Stela from Bukit Gombak (N. 96), 1278 Śaka

Arlo Griffiths

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Edition

〈01〉 Oṁ〈1〉 subham astu || ○ ||

1. Śārdūlavikrīḍita

svasty astu prabhu-m-advayādmaja-nr̥pā Ādityavarmmaś śriyā |
vaṅśas-srī-Amarāryya〈2〉 [⏑]bira-pāpād ādi-buddhādhikam· |
maitritvaṁ karuṇā-m-upekṣa-muditā satvopa〈3〉kārā-guṇā |
ya〈t〉 tvaṁ rājasu dharmmarāja kr̥ta(va)t· lekhesibātiṣṭati || o ||

2. Vasantatilakā

〈4〉 śrī-kāmarāja-Adhimukti-sadā-smr̥ti(ś) ca |
nāmnābhiṣeka-sutathāgatabajradheyā |
A〈5〉 [–]jña-pañca ṣaḍ-abhijña-supūrṇṇa-gātrā |
Ādityavarmman nr̥pate Adhirāja-rājaḥ || ○ ||

svasti ||〈6〉 śrīmat· śrī-Udayādityavarmma pratāpa-parākrama rājendra-mauli-maṇivarmmadeva mahārājādhi〈7〉rāja | sakala-loka-jana-priya | dharmmarāja-kula-

tilaka saraṇāgata-bajra-pañjara | Ekāṅga-vīra | du〈8〉(kha)-nigraha (dvi)ṣṭa-paripālaka | saptāṅga-rāja-sampada | maṅuddharaṇa paṭa-puṣṭaka-pratimālaya | yaṁ ta〈9〉llaḥ jīrṇṇa pada sapta-svarṇṇabhūmi | diparbvatkan· bihāra nānāvidha-prakāra | saha tāmbak gopura kalampura〈10〉 nan· pañcamahāśabda | jalanda barbvat· ja[pa] (ho)ma niyama kṛyā di paurṇṇimāvāsyā di san·mukān daṁ bhi〈11〉kṣu brāmhaṇācāryy-opāddhyāya | tyāda kopadrava | tyāda māli(ṁ) sāmun· | tyāda rabut· rentak·〈12〉 sakala-bhaṣya-sampūrṇṇa | sakyan yaṁ mahima [3×][.]da di rasākda dātu | yad atra puṇya bāraṁ yaṁ ha〈13〉ndak barbvināśa sāsanenan· sapāpāñaṁ gohattya sapāpāñaṁ māta-pita-drohi | sapāpāña(ṁ)〈14〉 svāmi-drohi guru-drohi | tuluta yaṁ maṅanu-modana dharmmenan· sapuṇyāñaṁ yaṁṅ ūraṁ (A)mṛ〈15〉(ta-dān)a | Anna-dāna | sapuṇyāña{ṁ} yaṁṅ ūraṁ mātā-pita-bhakti | svāmi-bhakti | sapuṇyāṁña yaṁ〈16〉[ṅ ūraṁ] guru-bhakti deva-bhakti | sapuṇyāñaṁ yaṁṅ ūraṁ marakṣa śila pūrṇimāvāsya | Antyāña ma〈17〉 nubhava samyak·-sambuddha-mārgga || ○ //

3. Vasantatilakā

satvopakāra-kṛta-puṇya sudāna-dharmma |
jīrṇṇno〈18〉[ddhareṇa] sujanāśraya-puṇya-vṛkṣaḥ |
nittya-pratāpa-kiraṇai(ḥ) sada-loka-saśri |
Ādi〈19〉ttyavarmma-nṛpate maṇivarmmadeva // ○ //

4. Anuṣṭubh

subham astu gate śāke |
vasur mmuni-bhuje sthala〈20〉(m· |)
vaiśāke pañcadaśake |
site buddhaś ca rañjyatu // ✤ //

kṛtir iyaṁ Ācāryya A〈21〉mpuṅku dharmmaddhvaja-nāmadheyassya | abhiśeka-karuṇābajra // ○ // ⇝

Apparatus

〈1〉 -advayādmaja- ◇ *-advayāddvaja-* Kr • Understand *-advayātmaja-*. Cf. Kuburajo I, l. 2-3.

〈2〉 maitritvaṁ ◇ *maitritvaṅ* Kr.

〈3〉 ya〈t〉 tvaṁ ◇ *ya tvaṅ* Kr. — 〈3〉 lekhesibātiṣṭati ◇ *lekhesibātiṣthati* Kr • Is the intended reading perhaps *lekhe silā tiṣṭati*, in the sense of *śilālekhe tiṣṭhati*? Cf. Saruaso II, pāda a and Gudam I, st. IIId.

〈4〉 -smṛti(ś) ca | nāmnābhi- ◇ *-smṛti[1*] nāmābhi-* Kr.

〈5〉 A〈5〉 [–]jña-pañca ◇ *A〈5〉 [.]ājñapañca* Kr • The illegible *akṣara* must begin with consonant combination, because the first syllable of the *pāda* must be long. I first thought that I could read *Abhijñapañca*, but this would be unmetrical.

〈6〉 -Udayādityavarmma ◇ *-A[1*]yādityavarmma* Kr • Cf. Rambahan, l. 14-15.

〈7〉 du〈8〉(kha)-nigraha (dvi)ṣṭa- ◇ *du〈5〉 [1*][.]igraha[1+]riṣṭha-* Kr.

〈8〉 saptāṅga-rāja-sampada ◇ *saptāṅgarājasayada* Kr • *saptāṅga-rāj(y)a* and *rāja-sampad-/-sampatti-/-sampada* are fairly well attested in Sanskrit sources. The concepts seem to be merged here. — 〈8〉 ta〈9〉llaḥ ◇ *ta〈9〉 lmaḥ* Kr.

〈10〉 jalanda ◇ *jalan[.]* Kr • It seems that this may be an error for *śilanda*. Cf. l. 16. — 〈10〉 ja[pa] (ho)ma niyama kṛyā ◇ *ja[1*][.]āmaniyamakṛyā* Kr • On the spelling *kṛyā* for *kriyā*, see Rambahan, l. 13. — 〈10〉 paurṇnimāvāsyā di ◇ *paurṇnamāvāsyādi* Kr. — 〈10〉 san·mukān daṁ bhi〈11〉kṣu ◇ *san mukhāndha[2*]* Kr • Read *sammukhāndaṁ*.

〈12〉 -bhaṣya- ◇ *[1*]ṣya* Kr. — 〈12〉 mahima [3×][.]da di rasākda dātu ◇ *mahima [3*][.]dadi-vasā[.]dādātu* Kr. — 〈12〉 puṇya ◇ *puṇyaṁ* Kr.

〈14〉 (A)mṛ〈15〉(ta-dān)a | Anna-dāna | ◇ *[1*]mṛ〈15〉ta [1*][na] Anna-dāna |* Kr • The execution of *A* is unusually compact, but given the inward top bend of the right vertical bar, this cannot be *ma* (the only other option which occurred to me), and the context rather clearly requires *A*. It seems likely that the engraver actually wrote *Amṛtādāna*, but *tā* would be in that case be a substandard spelling.

〈15〉 sapuṇyāña{ṁ} yaṁṁ ūraṁ ◇ *sapuṇyāñaṁ yaṁ ṁūraṁ* Kr • Consonant gemination in *yaṁṁ*, understand *yaṁ*. — 〈15〉 sapuṇyāṁña yaṁ〈16〉[ṁ ūraṁ] guru- ◇ *sapuṇyāñayaṁ〈16〉[3*]ru-* Kr.

〈16〉 pūrṇimāvāsya ◇ *pūrṇamāvāsya* Kr.

〈17〉 jīrṇno〈18〉[ddhareṇa] sujanāśraya- ◇ *jīrṇno〈18〉[3*]yajanaśraya-* Kr • My restitution is a guess but seems to be in conformity with the traces that remain visible, and makes for structural parallelism with *pāda* c.

〈18〉 puṇya-vṛkṣaḥ | nittya- ◇ *-puṇyavṛkṣamanittya-* Kr. — 〈18〉 -kiraṇai(ḥ) sada-loka-saśri ◇ *-kiraṇai sa[1*]lokasaśrī* Kr.

Translation

〈1〉 Om. Be it well!

1.

I. Let there be prosperity, o lord, son of Advaya/Advayā, king Śrī Ādityavarman, belonging to the illustrious Amarāryavaṁśa ... from sin ... more than the Primordial Buddha. The virtues of friendliness, kind disposition, patience, sympathy, assistance to living beings, which you, a righteous king among kings, have effected, stand written in a stone edict (or: an edict on good practices).

2.

And always mindful of the disposition (adhimukti) of King Kāma (i.e. his father Anaṅgavarman), having the consecration name Sutathāgatavajra, with five ..., and your limbs full to the brim with six supernatural powers (abhijña), o king Ādityavarman, overlord of kings:

〈6–9〉 Hail! O illustrious Śrī Udayādityavarman, of ardent valor, god who are the shield of the crown jewels of kings among kings, overlord of great kings, dear to all people in the world, ornament of a lineage of righteous kings (or: ornament of the lineage of Dharmarājan), adamantine cage for those who seek refuge, hero with only one limb (?) / hero of Sandalwood(land) (?), restrainer of sorrow, protector against enemies, enjoying the prosperity (sampada) of seven royal constituents (aṅga), who restore the (written) cloths, books and temples (or: the storages of cloth, books and statues), that are dilapidated in the seven Gold-Lands.

〈9–12〉 Let the (officers of the rank) pañcamahāśabda be caused to build monasteries of various types and sorts, with causeways, gates, kalampura (kalam = kolam, 'tank'?). His excellency's procedure is to perform muttering, oblation, observances and rituals on full and new moon in the presence (saṁmukha-an, cf. Mod. Malay hadap-an) of monks, brāhmaṇas, teachers and preceptors. There will be no bursts of wrath. There will be no thiefs or robberies. There will be no pulling or tugging. All of the ... are complete. As many ... of the king.

〈12–17〉 Whatever merit is in it, whoever wishes to nullify that (royal) order, his sin equals that of the slaughter(er) of a cow; his sin equals that of one who deceives his parents; his sin equals that of one who deceives his master, of one who deceives his teacher. ... who gives support to that foundation, his merit equals that of a man who gives water and food; his merit equals that of a man who is devoted to his parents, devoted to his master; his merits equals that of a man who is devoted to his teacher, devoted to the gods; his merit equals that of a man who protects the stone (or: customary practices) on full and new moon; his last will be an existence as a man on the path to becoming a completely enlightened one.

3.

Your merit achieved through assistance to living beings; your righteousness consisting in liberality; by you restoration of old (religious estates) a tree of merit and a refuge for good people; by your perpetually burning rays, endowed with good light (sadāloka) and with lustre, o king Ādityavarman, o god who are the shield of the (crown) jewels:

4.

Let it be well, in the elapsed (year) (8) vasus, (7) sages, (2) arms, (1) surface (i.e. in 1278) śaka, on the fifteenth of the waxing (fortnight) of Vaiśākha. And may the Buddha be delighted!

〈20–21〉 This is the composition of the master, milord named Dharmadhvaja, consecration (name) Karuṇāvajra.

Bibliography

First deciphered, translated and furnished with a commentary by R. H. Th. Friederich (1854–1857); interpretation of the Sanskrit parts improved by H. Kern (1873, 1917); deciphered again by N. J. Krom (1912) and J. Brandes (1913). In none of these publications was the presence of a subtantial portion in Old Malay clearly acknow Re-edited here by Arlo Griffiths from the EFEO estampages n. 2027, 2021, 2020, and furnished with a new translation.

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