

The SAY-FONG Inscription Of Jayavarman VII

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Say Fong is the name of an ancient city along the Mekong river, near present Vien Chang, where an inscription of Jayavarman VII on his foundation of hospital was found by G. Maspero,⁽¹⁾ edited and translated into French by L. Finot,⁽²⁾ commented upon by A. Barth,⁽³⁾ studied further by Parmentier⁽⁴⁾ and G. Coedès,⁽⁵⁾ too. And it is edited again in devanāgarī characters by R. C. Majumdar.⁽⁶⁾

In this inscription we can see a reflexion of religion in the Khmer kingdom in those days. Hinduism was known to be prevailing religion in Cambodia before Jayavarman VII's coming to the throne. Names of Hinduic deities, Kṛṣṇa (st. 6) Dānava (st. 6) Lakṣmī (st. 7) Kīrti (st. 7) Kāma

(1) G. Maspero; Say-Fong, Une ville morte, BEFEO. III, 1903, pp. 1-17.

(2) L. Finot; L' Inscription Sanscrite de Say-Fong. (Notes d' Épigraphie II), BEFEO. III, 1093, pp. 18-33.

ditto; Note additionnelle sur l' édit des hôpitaux. (Notes d' Épigraphie XVIII). BEFEO. XV, 1915, pp. 108.

(3) A. Barth; Les Doublets de la stèle de Say-Fong. BEFEO. III, 1903, pp. 460-466.

(4) H. Parmentier; Carte de l' Empire Khmer d' après les inscriptions datées. BEFEO. XVI, 1916, pp. 72-73.

(5) G. Coedès; Les Hôpitaux de Jayavarman VII. (Études cambodgiennes XXXIV). BEFEO. XL, 1940, pp. 344-347.

(6) R. C. Majumdar; Inscriptions of Kambuja, The Asiatic Society Monograph Series, vol. VIII, Calcutta, 1953.

(st. 8) Prajāpati (st. 9) Diti (st. 48) Danu (st. 48), appear, and two names of books, Āyurveda and Astraveda, though I hesitate to decide the latter to be a book existed practically in India, are counted in st. 14. Noticeable is an influence (st. 9, 11) of the Manusmṛti where four yugas or world-ages are allegorized to be four feet of a bull.

However, as Jayavarman VII was a Buddhist king, this inscription is rather full of Buddhist spirit and Buddhist terms,

1) Three bodies of Buddha are saluted in the opening stanza, where a Brahmanic word *mārti* is used for Buddhist term *kāya* which may suggest a kind of syncretism.

2) Bhaiṣajyaguru, a healing god, is mentioned thrice (st. 3, 16, 17), and his attributive two Bodhisattvas, Sūryavairocana and Candravairocana, are twice (st. 3, 18). They are considered to be built not only in this hospital but also in all other hospitals scattered over Khmer kingdom at that time.

3) Three epithets of Buddha, jina (st. 2, 16, 18), munindra (st. 3) and sugata (st. 16, 17) as well as two epithets of Bodhisattva, jinātmaja (st. 18) and jinaurasa (st. 16), are mentioned.

4) Other Buddhist terms are kṛpā (st. 46), praṇidhāna (st. 46), kuśala (st. 47), akuśala (st. 48), dāna (st. 6), viśārada (st. 14), kliṣṭa (st. 6), ṛddhi (st. 10).

5) It is remarkable that the dogmatic terms of Mahāyāna philosophy bhāvābhāva-dvaya, advaya and nirātmaka are lined up in the first stanza.

6) However, the distinguishing character of Jayavarman VII's religious thought was laid upon the spirit of benevolence in Mahāyāna Buddhism, being expressed as "the benefit of others" or "the rescuing people", which is found almost everywhere in his inscriptions. You can see it easily in following translation.

The inscription, consisting of 48 stanzas, is roughly divided into seven parts.

1) Invocation

stanzas 1- 3

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2) Eulogy of Jayavarman VII	4-12
3) Erection of hospital	13-19a
4) Personnel in the hospital	19b-26
5) Commodity (or furnishings) there	27-37
6) Law-supporters there	38-41
7) Jayavarman VII's vow	42-48

Parts 4)-6) are not so important for our present purpose to see Jayavarman VII's religious thought, so translations of them are not given here.

namo buddhāya nirmāṇa-dharma-sambhoga-mūrttaye,
bhāvābhāva-dvayātīto 'dvayātmā yo nirātmakaḥ. (1)

Salutation to Buddha! who has the bodies of the (magic) transformation, of the doctrine and of the enjoyment, and who is free from the duality of being and non-being, who (therefore) has non-duality as his nature, who (yet in reality) is non-self-natured.

(7) Here a Brahmanic word *mūrti* is used for Buddhist term *kāya*. To express Buddhist doctrine Jayavarman VII's inscriptions have used sometimes the term of Brahmanism which had been predominant in Cambodia before him, e. g. Ta Prohm st. 1 & 5 where *vapus* and *bhakti* are used for *kāya* and *śraddhā*.

(8) Three bodies of Buddha are mentioned also in the Ta Prohm and Phimeanakas II both in the 1st stanza, and in Srei Santhor st. 2 (IC. vol. VI, p. 195) and in Phnom Bantay Nan st. 1 (IC. vol. II, p. 203). Cf. Régamey; *Samādhirāja*, p. 23; Mahāvīyutpatti nos. 116-118; Mahāyānasūtrālaṅkāra IX, 60-63; Prof. P. Mus; *Barabudur* II, pp. 643 ff.; D. T. Suzuki; *Studies in the Lankavatara Sutra*, p. 142-6 & pp. 308-338; Suvarṇaprabhāsa Sūtra, Nobel's tr. pp. 41-79; La Vallée Poussin, *La Siddhi de Hiuan-Tsang*, pp. 762-813, where very good bibliography is given.

(9) Original text has *dvayātmā*; but it is in contradiction to the preceding word and besides *advaya* is very common technical term in Mahāyāna Buddhism. Cf. Mahāyānasūtrālaṅkāra, VI. 1, IX. 14, IX. 4-6, XI. 33, XIV. 32, XIV. 4; Laṅkāvatāra Sūtra, 2.2, 73.12, 13, 74.4, 76.7, 9, 11, 13, 77.3, 193.1, 218.17, 18, 288. 1, 348.3, 15; Abhisamayālaṅkāra, IV. 59, VII. 5; Daśabhūmika Sūtra, 3 L, 5 C, 6 A, 7 A, 10 J; Mahāvīyutpatti nos. 23, 1717; Mahāvastu I. 237.14; Divyavadāna 95. 13; Madhyāntavibhāga (Nagao's ed) p. 71, 1.2; see Index général of Poussin's ed. of the Prasannapadā. While Brahmanic texts use *advaita* for *advaya*.

(10) *nirātmaka*. In Buddhist texts *nairātmya* is more frequent. Cf. Index to the Laṅkāvatāra Sūtra and to the Mahāyānasūtrālaṅkāra. See also Wogihara's Skt-Chin-Jap. Dict. s. v. *nirātmaka*.

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bhaiṣajya-guru-vaīdūrya-prabha-rāja-jinan name,
kṣemārogyāṇi janyante yena nāmāpi śṛṇvatām. (2)

I devote myself to the Conqueror Bhaiṣajya-guru-vaīdūrya-prabha-rāja,
by whom the peaceful cures are born for those who are just listening
to his name.

śrī-sūrya-vairocana-caṇḍa-rociḥ⁽¹⁴⁾
śrī-candra-vairocana-rohiṇīśaḥ,
rujāndhakārāpaharau prajānām
munīndra-meror jayatām upānte.⁽¹⁵⁾ (3)

Śrī Sūrya-vairocana, (like) the sun, Śrī Candra-vairocana, (like) the
moon. These two (Bohisattvas),⁽¹⁶⁾ carrying away the darkness of pain from
the people,⁽¹⁷⁾ are victorious on the side of Mt. Meru of the great Sage.⁽¹⁸⁾⁽¹⁹⁾

āsīn nṛpaś śrī-dharaṇīndra-varma-
devātmajaś śrī-jaya-varma-devaḥ,

(11) *vaīdūrya* (Finot).

(12) Finot emends it to *jāyante*.

(13) The teacher of medical remedy, the king who has the splendor brought from afar, or, when we read *-vaīdūrya-*, the king who has the splendor like cat's eye gem. Cf. P. Pelliot, *Le Bhaiṣajyaguru*, BEFEO vol. III, pp. 33 ff.; Saddharmapuṇḍarīka Sūtra 3.5, 224.1 ff., 267.1, 395.1 ff., 404.3, 5, 414.7 ff., 425.3, 470.11; Mañjuśrīmūlakalpa 64.2; Śatasāhasrikāprajñāpāramitā 1.10. Even now Bhaiṣajya-guru (or Tathāgata Bhaiṣajya) is worshipped as healing god in Japan where many temples dedicated to him were built all around.

(14) Another text has *-canda-*.

(15) *uhante* (Finot).

(16) The attributive deities to Bhaiṣajyaguru, who still are worshipped in China, Tibet and even Japan. cf. st. 18

(17) Together with Prasat Tor 5 c, which runs *samsāra-sindhu-bhuvanoddharaṇāya*, compare with the introductory stanza of the Abhidharmakośa, which says *yah sarvathā sarvathāndhakārah samsārapāṅkaj jagad ujjahāra* (La Vallée Poussin's tr. vol. I, p. 1).

(18) Cf. W. Kirfel, *Die Kosmographie der Inder*, Register s. v. meru; Abhidharmakośa, III. 48 ff

(19) *munīndra*, lord of the sages, is Buddha, cf. Ta Prohm st. 5, 35; Prah Khan st. 158

(42) The SAY-FONG Inscription of Jayavarman VII (M. Honda)

jāto jayādityapuresvarāyām
vedāmvaraikendubhir āpta-rājyaḥ. (4)

There was a king (named) Śrī Jayavarmadeva, son of Śrī Dharaṇīndravarmadeva, born of queen of (the city) Jayādityapura. He has obtained the royalty in 1103 śaka (i. e. 1181 A. D).⁽²⁰⁾

nīśeṣa-rājanya-śiro-²vatamsa-
pādāmvujas samyati samḥṛtāriḥ,
paryagrahīt sad-guṇa-ratna-bhūmām⁽²¹⁾
yat-kīrti-hārām vasudhāṅganām yaḥ. (5)

Having the lotus at his feet which is the ornaments on the heads of all kings, he has brought together his enemy in the battle field. He⁽²²⁾, filled with jewels which are the real virtues, has taken possession of the female of the earth who bears his glory.

(20) A very similar parallel passage is found in the Phimeanaka II inscription.

bhoktuṃ bhuvanṃ śrī-dharaṇīndra-varma-
devodbhavas śrī-jayavarma-devaḥ,
sa mātari śrī-jayarājacūḍā-
maṇau jayādityapuresvarāyām. (4)
vedāmvaraikendubhir āptarājyo (5 a)

Vedas might be considered to be four at that time, because Prasat Tor inscription runs *vedaiś caturbhir*... (3 b), and in the interpretation of 123th stanza of the Sdok Kak Thom G. Coedès counted *veda* to be four. In that case the date of the coronation of Jayavarman VII could be 1104 śaka (i. e. 1182 A. D.). But cf. Pre Rup st. 1, G. Coedè, *Inscription du Cambodge* vol. 1, pp. 77 & 105; K. Bhattacharya, *Les Religions Brahmaniques dans L'ancien Cambodge*, EFEO., Paris 1961, p. 68, where the Vedas are considered to be three.

(21) *bhūmām* est pour *bhūmān* (Finot). Read *bhūmān* (or *bhūṣaṇ*) (Majumdar).

(22) Cf. Han Chey inscription *pare...namante caraṇāmvuje* "the alien people... adore the lotus of his feet." (st. 13) *raṅga dadhati bhūṣaṇān cūḍaratnamaricayaḥ, yasya pāda-nakheṣv evam*... "Thus the ray of jewels on the tops of heads of (surrendered) kings give (victorious red) color to the fingernails of his feet,..." (st. 18). Cf. also Sdok Kak Thom st. 16; Phimeanaka II st. 101.

(23) The relative pronoun *ya-* from this stanza up to st. 16 and the demonstrative pronoun *sa-* from st. 17-18 refer to the king Jayavarman VII.

sadā mudā varddhita-dānavāris
 sadānavarddhi-priya-sampad-ādhyah,
⁽²⁴⁾
 iṣṭy-āhavaiḥ kliṣṭa-surāri-kānto
 yaḥ kṛṣṇa-kalpo 'py avadāta-varṇah. (6)

Making increased the flood of donation with constant joy, rich in favored prosperity of constant renewable power, being beloved (even) by the enemies of god who are afflicted by the competitions in sacrifice, he is like Kṛṣṇa in spite of his white color.

yo 'bhyarthitāṃ bhūpatibhir durāpāṃ
⁽²⁵⁾
 lakṣmīm upekṣya svayam abhyupetām,
 dikṣu drutāṃ hlādayati sma kīrtim
 aho vicitrā rucir indriyāṇām. (7)

Having seen the inaccessible Fortune who was requested by kings and has come to (him) by herself, he has rejoiced the fickle Fame in (every) points (of the earth). O brilliant splendor of his faculties!

yaṃ vīkṣya dhāmnā vijite 'pi nāthe
 buddhveva kāntyā vijitāñ ca kāmam,
 sucan tyajantyo nija-nāma sārtham

(24) *naṣṭy-* (Finot)

(25) This can also mean "making increased the enemy of Dānava (i. e. Indra)." *dāna*, being the first member of the six perfections (*pāramitās*), is one of the most important discipline of Mahāyāna Buddhism. See also Ta Prohm st. 87. Prah Khan st. 111

(26) This can also mean "rich in favored prosperity of the increase of his donation" or "rich in constant renewable power of wife of Rddhi (i. e. Kuvera, the god of richness)." Cf. Pre Rup inscription st. 28 & 129 c.

(27) *kliṣṭa*, afflicted or become impure, when it means "spoiled by impurity (*kleśa*)," is a Buddhist term, cf. Mahāvvyutpatti nos. 184, 2019, 2020; G. Nagao; *Index to the Mahāyanasūtrālaṅkāra* s. v. *kliṣṭa*; *Laṅkāvatāra Sūtra* p. 372, 1.16; S. Yamaguchi; *Index de la Madhyāntavibhāgāṭikā*; Honda, *Index to the Philosophical Sūtra II*. (Proceedings of the Okurayama Oriental Research Institute. vol. iii.)

(28) Or "by the exterminate challenges", when we take the reading *naṣṭy-āhavaiḥ*,

(29) One text has only *yam* for *svayam*.

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⁽³⁰⁾
vandī-kṛtāri-pramadāḥ pracakruḥ. (8)

Seeing, as if becoming aware of, that, though their husbands are conquered by his strength, the Love is conquered by his loveliness, having forgotten their grieves, the women of captured enemies have proclaimed that his own name is fitting its meaning.⁽³¹⁾

punṣyāyusaḥ kṣīṇatayā yuge 'ntyē
kṣayaṅ gatāyām kṣaya-vat prajāyām,
prajāpatiḥ prāg-yuga-vat vitene
yo 'bhyutthitīm pūrṇa-vṛṣaṃ samṛddham. (9)

When the span of life of merit has gone to destruction at the last world-age because it is perishable just as the people is mortal, he, like the Creator at the initial world-age, has spread his superiority where the fulfilling of the bull was complete.⁽³²⁾

⁽³³⁾
ṛddhyā svargī-kṛtām pṛthvīm matvā maraṇa-dūṣitām,
martyānām amaratvāya yo 'dīśad bheṣajāmṛtam. (10)

Having discerned that the earth which has been made heaven by his (supernatural) power is spoiled by the Death,⁽³⁴⁾ he indicated the nectar of

(30) *vandhi*-(Finot)

(31) Jaya (varman), name of the king, means the conquest.

(32) Cf. Manu Smṛti. *catus-pāt sakalo dharmah satyaṃ caiva kṛte yuge*, (I. 81a-b) *itareṣv āgamād dharmah pādaśas tv avaropitah*, (I. 82a-b) In the kṛta age Dharma is four-footed and entire, and (so is) Truth. In the other (three ages), by reason of (unjust) gains, Dharma is deprived successively of one foot. *vṛṣo hi bhagavān dharmas...*(VIII. 16a) For divine justice (is said to be) a bull. See also Han Chey A 30; Phimeanaka II st. 16; Prasat Tor st. 6.

(33) *buddhya* (Finot)

(34) *ṛbbhi* is a Buddhist term, See also Prasat Tor st. 43, 56

1) One of the ten *vaśitas* or masteries. Cf. Mahāvvyutpatti no. 779; Daśa-bhūmika Sūtra VIII, O; Mahāyānasūtrāṅkāra VII. 4. p. 26, 1. 3; Mahāyānasaṅgraha, Taisho vol. 31, pp. 129 c & 149 b; Dharmasaṅgraha no. LXXIV; Kegoṅ Kyō Tan Gen Ki (a commentary on the Avataṃsaka Sūtra), Taisho vol. 35, p. 364 a-b.

2) *ṛddhi-pāda*, the (four) elements of supernatural power. Cf. Mahāvvyutpatti no. 966-970; Dharmasaṅgraha no. XLVI; Mahāyānasūtrāṅkāra XI. 11. XVIII. 50-54

remedy in order to make mortal ones immortal.

puṣyaṅ kṛtī kṛtī-kṛtya pūrṇāṅgaṃ yo 'karod vṛṣaṃ,
⁽³⁵⁾ rāja-vaidyācikitsyāṅghri-bhaṅgaṃ tri-yuga-doṣataḥ. (11)

As an accomplished one, he, having made the kali age the kṛta age,
 made the bull filled with the limbs ⁽³⁷⁾ who had broken feet incurable by the
 physicians of the (previous) kings because of the crime of the three
 world-ages.

jitvānya-gopati-vṛṣaṃ svairan tribhuvanāṅgane,
 jṛmbhate ninadan dhīraṃ vṛṣo yat puṣkali-kṛtaḥ. (12)

Having conquered the bull of the other kings, going autonomously in
 the (entire) domain of the three worlds, he like a bull, which has been
 made magnificent, spreads over resounding firmly.

dehinān ⁽³⁹⁾ deha-rogo yan-mano-rogo rujat-tarām,
 rāṣṭra-duḥkhaṃ hi bhartṛṇān duḥkhaṅ duḥkkan tu nātmanaḥ. (13)

(Once) people have the disease of body, his (i. e. king's) disease of
 mind is more painful. For the suffering of people is the suffering of
 masters, not (only) the suffering of (people) themselves. ⁽⁴⁴⁾

āyurvedāstravedeṣu vaidya-vīrair viśāradaih,
⁽⁴⁵⁾

(35) *rājya-* (Finot), but cf. st. 42.

(36) The world is now kali, as the disasters seemed to have overcome Cambodia at that time. He brings the others at the same level as himself. The king accomplishes himself first (*kṛtī* no. 1). Then the king makes the others (i. e. the kali age etc.) become accomplished (*kṛtī* no. 2). So he influences the others.

(37) Cf. st 9, note 32.

(38) *vṛṣa* can also mean "power", especially military force.

(39) *dehinān* (Majumdar).

(40) *duḥkhaṃ* (Finot).

(41) *dehin* in this inscription means "people" cf. st. 45.

(42) Take *yan-* as substitution for *yasya* (because of metre).

(43) *-tarām*, an adverbial endings of comparison, is usually attached to particles (Whitney's Grammar IIIe) or to verb-forms (ditto 473 c). Here it, attached to a participle, is used as an adjective ?

(44) This stanza is said to express the spirit of this inscription (L. P. Briggs; *The Ancient Khmer Empire* p. 233).

(46) The SAY-FONG Inscription of Jayavarman VII (M. Honda)

yo 'ghātayad rāṣṭra-rujo rujārīn bheṣajāyudhaiḥ. (14)

By the proficient heroes versed in medical and military sciences, he has destroyed the troublesome enemies, who had been tormenting his kingdom, through the weapon of medicine.

sarveṣām aparādhān yas sarvataḥ pariśodhayan,
yugāparādhena rujām aparādhān vyaśodhayat. (15)

As he has encircled all around (with purifying) the faults of all his subjects, he has eradicated (with purifying) the faults of disease together with the fault of time.

sārogya-śālām parito bhaiṣajya-sugatam vyadhāt,
sārdham jinaurasābhyām yas sadā-śāntyai prajā-rujām. (16)

He has built the (statue of) Bhaiṣajya-sugata with a hospital all around (his kingdom) together with two (statues of) sons of the Conqueror, in order to tranquillize eternally the disease of people.

(45) Finot says "Pour la symétrie des comparaisons, il faudrait *-vede* au lieu de *-vedeṣu*," but this emendation will break the metre.

(46) *viśārada* could mean "confident" as a base of *vaiśāradya*, which is an important Buddhist term.

i) Four confidences of Tathāgata, cf. Mahāvvyutpatti nos. 130-134; Aṅguttara Nikāya IV. 8 Vesārajja Sutta, Taisho vol. 2, p. 645 b-c.

ii) Four confidences of Bodhisattva, cf. Mahāvvyutpatti nos. 781-785; Mahā-prajñāpāramitāśāstra, Taisho vol. 25, p. 99 a-b; E. Lamotte, *Le Traité de la Grande Vertu du Sage*, pp. 338-9; U. Wogihara, *Bodhisattvabhūmi*, Lexikalisches aus der Bodhisattvabhūmi s. v. *śāradya*.

(47) "troublesome enemies (*rujārīn*)" can be translated as "enemies called disease."

(48) *-dhe na* (Barth).

(49) Cf. st. 9, 11 and note 32.

(50) We would expect *-śālām* because *śāla* is an adjective, besides st. 23 a-b has *caturdaśārogyaśālāsāmraḥṣiṇaḥ*.

(51) *-ddhan* (some texts)

(52) According to Ta Prohm inscription he has built 102 hospitals in his kingdom. *ārogya-śālā viṣaye viṣaye dve śatan tathā, tatra sapta śatāny aṣṭā-navatiś cārpitās surāḥ*. (117) "There are 102 hospitals in the different provinces; and 798 divinities are founded there." Cf. G. Coedès, *Études Cambodgiennes* 34, *Les hôpitaux de Jayavarman VII*, BEFEO. 40, pp. 344-47

sa vyadhād idam ārogya-śālam⁽⁵⁴⁾ sa-sugatālayam,
bhaiṣajya-sugatañ cēha dehāmvara-hṛd-indunā. (17)

He has built this hospital with a temple of Sugata and Bhaiṣajya-sugata here in 1108 śaka (i. e. 1186 A. D.).⁽⁵⁵⁾

so 'tiṣṭhapad⁽⁵⁶⁾ imau cātra roginām roga-ghātinau,
śrīmantau sūrya-candrādi-vairocana-jinātmajau. (18)

He also has established here two destroyers of disease for diseased ones, the venerable Sūrya- and Candra-vairocana etc., sons of the Conqueror.⁽⁵⁷⁾
cikitsyā atra catvāro varṇā⁽⁵⁸⁾ (19a)

Her four castes are (equally) treated medically.⁽⁵⁹⁾

As mentioned above we will pass over stanzas 19b-41. However one thing we must not overlook is that the commodity or furnishings provided in the hospital (st. 27-41) look not only medicine but also food and necessaries of life. For example rice, grain, honey, molasses, sesame, jujube-juice, butter, sugar, nutmeg, garlic, cinnamon, cardamom, dry ginger, mustard, cumin-seed, pepper and other spices, candle, garment, mantel, clothes, triad of vessels and so on. This fact seems to indicate that the hospital was being used not only for healing diseased ones but also for RELIEF OF THE POOR. This must be a manifestation of king's spirit of benevolence introduced from Mahāyāna Buddhism.

vadanya-vṛndāgra-saro 'pi rājā⁽⁶⁰⁾
prajārtha-cintā-janitārthi-bhāvaḥ,

(53) Bodhisattva Sūryavairocana and Candravairocana, cf. st. 3 & 18. *jinaurasa*, *jinātmaja* and *jinaputra* are synonymous with Bodhisattva.

(54) See note 50 and a stanza from Ta Prohm quoted in note 52.

(55) In the same year he built the Ta Prohm temple (inscription of Ta Prohm st. 36).

(56) 'tiṣṭhipad (Finot).

(57) Cf. st. 3

(58) Cf. note 53. *jinātmaja* appears also in Ta Prohm st. 1.

(59) An emancipation of three lower castes, cf. Phimeanaka II inscription st.

74. This also is the spirit of great Buddhist king Aśoka.

(60) *varānya*- (Finot)

(48) The SAY-FONG Inscription of Jayavarman VII (M. Honda)

bhūyo 'py "asau yācata" ity "ajasraṃ⁽⁶¹⁾
praditsataḥ kamvuja-rājā-siṃhān." (42)

Though he leads the bountiful group, the king has the nature of a petitioner with the thought produced by the benefit of his subjects, saying again and again "This man asks incessantly to the (future)⁽⁶²⁾ charitable kings of Cambodge."

"kṛtaṃ mayaitat sukṛtaṃ, bhavadbhis
saṃrakṣaṇīyaṃ, bhavadiyaṃ etat,
puṇyasya kartuḥ phala-bhāk prakṛṣṭaṃ
saṃrakṣite" ty uktam idaṃ hi vṛddhaiḥ. (43)

"This good (work) is accomplished by me, you should protect it, (because) it belongs to you. The protector (of good work) shares the eminent fruit of merit from one who has done it." It, indeed, said by sages.

yo rāja-dhānyān nihitaḥ prabhutve
mantrī sa evātra niyojanīyaḥ,
na preṣitavyā⁽⁶³⁾ iha karma-kārāḥ
karādi-dāneṣu na cānya-kārye. (44)

A minister who has been placed at high rank in the capital should be appointed (to be in charge here). Here the laborers should not be urged to pay tax etc., nor to do (any) other (forced) labor.

pratyagra-doṣā api dehinas te
na daṇḍanīyā iha ye praviṣṭāḥ,
te daṇḍanīyās tu na marṣaṇīyā
ye pṛāṇi-hiṃsā-niratā iha-sthāḥ.⁽⁶⁴⁾ (45)

Even those who have entered here and committed crimes repeatedly should not be punished. But those inhabitants who are pleased with doing

(61) According to J. S. Speyer it is not rare to put *iti* in the midst of words quoted, cf. *Sanskrit Syntax*, Leiden, 1886, chap. 495, p. 383.

(62) Cf. Sdok Kak Thom st. 47

(62') Cf. Prah Khan st. 173

(63) *preṣatavyā* (Finot)

(64) *ihasthāḥ* (Finot)

harm to living creatures should be punished and should not be forgiven.

jagad-dhitātyartha-kṛpā⁽⁶⁵⁾ sa rājā
punar vabhāṣe praṇidhānam etat,
“bhavāvdhī-magnāñ janatām samastām
uttarayeyam sukṛtena tena.” (46)

The king, moreover, with extreme strong compassion⁽⁶⁶⁾ to benefit the world, declared this vow.⁽⁶⁷⁾ “May I rescue all the mankind who have sunk in the ocean of existence through this good (work)!”⁽⁶⁸⁾

“ye kamvujendrāḥ⁽⁶⁹⁾ kuśalānuraktā
imām pratiṣṭhām mama rakṣitāraḥ,
te sāvayāntaḥpura-mantri-mittrā
nirāmayaṃ mokṣa-puraṃ labheran.” (47)

“May the (future) Cambodian kings who are attached to merit and are protectors of my foundation, obtain, with their lineages, wives, ministers and friends, the city of emancipation where there is no illness!”⁽⁷⁰⁾

“nānā-divyāṅganābhir viracita-ratibhir bhūri-divyopabhogair
divyeyur divya-dehā divi diti-danu-jāms⁽⁷¹⁾ tejasā tejayantaḥ,
dārḍhyan nītvā samantād acalitam anīṣaṃ rakṣayā svaḥ-prayāṇe

(65) -*artha-tṛṣas* (Majumdar)

(66) *kṛpā*, a Buddhist word, cf. Nagao's *Index to the Mahāyānasūtrālaṅkāra* and U. Wogihara's *Skt-Chin-Jap. Dict.* See also Prasat Tor st. 46.

(67) *praṇidhāna* or *praṇidhī*, meaning vow or prayer, is a (Mahāyāna) Buddhist term, cf. F. Edgerton's *BHS. Dict.*; Nago's *Index*. See also Phimeanaka II st. 64, Prah Khan st. 171, Ta Prohm st. 141

(68) Same expression is found in Ta Prohm st. 141, Prah Khan st. 171-2. Cf. st. 3 note 20

(69) *kamvujendrā* (some texts)

(70) *kuśala*, a typical Buddhist term. Cf. Paul Tedesco, *Sanskrit Kuśala- 'skilful' welfare'* JAOS. vol. 74, no. 3; Ekottara Āgama, Taisho vol. 2, p. 642 b; Daśa-bhūmika Sūtra, Bhūmi 2 (J. Rahder's ed. pp. 23-25); Mahāvvyutpatti nos. 1685-98; Vijñaptimātratāsiddhi, Taisho vol. 31, p. 26 b, La Vallée Poussin, *La Siddhī de Hiuan Tsang* p. 292. See also Ta Prohm st. 87, Prah Khan st. 19, 171, Prasat Tor. st. 4.

(71) *diśi diśi tanu-jās* (Finot)

(50) The SAY-FONG Inscription of Jayavarman VII (M. Honda)

te niśreṇī-kariṣyanty akuśala-dalanam puṇyam etan maḍiyam.” (48)

“May they, having divine bodies, play in heaven with various celestial women, who have produced pleasures and are abundant in celestial enjoyments,.....they, flaming the sons of Diti and Danu by their glows,..... they, having brought an immovable stability incessantly on all sides through this protection, will in their journey to heaven take refuge in this merit of mine which tears ⁽⁷³⁾evil.”

(72) A daughter of Dakṣa and wife of Kaśyapa, appearing as an enemy of god already in the Atharvaveda, but mostly later in Epic, cf. Mahābhārata I. 2520, 2525, XII. 7545, Harivaṃśa 169, 183 f., 8201 ff., 11521, 12447, 12457, 12910, 12913.

(73) A daughter of Dakṣa, wife of Kaśyapa and mother of demons called Dānavas, cf. Mahābhārata I. 2520, 2529; Harivaṃśa 169, 195 ff., 11521, 11552, 12447, 12462 f.

(74) When we can read *diśi diśi tanu-jāms*, it will make better sense, viz. “illuminating their offsprings everywhere with their lustre.” and cross out “in heaven.”

(75) *akuśala* is also a Buddhist term, cf. note 70 and Mahāvvyut patti nos. 1681-4. Note that *puṇya* is synonymous with *kuśala*.

Seiren Matsunami;

**A Catalogue of the Sanskrit Manuscripts
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