A poem in honor of Gaṇeśa found at Dawangsari, 9th c. CE

Arlo Griffiths

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Edition

1. Anuṣṭubh

〈1〉 || I vulatta kitaṁ sādhut
tiṅhali〈2〉 guṇadoṣa vaiḥ
vulat iṁ citta tan·〈3〉 vyartha
tinon saṁ(ṅ) ādikarmmika

2. Anuṣṭubh

|| hayvā〈4〉gyā Umudiṅ uAṁ len·
ṅuniveḥ yat·〈5〉 chalān naya
Acintya buddhiniṁ satva
vistī〈6〉rṇa gaganopama

3. Anuṣṭubh

|| nahan tinonta〈7〉 malavas·
vuṅkal kevala tekana
tuvi Ā〈8〉sā Ikaṁ satva
masot ya malakuṁ hurip·

4. Anuṣṭubh

〈9〉 || nihan· saphala rūpanyan
katon· pra〈10〉tyakṣa (d)evatā
vismayaṅ uAṁ manon·〈11〉 sākṣāt·
vināyaka di parvata

5. Anuṣṭubh

|| vṛddhi bu〈12〉ddhiniraṁ sādhu
tuṣṭa deniṁ gavai hayu
hilaṁ〈13〉 haṁkāraniṁ nīca
manonn atyantadāruṇa

6. Anuṣṭubh

〈14〉 || mataṅya rasike līṁku
sira sarvajña riṁ ja〈15〉gat·
maveḥ bara ri saṁ sādhu
mṛtyu tulya〈16〉nireṁ khala

7. Anuṣṭubh

|| Anuṁ nāstika buddhinya
darpa〈17〉 haṁkāra kevala
manon devatasāniddhya
〈18〉 hilaṁ darpanya tan hana

8. Anuṣṭubh

|| Apa tan kavnaṁ〈19〉 nīca
deniṁ vākya subhāṣita
krodhadaṇḍa〈20〉 makolih ya
bheda ¡s!〈ś〉ikṣān·nike(ṁ) khala

9. Anuṣṭubh

〈21〉 || meṅat· ri doṣaniṅ uAṁ len·
Upahā〈22〉sya manon· guṇa

ciṣāsaḥ Adha tan·〈23〉 tonan·
ya tekātyantadurjana ||

Apparatus

〈1〉 kitaṁ sādhut ◇ *kita sādhu t* RMS • Unmetrical.

〈2〉 iṁ citta ◇ *i citta* RMS.

〈3〉 saṁ(ṅ) ādikarmmika ◇ *saṅ ādikarnnika* RMS • In her note 3, RMS states: "Oleh Bapak Boechari dibaca *saṅ-ādikarmika*, sedangkan 〈saya〉 membaca *saṅ ādikarnnika*." The reading with *mm* is absolutely clear on the stone. By contrast, the shape of *ṅā* is eccentric and rather resembles *jā*, with the special *ā* marker bending back counterclockwise to the left of the *akṣara*. — 〈3〉 hayvā〈4〉gyā ◇ *havyā gya* RMS.

〈5〉 buddhiniṁ satva ◇ *buddhini satva* RMS • Unmetrical.

〈7〉 malavas· ◇ *salavas·* RMS • It is impssoble to read *sa*. Though *ṣa* is imaginable, its shape would be rather different from the one in *tuṣṭa* (l. 12). If we had *ṣa-* in the meaning of prefix *sa-*, the spelling with retrolex sibilant would be unusual. It seems better to accept that we have here a relatively small *ma-*. — 〈7〉 Ā〈8〉sā Ikaṁ ◇ *Āsaikaṁ* RMS.

〈8〉 malakuṁ hurip· ◇ *malaku hurip·* RMS • Unmetrical.

〈11〉 sākṣāt· • The shape of the second *akṣara* is markedly different from that of the *kṣa* in *pratyakṣa* in the preceding line. But cf. *sikṣān* in line 20. Should we read *ks* in both cases?

〈12〉 deniṁ ◇ *deni* RMS.

〈13〉 haṁkāraniṁ ◇ *haṁkārani* RMS • Unmetrical. — 〈13〉 manonn atyanta- ◇ *manon-atyanta-* RMS.

〈14〉 riṁ ◇ *ri* RMS • Unmetrical.

〈17〉 devatasāniddhya ◇ *devatasānindhya* RMS. — 〈17〉 vākya ◇ *vakya* RMS.

〈20〉 ¡s!〈ś〉ikṣān·nike(ṁ) • See the apparatus entry for line 11.

〈21〉 meṅat· ri ◇ *meṅatri* RMS.

〈22〉 ciṣāsaḥ Adha tan· ◇ *viṣāyaḥ Artha tan·* RMS • The *akṣara* that I read read as *dha* has no significant similarity to the *tha* in *vyartha* (line 3).

Translation

1.

It is with your glance, you the Holy one (i.e., Vināyaka), that you observe both virtues and faults. The glance at the mind is not in vain, when one who is about to begin an action (*ādikarmika*) is being observed.[1]

2.

Do not be impatient to inspect the other man, let alone when you are blaming them for (*an*) prudence (*naya*).[2] The mind of the living being is unfathomable, spread out like the sky.

3.

In that way for a long time that lone boulder is observed by you. Although the living being is dejected, it is destined to walk its life.

4.

In this way, its (the boulder's) form gives fruit, namely that the god becomes visibly incarnate. The man is amazed when, with his own eyes, he sees Vināyaka on (*di*) the mountain.[3].

5.

The mind of the Holy one becomes prosperous and is satisfied by the good works ⟨of living beings⟩. The egotism of the mean one vanishes, when he sees the Extremely Frightful one.

6.

That is the reason why I say ⟨that⟩ He is the one who is omniscient in the world. He gives boons to the virtuous. He is like Death unto the wicked.

7.

[1]The word *ādikarmika*, borrowed from Sanskrit, occurs exclusively in Buddhist contexts in Sanskrit literature. As regards Old Javanese literature, it is cited in Zoetmulder 1982 with reference only to two occurrences in the Buddhist scripture *Advayasādhana* (Kats 1910, 31.3 and 42.12). It is therefore hard to escape the impression that our author is alluding to Buddhists here.

[2]Could the author here be alluding to the technical meaning of *naya* "school, doctrine" as in *mantranaya*, a synonym for the Buddhist *mantrayāna*, i.e., *vajrayāna*?

[3]The use of the Malay preposition *di* instead of expected Javanese *ri* is remarkable. Cf. Griffiths 2011, p. 145.

Whoever has a nihilistic mind is merely arrogant and egotistic. When he sees the presence of the God, his arrogance vanishes, ⟨and⟩ is no more.

8.

How could the wicked not be defeated by ⟨this⟩ poetic speech? The staff of wrath catches him, and also (*bheda*) the wicked will be punished by it.

9.

He who is attentive ⟨only⟩ to another man's faults, ⟨and⟩ laughs (? *upahāsya*) when he sees ⟨his⟩ virtues. ... not on his guard. That is an extremely evil man.[4]

Commentary

The entire text is composed in regular *anuṣṭubh* stanzas, with one *vipulā* (*na*) occurring in stanza III. The three occurrences of *uAṁ* (in stanzas II, IV and IX) all need to be scanned *vvaṁ* to satisfy the constraints of the meter. The word *kavnaṁ* (stanza VIII) needs to be scanned *kavənaṁ*.

Bibliography

First published in Rita Margaretha Setianingsih 1989. The fairly accurate reading given in this publication was probably based entirely on a transcription provided by Boechari (2012, pp. XXVII–XXVIII, № 8). This reading was subsequently republished with numerous involuntary errors in the volume *Pusaka Aksara Yogyakarta* (2007, 2015) whose variant readings it has not seemed useful to report in my apparatus. These various publications all contain the same *terjemahan*, which is quite unreliable. The main default of the published editions is that they ignore the rules of meter and thus fail to note several *cecak* marks. The edition presented here has been established through direct inspection of the stone, with use of the EFEO estampage n. 2061 and a photogrammetry by Adeline Levivier.

Primary

[RMS] Rita Margaretha Setianingsih. 1989. "Telaah singkat Prasasti Dawangsari." PIA 5 (2A), pp. 143–155.

[4] Cf. *Bhuvanakośa* 37 *ikaṅ vvaṅ upahāsya ri sira, təhər gurunindā ya* "The man who mocks him, and who is also critical toward the teacher". I am unable to make sense of *pāda* c.

Secondary

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Griffiths, Arlo. 2011. “Imagine Laṅkapura at Prambanan.” In: *From Laṅkā eastwards: the Rāmāyaṇa in the literature and visual arts of Indonesia*. Edited by Andrea Acri, Helen Creese & Arlo Griffiths. Verhandelingen van het Koninklijk Instituut voor Taal-, Land- en Volkenkunde 247. Leiden: KITLV Press, pp. 133–148. Pages 133–140, 145.

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