K. 286. Doorjambs of Prasat Baksei Chamkrong, 869 Śaka

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Palaeographic description

The lettering is characteristic of the tenth century CE.

Edition

1. Vasantatilakā

〈Item S: Southern Doorjamb〉 〈S1〉 〈Column a〉 //eko 〈’〉py anekahṛdaye [˘˘–˘––]
〈Column b〉 [––˘–˘˘˘–˘˘–˘] so 〈’〉pi
〈S2〉 〈Column a〉 bhāsvattanau sakala Indur ivāndha[]
〈Column b〉 [––˘–˘˘˘–˘˘–˘–]ya //

2. Vasantatilakā

〈S3〉 〈Column a〉 candrārddhamaulicaraṇāmvujare[ṇu] [––]
〈Column b〉 [––˘] taṁ bhuvanam aṣṭata[nus tano]ti

〈S4〉 〈Column a〉 prakhyāpayan prakṛtiśaktim ana[kṣaraṁ ya]〈Column b〉s
[to]yāñjalin dadad ive[tara]kāraṇeṣu //

3. Vasantatilakā

〈S5〉 〈Column a〉 sākṣībhavan vyavahṛtau pariṇā [⏑––]
〈Column b〉 [––⏑–⏑⏑⏑–⏑⏑] vovudhīti
〈S6〉 〈Column a〉 yaḥ prādvivāka Iva sabhyatamaḥ paṭiṣṭha(ḥ)
〈Column b〉 [––⏑–⏑⏑⏑–]n namatācyutan tam· //

4. Vasantatilakā

〈S7〉 〈Column a〉 vande raviṇdajam (a)[śī]rṇṇadalaiḥ pra[phu]ll[aṁ]
〈Column b〉 [––⏑–⏑⏑⏑–]śrayato raviṇdam·
〈S8〉 〈Column a〉 vīryyaṁ mada(ñ ca) madhukhetabhayor jjahāsa
〈Column b〉 [––⏑–]v[.] sa[⏑]k[e]saradantarājyā //

5. Vasantatilakā

〈S9〉 〈Column a〉 siddhin dadhātu [para]m[e]śvaraśārṅgimūrtti〈Column b〉ś
śli[ṣṭa]prabhā parisareṇa viśeṣayantī
〈S10〉 〈Column a〉 gaṅgeva yatra yamunāsahitā sapatnyāḥ
〈Column b〉 bhāgyāpakarṣavidhinā militāmvikāyāḥ //

6. Vasantatilakā

〈S11〉 〈Column a〉 vande bhavau bhuvanakāraṇam ekadehā〈Column b〉v
avyaktavuddhivad anekagatiprabhinnau
〈S12〉 〈Column a〉 svarggāpavarggajanakāv iva dharmmamārggau
〈Column b〉 hṛdyau himādrikanakādrisamāgamābhau //

7. Vasantatilakā

〈S13〉 〈Column a〉 gaurīṁ g ṛṇāmi bhayamīlitalocanā yā
〈Column b〉 svedodgamapracurakaṇṭakamaṇditāṅgī
〈S14〉 〈Column a〉 roṣāt pinākadhanuṣo madane 〈’〉pi dagdhe
〈Column b〉 viddheva mārggaṇaśatena punar vvireje //

8. Vasantatilakā

〈S15〉 〈Column a〉 vāgīśvarīcaraṇapaṅkajayugmam īde
〈Column b〉 vidvanmanassarasi rūḍham upāttarāgam·
〈S16〉 〈Column a〉 namrāmarendragaṇaśekharapadmarāga-
〈Column b〉 -saṁkrāntarāgapariraktam ivonnakhārcciḥ //

9. Vasantatilakā

〈S17〉 〈Column a〉 gaṅgācchaṭā vijayate sphuritācchavindu〈Column b〉r
indvarddhakoṭiviṣamān nabhasaḥ patantī
〈S18〉 〈Column a〉 tārākulākulitajihmataraṅgabhaṅgā
〈Column b〉 vicchinnatāramaṇihāravijṛmbhiteva //

10. Vasantatilakā

〈S19〉 〈Column a〉 lakṣmyādhi vo duritam ādhiṣu ghāniṣīṣṭa
〈Column b〉 lakṣmīpater iva tanor ddiśi viśvamūrtteḥ
〈S20〉 〈Column a〉 vyāpte jagaty akhilam ekaguṇena yasyā〈Column b〉ś
śobhāmayena pariśeṣaguṇeṣu kā vāk·

11. Vasantatilakā

〈S21〉 〈Column a〉 svāyambhuvan namata kamvum udīrṇnakīrttiṁ
〈Column b〉 yasyārkkasomakulasaṅgatim āpnuvantī
〈S22〉 〈Column a〉 satsantatis sakalaśāstratamopahantrī
〈Column b〉 tejasvinī mṛdukarā kalayābhipūrṇnā //

12. Vasantatilakā

〈S23〉 〈Column a〉 merām udārayaśasaṁ surasundarīṇā〈Column b〉m
īde trilokaguruṇāpi hareṇa nītā
〈S24〉 〈Column a〉 yā dakṣasṛṣṭyatiśayaiṣaṇayā maharṣe〈Column b〉r
akṣitrayādaravatā mahiṣītvam uccaiḥ //

13. Vasantatilakā

〈S25〉 〈Column a〉 śrīkamvubhūbharabhṛtaś śrutavarmmamūlā
〈Column b〉 maulād apāstavalivandhakṛtābhimānāḥ
〈S26〉 〈Column a〉 sannandakāḥ sphuṭasudarśanadṛṣṭavīryyā
〈Column b〉 mūrttāś cakāsati harer iva vāhudaṇḍāḥ //

14. Vasantatilakā

〈S27〉 〈Column a〉 yān rohanādrim iva rūḍhavidūrabhūmī〈Column b〉m
āsādya sadguṇamaṇiṁ maṇikārakalpāḥ
〈S28〉 〈Column a〉 kīrttyamvudapratiravāṅkuritan narendrā〈Column b〉s
sañcaskrire nijaramāramanīmṛjārtham· //

15. Vasantatilakā

〈S29〉 〈Column a〉 yeṣāṁ pratāpavisaraṁ bhuvaneṣu kīrṇṇa〈Column b〉m
anyaujasāṁ praśamanodyatam iddhavīryyam·

〈S30〉 〈Column a〉 vīkṣyaurvvavahnir iva jātabhayo nv agāḍha〈Column b〉m
ambhodhimadhyam agamat praniletukāmaḥ //

16. Vasantatilakā

〈S31〉 〈Column a〉 śrīrudravarmman ṛpatipramukhās tataś śrī-
〈Column b〉 -kauṇḍinyasomaduhit ṛprabhavāḥ kṣitīndrāḥ
〈S32〉 〈Column a〉 jātā jagattrayavikīrṇnayaśaḥprakāśā
〈Column b〉 dakṣāḥ prajāviracane śrutaśālino ye //

17. Vasantatilakā

〈S33〉 〈Column a〉 vrahmāṇḍamaṇḍalavilīnabhiyeva yeṣā〈Column b〉n
tīvrapratāpavisarārkkasahasradīptyā
〈S34〉 〈Column a〉 Āhlādayanti parito nu digamvarāṇi
〈Column b〉 śaśvad yaśaśśubhaniśākaramaṇḍalāni //

18. Vasantatilakā

〈S35〉 〈Column a〉 kāntyā na kevalam akelini pañcavāṇa
〈Column b〉 Ity akṣilakṣagatayā jagatāṁ pade ye
〈S36〉 〈Column a〉 saṁmohanonmadanamādanaśoṣadīpai〈Column b〉r
apy ūrjjitair ddad ṛśire yudhi karmmabhiś ca //

19. Vasantatilakā

〈S37〉 〈Column a〉 tatsantatāv ajani yo jayavarmmanāmā
〈Column b〉 śrīmān mahendraśikhare padam ādadhānaḥ
〈S38〉 〈Column a〉 koṭyādhvarasya śatayajvajayī yaśiṣṭho
〈Column b〉 rājanyamaulinikaṣīkṛtapādapīthaḥ //

20. Vasantatilakā

〈S39〉 〈Column a〉 śrīkamvubhūbhṛd inavaṅśalalāmagoptā
〈Column b〉 govarddhanoddhṛtikaro narakāhito yaḥ
〈S40〉 〈Column a〉 jiṣṇur bhujaṅgadamano vṛṣakaṇṭakāri
〈Column b〉 [––˘][k]āntinidhir amvujalocanābhaḥ ⦿

21. Vasantatilakā

〈S41〉 〈Column a〉 kīrttin divaṁ śatamakhasya ca dhūmritābbhāṁ
〈Column b〉 [––][a]saṁkhyamakhajair ddviṣatāñ ca lakṣmīm·
〈S42〉 〈Column a〉 raktāṁ raṇeṣv asilaṭāṁ rudhirair vvibhūtyā
〈Column b〉 śubhrā diśaś ca suhṛdo vidadhe samaṁ yaḥ //

22. Upajāti

〈Item N: Northern Doorjamb〉 〈N1〉 〈Column a〉 tasyātmajo jayy ajayaśriyo yo
〈Column b〉 ripuñjayaś śrījayavarmmanāmā
〈N2〉 〈Column a〉 vr̥ddhapriyatvād iva vr̥ddhavidyā-
-rāgī yuvā śrītaruṇīviraktaḥ〈Column b〉 //

23. Upajāti

〈N3〉 〈Column a〉 vr̥ddhiṁ guṇaṁ yo guṇavr̥ddhihīnāṁ
〈Column b〉 vikalpayām āsa nayan nayāḍhyaḥ
〈N4〉 〈Column a〉 yuktyānuśāstā prak ṛtiṁ paṭiṣṭho
〈Column b〉 mr̥jiṁ vidhitsann iva saṁkramajñaḥ //

24. Upajāti

〈N5〉 〈Column a〉 tanmātulasyendranibhasya bhūtyā
〈Column b〉 yaś śrīndravarmmeti babhūva putraḥ
〈N6〉 〈Column a〉 narendraśavdena bhuvi sthito 〈’〉pi
〈Column b〉 lebhe sukhānīndrapade cirāya //

25. Upajāti

〈N7〉 〈Column a〉 siṁhāsanaṁ ratnamayūkhajālai〈Column b〉r
ākrāmato yasya citan nr̥pāṇām·
〈N8〉 〈Column a〉 mūrddhno bhipādaṁ makuṭāni petu〈Column b〉r
bhānīva bhānor udayan nabhastaḥ //

26. Upajāti

〈N9〉 〈Column a〉 śrīndreśvaraṁ liṅgam umāpateś śrī-
〈Column b〉 -dharāmvikādeḥ pratimāś ca bhūmau
〈N10〉 〈Column a〉 yo 〈’〉tiṣṭhipad dikṣu ca kīrttim iddhā〈Column b〉ñ
cakhāna vīryyañ ca ripos taṭākam· //

27. Upajāti

〈N11〉 〈Column a〉 tatsūnur āsīd asamo yaśasvī
〈Column b〉 yaś śrīyaśovarmmapadan dadhānaḥ
〈N12〉 〈Column a〉 Ā sūkṣmakāmrātapayodhicīna-
〈Column b〉 -campādideśād dharaṇer adhīśaḥ //

28. Upajāti

〈N13〉 〈Column a〉 Ambhojanābhasya sunābhipadmaṁ
〈Column b〉 padmāsano nityam alaṅkariṣṇuḥ

〈N14〉 〈Column a〉 Itīva śambhuḥ puruṣottamasya
〈Column b〉 hṛtpadmam adhyāsta cirāya yasya //

29. Upajāti

〈N15〉 〈Column a〉 pañcādrikūṭeṣv iva pañcameru-
〈Column b〉 -kūṭeṣu ca dvīpatale mahābdheḥ
〈N16〉 〈Column a〉 śatādhikan devam atiṣṭhipad yo
〈Column b〉 yaśodharaṁ sthānam apāñ cakhāna //

30. Upajāti

〈N17〉 〈Column a〉 tasyābhavad viṣṭapaharṣakārī
〈Column b〉 śrīharṣavarmmā tanujaḥ pratītaḥ
〈N18〉 〈Column a〉 caturddigīśakṣitipālamauli
〈Column b〉 -māṇikyamālādyutirañjitāṅghriḥ //

31. Indravajrā

〈N19〉 〈Column a〉 śastre laghur yyo yaśasi prakāśaḥ
〈Column b〉 stambhaḥ samādhau pracalaḥ parārthe
〈N20〉 〈Column a〉 vīryye gurus saṁvaraṇaś ca doṣe
〈Column b〉 satvasthito 〈'〉pi dviguṇātirekī //

32. Upajāti

〈N21〉 〈Column a〉 sa dharmmavṛddhyai vidhinā pitṝṇā〈Column b〉ñ
cāmīkarīr īśvarayor ihārccāḥ
〈N22〉 〈Column a〉 Imāḥ pratiṣṭhāpitavān murāre〈Column b〉r
indrādripāde pratimāś ca devyoḥ //⦿//

33. Upajāti

〈N23〉 〈Column a〉 athānujas tasya jayī yaśiṣṭha〈Column b〉s
sodaryyajanmā jitakāmakāntiḥ
〈N24〉 〈Column a〉 śrīśānavarmmā tamasān nihantā
〈Column b〉 kalābhipūrṇno nṛpatīndur āsīt· //

34. Indravajrā

〈N25〉 〈Column a〉 yuktyāgamodāharaṇaiḥ prasiddhaṁ
〈Column b〉 sādhyaṁ pratiṣṭhāpya ca dharmmam ekam·
〈N26〉 〈Column a〉 vādīva yaḥ kāmam anekam artha〈Column b〉n
naiyāyiko nirṇnayam unninīya //

35. Upajāti

〈N27〉 〈Column a〉 pītṛṣvasus tasya patiḥ paṭiṣṭha〈Column b〉ś
śriyojjvalaś śrījayavarmmanāmā
〈N28〉 〈Column a〉 śriyāṁ vibhūtyā bhuvanatrayasya
〈Column b〉 sthānaṁ purī yena kṛtā mahimnā //

36. Upajāti

〈N29〉 〈Column a〉 cirāya nābhyamvujadhātṛdhārī
〈Column b〉 khinno bhaved eṣa Itīva jiṣṇuḥ
〈N30〉 〈Column a〉 caturbhujaṁ bhāravaho bhujasthaṁ
〈Column b〉 sandarśayām āsa parākrame yaḥ //

37. Upajāti

〈N31〉 〈Column a〉 śarvvasya liṅgan navadhā nimābhi〈Column b〉ś
caturmmukhāder nnavahastaniṣṭham·
〈N32〉 〈Column a〉 sthāne 〈’〉dhike sthāpi mahāpadānaṁ
〈Column b〉 suduṣkaraṁ liṅgapure ca yena //

38. Indravajrā

〈N33〉 〈Column a〉 śrīharṣavarmmā tanayas tadīyo
〈Column b〉 yo harṣadāyī jagatāṁ vijetā
〈N34〉 〈Column a〉 tejiṣṭhavīryyo yaśasā variṣṭhaḥ
〈Column b〉 prājñaḥ prabhāvād avikhaṇ¡d!〈ḍ〉itājñaḥ //

39. Upajāti

〈N35〉 〈Column a〉 kokṣeyako yasya bhujapratiṣṭho
〈Column b〉 raṇe ripakṣakṣatajena digdhaḥ
〈N36〉 〈Column a〉 Adhokṣajena kṣubhitasya sāgne〈Column b〉r
llakṣmīm uvāhāmvunidhau mahādreḥ //

40. Indravajrā

〈N37〉 〈Column a〉 bhrātā tadīyo vayasā guṇaughai〈Column b〉r
jjyeṣṭho jagadgītaguṇodayo 〈’〉bhūt·
〈N38〉 〈Column a〉 yo rājyalakṣmyā jitarājakaś śrī-
〈Column b〉 -rājendravarmmā jagatīpatīndraḥ //

41. Upajāti

〈N39〉 〈Column a〉 yena prayuktā khalu daṇ¡d!〈ḍ〉anīti〈Column b〉r
viśleṣakṛt kṛṣṇagateś śubhaśrīḥ

〈N40〉 〈Column a〉 kalyā¡n!〈ṇ〉avarṇṇasthitim ādadhānā
〈Column b〉 vidamvayām āsa rasendralakṣmīm· //

42. Upajāti

〈N41〉 〈Column a〉 kāntir yyadīyā lalitā nisarggā〈Column b〉t
sahasranetrāṇy api nandayantī
〈N42〉 〈Column a〉 kāntin trinetroruruṣāṁ vidhātrīṁ
〈Column b〉 smarasya dūrād adharīcakāra //

43. Upajāti

〈N43〉 〈Column a〉 Anekapānekadhanaprayuktai〈Column b〉r
ddānāmvubhiḥ puṣkarapuṣkalārddraiḥ
〈N44〉 〈Column a〉 siktā sravadbhir bhuvanadrumālīṁ
〈Column b〉 veveṣṭyate kīrttilaṭā yadīyā //

44. Upajāti

〈N45〉 〈Column a〉 śaive pure siddham ajasya liṅgaṁ
〈Column b〉 siddheśvaraṁ siddhavibhūtiśubhram·
〈N46〉 〈Column a〉 dvīpe taṭākasya yaśodharasya
〈Column b〉 niveśitaṁ yena ca liṅgam arccāḥ //

45. Upajāti

〈N47〉 〈Column a〉 sa divyadṛśvā parameśvarasya
〈Column b〉 hiraṇmayīm apratimāṁ vidhānaiḥ
〈N48〉 〈Column a〉 upāskṛtemāṁ pratimāṁ pravīṇaḥ
〈Column b〉 prāsādaśobhāñ ca sudhāvicitrām· //

46. Śārdūlavikrīḍita

〈N49〉 〈Column a〉 jīvas saurayuto m ṛgādhipagatir bhomas sumārggo vudhaḥ
〈Column b〉 kāvyenāptaghaṭādhipo dinakaro mīneśvaraś candramāḥ
〈N50〉 〈Column a〉 puṣyeśo 〈’〉pi vṛṣodito navarasāṅgaiḥ kr¡id!〈īḍ〉amānaś śako
〈Column b〉 dhanyā hotrapadasthitā grahagaṇās svasthe yaśassvāmini //

47. Svāgatā

〈N51〉 〈Column a〉 dhārmmiko bharati dharmmam adharmmo
〈Column b〉 vādhate yam anayos suvalīyān·
〈N52〉 〈Column a〉 pūrvva Ity amitadhīr nna yayāce
〈Column b〉 bhāvinas sukṛtino naradevān· //

48. Āryā

〈N53〉 〈Column a〉 devadravyavināśe〈Column b〉 sati dharmmācāraviplutācarite
〈N54〉 〈Column a〉 nirddoṣāṣ sādhujanā〈Column b〉 vahukr̥tvo jñāpanai rājñām· //

Oṁ namaś śivāya //✤

Translation into French by Cœdès 1952

1.

A Celui qui, bien qu'unique, dans le cœur de plusieurs [...] dans son corps brillant, comme la pleine lune dans la nuit [...] 〈hommage à Parameśvara !〉.

2.

[...] le lotus des pieds de Celui qui a pour diadème le croissant de la lune [...] manifestant la puissance de sa nature [...].

3.

Honorez Acyuta qui, témoin de l'activité {ou: dans un procès} [...] qui, comme un juge très subtil et très clairvoyant, comprend parfaitement [...].

4.

Je salue Celui qui est né du lotus, dont le lotus épanoui aux pétales serrés 〈issu du nombril de Viṣṇu〉 reposant 〈sur l'Océan〉, s'est moqué de l'héroïsme furieux de Madhu et de Kaiṭabha[...] avec la rangée de dents que sont ses filaments.

5.

Puisse l'image de Parameśvara-Śārṅgin (Hari-Hara), qui permet de distinguer par leur contiguïté l'éclat inhérent à chacun d'eux, procurer le succès, de même que la Gaṅgā 〈obtient le succès〉 lorsqu'elle s'unit à la Yamunā, en enlevant à sa rivale Ambikā sa part 〈de leur époux commun〉 à qui celle-ci était 〈précédemment〉 unie.

6.

Je vénère les deux Bhava (Śiva et Umā), cause de l'univers, réunis en un seul corps, mais divisés en de multiples conditions comme l'avyakta et la buddhi, menant comme les deux chemins du Dharma 〈〉 au ciel et à la délivrance, plaisant au cœur, brillant comme la montagne d'or et la montagne de neige réunis.

7.

J'invoque Gaurī : bien qu'au moment où dans sa colère l'Archer au Pinaka (Śiva) brûla Madana (l'Amour), elle ait fermé les yeux de crainte et ait vu la sueur perler à chacun des

poils de son corps, et qu'elle ait été comme transpercée de cent flèches, elle resplendit encore.

8.

J'adore les deux lotus des pieds de Vāgīśvarī, poussés dans le lac de l'esprit des sages, colorés {ou: provoquant la passion}, émettant de leurs ongles des rayons, comme s'ils étaient illuminés par l'éclat combiné des rubis que portent sur leurs diadèmes les troupes des Immortels inclinés.

9.

Victorieuse est la Gaṅgā, dont la masse faite de gouttes étincelantes et pures, tombe du ciel où le croissant de la lune projette ses cornes, et produit en brisant les volutes de ses vagues un jaillissement d'étoiles, comme si s'était rompu un collier de brillantes pierreries.

10.

Que Lakṣmī écarte le mal de vos esprits, comme dans l'espace du corps de son époux aux formes multiples, Elle dont l'unique qualité de beauté occupe complètement l'univers, - à quoi bon parler de ses autres qualités ?

11.

Honorez Kambu Svāyambhuva dont la gloire ⟨comme un astre⟩ s'est levée à l'horizon, et dont la bonne lignée, ayant obtenu la conjonction de la race solaire avec la race lunaire, écarte de tous les śāstra l'ignorance {ou: les ténèbres}, répand sa puissance {ou: son éclat}, lève des impôts légers {ou: des rayons doux}, et est accomplie dans tous les arts {ou: a ses kalā au complet}.

12.

J'implore Merā, la plus illustre des femmes célestes, que Hara, guru des trois mondes, très désireux de surpasser au bénéfice de ses trois yeux la procréation de Dakṣa, a donnée d'en haut du ciel comme reine au maharṣi.

13.

Ceux qui portent le fardeau de la terre de Śrī Kambu {ou: le fardeau de la terre, de la conque et de Śrī}, qui ont Śrutavarman pour racine {ou: la naissance ⟨du bras⟩ protégée par une cuirasse fameuse}, qui s'enorgueillissent d'avoir à l'origine rompu les liens du tribut {ou: du démon Bali}, qui prennent leur plaisir dans le Bien {ou: ayant avec eux l'épée Nandaka}, qui montrent leur héroïsme tout en manifestant leur bel aspect {ou: par le ⟨disque⟩ Sudarśana}, brillent comme les longs bras de Hari incarnés.

14.

S'étant approchés d'eux comme de la terre élevée et lointaine du mont Rohana, les ⟨autres⟩ rois semblables à des joailliers façonnèrent le joyau de la vertu de Bien jailli bruyamment du nuage de leur gloire, a l'intention du teint pur de la Fortune, fidèle favorite ⟨des rois Śrutavarman, etc.⟩.

15.

C'est parce qu'il avait vu leur héroïsme enflammé, épandant sa chaleur dans tout l'univers et occupé sans cesse à réduire la chaude énergie de leurs ennemis, que le'feu Aurva, comme saisi de frayeur, est allé au milieu de l'océan profond, dans le désir de s'y cacher.

16.

Ensuite apparurent les rois dont le premier fut Śrī Rudravarman, tirant leur origine de Śrī Kauṇḍinya et de la fille de Soma, répandant dans les trois mondes l'éclat de leur gloire, habiles à gouverner leurs sujets, possédant la Śruti.

17.

Comme s'ils avaient craint que l'éclat de leur puissance aussi ardente qu'un millier de soleils, ne fît fondre la sphère de l'œuf de Brahmā, les disques de ces lunes brillantes que sont leurs gloires perpétuelles, rafraîchissent de toute part l'espace des points cardinaux.

18.

"Ce n'est pas seulement avec l'indolent Amour ⟨qu'elle s'unit⟩", ainsi pensait le monde où la Beauté était venue se faire l'objet de tous les regards ⟨en la personne de ces rois⟩ ; c'est ainsi que ceux-ci brillèrent, aussi bien par leur puissant éclat qui desséchait et affolait de tous les égarements ⟨de l'Amour⟩, que par leurs exploits dans le combat.

19.

Dans cette lignée naquit le fortuné et très glorieux Jayavarman, qui établit sa résidence sur le sommet du Mahendra, qui vainquit par un koṭihoma le dieu aux cent sacrifices (Indra), et dont le tabouret était devenu la pierre de touche des diadèmes royaux.

20.

Portant la terre de Śrī Kambu {ou: la terre, la conque et Śrī}, protecteur et ornement de la race solaire {ou : gardien des vaches folâtres de noble race}, augmentant la prospérité de la terre {ou: soulevant le mont Govardhana}, désastreux pour l'enfer {ou: pour ⟨l'Asura⟩ Naraka}, victorieux, vainqueur des flatteurs {ou: du serpent}, ennemi

des adversaires de la Loi {ou: ennemi de Kaṁsa (ou de Vṛṣabha)}, trésor de beauté [...], il avait l'éclat du dieu aux yeux de lotus (Viṣṇu).

21.

Il produisit à la fois : par les ⟨fumées⟩ issues de ses innombrables sacrifices, l'obscurcissement de la gloire et du ciel ⟨d'Indra⟩ aux cent sacrifices ; par le sang répandu dans les combats, le rougissement ⟨de honte⟩ de la Fortune de ses ennemis et de la liane de son épée ; par sa magnificence, l'éclat radieux des orients et de ses amis.

22.

Son fils victorieux, possédant une Fortune invaincue {ou: la fortune de Viṣṇu}, vainqueur de ses ennemis, nommé Śrī Jayavarman, était, comme par suite de son affection pour les vieillards, passionné pour la science antique, et ⟨bien que⟩ jeune, sans passion pour la jeune Śrī.

23.

Grand politique, éducateur habile, il conduisait au mérite et à la fortune ses sujets dépourvus de mérite et de fortune, en les modifiant adroitement, comme un connaisseur des gradations qui désire réaliser la pureté {ou : Doué de méthode, maître habile, il appliquait le guṇa et la vṛddhi à une forme primitive dépourvue de guṇa et de vṛddhi, en la modifiant avec justesse, comme un connaisseur des divers degrés, désireux d'employer ⟨la racine⟩ *mṛj* ⟨"purifier"⟩}.

24.

Son oncle maternel, semblable à Indra, eut grâce à sa bonne fortune un fils nommé Śrī Indravarman qui, bien qu'établi sur la terre avec le titre d'Indra des hommes, obtint pour longtemps les jouissances ⟨célestes⟩ du séjour d'Indra.

25.

Lorsqu'il monta sur son trône recouvert par les réseaux ⟨formés par⟩ les rayons de leurs joyaux, les diadèmes des rois tombèrent de leurs têtes à ses pieds, comme les étoiles ⟨tombent⟩ du ciel au lever du soleil.

26.

Sur la terre, il a placé un linga de l'époux d'Umā sous le nom de Śrī Indreśvara avec les images de Śrīdhara, Ambika et autres, et il a creusé un bassin ; dans les points cardinaux, ⟨il a placé⟩ sa gloire flamboyante et ⟨il a miné⟩ la force de ses ennemis.

27.

Son fils sans égal, couvert de gloire, reçut le nom de Śrī Yaśovarman et fut le maître suprême de la terre qui a pour, limites les Sūkṣma-Kāmrāta, l'océan, la Chine et le Campā.

28.

"Celui qui est assis, sur le lotus ⟨Brahma⟩ désire sans cesse orner ⟨de sa présence⟩ le beau lotus du nombril de Celui qui a un lotus dans le nombril (Viṣṇu)", c'est sans doute dans cette pensée que Śambhu s'est assis pour longtemps sur ce lotus qu'est le cœur de cet homme sans égal {ou: de ce Viṣṇu}.

29.

Sur les cinq sommets d'un Meru, comme si c'eût été sur lès cinq sommets du mont ⟨Meru⟩, ainsi que dans une île du grand océan, il a établi plus de cent dieux, et il a creusé le bassin de Yaśodhara.

30.

Il eut un fils bien-aimé, Śrī Harṣavarman, qui causait la joie de l'univers, et dont les pieds étaient éclairés par la splendeur des guirlandes de rubis couvrant les diadèmes des rois des quatre points cardinaux.

31.

Agile en escrime, brillant de gloire, rigide dans la méditation, empressé au service des autres, grave dans son héroïsme, fermé au mal, bien que doué de la qualité de bonté, il possédait en excès les deux ⟨autres⟩ qualités.

32.

Pour l'augmentation du dharma de ses parents il a, suivant la règle, érigé ici ces images d'or des deux Īśvara (Śiva et Umā), et au pied de l'Indradri les images de l'ennemi de Mura (Viṣṇu) et de deux Devī.

33.

Ensuite son frère cadet né de la même mère, Śrī Īśānavarman, victorieux, surpassant l'Amour par sa beauté, dissipant les ténèbres, possédant tous les arts {ou: toutes les *kalā*}, fut une lune parmi les rois.

34.

S'étant proposé comme objet de démonstration l'unité du Bien, laquelle est à la fois démontrée par la perception, la tradition et l'inférence, en bon controversiste naiyāyika qu'il était, il en a déduit comme corollaire la pluralité de l'Agréable et de l'Utile.

35.

Le mari de la sœur de son père, le très habile Śrī Jayavarman, enflammé par Śrī, fonda une ville qui par son ampleur fut le siège de la puissance des Śrī des trois mondes.

36.

"Depuis le temps qu'il porte le Créateur sur le lotus de son nombril, ce ⟨Viṣṇu⟩ doit être fatigué", c'est comme dans cette pensée que ce roi victorieux {ou: ce Viṣṇu}, laborieux {ou: portant Viṣṇu}, a montré par sa puissance qu'il tenait sur son bras le dieu aux quatre bras (Viṣṇu).

37.

A Liṅgapura, dans un lieu éminent, il a érigé, exploit difficile! un linga de Śarva, placé à une hauteur de neuf fois neuf coudées, avec les images de Brahmā et d'autres dieux.

38.

Son fils Śrī Harṣavarman, causant la créatures, vainqueur, brûlant d'héroïsme, doué d'une gloire sans égale, savant, possédait une puissance assurant l'inviolabilité à ses commandements.

39.

Dans la bataille l'épée que tenait son bras, trempée dans le sang des troupes ennemies, lui procurait la même Lakṣmī ⟨que celle⟩ de fa grande montagne enflammée agitée dans l'océan par le dieu né sous l'essieu (Viṣṇu).

40.

Son frère, son aîné par l'âge et la vertu, fut le roi Śrī Rajendravarman, qui surpassait les autres rois par sa puissance royale et dont le monde chantait les vertus naissantes.

41.

Exercée par lui, la justice avait la splendeur du feu qui opère la dissolution ⟨du monde⟩ {ou: l'analyse ⟨des éléments⟩}; établissant son séjour dans une bonne caste {ou: dans l'or}, elle a raillé la puissance des rois {ou: du mercure}.

42.

Sa beauté charmante, réjouissant dès sa naissance un millier d'yeux, sans exception, a rabaissé la beauté de l'Amour qui a mis longtemps à exciter la colère du dieu aux trois yeux ⟨Śiva⟩.

43.

Arrosée par le flot de l'eau de ses donations {ou: du liquide frontal} comprenant des éléphants et une foule de richesses {ou: produit par une multitude 'd'éléphants}, et rafraîchies par de nombreux lotus {ou: de nombreuses pointes de trompes}, la liane de sa gloire enlace la rangée d'arbres de l'univers.

44.

Dans la ville de Śiva, il a installé Siddheśvara, miraculeux liṅga de l'Éternel, brillant d'un pouvoir miraculeux, et dans l'île du bassin de Yaśodhara, un *liṅga* et des images.

45.

Ce roi habile, doué d'une vision divine, a ajouté cette incomparable image en or de Parameśvara, avec les rites appropriés, et la splendeur de ce prāsāt décoré de stuc.

46.

Jupiter uni à Saturne est dans le Lion ; Mars, dans le Capricorne ; Mercure avec Vénus, dans le Verseau ; le soleil domine dans les Poissons et la lune dans Puṣya ; levé avec le Taureau, Śaka joue avec les ⟨8⟩ Corps, les ⟨6⟩ saveurs et le nombre neuf ; propices, les planètes, ses Gaṇa, font fonction de hotar en présence du Seigneur de gloire bien établi en sa ⟨demeure⟩.

47.

"Le juste soutient le Dharma, l'injuste le détruit, mais le plus fort des deux, c'est le premier", c'est dans cette pensée que Celui qui a un esprit sans limites ⟨Rājendravarman⟩ juge inutile de faire appel à la bienveillance de ses successeurs ⟨pour entretenir sa fondation⟩.

48.

Si les biens des dieux sont détruits, par suite de pratiques mauvaises dans l'observance du Dharma, les gens de bien en sont innocents, selon les proclamations répétées des rois.

⟨N54⟩ Om ! Hommage à Śiva !

Translation

1.

Although one (*eko 'pi*) [...] in the hearts of many (*anekah ṛdaye*) [...] like (iva) the full (sakalaḥ) moon (induḥ) when it is dark (andhakāre) [...].

2.

[...] who (*yaḥ*), being eight-bodied (aṣṭatanuḥ) ⟨as sun, moon, soul and the five elements⟩, spreads out (*tanoti*) the world (*bhuvanam*), ⟨which is animated by serving (°sevāsañjīvitaṁ)⟩ the dust of the feet of the one whose diadem is the crescent moon (*candrārdhamaulicaraṇāmvujareṇu°*), [thereby] wordlessly (*anakṣaram*) proclaiming (*prakhyāpayan*) the power of Matter (*prak ̣rtiśaktim*), as he offers (*dadat*), as it were (*iva*), a handful of water (*toyāñjalim*) ⟨out of respect⟩ to the other causes ⟨of the universe⟩ (*itarakāraṇeṣu*).

3.

Revere (*namata*) Viṣṇu (*acyutam*), who (*yaḥ*), becoming witness (*sākṣībhavan*) to ⟨all⟩ activity/ in a legal case (*vyavah ̣rtau*), ⟨while himself devoid⟩ of transformation (*pariṇā[mavarjaḥ]*), [...] thoroughly comprends bobudhīti), like a judge (*prāḍvivāka iva*), extremely suited to court (*sabhyatamaḥ*), most acute (*patiṣṭhaḥ*) [...].

4.

I revere (*vande*) the Lotus-born [Brahmā] (*aravindajam*) [...] ⟨whose⟩ full-blown (*praphullaṁ*) lotus (*aravindam*) with unshed petals (*aśīrṇadalaiḥ*) laughed at (*jahāsa*) the valour (*vīryām*) and pride (*madaṁ ca*) of Madhu and Kaiṭabha [...] with the row of teeth that were its filaments.

5.

May the image of Harihara (*parameśvaraśārṅgamūrtiḥ*), which excels ⟨on all sides⟩ (*viśeṣayantī*), having mixed lustre (*śliṣṭaprabhā*), bestow success (*siddhiṁ dadhātu*), like (*iva*) Gaṅgā where (*yatra*) she is united with Yamunā (*yamunā*), [thus being also of mixed lustre (*śliṣṭaprabhā*) and beautiful all around (*viśeṣayantī*), and also particularly capable of bestowing of siddhi] while she thereby removes the good fortune (*bhāgyāpakarṣavidhinā*) of her rival (*sapatnyāḥ*) Ambikā, who is conjoined ⟨with Śiva⟩ (*militāmbikāyāḥ*) ⟨by becoming more beautiful than her⟩.

6.

I venerate Bhava and Bhavānī, cause of the universe, united in one body, having various con- ditions, like Avyakta and Buddhi, as though they were (*iva*) two paths of Dharma leading to heaven and to liberation, belonging/pleasing to the heart ⟨in so much as⟩ having the ⟨mixed⟩ radiance of the union of Himādri and Meru.

7.

I venerate (*g ̣rṇāmi*) Gaurī, who (*yā*), when she closed her eyes out of fear (*bhayamīli-*

talocanā), her limbs adorned with horripilation that was abundant with the breaking out of sweat (*svedodgamapracurakaṇṭakamaṇditāṅgī*), although (*api*) Kāmadeva (*madane*) had been burnt be- cause of Śiva's (*pināk adhanuṣaḥ*) rage (*roṣāt*), appeared/coruscated (*vireje*) still/again (*punaḥ*) as though (*iva*) pierced by a hundred ⟨of Kāmadeva's⟩ arrows (*mārgaṇaśatena*).

8.

I revere (*īḍe*) the two lotus-feet of Sarasvatī that grow/are rooted (*rūḍham*) in the lake that is the heart of learned persons, that have become red ⟨/that receive affection⟩ (*upāttarāgam*), as though (*iva*) reddened by the transposed blush of the rubies on the diadems of the host of prostrate gods (*namrāmarendragaṇaśekharapadmarāga saṁkrāntarāgapariraktam*), the radiance of whose nails is prominent (*unnakhārciḥ*).

9.

The torrent of Gaṅgā (*gaṅgācchaṭā*) as she falls (*patantī*), her clear drops shimmering (*sphuritācchabinduḥ*), from the sky (*nabhasaḥ*), which is anfractuous because of the prongs of the crescent moon (*indvarddhakoṭiviṣamāt*), the breaking of Her curling waves ⟨/her crooked waves and ripples⟩ dappled with a mass of stars (*tārākulākulitajihmataraṅgabhaṅgā*), as though (*iva*) she is stretching out a broken pearl necklace of bright beads ⟨/a broken necklace of silver beads/ a necklace whose pearls have broken and scattered⟩ (*vicchinnatāramaṇihāravij ṛmbhitā*).

10.

It being the case that the world (*jagati*) is entirely (*akhilam*) filled (*vyāpte*) by a single quality (*ekaguṇena*) of Hers (*yasyāḥ*), namely beauty (*śobhāmayena*) — just as (*iva*) the body (*tanoḥ*) of Lakṣmīpati, whose body is all things (*viśvamūrteḥ*), fills the universe in all directions (*diśi*) ⟨with one quality, namely beauty⟩—, what need to speak of (*kā vāk*) Her other qualities (pariśeṣaguṇeṣu)? May that Lakṣmī, who governs mental troubles (ādhiṣu... adhi), destroy (*ghāniṣīṣṭa*) your (*vaḥ*) suffering/ill-deeds (*duritam*)!

11.

Bow before (*namata*) Kambu, the son of Brahmā (*svāyambhuvam*), of lofty fame (*udīrṇakīrtim*), whose excellent line of descendants (*satsantatiḥ*), obtaining (*āpnuvantī*) ⟨marital⟩ connec- tions with the lineages of the sun and the moon (*arkasomakulasaṅgatim*), removes darkness in ⟨matters taught⟩ in all disciplines (*sakalaśāstratamopahantrī*), is fiery (*tejasvinī*) ⟨like the sun⟩, soft-rayed (*like the moon*) ⟨/gentle in taxes⟩ (*m ṛdukarā*), and full with ⟨every⟩ digit ⟨/fully accomplished in the arts⟩ (*kalayābhipūrṇā*).

12.

I praise (*īḍe*) Merā, who has noble fame (*udārayaśasam*) among celestial women (*sura-sundarīṇām*), who (yā) was led (*nītā*) even (*api*) by Śiva ⟨Himself⟩ (*hareṇa*), the teacher of the triple world (*trilokaguruṇā*), who had respect for ⟨Kambu's⟩ three eyes (*rakṣi-trayādaravatā*), to loftily (*uccaiḥ*) becoming the queen (*mahiṣītvam*) of the great sage ⟨Kambu⟩ (*maharṣeḥ*), out of a desire that they might surpass the creation of Dakṣa (*dakṣas ṛṣṭyatiśayaiṣaṇayā*).

13.

The ⟨kings who are the⟩ bearers of the burden of the territory of the illustrious Kambu (*śrīkamvubhūbharabh ṛtaḥ*), who have as their origin ⟨the king called⟩ Śru-tavarman ⟨/which are the origin of the protection of learning⟩ (*śrutavarmamūlāḥ*), who, from the very beginning (*maulāt*), have thrown aside the pride ⟨of enemies⟩ caused by the obligation to pay tribute ⟨/which have thrown aside the pride caused by the bondage inflicted by Bali⟩ (*apāstabalibandhak ṛtābhimānāḥ*), who have good sons ⟨/which possess the good sword Nandaka⟩ (*sannandakāḥ*), whose heroism is clearly seen to be beautiful/whose beauty is clear and whose valour is visible [/whose heroism is clearly displayed by the bright Sudarśana cakra] (sphuṭasu- darśanad ṛṣṭavīryāḥ), shine (cakāsati) as though they were (iva) the bolt-like arms (bāhudaṇḍāḥ) of Viṣṇu (hariḥ) incarnate [as men] (mūrtāḥ).

14.

⟨Other/later⟩ kings (*narendrāḥ*), on approaching those ⟨earlier kings⟩ (*yān... āsādya*), who were like the Rohaṇa mountain, which is conventionally known as Vidūrab-hūmi ⟨/who were a lofty and distant land⟩ (*rūḍhavidūrabhūmim*), like jewellers (*maṇikārakalpāḥ*), polished (*sañcaskrire*) the gems of true virtue (*sadguṇamaṇim*) that sprouted forth at the reverberating rumble of the clouds of their glories (*kīrtyam-budapratiravāṅkuritam*), in order to beautify the beloved that was their own Fortune (*nijaramāramanīm ṛjārtham*).

15.

Seeing (*vīkṣya*) the spread of those ⟨earlier kings'⟩ fieriness (*yeṣāṁ pratāpavisaraṁ*) of blazing valour (*iddhavīryam*) scattered (*kīrṇam*) across the worlds (*bhuvaneṣu*), ready to extinguish (*praśamanodyatam*) the energy of all others (*anyaujasām*), the Vaḍavā-nala (*aurvavahniḥ*) surely (*nu*) took fright (*jātabhayaḥ*), as it were (*iva*), and plunged (*agamat*) into the deep (*agāḍham*) ocean (*ambodhimadhyam*), eager to hide itself there (*praniletukāmaḥ*).

16.

From them (*tataḥ*) were born (*jātāḥ*) the kings (*kṣitīndrāḥ*) beginning with the illustrious

king Rudravarman (*śrīrudravarman ṛpatipramukhāḥ*) born of the illustrious Kauṇḍinya and the daughter of the Moon (*śrīkauṇḍinyasomaduhit ṛprabhavāḥ*), the splendour of their fame scattered across the triple world (*jagattrayavikīrṇayaśaḥprakāśāḥ*), who were (*ye*) famed for their learning (*śrutaśālinaḥ*), skilled (*dakṣāḥ*) in disciplining their subjects (*prajāviracane*) </veritable Dakṣas in the propagation of offspring>.

17.

The bright lunar orbs of their fame (*yaśaḥśubhaniśākaramaṇḍalāni*) give soothing delight (*āhlādayanti*) constantly (*śaśvat*) to the heavenly directions (*digambarāṇi*) on all sides (*paritaḥ*) surely (*nu*) as though (*iva*) out of fear that the orb of the egg of Brahmā might dissolve (*brahmāṇḍamaṇḍalavilīnabhiyā*) because of the radiance of a thousand suns from the spread of their (*yeṣām*) intense fieriness (*tīvrapratāpavisarārkasahasradīptyā*).

18.

Not only because of beauty (*kāntyā*) that reached lakhs of eyes (*akṣilakṣagatayā*) were they seen (*dad ṛśire*) as the "Five-arrowed One" (*pañcabāṇa iti*) in this world (*pade*) of creatures (*jagatām*), which was <otherwise> devoid of amorous playfulness (*akelini*), but also because of their mighty (*ūrjitaiḥ*) powers of deluding, intoxicating, maddening, desiccation, inflaming, which <for them> were also (*ca*) acts (*karmabhiḥ*) of war (*yudhi*) <not just of love>.

19.

In their lineage (*tatsantatau*) was born (*ajani*) the illustrious (*śrīmān*) Jayavarman <II>, who set down (*ādadhānaḥ*) a city (*padam*) on the peak of the Mahendra mountain (*mahendraśikhare*), who vanquished Indra (*śatayajvajayī*) by a crore (*koṭyā*) of sacrifices (*adhvarasya*), most glorious (*yaśiṣṭhaḥ*), whose footstool was transformed into a touchstone for <testing the quality of the god of> the diadems of kṣatriyas (*rājanyamaulinikaṣīk ṛtapādapīthaḥ*).

20.

Supporting the land of the illustrious Kambu [/bearing Śrī, the conch and Earth] (*śrīkamvubhūbh ṛt*), protector who is the jewel of the lineage of kings </protector who is the jewel of the solar dynasty (namely Rāma)> (*inavaṅśalalāmagoptā*), nurturer and uplifter of the earth </lifter of the Govardhana mountain> (*govarddhanoddh ṛtikaraḥ*), enemy to hell </enemy of the demon Naraka>, victorious (*jiṣṇuḥ*), tamer of the dissolute </tamer of the serpent Kāliya> (*bhujaṅgadamanaḥ*), enemy to those who are thorns to Dharma </enemy to the thorns afflicting Indra> (*v ṛṣakaṇṭakāriḥ*), †...† a treasury of loveliness (*kāntinidhiḥ*), Jayavarman II (*yaḥ*) was similar to Lotus-Eyed <K ṛṣṇa> (*ambujalocanābhaḥ*).

21.

Jayavarman II (*yaḥ*) simultaneously (*samam*) rendered (*vidadhe*) the sky (*divam*) and (*ca*) the fame (*kīrtim*) of Hundred-Sacrificed ⟨Indra⟩ (*śatamakhasya*) smoky in colour (*dhūmritābhām*) by the smoke-plumes (*dhūmraiḥ*) rising from his countless sacrifices (*asaṁkhyamakhajaiḥ*); ⟨he rendered⟩ his enemies' (*dviṣatām*) Fortune (*lakṣmīm*) and the blade of his sword (*asilatām*) red (*raktām*) in battles (*raṇeṣu*) with streams of blood (*rudhiraiḥ*); and (*ca*) ⟨he rendered⟩ the heavenly quarters (*diśaḥ*) and his friends (*suh ṛdaḥ*) bright (*śubhrā*) by his magnificence (*vibhūtyā*).

22.

The victorious (*jayī*) son (*ātmajaḥ*) of that (*tasya*) king of unconquerable splendour (*ajayaśriyaḥ*) was called Śrī-Jayavarman, vanquisher of his enemies (*ripuñjayaḥ*), who as a youth (*yuvā*), as though (*iva*) because he was fond of his elders (*v ṛddhapriyatvāt*), was passion- ate about ancient Knowledge (*v ṛddhavidyārāgī*), and had distaste for the young woman Wealth (*śrītaruṇīviraktaḥ*).

23.

Methodical (*nayāḍhyaḥ*), Jayavarman III (*yaḥ*), taking (*nayan*) the verbal root (*prak ṛtim*) when it was devoid of primary and secondary vowel-strengthening (*guṇav ṛddhihīnām*), applied all options of the (*vikalpayām āsa*) secondary and pri- mary grades of vowel strengthening (*v ṛddhiṁ guṇam*), teaching them (*anuśāstā*) by yogavibhāga ⟨viz. division into three sūtras⟩ (*yuktyā*), being extremely acute in judgment (*paṭiṣṭhaḥ*), as though (*iva*) desirous of achieving (*vidhitsan*) ⟨all forms of the verbal root⟩ *m ṛj*, "purify" (*m ṛjim*), (for he was) knowledgeable about affixes that do not allow vowel-substitution (*saṁkramajñaḥ*). Statesmanlike (*nayāḍhyaḥ*), Jayavarman III (*yaḥ*), leading (*nayan*) his subjects (*prak ṛtim*), who had been devoid of virtue and prosperity (*guṇav ṛddhihīnām*), created (*vikalpayām āsa*) prosperity (*v ṛddhim*) and virtue (*guṇam*), disciplining them (*anuśāstā*) with justice (*yuktyā*), being extremely acute in judgment (*paṭiṣṭhaḥ*), as though (*iva*) desirous of achieving (*vidhitsan*) purity (*m ṛjim*), being experienced in ⟨traversing⟩ difficult paths (*saṁkramajñaḥ*).

24.

Born (*babhūva*) to his maternal uncle (*tanmātulasya*), who was like Indra (indranib-hasya) in power (bhūtyā), was a son (putraḥ) called (iti) Śrī-Indravarman; although (api) residing (sthi- taḥ) on earth (bhuvi) with the title of "Indra among men" (naren-draśabdena), he long (cirāya) enjoyed the pleasures (lebhe sukhāni) [that are to be found] in Indra's heaven (*indrapade*).

25.

The crowns (*makuṭāni*) of kings (*nṛpāṇām*) fell (*petuḥ*) from their heads (*mūrdhnaḥ*) at the feet (abhipādam) of Indravarman (yasya) as he mounted (ākrāmataḥ) his lion-throne (siṁhāsanam), thronged (citam) with a network of rays from its jewels (*ratnamayūkhajālaiḥ*), like (*iva*) stars (*bhāni*) 〈falling〉 from the heavens (*nabhastaḥ*) 〈at the feet〉 of the sun (*bhānoḥ*) 〈as it mounts〉 Sunrise 〈Mountain〉 (*udayam*).

26.

Indravarman (*yaḥ*) installed (*atiṣṭhipat*) the liṅga of Śiva (umāpateḥ) [called] Śrī-Indreśvara and (ca) images (pratimāḥ) of Viṣṇu, Devī and others (śrīdharāmbikādeḥ) on the earth (bhūmau) and (ca) his fame (kīrtim) in all directions (dikṣu), and (ca) he excavated (cakhāna) the valour (vīryam) of his enemies (ripoḥ) and the tank 〈Indrataṭāka〉.

27.

His son (*tatsūnuḥ*) was (*āsīt*) incomparable (asamaḥ), glorious (yaśasvī), who (yaḥ), bearing (dadhānaḥ) the title ŚrīYaśovarman, overlord (adhīśaḥ) of the earth (dharaṇeḥ) up to (ā) Sūkṣ- makāmrāta, the oceans, and such territories as China and Campā (*sūkṣmakāmrātapayodhicīnacampādideśāt*).

28.

As though (*iva*) with the thought (*iti*) “Brahmā (padmāsanaḥ) constantly (nityam) desired to adorn (alaṅkariṣṇuḥ) the lotus in the beautiful navel (sunābhipadmam) of Lotus-Navelled [Viṣṇu] (ambhojanābhasya)!”, Śiva (śambhuḥ) long (cirāya) sat (adhyāsta) in the heart-lotus (*hṛtpadmam*) of this excellent man 〈/ veritable Viṣṇu〉 (*puruṣottamasya*).

29.

And (*ca*) Yaśovarman (*yaḥ*) installed (*atiṣṭhipat*) more than a hundred (*śatādhikam*) deities (*devam*) on the five mountain-like peaks (*pañcādrikūṭeṣu*) on the surface of an island (*dvīpatale*) like (*iva*) the five peaks of Meru 〈which is on Jambudvīpa〉 (*pañcamerukūṭeṣu*) 〈and〉 he excavated (*cakhāna*) the tank (*sthānam apām*) 〈called〉 Yaśodhara.

30.

To him (*tasya*) was born (*abhavat*) a son (*tanujaḥ*), famed (*pratītaḥ*) as Śrī-Harṣavarman, who gave joy to the world (*viṣṭapaharṣakārī*), whose feet were coloured by the rays from garlands of sapphires (*°māṇikyamālādyutirañjitāṅghriḥ*) on the diadems of kings who rule the four directions (*caturddigīśakṣitipālamauli°*).

31.

Harṣavarman (*yaḥ*) was rapid (*laghuḥ*) with weaponry, bright (*prakāśaḥ*) in fame (*yaśasi*), stalwart (*stambhaḥ*) in meditation (*samādhau*), active (*pracalaḥ*) for the sake of others (*parārthe*), heavy/venerable (*guruḥ*) in valour (*vīrye*), and (*ca*) a rampart (*saṁvaraṇaḥ*) against faults, even though (*api*) he stood in sattva (*sattvasthitaḥ*), he excelled in ⟨the other⟩ two guṇas ⟨of rajas and tamas⟩.

32.

This [Harṣavarman] (*saḥ*) established (*pratiṣṭhāpitavān*) these (*imāḥ*) golden (*cāmīkarīḥ*) statues (*arcāḥ*) here (*iha*) of Īśvara and Devī (*īśvarayoḥ*) for the increase of the merit (*dharmav ṛddhyai*) of his ancestors (*pitṝṇām*), and (*ca*) statues (*pratimāḥ*) of Viṣṇu (*murāreḥ*) and his consorts ⟨Śrī and Bhū⟩ (*devyoḥ*) at the foot of the Indra-mountain (*indrādripāde*).

33.

Then (*atha*) there was (*āsīt*) his (*tasya*) younger brother (*anujaḥ*), victorious (*jayī*), most glorious (*yaśiṣṭhaḥ*), born of the same womb (*sodaryajanmā*), who vanquished the beauty of Kāmadeva (*jitakāmakāntiḥ*), Śrī-Īśānavarman ⟨II⟩, destroyer (*nihantā*) of darkness (*tamasām*), a moon among kings (*n ṛpatīnduḥ*), replete with ⟨all⟩ the arts ⟨/lunar digits⟩ (*kalābhipūrṇaḥ*).

34.

Īśānavarman (*yaḥ*), after establishing (*pratiṣṭhāpya*) Dharma, alone/which is one (*ekam*) ⟨amongst his subjects⟩, as his goal (*sādhyam*) — ⟨Dharma⟩ which is well-known (*prasiddham*) by inference, authoritative statements, and examples (*yuktyāgamodāharaṇaiḥ*) — brought (*unninīya*) to fulfillment (*nirṇayam*) ⟨the puruṣārthas⟩ of Kāma and Artha, which are plural (*anekam*), just as (*iva*) a debater (*vādī*) who follows Nyāya (*naiyāyikaḥ*), after establishing by means of inference, scripture and illustration ⟨viz. direct perception⟩ (*yuktyāgamodāharaṇaiḥ*) one (*ekam*) property (*dharmam*) that is already established (*prasiddham*) ⟨but⟩ that he wants to prove (*sādhyam*), freely (*kāmam*) can ⟨go on to⟩ bring to certainty numerous (*anekam*) ⟨other⟩ things (*artham*).

35.

The husband (*patiḥ*) of the sister of his father (*pit ṛsvasus tasya*), most acute (*patiṣṭhaḥ*), bright (*ujjvalaḥ*) with glory (*śriyā*), was called Śrī Jayavarman (*śrījayavarmanāmā*); by means of his wealth (*vibhūtyā*) and greatness (*mahimnā*) he (*yena*) created (*k ṛtā*) a city (*purī*) that was the resort (*sthānam*) of the glories (*śriyām*) of the triple world (*bhuvanatrayasya*).

36.

As though (*iva*) thinking (*iti*) this (*eṣaḥ*) Viṣṇu (*jiṣṇuḥ*) must be (*bhavet*) tired (*khinnaḥ*) 〈from〉 carrying the Creator 〈Brahmā〉 in the lotus growing from his navel (*nābhyamvujadhāt ṛdhārī*) for a long time (*cirāya*), Jayavarman IV (*yaḥ*) showed (*sandarśayām āsa*) in his val- our (*parākrame*) Four-armed 〈Viṣṇu〉 (*caturbhujam*) residing in his arms (*bhujastham*) and bore 〈Viṣṇu's〉 burden [of protecting the earth].

37.

Jayavarman IV (*yena*) installed (*asthāpi*) in Liṅgapura, in a huge (*adhike*) foundation (*sthāne*), a liṅga of Śiva (*śarvasya*) standing nine times (*navadhā*) nine cubits (*navahastaniṣṭham*) along with with statues (*nimābhiḥ*) of Brahmā and others (*caturmukhādeḥ*), an extremely difficult (*suduṣkaram*) great feat (*mahāpadānam*).

38.

Jayavarman's (*tadīyaḥ*) son (*tanayaḥ*) was victorious (*vijetā*) Śrī-Harṣavarman, who (*yaḥ*) gave joy (*harṣadāyī*) to creatures (*jagatām*), of most fiery valour (*tejiṣṭhavīryaḥ*), most excellent (*variṣṭhaḥ*) in renown (*yaśasā*), wise (*prājñaḥ*), whose commands were never broken (*avikhaṇḍitājñaḥ*) because of his power (*prabhāvāt*).

39.

Harṣavarman's (*yasya*) sword (*kaukṣeyakaḥ*), fixed upright in his hand (*bhujapratiṣṭhaḥ*), spat- tered (*digdhaḥ*) with the blood of the armies of his enemies (*aripakṣakṣatajena*), bore (*uvāha*) the beauty (*lakṣmīm*) of the great mountain 〈Mandara〉 (*mahādreḥ*) along with the fire 〈of sparks generated〉 (*sāgneḥ*) when agitated (*kṣubhitasya*) in the ocean (*ambunidhau*) by Viṣṇu (*adhokṣajena*).

40.

Harṣavarman's (*tadīyaḥ*) brother (*bhrātā*), his elder (*jyeṣṭhaḥ*) in age (*vayasā*) and in plenitude of virtues (*guṇaughaiḥ*), the rise of whose good qualities was sung by the universe (*jagadgītaguṇodayaḥ*), was (*abhūt*) Śrī-Rājendravarman, lord of the lords of the universe (*jagatīpatīndraḥ*), who vanquished 〈all other〉 kings (*jitarājakaḥ*) with his Royal Splendour (*rājyalakṣmyā*).

41.

As is well-known (*khalu*), when Rājendravarman (*yena*) employed (*prayuktā*) punishment (*daṇḍanītiḥ*), being of bright majesty (*śubhaśrīḥ*), it separated (*viśleṣak ṛt*) 〈his subjects〉 from a black destiny 〈in hell〉 (*k ṛṣṇagateḥ*), causing (*ādadhānā*) the stability of the noble classes (*kalyānavarṇasthitim*), 〈and thus〉 laughed to scorn (*viḍambayām āsa*) the glory of mercurial elixir (*rasendralakṣmīm*), which, being of bright shininess

(*śubhaśrīḥ*), separates ⟨iron/copper/itself⟩ from its black nature (*kṛṣṇagateḥ*), causing the establishment of golden colour.

42.

Rājendravarman's (*yadīyā*) beauty (*kāntiḥ*), lovely (*lalitā*) by nature (*nisargāt*), pleasing (*nandayantī*) even (*api*) thousands of eyes (*sahasranetrāṇi*), eclipsed (*adharīcakāra*) by far (*dūrāt*) the beauty (*kāntim*) of Smara, which provoked (*vidhātrīm*) the great anger of the Three-Eyed ⟨Śiva⟩ (*trinetroruruṣām*).

43.

The creeper that is the fame (*kīrtilatā*) of Rājendravarman (*yadīyā*) repeatedly encircles (*veveṣṭyate*) the series of trees that are the worlds (*bhuvanadrumālīm*), ⟨since it is⟩ watered (*siktā*) by flowing (*sravadbhiḥ*) gift-giving waters (*dānāmbubhiḥ*) produced with ⟨the offering of⟩ plentiful wealth in the form of elephants (*anekapānekadhanaprayuktaiḥ*) and amply freshened with lotusses (*puṣkarapuṣkalārdraiḥ*) [...]. by the liquid of musth (*dānāmbubhiḥ*) produced by a profuse wealth of elephants (*anekapānekadhanaprayuktaiḥ*) and by which ⟨even⟩ the tips of their trunks were thoroughly soaked (*puṣkarapuṣkalārdraiḥ*).

44.

In Śivapura (*śaive pure*) the *liṅga* of the Unborn ⟨Śiva⟩ (*ajasya*) ⟨called⟩ Siddheśvara was rendered bright with wealth (*siddhavibhūtiśubhram*) by him (*yena*) and (*ca*) a *liṅga* was set up ⟨as well as⟩ statues for worship (*arcāḥ*) on the island (*dvīpe*) of the Yaśodhara-tank (*taṭākasya*).

45.

This (*saḥ*) skillful (*pravīṇaḥ*) ⟨King Rājendravarman⟩, who experienced the divine (*divyad ṛśvā*), perfected (*upāsk ṛta*) this (*imām*) matchless (*apratimām*) golden (*hiraṇmayīm*) image (*pratimām*) of the Supreme Lord (*parameśvarasya*) in accordance with the rules (*vidhānaiḥ*) and (*ca*) ⟨perfected⟩ the beauty of this sanctuary (*prāsādaśobhām*), ⟨such that it was⟩ bright with lime-plaster (*sudhāvicitrām*).

46.

Jupiter (*jīvaḥ*) with Saturn (*saurayutaḥ*) was in Leo (*m ṛgādhipagatiḥ*); Mars (*bhaumaḥ*) was in a good position ⟨viz. Capricorn⟩ (*sumārgaḥ*); Mercury (*Budhaḥ*) with Venus (*kāvyena*) have reached the lord of the water-jar ⟨Aquarius⟩ (*āptaghaṭādhipaḥ*); the sun (*dinakaraḥ*) dominated Pisces (*mīneśvaraḥ*); the moon (*candramāḥ*) dominated Puṣya (*puṣyeśaḥ*); at the rise Taurus ⟨was on the horizon⟩ (*v ṛṣoditaḥ*); the Śaka ⟨king⟩ (*śakaḥ*) was playing (*krīḍamānaḥ*) with ⟨eight⟩ bodies, ⟨six⟩ tastes and nine —⟨thus⟩ the

planets (*grahagaṇāḥ*), propitious (*dhanyāḥ*), occupied the positions of presiding priests (*hautrapadasthitāḥ*), at the moment when ⟨this deity called⟩ Yaśassvāmin occupied ⟨for the first time⟩ his proper position (*svasthe*).

47.

A moral person (*dhārmikaḥ*) supports (*bharati*) Dharma, which (*yam*) Adharma damages (*bādhate*). Among these too (*anayoḥ*) ⟨Dharma and Adharma⟩ the first (*pūrvaḥ*) is very much the stronger (*subalīyān*). Thinking this (*iti*), being not of limited intellect (*amitadhīḥ*), ⟨the king⟩ has not begged (*na yayāce*) future (*bhāvinaḥ*) kings (*naradevān*), ⟨who will inevitably be⟩ men of merit (*suk ṛtinaḥ*).

48.

Even if there is (*sati*) destruction of the property of the gods (*devadravyavināśe*), ⟨which happens⟩ when there are catastrophic deeds that deviate from moral conduct (*dharmācāraviplutācarite*), good people (*sādhujanāḥ*) are without fault (*nirdoṣāḥ*) since kings (*rājñām*) have often (*bahuk ṛtvaḥ*) announced ⟨this in their blessings⟩ (*jñāpanaiḥ*).

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