Wurare

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Edition

1. Anuṣṭubh

〈Column A〉 〈1〉 // Ādau namāmi sarba-jñaṁ,
jñāna-kāyan tathāgataṁ,
sarvva-skandhātiguhya-sthaṁ,
sad-asat-pakṣa-varjjitaṁ, 1, //

2. Anuṣṭubh

〈2〉 // Anv atas sarvva-siddhim vā,
vande 'haṅ gauravāt sadā,
śaka-kālam idaṁ vakṣye,
rāja-kīrtti-prakāśanaṁ, 2, //

3. Anuṣṭubh

〈3〉 // ¿yo?〈yaḥ〉 purā paṇḍitaś śreṣ¡t!〈ṭh〉a,
Āryyo bharāḍa-saṁjñakaḥ,

jñāna-siddhiṁ samāgamyā,-
bhijñālābho munīśva□raḥ, 3, //

4. Anuṣṭubh

〈Column B〉 〈4〉 // mahā-yogīśvaro dhīraḥ,
satveṣu karuṇātmakaḥ,
siddhācāryyo mahā-vīro,
rāgādi-kleśa-varjjitaḥ, 4 , //

5. Anuṣṭubh

〈5〉 // ratnākara-pramāṇān tu,
dvaidhī-kṛtya yavāvanīṁ,
kṣiti-bhedana-sāmarthya,-
kumbha-bajrodakena vai, 5 //

6. Anuṣṭubh

〈6〉 // paraspara-virodhena,
nṛpayor yuddha-kāṁkṣiṇoḥ,
Etasmāj jāṅgalety eṣā,
paṁjalu-viṣayā smṛtā, 6 //

7. Anuṣṭubh

〈7〉 // kin tu yasmāt· rarakṣemāṁ,
jaya-śrī-viṣṇu□varddhanaḥ,
śrī-jayavarddhanī-bhāryyo
jagannāthottamaḥ prabhuḥ, 7 //

8. Anuṣṭubh

〈Column C〉 〈8〉 Ājanmapariśuddhāṅgaḥ,
kṛpāluḥ dharmma-tatparaḥ,
pārthivānandanaṅ kṛtvā,
śuddha-kīrtti-parākramāt· 8 //

9. Anuṣṭubh

〈9〉 Ekī-kṛtya punar bhūm¡ī!〈i〉ṁ,
prīty-arthañ jagatāṁ sadā,
dharmma-saṁrakṣaṇārtham vā,
pitrādi-sthāpanāya ca, 9 //

10. Anuṣṭubh

〈10〉 yathaiva kṣiti-rājendra,ś
śrī-harivarddhanātmajaḥ,
śrī-jayavarddhanī-putraḥ,
catur-dvīpeśvaro muniḥ, 10 //

11. Anuṣṭubh

〈11〉 Aśeṣa-tatva-sampūrṇṇo,
dharmma-śāstra-vidām varaḥ,
jīrṇṇoddhāra-kriyodyukto,
dharmma-śāsana-deśakaḥ, 11 //

12. Anuṣṭubh

〈Column D〉 〈12〉 śrī-jñānaśivabajrā¡k!〈kh〉ya,ś
citta-ratna-vibhūṣaṇaḥ,
prajñā-raśmi-viśuddhāṅga,s
sambodhi-jñāna-pāragaḥ, 12 //

13. Anuṣṭubh

〈13〉 subhaktyā taṁ pratiṣṭhāpya,
svayam pūrvvam pratiṣṭhita(ṁ),
śmaśāne vurare-nāmni,
mahākṣobhyānurūpataḥ, 13 //

14. Anuṣṭubh

〈14〉 bhava-cakre śakendrābde,
māse cāsuji-saṁjñake,
pañcamyāṁ śukla-pakṣe ca,
vāre pa-ka-bu-saṁjñake, 14 //

15. Anuṣṭubh

〈15〉 sinta-nāmni ca parvve ca,
karaṇe viṣṭi-saṁskṛte,
Anurādhe 'pi nakṣatre,
mitre māhendra-maṇḍale, 15 //

16. Anuṣṭubh

〈Column E〉 〈16〉 saubhāgya-yoga-sambandhe,
somye caiva muhūrttake,

¡k!〈kh〉yāte kuvera-parvveśe,
tulā-(rāśy-a)bhisaṁyute〈16*〉 16

17. Anuṣṭubh

〈17〉 hitāya sarba-satvānāṁ,
prāg eva nṛ̥pates sadā,
sa-putra-potra-dārasya,
kṣity-ekībhāva-kāraṇāt·, 17 //

18. Anuṣṭubh

〈18〉 Athāsya dāsa-bhūto 'haṁ,
nādajño nāma kīrttitaḥ,
vidyā-hīno 'pi sammūḍho,
dharmma-kriy〈ā〉sv atatparaḥ, 18 //

19. Anuṣṭubh

〈19〉 dharmmādhyakṣatvam āsādya,
kṛ̥payaivāsya tatvataḥ,
¡s!〈ś〉aka-kālaṁ samu(ddhṛ̥tya),
mad-rājānujñayā punaḥ, 19 ||

Apparatus

〈2〉 śaka-kālam K ◇ *śāka-kālam* P.

〈3〉 śreṣ¡ṭ!〈ṭh〉a ◇ *śreṣṭha* K P • All previous editions silently correct *ṭ* to *ṭh*. Cf. st. XIII for two clear cases of a proper *ṣṭh*, and XV for a clear case of *ṣṭ*. There is no doubt the lapicide here engraved *ṣṭ*. See also the remarks of Damais (1955, p. 58, n. 1, p. 79, n. 3) on the distinction *ṣth/ṣṭ* in Javanese inscriptions. — 〈3〉 bharāḍasaṁjñakaḥ ◇ *bharāḍ abhijñataḥ* K P • Kern notes that the reading of *i* (in *bhi*) is uncertain, and that the whole word is suspect. Indeed one would expect *bharāḍābhijñataḥ*, since the figure's known name is *bharāḍa*, but this would be unmetrical. The stone clearly shows *saṁ* instead of *bhi* and *ka* and instead of *ta*, and these new readings solve the textual problem here. The same expression °*saṁjñaka* is used by the poet twice in st. XIV.

〈5〉 sāmarthya • Kern (n. 3) observes "Het casus-teeken ontbreekt". It would be possible to read °*sāmarthyaṁ* although the hole in the stone that could represent anusvāra can equally be treated as a cavity in the stone. However, it is seems unproblematic to

consider that the whole of pāda c forms the initial part of a long compound ending with *kumbhabajrodakena* in d. — ⟨5⟩ bajrodakena ◇ *vajrodakena* K P.

⟨6⟩ kāṁkṣiṇoḥ ◇ *kāṅkṣiṇoḥ* K P. — ⟨6⟩ Etasmāj ◇ *Atasmāj* K; *Estasmāj* P • Bosch 1919 suggested the reading adopted here. Poerbatjaraka seems to have intended to adopt Bosch' reading but to have become confused, as he wavers in spelling this word (1922, p. 434).

⟨7⟩ kin tu P ◇ *dina* K.

Translation

1.

First I bow to the Omniscient Knowledge-Body, the Tathāgata, who resides in the concealment beyond all skandhas, who transcends the positions of being and non-being,

2.

I praise him alternatively as Omnipotent, for he is eternally venerable. After that I shall proclaim this illumination of the king's glory in the Śaka-age.

3.

He who (yo) was the most excellent sage of former times, called Ārya Bharāḍa (= Bharāla/Bhaṭāra); [who] was the best of sages insofar as he had gained perfection of wisdom [and] attained the supernatural faculties (of a Buddha: abhijñā).

4.

[He was also known as] the intelligent Great Lord of Yogins, by nature compassionate with living beings; the Teacher of Siddhas, the Great Hero, free of afflictions such as covetousness.

5.

After the division of the land of Yava, that is endowed with mines of jewels, by use of Jar- and Vajra-water, powerful enough to effect the division of the earth,

6.

and working towards opposite ends, of two kings lusting for war, this province of Pañjalu was for this reason called [the land of] Jāṅgala.

7.

But since the king Jayaśrī Viṣṇuvardhana, excellent earth-ruler who had Śrī Jayavardhanī as spouse, protected this [land],

8.

he whose limbs were pure right from birth, who was compassionate, totally devoted to dharma —, he has caused the delight of (vassal) kings due to his pure glory and valor,

9.

and has united the land once again — whether it be for the eternal pleasure of the world or for protecting dharma, or again for installing (?) his ancestors, etc.

10.

So that (? yathaiva) the sage king of kings (Kṛtanagara), son of Śrī Harivardhana (i.e. Viṣṇuvardhana) and son of Śrī Jayavardhanī, ruler of the four 'islands' (i.e. the whole world),

11.

accomplished in all Tattvas (?), best of Dharmaśāstra scholars, intent upon the accomplishment of (monastery/temple) restorations (jīrṇoddhāra), issuer [solely] of edicts in conformity with dharma,

12.

called Śrī Jñānaśivavajra, endowed with the jewel of intelligence (?, *cittaratnavibhūṣaṇa*), whose limbs were purified by the rays of insight, expert in the knowledge of enlightenment,

13.

devotedly installed him (i.e., Bharāḍa), who had previously been established (*pratiṣṭhita*) [here] himself, at the cremation ground called Vurare, modelled after Mahākṣobhya,

14.

in the year of the Śaka-king [denoted by] Bhava (11) and Cakra (12) (i.e. 1211), in the month called Asuji, on the fifth of the bright fortnight, and the day called Paniruan, Kalivuan, Wednesday,

15.

during the *parva* (i.e., *wuku*) called Sinta, under the *karaṇa* hallowed by (the Seer?) Viṣṭi, under the constellation Anurādha, with the sun in the orb of Mahendra,

16.

in connection with an auspicious conjunction, and at a favorable *muhūrta*, the deity of the *parva* being called Kubera, joined with (?) the zodiac sign Libra,

17.

for the eternal benefit of all living beings, but above all (*prāg eva*) the king with his sons, grandsons and his wife (or: their wives), for the reason that the land had been unified.

18.

And I, being his servant called Nādajña, devoid of knowledge and full of delusion, without expertise with regard to dharma works,

19.

have really achieved the position of dharma surveyor only thanks to his compassion, after I have again saved (?, *samuddhṛtya*, reading uncertain) the Śaka-age, by permission of my king.

Bibliography

First edited by Kern (1910), whose article was re-edited with corrections as Kern 1917; edited again by Poerbatjaraka (1922). The subsequent editions published by Chatterjee & Chakravarti (1933, with translation into English) and Sircar (1983) ignore Poerbatjaraka's work and most of the secondary bibliography. None of the previous editions accurately represents the punctuation of the original. Re-edited here by Arlo Griffiths directly from the stone and from the EFEO estampages; the apparatus is positive only for the significant variant readings observed in the editions by Kern (1917) and Poerbatjaraka.

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