Sankara

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Palaeographic description

Ornamental extentions to characters components: line 2 r and ā in pratijñāṁ; line 3 r in dattam pra-; line 4 ai in kālenaiva — extensive virāmas at top, short strokes below.

Edition

1. Sragdharā

[–––––⏑––⏑⏑⏑⏑⏑––⏑––⏑–⏑̆]
[–––]〈1〉 tvaṁ viditvā svakam api dadataḥ ṣaṭ-suvarṇaṁ vyayārtham·
dharmyaṁ〈2〉 yan māttha vākyan tad iha sa karavāṇīti kṛtvā pratijñāṁ
prītyā〈3〉 pratyagrahīt tad gata-kapaṭa-manās tāta-dattam praḥṛṣṭaḥ |||

2. Sragdharā

bhūtvā〈4〉 tuṣṭo ’pi śṛṇvan vacanam iti gurus satyabhāvaṁ vijānan
kālenai〈5〉vācireṇa glapita-tanu-¡v!〈b〉alas tīvra-dāha-jvareṇa

duḥkhaṁ so ’ṣṭau〈6〉 dināni jvara-kṛtam avaśas so¡ḍ!〈ḍh〉avān svar-ggato ’bhūt
tāte yaś ca praṇa〈7〉ṣṭe punar api vima□nā dhairyya-ruddhāⱡśru-netraḥ |||

3. Sragdharā

so ’yan tya(k)tānya〈8〉-bhaktir jagad-aśiva-harāc chaṁkarāc chaṁkarākhyaḥ
dhātuḥ putryāḥ pra〈9〉sādan tuṭivad aṇutamaṁ sv-alpa-puṇyo ’dhigamya
saⱡñcintyātma〈10〉-pratiⱡjñām an-ṛta-guru-bhayas satyatān netum icchan
prāsādaṁ svā〈11〉tma-buddhes su-sadṛśam akarot sārddham ebhiḥ pra¡v!〈b〉andhaiḥ
|||

4. Mandākrānta

〈12〉 śreyo mokṣān na param adhikaṁ kathyate jñāna-vidbhir
mokṣa〈13〉s so ’pi vratibhir an-aghair labhyate jñāna-hetoḥ
tac ca jñā〈14〉naṁ vratibhir a-malaṁ labhyate yat-prasādād
dhātuḥ putrī janaya〈15〉tu-tarāṁ vanditā (v)aḥ kavitvam· |||

5. Anuṣṭubh

Iha sudṛḍha-yamo ’stu bhikṣu〈16〉-saṁghaḥ
kula-patir agrya-sukhī cinotu dharmam·
jagad apaⱡga〈17〉¿d?〈t〉a-māyi-dasyu rakṣan
nṛ-patir arāti-nihā ciraṁ sa jīvyāt· |||

Translation

1.

Having made the promise, “I here (*sa*) shall in this place (*iha*) do that, what virtuous words (*vākya*) you speak (*āttha*) to me, [...] having understood (*viditvā*) the [...]-hood (*-tvam*) of one who himself gives six *suvarṇa*s for the purpose of expenditures (*vyayārtham*)”, with pleasure he, being delighted and with a mind free of deception, accepted that which had been given by 〈his〉 father.

2.

And (*api*) shortly thereafter the father (*guru*), who had become satisfied by hearing those words, who recognized the fidelity 〈underlying them〉, 〈but〉 whose bodily strength was exhausted due to a fever that burned sharply, after bearing fever-induced pain in powerless condition for eight days, reached heaven. And when his father had deceased, he once again became dejected, 〈although〉 thanks to his self-control (*dhairya*) the tears in his eyes were kept under control.

3.

He (that is, the present poet) here who was called Śaṅkara, who had no other devotion than that to Śaṅkara, the destroyer of what is inauspicious in ⟨this⟩ world, ⟨and⟩ who, being of very limited merit, obtained ⟨only⟩ the minutest atom—no more than a grain of cardamom—of grace from Dhāṭṛ's Daughter (that is, of Sarasvatī, the patron goddess of poetry), having carefully considered his own promise, greatly fearing untruthfulness and wishing to bring ⟨his promise⟩ to realization, made a temple (*prāsāda*) that conformed precisely to his own intention, together with these compositions.

4.

There is no greater Felicity (*śreyas*) than Release, say those who have access to Gnosis, and that Release is obtained by sinless ascetics on the grounds of ⟨their⟩ Gnosis. May Dhāṭṛ's Daughter, who is praised by us, and by whose grace the ascetics obtain that immaculate Gnosis, greatly stimulate ⟨our⟩ poetry.

5.

Let the community of mendicants remain steadfast in observance here (in this world); let the *kulapati* accumulate *dharma* {construct a monument} ⟨so that he may one day become⟩ possessed of Supreme Happiness; protecting the earth ⟨so that it may become⟩ free of (*apagata*) deceitful brigands, may the king, destroyer of enemies (*arāti-nihan*), live long here (on earth)!

Bibliography

Primary

[B] Boechari. 2012. "Transkripsi (dan terjemahan) aneka prasasti." In: *Melacak sejarah kuno Indonesia lewat prasasti / Tracing ancient Indonesian history through inscriptions*. Jakarta: Kepustakaan Populer Gramedia (KPG); Departemen Arkeologi, Fakultas Ilmu Pengetahuan Budaya, Universitas Indonesia; École française d'Extrême-Orient, pp. 473–528. Item 1.

[G] Griffiths, Arlo. 2021. "The Sanskrit inscription of Śaṅkara and its interpretation in the National History of Indonesia." BKI 177 (1), pp. 1–26. DOI: 10.1163/22134379-bja10014. [URL].