K. 1603. Stela in a private collection, 938 Śaka

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Identifier: DHARMA_INSCIK01603

Repository: Khmer (tfc-khmer-epigraphy)

File path: texts/xml/DHARMA_INSCIK01603.xml

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

Commit: 2026-11-14 14:32 (f68ac07), last modified 2026-09-19 07:30 (6c36829)

Palaeographic description

The lettering is characteristic of the eleventh century CE.

Edition

1. Anuṣṭubh

〈Face A〉 〈A1〉 〈Column a〉 [˗˗˗˗˘––](ddhvaṁ)
〈Column b〉 vyomarūpaṁ vabhāra (y)[aḥ]
〈Column c〉 sāmbhogan nirmitañ cāpi
〈Column d〉 darśayed vaśinā(m) varaḥ //

2. Anuṣṭubh

〈A2〉 〈Column a〉 [˗˗˗˗˘–](ja)yaḥ
〈Column b〉 prajñāpāramitātma(ka)[ḥ]
〈Column c〉 samastakalpanājāla-
〈Column d〉 -dhvāntadhvaṅsanam ādadhat· //

3. Anuṣṭubh

〈A3〉 〈Column a〉 [˷˷](ga)ṇam īdidhvaṁ
〈Column b〉 vodher yo na nivartate
〈Column c〉 pramuditādibhūprā(pto)
〈Column d〉 nairātmyajñānadarśanaḥ //

4. Anuṣṭubh

〈A4〉 〈Column a〉 Āsīn nīradhis(ī)mo(rvvī)-
〈Column b〉 -maṇ¡d!〈ḍ〉alo (y)o jayojjvalaḥ
〈Column c〉 rājā śrīsūryyabarmmā bhū-
〈Column d〉 -jayo bedadvirandhrake //

5. Anuṣṭubh

〈A5〉 〈Column a〉 sabyāpasabyamuktair yyo
〈Column b〉 hanyād vānair vahūn arīn·
〈Column c〉 vāhuyugmo 〈’〉pi śīghratvā〈Column d〉d
vāhukoṭir ivāhave [//]

6. Anuṣṭubh

〈A6〉 〈Column a〉 jaya(śrīs skha)li[tā saṁ]khe
〈Column b〉 bhūyaśśonitajarjjare
〈Column c〉 yasya daurhātakasta(ṁ)bhaṁ
〈Column d〉 śrāmyaty āśritya niścalam· [//]

7. Anuṣṭubh

〈A7〉 〈Column a〉 rājasūri(r yat)ir yogī
〈Column b〉 mañjuvajra Itīritaḥ
〈Column c〉 tarkavyākaraṇādhyātma-
〈Column d〉 -vidyāmbhonidhipāraga(ḥ //)

8. Anuṣṭubh

〈A8〉 〈Column a〉 tyā(ga)sauśīlyasatyādi-
〈Column b〉 -guṇādhikyāt supāṭavāt·
〈Column c〉 medhiratvāc ca sanmānaṁ
〈Column d〉 bhūpater ādadīta saḥ //

9. Anuṣṭubh

〈A9〉 〈Column a〉 rugmarupyādinā bhūmiḥ
〈Column b〉 krītā yena śatena yā

〈Column c〉 śrīsūryyavarmmanṛpatiṁ
〈Column d〉 prasādaṁ yācate sa tāṁ //

10. Anuṣṭubh

〈A10〉 〈Column a〉 nṛpāl lavdhvā sa yāṁ bhūmiṁ
〈Column b〉 sanadīṁ savanāṁ śubhām·
〈Column c〉 nagavahnivilais tasyāṁ
〈Column d〉 sthāpayed daśakīlakam· //

11. Anuṣṭubh

〈A11〉 〈Column a〉 Ā patho diśi pūrvvāyāṁ
〈Column b〉 yāmyāṁ nadyās tathā diśi
〈Column c〉 vāruṇyāñ ca kalpaubhūmeḥ
〈Column d〉 kauveryyān diśi setukāt· //

12. Anuṣṭubh

〈A12〉 〈Column a〉 yogīndrapuranāmeti
〈Column b〉 pure tasyā[ṁ] susaṁsthite
〈Column c〉 devaṁ vāpīṁ ta(ṭā)kañ ca
〈Column d〉 prakāraṁ kārayet samam· //

13. Anuṣṭubh

〈A13〉 〈Column a〉 sa cātmaparayor arthe
〈Column b〉 śraddhāveśena [c](e)[ta](sā)
〈Column c〉 Akarod amaraṁ kāṁsaṁ
〈Column d〉 lokeśañ cātmaśaktibhiḥ //

14. Anuṣṭubh

〈A14〉 〈Column a〉 svarggāpavarggamārgaṁ ya〈Column b〉s
sakalaṁ vodhayañ jagat·
〈Column c〉 vasuvahnivilāḍhyābde
〈Column d〉 vidhinā tam atiṣṭhipat· //

15. Anuṣṭubh

〈A15〉 〈Column a〉 dāsyo dāsāś ca gov ṛṇdāḥ
〈Column b〉 gajāśvāḥ mahiṣāś ca ye
〈Column c〉 tāmrādimayabhṛṁgāra-
〈Column d〉 -bhājanādīni yāni [ca //]

16. Anuṣṭubh

〈A16〉 〈Column a〉 Āśramā racaṇāḍhyā ye
〈Column b〉 viduṣāṁ bhogakalpitāḥ
〈Column c〉 (U)ptādiramaṇīyā ye
〈Column d〉 cārāmās sama[–⏑⏒] [//]

17. Anuṣṭubh

〈A17〉 〈Column a〉 savanaṁ sanadi kṣetrā-
〈Column b〉 -dyāḍhyaṁ yad bhūmi(maṇ)[ḍ](a)lam·
〈Column c〉 surā[⏓⏓⏑––⏒]
〈Column d〉 [⏓⏓⏓⏑–⏑⏒] [//]

18. Anuṣṭubh

〈A18〉 〈Column a〉 [va]datām agrayāyī yo
〈Column b〉 ya[⏓⏓⏑–⏑⏒]
〈Column c〉 [⏓⏓⏓⏑––⏒]
〈Column d〉 [⏓⏓⏓⏑–⏑⏒] [//]

19. Anuṣṭubh

〈A19〉 〈Column a〉 [⏓⏒]kuśalavi(śeṣo)
〈Column b〉 (de)[⏓⏓⏑–⏑⏒]
〈Column c〉 [⏓⏓⏓⏑––⏒]
〈Column d〉 [⏓⏓⏓⏑–⏑⏒] [//]

20. Anuṣṭubh

〈A20〉 〈Column a〉 [⏓⏓⏓⏑––⏒]
〈Column b〉 [⏓⏓⏓⏑–⏑⏒]
〈Column c〉 [⏓⏓⏓⏑––⏒]
〈Column d〉 [⏓⏓⏓⏑–⏑⏒] [//]

21. Anuṣṭubh

〈A21〉 〈Column a〉 [⏓⏓⏓⏑–⏑]bhū
〈Column b〉 [⏓⏓⏓⏑–⏑⏒]
〈Column c〉 [⏓⏓⏓⏑––⏒]
〈Column d〉 [⏓⏓⏓⏑–⏑⏒] [//]

〈Face B〉 〈B1〉 [𑍝?] 924 [śaka] [...]〈B2〉 rājamaṇ¡d!〈ḍ〉a[la] [...]〈B3〉 pāda ka[...] (ta mra)-〈B4〉 [tā]ña khloña daśa(grāma) [...] n(u) mra-〈B5〉 leṅ· kaṁ(p)eṅ· (p/m)ra[...] sreca [ca. 1+] (Aṁvi)〈B6〉 kantāla [...] (p/m)ra[1+]ma caṁnat·〈B7〉 ca(ṁ)(p/y)(ara)[.]iṅ· (paśc)i(ma) [...] bhūmi [1+]〈B8〉 ṅ· tai mvāya [...] (lā) n(u) ku(l)e pho(ṅña) [2+]〈B9〉

tai mvāya gho (I) (sraṁ pi)[1+] • (th)nap· plaḥ [2+] (v)ya[ra] [...] (jauv·) bhūmi (noḥ) [10+] (si) mvā(ya) [1+] padi-〈B10〉 gaḥ vyara jyaṅ· tampa • khñuṁ mvāya • poṅ· mvāya • kry(au) [...] st(e)ṅ· ka(ṇp?)au nu (khloña vala) pradhāna nu (khloña) vala (ta) trvacca khāl·〈B11〉 prāk· piya ṅanna liṅ· tam(pa prāma) • canlyāk· yau tampa prāma O Ācārya mañju(va)jra mvāy· roḥha pūr(v)vā(para?) bhūmi (neḥha) dh(ūli vraḥ)〈B12〉 pāda kaṁmrateṅ· kaṁtvan· Aña śrī sūryyavarmmadeva svaṁ jā vraḥ (karuṇā) prasāda • mān· vraḥ karuṇā pandval· k(a)mrat[āṅ·] [2+] stu-〈B13〉 k· lvāk· vraḥ sabhā nā catvāri nu raṅ·vāṅ(·) rājapratyaya (caraniyama?) daśagrāma grāmavṛddhi puruṣapradhāna phoṅ· (pv)ān· (t)oy·〈B14〉 (ca)t· bhūmi neḥ • toy· pūrvva prasap· bhūmi mvā(ñ)· (ku)ruṅ· toy· dakṣiṇa Issa chdiṅ· kraṅ· qvan· • (to)y· paścima prasap· bhūmi (ka)-〈B15〉 lpa • toy· Uttara prasap· bhūmi caṁnat· kantāl· • saṅ gol· toy· caṅ·vatta roḥha ne(ḥ) Oy· prasāda (ta Ā)cāryya nu〈B16〉 śaka ta sapta trīni nava • Ācāryya mañjuvajra (ca)t· sr(u)k· d(u)k· jmaḥ yogīndrapūra Aṅ(g)vay· ta gi • lvoḥ tal(·) Aṣṭa trīṇi nava śa-〈B17〉 ka sit· Arccā lokeśvara mvāy(·) pi (māttakaṁvalsa?) (jmaḥ) vraḥ kaṁmrateṅ· Aña śrī trailokyanātha sthāpanā Oy ta kule pa-〈B18〉 ripāla jvan· bhūmya(kara) noḥ • jvan· khñuṁ qnak si qnak· ka(n)[tai] si (na)rāya • si kañjān· • si chke • si kandhan· • si kandhi· • si hariya O〈B19〉 si Aṁpen· • si [.]i[.]au (•) si [1+](j)ve(ṅ)· (•) (tai ka)n(sā)n· • tai (kansā)n· sot· • tai vṛddhi • 〈tai〉 kañcan· • tai kañcan· sot·〈B20〉 tai [2+]l· (•) tai (th)leṁ • 〈tai〉 (kaṁ)prvāt· • 〈tai〉 kansram(·) • tai panlas(·) • tai śreṣṭha • tai [3+] (• tai ka)s·[1+] • tai kanseṁ • 〈tai〉 pra(y)o-〈B21〉 jana • phsaṁ phoṅṅa (t)ai (bha)y· pr(ā)ma • mān· mvāya jmaḥ loña svasti (mūla) [3+] (dai nā varṇṇa vraḥ kalaśadhār)ī • paṁre nu〈B22〉 vraḥ kalaśa • [5+] • (ni) Ācār(y)ya mañjuvajra [5+] O(y) ta (ku)le [ta?] (jmaḥ teṅ·) [2+] teṅ· bhadrāni te-〈B23〉 ṅ· vīja teṅ· mān· loña [1+]ṅ· (thve praśa)sta ta [1+] (paripāla) [3+] neḥ (nu ku)le [4+] svasti ta cau Ācāry(y)a mañjuva-〈B24〉 jra (thvāy·) (kaṁ?)nvat· teṁ sthāpanā praśā[sta] [...] sthāpanā praśasta pre paripā-〈B25〉 la (v)raḥ noḥ nu Upāya phoṅ(·) [...] (kalaśadhārī) [1+] sruk(·) rlauv·〈B26〉 (p)loṅ· yugapat· nu vraḥ (kamrateṅ·) [Aña] [...] (nu vraḥ ka)mrateṅ· Aña rudrā (•) nu〈B27〉 mratāña khloña [...] (nu mratāña khloña) rmyām· • nu khloña va〈B28〉(la) [...] (jvan· ta) vraḥ (toy·) Utta(ra Issa stuk·) [...] [pa](śima) Issa thpal· •〈B29〉 (toy·) da(kṣiṇa prasap·) bhūmi (th)pa(l)· kantāl· • toy· pūrvva prasap· pravāha O (ni) sre nu chpara ti Oy· ta qnak· rājakāryya〈B30〉 phoṅ· (ta)rap· ti (pek ta?) (gus·) [2+] Āc ti mān· (vvaṁ) Āc ti mān· [3+]y· ◦ riya (pa)ñjī toy· teṅ· pit· nu teṅ· pavitra qyat·〈B31〉 (sruk·) sre Āy· surabhi vvaṁ tela Aṅgvay· ta sruk· surabhi • lvaḥ ta (nivedana) (ja?) kaṁmrateṅ· kaṁtvan· Aña śrī sūryyavarmmadeva sve-〈B32〉 y· vraḥ dharmmarājya pi cek· varṇṇāśrama pi qnak· surabhi dau nā vraḥ kalaśadhārī loña svasti gi n(u) ta mūla • dep· teṅ· pit· nu teṅ·〈B33〉 pavitra mok· svaṁ chpār· nā nu Aṅgvay· Ācā(ryya) mañjuvajra pari(hāra) nu loña sva[st]i [ta] mūla nu loña qyāk· nu loña [4+]〈B34〉 ta pradhāna Oy· chpār· Oy· sre daha cek· (rājakaryya leṅ· q)nak· [...] yok· v(ī)ja (v)iśeṣa

Translation

1.

〈Revere the Buddha (*saṁnamaddhvam*)〉, that most excellent person (*varam*) among those who are in control 〈of themselves〉 (*vaśinām*), who bore (*babhāra*) 〈the Dharma-body (*dhārmam*)〉, whose nature is space (*vyomarūpam*), and who shows (*darśayet*) also (*cāpi*) the *sambhogakāya* (*sāmbhogam*) and the *nirmāṇakāya* (*nirmitam*).

2.

〈May the invincible Dharma be supreme,〉 which is of the nature of Prajñāpāramitā (*prajñāpāramitātmakam*), as it performs (*ādadhat*) the destruction of the darkness of the net of all conceptualizations (*samastakalpanājāladhvāntadhvaṁsanam*).

3.

Venerate (*īḍidhvaṁ*) 〈that (*tam*)〉 community 〈of noble persons〉 (*āryagaṇam*), who (*yaḥ*), having attained the levels beginning with Pramuditā (*pramuditādibhūprāptaḥ*), and having perception of the knowledge of self-less-ness (*nairātmyajñānadarśanaḥ*), do not turn back (*na nivartate*) away from Awakening (*bodheḥ*)!

4.

There was (*āsīt*) a king (*rājā*), Śrī Sūryavarman, who (*yaḥ*) was resplendent with victory (*jayojjvalaḥ*), whose realm was the earth having the oceans for boundaries (*nīradhisī-morvīmaṇḍalaḥ*) 〈He became one〉 by whom victory over the earth (*bhūjayaḥ*) 〈was attained〉 in 923 〈śaka〉 (*vedadvirandhrake*).

5.

He (*yaḥ*) would kill (*hanyāt*) many (*bahūn*) enemies (*arīn*) with arrows (*bāṇaiḥ*) released from his right and his left 〈arms〉 (*savyāpasavyamuktaiḥ*), seeming (*iva*) to be having a crore of arms (*bāhukoṭiḥ*) in battle (*āhave*), although (*api*) he was two-armed (*bāhuyugmaḥ*), because of their rapidity of movement (*śīghratvāt*).

6.

Stumbling about (*skhalitā*) on the extremely bloody and uneven (*bhūyaḥśoṇitajar-jare*) battle-field (*saṁkhe*), Jayaśrī resorts to (*āśritya*) the golden pillar that is his arm (*dorhāṭakastambham*), which is unwavering (*niścalam*), and she rests (*śrāmyati*).

7.

A paṇḍit of the king (*rājasūriḥ*), who was an ascetic (*yatiḥ*), a practitioner of *yoga* (*yogī*), and who had reached the further shore of the oceans of knowledge that are logic,

grammar and spirituality (*tarkavyākaraṇādhyātmavidyāmbhonidhipāragaḥ*), was called (*īritaḥ*) Mañjuvajra.

8.

He (*saḥ*) received (*ādadīta*) honours (*sanmānam*) from the king (*bhūpateḥ*) because of his profusion of virtues such as generosity, good habits, truthfulness (*tyāgasauśīlyasatyādiguṇādhikyāt*) and (*ca*) because of his sharp-wittedness (*supāṭavāt*) and intelligence (*medhiratvāt*).

9.

The land which (*bhūmiḥ... yā*) Mañjuvajra (*yena*) bought (*krītā*) with a hundred ⟨currency units⟩ (*śatena*) of gold, silver and the like (*rukmarūpyādinā*), that ⟨same land⟩ (*tām*) he requested ⟨again⟩ (*yācate saḥ*) ⟨as⟩ a gracious gift (*prasādam*) from the king Śrī Sūryavarman.

10.

Having obtained (*labdhvā*) this (*yām*) pure (*śuddhām*) land (*bhūmim*) from the king (*nṛpāt*), along with its rivers (*sanadīm*) and forests (*savanām*), in 937 ⟨Śaka⟩ (*nagavahnibilaiḥ*), on that ⟨land⟩ (*tasyām*) he established (*sthāpayet*) ten stakes (*daśakīlakam*) ⟨as boundary-markers⟩.

11.

⟨The extent of the land is⟩ up to (*ā*) the path in the east (*diśi pūrvāyām*), and (*tathā*) ⟨up to⟩ the river (*nadyāḥ*) in the south (*yāmyāṁ...diśi*), and (*ca*) up to the land called Kalpau (*kalpaubhūmeḥ*) in the west (*vāruṇyām*), ⟨and⟩ up to the bridge/causeway (*setukāt*) in the north (*kauveryāṁ diśi*).

12.

In the town/temple (*pure*) called Yogīndrapura well-established (*susaṁsthite*) on that ⟨land⟩ (*tasyām*), he made (*kārayet*) at the same time (*samam*) the god (*devam*), the moat (*vāpīm*) and (*ca*) the tank (*taṭākam*) and the boundary wall (*prākāram*).

13.

And (*ca*) for the sake (*arthe*) of himself and of others (*ātmaparayoḥ*), with his mind (*cetasā*) characterised by an access of faith (*śraddhāveśena*), he (*saḥ*) also (*ca*) made (*akarot*) a brazen (*kāṁsam*) divine (*amaram*) Lokeśa, in accordance with his capacities (*ātmaśaktibhiḥ*).

14.

In accordance with due process (*vidhinā*) he installed (*atiṣṭhipat*) the one (*tam*) who (*yaḥ*) makes aware (*bodhayan*) all (*sakalam*) creatures (*jagat*) of the path to heaven and liberation (*svargāpavargamārgam*) in the ⟨Śaka⟩ year marked by ⟨8⟩ *vasu*s, ⟨3⟩ fires and ⟨9⟩ orifices.

15.

Female and male slaves (*dāsyo dāsāś ca*), cattle (*gov ṛṇḍāḥ*), elephants, horses (*gajāśvāḥ*), and buffaloes (*mahiṣāś ca ye*), and whatever (*yāni ca*) pots and vessels and the like made of copper and other substances (*tāmrādimayabh ṛṅgārabhājanādīni*), [...].

16.

and whichever (*ye*) *āśrama*s, rich with facilities (*racanāḍhyāḥ*) have been created for the enjoyment (*bhogakalpitāḥ*) of learned people (*viduṣām*), and whatever (*ye ca*) gardens (*ārāmāḥ*), made delightful by the plants that have been sown there and such (*uptādiramaṇīyāḥ*) [...].

17.

and the area of land (*yad bhūmimaṇḍalam*), along with its forest (*svanam*), along with its rivers (*sanadi*), rich with fields and the like (*kṣetrādyāḍhyam*) [...].

18.

the foremost (*agrayāyī*) of speakers (*vadatām*) [...].

19.

[...]

20.

[...]

21.

[...]

⟨B1–B8⟩ 924 Śaka era [...] the royal *maṇḍala* [...] chief of ten villages [...] together with the family.

⟨B9–B12⟩ One female servant, one male servant [...] *thnap plaḥ* ⟨cloth⟩ [...] two [...] to buy that piece of land [...] one male servant [...] two spittoons weighing four *jyaṅ*; one servant; one *poṅ*; [...] together with the chief of *khloñ vala* and *khloñ vala* who guarded three silver vessels weighing nine *liṅ*; nine *yau* of lower garment. Ācārya Mañjuvajra [...] asked His Majesty Śrī Sūryavarman for this piece of land.

〈B12–B14〉 His Majesty ordered Kamratāṅ Stuk Lvāk 〈who was in charge of〉 the holy assembly of the fourth 〈category〉 together with the controller, the faithful royal servant, 〈the chief〉 of ten villages, the senior(s) of the village and four chiefs of people to arrange/ manage this piece of land.

〈B14–B16〉 〈The limit〉 to the east upto the land Mvāñ Kuruṅ, to the south all across the river Kraṅ Avaṅ, to the west upto the land Kalpa, to the north upto the land Caṁnat Kantāl. 〈They〉 planted the bornes according to this delimitation and offered it to the Ācārya in the year 937 Śaka.

〈B16–B21〉 Ācārya Mañjuvajra founded a village and named it Yogīndrapura where he settled down. And in 938 Śaka, he had a metal image of Lokeśvara made in order to [...] and named it V.K.A. Śrī Trailokyanātha and installed it so that his family could guard/ protect it by offering the resources of that land. He offered male and female servants: Si Nārāyaṇa, Si Kañjān, Si Chke, Si Kandhan, Si Kandhi, Si Hariya, Si Aṁpen, Si [...], Tai Kansān, another Tai Kansān, Tai Vṛddhi, Tai Kañcan, another Tai Kañcan, Tai [...], Tai Thleṁ, Tai Kaṁprvāt, Tai Kansram, Tai Panlas, Tai Śreṣṭha, Tai [...], Tai Kanseṁ, Tai Proyojana. Total: twenty-five female servants.

〈B21–B25〉 A certain man named Loñ Svasti, a leader 〈of a Varṇa〉 [...] another [...] in the Varṇa of Vraḥ Kalaśadhārī (“bearer of sacred pots”) who served/look after the sacred pots. [...] Ācārya Mañjuvajra gave 〈them〉 to his family, namely Teṅ [...], Teṅ Bhadrānī, Teṅ Vīja, Teṅ Mān, Loñ [...] the grand-child of Ācārya Mañjuvajra [...] install the inscription [...] install the inscription ordering 〈them〉 to protect the deity and the resources as well.

〈B25–B29〉 [...] Sruk Rlauv Ploṅ together with V.K.A. [...] , V.K.A. Rudrā, Mratāñ Khloñ [...] and Mratāñ Khloñ Rmyām. 〈The piece of land〉 which the *khloñ vala* offered to the deity had its limit to Stuk [...] to the north, to the grove to the west, to the land Thpal Kantāl (“the middle grove”) to the south and to the river to the east.

〈B25–B34〉 The paddy field(s) and the plantation(s) which were given to the royal service [...] The register stated that (*toy*) Teṅ Pit and Teṅ Pavitra did not have paddy field(s) at Surabhi and did not settle in Surabhi village. It was only when they asked His Majesty Śrī Sūryavarman to divide the Varṇāśrama that the people of Surabhi could go 〈to work in the Varṇa〉 Kalaśdhārī with Loñ Svasti as chief. Then, Teṅ Pit and Teṅ Pavitra came to ask for the plantation(s) where they settled down. Ācārya Mañjuvajra discussed with Loñ Svasti, the chief 〈of the Varṇa〉, Loñ Ayāk and Loñ [...], head [of ?] whether to give the plantation(s) and the paddy field(s) or to share the royal service to other people than [...] taking the special seed(s).

Bibliography

Preliminary edition by Dominic Goodall (for the Sanskrit portion) and Kunthea Chhom (for the Khmer portion) with English translation, from the orthophotos of the inscription.