K. 842. Foundation stela of Prasat Banteay Srei, 890 Śaka

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Palaeographic description

The lettering is characteristic of the tenth century CE.

Edition

1. Anuṣṭubh

〈Item A: Face〉 〈A1〉 〈Column a〉 // ✤ // namaś śavdaguṇāyāstu
〈Column b〉 vyatītendriyavartmane
〈Column c〉 viśvato vyaśnuvānāya
〈Column d〉 vyomarūpāya śambhave //

2. Anuṣṭubh

〈A2〉 〈Column a〉 Unmanā yā satī kāntā
〈Column b〉 nitāntaśivasaṁgatā

〈Column c〉 jagaddhitāya śāśaktu
〈Column d〉 sā śaktir acalātmajā //

3. Anuṣṭubh

〈A3〉 〈Column a〉 śrīkamvujendrasantāna-
〈Column b〉 -santānakamahīruhaḥ
〈Column c〉 sutaś śrījayavarmmeti
〈Column d〉 yaś śrīrājendravarmmaṇaḥ //

4. Anuṣṭubh

〈A4〉 〈Column a〉 kāladoṣāmvudhau magnā
〈Column b〉 durgge gambhīrabhīṣaṇe
〈Column c〉 prāpya pāram ivottuṅgaṁ
〈Column d〉 yaṁ samāśvasiṣuḥ prajāḥ //

5. Anuṣṭubh

〈A5〉 〈Column a〉 praṇayāvanate k ṛtsne
〈Column b〉 campādhīśādirājake
〈Column c〉 kevalaṁ guṇavatprītyā
〈Column d〉 nojjhāñ cāpañ cakāra yaḥ //

6. Anuṣṭubh

〈A6〉 〈Column a〉 smarayat smarasaundaryyaṁ
〈Column b〉 saundaryyaṁ yasya nirmmalam·
〈Column c〉 nūtanām akaron nūna〈Column d〉m
anūnām aratiṁ rateḥ ḥ //

7. Anuṣṭubh

〈A7〉 〈Column a〉 dakṣiṇāpathavinyasta-
〈Column b〉 -sāras siddhiprado 〈’〉rthinām·
〈Column c〉 yuktaṁ yo yuktinipu¡n!〈ṇ〉ai〈Column d〉ś
śrīparvvata Itīritaḥ //

8. Anuṣṭubh

〈A8〉 〈Column a〉 dūre yeṣāṁ manāṁsīmā〈Column b〉m
asp ṛkṣan· kṣmāṁ mahībhṛtām·
〈Column c〉 Ā darśanapathāt teṣāṁ
〈Column d〉 yaṁ saṁprāpya śirāṁsi tu //

9. Anuṣṭubh

〈A9〉 〈Column a〉 prāyaśo durvvidagdhānāṁ
〈Column b〉 pārthivānāṁ layan dadhat·
〈Column c〉 Adbhis tulyam ajany ugraṁ
〈Column d〉 tejo yasyāpi dussaham· //

10. Anuṣṭubh

〈A10〉 〈Column a〉 jāgrataḥ prativarṣāntaṁ
〈Column b〉 śaureś śrīr anurāgiṇī
〈Column c〉 yasya nityapravuddhasya
〈Column d〉 kathābhir mmā sma katthyata //

11. Anuṣṭubh

〈A11〉 〈Column a〉 vṛddho 〈’〉pi pādahīno 〈’〉pi
〈Column b〉 rājadharmmaḥ kalau yuge
〈Column c〉 yaddaṇ¡d!〈ḍ〉anītim ālamvya
〈Column d〉 pravṛtto skhalitaṁ pathi //

12. Anuṣṭubh

〈A12〉 〈Column a〉 tasya rājādhirājasya
〈Column b〉 surarājasamadyuteḥ ḥ
〈Column c〉 yaś śaivadīkṣāvidhinā
〈Column d〉 śāstānugrāhako guruḥ //

13. Anuṣṭubh

〈A13〉 〈Column a〉 śrīyaśovarmmaputrasya
〈Column b〉 pautrasya śrīndravarmmaṇaḥ
〈Column c〉 śrīharṣavarmmaṇo rājño
〈Column d〉 dauhitro yo 〈’〉graṇīs satām· //

14. Anuṣṭubh

〈A14〉 〈Column a〉 dhiyā gotreṇa tulyasya
〈Column b〉 puruhūtapurodhasā
〈Column c〉 dāmodarākhyaviprasya
〈Column d〉 vahvṛcasyātmajaś ca yaḥ //

15. Anuṣṭubh

〈A15〉 〈Column a〉 prakāśarūpās saṁprāpya
〈Column b〉 suprasannan nisarggataḥ

〈Column c〉 Arkatviṣa Ivādarśaṁ
〈Column d〉 yaṁ vidyā vyadyutan· bhṛśam· //

16. Anuṣṭubh

〈A16〉 〈Column a〉 bhaktyāṣṭapuṣpikāṁ śaivīṁ
〈Column b〉 havīṁṣi ca havirbhuji
〈Column c〉 yogañ ca pratyahaṁ yogya〈Column d〉s
svapoṣam iva yo 〈’〉puṣat· //

17. Anuṣṭubh

〈A17〉 〈Column a〉 hiraṇyāni ca vāsāṁsi
〈Column b〉 kuṇ¡d!〈ḍ〉odhnīr ggāś ca parvvasu
〈Column c〉 yaḥ pratigrāhayām āsa
〈Column d〉 māsi māsi dvijanmanaḥ //

18. Anuṣṭubh

〈A18〉 〈Column a〉 sadā yaś cāntikasadā
〈Column b〉 rājñā śrījayavarmmaṇā
〈Column c〉 māyūracchatrasauvarṇ¡n!〈ṇ〉a-
〈Column d〉 -dolādyais satkṛtaḥ kṛtī //

19. Anuṣṭubh

〈A19〉 〈Column a〉 ye vṛṁhayanty alpadhiyāṁ
〈Column b〉 kulavidyādayo madam·
〈Column c〉 vyanīnaśat tair yugapat·
〈Column d〉 pareṣām ātmanaś ca yaḥ //

20. Anuṣṭubh

〈A20〉 〈Column a〉 pātañjalīye kā¡n!〈ṇ〉āde
〈Column b〉 kṣapādakapilāgame
〈Column c〉 bauddhe vaidye 〈’〉tha gāndharvve
〈Column d〉 jyautiṣe nayate sma yaḥ //

21. Anuṣṭubh

〈A21〉 〈Column a〉 Ākhyāyikākṛtir abhū〈Column b〉t
svadeśe yadupakramam·
〈Column c〉 nānābhāṣālipijñaś ca
〈Column d〉 prayoktā nāṭakasya yaḥ //

22. Anuṣṭubh

〈A22〉 〈Column a〉 doṣavaiṣamyadāridrya-
〈Column b〉 -mithyājñānamayī rujaḥ
〈Column c〉 bheṣajadravyavidyābhi〈Column d〉r
yyo jantūnām aśīśamat· //

23. Anuṣṭubh

〈A23〉 〈Column a〉 dīnānāthāndhakṛpaṇa-
〈Column b〉 -vālavṛddhāturādibhiḥ
〈Column c〉 duḥkhārṇ¡n!〈ṇ〉avan titīrṣadbhi〈Column d〉r
yyatsadmākulam anvaham· //

24. Anuṣṭubh

〈A24〉 〈Column a〉 kāvyais saccaritair dūre
〈Column b〉 nānādvīpāntarasthitān·
〈Column c〉 yas samutsukayām āsa
〈Column d〉 viduṣas sajjanān api //

25. Anuṣṭubh

〈A25〉 〈Column a〉 [sa]dassu sadguṇair yyasya
〈Column b〉 sajjanāyitum icchatām·
〈Column c〉 prasahyāpi dviṣāṁ nītā
〈Column d〉 jihvā stutyavijihmatām· //

26. Anuṣṭubh

〈A26〉 〈Column a〉 śivaliṅgāny anekāni
〈Column b〉 sārccāny āśayam ambhasām·
〈Column c〉 sthāpayām āśramāṁś cāsa
〈Column d〉 yaś ca liṅgapurādiṣu //

27. Anuṣṭubh

〈A27〉 〈Column a〉 tasya yajñavarāhasya
〈Column b〉 vidyānāṁ pāradṛśvanaḥ
〈Column c〉 khyāto viṣṇukumārākhya〈Column d〉s
sodaryyo yo jaghanyajaḥ //

28. Anuṣṭubh

〈A28〉 〈Column a〉 yasyāmṛtamayīṁ vidyā-
〈Column b〉 -jyotsnāṁ vaktrakumudvatī

〈Column c〉 nirggatāṁ guruvaktrendoḥ
〈Column d〉 pāyaṁ pāyam ajr̥mbhata //

29. Anuṣṭubh

〈Item B: Face〉 〈B1〉 〈Column a〉 kr̥tsnāni śavdavidyādi-
〈Column b〉 -śāstrāṇi sakalāḥ kalāḥ
〈Column c〉 śaivañ ca gauravaṁ yogaṁ
〈Column d〉 bhrātur jyeṣṭhād avāpa yaḥ //

30. Anuṣṭubh

〈B2〉 〈Column a〉 vidyāsantatyavicchittyai
〈Column b〉 kr̥tsnāṁ vr̥ttiñ ca kāśikām·
〈Column c〉 pārameśvarapūrvvāñ ca
〈Column d〉 yo 〈’〉likhac chivasaṁhitām· //

31. Anuṣṭubh

〈B3〉 〈Column a〉 mahāguṇair anekair yyo
〈Column b〉 guruṇā prāg vibhūṣita[ḥ]
〈Column c〉 hemadolādivibhavai〈Column d〉r
bhūyaḥ kamvujabhūbh r̥tā //

32. Anuṣṭubh

〈B4〉 〈Column a〉 tābhyām ācāryyavaryyābhyāṁ
〈Column b〉 vyāptāśābhyāṁ yaśoṅśubhiḥ
〈Column c〉 bhrātr̥bhyāṁ sthāpitaṁ liṅga〈Column d〉m
idaṁ śaivaṁ yathāvidhi //

33. Anuṣṭubh

〈B5〉 〈Column a〉 karaṅkakarakāmatra-
〈Column b〉 -pramukhā haimarājatāḥ
〈Column c〉 racanādhārabhr̥ṅgāra-
〈Column d〉 -kumbhādarśapratigrahāḥ //

34. Anuṣṭubh

〈B6〉 〈Column a〉 nānāratnanivaddhāni
〈Column b〉 mahārhābharaṇāni ca
〈Column c〉 vāhyābhyantarapūjārha-
〈Column d〉 -kr̥tsnopakaraṇāni ca //

35. Anuṣṭubh

〈B7〉 〈Column a〉 naranārījanaprāyā
〈Column b〉 vāhyāntaḥparicārakāḥ
〈Column c〉 kṣetrārāmābhirāmāś ca
〈Column d〉 grāmās sapaśukiṅkarāḥ //

36. Anuṣṭubh

〈B8〉 〈Column a〉 tena yajñavarāheṇa
〈Column b〉 saha bhrātrā kanīyasā
〈Column c〉 Adāyiṣata bhaktyāsmai
〈Column d〉 śivāya śivatātaye //

37. Anuṣṭubh

〈B9〉 〈Column a〉 miśrabhogaś ca devo 〈’〉yaṁ
〈Column b〉 śrībhadreśvaraśūlinā
〈Column c〉 tasmai deyaṁ yathāśakti
〈Column d〉 prativarṣam upāyanam· //

38. Anuṣṭubh

〈B10〉 〈Column a〉 kulasya patyā kartavya〈Column b〉m
ātithyaṁ bhojanādikam·
〈Column c〉 Adhyāpakena cācchinnaṁ
〈Column d〉 vrahmasatram atandriṇā //

39. Anuṣṭubh

〈B11〉 〈Column a〉 yo mataḥ kamvujendrasya
〈Column b〉 śaivācāryyo 〈’〉graṇīr guruḥ
〈Column c〉 tadadhīnam idan deva-
〈Column d〉 -kulaṁ rakṣyaṁ yathāvidhi //

40. Anuṣṭubh

〈B12〉 〈Column a〉 rājñi vijñāpanais sapta-
〈Column b〉 -kṛtvo duṣṭasya nigrahaiḥ
〈Column c〉 Ihāmutra bubhūṣadbhi〈Column d〉s
sadbhis tat paripālyatām· //

41. Anuṣṭubh

〈B13〉 〈Column a〉 Abhyarthitasya guruṇā
〈Column b〉 rājñaś śrījayavarmmaṇaḥ

〈Column c〉 gurvvarthodyuktamanasaḥ
〈Column d〉 tad idaṁ kila śāsanam· //

42. Anuṣṭubh

〈B14〉 〈Column a〉 Anādeyam adeyañ ca
〈Column b〉 bhūpais tadvallabhair api
〈Column c〉 parirakṣyan tu tat puṇyaṁ
〈Column d〉 yathā yajvaprakalpitam· //

43. Anuṣṭubh

〈B15〉 〈Column a〉 praṣṭavyapūrvav ṛttānta
〈Column b〉 Āpraṣṭavyo stu nārakaiḥ
〈Column c〉 Ākalpāntād avīcyādau
〈Column d〉 yaḥ kuryyād idam anyathā ✤ //

44. Indravajrā

〈B16〉 〈Column a〉 bhṛṁgodayāt pañcamam ārajīva-
〈Column b〉 -śukreṣu yāte daśamāntam indau
〈Column c〉 śeṣe 〈'〉rim atrāsthita mādhavādye
〈Column d〉 yāmye 〈'〉hni devas sa navāṣṭamūrttau

〈B17〉 // ⦿ // 890 śaka saptamī ket· Āṣāḍha toya bhānumāsa śukravāra Uttaraphalguṇī-nakṣatra nu mān· vraḥ śāsana dhūlī vraḥ pā〈B18〉da dhūlī jeṅ· vraḥ kamrateṅ· Añ· śrī jayavarmmadeva pi purohitācāryya rājakulamahā- mantrī khloñ· glāṅ· vyāpāra tamrva〈B19〉c· vraḥ kralā phdaṁ dval· • neḥ vraḥ kamrateṅ· Añ· śrī tribhuvanamaheśvara ta puṇya nai steṅ· Añ· vraḥ guru Āy· Īśvarapura〈B20〉 nuva puṇya steṅ· Añ· vraḥ guru ta gi deśa phoṅ· ta ti phsaṁ mvāy· kulapatī nu vraḥ kamrateṅ· Añ· śrī tribhuvanamaheśvara •〈B21〉 pre syaṅ ta saṁ gaṇa nu vraḥ kamrateṅ· Añ· śrī bhadreśvara Anrāy· liṅgapura • vvaṁ jā mān· rājakāryya ta dai ti leṅ· jvan· dik·〈B22〉 vraḥ rājaśrī thvāy· vraḥ bhoga • Āyatta ta śaivācāryya ta jā rājaguru stāp· varttamāna toya kalpanā steṅ· Añ· vraḥ guru • vvaṁ〈B23〉 jā pi kamrateṅ· phdai karoṁ qnak· ta sañjak· lah· yok· dai vvaṁ jā pī Oy· ta qnak· • nau Aṁpālla puṇya pi kamrateṅ· phdai karoṁ mān·〈B24〉 caturthāṅśa lah· ṣaṣṭhāṅśa lah· kamrateṅ· phdai karoṁ ta paripālana mān· puṇya phala Arddhāṅśa • qnak· ta vallabha ta paripālana mān· pu〈B25〉ṇya phala caturthāṅśa • daha mān· Āpat· ta gi devasthāna • śaivācāryya ta pradhāna rājakulamahāmantrī sādhujana paṅgaṁ thpvaṅ· ni〈B26〉vedana ta kamrateṅ· phdai karoṁ praṁvyal· hvatta ge mān· puṇya phala Arddhāṅśa sot· • kulapatī pūjā Atithī nu bhojanādi • A〈B27〉dhyāpaka thbe vrahmasatra leṅ· Avicchinna pratidina // _____// ✤ //

Apparatus

〈A4〉 samāśvasiṣuḥ ◇ *samāśvasīṣuḥ* GC.

〈A20〉 pātañjalīye ◇ *pātañjalaye* GC.

〈B16〉 navāṣṭamūrttau ◇ *navāṣṭamūrttau* GC.

〈B23〉 pī ◇ *pi* GC.

Translation into French by Cœdès 1937

1.

Hommage à Śambhu qui possède l'attribut de la parole, qui est au delà de la perception, qui remplit tout, qui a la forme de l'espace.

2.

Que la Śakti, fille de la montagne (l'Himālaya), épouse ardente et fidèle, unie étroitement à Śiva, contribue au bonheur des créatures.

3.

Arbre Santānaka dans la lignée des rois descendants de Śrī Kambu, Śrī Jayavarman était fils de Śrī Rājendravarman.

4.

Ses sujets, noyés dans l'océan infranchissable, profond et terrible du malheur du temps, l'ayant atteint comme une rive élevée, reprirent leurs sens.

5.

La troupe entière des rois, à commencer par celui de Campā, s'étant inclinés devant lui avec confiance, il ne déchargea même pas son arc, par affection pour les gens vertueux.

6.

Sa beauté sans tache, qui rappelait la beauté de l'Amour, renouvelait dans son intégrité le chagrin de Rati.

7.

Ayant sa richesse distribuée par la voie des dakṣiṇā 〈ou: son essence dans le Dekkhan〉, donnant le succès aux solliciteurs {ou: la sanctification à ceux qui la désiraient}, il

recevait logiquement des connaisseurs en logique le nom de Mont de prospérité ⟨Śrī-parvata⟩.

8.

Loin de lui, les cœurs des rois touchaient la terre ; à son aspect,leurs têtes la touchaient aussi.

9.

Infligeant régulièrement la destruction aux terriens imprudents ⟨ou: aux rois rebelles⟩, son terrible et invincible éclat devenait aussi pareil aux eaux.

10.

Śrī est éprise de Śauri (Viṣṇu) qui ne s'éveille qu'à la fin de chaque saison des pluies ; inutile de la louer par de longs discours pour ⟨s'être éprise de⟩ ce roi toujours éveillé.

11.

Même vieux, même privé de ⟨trois⟩ pieds dans le Kaliyuga, le Dharma royal, s'appuyant sur sa forte politique, suivait son chemin sans chanceler.

12.

Ce roi suprême, d'un éclat pareil à celui du roi des dieux, avait un guru, un maître qui le favorisa des rites de l'initiation śivaïte.

13.

Fils de la fille du roi Harṣavarman, lequel était fils de Yaśovarman et petit-fils d'Indravarman,il était le premier des gens de bien.

14.

Son père était le brâhmane Dāmodara, adepte du Ṛgveda, égal en intelligence et en noblesse au chapelain d'Indra (Kāśyapa).

15.

Ayant atteint ce ⟨roi⟩ possédant une beauté éclatante, les sciences, lumineuses de nature, brillèrent d'une façon éclatante comme les feux du soleil ⟨frappant⟩ un miroir.

16.

Pieusement, il pratiquait chaque jour, aussi régulièrement que sa nourriture, l'offrande d'une guirlande de huit fleurs à Śiva, les oblations sur le feu et les exercices du *yoga*.

17.

Chaque mois, aux quatre phases de la lune, il prodiguait aux brâhmanes l'or, les vêtements et les vaches au pis gonflé.

18.

Le roi Śrī Jayavarman, qui demeurait auprès de lui, honora constamment ce savant au moyen de parasols en plumes de paon, de litières en or et d'autres insignes.

19.

Avec l'aide de ceux qui développent les sciences enseignées dans la famille et les autres ⟨sciences⟩, il détruisait aussi bien chez lui que chez les autres, l'égarement des faibles d'esprit.

20.

Il était le premier dans la connaissance des doctrines de Patañjali, de Kaṇāda, d'Akṣapāda, de Kapila, du Buddha, dans celle de la médecine, de la musique et de l'astronomie.

21.

Dans son pays, il provoqua la rédaction de petits récits, lui qui connaissait les diverses langues et écritures et composait des pièces de théâtre.

22.

Avec les remèdes, l'argent, la science, il détruisit les souffrances des hommes : la maladie, l'injustice et la pauvreté, l'erreur.

23.

Les misérables, les abandonnés, les aveugles, les faibles, les enfants, les vieillards, les malades et autres ⟨malheureux⟩, désireux de franchir l'océan des souffrances, remplissaient chaque jour sa maison.

24.

Par ses poèmes et ses belles actions, il excitait l'envie des sages et des hommes de bien demeurant dans les autres continents.

25.

Dans les assemblées, sous l'influence de ses mérites éminents, ses ennemis mêmes, tres désireux dé se comporter en honnêtes gens, sentaient leur langue poussée à la sincérité de l'éloge.

26.

Il fonda, à Liṅgapura et autres lieux, nombre de liṅga de Śiva accompagnés de statues, d'étangs et d'āśrama.

27.

Ce Yajñavarāha qui avait vu l'autre rive des sciences, avait un frère, dernier né de la même mère, nommé Viṣṇukumāra.

28.

Sa science, ⟨comme une⟩ gerbe de lotus qui eût été sa bouche, s'épanouissait en buvant sans cesse la lumière ambrosiaque issue de cette lune qu'était la bouche de son maître.

29.

Tous les traités, à commencer par les traités de grammaire, tous les arts, et le yoga śivaïte ⟨qui était⟩ celui de son guru, il les acquit dé son frère aîné.

30.

Pour parer à l'interruption de la continuité de la science, il copie la Kāśikāvṛtti tout entière, ainsi que la Śivasaṁhitā avec le Pārameśvara.

31.

Après avoir été orné par son maître d'une foule de vertus éminentes, il fut ensuite ⟨comblé⟩ par le roi des Kambuja de riches présents, à commencer par une litière d'or.

32.

Ces deux frères, maîtres éminents, qui avaient réalisé leurs désirs grâce aux rayons de leur gloire, ont érigé suivant la règle ce *liṅga* de Śiva,

33.

Coupes en forme de crâne, vases à eau, vases à boire, en or et en argent, vases ornés, vases d'or, jarres, miroirs, crachoirs,

34.

tous les vénérables ustensiles pour le culte extérieur et intérieur, couverts de joyaux divers et d'ornements de prix,

35.

des villages abondamment peuplés en hommes et en femmes, pourvus de serviteurs pour le service extérieur et intérieur, charmants par leurs champs et leurs jardins, pourvus de bétail et d'esclaves,

36.

ont été, avec dévotion, donnés par Yajñavarāha et son frère cadet à ce Śiva propice,

37.

Ce dieu est coparticipaot avec le Śiva ⟨nommé⟩ Śrī Bhadreśvara. Qu'une offrande soit faite à celui-ci ; chaque année, suivant les moyens.

38.

Que les devoirs de l'hospitalité, à commencer par la nourriture, etc., soient rendus par le chef du temple (*kulapati*) et que la récitation du Veda soit pratiquée sans relâche par le professeur vigilant.

39.

Il porte le titre de maître śivaïte (*śaivācārya*) et de premier guru du roi des Kambuja ; que ce sanctuaire qui relève de lui soit gardé selon la règle.

40.

Par les notifications faites à sept reprises au roi, par les châtiments reserves au coupable, que les gens de bien, désireux du bonheur en ce monde et dans l'autre, le protègent!

41.

Le roi Jayavarman, sollicité par son guru et ayant le cœur toujours disposé à le favoriser, a rendu cet édit.

42.

Cet établissement religieux ne doit être ni pris, ni donné par les rois ou leurs favoris ; qu'ils le gardent tel qu'il a été établi par le fondateur !

43.

Quand il aura à répondre de sa vie passée, qu'il soit mis à la question par les gardiens des enfers, jusqu'à la fin du kalpa, dans l'Avīci et les autres enfers, celui qui changera la destination de cette bonne œuvre!

44.

Le dieu a été érigé ici, à partir du lever du Verseau, Mars, Jupiter et Vénus ⟨étant arrivés⟩ dans le cinquième signe (le Lion), la lune étant arrivée dans l'extrémité du dixième (le Capricorne), et les autres (le Soleil, Mercure, Saturne) dans le sixième (la Vierge), le premier jour de Mādhava, un samedi, en ⟨8⟩ mūrti - huit - neuf.

〈B17–B27〉 890 Śaka, septième jour de la lune croissante d'Āṣāḍha, mois solaire, vendredi, mansion lunaire uttaraphalguṇī, ordre de S.M. Śrī Jayavarmadeva aux chapelain, maître, grand conseiller de la famille royale (*rājakulamahāmantrī*), chef des magasins en fonctions, inspecteur de la chambre à coucher. Ce V. K. A. Śrī Tribhuvanamaheśvara, fondation pieuse de Steṅ Añ Vraḥ Guru à Īśvarapura, ainsi que les fondations du Steṅ Añ Vraḥ Guru dans les divers pays qui sont réunis 〈sous l'autorité〉 du seul chef de temple (*kulapati*) de V.K.A. Śrī Tribhuvanamaheśvara, il est ordonné de les joindre au V.K.A. Śrī Bhadreśvara, village (anrāy) de Liṅgapura. Qu'aucun autre service royal n'offre l'eau vraḥ Rājaśrī, et ne présente la nourriture 〈parce que ces devoirs〉 incombent au maître śivaïte qui est le Rājaguru écoutant les nouvelles, suivant les prescriptions du Steṅ Añ Vraḥ Guru. Qu'aucun roi ou aucun *sañjak* ne prenne 〈les biens du temple〉, qu'il ne les donne pas aux gens. De tout le mérite de ces fondations, que le roi reçoive soit un quart, soit un sixième ; que le roi qui les protégera reçoive la moitié du mérite ; que le favori du roi qui les protégera reçoive le quart du mérite. S'il arrive un malheur au temple, que le maître śivaïte qui est le supérieur, que le grand conseiller de la famille royale, que les gens de bien qui en informeront sept fois le roi reçoivent encore la moitié des mérites. Que le chef du temple honore les hôtes avec de la nourriture ; que le professeur pratique la récitation du Veda sans arrêt, chaque jour.

Translation

1.

Veneration (*namaḥ*) to Śambhu who is Vyomarūpa (whose form is like that of ether in as much as): His nature is sound (*śabdaguṇāya*); He is beyond the reach of the senses (*vyatītendriyavartmane*); He fills (*vyaśnuvānāya*) the universe (*viśvataḥ*).

2.

May His beloved (*kāntā*) Śakti, who 〈once〉, longing 〈for her beloved〉, (*unmanāḥ*) became Satī, and 〈then,〉 on becoming closely 〈re-〉united with Śiva (*nitāntaśivasaṁgatā*), is 〈now〉 the daughter of Himālaya (*acalātmajā*), be intensely powerful (*śāśaktu*) for the benefit of 〈all〉 creatures (*jagaddhitāya*) ! or May 〈the soul's〉 Śakti, who is born from the immovable 〈Oṁ〉 (*acalātmajā*), becoming Unmanā, 〈and pervading the body〉 up to the head (*kāntā*), 〈once she is〉 closely united with Śiva be intensely powerful (*śāśaktu*) for the benefit of the universe.

3.

A son (*sutaḥ*) called (*iti*) Śrī Jayavarman 〈was born〉 to Śrī Rājendravarman, who was a

verita- ble Santānaka tree (*°santānakamahīruhaḥ*) in the lineage of the princes born of ⟨the sage⟩ Śrī Kambu (*śrīkamvujendrasantāna°*),

4.

His subjects (*prajāḥ*), sunk (*magnāḥ*) in the ocean of faults of this age ⟨of Kali⟩ (*kāladoṣāmbudhau*), which is hard to cross (*durge*), deep and terrible (*gambhīrabhīṣaṇe*), when they reached (*prāpya*) Jayavarman (*yam*), who was like (*iva*) the lofty (*uttuṅgam*) further shore (*pāram*), breathed again (*samāśvasiṣuḥ*).

5.

Since all (*k ṛtsne*) ⟨rival⟩ princes, beginning with the overlord of Campā (*campādhīśādirājake*), bowed down to him with affection (*praṇayāvanate*), it was only (*kevalam*) out of affection for virtuous men / for things with strings (*guṇavatprītyā*) that he did not (*na*) abandon (*ujjhāñ cakāra*) his bow (*cāpam*).

6.

His (*yasya*) spotless (*nirmalam*) beauty (*saundaryam*), which recalled ⟨to her mind⟩ (*smarayat*) the beauty of Kāmadeva (*smarasaundaryam*), surely (*nūnam*) made (*akarot*) fresh (*nūtanam*) the regret (*aratim*) of Rati, ⟨such that it was⟩ undiminished (*anūnām*).

7.

In as much as he bestows success (*siddhipradaḥ*) on suppliants (*arthinām*) and distributes his wealth by means of ritual gifts (*dakṣiṇāpathavinyastasāraḥ*), he is fittingly (*yuktam*) called (*īritaḥ*) Śrīparvata (Mountain of Glory) by those who are expert in reasoning/etymology (*yuktinipuṇaiḥ*).

8.

Of those (*teṣām*) kings (*mahībh ṛtām*) whose (*yeṣām*) minds (*manāṁsi*) touched (*asp ṛkṣan*) his (*yasya*) territory (*kṣmāṁ*) when at a distance (*dūre*), it was the heads (*śirāṁsi tu*) ⟨that touched the ground⟩ as soon as (*ā*) he came in sight (*darśanapathāt*).

9.

Further (*api*), his (*yasya*) unendurable (*duḥsaham*) fierce (*ugram*) fiery energy (*tejaḥ*) became (*ajani*) like (*tulyam*) water (*adbhiḥ*) in as much as it largely (*prāyaśaḥ*) dissolved/destroyed (*layaṁ dadhat*) poorly baked (*durvidagdhānām*) clay vessels (*pārthivāṇām*) [...] ill-disciplined (*durvidagdhānām*) kings (*pārthivāṇām*).

10.

Lakṣmī (*śrī*) has affection (*anurāgiṇī*) for Viṣṇu (*śaureḥ*) towards the end of every monsoon (*prativarṣāntam*) when he is awake (*jāgrataḥ*); may she not be [needlessly] described (mā sma kathyata) with [long] statements (kathābhiḥ) [to be affectionate] towards Jayavarman V (yasya), who is always awake (*nityaprabuddhasya*)!

11.

Although (*api*) old (*v ṛddhaḥ*), although (*api*) missing feet (*pādahīnaḥ*) in the age of Kali (*kalau yuge*), the Royal Dharma-Bull (*rājadharmaḥ*) continues (*prav ṛttaḥ*) without stumbling (*askhalitam*) along its path (*pathi*) by leaning (*ālambya*) on his statesmanship (*yaddaṇḍanītim*).

12.

This (*tasya*) king of kings (*rājādhirājasya*), whose splendour was that of the king of gods (*surarājasamadyuteḥ*), had a guru (*guruḥ*) who taught him (*śāstā*) and bestowed grace upon him (*anugrāhakaḥ*) by means of the rite of Śaiva initiation (*śaivadīkṣāvidhinā*).

13.

That (*yaḥ*) leader (*agraṇīḥ*) among good men () was the son of the daughter (*dauhitraḥ*) of king (*rājñaḥ*) Śrī Harṣavarman, who was the son (*putrasya*) of Śrī Yaśovarman and the grandson (*pautrasya*) of Śrī Indravarman.

14.

And (*ca*) he (*yaḥ*) was the son (*ātmajaḥ*) of a brahmin called Dāmodara (*dāmodarākhyaviprasya*), a ṛgvedin of the Bahv ṛca *śākhā* (*bahv ṛcasya*), the equal (*tulyasya*) of the chaplain of Indra ⟨B ṛhaspati⟩ (*puruhūtapurodhasā*) in intelligence (*dhiyā*) and in *gotra*.

15.

Like (*iva*) the rays of the sun (*arkatviṣaḥ*) ⟨when they reach⟩ a mirror (*ādarśam*), branches of knowledge (*vidyāḥ*), whose nature is to illuminate (*prakāśarūpāḥ*), when they reached (*samprāpya*) this ⟨guru⟩ (*yam*), who was extremely serene/clear (*suprasannam*) by nature (*nisargataḥ*), shone forth (*vyadyutan*) more intensely (*bh ṛśam*).

16.

With devotion (*bhaktyā*) this (*yaḥ*) worthy man (*yogyaḥ*) daily (*pratyaham*) fostered (*apuṣat*) the eight-flower worship (*aṣṭapuṣpikām*) of Śiva (*śaivīm*), oblations (*havīṁṣi*) into the fire (*havirbhuji*), and also (*ca*) meditation (*yogam*), just as (*iva*) ⟨he fostered⟩ his own nourishment (*svapoṣam*).

17.

On the parvan days (*parvasu*) each month (*māsi māsi*) he (*yaḥ*) gave (*pratigrāhayām ās*) golden (*hiraṇyāni*) cloths (*vāsāṁsi*) and cows (*gāś ca*) with pot-like udders (*kuṇḍodhnīḥ*) to brah- mins (*dvijanmanaḥ*).

18.

And (*ca*) the king (*rājñā*) Śri-Jayavarman ⟨V⟩, who constantly (*sadā*) sat by him ⟨as his student⟩ (*antikasadā*), honoured (*satkṛtaḥ*) this (*yaḥ*) learned man (*kṛtī*) with peacock-feather parasols, golden palanquins and so forth (*mayūracchatrasauvarṇadolādyaiḥ*).

19.

With those very (*taiḥ*) factors beginning with good family and learning (*kulavidyādayaḥ*) that (*ye*) increase (*bṛṁhayanti*) the pride (*madam*) of the small-minded (*alpadhiyām*) he (*yaḥ*) simultaneously (*yugapat*) destroyed (*vyanīnaśat*) ⟨the pride⟩ of others (*pareṣām*) and of himself (*ātmanaḥ*).

20.

He (*yaḥ*) honoured ⟨his students by teaching them⟩(*nayate sma*) in ⟨the philosophical disci- pline of⟩ Pātañjala ⟨yoga⟩ (*pātañjalīye*), Vaiśeṣika (*kāṇāde*), the traditions of Nyāya and the Sāṅkhyas (*akṣapādakapilāgame*), Buddhism (*bauddhe*), medicine (*vaidye*), also (*atha*) music (*gāndharve*), astronomy (*jyautiṣe*).

21.

The composition of autobiographical novels (*ākhyāyikāk ṛtiḥ*) in his own country (*svadeśe*) began with him (*abhūt ...yadupakramam*), and (*ca*), as someone who knows various lan- guages and scriptures (*nānābhāṣālipijñaḥ*), he (*yaḥ*) has directed ⟨as the sūtradhāra⟩ (*prayoktā*) theatrical plays (*nāṭakasya*).

22.

With medicines, money, knowledge and so forth (*bheṣajadravyavidyābhiḥ*) he (*yaḥ*) quelled (*aśīśamat*) the suffering (*rujaḥ*) of people (*jantūnām*), consisting mostly in an im-balance of the humours, poverty and mistaken notions (*doṣavaiṣamyadāridryamithyājñā-namayīḥ*)

23.

Daily (*anvaham*) his house (*yatsadma*) was full (*ākulam*) of the downtrodden, orphans, blind people, the miserable, children, the elderly, the sick and others (*dīnānāthāndh-akṛpaṇabālavṛddhāturādibhiḥ*) wishing to cross (*titīrṣadbhiḥ*) the occean of suffering (*duḥkhārṇavam*).

24.

He (*yaḥ*) gladdened (*samutsukayām āsa*) the learned (*viduṣaḥ*) and (*api*) good people (*sajjanān*) living in various other continents (*nānādvīpāntarasthitān*) far away (*dūre*) with his poems (*kāvyaiḥ*) and his good deeds (*saccaritaiḥ*) ⟨respectively⟩.

25.

In assemblies (*sadaḥsu*), because of the true virtues (*sadguṇaiḥ*) of Yajñavarāha (*yasya*), the tongues (*jihvā*) of his enemies (*dviṣām*), who desired (*icchatām*) to behave as good people (*sajjanāyitum*), even though (*api*) having to force themselves to do so (*prasahya*), were con- strained (*nītā*) to truthfulness in praising him (*stutyavijihmatām*).

26.

And (*ca*) he (*yaḥ*) installed (*sthāpayām āsa*) many (*anekāni*) Śivaliṅgas (*śivaliṅgāni*), along with images of worship (*sārcāni*), water-bodies (*āśayam ambhasām*) and ashramas (*āśramāṁś ca*) in places such as Liṅgapura (*liṅgapurādiṣu*).

27.

Of that Yajñavarāha, who had seen the further shore (*pārad ṛśvanaḥ*) of ⟨the ocean of various⟩ disciplines of knowledge (*vidyānām*), there was a famous (*khyātaḥ*) younger (*jaghanyajaḥ*) co-uterine brother (*sodaryaḥ*) called Viṣṇukumāra.

28.

The water-lily that was the mouth (*vaktrakumudvatī*) of Viṣṇukumāra (*yasya*) gaped (*aj ṛmbhata*) as it drank again and again (*pāyaṁ pāyam*) the ambrosial (*am ṛtamayīm*) moonlight of knowledge (*vidyājyotsnām*)issuing (*nirgatām*) from the moon that was his elder ⟨brother⟩'s mouth (*guruvaktrendroḥ*).

29.

Viṣṇukumāra (*yaḥ*) acquired (*avāpa*) from his elder (*jyeṣṭhāt*) brother (*bhrātuḥ*) all (*k ṛtsnāni*) disciplines beginning with knowledge of grammar (*śabdādividyāśāstrāṇi*) and the Śaiva yoga, which was that of his guru (*gauravam*).

30.

So that there might be no interruption in the transmission of knowledge (*vidyāsan-tatyavicchittyai*), Viṣṇukumāra (*yaḥ*) copied out in writing (*alikhat*) both (*ca*) the whole (*k ṛtsnām*) Kāśikā commentary (*v ṛtti*) and (*ca*) the Śaiva scripture (*śivasaṁhitām*) ⟨the name of⟩ which begins with Pārameśvara-.

31.

Being previously (*prāk*) adorned (*vibhūṣitaḥ*) by numerous (*anekaiḥ*) great virtures (*mahāguṇaiḥ*) by his guru (*guruṇā*), Viṣṇukumāra (*yaḥ*) was further (*bhūyaḥ*) ⟨adorned⟩ by the King of the Kambujas (*kambujabhūbh ṛtā*) with such as honours as a golden palanquin (*hemadolādivibhavaiḥ*).

32.

By these two (*tābhyām*) brothers (*bhrāt ṛbhyām*), who were excellent teachers (*ācāryavaryābhyām*), and who filled all the directions (*vyāptāśābhyām*) with the rays of their fame (*yaśoṅśubhyaḥ*), this (*idam*) *liṅga* of Śiva (*śaivam*) was installed (*sthāpitam*) in the prescribed manner (*yathāvidhi*).

33.

Cups/caskets, vases, goblets and so forth (*karaṅkakarakāmatrapramukhāḥ*) made of gold and silver (*haimarājatāḥ*), ewers bearing decoration (*racanādhārabh ṛṅgāraᵒ*), water-pots, mirrors and spittoons (*ᵒkumbhādarśapratigrahāḥ*),

34.

and (*ca*) all the utensils suitable for internal and external worship (*bāhyābhyantara-pūjārhak ṛtsnopakaraṇāni*), decorated with ornaments of great value (*mahārhābharaṇāni*) and (*ca*) made with various jewels (*nānaratnanibaddhāni*),

35.

servants for outside and inside ⟨the temple foundation⟩ (*bāhyāntaḥparicārakāḥ*), consisting mostly of men and women (*naranārījanaprāyāḥ*), and (*ca*) villages (*grāmāḥ*) that are pleasant with fields and gardens (*kṣetrārāmābhirāmāḥ*) along with cattle and servants,

36.

— ⟨these things⟩ were given (*adāyiṣata*) with devotion (*bhaktyā*) by this Yajñavarāha, along with (*saha*) his younger (*kanīyasā*) brother (*bhrātrā*), to this (*asmai*) Śiva ⟨here⟩, who bestows what is auspicious (*śivatātaye*).

37.

And (*ca*) this (*ayam*) deity (*devaḥ*) is to share his income (*miśrabhogaḥ*) with Śrī Bhadreśvaraśiva. To that ⟨Bhadreśvara⟩ hes hould give (*deyam*) a present (*upāyanam*) annually (*prativarṣam*) in accordance with his ⟨financial⟩ capacity (*yathāśakti*).

38.

The administrative head (*patyā*) of the foundation (*kulasya*) should give hospitality (*ātithyam*), consisting of food and such (*bhojanādikam*), and (*ca*) the tireless (*atandriṇā*) teacher (*adhyāpakena*) ⟨should give⟩ teaching of scripture (*brahmasattram*) uninterruptedly (*acchinnam*).

39.

This (*idam*) temple-foundation (*devakulam*) should be placed under the command of one (*tadadhīnam*) who is highly regarded (*mataḥ*) by the king of the Kambujas (*kamvujendrasya*), a Śaiva ācārya, a prominent (*agraṇīḥ*) guru. It should be protected (*rakṣyam*) in accordance with the rules (*yathāvidhi*).

40.

By representations (*vijñāpanaiḥ*) ⟨made⟩ seven times (*saptak ṛtvaḥ*) to the king (*rājñi*), by punishments (*nigrahaiḥ*) ⟨meted out⟩ to miscreants (*duṣṭasya*), may those who wish to become (*bubhūṣadbhiḥ*) good people (*sadbhiḥ*) in this world (*iha*) and the next (*amutra*) protect (*paripālyatām*) this ⟨foundation⟩ (*tat*).

41.

This ⟨text⟩ here (*tad idam*) is truly (*kila*), is the edict (*śāsanam*) of the king (*rājñaḥ*) Śrī Jayavarman ⟨V⟩, his mind being ⟨always⟩ disposed to favouring the aims of his elders (*gurvarthodyuktamanasaḥ*), on being requested (*abhyarthitasya*) by ⟨his⟩ Guru.

42.

This (*tat*) meritorious foundation (*puṇyam*) is not to be taken (*anādeyam*) or (*ca*) given away (*adeyam*) by ⟨future⟩ kings (*bhūpaiḥ*) or (*api*) by their favourites (*tadvallabhaiḥ*), but is rather (*tu*) to be protected (*parirakṣayam*) just as (*yathā*) it was created by its founder (*yajvaprakalpitam*).

43.

Whoever (*yaḥ*) should misuse/transform (*kuryāt... anyathā*) this ⟨foundation⟩ (*idam*), may he be (*astu*) interrogated as to all his previous acts (*praṣṭavyapūrvav ṛttāntaḥ*) ⟨by Yama⟩, ⟨and then⟩ welcomed (*āpraṣṭavyaḥ*) by the employees of the hells (*nārakaiḥ*) in such hells as Avīci (*avīcyādau*), ⟨where he shall remain⟩ up to (*ā*) the end of a cycle of existence (*kalpāntāt*).

44.

This (*saḥ*) god (*devaḥ*) was established (*asthita*) here (*atra*) in ⟨śaka⟩ (*navāṣṭamūrtau*) on the tenth (*yāmye*) ⟨lunar⟩ day (*ahni*) in the first month of spring (*? mādhavādye*), after the arising of Aquarius (*bh ṛṅgodayāt*) when Mars, Jupiter and Venus (*ārajīvaśukreṣu*)

〈have reached〉 the fifth 〈sign of the zodiac, namely Leo〉 and the moon (*indau*) has reached (*yāte*) the tenth 〈namely Leo?〉, and when the others 〈sun, Mercury, Saturn〉 have reached the inimical place 〈namely the sixth, Virgo〉.

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