tīrtthodaka-pāvitāyā〈Column b〉m
adhityakāyām iha bhūdharasya

〈Column c〉 snānārt(th)am īśasya kṛtam mahī[–]
〈Column d〉 [⏑–⏑––⏑] Ivātma-kīrtteḥ

10. Aparavaktra

〈10〉 〈Column a〉 paśupati-pada-bhāg anuttaraṁ
〈Column b〉 padam adhigacchatu sānvayo janaḥ
〈Column c〉 ciram avatu hitāya dehinā〈Column d〉m
ayam api bhūmidharo bhuvas sthitim·

11. Mālabhāriṇī

〈11〉 〈Column a〉 rasa-dasra-śaraiś śakendra-varṣe
〈Column b〉 padam aiśam vinivaddham iṣṭakābhiḥ
〈Column c〉 Ṛtu-vāri-nidhīndriyaiś ca tīrthe
〈Column d〉 (sa)lila-sthānam akāri tena bhūyaḥ

12. Anuṣṭubh

〈12〉 〈Column a〉 (□) Ārāma-dās¡i!〈ī〉-dāsāś ca
〈Column b〉 paśavaḥ kṣetram uttamam· □
〈Column c〉 yathāsti svadhanan dattaṁ
〈Column d〉 śivapādāya yajvanā □

Apparatus

〈1〉 -tarkkā(g)ama- ◇ *-tarkkāśama-* AB. — 〈1〉 vrahma parañ ◇ *vrahmaparañ* AB.

〈11〉 -sthānam ◇ *-sthāpanam* AB.

〈12〉 -dāsi- ◇ *-dāsī-* AB.

Translation into French by Barth 1885

1.

Lui que, par la constante pratique d'une méditation correcte et de la quiétude, les sages perçoivent siégeant 〈dans le coeur〉 [...] et qu'ils adorent comme la lumière intérieure, désireux de conquérir la (condition) suprême, l'absolu brahman;

2.

Lui par qui les pratiques de la mortification, de l'étude et du sacrifice, pourvu qu'elles s'adressent entièrement à lui, procurent des fruits inexprimables non seulement à

ceux qui sont (encore) attachés au fruit de ces (pratiques), mais aussi aux détachés qui ont renonçé à tout fruit des oeuvres;

3.

Lui dont le pada sans support, doué des qualités de ténuité et autres qui lui sont inhérentes, et qui se développent par l'action des énergies qu'il revêt, dépassant ⟨le pouvoir de toute⟩ pensée et de toute parole, (n')est connu (que) des sages;

4.

De cet Omniprésent qui, grâce à son omniprésence, est venu résider en ce lieu, ce *pada*, (vrai) demeure (*pada*) de Śrī, ⟨avec les rayons⟩ qui se répandent de ses doigts aimables, ⟨brille⟩ ici, semblable à un lotus ⟨à la tige d'or⟩ fixée sur la pierre.

5.

Et ce mont, en recevant sur son front enguirlandé de joyaux étincelants le *pada* de Giriśa, s'acquiert dans le monde une grande ⟨gloire⟩; car c'est ⟨s'élever⟩ que de s'humilier devant le plus illustre.

6.

De même que du lotus des pieds (*pada*) du Seigneur du monde, dont le pollen est essuyé par les diadêmes des habitants du ciel, s'enorgueillit [...] (de même) [...] de ses cimes cette montagne.

7.

(Il est) un fils de brâhmane, du meilleur des brâhmanes, de Dhruva, petit-fils de Dhruvapuṇyakīrtti, lequel, ⟨issu d'une⟩ race de vieille illustration, rend ⟨à sont tour, par son mérite⟩ témoignage de sa race.

8.

Par lui, appelé du surnom de Vidyādivindvanta et uniquement appliqué à de saintes oeuvres, ⟨fut faite cette représentation⟩ du *pada* de Śambhu, comme un autre [...] de la montagne.

9.

Par lui aussi, sur la plate-forme de ce mont purifiée par l'eau d' un *tīrtha*, fut fait, pour les ablutions de Seigneur, ⟨ce bassin, ornement de la montagne, la purification⟩, en quelque sorte, de sa propre gloire.

10.

Puissent les adorateurs des pieds (*pada*) de Paśupati atteindre avec leurs familles le *pada* suprême, et puisse longtemps aussi, pour le bien des hommes, ce porteur du monde (la montagne) assurer l'assiette de la terre.

11.

Dans l'année du roi des Śakas (désignée) par les saveurs, les Aśvins et les flèches, ce *pada* du Seigneur a été entouré d'une bordure de briques, et (dans l'année désignée) par les saisons, les mers et les sens, l'eau fut ensuite amenée par lui dans le *tīrtha*.

12.

En même temps un verger, des servantes, des serviteurs, du bétail, des terres excellentes, tout cela fut donné en toute propriété au Śivapada par son adorateur.

Translation by Bhattacharya 2009

1.

Whom ⟨Śiva⟩ the sages, desirous of conquering the supreme ⟨condition⟩, the absolute Brahman, worship as the inner light, established [...], after having determined Him through the sure knowledge obtained by means of pure reasoning and Tradition.

2.

The practices of austerity, study and sacrifice, provided they are offered to Him, bring about undefinable results, not only for those who are ⟨still⟩ attached to the acquisition of the fruits of those works, but also for those who are detached and have renounced all fruits of actions.

3.

Whose status {foot}, endowed with tenuity and other qualities which are inherent in Him, and which develop through the action of the energies He assumes - a status {foot} without support, that surpasses all thoughts and words - is known ⟨only⟩ to the sages.

4.

Of that Omnipresent who, thanks to His omnipresence, has come to reside here, this foot, sojourn of Śrī, ⟨with the rays⟩ spread from its beautiful toes, ⟨shines here⟩ like a lotus ⟨with a golden stalk?⟩ fixed on the stone.

5.

And this mountain, bearing on its head crowned with manifest jewels the foot of Giriśa (Śiva), acquires in the world great ⟨glory⟩. For bowing down to the most illustrated [...].

6.

Just as of the lotus-like foot of the Lord of the worlds whose dust {pollen} is wiped by the diadems of the in- habitants of heaven ⟨gods⟩ [...] is extremely proud [...] ⟨so⟩ of its summits this mountain.

7.

⟨There is⟩ a son of a brahmin - grandson of Dhruva, best of brahmins, of firm , pure fame9 - who, ⟨born in⟩ an old illustrious family, ⟨bears in turn, by his merit⟩ testimony to his family.

8.

By him, named Vidyābindu (literally: a name beginning with Vidyā and ending with Bindu), exclusively devoted to good deeds, ⟨was made this representation?⟩ of the foot of Śambhu (Śiva), as another [...] of the mountain.

9.

By him also, on this table-land of the mountain, which was purified by the water of a Tīrtha, was made for the bathing of Īśa (Śiva), ⟨this bathing-place, ornament of the mountain, the purification?⟩, as it were, of his own glory.

10.

May people devoted to the feet (= servants) of Paśupati (Śiva), together with their families, attain to the highest state, and may this mountain, too, long secure the stability of the earth for the benefit of the creatures.

11.

In the year of the Śaka kings ⟨denoted⟩ by Rasa (6), Dasra (2) and arrow (5) ⟨Śaka 526⟩ the foot of Īśa (Śiva) was surrounded by bricks, and in the year ⟨denoted⟩ by season (6), ocean (4) and the senses (5) ⟨546⟩ a tank was again made by him in the bathing-place.

12.

By the sacrificer his own property as it exists has been given to the foot of Śiva: gardens, female and male servants, cattle and a field of best quality.

Commentary

The prosodic metre of stanza 11 is identified as *aupachandasika* by Barth.

Three symbols of spiral are used as filler of *pāda*s a, b and d, of the last stanza.

〈3〉 Regarding the word *vacas[-⏑–⏑–]*, the translation of Barth is based on the conjectural restitution *vacasāñ ca gocarāv* (ISC, p. 36 n. 4); Nilakanta Sastri 1949, and followed by K. Bhattacharya (cf. 1955 : p. 489 n. 18 ; also 1961 : 57), restore most probably the passage as follows: *vacasām agocaram*.

〈4〉 The translation of Barth of [–⏑–⏑–] is based on the conjectural restitution *°raśmi śobhate* (ISC, p. 36 n. 5).

〈4〉 The translation of Barth of *[⏑–⏑–]ṇḍābjam* is based on the conjectural restitution *hiraṇyakāṇḍābjam* (ISC, p. 36 n. 5).

〈5〉 The translation of Barth of *bahu[-⏑–⏑–]* is based on the conjectural restitution *bahumānyatām*[⏑–] (ISC, p. 37 n. 1).

〈7〉 Regarding the word *-ku[-⏑–––]*, the translation of Barth is based on the conjectural restitution *°kulaprajāto* (ISC, p. 37 n. 3).

〈7〉 The translation of Barth of *[⏓–⏑–]yas* is based on the conjectural restitution *guṇena bhūyas* (ISC, p. 37 n. 3).

〈8〉 Barth proposes to restore *ak[-⏑––]* as *akāri* [––].

〈9〉 Barth proposes to restore *mahī[-]* as *mahībhṛt*, being the first element of the compound *mahībhṛcchriye* (ISC, p. 37 n. 5).

〈9〉 Barth proposes to restore *[⏓–⏑––⏑]Ivātma-* as [⏓–⏑–] tīrtham ivātma-. This proposition is improbable because the vowel *i* of *iva* is an Initial *I*.

Bibliography

First edited by Auguste Barth (1885, pp. 31–38) with a French translation; re-edited here by Gerdi Gerschheimer and Kunthea Chhom from estampage EFEO n.1163. Kamaleswar Bhattacharya (2009, pp. 19–23) provides an English translation.

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