K. 273. Stela of Ta Prohm, 1108 Śaka

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Palaeographic description

The *akṣara*s are of square form which is characteristic of the script belonging to the reign of Jayavarman VII.

Edition

1. Vasantatilakā

〈A1〉 〈Face A: Face A〉 〈Column a〉 ◉ sambhāra-vistara-vibhāvita-dharmmakāya
〈Column b〉 sambhoga-nirmiti-vapur bhagavān vibhaktaḥ
〈A2〉 〈Column a〉 yo gocaro jina-jinātmaja-deha-bhājāṁ
〈Column b〉 vuddhāya bhūta-śaraṇāya namo 〈’〉stu tasmai

2. Vasantatilakā

〈A3〉 〈Column a〉 ◉ vande niruttaram anuttara-vodhi-mārggaṁ
〈Column b〉 bhūtārtha-darśana-nirāvaraṇaika-dṛṣṭim·
〈A4〉 〈Column a〉 dharmman triloka-viditāmara-vandya-vandya〈Column b〉m antarvasat-ṣad-dariṣaṇḍda-vikhaṇḍda-khaddgam·

3. Vasantatilakā

〈A5〉 〈Column a〉 ◉ samyag-vimukti-paripanthitayā vimukta-
〈Column b〉 -saṅgo 〈’〉pi santata-gṛhīta-parārtha-saṅgaḥ
〈A6〉 〈Column a〉 saṅgīyamāna-jina-śāsana-śāsitānyā〈Column b〉n
saṅgho 〈’〉bhisaṁhita-hita-prabhavo 〈’〉vatād vaḥ

4. Vasantatilakā

〈A7〉 〈Column a〉 ◉ trailokya-kāṅkṣita-phala-prasavaikayoni〈Column b〉r
agrāṅgul¿i?〈ī〉vi¡t!〈ṭ〉apa-bhūṣita-vāhu-śākhaḥ
〈A8〉 〈Column a〉 hemopavīta-latikāparivīta-kāyo
〈Column b〉 lokeśvaro jayati jaṅgama-pārijātaḥ

5. Upajāti

〈A9〉 〈Column a〉 ◉ munīndra-dharmmāgrasarīṁ guṇāḍhyā〈Column b〉n
dhīmadbhir adhyātmadṛśā nirīkṣyām·
〈A10〉 〈Column a〉 nirasta-niśśeṣa-vikalpajālāṁ
〈Column b〉 bhaktyā jinānāṁ jananīṁ namadhvam·

6. Vasantatilakā

〈A11〉 〈Column a〉 ◉ Āsīd akhaṇdda-manu-daṇdda-dharāvanīndra-
〈Column b〉 vandyo varaś śrutavatāṁ śrutavarmma-sūnuḥ
〈A12〉 〈Column a〉 śrīśreṣṭhavarmanṛpatiś śucibhir yaśobhi〈Column b〉ś
śreṣṭho 〈’〉vadāta-vasudhā-dhara-vaṁśa-yoniḥ

7. Indravajrā

〈A13〉 〈Column a〉 ◉ śrīkamvu-vaṁśāmvara-bhāskaro yo
〈Column b〉 jāto jayāditya-purodayādrau
〈A14〉 〈Column a〉 prāvodhayat prāṇa-hṛd-amvujāni
〈Column b〉 tejo-nidhiś śreṣṭha-purādhirājaḥ

8. Upajāti

〈A15〉 〈Column a〉 ◉ jātā tadīye nava-gīta-kīrtti-
〈Column b〉 candrollasan-mātṛ-kulāmvu-rāśau
〈A16〉 〈Column a〉 rarāja lakṣmīr iva yā satīnā〈Column b〉m
agresarī kamvuja-rāja-lakṣmīḥ

9. Vasantatilakā

〈A17〉 〈Column a〉 ◉ bharttā bhuvo bhavapure bhavavarmma-devo
〈Column b〉 vibhrājamāna-ruci-rañjita-maṇ¡dd!〈ḍ〉alo yaḥ

〈A18〉 〈Column a〉 pūrṇaḥ kalābhir avanīndra-kula-prasūteḥ
〈Column b〉 karttāmṛtāṁśur iva tāpa-haraḥ prajānām·

10. Vasantatilakā

〈A19〉 〈Column a〉 ◉ sarvvānavadya-vinaya-dyuti-vikramo ya〈Column b〉s
tad-vaṁśajo janita-viśva-janīna-vṛttiḥ
〈A20〉 〈Column a〉 śrīharṣavarmma-nṛpatir hata-vairi-harṣo
〈Column b〉 janyeṣu diṅ-mukha-vikīrṇa-yaśo-vitānaḥ

11. Upajāti

〈A21〉 〈Column a〉 ◉ mahī-bhujā śrījayarāja-cū¡dd!〈ḍ〉ā-
〈Column b〉 -maṇir mahiṣyām udapādi tena
〈A22〉 〈Column a〉 tasyāṁ yaśaś-candra-marīci-gaurā-
〈Column b〉 -gaurīva gaurī-guruṇāgradevyām·

12. Upajāti

〈A23〉 〈Column a〉 ◉ vāgīśvarīvātiśayair girāṁ yā
〈Column b〉 dhātrīva dhṛtyā kamaleva kāntyā
〈A24〉 〈Column a〉 Arundhatīvānavagīta-vṛttyā
〈Column b〉 tyāgādinā mūrttimatīva maittrī

13. Vasantatilakā

〈A25〉 〈Column a〉 ◉ śrīmad-yaśodhara-pure 〈’〉dhigatādhirājyo
〈Column b〉 rājā jitāri-visaro jayavarmma-devaḥ
〈A26〉 〈Column a〉 Ā vāridheḥ pratidiśan nicakhāna kīrtti-
〈Column b〉 -stambhān mahī-dhara-purābhijanāspado yaḥ

14. Upajāti

〈A27〉 〈Column a〉 ◉ tad-bhāgineyo vinayorjitaś śrī-
〈Column b〉 -mahī-dharāditya Iti pratītaḥ
〈A28〉 〈Column a〉 śrīsūryyavarmmāvani-pāla-mātṛ-
〈Column b〉 -jaghanyajo yo vijitāri-varggaḥ

15. Upajāti

〈A29〉 〈Column a〉 ◉ ślāghyāvadātānvaya-dīpakena
〈Column b〉 virājitā rājapatīndra-lakṣmīḥ
〈A30〉 〈Column a〉 vikhyāta-cāritra-vareṇa rāja-
〈Column b〉 -patīśvara-grāma-kṛta-sthitir yā

16. Upajāti

〈A31〉 〈Column a〉 ◉ tayos tanūjo mahita-dvijendro
〈Column b〉 dvijendra-vego dvija-rāja-kāntaḥ
〈A32〉 〈Column a〉 dik-cakravālotkaṭa-kīrtti-gandho
〈Column b〉 yo 'dhīśvaraś śrīdharaṇīndravarmmā

17. Vasantatilakā

〈A33〉 〈Column a〉 ◉ śākyendu-śāsana-sudhā-janitātma-tṛpti〈Column b〉 r
bhikṣu-dvijārthi-jana-sātkṛta-bhūti-sāraḥ
〈A34〉 〈Column a〉 sārañ jighṛkṣur aśubhā-yatanād asārā〈Column b〉t
kāyād ajasra-jina-pāda-kṛtānatir yaḥ

18. Śārdūlavikrīḍita

〈A35〉 〈Column a〉 ◉ Eṣā śrījayavarmma-deva-nṛpatin dedīpyamānaujasa〈Column b〉n
tasmād vīram ajījanat kṣiti-bhujaś śrīharṣavarmmātmajā
〈A36〉 〈Column a〉 vrahmarṣer iva devarājam aditir devī sudharmmāśritaṁ
〈Column b〉 goptuṁ gāṁ śata-koṭihetiviratārātipravīraṁ raṇe

19. Vasantatilakā

〈A37〉 〈Column a〉 ◉ ṣāṇ-māturasya vividhan nu vapuḥ prahṛṣṭai〈Column b〉 r
ekaṁ kṛtaṁ vidhir avekṣya vidhitsur arttham·
〈A38〉 〈Column a〉 gāḍhopagūhana-mudā hara-śārṅgyanaṅgā〈Column b〉d
aiśvaryya-śauryya-vapur-ekanidhiṁ vyadhād yam·

20. Vasantatilakā

〈A39〉 〈Column a〉 ◉ yaṁ prāpya kāntam anavadya-guṇaikarāśi〈Column b〉m
āśaṁsitan nu dharaṇīndra-bhujaṅga-jātam·
〈A40〉 〈Column a〉 prācyān nikāma-gaṇikā rucim apy apāsya
〈Column b〉 dhātrī ratiṁ vidadhatī suṣuve śubhāni

21. Vasantatilakā

〈A41〉 〈Column a〉 ◉ Āsphālita-bhramita-vairi-karīndra-śaila-
〈Column b〉 -rājo bhujora(ga)-valena raṇāmvudhau yaḥ
〈A42〉 〈Column a〉 lakṣmī-sita-dvi-rada-rāja-turaṅga-ratna-
〈Column b〉 -prāpto harer jaladhi-manthanam anvakārṣīt·

22. Vasantatilakā

〈A43〉 〈Column a〉 ◉ śaṅke samasta-guṇa-saṁhatir aṁśumāli-
〈Column b〉 -vaṁśodbhavo 〈'〉vani-patīndra-varāṅga-ratnam·

〈A44〉 〈Column a〉 gacchaty ayam mama kṛte samitīty atīva-
〈Column b〉 -harṣā yam āji-kamalā dṛḍham ālaliṅge

23. Vasantatilakā

〈A45〉 〈Column a〉 ◉ yasyāvdhi-pāra-giri-kānana-gīta-kīrttiṁ
〈Column b〉 śrutvottarottara-gatir yudhi vidrutāriḥ
〈A46〉 〈Column a〉 dhāma smarann iva vidamvitavān sisṛkṣū〈Column b〉n
dākṣīn ananta-gamanān avanīṁ pramātum·

24. Vasantatilakā

〈A47〉 〈Column a〉 ◉ manye yadīya-yaśasāṁ sadṛśo yadi syā〈Column b〉d
ratnākaraś ca bhuvana-trayañ ca viṣṇuḥ
〈A48〉 〈Column a〉 nāhartum ūrdhvam avanīm aśakat samudrā〈Column b〉t
koṭi-kramair api na laṅghayituñ ca lokān·

25. Upajāti

〈A49〉 〈Column a〉 ◉ Aneka-dhāneka-jagatsu bhinno
〈Column b〉 'py ātmaikatā tu sphuṭam asya satyā
〈A50〉 〈Column a〉 sukhāni duḥkhāni yad ātma-bhājā〈Column b〉m
ātmany adhāt suhṛdaye yadīye

26. Vasantatilakā

〈A51〉 〈Column a〉 ◉ saṁprāpya yan-makham akhaṇddam atīvatṛpti〈Column b〉r
akhaṇddalo nu janamejayaśāpatāpam·
〈A52〉 〈Column a〉 Utsṛjya hṛṣṭa-hṛdayas tri-divasya bhūme〈Column b〉s
tene vibhūtibhir abhūmi-bhavābhir aikyam·

27. Upajāti

〈A53〉 〈Column a〉 ◉ Anaṅga-kānto 〈'〉dbhuta-śastra-śikṣa〈Column b〉s
saṁmohanenaiva cakāra nidrām·
〈A54〉 〈Column a〉 durvāra-vairīndra-kule raṇe yo
〈Column b〉 vinidratān tat-pramadā-samūhe

28. Vasantatilakā

〈A55〉 〈Column a〉 ◉ campā-gatasya yudhi yasya gṛhīta-mukta-
〈Column b〉 -tadbūdharasya caritāmṛtam anyabhūpaiḥ
〈A56〉 〈Column a〉 śrutvā natair hṛtam ivāñjalibhir varāṅge
〈Column b〉 siktaṁ mahohutavahodita-tāpa-śāntyai

29. Upajāti

〈A57〉 〈Column a〉 ◉ suvarṇa-daṇdda-vyajanātapatra
〈Column b〉 -māyūra-ketu-dhvaja-padma-cīraiḥ
〈A58〉 〈Column a〉 rājyābhiṣeke śivikāṁ nṛ̥pārhāṁ
〈Column b〉 haimīṁ gurau prādita dakṣiṇāṁ yaḥ

30. Upajāti

〈A59〉 〈Column a〉 ◉ dideśa yaś śrījayamaṅgalārtha-
〈Column b〉 -devābhidhānaṁ priyam āspadañ ca
〈A60〉 〈Column a〉 grāmaṁ gurau rāja-patīndra-pūrvaṁ
〈Column b〉 kule ca tasyāvani-bhṛ̥t-kulākhyām·

31. Upajāti

〈A61〉 〈Column a〉 ◉ bhaktyā ca yo mātari ratna-mañca-
〈Column b〉 -śayyālasad rāja-gṛ̥haika-bhāgam·
〈A62〉 〈Column a〉 hiraṇya-yaṣṭi-dhvaja-cāmarādi-
〈Column b〉 -ramyāñ ca haimīṁ śivikām ayacchat·

32. Indravajrā

〈A63〉 〈Column a〉 ◉ bhū-bhāgam ekañ ca vibhūti-bhārai〈Column b〉r
āḍhyīkṛ̥taṁ prādita pūrvaje yaḥ
〈A64〉 〈Column a〉 ratna-sphurantīṁ śivikāñ ca hema-
〈Column b〉 -daṇdda-dhvajādyair abhito vikīrṇām·

33. Upajāti

〈A65〉 〈Column a〉 ◉ tasyāgrajasyāgravadhūṣu devī-
〈Column b〉 svāminyabhikhyām api yo vyatārīt·
〈A66〉 〈Column a〉 tadīya-mukhyānucareṣu senā-
〈Column b〉 pateś ca rājānucareṣv ivākhyām·

34. Upajāti

〈A67〉 〈Column a〉 ◉ vibhajya bhojyādy api yaś caturdhā
〈Column b〉 diśan gurau mātari pūrvaje 〈’〉pi
〈A68〉 〈Column a〉 bhaktyāvaśiṣṭaṁ vubhuje hiraṇya-
〈Column b〉 -kirīṭa-ratnādiṣu kaiva vāṇī

35. Upajāti

〈A69〉 〈Column a〉 ◉ Utpāditā tena bhujā gṛ̥hīta-
〈Column b〉 dhātryāṁ purī rājavihāra-nāmnī

〈A70〉 〈Column a〉 ratnollasat-svarṇa-vibhūṣitāṅgī
〈Column b〉 munīndra-mātur bharaṇe niyuktā

36. Upajāti

〈A71〉 〈Column a〉 ⦿ prātiṣṭhapac chrījayarājacū¡dd!〈ḍ〉ā-
〈Column b〉 -maṇiṁ maṇidyotita-puṇya-dehām·
〈A72〉 〈Column a〉 tasyāñ jananyā jina-mātṛ-mūrttiṁ
〈Column b〉 mūrttiṁ sa mūrtti-dyu-śaśāṅka-rūpaiḥ

37. Indravajrā

〈B1〉 〈Face B: Face B〉 〈Column a〉 ⦿ so 〈’〉tiṣṭhipac chrījayamaṅgalār[tha]-
〈Column b〉 -devaṁ tathā śrījayakīrttidevam·
〈B2〉 〈Column a〉 mūrttiṁ guror dakṣiṇa-vāma[–][˽]yaṣ
〈Column b〉 ṣaṣtiṁ śate dvau parivāra-devān·

38. Anuṣṭubh

〈B3〉 〈Column a〉 ⦿ tasyās sa-parivārāyāḥ
〈Column b〉 pūjāṅgāni dine dine
〈B4〉 〈Column a〉 droṇau pākyākṣatāḥ prasthau
〈Column b〉 trayas-saptati-khārikāḥ

39. Anuṣṭubh

〈B5〉 〈Column a〉 ⦿ tilā Ekā-daśa prasthā
〈Column b〉 droṇau dvau kuduvāv api
〈B6〉 〈Column a〉 dvau droṇau kuduvau mudgāḥ
〈Column b〉 kaṅku-prasthāś catur-daśa

40. Anuṣṭubh

〈B7〉 〈Column a〉 ⦿ ghṛtaṁ ghaṭī tri-kuduvaṁ
〈Column b〉 dadhi-kṣīra-madhūni tu
〈B8〉 〈Column a〉 Adhikāny ekaśas tasmā〈Column b〉t
sapta-prasthair gu¡dd!〈ḍ〉aḥ punaḥ

41. Anuṣṭubh

〈B9〉 〈Column a〉 ⦿ ghaṭī prasthau dvi-kuduvau
〈Column b〉 tailaṁ prastha-trayaṁs tathā
〈B10〉 〈Column a〉 kuduvau dvau taru-phala-
〈Column b〉 -snehas tu kuduva-trayam·

42. Anuṣṭubh

〈B11〉 〈Column a〉 ◉ pūjopakaraṇādīni
〈Column b〉 phala-śāka-mukhāni tu
〈B12〉 〈Column a〉 noktāny atra prasiddhatvā〈Column b〉d
vijñeyāni yathocitam·

43. Anuṣṭubh

〈B13〉 〈Column a〉 ◉ deva-vastrādivastrāṇāṁ
〈Column b〉 yugalāni śatāni ṣaṭ·
〈B14〉 〈Column a〉 catvārimśac ca yugalā〈Column b〉ny
adhyarddha-yugale Api

44. Anuṣṭubh

〈B15〉 〈Column a〉 ◉ devatā-pāda-vinyāsa-
〈Column b〉 maśakārtha-prasāritāḥ
〈B16〉 〈Column a〉 cīnāmśukamayāḥ pañca-
〈Column b〉 -catvāriṁśat paṭā Api

45. Anuṣṭubh

〈B17〉 〈Column a〉 ◉ sattrāṇy adhyāpakādhyetṝ-
〈Column b〉 -vāsināṁ prativāsaram·
〈B18〉 〈Column a〉 khāryyaś catur-ddaśa droṇaḥ
〈Column b〉 pañca prasthāś ca tandulāḥ

46. Anuṣṭubh

〈B19〉 〈Column a〉 ◉ Aṣṭā-daśotsave py atra
〈Column b〉 saṅkrānte prati-vatsaram·
〈B20〉 〈Column a〉 Aṣṭamyāñ ca caturdaśyāṁ
〈Column b〉 pañcadaśyāñ ca pakṣayoḥ

47. Anuṣṭubh

〈B21〉 〈Column a〉 ◉ viśiṣṭās tandulāḥ pākyāḥ
〈Column b〉 khāryyaḥ pañca-daśādhikam·
〈B22〉 〈Column a〉 sahasraṁ ṣaṣṭir aṣṭau ca
〈Column b〉 droṇena saha piṇ¡dd!〈ḍ〉itāḥ

48. Anuṣṭubh

〈B23〉 〈Column a〉 ◉ catvāriṁśat tilāḥ khāryyaḥ
〈Column b〉 khārībhyaṁ mudgakās tataḥ

〈B24〉 〈Column a〉 tri-droṇaiś cādhikāḥ pañca-
〈Column b〉 -viṁśatir ghaṭikā ghṛtam·

49. Anuṣṭubh

〈B25〉 〈Column a〉 ◉ Eka-triṁśad dadhi-kṣīre
〈Column b〉 pratyekaṁ ghaṭikā madhu
〈B26〉 〈Column a〉 Ekona-viṁśatis tena
〈Column b〉 gu¡dd!〈ḍ〉as tulyo 'tha tailakam·

50. Anuṣṭubh

〈B27〉 〈Column a〉 ◉ kuduvau ghaṭikāḥ pañca-
〈Column b〉 -daśāthāṣṭa śatāni ca
〈B28〉 〈Column a〉 dvyaśītir deva-vastrādi-
〈Column b〉 -yugalāni sahasrakam·

51. Anuṣṭubh

〈B29〉 〈Column a〉 ◉ Ayute dve sahasrāṇi
〈Column b〉 khāryyo 〈'〉ṣṭau pākya-tandulāḥ
〈B30〉 〈Column a〉 catvāriṁśat tathā droṇaḥ
〈Column b〉 piṇḍditāḥ prati-vatsaram·

52. Anuṣṭubh

〈B31〉 〈Column a〉 ◉ niyutañ cāyutaṁ dve ca
〈Column b〉 sahasre vrīhiyaś śatam·
〈B32〉 〈Column a〉 tadarthā Ekaṣaṣṭiś ca
〈Column b〉 sañcayāya catur-guṇaiḥ

53. Anuṣṭubh

〈B33〉 〈Column a〉 ◉ grāhyāś catus-sahasrāṇi
〈Column b〉 grāmādibhyaś ca tandulāḥ
〈B34〉 〈Column a〉 kharikā navatis tisro
〈Column b〉 droṇo dvau kuduvāv api

54. Anuṣṭubh

〈B35〉 〈Column a〉 ◉ khāryyaś śataṁ trayośīti〈Column b〉r
droṇau prasthāś ca ṣaṭ tilāḥ
〈B36〉 〈Column a〉 mudgā droṇau daśa prasthā
〈Column b〉 dvau ca khāryyaś śate daśa

55. Anuṣṭubh

〈B37〉 〈Column a〉 ◉ catuś-śatāni ghaṭikā
〈Column b〉 nava prasthā gh[ṛ]taṁ dadhī
〈B38〉 〈Column a〉 sapta prasthās tathā sapta
〈Column b〉 ghaṭyaḥ pañca śatāni ca

56. Anuṣṭubh

〈B39〉 〈Column a〉 ◉ prastho 〈’〉śītiṣ ṣaṭ ca ghaṭyaḥ
〈Column b〉 payaḥ pañca śatāni ca
〈B40〉 〈Column a〉 madhu pañca śatāny aṣṭā-
〈Column b〉 -triṁśac ca prastha-pañcakam·

57. Anuṣṭubh

〈B41〉 〈Column a〉 ◉ catuś-śatāni ghaṭikā
〈Column b〉 gu¡dd!〈ḍ〉o 〈’〉śīty-uttarāṇi ca
〈B42〉 〈Column a〉 Atha trayo-daśa prasthā〈Column b〉s
tailan tat-parimāṇakam·

58. Anuṣṭubh

〈B43〉 〈Column a〉 ◉ pañca prasthāḥ pañca ghaṭya〈Column b〉s
snehas taru-phalasya ca
〈B44〉 〈Column a〉 tantuvāya-gṛhād grāmā〈Column b〉d
apaṇādeś ca vāsasām·

59. Anuṣṭubh

〈B45〉 〈Column a〉 ◉ yugalānāṁ sahasrāṇi
〈Column b〉 catvāriṁśac ca pañcakam·
〈B46〉 〈Column a〉 grahītavyāni navati〈Column b〉s
tathārddhaṁ yugalasya ca

60. Anuṣṭubh

〈B47〉 〈Column a〉 ◉ madhūcchiṣṭasya bhārās tu
〈Column b〉 gaṇitā daśa sapta ca
〈B48〉 〈Column a〉 Aṣṭādaśa tulāḥ pañca
〈Column b〉 kaṭṭyo nava paṇās tathā

61. Anuṣṭubh

〈B49〉 〈Column a〉 ◉ sīsānām eka-pañcāśa〈Column b〉d
bhārā daśa tulā Api

〈B50〉 〈Column a〉 tisraś ca kaṭṭikaikāśvo
〈Column b〉 dve dāsyau dvau ca dantinau

62. Anuṣṭubh

〈B51〉 〈Column a〉 ⦿ rājñā dattās svayan dattā
〈Column b〉 grāmavadbhiś ca bhaktitaḥ
〈B52〉 〈Column a〉 sahasra-tritayaṁ grāmā〈Column b〉ś
catvāriṁśat tathā śatam·

63. Anuṣṭubh

〈B53〉 〈Column a〉 ⦿catuś-śatāḥ pumaṁso 〈’〉ṣṭā-
〈Column b〉 daśa cātrādhikāriṇaḥ
〈B54〉 〈Column a〉 dvi-sahasrās sapta-śatā〈Column b〉ś
catvāriṁśac ca kāriṇaḥ

64. Anuṣṭubh

〈B55〉 〈Column a〉 ⦿sahasre dve śate ca dvā-
〈Column b〉 -triṁśac ca paricārikāḥ
〈B56〉 〈Column a〉 yoṣitās tāsu narttakya〈Column b〉ṣ
ṣaṭ-chatā daśa pañca ca

65. Anuṣṭubh

〈B57〉 〈Column a〉 ⦿Ayutaṁ dvi-sahasrāṣ ṣa〈Column b〉ṭ-
-chatāḥ piṇ¡dd!〈ḍ〉īkṛtāḥ punaḥ
〈B58〉 〈Column a〉 catvāriṁśac ca sarvve te
〈Column b〉 sārddhaṁ tat-sthitidāy¿a?〈i〉bhiḥ

66. Anuṣṭubh

〈B59〉 〈Column a〉 ⦿ ṣaṭ-sahasrās ṣa¡dd!〈ḍ〉ayutā〈Column b〉ṣ
ṣaṭ-chatāḥ pañca-viṁśatiḥ
〈B60〉 〈Column a〉 strī-puṁsā gaṇitās tatra
〈Column b〉 deva-pūjāni dāyinaḥ

67. Anuṣṭubh

〈B61〉 〈Column a〉 ⦿ Ete saptāyutāḥ piṇ¡dd!〈ḍ〉ī-
〈Column b〉 -kṛtā nava-sahasrakāḥ
〈B62〉 〈Column a〉 tri¿ṁś?〈ś〉atā pañca-ṣaṣṭiś ca
〈Column b〉 pukāṁ-cāmpādibhis saha

68. Anuṣṭubh

〈B63〉 〈Column a〉 ⦿ prāsādādi-karaṅkādi-
〈Column b〉 -kr̥tasvarṇāni viṁśatiḥ
〈B64〉 〈Column a〉 Aṣṭau bhārāś catasraś ca
〈Column b〉 tulāḥ pādau ca kaṭṭikāḥ

69. Anuṣṭubh

〈B65〉 〈Column a〉 ⦿ pañca viṁśati bhārāś ca
〈Column b〉 rūpyāṇāṁ daśa pañca ca
〈B66〉 〈Column a〉 tulā dve kaṭṭike dvau ca
〈Column b〉 pādau paṇa-catuṣṭayam·

70. Anuṣṭubh

〈B67〉 〈Column a〉 ⦿ pañca-triṁśac ca vajrāṇi
〈Column b〉 mauktika-vyajana-dvayam·
〈B68〉 〈Column a〉 viṁśatiṣ ṣaṭ-chatā muktā〈Column b〉s
tathāyuta-catuṣṭayam·

71. Anuṣṭubh

〈B69〉 〈Column a〉 ⦿ śatāni pañca catvāri
〈Column b〉 sahasrāṇi ca saṅkhyayā
〈B70〉 〈Column a〉 catvāriṁśac ca vai¡d!〈ḍ〉ūryya-
〈Column b〉 raktāśmādimabhāśmanām·

72. Anuṣṭubh

〈B71〉 〈Column a〉 ⦿ tāmrasya tu śataṁ bhārā
〈Column b〉 viṁśatiś ca trayo-daśa
〈B72〉 〈Column a〉 trayo-daśa tulāś caikā
〈Column b〉 kaṭṭī pañca paṇā Api

73. Anuṣṭubh

〈C1〉 〈Face C: Face C〉 〈Column a〉 ⦿ kaṁsasya tu sahasre dve
〈Column b〉 bhārās trīṇi śatāni ca
〈C2〉 〈Column a〉 nava-triṁśac ca gaṇitā〈Column b〉s
tulās sapta-daśāpi ca

74. Anuṣṭubh

〈C3〉 〈Column a〉 ⦿ suvarṇa-paṭalaṁ sārddhaṁ
〈Column b〉 catur-viṁśati-bhārakam·

〈C4〉 〈Column a〉 lohasyaikā tulā bhārā〈Column b〉ṣ
ṣaṭ-chatā daśa pañca ca

75. Anuṣṭubh

〈C5〉 〈Column a〉 ⦿ kaḍhḍhyo daśa tulās sapta
〈Column b〉 bhārāḥ pañca-daśa trapu
〈C6〉 〈Column a〉 sīsañ catuś-śatā bhārāḥ
〈Column b〉 sapta-triṁśat tulārddhakam·

76. Anuṣṭubh

〈C7〉 〈Column a〉 ⦿ sapta-ṣaṣṭiḥ punaś cīna-
〈Column b〉 -paṭā nava śatāni ca
〈C8〉 〈Column a〉 tathā dvā-daśa kauśeya-
〈Column b〉 -śayyā pañca śatāni ca

77. Anuṣṭubh

〈C9〉 〈Column a〉 ⦿ śatāni pañcātapatra-
〈Column b〉 pramukhā viṁśatis trayaḥ
〈C10〉 〈Column a〉 nava-triṁśac ca valabhi-
〈Column b〉 -prāsādāḥ piṇ¡dd!〈ḍ〉itāḥ punaḥ

78. Anuṣṭubh

〈C11〉 〈Column a〉 ⦿ śatāni pañca ṣaṭ-ṣaṣṭiḥ
〈Column b〉 khaṇ¡dd!〈ḍ〉āny upala-veśmanām·
〈C12〉 〈Column a〉 Iṣṭakā-veśmanāṁ khaṇ¡dd!〈ḍ〉ā〈Column b〉ny
aṣṭāśītiś śata-dvayam·

79. Anuṣṭubh

〈C13〉 〈Column a〉 ⦿ ṣaṭ-saptatis tu vistāre
〈Column b〉 vyāmā vāpi-taṭākayoḥ
〈C14〉 〈Column a〉 śataṁ sahasraṁ pañcāśa〈Column b〉d
āyāmena tu piṇ¡dd!〈ḍ〉itāḥ

80. Anuṣṭubh

〈C15〉 〈Column a〉 ⦿ śarkkaraughopala-kṛta-
〈Column b〉 -prākārāṇāṁ samantataḥ
〈C16〉 〈Column a〉 vyāmās sahasre dve sapta
〈Column b〉 śatāni dvau ca saṁkhyayā

81. Anuṣṭubh

〈C17〉 〈Column a〉 ◉ catuśśatāni ca nava-
〈Column b〉 -triṁśaś cātra vipaścitaḥ
〈C18〉 〈Column a〉 pratyahaṁ bhojitā rāja-
〈Column b〉 -mandire dharmma-dhāriṇaḥ

82. Anuṣṭubh

〈C19〉 〈Column a〉 ◉ śatāni nava cādhyetṝ-
〈Column b〉 -vāsinas saptatis tathā
〈C20〉 〈Column a〉 catuś-śatās sahasran te
〈Column b〉 sarvve nava ca piṇ¡dd!〈ḍ〉itāḥ

83. Anuṣṭubh

〈C21〉 〈Column a〉 ◉ caitrāṣṭamyās samārabhya
〈Column b〉 yāvat tat-pūrṇamī-tithiḥ
〈C22〉 〈Column a〉 suvasantotsava-vidhi〈Column b〉r
vaṁśārāma-jināgame

84. Anuṣṭubh

〈C23〉 〈Column a〉 ◉ varṣe varṣe kṛtas tasyā
〈Column b〉 bhagavatyā yathāgamam·
〈C24〉 〈Column a〉 pūrṇaṁ sarvopakaraṇai〈Column b〉s
tatra yāga-dvayaṁ kṛtam·

85. Anuṣṭubh

〈C25〉 〈Column a〉 ◉ bhagavān bhagavatyāsau
〈Column b〉 catur¡ddh!〈dh〉aśyāṁ pradakṣiṇam·
〈C26〉 〈Column a〉 triḥ kuryyat paurṇamasyañ ca
〈Column b〉 vīra-śaktyādibhiḥ suraiḥ

86. Anuṣṭubh

〈C27〉 〈Column a〉 ◉sāndran dhvajātapatrādyai〈Column b〉r
amvaraṁ paritas tadā
〈C28〉 〈Column a〉 tā¡d!〈ḍ〉yamānākhilātodya-
〈Column b〉 mandra-dhvani-manoharam·

87. Anuṣṭubh

〈C29〉 〈Column a〉 ◉ narttakyo narttakāś cātra
〈Column b〉 nṛtyeyuḥ parito diśaḥ

〈C30〉 〈Column a〉 dāna-śīlādi-kuśalaṁ
〈Column b〉 kuryus sarve ca māṇavāḥ

88. Anuṣṭubh

〈C31〉 〈Column a〉 ⦿pūjitāś ca tri-gurava〈Column b〉s
sahasran devatās tadā
〈C32〉 〈Column a〉 ṣaṭ chatāni punar yātra
〈Column b〉 devā navadaśāpi ca

89. Anuṣṭubh

〈C33〉 〈Column a〉 ⦿ bhikṣu-dvijādyā vidvaṁsa〈Column b〉s
sahasran tatra bhojitāḥ
〈C34〉 〈Column a〉 gobhikṣā Eka-navati〈Column b〉r
navāśīty-aṅgulīyakāḥ

90. Anuṣṭubh

〈C35〉 〈Column a〉 ⦿ piṇ¡dd!〈ḍ〉itās te paṇās sapta
〈Column b〉 tulitās tapanīyakam·
〈C36〉 〈Column a〉 śataṁ sahasraṁ saptāpi
〈Column b〉 deva-vastrādivāsasām·

91. Anuṣṭubh

〈C37〉 〈Column a〉 ⦿ tisro vṛhatikā Ekaḥ
〈Column b〉 kamvalo nava-viṁśatiḥ
〈C38〉 〈Column a〉 kṣudra-vāsāṁsi sārddhāni
〈Column b〉 śāṭikāś cāpi viṁśatiḥ

92. Anuṣṭubh

〈C39〉 〈Column a〉 ⦿ dantopadhānam ekañ ca
〈Column b〉 dāntaṁ vicaṭanan tathā
〈C40〉 〈Column a〉 Aṣṭāśītisa-mudgās tu
〈Column b〉 sagandhā Eka-darppaṇam·

93. Anuṣṭubh

〈C41〉 〈Column a〉 ⦿ sahasrañ caṣakāś śveta-
〈Column b〉 -trapu ṣa¡dd!〈ḍ〉viṁśatis tulāḥ
〈C42〉 〈Column a〉 śrīvāsa-kṛṣṇe tu same
〈Column b〉 tule ṣo¡dd!〈ḍ〉aśa kaṭṭikāḥ

94. Anuṣṭubh

〈C43〉 〈Column a〉 ⦿ niyutaṁ pañca-ṣaṣṭiś ca
〈Column b〉 sahasrāṇi śatāni ca
〈C44〉 〈Column a〉 sapta siktha-pradīpānā〈Column b〉ñ
catvāriṁśac catuṣṭayam·

95. Anuṣṭubh

〈C45〉 〈Column a〉 ⦿ sahasran dve śate bhārā
〈Column b〉 dvātriṁśac ca tule ca tat·
〈C46〉 〈Column a〉 sikthañ cumvala-tāmvūla-
〈Column b〉 -mālyādīni yathocitam·

96. Anuṣṭubh

〈C47〉 〈Column a〉 ⦿ṣaṭchatā deva-yajñādi-
〈Column b〉 -pākyās triṁśac ca tandulāḥ
〈C48〉 〈Column a〉 khāryyas trayodaśa prasthā
〈Column b〉 vrīhi-prasthās tu ṣo¡dd!〈ḍ〉aśa

97. Anuṣṭubh

〈C49〉 〈Column a〉 ⦿ sārddhās tri-khāryyas sārddhaikā-
〈Column b〉 -daśa prasthās tilā Api
〈C50〉 〈Column a〉 mudgās tri-khārikā droṇaḥ
〈Column b〉 prastha-sārddho 〈’〉py atho ghṛtam·

98. Anuṣṭubh

〈C51〉 〈Column a〉 ⦿ ghaṭyau ca pañca prasthāś ca
〈Column b〉 sārddhā dve ghaṭike dadhi
〈C52〉 〈Column a〉 prasthāś caikādaśa tata〈Column b〉ś
catuḥ-prasthādhikam payaḥ

99. Anuṣṭubh

〈C53〉 〈Column a〉 ⦿ sapta ghaṭyo madhu gu¡dd!〈ḍ〉o
〈Column b〉 ghaṭyau prasthā daśāpi ca
〈C54〉 〈Column a〉 pādas trimāṣāḥ karpūra〈Column b〉s
tathā vimva-catuṣṭayam·

100. Anuṣṭubh

〈C55〉 〈Column a〉 ⦿ Ekā-daśa taruṣkasya
〈Column b〉 pa¿ñcā?〈ṇā〉 Aṣṭau paṇāḥ punaḥ

〈C56〉 〈Column a〉 nakhaṁ pādaś ca māṣaś ca
〈Column b〉 catur-vimvan tu hiṅgulam·

101. Anuṣṭubh

〈C57〉 〈Column a〉 ◉ candanasya dvi-kaṭṭyau ca
〈Column b〉 tri-paṇāś ca tri-pādakāḥ
〈C58〉 〈Column a〉 kas tūrikāḥ paṇo māṣau
〈Column b〉 ṣadd vimvāny atha tailakam·

102. Anuṣṭubh

〈C59〉 〈Column a〉 ◉ prastho dvau kuduvau pādau
〈Column b〉 daśa kaṭṭyas tu nāgaram·
〈C60〉 〈Column a〉 gobhikṣādy akhilañ caita〈Column b〉d
grāhyaṁ koṣān mahī-bhṛtaḥ

103. Anuṣṭubh

〈C61〉 〈Column a〉 ◉ rājakośād grahītavyāḥ
〈Column b〉 kalpanāḥ prati-vatsaram·
〈C62〉 〈Column a〉 droṇau dvau saptatiḥ khāryya〈Column b〉s
tandulānāñ catuś-śatāḥ

104. Anuṣṭubh

〈C63〉 〈Column a〉 ◉ tilāṣ ṣa¡dd!〈ḍ〉viṁśatiḥ khāryyo
〈Column b〉 droṇaḥ prastha-catuṣṭayam·
〈C64〉 〈Column a〉 mudgā droṇo daśa prasthā〈Column b〉s
sapta-triṁśac ca khārikāḥ

105. Anuṣṭubh

〈C65〉 〈Column a〉 ◉ ghṛtaṁ ṣa¡dd!〈ḍ〉viṁśatir ghaṭyo
〈Column b〉 nava prasthās tato dadhi
〈C66〉 〈Column a〉 catuṣ-prasthaika-ghaṭikā-
〈Column b〉 nyūnaṁ dadhnā samaṁ payaḥ

106. Anuṣṭubh

〈C67〉 〈Column a〉 ◉ prasthās saptaika-ṣaṣṭiś ca
〈Column b〉 madhu ghaṭyo 'tha ṣo¡dd!〈ḍ〉aśa
〈C68〉 〈Column a〉 Āḍhakonā gu¡dd!〈ḍ〉as tailaṁ
〈Column b〉 daśa prasthā ghaṭītrayam·

107. Anuṣṭubh

〈C69〉 〈Column a〉 ⦿dve sahasre punas trīṇi
〈Column b〉 śatāni yugalāni tu
〈C70〉 〈Column a〉 tathā saptottarāśīti〈Column b〉r
deva-vastrādi-vāsasām·

108. Anuṣṭubh

〈C71〉 〈Column a〉 ⦿ śayyā vitānāni catu〈Column b〉r-
-viṁśatir viṁśatiḥ punaḥ
〈C72〉 〈Column a〉 Upadhānāni ṣaṭ-triṁśa〈Column b〉n
maśakāvaraṇāni ca

109. Anuṣṭubh

〈D1〉 〈Face D: Face D〉 〈Column a〉 ⦿ tṛṇajā viṁśatiś cīna-
〈Column b〉 -śayyāś cīnāṁśukāni tu
〈D2〉 〈Column a〉 viṁśatiḥ pañca sikhtan tu
〈Column b〉 bhāro daśa tulā Api

110. Anuṣṭubh

〈D3〉 〈Column a〉 ⦿pañca prasthās trayo droṇā
〈Column b〉 maricānāṁ dvi-khārike
〈D4〉 〈Column a〉 candanasya tulaikā dvā-
〈Column b〉 -daśa kaṭṭyas tri-pādakāḥ

111. Anuṣṭubh

〈D5〉 〈Column a〉 ⦿ śrīvāsasya tulās triṁśa〈Column b〉t
kaṭṭyas sārddhaṁ trayo-daśa
〈D6〉 〈Column a〉 kṛṣṇā dvā-daśa kaṭṭyas tu
〈Column b〉 tulāḥ pañca-daśāpi ca

112. Anuṣṭubh

〈D7〉 〈Column a〉 ⦿ karppūrasya punar dve ca
〈Column b〉 kaṭṭike ṣaṭ paṇā Api
〈D8〉 〈Column a〉 taruṣkaṁ dvā-daśa-paṇaṁ
〈Column b〉 kaṭṭy ekā ca nakhaṁ punaḥ

113. Anuṣṭubh

〈D9〉 〈Column a〉 ⦿ pa¿ñc?〈ṇ〉āś ca daśa kaṭṭyau tu
〈Column b〉 hiṅgulaṁ paṇa-pañcakam·

〈D10〉 〈Column a〉 svarṇāṅgulīya-gobhikṣā〈Column b〉m
atra cūrṇa-samudgakāḥ

114. Anuṣṭubh

〈D11〉 〈Column a〉 ⦿ triṁśat paṇā Atha triṁśa〈Column b〉t-
-paṇāni rajatāny api
〈D12〉 〈Column a〉 kadābhādīni tāmrāṇi
〈Column b〉 tulās sapta dvi-kaṭṭike

115. Anuṣṭubh

〈D13〉 〈Column a〉 ⦿ trapūṇi dvi-tule cīna-
〈Column b〉 -samudga-śata-pañcakam·
〈D14〉 〈Column a〉 khāryyo dvā-triṁśatir droṇa-
〈Column b〉 -trayañ ca lavaṇasya tu

116. Anuṣṭubh

〈D15〉 〈Column a〉 ⦿kṛṣṇa-trapu punas triṁśa〈Column b〉t
tulā Ekas turaṅgamaḥ
〈D16〉 〈Column a〉 hiraṇya-bhūṣaṇā dhenuḥ
〈Column b〉 kapilā vatsa-saṁyutā

117. Anuṣṭubh

〈D17〉 〈Column a〉 ⦿ Ārogyaśālā viṣaye
〈Column b〉 viṣaye dve śatan tathā
〈D18〉 〈Column a〉 tatra sapta śatāny aṣṭā-
〈Column b〉 -navatiś cārppitās surāḥ

118. Anuṣṭubh

〈D19〉 〈Column a〉 ⦿ devatāvāsi-rogy-arthaṁ
〈Column b〉 pratyavdaṁ vrīhi-khārikāḥ
〈D20〉 〈Column a〉 Ayutan niyutaṁ sapta
〈Column b〉 sahasrāṇi śata-dvayam·

119. Anuṣṭubh

〈D21〉 〈Column a〉 ⦿ grāmā aṣṭa śatāny aṣṭā-
〈Column b〉 -triṁśat strī-puruṣāḥ punaḥ
〈D22〉 〈Column a〉 catvāriṁśat sahasraṁ ṣa〈Column b〉ṭ-
-chatā Aṣṭāyutā Api

120. Anuṣṭubh

〈D23〉 〈Column a〉 ◉ rājakoṣṭhād idaṁ grāhyaṁ
〈Column b〉 rai-gobhikṣāṅgulīyakāḥ
〈D24〉 〈Column a〉 paṇāṣ ṣo¡dd!〈ḍ〉aśa pādau dvau
〈Column b〉 tri-māṣāś cānu-vatsaram·

121. Anuṣṭubh

〈D25〉 〈Column a〉 ◉ devārhādīni vāsāṁsi
〈Column b〉 ṣaṭ chatāni sahasrakam·
〈D26〉 〈Column a〉 catur-daśa paṇāḥ kaṭṭya〈Column b〉ṣ
ṣaṭ tulaikā ca candanam·

122. Anuṣṭubh

〈D27〉 〈Column a〉 ◉ śrīvāsānāṁ tulās sapta
〈Column b〉 kaṭṭyo 〈'〉ṣṭau ca catuṣ-paṇāḥ
〈D28〉 〈Column a〉 kṛṣṇāyāṣ ṣaṭ tulā Ekā-
〈Column b〉 -daśa kaṭṭyaḥ paṇā daśa

123. Anuṣṭubh

〈D29〉 〈Column a〉 ◉ ṣaṭ tulās tri-paṇās sikthaṁ
〈Column b〉 madhuno ghaṭikā punaḥ
〈D30〉 〈Column a〉 Ekādaśottara-śataṁ
〈Column b〉 prasthā dvā-daśa sārddhakāḥ

124. Anuṣṭubh

〈D31〉 〈Column a〉 ◉ ghaṭikā dvā-daśa gu¡dd!〈ḍ〉āḥ
〈Column b〉 prasthair dvādaśabhis saha
〈D32〉 〈Column a〉 daśa gha¡ṭṭ!〈ṭ〉yo nava prasthā
〈Column b〉 ghṛtāni kuduva-dvayam·

125. Anuṣṭubh

〈D33〉 〈Column a〉 ◉ khārikā viṁśatir dve ca
〈Column b〉 droṇaś caikas tilā Api
〈D34〉 〈Column a〉 trayo-daśa tulā dve ca
〈Column b〉 kaṭṭike pippalī tathā

126. Anuṣṭubh

〈D35〉 〈Column a〉 ◉ yavānī-pippalī-reṇu-
〈Column b〉 -punnāgā gaṇitā Ime

〈D36〉 〈Column a〉 Ekaikaśas sapta pāṇā〈Column b〉s
trayodaśa ca kaṭṭikāḥ

127. Anuṣṭubh

〈D37〉 〈Column a〉 ⦿ catuśśatañ jātī-phalaṁ
〈Column b〉 tri-sahasraṁ dvayan tathā
〈D38〉 〈Column a〉 kṣāra-jīrṇe same kaṭṭya〈Column b〉ṣ
ṣaṭ paṇāś ca catur-daśa

128. Anuṣṭubh

〈D39〉 〈Column a〉 ⦿ tisraḥ kaṭṭyo dvi-karppūrau
〈Column b〉 paṇaḥ pādau tri-māṣakāḥ
〈D40〉 〈Column a〉 śarkkarāṇāṁ tule kaṭṭya〈Column b〉s
trayo-daśa paṇāṣṭakam·

129. Anuṣṭubh

〈D41〉 〈Column a〉 ⦿ saptatis tu daṅdaṅsākhyā〈Column b〉s
sahasre ṣaṭ chatāni ca
〈D42〉 〈Column a〉 śata-puṣpaṁ tulā kaṭṭya〈Column b〉ṣ
ṣa¡dd!〈ḍ〉 dvā-daśa paṇā Api

130. Anuṣṭubh

〈D43〉 〈Column a〉 ⦿ dhānyasya dvādaśa tulā〈Column b〉s
tathā ṣo¡dd!〈ḍ〉aśa kaṭṭikāḥ
〈D44〉 〈Column a〉 catur-daśa paṇāś cātha
〈Column b〉 karkkola-marice same

131. Anuṣṭubh

〈D45〉 〈Column a〉 ⦿ kaṭṭyas trayo-daśa tathā
〈Column b〉 paṇās saptailikā Api
〈D46〉 〈Column a〉 Ekā-daśa tulāḥ kaṭṭya〈Column b〉s
tisras sapta-paṇādhikāḥ

132. Anuṣṭubh

〈D47〉 〈Column a〉 ⦿ Ekā-daśa tulā kaṭṭya〈Column b〉ṣ
ṣo¡dd!〈ḍ〉aśāpi pracīvalam·
〈D48〉 〈Column a〉 sarṣapāṇi punar droṇaḥ
〈Column b〉 prasth¿e?〈ai〉r dvā-daśabhis saha

133. Anuṣṭubh

〈D49〉 〈Column a〉 ◉ sahasram ayute pathyā-
〈Column b〉 -tvacau tu tri-śate same
〈D50〉 〈Column a〉 ṣaṣṭiś ca dārvī-khaṇ¡dd!〈ḍ〉āni
〈Column b〉 tv aṣṭāṣaṣṭis sahasrakam·

134. Anuṣṭubh

〈D51〉 〈Column a〉 ◉ kandaṅharlāyjansyaṅdeva-
〈Column b〉 dārucchavyaṁ tule samam·
〈D52〉 〈Column a〉 devamitran tulā kaṭṭya〈Column b〉s
trayo-daśa paṇāś ca ṣaṭ·

135. Anuṣṭubh

〈D53〉 〈Column a〉 ◉ bhaiṣajyāmlāni ghaṭy ekā
〈Column b〉 catvāriṁśac ca saṅkhyayā
〈D54〉 〈Column a〉 sārddhaś caikādaśa prasthā〈Column b〉ś
carmmāṅddāny aṣṭa khārikāḥ

136. Anuṣṭubh

〈D55〉 〈Column a〉 ◉ kalkāni daśa-mūlānāṁ
〈Column b〉 lasunānāñ ca saṅkhyayā
〈D56〉 〈Column a〉 Ayutāni ca catvāri
〈Column b〉 sahasrāṇy aṣṭa caikaśaḥ

137. Anuṣṭubh

〈D57〉 〈Column a〉 ◉ Arśaśśamana-bhaiṣajya-
〈Column b〉 -samudgānāṁ sahasrakam·
〈D58〉 〈Column a〉 śatāni nava ṣaṣṭiś ca
〈Column b〉 hiṅgūnān nava kaṭṭikāḥ

138. Anuṣṭubh

〈D59〉 〈Column a〉 ◉ sapta rambhādi-tailānāṁ
〈Column b〉 prasthā ghaṭyas trayo-daśa
〈D60〉 〈Column a〉 śataṁ dvā-daśa ghaṭyaś ca
〈Column b〉 prasthāś cāṣṭau nidigdhikāḥ

139. Anuṣṭubh

〈D61〉 〈Column a〉 ◉ śunthyas sapta paṇāḥ kaṭṭya〈Column b〉s
trayo-daśa tulā-trayam·

〈D62〉 〈Column a〉 koṣṭhāni tri-paṇāḥ pādau
〈Column b〉 dvau caikā-daśa kaṭṭikāḥ

140. Anuṣṭubh

〈D63〉 〈Column a〉 ⦿ palandūnāṁ punaḥ khāryya〈Column b〉s
sapta droṇa-dvayan tathā
〈D64〉 〈Column a〉 lasunānāṁ punaḥ khāryya〈Column b〉s
tisro droṇa-dvayādhikāḥ

141. Anuṣṭubh

〈D65〉 〈Column a〉 ⦿ kurvann imāni sukṛtāny atimātra-mātṛ-
〈Column b〉 -bhaktyā vyadhāt praṇidhim evam asau kṣitīndraḥ
〈D66〉 〈Column a〉 Ebhiś śubhair mama kṛtair bhavināṁ bhavāvdhe〈Column b〉r
uttāraṇāya bhajatāṁ jananī jinatvam·

142. Anuṣṭubh

〈D67〉 〈Column a〉 ⦿ dharmma-sthitiṁ parakṛtāṁ vikṛtān durātma-
〈Column b〉 -bhagnāñ ca so 〈’〉vanipatis sthiti-rakṣaṇārth¿i?〈ī〉
〈D68〉 〈Column a〉 dṛṣṭvāvavandhya ca dṛḍhaṁ punar evam āha
〈Column b〉 rakṣiṣyatas sthitim anāgata-kamvujendrān·

143. Anuṣṭubh

〈D69〉 〈Column a〉 ⦿ mātur nirargham upakāram avekṣya bhaktyā
〈Column b〉 jahyur nijāyur api mātṛ-kṛte kṛtajñāḥ
〈D70〉 〈Column a〉 tad bhūdharā viditavān api mat-pratiṣṭhā-
〈Column b〉 -rakṣotsukān svayam-atṛptatayārthaye vaḥ

144. Anuṣṭubh

〈D71〉 〈Column a〉 ⦿ tāṁ stheyasīm api vidhātum upa-plavebhyo
〈Column b〉 rakṣyā bhavadbhir iha deva-bhujiṣyakasthe
〈D72〉 〈Column a〉 kāṣṭhopala-prabhṛti kiñ ca na deva-kāryya-
〈Column b〉 -syāṅśañ ca hāraka-vikārakarādhamebhyaḥ

145. Anuṣṭubh

〈D73〉 〈Column a〉 ⦿ śrīsūryyakumārākhya〈Column b〉ś śrījayavarmmāvanībhujo
jātaḥ
〈D74〉 〈Column a〉 rājakumāro ’graṇyā〈Column b〉n devyām akarot praśastam idam·↝

Apparatus

〈A6〉 -prabhavo 〈'〉vatād vaḥ ◇ *-prabhavo* GC.

〈A18〉 tāpaharaḥ ◇ *tāpoharaḥ* GC.

〈A22〉 -maṇir ◇ *-maṇīr* GC.

〈A39〉 -guṇaikarāśi ◇ *-guṇaikarāgī* GC.

〈A41〉 bhujora(ga)- ◇ *bhujorati-* GC.

〈A42〉 jaladhi- ◇ *jaladhī-* GC.

〈A43〉 -saṁhatir ◇ *-saṁmatir* GC.

〈A45〉 -kānana- ◇ *-kanana-* GC.

〈A49〉 -jagatsu bhinno ◇ *-jagatsubhinno* GC. — 〈A49〉 sphuṭam ◇ *sphutaṁ* GC.

〈A54〉 -samūhe ◇ *-samuhe* GC.

〈A69〉 -vihāra- ◇ *-vibhāra-* GC.

〈A72〉 sa mūrtti- ◇ *samurrtti-* GC.

〈B3〉 pūjāṅgāni ◇ *pūjāṅśāni* GC.

〈B6〉 kaṅku-prasthāś ◇ *kaṅku prasthāś* GC.

〈B61〉 piṇ¡dd!〈ḍ〉ī ◇ *piṇḍī* GC.

〈C14〉 pañcāśad ◇ *pañcaśad* GC.

〈C26〉 vīraśaktyādibhiḥ ◇ *vīraśaktyādibhis* GC.

〈C59〉 nāgaram· ◇ *nagaram* GC.

〈C61〉 kalpanāḥ ◇ *kalpanāh* GC.

Translation

1.

Veneration (*namaḥ*) be (*astu*) to the Buddha, who is the resort of 〈all〉 creatures (*bhūtaśaraṇāya*), who is the Lord (*bhagavān*) who is perceptible (*gocaraḥ*) 〈respectively〉 to Buddhas, sons of Buddhas 〈, namely the Bodhisattvas〉 and 〈ordinary〉 embodied souls (*jinajinātmajadehabhājām*),in as much as he is divided (*vibhaktaḥ*), having realised (*°vibhāvita°*), through the greatness of his 〈two〉 provisions 〈of Knowledge and Merit〉

(*sambhāravistara°*), the "body" of Dharma (*°dharmmakāya°*), as a result of which he possesses bodies of Sambhoga and Nirmāṇa (*°sambhoganirmitivapuḥ*).

2.

I revere (*vande*) the Dharma, than which nothing is higher (*niruttaram*), which is the path towards unsurpassed awakening (*anuttarabodhimārgam*), which is the only means of vision that is without obstruction for seeing things as they really are (*bhūtārthadarśananirāvaraṇaikad ṛṣṭim*), a ⟨veritable⟩ sword for cutting through the group of six internal enemies ated by the gods ()(/ venerated by those who are venerated by the gods ⟨namely Bodhisattvas⟩ (*antarvasatṣaḍariṣaṇḍavikhaṇḍakhaḍgam*), and by ⟨all creatures⟩ known ⟨to live⟩ in the triple universe) (*trilokaviditāmaravandyavandyam*).

3.

May the Saṅgha, which is the source of all benefits that may be desired (*abhisaṁhitahitaprabhavaḥ*), help (*avatāt*) you (*vaḥ*), by whom others are instructed with the teachings of the Buddhas when these are declaimed (*saṅgīyamānajinaśāsanaśāsitānyān*) — ⟨the Saṅgha⟩ which, although (*api*) it has let go of attachments (*vimuktasaṅgaḥ*), since they are inimical to total liberation (*samyagvimuktiparipanthitayā*), continuously retains a hold upon the attachment to the welfare of others (*santatagṛhītaparārthasaṅgaḥ*).

4.

Lokeśvara is victorious above all (*jayati*), a moving wish-fulfilling tree (*jaṅgamapārijātaḥ*), whose body is encircled by the creeper that is his golden sacred thread (*hemopavītalatikāparivītakāyaḥ*), whose branches are his arms, which are ornamented by the sprouts that are his fingers (*agrāṅgulivitapabhūṣitavāhuśākhaḥ*), who is the one source that produces ⟨all⟩ the fruits that are desired throughout the triple universe (*trailokyakāṅkṣitaphalaprasavaikayoniḥ*).

5.

Bow down (*namadhvam*) with devotion (*bhaktyā*) before the mother (*jananīm*) of the Budddhas (*jinānām*), who is the foremost among the teachings of the Buddhas (*munīndradharmmāgrasarīm*), who is rich in virtues (*guṇāḍhyām*), who casts aside the entire multitude of determinate cognitions (*nirastaniśśeṣavikalpajālām*), who is to be perceived (*nirīkṣyam*) by the wise (*dhīmadbhiḥ*) by means of internal introspection (*adhyātmadṛśā*).

6.

There was once (*āsīt*) a glorious king called Śreṣṭhavarman (*śrīśreṣṭhavarmanṛpatiḥ*), venerated by the kings who wield the unbreakable sceptre of Manun (*akhaṇḍamanudaṇḍad-*

harāvanīndravandyaḥ), most excellent (*varaḥ*) among the learned (*śrutavatām*), son of Śrutavarman, most excellent (*śreṣṭhaḥ*) for his bright (*śucibhiḥ*) fame (*yaśobhiḥ*), the source of the pure lineage of kings of the earth (*avadātavasudhādharavaṁśayoniḥ*).

7.

Śreṣṭhavarman (*yaḥ*), the overlord of the city of Śreṣṭha (*śreṣṭhapurādhirājaḥ*), a storehouse of fiery energy (*tejonidhiḥ*), a sun in the sky that was the lineage of Śrī Kambu (*śrīkamvuvaṁśāmvarabhāskaraḥ*), when he was born (*jātaḥ*) on the sunrise-mountain of Jayādityapura (*jayādityapurodayādrau*), awakened (*prābodhayat*) the lotuses that were the hearts of living beings (*prāṇihṛdamvujāni*).

8.

Born (*jātā*) in the ocean that was his mother's family, which gleamed bright with the moon of his fame, ever freshly sung (*navagītakīrtticandrollasanmāt ṛkulāmvurāśau*), a certain (*yā*) Kambujarājalakṣmī shone (*rarāja*) like (*iva*) Lakṣmī, the foremost (*agresarī*) among chaste women (*satīnām*).

9.

Lord (*bhartā*) of the earth (*bhuvaḥ*), Bhavavarmadeva, ⟨situated⟩ in Bhavapura, who like (*iva*) the moon (*amṛtāṁśuḥ*) was the progenitor (*kartā*) of a line of lords of the earth ⟨of the Khmers⟩ (*avanīndrakulaprasūteḥ*), who removes the sufferings (*tāpaharaḥ*) of his subjects (*prajānām*), whose realm delights in his resplendent beauty (/whose orb rejoices in resplendent beauty) (*vibhrājamānarucirañjitamaṇḍalaḥ*), who is full (*pūrṇaḥ*) of ⟨all the⟩ arts/digits (*kalābhiḥ*).

10.

Born in his lineage (*tadvaṁśajaḥ*) was the king Śrī Harṣavarman, whose good manners, beauty and valour were held beyond criticism by all (*sarvvānavadyavinayadyutivikramaḥ*), who gave rise to acts that benefit the whole world (*janitaviśvajanīnavṛttiḥ*), who destroyed the joy of his enemies (*hatavairiharṣaḥ*) in battles (*janyeṣu*), who spread the canopy of his fame across the very edges of the directions (*diṅmukhavikīrṇayaśovitānaḥ*).

11.

By that (*tena*) king (*mahībhujā*) was engendered (*udapādi*) in that ⟨Kambujarājalakṣmī⟩ (*tasyām*), his chief queen (*mahiṣyām*), ⟨a daughter called⟩ Śrī Jayarājacūḍāmaṇi, who was bright with the rays of the moon of his fame (*yaśaścandramarīcigaurā*), just as (*iva*) Gaurī, who was pale as fame and as the rays of the moon (*yaśaścandramarīcigaurā*), ⟨was engendered⟩ by the father of Gaurī (*gaurīguruṇā*) in his chief wife ⟨Menakā⟩ (*agradevyām*).

12.

Jayarājacūḍāmaṇi (*yā*) was like (*iva*) Vāgīśvarī in the grandiloquence (*atiśayaiḥ*) of her speech (*girām*), like (*iva*) Earth (*dhātrī*) in her steadfastness (*dhṛtyā*), like (*iva*) Lakṣmī (*kamalā*) in loveliness (*kāntyā*), like (*iva*) Arundhatī in her blameless conduct (*anavagītav ṛttyā*), like (*iva*) Maitrī (*/kindness*) incarnate (*mūrtimatī*) in her generosity and such like virtues (*tyāgādinā*).

13.

There was a king (*rājā*) ⟨called⟩ Jayavarmadeva ⟨VI⟩, whose family place was Mahīdharapura (*mahīdharapurābhijanāspadaḥ*), who (*yaḥ*), having acceded to the kingdom (*adhigatarājyaḥ*) in glorious Yaśodharapura, after conquering a broad array of enemies (*jitārivisaraḥ*), planted (*nicakhāna*) columns of victory (*kīrtistambhān*) in every direction (*pratidiśam*) up to (*ā*) the oceans (*vāridheḥ*).

14.

His sororal nephew (*tadbhāgineyaḥ*), full of modesty (*vinayorjitaḥ*), famous (*pratītaḥ*) by the name (*iti*) Śrī Mahīdharāditya, the younger brother of the mother of king Śrī Sūryavarman ⟨II⟩ (*śrīsūryyavarmmāvanipālamātṛjaghanyajaḥ*), who had conquered the group of his ⟨internal and external⟩ enemies (*vijitārivargaḥ*), [...]

15.

[...] ⟨and⟩ Rājapatīndralakṣmī, who made her residence in Rājapatīśvara village (*rājapātīśvaragrāmakṛtasthitiḥ*), shining (*virājitā*) because of ⟨Mahīdharāditya⟩, that excellent person of fame deeds/conduct (*vīkhyātacāritravareṇa*), who was a lamp in his praiseworthy bright lineage (*ślāghyāvadātānvayadīpakena*), [...]

16.

[...] of these two (*tayoḥ*), the son (*tanūjaḥ*) by whom brahmins were honoured (*mahitadvijendraḥ*), who had the speed of Garuḍa (*dvijendravegaḥ*), who was as beautiful as the moon (*dvijarājākāntaḥ*), was the king (*adhīśvaraḥ*) Śrī Dharaṇīndravarman ⟨II⟩, the fragrance of whose fame was powerful within the circle of the horizons in all directions (*dikcakravālotkaṭakīrtigandhaḥ*).

17.

Dharaṇīndravarman (*yaḥ*) derived pleasure for himself from the nectar that was the teachings of the Moon that was the Śākya (*śākyenduśāsanasudhājanitātmatṛptiḥ*), he made the major part of his wealth over to Buddhist monks, brahmins and suppliants (*bhikṣudvijārthijanasātktṛabhūtisāraḥ*), ⟨and,⟩ being desirous of getting (*jighṛkṣuḥ*)

value (*sāram*) from his essence-less (*asārāt*) body (*kāyāt*), which is the resort of all that is inauspicious (*aśubhāyatanāt*), he constantly bowed before the feet of the Buddha (*ajasrajinapādakṛtānatiḥ*).

18.

That lady (*eṣā*) 〈Jayarājacūḍāmaṇi〉, the daughter of Śrī Harṣavarman (*śrīharṣavarmātmajā*), by that 〈king Dharaṇīndravarman〉 (*tasmāt*) gave birth (*ajījanat*) to the king Śrī Jayavarman 〈VII〉 (*śrījayavarmmadevan ṛpatim*), of glorious bright vigour (*dedīpyamānaujasam*), a hero (*vīram*) to protect (*goptum*) the earth (*gām*), just as (*iva*) the goddess (*devī*) Aditi, by the great sage 〈Kaśyapa〉 (*brahmarṣeḥ*), gave birth to Indra (*devarājam*), who sits in the assembly of the gods (*sudharmāśritam*), who caused enemy heroes to give up because of his weapon called Śatakoṭi (*śatakoṭihetiviratārātipravīram*) in battle (*raṇe*), in order to protect (*goptum*) the clouds (*gām*), 〈Jayavarman〉 who is devoted to excellent religious deeds (*sudharmāśritam*), who brought to their end enemy heroes by means of hundreds of sharp-pointed arrows.

19.

Surely (*nu*) after seeing (*avekṣya*) the variegated (*vividham*) body (*vapuḥ*) of the Six-Mothered 〈Skanda〉 (*ṣāṇmāturasya*) made into one (*ekaṁ k ṛtam*) by the delighted 〈gods〉 (*prah ṛṣṭaiḥ*), the creator (*vidhiḥ*), desirous of bringing about (*vidhitsuḥ*) his purpose 〈viz. the killing of Tārakāsura〉, made (*vyadhāt*) Jayavarman (*yam*), out of Śiva, Viṣṇu and Kāma (*haraśārṅgyanaṅgāt*), by means of the 〈sexual〉 joy of tight embrace (*gāḍhopagūhanamudā*), as the single storehouse of sovereignty, heroism and beauty (*aiśvaryaśauryavapurekanidhim*).

20.

The Earth (*dhātrī*), a 〈veritable〉 courtesan full of desire (*nikāmagaṇikā*), after obtaining (*prāpya*) the desirable (*āśāṁsitam*) Jayavarman (*yam*) as lover (*kāntam*), a 〈veritable〉 heap only of unimpeachable virtues (*anavadyaguṇaikarāśim*), the son of her 〈former〉 patron Dharaṇīndravarman (*dharaṇīndrabhujaṅgajātam*), surely (*nu*) even (*api*) cast aside (*apāsya*) her earlier (*prācyām*) liking (*rucim*) 〈for his father and〉, bestowing (*vidadhati*) pleasure (*ratim*) 〈on him〉, gave birth to (*suṣuve*) propitious things (*śubhāni*).

21.

With the strength of the snakes that were his arms (*bhujoragavalena*), Jayavarman (*yaḥ*) struck and caused to turn the great mountains that were the lordly elephants of his enemies (*āsphālitabhramitavairikarīndraśailarājaḥ*) imitated (*anvakārṣīt*) the churning of the ocean (*jaladhimanthanam*) by Viṣṇu (*hareḥ*), in that he obtained wealth/Lakṣmī,

white lordly elephants/Airāvata, horses/Uccaiḥśrava, jewels/Kautubha (*lakṣmīsitadviradarājaturaṅgaratnaprāptaḥ*).

22.

It seemed as though (*iva*) the Glory of War (*ājikamalā*) extremely joyfully (*atīvaharṣā*) embraced (*āliliṅge*) Jayavarman (*yam*), with the thought (*iti*) I suspect (*śaṅke*) that this amalgamation of all virtues (*samastaguṇasaṁmatiḥ*), the head jewel of the best of kings (*avanīndravarāṅgaratnam*), born of the lineage of the sun (*aṁśumālivaṁśodbhavaḥ*), goes (*gacchati*) into battle (*samiti*) for my sake (*mama kṛte*).

23.

Hearing of (*śrutvā*) Jayavarman's (*yasya*) fame being sung on the shores of the ocean, on mountains and in forests (*abdhipāragirikānanagītakīrtim*), the fleeing enemies (*vidrutāriḥ*) in battle (*yudhi*), moving ever further and further (*uttarottaragatiḥ*), as though (*iva*), while ⟨actually⟩ thinking of (*smaran*) his fieriness (*dhāma*), they were imitating (*viḍambitavān*) the sons of Dakṣa (*dākṣīn*), who, desirous of procreating (*sisṛkṣūn*), went on moving endlessly (*anantagamanān*) in order to measure (*pramātum*) the earth (*avanīm*).

24.

If (*yadi*) the ocean (*ratnākaraḥ*) and (*ca*) the triple universe ()(bhuvanatritayam) were (*syāt*) similar ⟨in size⟩ (*sad ṛśaḥ*) to Jayavarman's glories (*yadīyayaśasām*), I suppose (*manye*) that Viṣṇu ⟨as the boar⟩ would not (*na*) have been able (*aśakat*) to lift out (*āhartum*) the earth (*avanīm*) upwards (*ūrdhvam*) from the ocean (*samudrāt*), nor (*na*) cross (*laṅghayitum*) the worlds (*lokān*), even (*api*) with millions of strides (*koṭikramaiḥ*).

25.

Even though (*api*) the soul (*ātmā*) is divided (*bhinnaḥ*) into many (*anekadhā*) amongst many creatures (*anekajagatsu*), its (*asya*) oneness (*ekatā*) is clearly (*sphuṭam*) true (*satyā*), because (*yat*) ⟨Jayavarman⟩ placed (*adhāt*) the pleasures (*sukhāni*) and sufferings (*duḥkhāni*) of creatures (*ātmabhājam*) in his (*yadīye*) own heart (*sve hṛdaye*).

26.

Surely (*nu*) Indra (*akhaṇḍalaḥ*), being extremely satisfied (*atīvat ṛptiḥ*) upon reaching (*samprāpya*) the uninterrupted ⟨sequence of⟩ sacrifices made by Jayavarman (*yanmakham*), forget- ting/abandoning (*utsṛjya*) the suffering because of the curse of Janamejaya (*janamejayaśāpatāpam*) ⟨because he was⟩ joyful in his heart (*hṛṣṭaḥ ṛdayaḥ*), brought about (*tene*) the oneness (*aikyam*) of heaven (*tridivasya*) and earth (*bhūmeḥ*) by means of riches (*vibhūtibhiḥ*) that do not ⟨usually⟩ arise on earth (*abhūmibhavābhiḥ*).

27.

Beautiful as Kāmadeva (*anaṅgakāntaḥ*) and trained ⟨also/even⟩ in astonishing/supernatural weapons (*adbhutaśastraśikṣaḥ*), by intoxication (/by the weapon called Saṁmohana) (*saṁmohanena*) alone (*eva*) he induced (*cakāra*) sleep (*nidrām*) in the whole group of his invincible lordly enemies (*durvāravairīndrakule*) in battle (*raṇe*), ⟨and at the same time⟩ sleeplessness (*vinidratām*) in the group of their wives (*tatpramadāsamūhe*).

28.

While he was in Campā (*campāgatasya*) he captured and then released its king (*gṛhītamuktatadbhūdharasya*), upon hearing (*śrutvā*) the ambrosia of ⟨the account of⟩ the deeds (*caritāmtam*) of Jayavarman (*yasya*), other kings (*anyabhūpaiḥ*) bowed down (*nataiḥ*) and took (*hṛtam*) it, as it were (*iva*), in their cupped hands (*añjalibhiḥ*) and sprinkled it (*siktam*) on their heads (*varāṅge*) in order to extinguish the heat arising from the fire of his majesty (*mahohutavahoditatāpaśāntyai*).

29.

At the time of his consecration for kingship (*rājyābhiṣeke*) he gave (*prādita*) as dakṣiṇā a golden (*haimīm*) palanquin (śivikām) fit for a king (*nṛpārhām*), along with a golden sceptre, fan, parasol (*suvarṇadaṇḍavyajanātapattra°*), a standard with a peacock banner (*°māyūraketudhvaja°*), and a lotus-crown (*°padmacīraiḥ*).

30.

Jayavarman (*yaḥ*) gave (*dideśa*) to his guru (*gurau*) the designation (*-abhidhānam*) Śrī Jayamaṅgalārthadeva, and (*ca*) a cherished (*priyam*) place (*āspadam*) as Rājapatīndragrāma village (*grāmam ... rājapatīndrapūrvam*), and (*ca*) to his (*tasya*) family (*kule*) ⟨he gave⟩ the name of "family of the king" (*avanibhṛtkulākhyām*).

31.

And (*ca*) with devotion (*bhaktyā*) he gave (*ayacchat*) to ⟨his own⟩ mother (*mātari*) a part of the royal palace (*rājagṛhaikabhāgam*), which was bright with jewelled couches and beds (*ratnamañcaśayyālasat*) and (*ca*) a golden (*haimīm*) palanquin (*śivikām*), which was beautified with golden ⟨carrying⟩ rods, banner, yak-tail fans and the like (*hiraṇyayaṣṭidhvajacāmarādiramyaṁ*).

32.

And (*ca*) Jayavarman (*yaḥ*) gave (*prādita*) to his elder brother ⟨Jayakīrti⟩ (*pūrvaje*) one (*ekam*) part of the kingdom (*bhūbhāgam*), enriched (*āḍhyīkṛtam*) with a preponderance of riches (*vibhūtibhāraiḥ*) and (*ca*) a palanquin (*śivikām*) coruscating with gems (*ratnas-*

phurantīm), surrounded (*vikīrṇām*) all round (*abhitaḥ*) with golden ⟨carrying⟩ rods, banner and so forth (*hemadaṇḍadhvajādyaiḥ*).

33.

Jayavarman (*yaḥ*) conferred (*vyatarīt*) on that (*tasya*) elder brother's (*agrajasya*) principal wives (*agravadhūṣu*) the titles Devī and Svāminī (*devīsvāminyabhikhyām*) also (*api*), and on his principal attendants (*tadīyamukhyānucareṣu*) and (on those) of his general (*senāpateḥ*) titles (*ākhyām*) as though (*iva*) for servants of the king ⟨himself⟩ (*rājānucareṣu*).

34.

After dividing up (*vibhajya*) also (*api*) such things as eatables (*bhojyādi*) into four parts (*caturdhā*) and giving them (*diśan*) with devotion (*bhaktyā*) to his Guru (*gurau*), his mother (*mātari*) and (*api*) his elder brother (*pūrvaje*), he consumed (*bubhuje*) the remainder (*avaśiṣṭam*). What to speak of (*kaiva vāṇī*) golden crowns and jewels and the like (*hiraṇyakirīṭaratnādiṣu*)?

35.

In the land/woman that he took tightly in his arms (*bhujāg ṛhītadhātryā*) he engendered (*utpāditā*) a city/temple/monastery (*purī*) called Rājavihāra (*rājavihāranāmnī*), her body adorned with gold gleaming with jewels (*ratnollasatsvarṇavibhūṣitāṅgī*), for the sake of supporting (*bharaṇe*) the mother of the Buddhas ⟨Prajñāpāramitā⟩ (*munīndramātuḥ*).

36.

He (*saḥ*) installed (*prātiṣṭhipat*) in this city/temple (*tasyām*) the form (*mūrtim*) of his mother (*jananyāḥ*) having the appearance of the Mother of the Jinas ⟨Prajñāpāramitrā⟩ (*jinamāt ṛmūrtim*) ⟨called⟩ Śrījayarājacūḍāmaṇi, whose merit-inspiring body was brightened by gems (*maṇidyotitapuṇyadehām*), ⟨in the śaka year marked⟩ by forms ⟨1⟩ (*°rūpaiḥ*), moon ⟨1⟩ (*°śaśānka°*), ether ⟨0⟩ (*°dyu°*), and forms ⟨of Śiva⟩ ⟨8⟩ (*mūrti°*).

37.

He (*saḥ*) installed (*atiṣṭhipat*) Śrījayamaṅgalārthadeva and (*tathā*) Śrījayakīrtideva, ⟨the first having⟩ the form (*mūrtim*) of his guru (*guroḥ*), on the right and left ⟨of Prajñāpāramitā⟩ (*dakṣiṇavāma ...*) ⟨and⟩ two hundred (*śate*) and sixty- (*ṣaṣṭim*) two (*dvau*).

38.

For Prajñāpāramitā (*tasyāḥ*) and her entourage (*saparivārāyāḥ*) every day (*dine dine*)

〈*these are*〉 the ingredients of worship (*pūjāṅgāni*): 2 *droṇa*s, 2 *prastha*s and 73 *khārikā*s of unhusked rice.

39.

11 *prasthā*s, 2 *droṇa*s and 2 *kuduva*s of sesamum seeds. 2 *droṇa*s and 2 *kuduva*s of Mung beans. 14 *prasthā*s of millet (*kaṅku°*).

117.

One hundred (*śatam*) and (*tathā*) two (*dve*) hospitals (*ārogyaśālāḥ*) 〈are established〉 in every district (*viṣaye viṣaye*), 〈and〉 in those (*tatra*) seven hundred (*sapta śatāni*) and (*ca*) ninety-eight (*aṣṭānavatiḥ*) gods (*surāḥ*) have been set up (*arpitāḥ*).

118.

For the sake of the gods, residents and patients (*devatāvāsirogyarthaṃ*), one lakh (*niyutaṃ*) ten thousand (*ayutaṃ*) and seven thousand (*saptasahsrāṇi*) two hundred (*śatadvayam*) khārikā of rice (*vrīhikhārikāḥ*) 〈are to be supplied〉 every year (*pratyabdam*).

119.

Eight hundred (*aṣṭa śatāni*) and thirty-eight (*aṣṭātriṁśat*) villages and then (*punaḥ*) also (*api*) eighty-one thousand six hundred and forty women and men (*strīpuruṣāḥ*).

140.

Further (*punaḥ*), 7 *khārī*s and 2 *droṇa*s of red onions (*palāṇḍūnām*) and (*tathā … punaḥ*) 3 (*khārī*)s and 2 *droṇa*s of garlic (*lasunānām*).

141.

That (*asau*) king (*kṣitīndraḥ*), in performing (*kurvan*) these (*imāni*) pious deeds (*suk ṛtāni*) out of extreme devotion to his mother (*atimātramāt ṛbhaktyā*), made (*vyadhāt*) this earnest resolve (*praṇidhim*): “By these (*ebhiḥ*) meritorious (*śubhaiḥ*) deeds (*kṛtaiḥ*) of mine (*mama*), may my mother (*jananī*) attain (*bhajatām*) Buddha-hood (*jinatvam*) in order to enable creatures in saṁsāra (*bhavinām*) to cause to cross (*uttāraṇāya*) the ocean of saṁsāra (*bhavābdheḥ*).”

142.

Further (*punaḥ*), that (*saḥ*) king (*avanipatiḥ*), desirous of protecting his foundation (*sthitirakṣaṇārthī*), after seeing (*d ṛṣṭvā*) that meritorious foundations (*dharmasthitim*) created by others (*parak ṛtām*) are distorted (*vikṛtām*) or (*ca*) broken by evil persons (*durātmabhagnāṁ*), 〈and〉 after firmly (*d ṛḍham*) making a resolution (*avabaddhya*), he

spoke (*āha*) to the future kings of the Kambujas (*anāgatakamvujendrān*) who will have to protect (*rakṣiṣyataḥ*) Dharma (*sthitim*) as follows (*evam*):

143.

"Grateful persons (*kṛtajñāḥ*), knowing (*avekṣya*) the help (*upakāram*) given by a mother (*mātuḥ*) to be priceless (*nirargham*), out of devotion (*bhaktyā*) abandon (*jahyuḥ*) even (*api*) their very lives (*nijāyuḥ*). Therefore (*tat*), O ⟨future⟩ kings (*bhūdharāḥ*), even though (*api*) I know (*viditavān*) that you are eager to protect my foundations (*matpratiṣṭhārakṣot-sukān*), because I am not ⟨fully⟩ satisfied (*atṛptatayā*), I personally (*svayam*) beseech (*arthaye*) you (*vaḥ*)."

144.

You (*bhavadbhiḥ*) should protect (*rakṣyā*) here (*iha*) these (*te*) servants of the gods (*devabhujiṣyakāḥ*) from threats (*upaplavebhyaḥ*) in order to render her (*vidhātum*) long-lasting (*stheyasīm*), and ⟨you should also protect⟩ anything (*kiñ ca*), whether wood, or stone or whatever (*kāṣṭhopalaprabhṛti*), that contributes (*sktaṅgam*) to divine service (*devakāryasya*) from wretched thieves and subversives (*hārakavikārakarādhamebhyaḥ*).

145.

The prince (*rājakumāraḥ*) called ŚrīSūryakumāra, born (*jātaḥ*) of the king ŚrīJayavarman to the principal (*agraṇyām*) queen (*devyām*)⟨VII⟩ wrote (*akarot*) this (*idam*) edict/eulogy (*praśastam*).

Translation into French by Cœdès 1906

1.

Au Bienheureux dont les provisions dans tout leur développement manifestent le Corps de la Loi, le Corps de Béatitude et le Corps sensible et qui ⟨de la sorte⟩ est divisé, à celui qui est le domaine de ceux qui participent au corps des Jina et des fils de Jina, au Buddha en qui les êtres trouvent leur refuge, hommage soit rendu!

2.

J'honore le suprême chemin qui mène à l'illumination supérieure, l'union doctrine qui soit sans obstacle pour atteindre la compréhension de la réalité, la Loi que dans les trois mondes les Immortels doivent honorer, l'épée qui détruit le bosquet des six ennemis intérieurs.

3.

Elle qui, bien qu'étant détachée de tout désir parce que c'est un obstacle à la délivrance totale, a cependant constamment attaché son désir à la recherche du bien d'autrui, qui enseigne aux autres les préceptes du Jina récités en chœur et cherche à produire le bien, que la Communauté vous protège !

4.

Celui d'où les fruits désirés des trois mondes tirent leur unique origine, dont les doigts comme des rameaux ornent les bras semblables à des branches, dont le cordon brahmanique d'or, ainsi qu'une liane, entoure le corps, Lokeśvara est victorieux, vivante incarnation de l'arbre du Paradis (ou : arbre du Paradis des Jaṅgamas).

5.

Celle qui marche en tète de la Loi du roi des Munis, riche en vertus, celle que les sages ne peuvent concevoir en une méditation tournée vers leur personnalité, et qui détruit le filet de tous les doutes, cette mère des Jina, honorez-la respectueusement.

6.

Il fut un roi que les maîtres de la terre, porteurs de l'infrangible sceptre de Manu, doivent vénérer, excellent parmi les sages, fils de Śrutavarman : Śrīśresthavarman, le meilleur par sa gloire éclatante, origine d'une brillante famille de rois.

7.

Soleil de ce ciel qu'est la famille de Śrīkambu, né dans cette montagne du levant qu'est Jayādityapura, il éveilla les cœurs des êtres vivants comme des lotus, ce trésor de splendeur, roi suprême de Śreṣṭhapura.

8.

Née dans la famille maternelle de ce roi ainsi que dans un Océan où brillait comme la lune sa gloire louée sans relâche, Kambujarājalakṣmī, la première des femmes de bien, règna (ou brilla) comme Lakṣmī.

9.

L'époux de la terre à Bhavapura, Bhavavarmadeva dont l'éclat étincelant illumina l'univers, versé dans les arts (ou : plein de tous ses *kalā*), apaisant comme la lune les brûlures des créatures, fut l'auteur d'une lignée de rois.

10.

Celui dont tous louent la conduite, la beauté et la valeur et qui, né dans la famille de ce

roi, régna d'une façon favorable à tous les hommes, le roi Harṣavarman, qui détruisait la joie des ennemis, étendit au-dessus des points cardinaux le baldaquin de sa gloire.

11.

Ce maître de la terre eut de la grande reine ⟨une fille⟩, Śrījayarājacūḍāmaṇi, que cette lime qu'est sa gloire éclairait de rayons blanchâtres, tout de même que le guru de Gaurī (l'Himālaya) eut de Devī ⟨une fille⟩, Gaurī.

12.

⟨Cette princesse⟩ était comparable à Vāgīśvarī par l'abondance de ses paroles, à Dhātrī par sa fermeté, à Kamalā par sa beauté, à Arundhatī par l'excellence de sa conduite, et sa générosité ainsi que ses autres vertus en faisaient en quelque sorte l'incarnation de Maittrī.

13.

Ayant obtenu la royauté suprême dans la ville sainte de Yaśodharapura, le roi Jayavarmadeva, vainqueur de la masse de ses ennemis, planta dans toutes les directions jusqu'à la mer des piliers de gloire, et fixa la résidence de sa race à Mahīdharapura.

14.

Le fils de sa sœur, puissant par sa conduite, nommé Śrīmahīdharāditya, était le frère puiné de la mère du roi Śrīsūryavarman, vainqueur des troupes ennemis.

15.

Eclairée (ou : distinguée ⟨d'entre les autres femmes⟩) par celui qui est comme la lampe de cette famille pure et digne de louange, et qui est le plus eminent parmi ceux dont on vante la bonne conduite, Rājapataindralakṣmai établit sa résidence à Rājapatīśvaragrāma.

16.

Leur fils, honorant les brahmanes, impétueux comme le roi des oiseaux (Garuḍa), beau comme la lune, parfumant de sa gloire extraordinaire le cercle des points cardinaux, fut le seigneur suprême Śrīdharaṇīndravarman.

17.

Trouvant sa satisfaction dans ce nectar qu'est la religion de cette lune qu'est le Śākya, mettant le meilleur de son pouvoir à la disposition des bhikṣu, brahmanes et de tous ses sujets qui l'imploraient, désirant extraire la moelle de ce corps sans moelle, séjour impur, il honorait sans cesse les pieds du Jina.

18.

De même que du Brahmarṣi la déesse Aditi eut ⟨pour fils⟩ le roi des Dieux (Indra), de ce roi (Dharaṇīndravarman) la fille de Śrīharṣavarman eut un fils au pouvoir étincelant, le roi Śrījayavarman, qui, se fondant sur la loi, tua dans un combat le chef ennemi avec cent millions de flèches (ou: avec la flèche ⟨d'Indra⟩ Śatakoṭi) pour protéger la terre (ou : la vache).

19.

Ayant considéré que le corps si complexe du Dieu aux six mères (Kārttikeya) a pourtant été fait un ⟨par ses parents⟩ dans leurs transports, le créateur, désireux d'accomplir œuvre utile, dans la joie d'un profond mystère, au moyen ⟨des corps⟩ de Hara, Śārṅgi, Anaṅga, fit de ce roi l'unique réceptacle de la puissance ⟨de Śiva⟩, de l'héroïsme ⟨de Viṣṇu⟩ et de la beauté ⟨de Kāma⟩.

20.

Quand, uniquement éprise de ses qualités peu communes, elle eut obtenu pour amant ce prince célébré par Lakṣmī (ou par sa mère), né du propre corps du maître des rois de la terre, Dhātrī, comme une ardente courtisane, abandonna jusqu'à ses anciennes amours, et, tout en lui donnant la volupté, enfanta d'honnêtes choses.

21.

⟨Puisque⟩ par l'extrême puissance de ses deux bras, il avait dans cet Océan qu'est la bataille fait tourner ⟨c'est-à-dire⟩ vaincu ce roi des montagnes qu'est le roi des éléphants ennemis, et obtenu Lakṣmī, l'éléphant blanc, le cheval royal, le joyau, ⟨on peut dire qu'⟩ il fit comme Hari le barattement de l'océan.

22.

« Je crois que ce roi en qui sont réunies toutes les qualités, ce rejeton de la race solaire, qui est le joyau de la tête des rois, me remplace dans la bataille », c'est dans cette pensée qu'avec une joie extrême la Lakṣmī des combats l'embrassa étroitement.

23.

Entendant chanter sa gloire sur les rives de l'Océan, sur les montagnes, dans les forêts, l'ennemi fuyant dans la bataille d'une marche de plus en plus rapide, et comme se souvenant de sa puissance, rivalisait avec les descendants de Dakṣa, désireux de procréer, qui marchaient sans s'arrêter pour mesurer la terre (ou : pour la créer?).

24.

Sans doute, si l'Océan et les trois mondes avaient été aussi grands que sa gloire, Viṣṇu n'aurait pas pu conquérir la terre qui s'élève au-dessus de l'Océan, ni franchir les mondes, même en dix-mille pas.

25.

Bien que l'*ātman* fût lié de diverses façons aux divers êtres, il en a réalisé cependant l'unité d'une façon manifeste, puisqu'il a pris dans son ātman compatissant les joies et les douleurs de ceux qui possèdent un *ātman*.

26.

Ayant reçu de ce roi un sacrifice complet, Ākhaṇḍala, extrêmement joyeux, qui avait lancé le feu de sa malédiction à la suite de Janamejaya, effectua, le cœur plein d'allégresse, l'unité du ciel et de la terre par la puissance supraterrestre ⟨de ce roi⟩.

27.

Beau comme Anaṅga, habile à manier l'épée magique, par l'affolement (ou : la flèche sammohana) il endormit dans la bataille les parents du roi des ennemis difficiles à vaincre, mais priva de sommeil la foule de leurs femmes.

28.

Etant allé au Campā, il avait dans le combat pris, puis relâché le roi de ce pays ; les rois ennemis ayant entendu parler de l'ambroisie de sa conduite prirent en quelque sorte ⟨cette ambroisie⟩ dans leurs mains jointes et la répandirent sur leur tète pour apaiser la brûlure produite par le feu de sa gloire.

29.

Lors de son sacre, il donna comme *dakṣiṇā* à son guru un palanquin royal en or avec des rubans, des étendards, des bannières en plumes de paon, des parasols et des éventails au manche d'or.

30.

Il accorda à son guru le titre de Śrījayamangalārthadeva et ⟨lui assigna⟩ un grāma, séjour charmant dont le nom commence par Rājapatīndra; ⟨il donna⟩ à la famille de ce ⟨guru⟩ le titre de famille royale.

31.

Par dévotion envers la mère ⟨de son guru⟩ il lui concéda une partie du palais royal où brillaient des lits au dais ⟨enrichi⟩ de joyaux; et un palanquin d'or que chasse-mouches et bannières au manche d'or rendaient charmant.

32.

Il donna au frère aîné ⟨de son guru⟩ un domaine enrichi d'une foule de richesses et un palanquin d'or enrichi de pierreries, rempli de toutes parts de bannières aux manches d'or et autres ornements.

33.

Aux femmes principales de ce frère aîné il accorda le titre de Devīsvaminī, et à leurs descendants le titre de Senāpati, comme si c'eussent été des descendants de rois.

34.

⟨Puisque⟩ ce roi, même quand il s'agissait de la nourriture, etc., faisait quatre parts, et distribuait ⟨trois de ces parts⟩ à son guru, à la mère et au frère aîné de celui-ci avec piété et jouissait du reste, à quoi bon parler de l'or, des diadèmes, et des joyaux, etc., ⟨qu'il leur donna⟩.

35.

Sur la terre conquise parson bras, il a fondé la ville de Rājavibhāra, dont les membres sont ornés d'or et resplendisssants de pierreries, et l'a affectée à la subsistance de la mère du roi des Munis.

36.

Il a érigé Śrījayarājacūḍāmaṇi dont le corps est brillant de gemmes, et en celle-ci l'image qu'il érigeait était celle de sa mère qui est l'image de la mère du Jina, en Formes — Ciel — Lune — Forme.

37.

Il a érigé Śrījayamangalārthadeva, et aussi Śrījayakīrtideva, l'image de son guru [...] à droite et à gauche un entourage de 260 divinités.

38.

Voici les parts quotidiennes d'oblations pour cette ⟨image⟩ avec son entourage : Riz non décortiqué à cuire : 2 *droṇa*, 2 *prastha*, 73 *kharikā* ;

39.

Sésames : 11 *prastha*, 2 *droṇa*, 2 *kuduva* ; Haricots : 2 *droṇa*, 2 *kuduva* ; Millet : 14 *prastha* ;

40.

Beurre fondu : 1 *ghaṭī*, 3 *kuduva* ; Lait caillé, lait, miel : de chaque denrée 7 *prastha* en plus ;

41.

Mélasse : 1 *ghaṭī*, 2 *prastha*, 2 *kuduva* ; Huile de sésame : 3 *prastha*, 2 *kuduva* ; Huile de *taruphala* (?) : 3 *kuduva* ;

42.

Les accessoires de l'oblation, tels que fruits, légumes, etc., ne sont pas spécifiés ici : comme ce sont choses bien connues, on s'en rapportera à l'usage ;

43.

640 paires et 3 demi-paires de vêtements pour les Dieux et autres vêtements ;

44.

45 voiles en étoffe de Chine étendus à cause des moustiques sur les socles des divinités.

45.

Les *sattra* des gens qui demeurent chez le professeur et chez le lecteur : Paddy: 14 *khārī*, 1 *droṇa*, 5 prastha quotidiennement.

46.

Chaque année, lorsque l'Aṣṭādaśotsava a lieu ici, ainsi que pour le huitième et le quatorzième, quinzième jour des deux quinzaines,

47.

Sont prescrits : Paddy à cuire : 1.015 *khārī* et 68 au total avec 1 *droṇa* ;

48.

Sésames: 40 *khārī* ; Haricots: 2 *khārī*, 3 *droṇa* en plus ; Beurre fondu: 25 *ghaṭika* ;

49.

Lait caillé, lait : de chaque 31 *ghaṭika* ; Miel : 19 ⟨*ghaṭika* ?⟩ ; Mélasse: la même quantité ;

50.

Huile de sésame : 2 *kuduva*, 15 *ghaṭika* ; 1882 paires de vêtements pour les Dieux et autres vêtements.

51.

Le total du paddy à cuire pour chaque année est de 28.040 *khārī*, 1 *droṇa* ;

52.

Le riz (*vrīhi*) destiné à cela est de 4 fois plus: 112.161 〈*khārī*〉.

53.

Il faut prélever sur les *grāma*, etc. : Paddy: 4.093 *khārikā*, 1 *droṇa*, 2 *kuduva* ;

54.

Sésames : 183 *khārī*, 2 *droṇa*, 6 *prastha* ; Haricots : 2 *droṇa*, 10 *prastha*, 210 *khārī* ;

55.

Beurre fondu : 400 *ghaṭika*, 9 *prastha* ; Lait caillé : 7 *prastha*, 607 *ghaṭī* ;

56.

Lait : 1 *prastha*, 586 *ghaṭī* ; Miel : 538 〈*ghaṭī*〉, 5 *prastha* ;

57.

Mélasse : 480 *ghaṭika* ; Huile de sésame : 13 *prastha* ;

58.

Huile de *taruphala* : 5 *prastha*, 5 *ghaṭī* ; De la boutique du tisserand, du *grāma*, du marché, etc.,

59.

Il faudra prendre : 40.095 paires de vêtements et une demi-paire ;

60.

Relief de miel : 17 *bhāra*, 18 *tulā*, 5 *kaṭṭi*, 9 *paṇa* ;

61.

Plombs : 51 *bhāra*, 13 *tulā*, 1 *kaṭṭikā* ; 1 cheval, 2 esclaves femelles, 2 éléphants ;

62.

Donations pieuses du roi en personne, et des propriétaires de grāma: 3.140 *grāma*.

63.

Il y a ici 400 hommes, 18 officiants principaux, 2.740 officiants ;

64.

2.232 assistants, parmi lesquels 615 femmes 〈qui sont〉 danseuses ;

65.

Au total 12.640 personnes, y compris ceux qui ont droit au logement ;

66.

66.620 hommes et femmes font là le service des Dieux ;

67.

Au total 79.365 avec les Birmans, les Cams, etc.

68.

Or travaillé en *prāsāda*, coupes, etc. : 28*bhāra*, 4 *tulā*, 2 *pāda*, 5 *kaṭṭikā* ;

69.

Argents : 20 *bhāra*, 15 *tulā*, 2 *kaṭṭikā*, 2 *pāda*, 4 *paṇa* ;

70.

35 diamants, 2 éventails ⟨ornés⟩ de perles, 40.620 perles ;

71.

4.540 pierres précieuses, béryls, pierres de couleur, etc. ;

72.

Cuivre : 120 *bhāra* et 13 (?), 13 *tulā*, 1 *kaṭṭī*, 5 *paṇa* ;

73.

Laiton : 2.339 *bhāra*, 17 *tulā* ;

74.

1 chaudron d'or ⟨d'une capacité⟩ de 24 *bhāra* ; Vaisselle de cuivre : 1 *tulā*, 615 *bhāra* ;

75.

Etain : 10 *kaṭṭī*, 7 *tulā*, 15 *bhāra* ; Plomb : 437 *bhāra*, 1/2 *tulā* ;

76.

967 voiles de Chine, 612 lits de soie ;

77.

523 ombrelles, etc., 39 tours à pinacle,

78.

566 groupes d'habitations en pierre, 288 groupes d'habitations en brique ;

79.

76 brasses de largeur et 1.150 brasses de longueur au total pour l'étang long et le bassin ;

80.

2.702 brasses de mur d'enceinte eu limonite.

81.

439 saints religieux sont nourris chaque jour là, dans le palais royal ;

82.

970 personnes habitent chez le lecteur ; au total : 1.409.

83.

A partir du huitième jour de caitra jusqu'à la pleine lune de ce mois, selon la tradition du Jina qui fait la joie des familles, la fête du printemps

84.

Est célébrée chaque année, suivant la tradition de Bhagavatī ; on célèbre alors deux sacrifices avec tous les accessoires.

85.

Que, le quatorzième jour, Bhagavat fasse trois fois le *pradakṣiṇa* avec Bhagavatī, et, le jour de la pleine lune, avec les Dieux Vīra, Śakti et les autres ;

86.

Que le cortège qui les entoure soit plein de bannières, parasols, etc. ; que les instruments de musique frappés rendent des sons bruyants qui charment l'esprit ;

87.

Que tout autour dansent ici les danseurs et les danseuses, que les jeunes garçons pratiquent la perfection de la charité, de la bonne conduite, etc. ;

88.

Qu'on fasse des offrandes aux trois Guru, aux mille divinités, aux 619 divinités qui sont ici ;

89.

Qu'on entretienne mille gens instruits : *bhikṣu*, brahmanes, etc. 91 *gobhikṣā* (?), 89 anneaux ;

90.

Or purifié : 7*paṇa* comme poids total ; 1.107 vêtements pour les Dieux et autres vêtements ;

91.

3 manteaux, 2 vêtements de laine, 29 1/2 petits vêtements, 20 bandeaux ;

92.

1 tabouret d'ivoire, 1 *vicaṭana* (?) d'ivoire, 88 coffrets avec des parfums, 1 miroir ;

93.

1.000 gobelets; Etain blanc : 26 *tulā* ; Oléorésine de pin et moutarde noire, ensemble : 2 *tulā*, 16 *kaṭṭika* ;

94.

165.744 flambeaux de cire ;

95.

Cire : 1.200 *bhāra*, 32 *tulā* ; Cumbala, bétel, guirlandes, etc., selon l'usage.

96.

Paddy à cuire pour le sacrifice aux Dieux : 630 *khārī*, 13 *prastha* ; Riz : 16 *prastha* ;

97.

Sésames : 3 *khārī* 1/2, 11 *prastha* 1/2 ; Haricots : 3 *khārikā*, 1 *droṇa*, 1 *prastha* 1/2 ;

98.

Beurre fondu : 2 *ghaṭī*, 5 *prastha* 1/2 ; Lait caillé : 2 *ghaṭikā*, 11 *prastha* ; Lait : 4 *prastha* en plus ;

99.

Miel: 7 *ghaṭī* ; Mélasse : 2 *ghaṭī*, 10 *prastha* ; Camphre : 1 *pāda*, 3 *māṣa*, 4 *bimba* ;

100.

Taruṣka (?) : 11 *paṇa* ; Unguis odoratus : 8 *paṇa*, 1 *pāda*, 1 *māṣa* ; Sangdragon : 4 *bimba* ;

101.

Santal : 2 *kaṭṭī*, 3 *paṇa*, 3 *pādaka* ; Musc: 1 *paṇa*, 2 *māṣa*, 6 *bimba* ;

102.

Huile de sésame : 1 *prastha*, 2 *kuduva* ; Gingembre sec : 2 *pāda*, 10 *kaṭṭī* ; Tout cela , depuis les *gobhikṣā*, doit être pris dans les magasins du roi.

103.

Fixation de ce que l'on devra prendre chaque année dans les magasins royaux : Paddy : 2 droṇa, 470 *khārī* ;

104.

Sésames : 26 *khārī*, 1 *droṇa*, 4 *prastha* ; Haricots: 1 *droṇa*, 10 *prastha*, 37 *khārikā* ;

105.

Beurre fondu : 26 *ghaṭī*, 9 *prastha* ; Lait caillé : 4 *prastha* et 1 *ghaṭikā* en moins ; Lait : autant que de lait caillé ;

106.

Miel : 7 *prastha*, 61 *ghaṭī* ; Mélasse: 16 ⟨*ghaṭī*?⟩ moins 1 *āḍhaka* ; Huile de sésame : 10 *prastha*, 3 *ghaṭī* ;

107.

2.387 paires de vêtements pour les Dieux et autres vêtements ;

108.

24 lits et baldaquins; 20 coussins; 36 moustiquaires ;

109.

20 lits de Chine en gazon, 25 étoffes de Chine ; Cire : 1 *bhāra*, 10 *tulā* ;

110.

Origan: 5 *prastha*, 3 *droṇa*, 2 *khārikā* ; Santal: 1 *tulā*, 12 *kaṭṭī*, 3 *pādaka* ;

111.

Oléorésine de pin : 30 *tulā*, 13 *kaṭṭī* ; Moutarde noire : 12 *kaṭṭī*, 15 *tulā* ;

112.

Camphre : 2 *kaṭṭikā*, 6 *paṇa* ; *Taruṣka* (?) : 12 *paṇa*, 1 *kaṭṭī* ;

113.

Unguis odoratus : 10 *paṇa* ; Sangdragon : 2 *kaṭṭī*, 5 *paṇa* ; 1 anneau d'or, 1 *gobhikṣā* (?). Boîtes de poudre : 30 *paṇa* ;

114.

Argents : 30 *paṇa* ; Cuivres : *kadābha* (?), etc. : 7 *tulā*, 2 *kaṭṭikā* ;

115.

Etains : 2 *tulā* ; 500 coffrets de Chine ; Sel : 32 *khārī*, 3 *droṇa* ;

116.

Etain noir : 30 *tulā* ; 1 cheval, 1 vache *kapilā* ornée d'or avec son veau.

117.

Il y a 102 hôpitaux ⟨répartis⟩ entre les diverses provinces ; 798 divinités y ont été amenées ;

118.

Pour les malades qui habitent dans la divinité, ⟨il faut⟩ annuellement 117.200 *khārikā* de riz.

119.

838 grāma et 81.640 hommes et femmes ⟨sont consacrés au service de ces hôpitaux ?⟩

120.

Voici ce qu'il faut prendre annuellement dans les magasins royaux : Richesses, *gobhikṣā*, anneaux: 16 *paṇa*, 2 *pāda*, 3 *māṣa* ;

121.

1.600 vêtements pour les Dieux et autres vêtements ; Santal : 14 *paṇa*, 6 *kaṭṭī*, 1 *tulā* ;

122.

Oléorésine de pin: 7 *tulā*, 8 *kaṭṭī*, 4 *paṇa* ; Moutarde noire: 6 *tulā*, 11 *kaṭṭī*, 10 *paṇa* ;

123.

Cire: 6 *tulā*, 3 *paṇa* ; Miel: 111 *ghaṭikā*, 12 *prastha* 1/2 ;

124.

Mélasse: 12 *ghaṭikā*, 12 *prastha* ; Beurres fondus: 10 *ghaṭī*, 9 *prastha*, 2 *kuduva* ;

125.

Sésames : 22 *khārikā*, 1 *droṇa* ; Poivre long : 13 *tulā*, 2 *kaṭṭika* ;

126.

Ptychotis ajowan, poivre long, poivre orangé, calophylle, de chaque: 7 *paṇa*, 13 *kaṭṭika* ;

127.

3.402 muscades ; *Kṣāra* (?) et cumin, ensemble: 5 *kaṭṭī*, 14 *paṇa* ;

128.

Deux sortes de camphre : 3 *kaṭṭī*, 1 *paṇa*, 2 *pāda*, 3 *māṣa* ; Sucres : 2 *tulā*, 13 *kaṭṭī*, 8 *paṇa* ;

129.

2.670 *daṅdaṅsa* (?) ; Anethum sowa : 1 *tulā*, 6 *kaṭṭī*, 12 *paṇa* ;

130.

Coriandre : 12 *tulā*, 16 *kaṭṭika*, 14 *paṇa* ;

131.

Lavanga scandens et poivre noir, ensemble : 13 *kaṭṭī*, 7 *paṇa* ; Cardamome : 11 *tulā*, 3 *kaṭṭī*, 7 *paṇa* ;

132.

Vétiver: 11 *tulā*, 16 *kaṭṭī* ; Moutardes : 1 *droṇa*, 12 *prastha* ;

133.

Myrobolam chébulic et cannelle, ensemble : 21.360 ? 1.068 pièces de *dārvī* ;

134.

Kandanharlāyjansyaṅdevadārucchavyaṁ: ensemble: 2 *tulā* ; Arjuna : 1 *tulā*, 13 *kaṭṭī*, 6 *paṇa* ;

135.

Nigelle et oseille ; 1 *ghāṭī*, 40 (?), 11 *prastha* 1/2 ; Carmāṇḍa : 8 *khārikā* ;

136.

Pommades des dix racines et d'aux (?) : 48.000 de chaque ;

137.

1.960 coffrets de remèdes pour calmer les hémorroïdes ; Assa fœtida : 9 *kaṭṭika* ;

138.

Huile de bananier et autres huiles: 7 *prastha*, 13 *ghaṭī* ; Solanum Jacquini : 112 *ghaṭī*, 8 *prastha* ;

139.

Gingembre sec : 7 *paṇa*, 13 *kaṭṭī*, 3 *tulā* ; *koṣṭha* (?) : 3 *paṇa*, 2 *pāda*, 11 *kaṭṭika* ;

140.

Oignons : 7 *khārī*, 2 *droṇa* ; Aux : 3 *khārī*, 2 *droṇa* ;

141.

Faisant ces bonnes œuvres, ce roi, par une extrême dévotion envers sa mère a fait ce vœu : « Que par les bonnes actions que j'ai accomplies, ma mère une fois délivrée de l'Océan des existences, jouisse de l'état de Jina. »

142.

Ce roi, attaché au maintien de l'ordre établi, s'étant aperçu que la pratique de la Loi était altérée, délaissée, violée par les impies, après l'avoir solidement raffermie, a dit aux rois futurs du Cambodge, désireux de protéger cette fondation:

143.

« Ayant pieusement considéré les bienfaits inappréciables de leur mère, les ⟨fils⟩ reconnaissants doivent sacrifier jusqu'à leur propre vie dans l'intérêt de leurs mères ; ainsi, ô rois, moi qui le sais bien, parce que je ne suis pas moi-même satisfait, je vous supplie, vous qui êtes soucieux de protéger ma fondation.

144.

« Pour la rendre encore plus ferme, ô vénérables, gardez la contre le mal [...], et ⟨gardez⟩ la plus petite parcelle du matériel sacré, bois, pierre, etc., contre les voleurs, sacrilèges et misérables.

145.

Śrīsūryakumāra, fils du roi Śrījayavarman, prince héritier, en faveur de la Grande Déesse, a exécuté celte ordonnance.

Commentary

The edition, first typed in with corrections and occasional observations by Gerdi Gerschheimer, is based on that of Cœdès in BEFEO 6 of 1906, pp. 44–81, with a few

further corrections gleaned from Jacques's edition and translation (2007:89–113) or proposed during reading sessions.

As remarked by George Cœdès (1906, p. 61), the term *kaḍhḍhyo* can be read *kaṭṭyo*.

Bibliography

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Primary

[GC] Cœdès, Georges. 1906. "La stèle de Ta-Prohm." BEFEO 6 (1), pp. 44–86. DOI: 10.3406/befeo.1906.4251. [URL]. Pages 44–81.