Boṇḍā Plates of Tīvaradeva, Year 5

Natasja Bosma

Author of digital edition: Natasja Bosma

Contributor: Natasja Bosma

Identifier: DHARMA_INSDaksinaKosala00025

Repository: Dakṣiṇa Kosala (tfb-daksinakosala-epigraphy)

File path: texts/DHARMA_INSDaksinaKosala00025.xml

Language: Sanskrit [Script (unspecified)]

Commit: 2026-09-18 16:39 (e299a40), last modified 2026-09-18 16:30 (39951f6)

Edition

Seal

1. Anuṣṭubh

śrīmattīvaradevasya kosalādhipater idaṁ
śāsanam dharmmavṛddhyarttthaṁ sthiram ācandratārakaṁ

Plates

〈Page 1r〉

〈Page 1v〉 〈1v1〉 □

1. Āryā

jayati jagat〈t〉rayatilakaḥ
kṣitibhṛtkulabhavanamaṅgala〈sta〉mbhaḥ

śr¿i?<ī>mat<t>¿i?<ī>varadevo
dh(au)<1v2>reya<ḷ> sakalapuṇyakṛtāM□

svasti śrīpurāt samadhigatapañcamahāśabdānekanatanṛ<1v3>patikirīṭakoṭighṛṣṭacaraṇanakhadarp-
paṇo¡m!<d>bhāsitopakaṇṭhadiṅmukhaḥ prakaṭari<1v4>purājalakṣmī{ḥ}keśapāśākarṣṣaṇadurl-
lalitapāṇip[[ā]]<<a>>llavaḥ niśitanistri¡ṅ!<ṁ>śaghana<1v5>ghātapātitā◯ridv¿a?<i>radakumb-
hamaṇḍalagalad¡v!<b>ahala¡g!<ś>oṇitasa¡t!<d>āsiktamuktāphala<1v6>prakarama◯ṇḍi-
taraṇāṅgaṇaḥ vividharatnasaṁbhāral[[o]]<<ā>>bhālobhavijṛmbhamāṇārikṣā<1v7>ravārivāḍavā-
nalaś candrodaya Ivākṛtakarodvegaḥ kṣīroda Ivāvirbhūtānek¿a?<ā>tiśā<1v8>yi-
ratnasampaT garutmān iva bhuj[[o]]<<a>>ṅgoddhāracaturaḥ parāmṛṣṭaśat-
trukalattranettrāñjan¿o?<a>k¿a?<o>mala<1v9>kapolakuṅkumapatrabhaṅgaḥ
śiṣṭācāravyavasth¿a?<ā>paripālan¿e?<ai>kadatta{ḥ}cittaḥ Api ca prā<1v10>ktane
tapasi yaśasi rahasi cetasi cakṣu¡s!<ṣ>i vapuṣi ca pūjito janenākliṣṭatayā
n¿i?<ī><Page 2r><2r1>tāntam avitṛpto g¿u?<ū>ḍho gāḍhaṁ svacchaḥ prasanno
yauvanena c¿a?<ā>laṅkṛtaḥ svāmī bhavan<n> apy abahulapa<2r2>no 'nujjhi-
takutṛṣ¡t!<ṇ>o 'pi nitāntatyāgī ripujanapracaṇḍo 'pi s¿o?<au>myadarśano bhū-
tivibhūṣa<2r3>ṇo 'py aparuṣasvabhāvaḥ kiñ cāsantuṣṭo dharmmārjane na sam-
pall¿a?<ā>bhe svalpa<ḥ> krodhe na prabhāve lu<2r4>bdho yaśasi na paravittā-
pahāre{ḥ} saktaḥ subhāṣiteṣu na kāminīkrīḍāsu pratāpānaladagdhāśeṣa<2r5>ripuku-
latūlarāśis tuhinaśilāśailadhavalayaśorāśipr¿ā?<a>kāśitadigantaḥ k¿a?<ā>ntaḥ
prakṛ<2r6>tyā śrīmadi◯ndra¡v!<b>alasūnor alaṅkṛtapāṇḍuva¡ṅg!<ṁś>asya
śr(ī)nan(n)adevasya tanaya<ḥ> pr¿a?<ā><2r7>ptasakalako<sa>lādhipatyaḥ sva-
puṇyasambhārapraśamitāśeṣajagadupadravaḥ svaprajñā<2r8>s¿u?<ū>cīsamud-
dhṛtākhilakaṇṭakaḥ paramavaiṣṇavo mātāpitṛpādānuddhyātaḥ śrīm¿ā?<a>hā<2r9>śi-
vatīvararājaḥ piharājabhuktī¡p!<y>abondaka-Avaḍikasahitaprativāsinaḥ samājñā<2r10>pay-
ati

vidi<ta>m astu bhavatāṁ yathāsmābhir ayaṁ grāmo yāvad raviśaśitārāki-
raṇa<2r11>pratihataghorāndhakāraṁ jagad avatiṣṭhate tāvad upabhogyaḥ
sanidhi<ḥ> sopa<Page 2v><2v1>nidhir acāṭabhaṭaprāveśyaḥ sarvvakarasam{av}etaḥ
sadāśāparādhaḥ sāputtrikaveṇī<2v2>bhojyaḥ yajurved¿ā?<a>sāmavedacarakād-
dhvaryy¿a?<u>maitrāya¡ni!<ṇī>yabhaṭṭamadhusūdanopāddhyā<2v3>ya□{-Evaṁ
t}trivikramopāddhyāya□devasomopāddhyāya□svāmidattopāddhyāya□viṣṇugho<2v4>ṣopād-
dhyāya□sthāvaropāddhyāya□bhaṭṭakamalapakṣasvāmi□bhaṭṭaravi¡ṇ!<n>āgasvāmi□<2v5>śamb-
hubhava◯svāmi□ba<n>dhudevayoraṅgaviṣṇubhavasvāmi□lāṭaphalihasvāmi□<2v6>Aśokasvā◯mi□śrīd-
harabh[[ā]]<<ū>>tisvāmi□śīlapakṣasvāmi□sāppūpakṣasvāmi<2v7>vāmanasvāmi□nā-
gaśarmmasvāmi□gola<ca>ndrasvāmi□bhadrasvāmi□chāndogaca<2v8>raṇ¿i?<ī>yagopen-
drasvāmi{-Evaṁ}v[[o]]<<ā>>manasvāmi□somasvāmi□yajñasvāmi□<2v9>Unnatameghasvāmibhyaḥ

pañcavi¡ṅ!<ṁ>śatibhyaḥ~ mātāpitror ātmanaś ca puṇyābhi<2v10>vṛddhaye Udakapūrvvam pratipādita Ity

upalabhya yathocitaṁ bhogabhāga<3r1>m upanayantaḥ sukhaṁ prativatsyatheti□ bhāvinaś ca bhūmipālān uddi<3r2>śyedam ¿i?<a>bhidhīyate

1. Vasantatilakā

bhūmipradā divi lalanti pat¿i?<a>nti hanta
hṛtvā mahī<ṁ> nṛpata<3r3>yo narake nṛśa¡t!<ṁ>sā<T>
Et¿ā?<a>¡r!<d> dvayaṁ parikalayya cal¿a?<ā>ñ ca lakṣmīm
āyus tath¿a?<ā> kuruta ya<3r4>d bhavat¿a?<ā>m abh¿i?<ī>ṣṭa<ṁ>□

Api ca

2. Anuṣṭubh

rakṣāpālanayos t¿a?<ā>vat phala<ṁ> sugatidurggatī
ko nāma svargga<3r5>m utsṛjya naraka<ṁ> pratipadyate

vyāsagītā<ṁ>ś cātra ślokān udāharanti

3. Indravajrā

Agner apatyaṁ pra<3r6>thama<ṁ> suva◯rṇṇa<ṁ>
bhūr vvaiṣṇavī sūryyasutāś ca gāvaḥ
dattās trayas tena bhavanti lokā
<3r7> yaḷ k¿a?<ā>ñcanaṁ gāñ ca mahīñ ca dadyāT□

4. Anuṣṭubh

ṣaṣṭivarṣasahasr¿a?<ā>ṇi svargge modati bhūmidaḥ
¿A?<Ā>cchettā c{c}ānumantā c{c}a tāny eva narake vaseT□

5. Anuṣṭubh

bahubhir vvasudhā dattā rājabhis sa<3r8>garādibhiḥ
yasya yasya yad¿a?<ā> bhūmis tasya tasya tadā phalaṁ

6. Anuṣṭubh

svadattā<ṁ> paradatt¿a?<ā>m vā yatnād ra<3r9>kṣa yudhiṣṭhira
mahī¡n!<m> mah¿i?<ī>matāṁ śreṣṭha dānāc chreyo 'nupālana¡m!<M>

¡i!<I>ti□

pravarddhamānavijayarā<3r10>jye sa¡m!<ṁ>vaT 5 mārgga di 1 U¡kt!<tk>īrṇaṁ Akṣa¡s!<ś>ālikayotranāgasūnunā boppanāgena□

Apparatus

Plates

〈1v5〉 °sa¡ṭ!〈d〉ā° ◇ *°saṭā°* DCS; *°sadā°* AMS.

〈1v6〉 °ma◯ṇḍita° ◇ *°ma◯ṇḍita°* DCS; *°mu◯ṇḍita°* AMS.

〈1v8〉 °śattrukalattranettrā° ◇ *°śattrukalattranettrā°* DCS; *°śatrukalatranetrā°* AMS.

〈1v10〉 janenākliṣṭatayā ◇ *janenākliṣṭaṭayā* DCS; *janenākliṣṭatayā* AMS. — 〈1v10〉 n¿i?〈ī〉〈Page 2r〉〈2r1〉tāntam ◇ *nī〈Page 2r〉〈2r1〉tāntam* DCS; *ni〈Page 2r〉〈2r1〉tāntam* AMS.

〈2r6〉 °i◯ndra¡v!〈b〉ala° ◇ *°i◯ndra¡v!〈b〉ala°* DCS; *°i◯ndrabala°* AMS.

〈2v2〉 °maitrāya¡ni!〈ṇī〉ya° ◇ *°maitrāya¡n!〈ṇ〉īya°* DCS; *°maitrāya¡ni!〈ṇī〉ya°* AMS.

〈2v3〉 {-Evaṁ t}trivikramopāddhyāya ◇ *{r}avantivikramopāddhyāya* DCS; *eva〈n〉tripād-dhayā vikramopāddhyāya* AMS.

Translation

Seal

This charter of the illustrious Tīvaradeva the king of Kosala, which is for the sake of an increase of dharma, endures as long as the moon and stars.

Plates

〈1v1〉 Success!

1v1–1v2.

Victorious is the illustrious Tīvaradeva, who is the ornament of the three worlds (heaven, earth, lower world); a pillar of happiness in the palace of the 〈Pāṇḍava〉 kings; and foremost of those who perform meritorious deeds!

〈1v2–2r10〉 Hail! From Śrīpura, the illustrious Mahāśiva Tīvararāja—who illuminates the neighbouring regions with his mirror-like toe-nails, which are polished by the curved edges of the diadems of the many 〈feudatory〉 kings who salute 〈him〉, having obtained the 〈privilege of〉 the five great sounds; whose fingers bluntly seize the good Fortune of adversary kings by her locks of her hair in public; by whom the battlefields are adorned with a scattered heap of pearls, which are the thick 〈drops of〉 blood

continuously oozing from the domed foreheads of the elephants of ⟨his⟩ enemies, struck down by the hard strokes of ⟨his⟩ sharp sword; who is a submarine fire to the salt water of ⟨his⟩ enemies, gaping with the desire of acquiring a multitude of various gems; who does not cause distress by ⟨levying heavy⟩ taxes, just as the rising moon does not cause distress by ⟨its⟩ rays; who, like the ocean of milk, demonstrates a wealth of many most excellent jewels; who, like Garutmat, is competent in uprooting serpents (i.e., evil); who ruined the black collyrium ⟨applied to⟩ the eyes and the ⟨golden glow of grinded⟩ saffron petals on the tender cheeks of the ⟨widowed⟩ wives of his enemies, afflicted ⟨by grief⟩; whose mind is focused solely on the protection and establishment of virtuous behavior. Moreover, who is worshipped by people without relunctance because of the religious austerities ⟨he performed⟩ in a previous ⟨birth⟩; who is not easily satisfied in ⟨acquiring⟩ fame; who is trustworthy in keeping secrets; whose mind is very pure; whose eyes are bright; and whose body is adorned with youth; who, though being a commander, does not ⟨indulge in⟩ excessive talking; who, though desirous for conquering land, is excessively liberal ⟨in the granting of land⟩; who, though fierce to the race of his adversaries (i.e., like the sun), is gentle in appearance (i.e., like the moon); who, though adorned with majesty, is not harsh in disposition. Furthermore, who is never satisfied in generating religious merit, ⟨but⟩ not in accumulating wealth; who is devoid of anger, ⟨but⟩ not of power; who is longing for fame, ⟨but⟩ not for appropriating the wealth of others; who is skillful in eloquent speech, ⟨but⟩ not in consorting with promiscuous women; who has consumed the race of his adversaries completely, as a heap of cotton, with the fire of his splendor; who illuminated the earth as far as the horizon with his massive fame as bright white as the rocky mountain of snow (i.e., Himālaya); who was the son of the illustrious Nannadeva, son of the illustrious Indrabala, and who has obtained sovereignty over the whole of Kosala; who reduced all misfortune in the world with his meritorious acts; who has removed all thorns (i.e., annoying enemies) with the needle of his wisdom; who is entirely devoted to Viṣṇu; and who is favoured by his father and mother—issues ⟨the following command⟩ to the residents of ⟨the villages of⟩ Bondaka and Avaḍika in the Piharāja *bhukti*:

⟨2r10–2v10⟩ Let it be known to you that, preceded by a libation of water, this village has been granted by us for the increase of religious merit of father, mother, and ourselves to (a group of) twenty-five *caraka-adhvaryu* priests, of which five are belonging to the Sāmaveda (Chandoga): Gopendrasvāmin, as well as Vāmanasvāmin, Somasvāmin, Yajñasvāmin, and Unnatameghasvāmin; and twenty are belonging to the Yajurveda (Maitrāyaṇīya): *bhaṭṭa* Madhusūdanopāddhyāya, Trivikramopādhyāya, Devasomopādhyāya, Svāmidattopādhyāya, Viṣṇughoṣopādhyāya, Sthāvaropādhyāya, *bhaṭṭa* Kamalasvāmin, *bhaṭṭa* Ravināgasvāmin, Śambhubhavasvāmin, Bandhudeva,

Yoraṅgaviṣṇubhavasvāmin, Lāṭaphalihasvāmin, Aaśokasvāmin, Śrīdharabhūtisvāmin, Śīlapakṣasvāmin, Sāppūpakṣasvāmin, Vāmanasvāmin, Nāgaśarmmasvāmin, Golacandrasvāmin, and Bhadrasvāmin. ⟨The grant of the village⟩ is to be enjoyed as long as the world will endure, ⟨the world⟩ of which the darkness of the night is removed by the rays of the sun, moon and stars; ⟨comes along with the right to⟩ hidden treasures and deposits; is not to be entered by irregular or regular troops; comes along ⟨with the right to⟩ all taxes ⟨payable to the king⟩; comes along with the right to punish and realise fines for the ten offences; and comes along with the enjoyment of the inheritance of men who die without male offspring.

⟨2v10–3r2⟩ Having taken note of that, you should render the ⟨proper shares of⟩ periodical offerings and produce, while living happily ⟨in this village⟩. And this is said for the instruction of the future kings:

3r2–3r4.

⟨Kings⟩ who donate land sport in heaven, ⟨but⟩ look, kings who have taken land fall into hell for their wickedness. After having taken to heart these two rules and taken hold of Lakṣmī, you should live you life as you wish!

⟨3r4⟩ And also:

3r4–3r5.

Fortune and misfortune are truly the fruit of protecting and not protecting ⟨the land⟩; who then discards heaven and resorts to hell?

⟨3r5⟩ And they quote the ⟨following⟩ stanzas sung by Vyāsa:

3r5–3r7.

Gold is the first child of Agni, land is born of Viṣṇu, and cows are the offspring of Sūrya: ⟨Therefore⟩, whoever would give gold, a cow, and land would give the three worlds

3r7.

A giver of land rejoices in heaven for sixty thousand years; he who confiscates it or allows ⟨another to confiscate it⟩ will dwell for the same period in hell!

3r7–3r8.

The earth has been granted by many kings, beginning with Sagara; whoever possesses the land at any time, to him belong the fruits at that time!

3r8–3r9.

O Yudhiṣṭhira, zealously protect the land which was given by yourself or by others! O best of kings, protection is superior to giving!

〈3r9–3r10〉 〈The copperplate charter has been engraved on〉 the day 1 〈of〉 the month of Mārga 〈in〉 the increasingly victorious year 5 〈of Tīvaradeva's reign〉.

Bibliography

First edited by Sircar 1961–1962 from the original plates and impressions; published again by Shastri 1995, pp. 102–106; re-edited here by Natasja Bosma based on the published photographs (edition of the seal based on Sircar).

Primary

[AMS] Shastri, Ajay Mitra. 1995. *Inscriptions of the Śarabhapurīyas, Pāṇḍuvaṁśins and Somavaṁśins, Part II: Inscriptions*. New Delhi: Indian Council of Historical Research; Motilal Bandarsidass. Pages 53–55.

[DCS] Sircar, Dines Chandra. 1961–1962. "Bonda plates of Mahasiva Tivara, year 5." EI 34, pp. 111–116.

Secondary

Bosma, Natasja. 2018. *Dakṣiṇa Kosala: A rich centre of early Śaivism*. Groningen: Barkhuis. [URL]. Page 244.