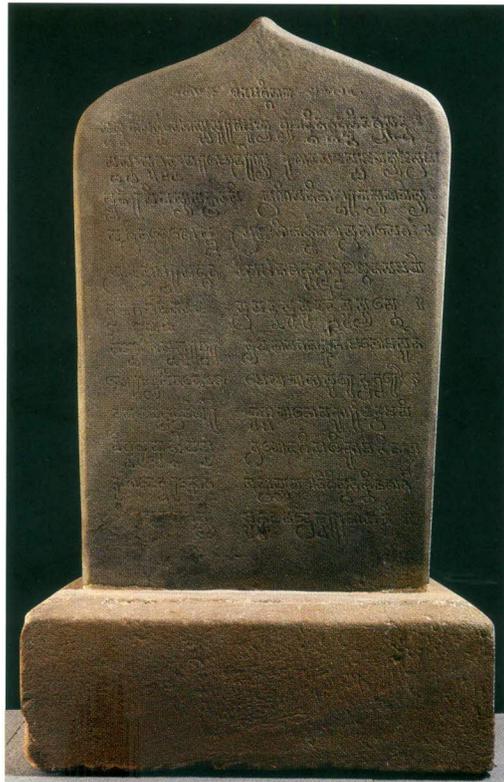


## 7. Inscribed stela C. 87

Mỹ Sơn, Quảng Nam  
19 May 687 CE  
Sandstone: H. 88 cm;  
W. 54 cm; D. 19 cm  
BTC 4-1.1



**T**his stela is inscribed on both sides. Face A invokes Śiva in 12 lines opening with,

- 'Homage to Siva! Prosperity!  
I. This Īśānātha, triumphs always!  
Him upon whom all the gods, together with Sureśa (Indra) at their head, as well as all good people who know his nature, meditate; independent, very pure, ultimate, sublime.  
II. May Śrī Bhadreśvara, like Prabhāseśa, even a thought of whom, even once, saves those from evils, be for the good of the people!  
III. When the era of the Śaka kings, denoted by 600, the ether [0] and [9] Nandas [609 Śaka = 687 CE] elapsed and reached the second day of the waxing, in summer, then the second day of the waxing fortnight was extinguished by the good star,  
IV. when Jupiter entered Leo, and the Sun, Mars and Mercury were in Taurus; when Saturn occupied Libra; and Venus is Aries,  
V. one Sunday when the Moon was in Gemini, the 13<sup>th</sup> lunar day at the propitious 13<sup>th</sup> minute,  
VI. Having installed with full rites a kośa (sheath) for Īśāneśvara, the illustrious Prakāśadharmā, thanks to his devotion, gave a diadem to Bhadreśvara.

VII. The kośa and the diadem, comparable with two pillars of glory, are well established in this world as long as there is Sun and Moon.

VIII. May the illustrious Prakāśadharmā, this king of Campā, be victorious, he whose glory thus established properly for ever.

And also:

IX. The situation in the world is generally so: when the sun rises, the moon sets; when the moon rises, the sun sets. King Vikrāntavarman said that both (are alike): the diadem of Bhadreśvara has the form of the sun, and the sheath of Īśāneśvara has the form of the bright moon.

X. Īśāna [Śiva] may not be split or divided; he is the first, he heals all the wounds of the devout; good people say: 'he became himself with his body damaged [in eight]: the eight forms of Īśāna are what he especially desired': that the king Vikrāntavarman, respected by all, triumphs by this Moon in the form of the silver kośa, without being eclipsed [by anyone]!

XI. In the rays of the silver of the illustrious Īśāna is the fame of Prakāśadharmā!

The king Prakāśadharmā-Vikrāntavarman here makes two donations to two forms of Śiva, called Īśāneśvara and Bhadreśvara. The last is the divinity honoured in the principal sanctuary of Mỹ Sơn. The king offers him a diadem in gold. Īśāneśvara, also called Īśāna or Īśānātha, is a form of Śiva honoured in a nearby sanctuary. The king offers him a silver kośa, a sheath for the *liṅga* venerated in the temple. Only kings may offer this gift to the gods; it materialises the proximity between the god and the king, who is the intercessor between the gods and humans.

The mention of the eight forms of Śiva, that is fire, water, sun, moon, earth, sacrifice, space and wind, projects the power of the god into the universe, which will however remain unique. The cult of the eight manifestations of Śiva is attested at Mỹ Sơn in the 7<sup>th</sup> and 8<sup>th</sup> centuries; it can refer to a cult honouring eight *liṅgas*. Thanks to these donations to the most powerful divinities, the king is assured of their protection in the construction of his newly established kingdom.

AVS