K. 1016. Rock inscription from Kbal Spean, 10th century Śaka

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Palaeographic description

Cursive angkorian script, ca. 11th century CE.

Edition

1. Upajāti

〈1〉 vibhāti nanda-parame-¡ś!〈s〉a-nand(ī)_
dīpte prabhā-dhvasta-〈ta〉mas-samūhaḥ
〈2〉 〈Column a〉 siddhiṁ pradātuṁ bhuvi liṅga-rūpo
〈Column b〉 divyāṁ sthito 's(m)in(n u)dite 〈〈gi〉〉rīndre‖

2. Upajāti

〈3〉 〈Column a〉 (saṁ)kṣipya tejo ravi-koṭi-kānta_m
〈Column b〉 (e)kārṇnave (ya)⊔t sa (dadau) ⊔ma[he]śaḥ

〈4〉 〈Column a〉 tad eva tad-〈v〉yāpi samāsthito yo
〈Column b〉 [⏑–⏑] liṅgaṁ [⏑⏑–]n nama(dhva)M‖

3. Upajāti

〈5〉 〈Column a〉 cyutā ¿ś?〈s〉a-śavdā giri-mastakāgrāt
〈Column b〉 sā (tī)rtha-dhārā sa-mahendra-vāhā
〈6〉〈Column a〉śambhor ja(ṭ)ā-madhya-lasat-prabhāvā
〈Column b〉 saroja-va(ddhe)va purā viLbhāti‖

4. Upajāti

〈7〉 〈Column a〉 ¡Aṣṭo 'pi! siddhā vahu-siddhi-sarvān·
〈Column b〉 siddhārthināṁ kartum ime prasiddhāḥ
〈8〉 〈Column a〉 Asmin girau nandi-giri-prasiddhe
〈Column b〉 siddhyai sthitās tān munayo namadhvaM‖

Apparatus

〈1〉 dīpte ◇ *dīpto* CJ.

〈2〉 siddhiṁ pradātuṁ ◇ *siddhi-pradātūṁ* CJ. — 〈2〉 divyāṁ sthito ◇ *divyāsthito* CJ. — 〈2〉 's(m)in(n u)dite ◇ *siddhe vibhur* CJ. — 〈2〉 〈〈gi〉〉rīndre ◇ *nane [⏑]* CJ • The syllable *gi*, initially skipped by the engraver, has been added above the line.

〈3〉 (e)kārṇṇave ◇ *(akārṇṇave)* CJ.

〈4〉 [⏑–⏑] liṅgaṁ ◇ *vitas i ta* CJ.

〈5〉 cyutā ¿ś?〈s〉a-śavdā giri- ◇ *cyutāśa davdāgiri-* CJ. — 〈5〉 -mastakāgrāt ◇ *-mastakāgrā[⏑]* CJ. — 〈5〉 sā ◇ *[-]* CJ. — 〈5〉 (tī)rtha-dhārā ◇ *[⏑]rmadhārā* CJ. — 〈5〉 sa-mahendra- ◇ *si-mahendra-* CJ.

〈6〉 ja(ṭ)ā ◇ *jatā* CJ. — 〈6〉 -lasat-prabhāvā ◇ *-lasaty ubhāvā* CJ. — 〈6〉 saroja-va(ddhe)va purā ◇ *si vi va rā* CJ.

〈7〉 Aṣṭo 'pi ◇ *Aho 'pi* CJ • One would normally except *aṣṭau* but then a different *sandhi* would have been applied, and *aṣṭāv api* would have been unmetrical. • — 〈7〉 siddhi-sarvān· ◇ *siddhim aryāḥ* CJ. — 〈7〉 siddhārthināṁ ◇ *siddhārthinaḥ* CJ.

〈8〉 namadhvaM ◇ *namadhva[m·]* CJ.

Translation

1.

In the form of a *liṅga*, accompanied by Nandin[1], he shines, swallowing all darkness with his brilliance, present on earth in order to bestow the celestial *siddhi* atop (*udite*) this luminous (*dīpte*) Nandin-topped (*nandī-parame*) lord of the mountains (*girīndre*).

2.

Maheśa having condensed (*saṁkṣipya*) ⟨his⟩ energy (*tejas*) beautiful like millions of suns in the one ocean (*ekārṇave*), he has given this very (*tad eva*) energy, he who stands [...]. Worship (*namadhvam*) ⟨this⟩ *liṅga*!

3.

That pure water of the *tīrtha* (*tīrtha-dhārā*), which falls noisily (*cyutā sa-śabdā*) from the top of the mountain (*giri-mastakāgrāt*) ⟨and⟩ flows along Mahendra's ⟨mountain (Mahendraparvata)⟩ looks (*vibhāti*) like (*iva*) that ⟨Gaṅgā⟩ whose splendour (*prabhāvā*) was once upon a time (*purā*) glistening amidst the matted locks of Śambhu, ⟨its stream⟩ covered in lotusses (*saroja-baddhā*).

4.

Those famous *munis*, who are, for success (*siddhyai*), on the mountain known as Nandi-giri in order to achieve all of the many perfections, albeit in the precise number of eight (*aṣṭo 'pi*)[2], sought by all ⟨those⟩ who seek perfection (*siddhārthināṁ*): honor them (*tān*)!

Translation into French

1.

Le *liṅga* resplendit, (accompagné de) Śiva et Nandin de Nandiparama[3], qui détruit la

[1]Another reading and cutting of the compound of the first *pāda* could be *vibhāti nand(ī) parameśa-nand(ī)*, and translated as "Nandin shines, he who is a joy to Parameśa". However, we believe that the consounant *śa* before *nandī* can be corrected for *sa*, as it is also the case in *pāda* a of stanza 3. Thus, a *liṅga* would have been erected alongside representations of Śiva and Nandin, in a place named Nandi/aparama, recalling the name given to the mountain in the last stanza.

[2]The compound *aṣṭasiddhi* appears in the inscription K. 258 as the name given to a *tapovana* (orthe name of the territory in which it is established). This is a reference to the eight supernatural powers of a *siddha* in the yoga.

[3]Une autre lecture et découpage du composé du premier *pāda* seraient *vibhāti nand(ī) parameśa-nand(ī)*, soit "Nandin resplendit, lui qui est une joie pour Parameśa". Toutefois, on peut aussi considérer la consonne *śa* devant *nandī* comme devant être corrigée pour *sa*, comme c'est aussi le cas dans le *pāda* a de la troisième

masse des ténèbres par son éclat ; afin d'accorder la *siddhi* céleste (*divyāṁ*), il est présent sur terre en haut de ce seigneur des montagnes (*udite girīndre*) lumineux (*dīpte*).

2.

Maheśa ayant concentré (*saṁkṣipya*) ⟨son⟩ énergie (*tejas*) belle comme des millions de soleils dans l'océan unique (*ekārṇave*), il a donné cette énergie-même (*tad eva*) se répandant, lui qui se tient [...]. Vénérez (*namadhvam*) ⟨ce⟩ *liṅga* !

3.

Cette eau pure du *tīrtha* (*tīrthadhārā*) qui s'écoule bruyamment le long de Mahendra⟨parvata⟩, depuis le sommet de la montagne, ressemble (*vibhāti*) à (*iva*) cette ⟨Gaṅgā⟩ dont la splendeur (*prabhāvā*) scintillait autrefois (*purā*) au milieu des mèches emmêlées de Śambhu, ⟨son cours⟩ couvert de lotus (*saroja-baddhā*).

4.

Ces célèbres *munis* qui se trouvent, pour le succès (*siddhyai*), sur la montagne connue comme « Nandigiri » afin de réaliser l'ensemble des nombreuses perfections *siddhi*, bien qu'⟨au nombre précis de⟩ huit (*aṣṭo 'pi*)[4], que visent ceux qui cherchent la perfection (*siddhārthināṁ*) : honorez-les (*tān*) !

Commentary

It is inscribed within a rectangular cavity prepared beforehand, except for the last line which is inscribed below, on the natural surface of the rock.

Bibliography

First edited by Claude Jacques (1999, p. 363) with a French translation. Re-edited by Chloé Chollet with translations into English and French from a photogrammetric model created by Adeline Levivier in May 2022.

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stance. Ainsi, un *liṅga* aurait été érigé aux côtés de représentations de Śiva et de Nandin, en un lieu qui serait nommé Nandiparama, et qui rappelle le nom donné à la montagne dans la dernière stance.

[4]Le composé *aṣṭasiddhi* apparaît dans l'inscription K. 258 en tant que nom donné à un *tapovana* (ou bien le nom du territoire où il se trouve). Il s'agit d'une référence aux huit pouvoirs surnaturels d'un *siddha* dans le yoga.

Primary

[CJ] Jacques, Claude. 1999. “Les inscriptions du Phnom Kbal Spãn (K 1011, 1012, 1015 et 1016).” BEFEO 86, pp. 357–374. DOI: 10.3406/befeo.1999.3417. [URL]. Page 363.