# K. 733. Stela from Phnom Preah Vihear, 7th century CE

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## Palaeographic description

The lettering is characteristic of the seventh century CE.

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## Edition

1. Anuṣṭubh

〈1〉 〈Column a〉 jayatīndu-ravi-vyoma-
〈Column b〉 -vāyvātma-kṣmā-jalānalaiḥ
〈Column c〉 tanoti tanubhiś śambhu〈Column d〉r
yyo 'ṣṭābhir akhilañ jagat·

2. Anuṣṭubh

〈2〉 〈Column a〉 vijitya yaḥ kṣitipatīn·
〈Column b〉 nīti-śauryya-valānvitān·

〈Column c〉 diva-spṛśaṁ samārabhya
〈Column d〉 yaśa-stambham akīlayat·

3. Anuṣṭubh

〈3〉 〈Column a〉 rājā śrībhavavarmmeti
〈Column b〉 bhavaty adhika-śāsanaḥ
〈Column c〉 soma-vaṅśyo 'py ari-dhvānta-
〈Column d〉 -pradhvaṅsana-divākaraḥ

4. Anuṣṭubh

〈4〉 〈Column a〉 tasya pāśupatācāryyaḥ
〈Column b〉 vidyāpuṣpāhvayaḥ kaviḥ
〈Column c〉 śa¡p!〈b〉da-vaiśeṣika-nyāya-
〈Column d〉 -tatvārtha-kṛta-niścayaḥ

5. Anuṣṭubh

〈5〉 〈Column a〉 śrāyasīṁ gatim uddiśya
〈Column b〉 śrīsiddheśa-praṇālikāṁ
〈Column c〉 rājatīṁ rājato la¿dh?〈bdh〉vā
〈Column d〉 kārayitvāpy atiṣṭhipat·

6. Anuṣṭubh

〈6〉 〈Column a〉 tatas sa niṣkraman nānā-
〈Column b〉 -tīrthāyatana-parvvatān·
〈Column c〉 kathañ cid ānīta Iha
〈Column d〉 svapnānte śrītriśūlinā

7. Anuṣṭubh

〈7〉 〈Column a〉 yathā pradarśitaṁ svapne
〈Column b〉 dṛṣṭavān iha śāṅkaraṁ
〈Column c〉 liṅgaṁ padaṁ goṣpadañ ca
〈Column d〉 bhasma tuṅgīśa-parvva[t]e

8. Anuṣṭubh

〈8〉 〈Column a〉 pradānāni pradāyāsmai
〈Column b〉 dāsādīni śivāya saḥ
〈Column c〉 punaś śaivena vidhinā
〈Column d〉 taptvā śaivaṁ pa[.]aṁ [˘–]

9. Āryā

〈9〉 〈Column a〉 yāvat· pradānam asmai〈Column b〉 śivāya go-bhū-hiraṇya-dāsādi 〈Column c〉 bhogyaṁ pāśupatānā〈Column d〉m ahāryyam a[...]

## Translation into French by Cœdès 1937–1966

1.

La victoire est à Śambhu qui se répand dans tout l'univers au moyen de ses huit corps : la lune, le soleil, le ciel, le vent, l'ātman, la terre, l'eau et le feu.

2.

Après avoir vaincu les maîtres de la terre, doués de conduite, d'héroïsme et de force, il entreprit de toucher le ciel et planta 〈à cet effet〉 le pilier de sa gloire.

3.

Il est un roi nommé Śrī Bhavavarman, doué d'une autorité sans égale; bien qu'appartenant à la famille lunaire, c'est un soleil anéantissant l'obscurité des ennemis.

4.

Il eut à son service un poète nommé Vidyāpuṣpa, maître de la secte des Pāśupata, qui avait donné un sens certain à la grammaire, à la doctrine Vaiśeṣika et à la logique.

5.

Ayant en vue une condition supérieure et l'ayant obteaue du roi, il fit faire pour Śrī Siddheśa une rigole en argent et l'installa.

6.

Etant ensuite parti pour 〈visiter〉 divers pèlerinages, sanctuaires et montagnes, il fut transporté ici en songe, par le vénérable 〈Śiva〉 porteur du trident.

7.

Il vit 〈ensuite〉 ici, tels qu'il les avait vus en songe, le *liṅga* de Śaṅkara, le pied, la flaque d'eau et la cendre sur le 〈 mont〉 Tuṅgīśaparvata.

8.

Faisant à ce Śiva des donations d'esclaves et autres présents, de nouveau, il pratique l'ascèse selon la méthode śaiva [...].

9.

Tout ce qui a été donné à ce Śiva: bœufs, terres, or, esclaves, etc., doit servir à l'usage des Pāśupata et ne doit pas être pris [...].

## Translation by Zakharov 2019

1.

Conquers Śambhu (Śiva) who extends to all this world by his eight forms: Moon, Sun, Sky, Wind, Mind (*ātman*), Earth, Water, and Fire!

2.

Having conquered the kings, who possessed political wisdom (*nīti*), prowess/valour and armies, he (the king Śrī Bhavavarman) did stake this beautiful column to touch the sky.

3.

The king Śrī Bhavavarman, whose rule is excellent, annihilates his enemies like the sun ⟨destroys⟩ night; despite that he is of the Lunar dynasty!

4.

His teacher, a Pāśupata (an adept of Śiva) whose name is Vidyāpuṣpa ('Flower of wisdom'), is a poet and connoisseur of truth, language (grammar) and the ⟨doctrines of⟩ Vaiśeṣika and Nyāya.

5.

Having shown the path to welfare and obtaining silver, ⟨he⟩ ordered the building of the silvery channel for the illustrious Lord of the Magic (Śrī Siddheśa).

6–7.

Going out to various places of pilgrimage, sanctuaries and mountains, he was brought here ⟨in this world⟩ during his sleep, by Śrī Triśūlin ('The Bearer of Trident,' i.e. Śiva), since he, instructed in his dream, saw here (in this world) Śiva's male organ, footprints and puddles ⟨which covered the latter⟩, and ashes ⟨on which Śiva sits⟩ on the Mount Tuṅgīśa (Śiva's mountain).

8.

He gave donations/bestowals to this Śiva, including slaves, again being practiced ascetics as a devotee of Śiva in a Śaiva ⟨manner⟩ [...].

9.

These large donations of the Pāśupata (adepts of Śiva) to Śiva, including cattle (oxen and cows), land, gold, slaves and money, should not be taken away [...].

## Bibliography

Edited by George Cœdès (1937–1966, vol. 1, pp. 3–5) with a French translation. Anton Zakharov (2019, pp. 25–27) provided an English translation.

### Primary

**[GC]** Cœdès, George. 1937–1966. *Inscriptions du Cambodge I-VIII*. Collection de textes et documents sur l'Indochine 3. Hanoi; Paris: Imprimerie d'Extrême-Orient. Volume 1, pages 3–5.

### Secondary

**[AZ]** Zakharov, Anton O. 2019. "The inscription K. 733 from Phnom Preah Vihear and the root *vidyā-* in Cambodia." *Vostok (Oriens)* (5), p. 21. DOI: 10.31857/S086919080006819-7. [URL]. Pages 25–27.