Sirpur Plates of Śivagupta, Year 48

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Edition

Seal

1. Anuṣṭubh

rājña〈ḥ〉 śrīharṣaguptasya sūno〈ḥ〉 sadguṇaśālina〈ḥ〉
śāsanaṁ śivaguptasya sthitam ā bhuvanasthite〈ḥ〉

Plates

〈Page 1r〉

〈Page 1v〉 〈1v1〉 □ svasty aśeṣakṣit¿i?〈ī〉śavidyābhyāsaviśeṣāsāditamahanīyav-
ina〈1v2〉yasampatsampāditasakalaviji¿g?īṣuguṇo guṇavatsamāśraya〈ḥ〉 pra〈1v3〉kṛṣṭataraśau-
ryyaprajñāprabhāvasambhāvitamahābhyudaya〈ḥ〉 kārttikeya Iva〈1v4〉 kṛt〈t〉ivāsa◯¡ś!〈s〉o
rājñaḥ śr¿i?〈ī〉harṣadevasya ¡ś!〈s〉¿u?〈ū〉nu〈ḥ〉 somava¡ṅ!〈ṁ〉śasambhava¡t!〈ḥ〉
paramamā〈1v5〉heśvaro mātāpitṛpādānudhyātaḥ śr¿i?〈ī〉mahāśivaguptarāja〈ḥ〉

kuśal¿i?<ī>□<1v6> cullāṭasīmābhogīyabh¿a?<ā>ṇḍāgārāśvatthakapratibaddhadevapadrūllake| br¿a?<ā><1v7>hmaṇā<ṁ> samp¿u?<ū>jya tatpratinivāsinaś ca sapradhānān anyān api<Page 2r> <2r1> samāhartṛsannidhātṛprabhṛt¿i?<ī>n asmatpādopaj¿i?<ī>vinaḥ sar¡bv!<vv>arājapuru<2r2>ṣā¡t!<n> samājñāpayati|

viditam astu bhavatā¡ḥ!<ṁ> yathāsmābhiḥ sampraty a<yaṁ> grāmaḥ<2r3> san¿a?<i>dhiḥ sopanidhiḥ sar¡bv!<vv>akarādānasametaḥ sar¡bv!<vv>ap¿i?<ī>ḍāvivarjjitaḥ sadaśā<2r4>parādhaḥ pra◯tiṣiddhacāṭabhaṭapraveśaḥ śr¿i?<ī>puratalapratiṣṭh¿a?<i>taśr¿i?<ī>bāle<2r5>śvarabhaṭṭārakama¡ṭ!<ṭh>ikāttaḥpātipratyāyanaśr¿i?<ī>madamaradev¿i?<ī>kāritāma<2r6>reśvarāyatanadevabhaṭṭārakapratiṣṭhāyāṁ nandapur¿i?<ī>yaśr¿i?<ī>madaghoraśivā<2r7>paranāmad¿i?<ī>rghācāryyapraśiṣyebhyaḥ śr¿i?<ī>¡b!<v>yāpaśivācāryyaśiṣyebhyo <a>straśi<Page 2v><2v1>vabhagavatpādebhyo gurupujāyāṁ śiṣyapraśiṣyāṇāṁ yāga¡daśattra!<dīkṣāvyākhyānasattra>catu<2v2>ṣṭa¡v!<y>apravarttanāyāsyā eva vijñaptyāmarade¡b!<v>yā mātāpitror ātmanaś ca pu<2v3>ṇyābhi¡b!<v>ṛddhaye samakālopabhogārtha{ṁ}m udakapūr¡bv!<vv>aka{ṁ}m ācandratārak{k}ā<2v4>rkka<ṁ> tām{b}raśā◯sanena pratipādita Ity

avagamyāsya yathocita<ṁ> bho<2v5>gabhāgādikam upanayanto bhavantaḥ sukhaṁ prativasantu□ bhāvinaś ca bh¿ū?<2v6><mi>pālān uddiśyedam abh¿ī?<i>dh¿i?<ī>yate|

1. Vasantatilakā

bhūmipradā divi lalanti patanti<2v7> hanta
hṛtvā mah¿i?<ī><ṁ> nṛpatayo narake nṛśa¡t!<ṁ>s¿a?<ā>T|
Etad <d>vaya<ṁ> parika<Page 3r><3r1>layya calāñ ca lakṣm¿i?<ī>m
āyus tathā kuruta yad bhavatām abh¿i?<ī>ṣṭa<ṁ>|

Api ca

2. Anuṣṭubh

<3r2> rakṣāpālanayos tāvat phalaṁ sugatidurggat¿i?<ī>
ko nā<ma> svarggam u¡cchri!<tsṛ>jya nara<3r3>kaṁ pratipadyate□

¡b!<v>yāsag¿i?<ī>tā<ṁ>ś cātra ślokān udāharanti|

3. Indravajrā

Agner apatya<ṁ><3r4> prathama<ṁ> su◯varṇṇa<ṁ>
bhūr ¡bv!<vv>aiṣṇav¿i?<ī> sūryyasutā{ṁ}ś ca gāvaḥ
dattās trayas tena bha<3r5>vanti lokā
yaḥ kāñcanaṁ gāñ ca mah¿i?<ī>ñ ca dadyāT|

4. Anuṣṭubh

ṣaṣṭivarṣasaha¡ś!〈s〉rāṇi〈3r6〉 svargge modati bhūmidaḥ
¿A?〈Ā〉cchettā cānumantā ca tāny eva narake va¡ś!〈s〉eT|

5. Anuṣṭubh

〈3r7〉 bahubhir vvasudhā dattā rājabhiḥ sagarādibhiḥ
yasya yasya yadā bh¿u?〈ū〉mi〈Page 3v〉〈3v1〉s tasya tasya tadā phalaṁ

6. Anuṣṭubh

svadattā〈ṁ〉 paradat〈t〉¿a?〈ā〉m ¡b!〈v〉ā yatnād rakṣa yudhiṣṭhira{ḥ}
〈3v2〉 mah¿i?〈ī〉〈ṁ〉 mah¿i?〈ī〉bhṛtā〈ṁ〉 śreṣṭha{ḥ} dānā{t}c chreyo 'nupālanaṁ□

pravarddhamānavija〈3v3〉yarājye sam¡b!〈v〉atsare aṣ¡ṭh!〈ṭ〉acatv¿a?〈ā〉ri¡ṅ!〈ṁ〉śe
phalguṇadin¿a?〈e〉 2 5 Aṅkenāpi sam¡b!〈v〉a〈3v4〉t¡ch!〈s〉aru 4 8 Utk¿i?〈ī〉rṇṇa〈ṁ〉
tām{b}rapaṭ〈ṭ〉¿i?〈a〉ka〈ṁ〉 golāyyasya ¡ś!〈s〉¿u?〈ū〉nunā nāgadeveneti|

Apparatus

Plates

〈1v1〉 °kṣit¿i?〈ī〉śa° ◇ *°kṣit¿i?〈ī〉ṣa°* BJ. — 〈1v1〉 °mahanīya° ◇ *°mahan¿i?〈ī〉ya°* BJ.

〈1v2〉 °viji¿g?īṣu° ◇ *°viji¡ś!〈g〉īṣu°* BJ • The letter *ga* slightly deviates from its regular shape because of an additional horizontal stroke below the box-shaped head of the letter. Contrary to the horizontal stroke of the letter *śa*, which is positioned in the middle of the character, this stroke is inscribed immediately below the box. Therefore, it is more likely that the stroke was added by mistake.

〈1v4〉 śr¿i?〈ī〉° ◇ *śrī°* BJ. — 〈1v4〉 somava¡ṅ!〈ṁ〉śa° ◇ *somavaṁśa°* BJ.

〈1v5〉 śr¿i?〈ī〉° ◇ *śrī°* BJ.

〈1v6〉 cullāṭa° ◇ *callāṭa°* BJ.

〈2r4〉 śr¿i?〈ī〉° ◇ *śrī°* BJ. — 〈2r4〉 °śr¿i?〈ī〉° ◇ *°śrī°* BJ.

〈2r5〉 °śr¿i?〈ī〉° ◇ *°śrī°* BJ.

〈2r6〉 °śr¿i?〈ī〉° ◇ *°śrī°* BJ.

〈2r7〉 śr¿i?〈ī〉° ◇ *śrī°* BJ. — 〈2r7〉 〈a〉stra° ◇ *ratra°* BJ.

〈2v2〉 yāga¡daśattra!〈dīkṣāvyākhyānasattra〉catu〈2v2〉ṣṭa¡v!〈y〉apravarttanāyāsyā • The word *catuṣṭaya* denotes a set of four and *sattra*, teaching, initiations and offering

ceremonies are a common combination in records related to the Bāleśvara complex. — 〈2v2〉 vijñaptyā° ◇ *vijñaptayā°* BJ.

〈2v6〉 uddiśyedam ◇ *uddiṣyedam* BJ. — 〈2v6〉 abh¿ī?〈i〉dh¿i?〈ī〉yate ◇ *abhidhiyate* BJ.

〈2v7〉 mah¿i?〈ī〉〈ṁ〉 ◇ *mahī* BJ.

〈3r1〉 lakṣm¿i?〈ī〉m ◇ *kṣmīm* BJ.

〈3r3〉 °¡b!〈v〉yāsag¿i?〈ī〉tā〈ṁ〉ś ◇ *°byāsagītāś* BJ.

〈3r4〉 ¡bv!〈vv〉aiṣṇav¿i?〈ī〉 ◇ *bvaiṣṇavī* BJ.

〈3r5〉 mah¿i?〈ī〉ñ ◇ *mahīñ* BJ.

〈3r7〉 bh¿u?〈ū〉mi〈Page 3v〉〈3v1〉s ◇ *bhūmi〈Page 3v〉〈3v1〉s* BJ.

〈3v4〉 Utk¿i?〈ī〉rṇṇa〈ṁ〉 ◇ *Utkīrṇṇa* BJ. — 〈3v4〉 °| ◇ *°||* BJ.

Translation

Seal

The charter of Śivagupta, son of the illustrious king Harṣagupta, who is possessed of good qualities, endures as long as the existence of the world

Plates

〈1v1–2r2〉 Success! Hail! The illustrious and great king Śivagupta who has been born in the Lunar Dynasty as the son of a king, the illustrious Harṣadeva, like Kārttikeya is of Kṛttivāsas (i.e., Śiva); who is entirely devoted to Maheśvara; who is favoured by his father and mother; and who is in good health: He has acquired all the qualities of a conqueror through the perfection of praiseworthy discipline, effected in particular by implementing all the ”political sciences”; he is a refuge for the virtuous; and his great prosperity has been brought about by his superior valour, intelligence, and strength! After having saluted the Brahmins in the village of Devapadrūllaka attached to Bhaṇḍāgāra-Aśvatthaka in the Cullāṭasīmā *bhoga*, 〈the king〉 issues 〈the following command〉 to all royal officers who are dedicated to our service, beginning with the collector and the receiver; and to the other inhabitants of that 〈village〉 with their headman:

〈2r2–2v4〉 Let it be known to you that by means of 〈this〉 copperplate charter and preceded by a libation of water, this village has been granted by us today for the increase of religious merit of father, mother, and ourselves, to the venerable Astraśiva, pupil

of the venerable *ācārya* Vyāpaśiva and grand-pupil of the venerable *ācārya* Dīrgha of Nandapura, whose other name is Aghoraśiva. ⟨The grant of the village⟩ was in honour of the teacher ⟨and took place⟩ on the occasion of the installation of the *devabhaṭṭāraka* in the Amareśvara temple, which was erected by the illustrious ⟨queen⟩ Amaradevī in the *maṭhikā* of the illustrious Bāleśvara-bhaṭṭāraka temple, the latter being established in the plains of Śrīpura. ⟨The grant⟩), which is meant to be enjoyed as long as the moon, the stars, and the sun will endure, was issued at the request of Amaradevī for the purpose of ⟨financing⟩ a *sattra*, teaching, initiations and offering ceremonies for the pupils and grand-pupils ⟨and⟩ comes along with ⟨the right to⟩ hidden treasures and deposits; ⟨the right to collect⟩ all taxes ⟨payable to the king⟩; the exemption from all kinds of unpaid labour; ⟨the right to⟩ punish and realise fines for the ten offences; and the exemption from being entered by irregular or regular troops.

⟨2v4–2v6⟩ Having taken note of that, you should render the proper ⟨shares of⟩ periodical offerings, produce, and the like to the donee, while living happily ⟨in this village⟩. And this is said for the instruction of the future kings:

2v6–3r1.

⟨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!

⟨3r1⟩ And also:

3r2–3r3.

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

⟨3r3⟩ And in this respect they quote the ⟨following⟩ stanzas sung by Vyāsa:

3r3–3r5.

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

3r5–3r6.

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!

3r7–3v1.

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!

3v1–3v2.

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

〈3v2–3v4〉 On the day 25 of the month of Phalguṇa, in the forty-eighth year of the increasingly victorious reign 〈of Śivagupta〉, in numbers: Year 48, the copperplate charter has been engraved by Nāgadeva, son of Golāyya.

Bibliography

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