K. 1236. Stela of Kompul Ta Non, 685 Śaka

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Palaeographic description

The lettering is characteristic of the eighth century CE. There is a carving of multi-petaled lotus at the top of the inscription. The stela survives in two fragments, incomplete. The beginning of many lines are lost. There is a space of one line between the Sanskrit and Khmer portions.

Edition

1. Anuṣṭubh

〈1〉 〈Column a〉 [ꣳꣳꣳꣳꣳꣳꣳꣳ]
〈Column b〉 [jaga?]darttiharo haraḥ
〈Column c〉 pralaya-sthiti-sarggāṇāṁ
〈Column d〉 karttā yaḥ parameśvaraḥ ||

2. Anuṣṭubh

〈2〉 〈Column a〉 [ꣳꣳꣳꣳꣳꣳꣳꣳ]
〈Column b〉 [v](v)[ā]lahāro ’pi maṅgalaḥ

〈Column c〉 Ayonir vviśva-yonir yyo
〈Column d〉 viśveśaś ca nirīśvaraḥ ||

3. Śārdūlavikrīḍita

〈3〉 〈Column a〉 [˷˷˷˷˷˷˷˷]
〈Column b〉 pratyakṣaś cāpy atīndriyaḥ
〈Column c〉 nidrālur jāgarūkaś ca
〈Column d〉 śūlapāṇir ddayālayaḥ ||

4. Anuṣṭubh

〈4〉 〈Column a〉 [˷˷˷˷˷˷˷˷]
〈Column b〉 y[o] yatīnām varo guruḥ
〈Column c〉 samastaiśvaryya-yukto 'pi
〈Column d〉 kṛttivāsāś ca yas svayam[·] ||

5. Anuṣṭubh

〈5〉 〈Column a〉 [˷˷˷˷˷˷˷˷]
〈Column b〉 yaṁ vedānta-vido viduḥ
〈Column c〉 Ādityavarṇṇam uditam·
〈Column d〉 purastāt tamasas svayam· ||

6. Anuṣṭubh

〈6〉 〈Column a〉 [˷˷˷˷˷˷˷˷]
〈Column b〉 maṇi-bhramara-lālitam·
〈Column c〉 punāti bhuvanaṁ yasya
〈Column d〉 pādāmvuja-rajaś cyutam· ||

7. Anuṣṭubh

〈7〉 〈Column a〉 [˷˷˷˷˷˷˷˷] [.](y)u
〈Column b〉 vipatti-śamanī dhruvam·
〈Column c〉 kṛtā namaskriyā yatra
〈Column d〉 sukha-tritaya-sādhanī ||

8. Anuṣṭubh

〈8〉 〈Column a〉 [˷˷˷˷˷] (j)[.] rājā
〈Column b〉 rāja-rāja-samadyutiḥ
〈Column c〉 Asti śrījayavarmmeti
〈Column d〉 rājanyārccita-śāsanaḥ ||

9. Anuṣṭubh

〈9〉 〈Column a〉 [ꣿꣿꣿ] [kṣa]tra-(dh)armme yaḥ
〈Column b〉 prajā-rakṣaṇa-dakṣiṇaḥ
〈Column c〉 kṣīṇātma-kilviṣakṣo(d)o
〈Column d〉 dikṣu kṣoṇī-patīśvaraḥ [||]

10. Anuṣṭubh

〈10〉 〈Column a〉 [ꣿꣿ] [vi?]pakṣa-kakṣe(ṣ)u
〈Column b〉 samo yaś cāśuśukṣaṇeḥ
〈Column c〉 vaddha-kakṣaḥ kṣites trāṇe
〈Column d〉 puṇḍarīkekṣaṇopamaḥ ||

11. Anuṣṭubh

〈11〉 〈Column a〉 [ꣿꣿ] k[.]kṣiti-pakṣuṇṇam·
〈Column b〉 kāṅkṣan· dharmma-patha-kramaṁ
〈Column c〉 yo rañjayat kṣamāṁ nityaṁ
〈Column d〉 kṣamām iva hita-kṣamām(·) ||

12. Anuṣṭubh

〈12〉 〈Column a〉 [ꣿꣿ] (d a)kṣīṇam akṣudram·
〈Column b〉 yo rarakṣad avikṣatam·
〈Column c〉 dūrotkṣiptam apakṣālai〈Column d〉r
llakṣmyāḥ kṣemaṅkaran nayaṁ ||

13. Anuṣṭubh

〈13〉 〈Column a〉 [kalpa]druma Ivānanta
〈Column b〉 phalado 'py avipallavaḥ
〈Column c〉 śaśīva kānti-nilayo
〈Column d〉 na doṣodaya-lakṣitaḥ ||

14. Anuṣṭubh

〈14〉 〈Column a〉 [saśa]ṅkha-cakra-pāṇir yyo
〈Column b〉 nārāya¡n!〈ṇ〉a Ivāparaḥ
〈Column c〉 Ākrānta-bhuvanābhogo
〈Column d〉 dānavāntakaro na ca ||

15. Anuṣṭubh

〈15〉 〈Column a〉 [ha](ṅsa)-rāja Ivāneka
〈Column b〉 rāja-haṅsa-niṣevitaḥ

〈Column c〉 na jātu pakṣa-pātī yaḥ
〈Column d〉 sarvvadā mānasa-priyaḥ ||

16. Anuṣṭubh

〈16〉 〈Column a〉 [A](kī)rttir bh¡i!〈ī〉rum iti yam·
〈Column b〉 nissnehan dhana-sañcayaḥ
〈Column c〉 tṛṣṇā durupasarpañ ca
〈Column d〉 kalpavṛkṣam iti dvijaḥ [||]

17. Anuṣṭubh

〈17〉 〈Column a〉 (do)ṣo nāśrayaṇīyañ ca
〈Column b〉 durgrahaṁ yam ananyajaḥ
〈Column c〉 vyasanan nīrasam iti
〈Column d〉 strī kolaṅ (k)rīla(m) [akh]yata ||

18. Anuṣṭubh

〈18〉 〈Column a〉 yenādirāja-carita-
〈Column b〉 -prakṣālanam ane[ka]śaḥ
〈Column c〉 svaguṇaiḥ kṣīra-kundendu-
〈Column d〉 -tuṣāra-dhava[l](ai)ḥ kṛtaṁ ||

19. Pṛthvī / vilambitagati

〈19〉 〈Column a〉 vinaśvaram aśāśvatan nidhana-dharmmi vudhvā dhanaṁ
〈Column b〉 yaśas sthiram ahāryyam āry(ya)-jana-juṣṭam unmīlayan· ||
〈20〉 〈Column a〉 triviṣṭapam api prakāma-sukham anv agṛh¡n!〈ṇ〉an punaḥ
〈Column b〉 sanātanam anāma(yañ ca) śivam āp(t)um icchan padaṁ ||

20. Āryā

〈21〉 〈Column a〉 [sa] śrījayaikanātha〈Column b〉 n dvātriṅśad-bhāra-hema-saṁsiktaṁ
〈Column c〉 prātiṣthipat parama[yā]〈Column d〉 (bha)ktyā vāṇāṣṭa-ṣaṭ·śāke ||

〈22〉 [pañcāś](īt)[yu]tt(a)raṣaṭchata śakaparigraha pañcamī roc· kār(tt)ika puṣyanakṣatra candradivasavāra〈23〉 [ca. 2+][vraḥ kamratā](ṅ)· Añ· śrī jayavarmmadeva pre l(ṅa)s(sa) paurajana phoṅ· ni vraḥ kamratāṅ· Añ·〈24〉 [9+] [.][.] [.](ai) vraḥ kamratā(ṅ)· Añ· dai tel· pre miśrabhoga daṅ· vraḥ kamratāṅ·〈25〉 [...] (m)[.] [2+] k[.] rak(ṣ)a neḥ v(n)aṁ Āy· voṁ jā nā vrāhmaṇa rājakula rā〈26〉[...] [A?]y· slau pāna voṁ jā nā duk· vṅī ce slā Āy· kaṁl(u)ṅ· (A)〈27〉[...] [.]ai Āy· gu(s)· gi neḥ sthāna voṁ jā ple _ qnak ta

kloñ·〈28〉 [...][.](· p)re cāturjātakapramāṇa māhātmika sthāna (ru) [1+]〈29〉 [...] [l](o)pe gi cerra neḥ Āj(ñ)ā ta rohha neḥ〈30〉 [...] (tel)l· yā(tta)nā yāvac candradiv(ākarau) ||

Translation[1]

1.

Hara 〈is supreme/may protect you〉, who removes suffering 〈from the universe〉 (*jagad-arti-haraḥ*), the supreme Lord (*parameśvaraḥ*) who (*yaḥ*) is the agent (*kartā*) of dissolution, maintenance and creation (*pralaya-sthiti-sargāṇām*);

2.

[...] auspicious (*maṅgalaḥ*), although (*api*) wreathed in 〈snakes〉 (*vyālahāraḥ*), who (*yaḥ*) is without a source (*ayoniḥ*), 〈and yet〉 the Source of All (*viśvayoniḥ*), and (*ca*) Lord of All (*viśveśaḥ*) 〈though〉 without lord (*nirīśvaraḥ*);

3.

And (*ca*) 〈who〉 [...] though (*api*) directly perceptible 〈to yogins?〉 (*pratyakṣaḥ*) is beyond the range of the senses (*atīndriyaḥ*); and (*ca*) wakeful (*jāgarūkaḥ*) 〈though〉 sleepy (*nidrāluḥ*), a store of compassion (*dayālayaḥ*) 〈though〉 holding a spike/trident in his hand (*śūlapāṇiḥ*);

4.

[...] who (*yaḥ*) is the best of gurus (*varo guruḥ*) for ascetics (*yatīnām*) and (*ca*) who (*yaḥ*), though (*api*) endowed with all 〈the powers of yogic〉 sovereignty (*samastaiśvarya-yuktaḥ*), he himself (*svayam*) has 〈only〉 a garment of 〈elephant-〉hide (*kṛtti-vāsāḥ*);

5.

Whom (*yam*) those who know the final part of the Vedic corpus (*vedānta-vidaḥ*) know (*viduḥ*) 〈as that Great Person〉 Himself (*svayam*), risen up (*uditam*) with the colour of the sun (*āditya-varṇam*), beyond (*parastāt*) darkness (*tamasaḥ*);

6.

The dust (*-rajaḥ*) of whose (*yasya*) lotus-feet (*pādāmbuja-*), when fallen (*cyutam*), caressed by bees that are the jewels 〈of the headresses...〉 (*-maṇi-bhramara-lālitam*), purifies (*punāti*) the world (*bhuvanam*);

7.

[1]The translation of the Sanskrit portion is based on Gerdi Gerschheimer's draft edition; that of the Khmer portion is by Kunthea Chhom.

Obeisance (*namaskriyā*) performed (*kṛtā*) to whom (*yatra*) certainly (*dhruvam*) destroys the calamities of death 〈... and ...〉 (*...mṛtyu-vipatti-śamanī*) 〈and〉 accomplishes the three types of happiness (*sukha-tritaya-sādhanī*).

8.

There is (*asti*) a king (*rājā*), [...] 〈,〉with a radiance equal to that of the moon (*rājarāja-sama-dyutiḥ*), called (*iti*) Śrī-Jayavarman, whose commands are venerated by princes (*rājanyārcita-śāsanaḥ*);

9.

Who (*yaḥ*) is skilled at protecting his subjects (*prajā-rakṣaṇa-dakṣiṇaḥ*) [...] in the duty of 〈princes〉 (*kṣatra-dharme*), the dirt of whose soul's impurities has been destroyed (*kṣīṇātma-kilbiṣa-kṣodaḥ*), the lord of kings (*kṣoṇīpatīśvaraḥ*) in 〈every〉 direction (*dikṣu*);

10.

And (*ca*) who (*yaḥ*), towards the brushwood of his enemies (*vipakṣakakṣeṣu*), is similar (*samaḥ*) to fire (*āśuśukṣaṇeḥ*) 〈in destroying/burning them〉, 〈and who,〉 having his loins girt 〈in readiness〉 (*baddha-kakṣaḥ*) for protecting (*trāṇe*) the earth (*kṣiteḥ*), is similar to the Lotus-eyed 〈Viṣṇu〉 (*puṇḍarīkekṣaṇopamaḥ*);

11.

Who (*yaḥ*), in desiring (*kāṅkṣan*) the following of the path of duty (*dharma-patha-kramam*), well trodden by kings [...] (*...kṣitipakṣuṇṇam*), caused the earth to be marked/attracted (*arañjayat kṣamām*) permanently (*nityaṁ*), just as (*iva*) 〈he attracted〉 patience (*kṣamām*) which is capable of 〈effecting〉 what is beneficial (*hita-kṣamām*);

12.

Who (*yaḥ*) protected (*ararakṣat*) statesmanship (*nayam*), which promotes the safekeeping (*kṣemaṅkaram*) of wealth/glory (*lakṣmyāḥ*) 〈such that it remained ...,〉 undiminished (*akṣīṇam*), unreduced (*akṣudram*), unwounded (*avikṣatam*), kept far apart (*dūrotkṣiptam*) from blemishes (*apakṣālaiḥ*);

13.

Although (*api*) he grants infinite fruits (*ananta-phaladaḥ*), like the 〈wish-fulfilling〉 tree (*kalpa-drumaḥ*), he is "not without leaves"/"without even a drop of mis- fortune" (*avipallavaḥ*);15 〈although〉 a repository of loveliness (*kānti-nilayaḥ*), like (*iva*) the moon (*śaśī*), he is "not discerned at the appearance of the evening"/"not characterised by a profusion of faults" (*na doṣodaya-lakṣitaḥ*);

14.

Like (*iva*) a second (*aparaḥ*) Nārāyaṇa without conch and discus in his hands (*a-śaṅkha-cakra-pāṇiḥ*) and not (*na ca*) "one who is mounted upon the serpent of the world" ⟨since he is rather "one who straddles the world's full extent"⟩ (*ākrānta-bhuvanābhogaḥ*) ⟨nor is he⟩ "the killer of the demons" (*dānavāntakaraḥ*) ⟨since he is rather "one whose hands are never emptied of the action of giving" (*dāna-vānta-karaḥ*)⟩;

15.

Who (*yaḥ*) was like (*iva*) a prince among geese (*haṁsa-rājaḥ*) followed by many Rājahaṁsa-geese (*aneka-rājahaṁsa-niṣevitaḥ*), never (*na jātu*) falling from his wings (*pakṣapātī*), always (*sarvadā*) fond of ⟨Lake⟩ Mānasa, a king among souls, attended upon by numerous goose-like kings, never partisan, always holding the spiritual dear;

16–17.

Whom (*yam*) ill-repute (*akīrtiḥ*) considered as (*akhyata*) fearful (*bhīrum*), riches ()(dhana-sañcayaḥ) as without affection (*niḥsneham*), and (*ca*) desire (*tṛṣṇā*) as unapproachable (*durupasarpam*), the brahmin (*dvijaḥ*) as a wish-fulfilling tree (*kalpa-vṛkṣam*), and (*ca*) whom (*yam*) error (*doṣaḥ*) ⟨considered⟩ as unsuitable for refuge (*anāśrayaṇīyam*), love (*ananyajaḥ*) as difficult to possess (*durgraham*), vice (*vyasanam*) as insipid (*nīrasam*), ⟨and⟩ women (*strī*) as a lusty/frolicsome (*krīlam*) boar (*kolam*);

18.

Who accomplished (*yena kṛtam*) in many ways (*anekaśaḥ*) the purification of the behaviour of primordial kings (*ādi-rāja-carita-prakṣālanam*) through his virtues (*sva-guṇaiḥ*),which were white as milk, jasmine, the moon and snow (*kṣīra-kundendu-tuṣāra-dhavalaiḥ*).

19.

Knowing (*buddhvā*) wealth (*dhanam*) to be perishable (*vinaśvaram*), impermanent (*aśāśvatam*), finite in nature (*nidhana-dharmi*), Causing to be manifest (*unmīlayan*) a renown (*yaśaḥ*) that perdures (*sthiram*), that cannot be stolen (*ahāryam*) and that is appreciated by noble folk (*ārya-jana-juṣṭam*), Moreover (*anu*) not considering (*agṛhṇan*) even (*api*) ⟨the attainment of mere⟩ heaven ()(triviṣṭapam) as especially happiness-bestowing (*prakāma-sukham*), And furthermore (*punaḥ*) desiring (*icchan*) to attain (*āptum*) that blessed (*śivam*) state (*padam*) that is eternal (*sanātanam*) and free from affliction (*anāmayaṁ ca*),

20.

This ⟨same king⟩ (*saḥ*) established (*prātiṣṭhipat*), with very great (*paramayā*) devotion (*bhaktyā*) ⟨the divinity⟩ Śrī-Jayaikanātha, cast from thirty-two weight⟨-units⟩ of gold

(*dvātriṁśad-bhāra-hema-saṁsiktam*), in the Śaka year 〈 marked by 5〉 arrows, 8 and 6 (*bāṇāṣṭa-ṣaṭ-śāke*).

〈22–25〉 In the Śaka year six hundred and eighty five, fifth day of the dark fortnight, month of Kārttika, constellation of Puṣya, Monday, My Lord Śrī Jayavarman orders Lṅassa (or Lṅas Sa) together with townsmen with regard to My Lord [...] My Lord, another 〈god〉 who was ordered to be co-beneficiaries with My Lord [...] to protect this temple, 〈at〉 this place.

〈25–26〉 It is forbidden that brahmins, members of royal family, 〈at〉 Slau Pāna.

〈26–27〉 It is forbidden to place flowers, bananas (*ce*) 〈and〉 areca nuts in the precinct of [...] in all over this place.

[2]

〈27–28〉 It is forbidden that descendants (*ple*?) of the people of Kloñ [...] use Cāturjātakapramāṇa Māhātmika Sthāna [...]

〈29–30〉 〈Those who〉 [...] rob, transgress this 〈royal〉 order as already mentioned [...] 〈suffer〉 punishment 〈in hell〉 as long as the sun and the moon 〈exist〉.

Commentary

〈3〉 This *pāda* a of the stanza III should contain the pronoun *yaḥ*.

〈4〉 Only the right part of the vowel *o* of the word *yo* (*pāda* b of the stanza IV) appears on the stone.

〈19–20〉 In the stanza 19, the caesura is absent after the 8th syllable in the *pādas* b, c and d.

〈22〉 There are 11 possiblities to restore the date in the Khmer part: (6)79 : *ekonāśīti*; (6)80 : *aśīti*; (6)81 : *ekāśīti*; (6)82 : *dvyaśīti*; (6)83 : *tryaśīti*; (6)84 : *caturaśīti*; (6)85 : *pañcāśīti*; (6)86 : *ṣaḍaśīti*;(6)87 : *saptāśīti*; (6)88 : *aṣṭāśīti*; (6)89 : *navāśīti*. The restitution of 685 Śaka is influenced by the last stanza of the Sanskrit portion.

Bibliography

The inscription is first edited by Gerdi Gerschheimer and Dominic Goodall with a French translation of the Sanskrit portion; re-edited here by Kunthea Chhom based on

[2] The word *ce* may be for *cek* as in modern Khmer.

the estampage EFEO n. 1765, n. 1766, n.1767 and the photograph AMPP 005290 and 005266.