

Kalasan

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Palaeographic description

Brandes 1886, pp. 241–243 summarized most of the noteworthy palaeographic aspects of the inscription. His observations concerned: (1) the shape of *t* and *m* in combination with *virāma*; (2) the shape and position of the *repha*; (3) the shape of postconsonantal *y*, and the special shape of the ligature *rya*; (4) the two allographs of the vowel marker *e*; (5) the decorative flourish sometimes given to the vowel marker *i*; (6) the shapes of *ja* and *jā*; (7) the inconsistent gemination of consonants after *r*; (8) the shape of *na*; (9) the use of *ṇ* instead of *anusvāra* before *ś* and *h*. To these I add one more: (10) the presence of two allographs of vowel marker *ū*. I will now elaborate on the above points, proceeding item by item.

(1) Special shape of *m* with *virāma*, represented as *M*: see stanzas II, III VII and XII. By contrast, I read *n* (meaning that the basic consonant sign seems to have it normal shape and position) in *puruṣān*, *pārthivendrān*, ...

(2) shape of *repha*: can we read *rjya* in st. II or not? very clear examples in lines 7 (*rmma*), 11 (*rthi*, *rmma*, *rna*)

(3) Pāla shape of *rya* seen throughout — check also Bosch

- (4) two allographs of the marker -e: elaborate top-stroke in dakṣiṇeyam (line 9), kāle kāle and Anena puṇyena (line 12), etc.; normally a vertical stroke at left.
- (5) The final akṣara *ti* in *iti* at the end of line 14 is written in the extended manner commonly seen in Siddhamāṭṛkā inscriptions. Brandes write 'sometimes'. Are there any other cases?
- (6) Stanza VI pūjārthaḥ: I have some trouble telling this jā apart from ja signs elsewhere. Cf. e.g. in rājasīmḥena, l. 9; rājasīmhaḥ in 11. But cf. jātārtha in l. 12. The difference seems to lie herein, that in the case of jā, the ā-mātra does not descend from the top-line, but ascends from the middle diagonal of ja.
- (7) Gemination of C after r if C = m. No gemination of C after r if C = y, n, th.
- (8), (9)
- (10) two allographs of -ū: bhū (end line 8) and bhū in line 9.

Edition

⟨01⟩ □⟨1⟩ namo bhagavatyai ārya-tārāyai ||

1. Vasantatilaka

yā tārayaty amita-duḥkha-bhavābdhi-magnaṁ
lokaṁ vilokya vidhivat trividhair u⟨2⟩pāyaiḥ |
sā vaḥ surendra-nara-loka-vibhūti-sāraṁ
tārā diśatv abhimataṁ jagad-eka-tārā ||

2. Gīti

Āva(r)jya mahārāṁjaṁ (tejahpuṇyā)⟨3⟩paṇaṁ paṇamkaraṇaM |
śailendra-rāja-gurubhis tārā-(bha)vanam hi kāritaṁ śrīmat- ||

3. Āryā

gurv-ājñayā kṛtajñais tārā-devī⟨4⟩ kṛtāpi tad-bhavanaM |
vinaya-mahāyāna-vidāṁ bhavanaṁ cāpy ārya-bhikṣūṇāM ||

4. Āryā

paṅkura-tavāna-tīripa⟨5⟩-nāmabhir ādeśatas tribhī rājñah |
tārā-bhavanaṁ kāritaṁ ida{m}m api cāpy ārya-bhikṣūṇāM ||

5. Āryā

rājye pravarddhamā<6>ne rājñāḥ śailendra-vaṁśa-tilakasya |
śailendra-rāja-gurubhis tārā-bhavanam kṛtam kṛtibhiḥ ||

6. Āryā

śaka-nṛpa-kālātītai<7>r varṣa-śataiḥ saptabhir mmahārājāḥ |
Akarod guru-pūjārtham tārā-bhavanam paṇamkaraṇaḥ ||

7. Āryā

grāmaḥ □kālāsa-nāmā<8>dattaḥ saṁghāya sākṣiṇaḥ kṛtvā |
paṅkura-tavāna-tīripa-deśādhyakṣān mahā-puruṣān ||

8. Āryā

bhū-da<9>kṣiṇeyam atulā dattā saṁghāya rāja-simhena |
śailendra-vaṁśa-bhūpair anuparipālyārya-santatyā ||

9. Uṣṇik

<10>saṇ-ḍa-paṅkurādibhiḥ
san-tavānakādibhiḥ |
saṇ-ḍa-tīripādibhiḥ
pattibhiś ca sādhubhiḥ ||

Api ca

10. Śālinī

<11>sarvān evāgāminaḥ pārthivendrān
bhūyo bhūyo yācate rāja-siṁhaḥ |
sāmānyo yan dharmma-setur na<12>rāṇām
kāle kāle pālāniyo bhavadbhiḥ ||

11. Upendravajrā

Anena puṇyena vihāra-jena
pratītya jātārtha-vibhāga-vi<13>jñāḥ |
bhavantu sarve tri-bhavopapannā
janā jinānām anuśāsana-jñāḥ ||

12. Āryā

kariyāna-paṇamkaraṇaḥ śrī<14>mān abhiyācate 'tra bhāvi-nṛpān |
bhūyo bhūyo vidhivad vihāra-paripālanārtham iti ||

Apparatus

<01> <siddham> • The *siddham* sign, ignored in all previous editions, stands slightly left of the left margin.

<2> Āvarjya Bh Sa ◇ *Āvarja* Bo • Bosch' omission of *y* may be a mere lapsus, because Bhandarkar already gave the correct reading. De Casparis has proposed the reading *Āvāhya* (1950, p. 21, n. 4) but I am unable to read the engraved text in this way. — <2> (tejahpuṇyā)<3>paṇaṁ ◇ *dyāḥ pañca*<3> *paṇaṁ* Bo Sa • de Casparis 1950, p. 21, n. 4 proposed reading *tejahpūrṇā*<3> *paṇaṁ*, of which I retain only *tejah*, while the part *pūrṇāpaṇaṁ* does not yield a clear sense and seems to be incompatible with the available photographs. The reading adopted here was proposed to me by Vincent Tournier, who further suggests that °*āpaṇaṁ* be interpreted as a poetic license equivalent to °*āpannaṁ* (which would disturb the meter and render impossible the *yamaka paṇampaṇaṁ*).

<3> paṇaṁkaraṇaṁ ◇ *paṇaṁkaraṇaṁ* Bo Sa.

<4> tadbhavanaṁ Bo ◇ *tadbhavanaṁ* Sa. — <4> -bhikṣūṇāṁ Bo ◇ *-bhikṣūṇāṁ* Sa.

<5> ādeśatas tribhī ◇ *ādeśasāstribhī* Bo Sa. — <5> ida{ṛṇ}m api Sa ◇ *idam api* Bo.

<6> -vaṇśa- Bo ◇ *-vaṇśa-* Sa. — <6> śaka- Sa ◇ *śak* Bo • Bosch' reading is evidently a printing error.

<8> bhū-dakṣiṇeyam Bh ◇ *bhuradakṣiṇeyam* Bo Sa • Bosch and Sarkar both deny the possibility of reading *bhūdakṣiṇeyam* as does Bhandarkar. The other cases of *ū*-vocalization in the inscription indeed do not seem to support taking the vertical bar to the right of the *bh* as (integral part of) an *ū*, but there is a possibility that the scribe here exceptionally used a different sign for the same vowel (cf. the varying forms of *ū* in the Gunung Wukir stele, which may be relevant despite its use of a different script), or that what has been taken to be a *ra* is a scribal error. The meter here allows either two short syllables (*bhura*) or one long one (*bhū*), but the sense requires *bhūdakṣiṇeyam*.

<9> -siṁhena Sa ◇ *-siṁhena* Bo • Contrast the spelling in stanza X. — <9> -vaṇśa- Bo ◇ *-vaṇśa-* Sa.

<10> saṇ-ḍa-...saṇ-ḍa- ◇ *saṇ ḍa-* Bo Sa • The readings adopted here were proposed in de Casparis 1950, p. 136, n. 4.

<11> -siṁhaḥ Bo ◇ *-siṁhaḥ* Sa • Contrast the spelling in stanza VIII. — <11> yan ◇ *yaṁ* Bo Sa.

<12> vihāra- Sa ◇ *viḥāra-* Bo • Bosch' reading is presumably a printing error.

⟨13⟩ kariyāna- Bo ◇ *kariyāṇa*- Sa.

⟨14⟩ tra Bo ◇ Sa. — ⟨14⟩ -ṇṇpān- Sa ◇ *-ṇṇpān*- Bo • Bosch' reading is possibly a printing error. — ⟨14⟩ vihāra-pari- Sa ◇ *vihāraparapari*- Bo • Bosch' reading seems to be a printing error.

Translation

⟨1⟩ Homage to the Noble Lady Tārā!

1.

As per injunction, with the three means, may she, a unique star for the world, having looked down upon the world immersed in the ocean of existence with endless suffering grant you the coveted essence of wealth in the divine and human realms!

2.

For the royal gurus of the Śailendras have had the illustrious Tārā temple built, after they converted the Great King Panaṅkaran, endowed with power and merit.

3.

The goddess Tārā was made by the grateful ⟨gurus⟩ at the command of their master, and ⟨they built⟩ not only a temple for her but also an abode for the noble monks learned in the Discipline and the (scriptures of the) Great Vehicle.

4.

And, on behalf of the king, the three called Paṅkur, Tavan and Tirip not only had this Tārā temple built, but also ⟨the abode⟩ of the noble monks.

5.

The Tārā temple has been built by the virtuous gurus of the Śailendra kings during the prosperous reign of the king who is an ornament of the Śailendra dynasty.

6.

When seven hundred years had passed after the Śaka king, the Great King Panaṅkaran built the Tārā temple in order to honor his preceptors.

7.

The village called Kalasan has been given to the congregation after designating as

witnesses the great men who administrate the region, namely the Paṅkur, the Tavan and the Tirip.

8.

This incomparable gift of grant land, made to the congregation by the Lion among Kings, of noble lineage, is to be maintained by the kings of the Śailendra dynasty,

9.

and by the good Patihs who are preceded by the honorable Paṅkur, preceded by the honorable Tavān <and> preceded by the honorable Tirip.

<2> Moreover:

10.

The Lion among Kings again begs all future kings among kings, without exception, that this universal Dharma-causeway for humans, is to be maintained by you in every age!

11.

Thanks to this merit produced by the <foundation of a> monastery, may all humans born in <the one or the other of> the three states (*tribhava-upapanna*) be cognizant of the distinctions between things arisen in dependence, and knowledgeable of the teachings of the Jinās!

12.

To this end (*atra*), the illustrious lord (*kariyān*) Panāṅkaran again urges future king so that the monastery may be properly maintained.

Translation Sarkar

<1> Salutation to the divine Ārya-Tārā!

1.

May she, who, seeing the world immersed in the sea of existence, duly delivers it through the three means, may she, Tārā, the only guiding-star of the world, grant you (your) desire (consisting of) the best part of the wealth of the celestial and the mundane worlds.

2.

After persuading the great king *dyah* Pañcapaṇa, (the *rakryan*) Paṇaṁkaraṇa, the splendid temple of Tārā was caused to be built by the preceptors of the Śailendra-king.

3.

By experts, at the command of the preceptors, were made (the image of) the goddess Tārā and a temple for her; so also was made an abode for the venerable monks (*bhikṣu*) who knew the Great Vehicle of Discipline.

4.

By the *ādeśasastrin*-s of the king named *paṅkur*, *tavan* and *tirip*, this temple of Tārā as also (the abode) of the venerable monks (*bhikṣu*) were caused to be built.

5.

As the kingdom of the king who is the ornament of the Śailendra-dynasty was flourishing, the Tārā-temple was constructed by the accomplished preceptors of the Śailendra-king.

6.

When seven centuries of the era of the śaka king had elapsed, the great king, (the *rakryan*) Paṇaṁkaraṇa built the Tārā-temple for the worship of (his) preceptors (to the deity).

7.

The village named Kālasa was bestowed on the congregation, after calling as witnesses the notable persons such as *paṅkur*, *tavan*, *tirip* and the headmen of villages.

8.

By the lion of kings was also bestowed on the congregation this incomparable gift in ample measure (?) which is to be protected by kings of the Śailendra-dynasty, by the nobility,

9.

by *paṅkur* and his followers, *tavan* and his followers, *tirip* and his followers, *pati*-s and all religious persons (for all ages).

10.

The lion of kings again and again makes this request to all the future kings, “this bridge of religion which is the common property of (all) men should be protected by you at all times.”

11.

Through the merit accruing from (the construction of) the *vihāra*, may all people who are subject to the three forms of existence (*tribhavopapannā*) and who are proficient in the teachings of the Jinas obtain a (true) insight into the division of things originating from the chain of causation.

12.

The illustrious Kariyāna Paṇaṁkaraṇa again and again requests the future kings to maintain the *vihāra* in a proper way.

Translation Bhandarkar

<1> Salutations to the blessed, the noble Tārā!

1.

May Tārā the only Saviour^[1] of the Universe, who, seeing men sunk in the sea of life which is full of immeasurable misery, formally delivers them by [resorting to] the three^[2] means, give you the desired essence of the glory of the world of the Lord of the gods, and of men.

2.

Having prevailed upon the great King Paṇaṁkaraṇa by.....the Preceptor of King Śailendra^[3] caused a splendid temple of Tārā to be constructed.

3.

At the command of the Preceptor, the grateful ones made [an image of] the goddess Tārā and constructed that temple and also a house (monastery) for the honoured mendicant priests (Bhikṣus) who knew the Great Vehicle (Mahāyāna) of discipline.

4.

By the king's mandate issued in the names of Paṅkura, Tavāna, and Tīriṣa,^[4] the temple of Tārā was caused to be constructed and also this (monastery) for the honoured mendicant priests.

5.

The meritorious Preceptor of King Śailendra constructed the temple of Tārā during the prosperous reign of the king, the son of Śailendravarma.

6.

The great King Paṇaṁkaraṇa built the temple of Tārā to do honour to the Preceptor, after seven hundred years of the era of the Śaka king had elapsed.

7.

A village of the name of Kolagśa has been granted to the congregation, the eminent men and leaders[5] of the country, Paṅkura, Tavāna, and Tīriṣa being called to witness.

8.

This incomparable Dakṣinā (gratuity) in the shape of land has been granted to the congregation by the lion-like king. It should be continued by the kings [of the race of] Śailendravarma to successive bodies of the honoured ones (Bhikṣus),

9.

and by the wise[6] Paṅkura and others, the good Tavāna and others, the wise Tīriṣa and others, and the virtuous footsoldiers.

10.

Moreover, the lion-like king again and again begs of all future kings, that this bridge in the shape of charities which is common to all men should be preserved by them from time to time.

11.

By the religious merit resulting from this monastery, may all people who follow the teaching of the Jinas derive a knowledge of the divisions of things produced by the chain[7] of causes, and attain prosperity!

12.

The prosperous Kaliyāna[8] Paṇaṁkaraṇa begs again and again of future kings to preserve the monastery in the proper manner.

Commentary

Sanskritization of Javanese words: De Casparis 1950: 135 n. 4; Damais 1952: 24 note

I disagree with Damais 1952: 25 note, who argues against the reading *pattibhiś*. I interpret this word as Sanskritization (with double *tt* imposed by the meter) for Old Javanese *patih*. The idea that the three compounds ending in *-ādibhiḥ* are grammatically adjectives to *pattibhis*, and express the hierarchical superiority of the Paṅkur-Tavan-Tirip triad to the *patihs* is inspired by such inscriptions as Kwak I, where the Paṅkur named

pu Gava, the Tavān *pu* Rañjan and the Tirip *pu* Agrapiṇḍa are named at the top of a list of high officials, while several named *patihs* follow lower in the list.

upāya in BHSD; email PDS 2020-03-30: One more thing, I don't know what the three kinds of upāya are, but the late 8th-c. Vilāsavajra in his Nāmamantrārthāvalokinī commentary to the Mañjuśrīnāmasaṅgīti has this: upāyas trividhaḥ | svadoṣāpakarṣaṇaḥ sattvāvatāraḥ kṣiprābhisambodhakaś ca || [Ms = Cambridge University Library Add. 1708, palm-leaf, ff. 115, 26 missing. 33r]

The reading *āvarjya* is not evident from the stone, but must be what was intended here, because *āvarjayati* is virtually a technical term to describe what bodhisattvas do, namely to win people over and convert them to the Buddhist path. See BSHD.

The word *kalāśa* found in the Mañjuśrīmūlakalpa has been misinterpreted by some scholars as a reference to Candi Kalasan and connected with the name *kalāsa* we read in stanza VII. Cite Griffiths 2015.

Bibliography

First edited with translation into Dutch by Brandes (1886); edited, independently, with translation into English by Bhandarkar (1887); re-edited, with new Dutch translation and photo of an estampage, by Bosch (1928). Further editions have been published by Sarkar (1971–1972, with the translation into English reproduced here); Sircar (1983); by Long (2014, with translation into English). The text is edited here once again from the OD photos and with systematic collation only of the readings published by Bosch 1928 and Sarkar 1971–1972.

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