K. 579. Stela from Prasat Kapilapura, 890 Śaka

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Palaeographic description

The lettering is characteristic of the tenth century CE.

Edition

Face

〈A0〉 Oṁ

1. Anuṣṭubh

〈A1〉 〈Column a〉 // harir ekārṇṇavād ¡ū!〈u〉rvvī〈Column b〉m
uddhṛtya jaya(t)[i s]th[itaḥ]
〈A2〉 〈Column a〉 sevitas smṛtimātreṇa
〈Column b〉 yo dātā padam avyayam· //

2. Vasantatilakā

〈A3〉 prāpte kalau kila kalaṅkakalākalāpa-
-līḍhañ jagad duritakārivipad vivṛddhā

〈A4〉 tadbhañjanāt kajabhavo bhuvi rājabhūyaṁ
svas smāvatārayati dhūrjaṭipaṅkajākṣau //

3. Śādūlavikrīḍita

〈A5〉 devyāṁ rājaparamparodayabhuvi śrīkaṇ¡t!〈ṭ〉havaikuṇ¡t!〈ṭ〉hayo〈A6〉r
ekāṅśo vasudhādhurām adhikadhīr ā vāridher ddhāraṇe
〈A7〉 jāto dhautayaśās samastaguṇabhṛd dharmmāvadātākṛti〈A8〉r
vvāggmī vāsavasakhyalakṣaṇayuto garbheśvaro yo vaśī //

4. Upajāti

〈A9〉 [v]iyadgrahaiśvaryyaśubhodaya_ś
śrīrājendravarmmeśvarasūnur āsīt·
〈A10〉 [rāja]nyavaṅ[ś]ām[v]ara[n]īrajā[t]ī_
[rājā jayī śrījayavarmmadevaḥ //]

Face

1. Anuṣṭubh

〈A1〉 〈Column a〉 [⏑⏑]ndu(vaṅśe)[⏑⏑⏑]
〈Column b〉 [⏑⏑⏑⏑⏑–⏑⏑]
〈A2〉 〈Column a〉 viyadgrahaiśvaryyaśake
〈Column b〉 tasmin tadvadadāy[i] sa(ḥ) //

2. Anuṣṭubh

〈A3〉 〈Column a〉 tadvāhudaṇ¡d!〈ḍ〉am āśritya
〈Column b〉 yūnāpi kalinādhunā
〈A4〉 〈Column a〉 vṛddhas sañcālito dharmmo
〈Column b〉 na skhalaty ekāpād api //

3. Anuṣṭubh

〈A5〉 〈Column a〉 senānyā janyajayinā
〈Column b〉 sa śrīvīrendravarmmaṇā
〈A6〉 〈Column a〉 vandyavīryyeṇa vīrais tan
〈Column b〉 tasmin tadvad adāpayat· //

Face

1. Indravajrā

〈B1〉 〈Column a〉 jvālābhir ālīḍhaviyadbhir ūrdhvaṁ
〈Column b〉 dhūmadhvajai rauravam āvṛtāṅgam·
〈B2〉 〈Column a〉 ye laṅghayanto bhuvanendravānī〈Column b〉n
te yāntu yāvad ravirātrirājau //

2. Upajāti

〈B3〉 〈Column a〉 ā saṁhṛter indrapade ramantā〈Column b〉n
te ye nukurvvanti n ṛpendravānīm·
〈B4〉 〈Column a〉 saputrapautrāḥ punar antakāle
〈Column b〉 hareḥ padaṁ yāntu nirāmayan te✤

〈B5〉 Ekādaśī ket· mārggaśira nu mān· vraḥ śāsana dhūlī vraḥ pāda dhūlī jeṅ·〈B6〉 vraḥ kamrateṅ· Añ· śrī jayavarmmadeva ta mratāñ· khloñ· śrī vīrendra〈B7〉[va]r[mma] (se)nāpātī vekita kamrateṅ· Añ· vraḥ guru nu vrāhmaṇācā〈B8〉[ryya] [...] (jaṁ)n[va]n·

Face

〈B1〉 [...] mūla bhāgavata pa〈B2〉[...] yya Oy· śāp vvaṁ jā pi mān· qnak ta〈B3〉 [...] na pi thve Antarāya dau vnek ni ◦ vraḥ śā〈B4〉sana pre thve praśasta pre sthāpana Āy· kapilapura // ✤ //

Apparatus

Face

〈A1〉 jaya(t)[i s]th[itaḥ] ◇ *jaya[-⏑⏑-]* LF.

Face

〈B1〉 dhūmadhvajai rauravam ◇ *dhūmadhvajair auravam* LF.

〈B8〉 [...] (jaṁ)n[va]n· ◇ *[...]n* LF.

Translation into French by Finot 1925

Face

1.

Hari, pour avoir retiré la Terre de l'océan universel [...] est adoré par la mémoire seule, lui qui donne le séjour impérissable.

2.

Kali, ayant conquis le monde rongé par le faisceau des ruses du péché, la détresse, mère du mal, s'accrut. Pour la briser, Brahmā a fait descendre du ciel sur la terre Śiva et Viṣṇu en qualité de roi.

3.

Sur ce sol divin qu'est l'ascension de la lignée des rois est né, pour porter le sceptre de la terre jusqu'à l'océan, ⟨un homme⟩, portion de Śiva et de Viṣṇu, à la gloire pure, possédant toutes les qualités, ayant dans son aspect la blancheur de la Vertu, éloquent, portant les signes de l'amitié d'Indra, souverain né, maître de lui-même.

4.

Ce fut le fils du roi Rājendravarman, dont l'heureux avènement eut lieu en pouvoirs-planètes-espace (890). ⟨Lotus⟩ né dans l'onde céleste de la race royale [...].

Face

1.

[...] en cette année Śaka pouvoirs-planètes-espace (890), il [...] ainsi.

2.

Et maintenant, appuyé à son bras, le vieux Dharma, avec son unique pied, ne chancelle pas quand il est secoué par le jeune Kali.

3.

Par le général vainqueur des ennemis, Śrī-Vīrendravarman, dont l'héroïsme est honoré des héros, il lui fit donner ceci de cette manière (?).

Face

1.

Là-haut, dans l'espace où les corps sont enveloppés par les feux qui lèchent le ciel de leurs flammes, qu'ils aillent ceux qui transgresseront la parole du roi, tant que dureront le soleil et la lune !

2.

Quant à ceux qui exécuteront la parole du roi, qu'ils se réjouissent jusqu'à la fin du

monde dans le séjour d'Indra et qu'au dernier jour ils aillent, avec leurs fils et leurs descendants, au séjour éternel de Hari !

〈B5–B8〉 Le onzième jour de la quinzaine claire de Mārgaśira, il y eut un édit de S. M. Śrī Jayavarmadeva au *mratañ khloñ* Śrī Vīrendravarman, *senāpati*, et (?) au Vraḥ Guru et brāhmaṇācarya [...].

Face

〈B1–B4〉 [...] Mūla-Bhāgavata [...] prononcer un vœu pour qu'il n'y ait pas de gens qui [...] pour y mettre obstacle à l'avenir (?). Le saint édit ordonna de faire un praśasta et une fondation à Kapilapura.

Translation

Face

1.

Victorious is (*jayati*) Hari, standing (*sthitaḥ*) after lifting up (*uddh ṛtya*) the earth (*ūrvīm*) from the one ocean 〈that covered all〉 (*ekārṇavāt*), 〈Hari〉 who (*yaḥ*), on being venerated (*sevitaḥ*) merely by being recollected (*sm ṛtimātreṇa*), bestows (*dātā*) the undying (*avyayam*) state (*padam*).

2.

Surely (*kila*) when Kali (*kalau*) reached (*prāpte*) the world (*jagat*), which was licked by a mass of tricks/aspects/parts of evil (*kalaṅkakalākalāpalīḍham*), a disastrous condition because of evil- doers (*duritakārivipad*) grew and grew (*viv ṛddhā*); in order to break that 〈Kali〉 (*tadbhañjanāt*), Brahmā (*kajabhavaḥ*) caused Śiva and Viṣṇu (*dhūrjaṭipaṅkajākṣau*) to descend (*avatārayati sma*) from heaven (*svaḥ*) down to earth (*bhuvi*) to a condition of kingship (*rājabhūyam*).

3.

Born in the queen (*devyām*) who was the place of the arising of a lineage of kings {/who arose from the greatness of a lineage of kings} for bearing (*dhāraṇe*) the burdens of 〈ruling〉 the earth (*vasudhādhurām*) up to (*ā*) the ocean (*vāridheḥ*), being the single part (*ekāṁśaḥ*) of both Śrīkaṇṭha and Vaikuṇṭha, having bright fame (*dhautayaśāḥ*), possessing all virtues (*samastaguṇabh ṛt*), whose appearance is pure because of his merit (*dharmāvadātāk ṛtiḥ*), eloquent (*vāgmī*), possessed of friendship with Indra

(*vāsavasakhyalakṣaṇayutaḥ*) a sovereign from the womb itself {/a sovereign as a child} (*garbheśvaraḥ*), self-controlled (*vaśī*),

4.

A son (*°sūnuḥ*) was born (*āsīt*) to the sovereign Śrī Rājendravarman, whose auspicious rise ⟨to the throne was in the śaka year⟩ 890 (*viyadgrahaiśvaryyaśubhodayaḥ*), a ⟨veritable⟩ moon in the sky that was the lineage of princes (*rājanyavaṅśāmbaranīrajātiḥ*), the victorious (*jayī*) king (*rājā*) Śrī Jayavarmadeva.

Face

1.

In the śaka year 890 (*viyadgrahaiśvaryaśake*) he (*saḥ*) gave (*adāyi*) similarly (*tadvat*) to this (*tasmin*).

2.

Now (*adhunā*) resting (*āśritya*) on the bolt that was Jayavarman's arm (*tadbāhudaṇḍam*), Dharma, even though (*api*) having only one leg (*ekapād*) ⟨and even though⟩ shaken (*sañcālitaḥ*) by Kali (*kalinā*), does not (*na*) stumble (*skhalati*), even though (*api*) ⟨Kali is still⟩ youthful (*yūnā*).

3.

He caused his general (*senānyā*) Śrī Vīrendravarman, victorious in battles (*janyajayinā*), of venerable valour (*vandyavīryeṇa*) similarly (*tadvat*), along with his soldiers (*vīraiḥ*), to give (*adāpayat*) that same (*ta*) to the same ⟨deity?⟩ (*tasmin*).

Face

1.

Those who (*ye...te*) transgress (*laṅghayantaḥ*) the word of the king (*bhuvanendravāṇīm*), may they go (*yāntu*) to ⟨the hell called⟩ Raurava for as long as (*yāvat*) sun and moon ⟨perdure⟩ (*ravirātrirājau*)—⟨Raurava⟩ whose parts are ⟨all⟩ filled (*āv ṛtāṅgam*) with fires (*dhūmadhvajaiḥ*) that lick the sky (*ālīḍhaviyadbhiḥ*) above (*ūrdhvam*) with flames (*jvālābhiḥ*).

2.

As for those who (*ye...te*) follow (*anukurvanti*) the command of the king (*n ṛpendravāṇīm*), may they take pleasure (*ramantām*) in the world of Indra (*indrapade*) until (*ā*) the resorption ⟨of the universe⟩ (*saṁh ṛteḥ*), along with their sons and grandsons (*saputrapautrāḥ*),

and then (*punaḥ*), at the time of the end ⟨of this cycle of existence⟩ (*antakāle*) may they reach (*yāntu*) the faultless (*nirāmayam*) world (*padam*) of Viṣṇu (*hareḥ*).

⟨B5–B8⟩

Face

⟨B1–B4⟩ On the eleventh day of waxing moon of ⟨the month of⟩ Mārgaśira, there was an order of His Majesty Śrī Jayavarman ⟨V⟩ to Mratāñ Khloñ Śrī Vīrendravarma Senāpati [...] Kamrateṅ Añ the royal preceptor and priests [...] Mūla Bhāgavata [...] deliver an imprecation to prevent people [...] causing damage in the future. The order ⟨consisted also of⟩ making ⟨this⟩ inscription to establish at Kapilapura.

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