K. 1450. Stela from Prasat Tonle Sgnuot, 11th century

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Summary

The inscription praises a courtier whose name is not likely to be mentioned in the readable portion of the inscription. He seems to be previously a priest at the temple Śrī Śikharīśvara (Preah Vihear) and head of his own corporation or clerical order (ātmavarṇṇa) called Amara before serving the king (who is probably to be identified as Sūryavarman I). By his expertise in Vedic and Āgamic rituals, he was appointed by the king as chief of sacrificial hall of fire and chief of royal priests. He was a devout worshiper of God Śiva. Out of devotion, he installed statues in four sacred sites beginning with Śrī Śikharīśvara (Preah Vihear). At the temple Śrī Śikharīśvara, he installed golden images of Nandin and Mahākāla along with villages, servants and lands. At other temples made of stone and brick beginning with Parameśvara (Preah Ko), he installed various śivaliṅgas and gods' images. Furthermore, he installed many metal and gold images of gods and liṅgas at temples such as Phalapriya and resided at religious places like Bhadreśvara (Vat Phu). There, he conducted many rites (pūjā) for Śiva and offered paraphernalia such as palanquins, parasols and other ornaments, together with grains, servants, cows, buffaloes, horses, elephants, cattle and lands. He made many considerable water bodies flowing into channels running through places

where there were roads and made gardens along the roads with plenty of fruits and shade. He belonged perhaps to a family of five brothers; he, being the youngest, yet the most skillful and glorious. He was comparable to Arjuna, supposedly the best among the five Pāṇḍava brothers in the Mahābhārata. It is probable that he was appointed as a teacher at the temple Śrī Śikharīśvara, possibly a chief of court of justice and later, a chief of a district (viṣaya). The king married his daughter to him, the highest of royal favours.

Palaeographic description

The lettering is characteristic of the eleventh century CE.

Edition

1. Upajāti

〈1〉 〈Column a〉 Ambh(o)ni(dh)ānasya (ja)lasya (ya)sya
〈Column b〉 śr(u)tasya cāho mahad antara[ṁ] ya[t·]
〈2〉 〈Column a〉 Ekar(ṣi)ṇā pītam aśuṣyad eka〈Column b〉[m]
[a]neka-dhīrais tv apara(ṁ) samārddhya[t·]

2. Upajāti

〈3〉 〈Column a〉 dharmyāṁ prav ṛttin dadhatāpi yena
〈Column b〉 [ma](nv)-ādiyuktyā(gama-v)edi[nāpi]
〈4〉 〈Column a〉 kenāpi nitya(ṁ) hṛdayaṁ śrutañ ca
〈Column b〉 [va](hu)-śrutānāṁ mu(ṣ)ita[ṁ p](r)[asahya]

3. Upajāti

〈5〉 〈Column a〉 śaivī(ṁ) gat(iṁ) me hṛdi vedmi dṛṣṭyā
〈Column b〉 kathaṁ pareṣān tu samīha(t)e [tat·]
〈6〉 〈Column a〉 Itīva viprādih ṛdā(ṁ) (ma?)(h)īyā〈Column b〉n
yo hṛdya-vṛttena ya(to vi)[bh]e[da]

4. Upajāti

〈7〉 〈Column a〉 deyañ ca dāna-priya-mānasañ cā-
〈Column b〉 -py-ekaikam anyatra sudurlla[bhat](v)[āt·]

〈8〉 〈Column a〉 dvayaṁ sva-punyopacayais (tu) yatrā-
〈Column b〉 -bhavat sadā-nyonya-jigīṣaye[va]

5. Indravajrā

〈9〉 〈Column a〉 saṁprīṇayan deva-pitṝn sadā yaḥ
〈Column b〉 karttavya-vedya-dhvara-somadānāt·
〈10〉 〈Column a〉 Annādibhiś ca dvija-pūrvva-pūjyā〈Column b〉
yajvā vadanyo vigata-smayo 〈’〉bhū(t)·

6. Upajāti

〈11〉 〈Column a〉 parārtha-(sā)dhāraṇa-mānaso 〈’〉pi
〈Column b〉 yo yatna-sa[ṁ]pādita-pakṣa-pā(t)[ī]
〈12〉 〈Column a〉 nirjitya ṣad-varggam udastatand(r)ī
〈Column b〉 ya(d va)rddhayām āsa sadā tri-var(gga)[m·]

7. Upajāti

〈13〉 〈Column a〉 yo danta-daṇḍan dhavalāta[pat](r)[aṁ]
〈Column b〉 su[va]rṇṇadolām ahi-bhoga-bhī[mām·]
〈14〉 〈Column a〉 bhoktā prasādena mahī-bh ṛ[t](o) 〈’〉[s](ya)
〈Column b〉 bhogeṣu mā varṇṇyata bhāgya-bhū[miḥ]

8. Upajāti

〈15〉 〈Column a〉 pūrvvaṁ purodhāś śikharīśvarādr(au)
〈Column b〉 rājño girā rājamato 〈’〉pi paścā[t]·
〈16〉 〈Column a〉 yaś cāmarākhye prabhur ātma-varṇṇe
〈Column b〉 rājopasevotsuka-mānaso 〈’〉bhū[t·]

9. Upajāti

〈17〉 〈Column a〉 karmmāntare mānyataras tarasvī
〈Column b〉 karmmāntare dhīśadhiyādhipo ya[ḥ]
〈18〉 〈Column a〉 hiraṇya-retaś-śaraṇādhipo 〈’〉bhū〈Column b〉d
bhūyo dhipo rāja-purohitā[kh](y)e

10. Vasantatilakā

〈19〉 〈Column a〉 yo 〈’〉ntar-vvahir-vvimala-bhaktir adhṛṣyaceṣṭo
〈Column b〉 nānā-nayaikanilay(o) nṛpa-mantriva[r](yy)[aḥ]
〈20〉 〈Column a〉 nyāyeṣu k(o)vidataras sva-yaśaḥ-pra(k)āśaṁ
〈Column b〉 pūrṇṇendu-ma¡nd!〈ṇḍ〉alanibhaṁ bhuvane vite(n)e

11. Indravajrā

〈21〉 〈Column a〉 śrīsūryyavarmmeśvara-pāda[pa]dma(ṁ)
〈Column b〉 mūrddhnoddharat svarṇṇa-maya(ṁ) sva-rūpam·
〈22〉 〈Column a〉 bhaktyā nyadhāt kṣe(tra)catuṣṭaye yo
〈Column b〉 liṅgāntike śrīśikharīśvarād(au)

12. Upendravajrā

〈23〉 〈Column a〉 dvidhātma-mūrtt(ā) Iva nandi-kālau
〈Column b〉 hiraṇmayau nitya-siṣeviṣo ya[ḥ]
〈24〉 〈Column a〉 [śi]vāntike śrīśikharīśvarādrau
〈Column b〉 sakiṅkara-grāma-bhuvau nyadhatta

13. Indravajrā

〈25〉 〈Column a〉 [prā]sāda-varyyeṣu śilā-mayeṣu
〈Column b〉 yeneṣṭikāḍhyeṣu (ca) rañjite[ṣu]
〈26〉 〈Column a〉 [–][.]ām anekaṁ śivaliṅgam arccā
〈Column b〉 nyadhāyi bhaktyā parameśvarād(au)

14. Upajāti

〈27〉 〈Column a〉 [śi]lmayīṁ hema-mayīm anekā〈Column b〉m
arccāṁ harāder vvahu hema-liṅgam(·)
〈28〉 〈Column a〉 phalapriyādye bh(a)vane nyadhatta
〈Column b〉 bhadreśvarādye ca kṛtāśramo yaḥ

15. Upajāti

〈29〉 〈Column a〉 sāṣṭādaśāṅga-kratum agra-pujāṁ
〈Column b〉 suvarṇṇa-dolān dhavalātapatram·
〈30〉 〈Column a〉 rai-rupya-ratnādi dhanaṁ subhūṣā〈Column b〉
īśe yathākālam adān mudā ya(ḥ)

16. Upajāti

〈31〉 〈Column a〉 sa-dāsa-dāsī-mahiṣāśva-hasti-
〈Column b〉 -gāvas samastās sabhuvo vabhūvu(ḥ)
〈32〉 〈Column a〉 sa(ṁ)sāra-duḥkhārṇṇava-bhīruṇānye
〈Column b〉 dhānyādayo yena śivāya dattā[ḥ]

17. Upajāti

〈33〉 〈Column a〉 dvijādi-hṛdyaṁ hṛdayaṁ svam accha(ṁ)
〈Column b〉 (ś)ītaṅ gabhīraṁ prathayann ivāḍhyam〈·〉

〈34〉 〈Column a〉 jalāśaya[ṁ] yo vi[da](dh)e vivekī
〈Column b〉 tat-kulya-nīraṁ vividhādhvadeśe

18. Upajāti

〈35〉 〈Column a〉 dur-mmārgga-duḥkhā(m)[vu]-nidhā[v agā]ḍhe
〈Column b〉 〈’〉nekādhvagāṁs tārayitu[ṁ] nimagnān·
〈36〉 〈Column a〉 tatāna [se]tu(ṁ) hita-margga[m] arhā〈Column b〉n
(pri)yātma-śiṣyān iva dikṣitā(n ya)[ḥ]

19. Upajāti

〈37〉 〈Column a〉 śubhair a(nekai)s su(kṛ)tais (sam)ādhi-
〈Column b〉 -yogātiśīla-vrata-saṁyamā[c ca]
〈38〉 〈Column a〉 Ārohayan (yo) nu (p)[i]tṝn d(i)va(n ta)〈Column b〉t
sopānavac caṅkramam eva ca[k](r)e

20. Upendravajrā

〈39〉 〈Column a〉 kathan na santāpa(bhujo) 〈’〉(su)bhāja〈Column b〉s
san[t]īti santāpa-haraṁ phalāḍhya(m·)
〈40〉 〈Column a〉 (saṁ)hlādi sacchāyam agādharamya〈Column b〉m
udyānam uptaṁ vahu yena mārgge

21. Upajāti

〈41〉 〈Column a〉 (vṛṣ)yāṁś catur-bhrātara Āsur e(ṣ)ā〈Column b〉m
ādir yyadīyā guru-dhī-garīyān·
〈42〉 〈Column a〉 [ma](h)endramānyo viditorukī[r]tti〈Column b〉r
adhyāpakaś śrīśikharīśvarā(d)r(au)

22. Upendravajrā

〈43〉 〈Column a〉 (sa)bhāṁ sadādhyāsya mayāpaneyā
〈Column b〉 vipat prajānām iti sa kṣitī(śa)[ḥ]
〈44〉 〈Column a〉 (pra)ty ātmatas surṇṇamaye svapīthe
〈Column b〉 takre 〈’〉pi padhyasya sabhādhipatya(m)[·]

23. Upajāti

〈45〉 〈Column a〉 (ka)n(ī)yasas tu kṣitipa-prasādaḥ
〈Column b〉 kiṅ kathyate 〈’〉nyaḥ parameśvareṇa
〈46〉 〈Column a〉 (t)[e]naiva rājñā kila rājaputrī-
〈Column b〉 -parigraho yad vidhivat kṛto 〈’〉bhū(t)·

24. Upajāti

〈47〉 〈Column a〉 [ka]lāsu niṣṇāta-matiḥ padhīyā〈Column b〉n
eka(ḥ) kanīyān api nītivṛ[ddhaḥ?]
〈48〉 〈Column a〉 [A](v)āpa vīro viṣayādhipatyaṁ
〈Column b〉 bhogañ ca bhogyān anayān apūrv(v)[ān·]

25. Upajāti

〈49〉 〈Column a〉 [ca]tu(rṣ)u sodaryya-kule(ṣu) te(ṣu?)
〈Column b〉 hetur guṇarddher guṇinā[ṁ] varo ya[ḥ]
〈50〉 〈Column a〉 [śu?](ddha)svabhāvān mahitodayā[c ca]
〈Column b〉 kṣoṇy-ādi-bhūteṣv iva khaṁ vabhūva

26. Upajāti

〈51〉 〈Column a〉 [Au]dāryya-saundaryya-yuteṣu (t)e(ṣu)
〈Column b〉 mānyāpadāneṣv iva pāṇḍave(ṣ)[u]
〈52〉 〈Column a〉 [yudhi](ṣ)[ṭh]irādyeṣu vabhūva kī(rtt)yā
〈Column b〉 dhairyyeṇa dhāmnā yaśasārjun(o) [yaḥ]

27. Upajāti?

〈53〉 〈Column a〉 [3+]m atrāgama-śāstra-sāre
〈Column b〉 vivekinā(ṁ) vedyavidām varo [yaḥ]
〈54〉 〈Column a〉 [4+]s[e]na taṭāka-vāpyā-
〈Column b〉 -(ś)ramāmarasthāna-purāṇi [cakre]

28. Upajāti?

〈1〉 〈Column a〉 [10+]rv[v]aṁ
〈Column b〉 sat(y)āśiṣā (vrah)[mav]i[.][.]ṁ [3+]
〈2〉 〈Column a〉 [11+]
〈Column b〉 [11+]

Translation

1.

Between the ocean of water and 〈the ocean〉 of his learning, oh ! (*aho*) what a huge difference, since (*yat*) the one dried up when drunk by a single sage 〈Agastya〉; the other increased 〈when drunk〉 by many stalwarts !

2.

Although (*api*) he upheld (*dadhatā*) ethical (*dharmyām*) conduct (*prav ṛttim*) and although he knew the scriptures and manners of reasoning of Manu and so forth, somehow (*kenāpi*) he constantly (*nityam*) stole (*muṣitam*) the hearts (*h ṛdayam*) and the learning (*śrutam*) of the very learned (*bahuśrutānām*) ⟨by force (*prasahya*)⟩.

3.

I know, from seeing it, that Śaiva destiny/understanding/salvation is in my heart. But how can that ⟨heart⟩ of others ⟨also⟩ desire ⟨that Śaiva salvation⟩? As though with this in mind, that greater person (*yo mahīyān*), controlled (*yataḥ*) broke open, with his hearty actions, the hearts of brahmins and others.

4.

Because they are extremely difficult to find in others, ⟨even individually⟩, giving (*deyam*) and having a heart fond of giving, both came into being in him, however, because of his heaps of merit, as though constantly trying to conquer each other.

5.

In ceaselessly pleasing the gods, ancestors, and persons worthy of honour such as brahmins by means of the rites that must be performed, by giving soma in sacrifices on altars and by ⟨gifts of⟩ food and the like ⟨respectively⟩, ⟨this⟩ sacrificer/founder (*yajvā*) was bountiful and devoid of pride.

6.

Although he turned his mind to the common good for the sake of others, he particularly favoured things that he accomplished with effort, since (yat), after vanquishing the group of the six ⟨enemies that are the passions⟩ (*ṣaḍvargam*) he, after casting off weariness (*udastatandrī*), constantly (*sadā*) caused to increase (*varddhayām āsa*) the group of three ⟨aims of man: viz. dharma, kāma, artha⟩ (*trivargam*).

7.

He received enjoyment (*bhoktā*), by the grace (*prasādena*) of that (*asya*) king (*mahībh ṛtaḥ*), of an ivory-caned (*dantadaṇḍam*) white parasol (*dhavalātapatram*), and a gilded palanquin that was fearsome with the coils of snakes (*abhibhogabhīmām*)[...].

8.

Formerly priest of the king at the mountain of Śikharīśvara, then afterwards revered by the king for his eloquence, being head of his own "caste"/guild called Amara, he became desirous of giving service to the king.

9.

Being especially honoured (*mānyataraḥ*) as strong/swift (*tarasvī*) in one type of work (*karmāntare*), he was put in charge (*adhipaḥ*) of another type of work (*karmāntare*) by the decision of the king (*adhīśadhiyā*): he became (*abhūt*) master of the ⟨sacrificial⟩ hall of fire (*hiraṇyaretaśśaraṇādhipaḥ*), and further (*bhūyaḥ*) head (*adhipaḥ*) in ⟨the work⟩ referred to as ⟨being⟩ chaplain to the king (*rājapurohitākhye*).

10.

Being of pure devotion ⟨that manifested both⟩ inside and out, of unassailable conduct, the one treasury of various stratagems, the most excellent of the king's ministers, very knowledgeable (*kovidataraḥ*) in matters of law (*nyāyeṣu*) he spread the radiance of his own fame upon the earth like the orb of the full moon.

11.

Out of devotion he set down a golden image of himself (*svarūpam*?) holding up (*uddharat*) with his head (*mūrdhnā*) the lotus-feet of Śrī Sūryavarmeśvara near the liṅga in four sacred sites beginning with Śrī Śikharīśvara.

12.

At the mountain of Śrī Śikharīśvara, he (*yaḥ*) gave (*nyadhatta*), along with slaves, villages and lands, golden ⟨images of⟩ Nandin and ⟨Mahā⟩kāla, as though they were incarnate forms of himself split into two (*dvidhā*), ⟨since he was⟩ constantly desirous of giving service in the proximity of Śiva (*śivāntike*).

13.

In excellent temple-towers made of stone and rich with brick, ⟨richly⟩ decorated ⟨with stucco and painting?⟩, he gave (*yena... nyadhāyi*) to Parameśvara and others numerous śivaliṅgas and statues for worship (*arccāḥ*) with devotion.

14.

He gave/set down (*nyadhatta*) numerous sculptures of stone and of gold of gods such as Hara ⟨and⟩ numerous golden liṅgas, in temples (*bhavane*?) such as ⟨that of the deity (?)⟩ Phalapriya, and he made sojourns in such places as Bhadreśvara.

15.

With joy (*mudā*) he gave to Śiva (*īśe*) at the appropriate times superlative pūjās, in which offerings were made along with the eighteen constituents, a golden/gilded palanquin, a white parasol, wealth consisting of gold, silver, gems and such, ⟨and⟩ fine ornaments.

16.

The other things (*anye*), grain and such (*dhānyādayaḥ*) that he gave to Śiva, for he was fearful of the ocean of suffering in the cycle of rebirth, were accompanied by (*saᵒ*) male and female slaves, buffaloes, horses, elephants and cattle, and by lands (*sabhuvaḥ*).

17.

A man of discrimination (*vivekī*), as though spreading out his clear, cool, deep, rich heart, which was heartening to brahmins and others (*dvijādih ṛdyam*), he created (*vidadhe*) water-bodies ⟨that were clear, cool, deep, rich and charming for birds and other animals⟩, ⟨thus spreading (*prathayan*)⟩ water through its channels in different places along the roads (*vividhādhvadeśe*).

18.

He built a bridge (*setum*) in order to allow to cross (*tārayitum*) those sinking (*nimagnān*), straying on different paths (*anekādhvagān*), in a deep (*agāḍhe*) ocean (*ambunidhau*) of suffering caused by bad roads, as though it were a beneficial path ⟨allowing⟩ his own dear disciples, who were worthy (*arhān*) initiates, ⟨to cross⟩.

19.

Surely (*nu*) in climbing (*ārohayan*), following (*anu*) his ancestors (*pitṝn*), up to heaven (*divam*) by means of his numerous good deeds ⟨and⟩ by means of meditation, yoga, extreme virtue, religious observances, and self-restraint, he therefore (*tat*) made (*cakre*) a walkway (*caṅkramam*) with stairways (*sopānavat*).

20.

Thinking (*iti*), "How (*katham*) ⟨could there be a state in which⟩ there are no creatures (*asubhājaḥ*) experiencing torment?", he planted (*uptam*) many gardens (*udyānam*) along the roads (*mārge*) that were rich with fruits (*phalāḍhyam*), delightful (*saṁhlādi*), that furnished shade (*sacchāyam*) and gave deep pleasure (*agādharamyam*).

21.

There were (*āsuḥ*) four manly (*vṛṣyāḥ*) brothers. The first (*ādiḥ*) among them (*eṣām*), particularly venerable for his weighty intellect (*gurudhīgarīyān*), was a teacher on the mountain of ŚrīŚikharīśvara, as venerable as Great Indra ⟨/revered by the king⟩ (*mahendramānyaḥ*), of fame that was broad and widely known.

22.

Presiding (*adhyasya*) constantly over the court (*sabhām*), the king, thinking (*iti*) "I must remove the suffering (*vipat*) of my subjects", in place of (*prati*) himself (*ātmataḥ*) on his

own throne (*svapīṭhe*), made of gold, he brought about (*cakre pi*) the middle ⟨brother⟩'s (*madhyasya*) presidency of the court (*sabhādhipatyam*).

23.

Of the youngest, what other grace from the king (*kṣītipaprasādaḥ*) need be told, since (*yat*) by that same supreme lord (*parameśvareṇa*) the king his marriage with the king's daughter was made, as we know (*kila*), according to rules?

24.

Being very sharp-witted (*paṭīyān*), with a mind well-versed in the arts (*niṣṇātamatiḥ*), unique, senior in political acumen (*nītiv ṛddhaḥ*) even though younger ⟨in age⟩, ⟨this⟩ warrior obtained the governorship of a district, and honours (*bhogam*) and unparalleled (*apūrvān*) possessions (*bhogyān*) that were unjustifiable ⟨/obtained without recourse to legal proceedings⟩ (*anayān*).

25.

Among the four families of the four brothers (*sodaryyakuleṣu teṣu*), he was the cause (*hetuḥ*) of the profusion of their virtues (*guṇarddheḥ*), being ⟨himself⟩ the best (*varaḥ*) among the virtuous (*guṇinām*), just as (*iva*) ether (*kham*) among the ⟨four other⟩ elements beginning with earth (*kṣoṇyādibhūteṣu*) ⟨is the cause of the increase in the number of their properties⟩ because of having pure nature (*śuddhasvabhāvāt*) and being one whose ascendancy was praised ⟨/whose arising was characterised by great size (*mahitā*)⟩ (*mahitodayāt*).

26.

Among those ⟨brothers⟩ (*teṣu*), who were possessed of nobility and beauty, ⟨and⟩ characterised by great feats worthy of honour (*mānyāpadāneṣu*), like the Pāṇḍavas beginning with Yudhiṣṭhira, he was like Arjuna in fame, in steadfastness, in splendour, in reputation.

27.

Here (*atra*), he who was the best among learned persons who are discriminating with respect to the essence of treatises and scriptures [...].

28.

[...]

Commentary

The sandstone block looks as though it may have been an inscribed doorjamb that was reused in the building of the hospital flooring. It now measures 100 cm high, 40 cm wide and 20 cm thick. It seems that the block/doorjamb had been trimmed to fit the new location. Consequently, the lines in the beginning and the end of the text have been lost. A few syllables of many lines on the edge have also disappeared.

Bibliography

Preliminary edition by Dominic Goodall and Kunthea Chhom; then edited again and translated by Diwakar Acharya, Kunthea Chhom, Chloé Chollet, Dominic Goodall and Nina Mirnig.