K. 1431. Stela of Prasat Pram, 608 Śaka

Kunthea Chhom, Dominic Goodall and Chhunteng Hun

Authors of digital edition: Kunthea Chhom, Dominic Goodall, Chhunteng Hun

Identifier: DHARMA_INSCIK01431

Repository: Khmer (tfc-khmer-epigraphy)

File path: texts/xml/DHARMA_INSCIK01431.xml

Languages: Old Khmer [Khmer], Sanskrit [Khmer]

Commit: 2026-11-14 14:32 (f68ac07), last modified 2026-09-17 01:54 (2c24a58)

Palaeographic description

The lettering is characteristic of the seventh century CE.

Edition

Face

1. Anuṣṭubh

〈A1〉 〈Column a〉 jayaty ajo bhavo bhūta-
〈Column b〉 -bhāvano bhagavān vibhuḥ
〈A2〉 〈Column a〉 prabhur ekānta-durvodha-
〈Column b〉 -mahimā jagad-¡i!〈ī〉śvaraḥ||

2. Anuṣṭubh

〈A3〉 〈Column a〉 Asti somānvaya-nabha〈Column b〉s-
-saṁpūrṇṇa-nṛpa-śītaguḥ

〈A4〉 〈Column a〉 guṇāṅ(ś)ubhir vudho(d)dāma-
〈Column b〉 -kumudāhlādadodayaḥ||

3. Anuṣṭubh

〈A5〉 〈Column a〉 gamitāyojanādhvāna〈Column b〉m
i¿pu?〈ṣū〉ṇāṁ vāhu-vīryyataḥ
〈A6〉 〈Column a〉 kṣmendraḥ kali-malālepa-
〈Column b〉 -kṣālanād iva dūrataḥ||

4. Anuṣṭubh

〈A7〉 〈Column a〉 (d)evo 'cyuta-maheśānā〈Column b〉dy-
-amara-sthāna-dhāmabhiḥ
〈A8〉 〈Column a〉 śālāśramaiḥ puraṁ rājā
〈Column b〉 tri-viṣṭapam ivākarot·[||]

5. Anuṣṭubh

〈A9〉 〈Column a〉 śrīmān· śrījayavarmmeti
〈Column b〉 śakropendra-parākramaḥ
〈A10〉 〈Column a〉 nṛpo 'bhūt bhūmi-rājy(īva)
〈Column b〉 mastaka-nyasta-śāsanaḥ(||)

6. Anuṣṭubh

〈A11〉 〈Column a〉 tasyājñayā sadā puṇya-
〈Column b〉 -deva-śālāśrameṣu yat·
〈A12〉 〈Column a〉 saṁpāditaṁ prasiddhan tat·
〈Column b〉 yajvabhir vasu sarvataḥ||

7. Anuṣṭubh

〈A13〉 〈Column a〉 vimukta-pattana-grāme
〈Column b〉 jñānacandrena yajvanā
〈A14〉 〈Column a〉 (puṇyāś)rame dhanaṁ dattam·
〈Column b〉 kṣetrabhṛtya(dra?)vādi yat·||

8. Anuṣṭubh

〈A15〉 〈Column a〉 tatretara-pradānañ ca
〈Column b〉 yac ca puṇyam· samāśritam·
〈A16〉 〈Column a〉 (A)cālinīyam ity eha
〈Column b〉 nṛpājñā sarvadā nṛbhiḥ□||

9. Anuṣṭubh

〈A17〉 〈Column a〉 vratād vyayayuktānā(ṁ)
〈Column b〉 yoginām atra sarvadā
〈A18〉 〈Column a〉 bhuktir āśrama-sad-vittā〈Column b〉ny
ahāryyāni valād itaḥ||

10. Anuṣṭubh

〈A19〉 〈Column a〉 nṛpājñāṁ laṅghaya(nti y)e
〈Column b〉 daṇ¡d!〈ḍ〉itās te 'pi doṣataḥ
〈A20〉 〈Column a〉 gacchanti narakān pretya
〈Column b〉 rauravādīn aśeṣataḥ||

11. Anuṣṭubh

〈A21〉 〈Column a〉 (ṣa)[ccha](te)nāṣṭa-sahite-
〈Column b〉 (na la)kṣye śaka-vatsare
〈A22〉 〈Column a〉 likhitā praśa(sta)-lekhā
〈Column b〉 tiṣṭhanty ā bhūta-samplavāt·[||]

Face

〈B1〉 Aṣṭottaraṣacchataśakaparigraha moy· roc· mārgga〈B2〉śīrṣa puṣyanakṣatra śukradivasavāra Ai kanloṅ· pura〈B3〉ndarapura Ājñā vraḥ kamratāṅ· Āñ· ni gi Āśrama〈B4〉 poñ· jñānacandra ta Āy· Acimuktapattana doṅ· gi〈B5〉 Āśrama cram· pandamma doṅ· gan· Āśrama smaṁ ta〈B6〉 gi phoṅṅa ta saṁ paribhoga ta gi Aṁpal· gan· dra〈B7〉vyopakarana ta nai gi doṅ· gan· pradāna qnak· phoṅ· ta〈B8〉 gi daṁnepra gi sre santan· sre poñ· vidyāśānti sre ◦〈B9〉 poñ· dharmmacandra sre Ajidinayya sre poñ· de〈B10〉vasiddha doṅ· gi sre cok· sudatta doṅ· gi sre〈B11〉 Āśrama craṁ pandam· sre vnaṁ (d)rucc(a) sre cok· vrāl· sre Aṁ〈B12〉voh· gi sre cok· ran·si sre cok· vradāṅṅa doṅ· ga〈B13〉n· dāsa dāsi go majiṣa kṣetrārāma ta ¿n?〈d〉ai gi〈B14〉 phoṅ· gi tel· prasiddha Ai ta gi Āśrama gi jon·〈B15〉 cmaṁ vṅe moyya Ai ta vraḥ kamratāṅ· Añ· śrī nirmānaja〈B16〉ya gi voṁ jānā qnak· gṛ(ha)s(tha) pramāna ta gi srac·〈B17〉 ta paṁnos· mahātma ge ta (p)r(e) roḥ gi ge (ce)r· Ājñā〈B18〉 vraḥ kamratāṅ· Añ· [ge] (daṇ)¡d!〈ḍ〉(a)
⇝

Translation

1.

The unborn (*ajaḥ*) Bhava is victorious (*jayati*), who brings creatures into existence (*bhūtabhāvanaḥ*), the Lord (*bhagavān*), immanent (*vibhuḥ*), all-powerful (*prabhuḥ*), whose

greatness is utterly incomprehensible (*ekāntadurbodhamahimā*), the Lord of the Universe.

2.

There is, in the sky that is the lunar lineage, a fulsome Mercury among kings, as refulgent as Mercury (*budhoddāma°*) with the rays that were his virtues (*guṇāṁśubhiḥ*) and taking birth from the one who gives delight to water-lilies (*kumudāhlādadodayaḥ*).

3.

An Indra upon earth (*kṣmendraḥ*) since he washes away the great stain of Kali (*kalimahālepakṣālanāt*), as it were (*iva*), from afar (*dūrataḥ*) with his arrows (*iṣūṇāṁ*), which he causes to traverse a distance of a Yojanā (*gamitāyojanādhvānām*), because of the strength of his arms (*bāhuvīryataḥ*).

4.

The king created the city with pavilions and hermitages as if the god ⟨Brahmā created⟩ the three worlds with the abodes of Viṣṇu, Śiva and eternal demi-gods.

5.

The glorious Śrī Jayavarman, equal in valour to Indra and Viṣṇu, became king, as though he possessed the ⟨entire⟩ earth as his kingdom, his commands borne on the heads ⟨of his subjects⟩.

6.

By his command, whatever (*yat*) wealth (*vasu*) is furnished (*sampāditam*) for meritorious temples of gods and monasteries by patrons (*yajvabhiḥ*), that is invariably proclaimed ⟨so that may be universally known and thus inviolable⟩ in its entirety (*sarvataḥ*).

7–8.

What money, fields, slaves, wealth and the like has been given to the village ⟨called⟩ Vimuktapattana, a resort of merit (*puṇyāśrame*) by the patron/founder Jñānacandra, as well as (*ca*) whatever (*yat*) further gifts (*itarapradānam*) that are meritorious (*puṇyam*) are made to that ⟨village⟩ (*tatra*), — ⟨all of⟩ that (*eha= etat*) is not to be moved (*acālinīyam = acālanīyam*?) by men (*nṛbhiḥ*) for all time (*sarvadā*). Thus (*iti*) is the command of the king (*nṛpājñā*).

9.

⟨There is to be⟩ usufruct (*bhaktiḥ*) at all times (*sarvadā*) by the yogins ⟨who live⟩ here (*atra*) who have expenses (*vyayayuktānām*) as a result of their religious observances

(*vratāt*). The true wealth of the *āśrama* (*āśramasadvittāni*) is not to be taken away from here (*itaḥ*) by force (*balāt*).

10.

Those who transgress the king's command, even if (*api*) they are 〈first〉 punished for their fault, will 〈also〉 to all (*aśeṣataḥ*) the hells, beginning with Raurava, after they die.

11.

In the *śaka* year distinguished by 600 together with eight, the written composition of 〈this eulogy〉 stands up to the destruction of 〈all〉 creatures.

Translation

〈B1–B17〉 Six hundred and eight śaka, first day of dark fortnight of the month of Mārggaśīrṣa, constellation of Puṣya, Friday, at the palace Purandarapura, charter of My Lord :

- The hermitage of Poñ Jñānacandra which was at Acimuktapattana, and the hermitage Cram Pandam together with the group of hermitages including the people attached to them share their means of subsistence as well as all of the wealth belonging to them.
- The donations of the people consist chiefly of paddy field of Santan, paddy field of Poñ Vidyāśānti, paddy field of Poñ Dharmmacandra, paddy field of Ajidinayya, paddy field of Poñ Devasiddha, and paddy field of Cok Sudatta as well as paddy field of Āśrama Craṁ Pandam, paddy field of Vnaṁ Drucca, paddy field of Cok Vrāl, paddy field of Aṁvoh.
- Paddy field of Cok Ransi, paddy field of Cok Vradāṅṅa together with male and female servants, cows, buffaloes, and other paddy fields and parks are assigned to the hermitage.
- A keeper of flower which 〈have been offered〉 to My Lord Śrī Nirmānajaya cannot be taken (*jānā*?) by the laymen of that district from the great soul priest.

〈B17–B18〉 May people act according to this 〈charter〉! Those who flout the charter of My Lord, are punished.

Commentary

〈A4〉 Regarding the term *kumudāhlādadodayaḥ*, the letter *da* of *-do-* looks like a *na*.

〈A10〉 The term *bhūmirājyī* is taken as nominative of *bhūmirājyin*, but the form is odd and the reading may not be correct.

Bibliography

Preliminary edition by Dominic Goodall, Chhunteng Hun and Kunthea Chhom based on the photos IMG 3392.jpg and IMG 3397.jpg.