Sirpur Plates of Śivagupta, undated (presumably year 55 or later)

Natasja Bosma

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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〉¡ṣ!〈ś〉avidyābhyāsaviśeṣāsāditama-
han¿i?〈ī〉yavinaya〈1v2〉sa{ṁ}mpatsampāditasakalavijig¿i?〈ī〉ṣuguṇo guṇa〈va〉{T|}tsamāśraya〈ḥ〉
pra〈1v3〉kṛṣṭataraśauryyaprajñāprabhāvasambhāvitam¿ā?〈a〉h¿a?〈ā〉bhyudaya〈ḥ〉
kārt〈t〉ikeya I〈1v4〉va kṛt〈t〉ivā◯sa¡ś!〈s〉o r¿a?〈ā〉jñaḥ śr¿i?〈ī〉harṣadevasya

s¿u?⟨ū⟩nu⟨ḷ⟩ somava¡ṅ!⟨ṁ⟩śasa⟨ṁ⟩bhava⟨1v5⟩¡t!⟨ḷ⟩ paramamāheśvaro mātāpi¡rti!⟨tṛ⟩pādānudhy¿a?⟨ā⟩ta⟨ḷ⟩ śr¿i?⟨ī⟩mahāśivaguptarā⟨1v6⟩ja⟨ḷ⟩ kuśal¿i?⟨ī⟩□ svalpaśa⟨r⟩kkarāmārgg¿i?⟨ī⟩yakośam¡v!⟨b⟩rake brāhmaṇā⟨ṁ⟩ sa⟨ṁ⟩pū⟨1v7⟩jya tatpratinivāsikuṭum¡v!⟨b⟩inaḥ sapradhānān a¡ṇ!⟨n⟩y¿a?⟨ā⟩n api yathākālabhā⟨Page 2r⟩⟨2r1⟩vina⟨ḷ⟩ samāhartṛsannidhātṛprabhṛt¿i?⟨ī⟩n asmatpādopaj¿i?⟨ī⟩vina⟨ḷ⟩ sarvva⟨2r2⟩rājapuruṣā¡t!⟨n⟩ samājñāpayati

viditam astu bhavatā⟨ṁ⟩ yathāsmābhi⟨ḷ⟩ sa⟨ṁ⟩pra⟨2r3⟩ty ayaṁ grāma⟨ḷ⟩ sanidhānaḥ sopanidhāna⟨ḷ⟩ sarvvakarādānasametaḥ sarvvap¿i?⟨ī⟩ḍā⟨2r4⟩vivarjjita⟨ḷ⟩ ◯sadaśāparādha⟨ḷ⟩ pratiṣiddhacāṭabhaṭaprave¡g!⟨ś⟩aḥ śr¿i?⟨ī⟩puratala⟨2r5⟩pratiṣṭhitaśr¿i?⟨ī⟩bāleśvarasam¿i?⟨ī⟩pasth¿a?⟨ā⟩ya śr¿i?⟨ī⟩-Ammādev¿i?⟨ī⟩kāritāya A⟨2r6⟩mmeśvarāyatanabhaṭṭ¿a?⟨ā⟩rakāya Asyām evāt¿i?⟨ī⟩tamāghamāsottarāya¡n!⟨ṇ⟩avi¡s!⟨ṣ⟩u⟨2r7⟩va¡ś!⟨s⟩a¡ṅ!⟨ṁ⟩kr¿a?⟨ā⟩ntyam¿a?⟨ā⟩syā⟨ṁ⟩ Eva⟨ṁ⟩ paramatprayaśyā dharmmapatnyā śr¿i?⟨ī⟩madammade¡b!⟨v⟩y¿a?⟨ā⟩⟨Page 2v⟩⟨2v1⟩vijñaptyā khaṇḍasphuṭitasa⟨ṁ⟩skārārtham ¡v!⟨b⟩alicarusa¡ṅ!⟨ṁ⟩g¿i?⟨ī⟩takadh¿u?⟨ū⟩papūjā⟨2v2⟩pravarttanāya sa¡n!⟨m⟩mārjjanopalepanārthañ ca mātāpitror ātmanaś ca|⟨2v3⟩puṇyābhi¡b!⟨v⟩ṛddhaye samakālopabhogārtham ¿a?⟨ā⟩candrat{t}ārakārkkam uda⟨2v4⟩kapūrvvaka⟨ṁ⟩ ◯tām{v}ra¡ś!⟨ś⟩āsanena pratipādita Ity

avagamyāsya samuci⟨2v5⟩ta⟨ṁ⟩ bhogabhāgādikam upanayanto bhavantaḥ sukhaṁ prativasta¡b!⟨v⟩yam iti□ bhā⟨2v6⟩vinaś ca bhūmipālān ud⟨d⟩iśyedam abhidh¿i?⟨ī⟩yate

1. Vasantatilakā

bh¿u?⟨ū⟩mipradā divi lala⟨2v7⟩nti patanti hanta
hṛtvā mah¿i?⟨ī⟩⟨ṁ⟩ nṛpatayo narake nṛ¡saṁś!⟨śaṁs⟩āT|
Etad ⟨d⟩va⟨Page 3r⟩⟨3r1⟩ya⟨ṁ⟩ parikal¿ai?⟨a⟩y⟨y⟩a calāñ ca lakṣm¿i?⟨ī⟩m
āyus tathā kuruta yad bhavatām abh¿i?⟨ī⟩⟨3r2⟩ṣṭa⟨ṁ⟩

Api ca

2. Anuṣṭubh

rakṣāpālanayos tāvat phalaṁ sugatidurggat¿i?⟨ī⟩
ko nāma svarggam u⟨3r3⟩¡cchri!⟨tsṛ⟩jya naraka⟨ṁ⟩ pratipadyate□

¡b!⟨v⟩yāsag¿i?⟨ī⟩tā⟨ṁ⟩ś cātra ślokān udāharanti

3. Indravajrā

A⟨3r4⟩gner apatya⟨ṁ⟩ ◯prathama⟨ṁ⟩ ¡ś!⟨s⟩uvarṇṇa⟨ṁ⟩
bhūr vvaiṣṇav¿i?⟨ī⟩ sūryya¡ś!⟨s⟩utāś ca gāvaḥ

datt¿a?〈ā〉〈s〉 traya〈3r5〉s tena bhavanti lokā
yaḥ kāñcanaṁ gāñ ca mah¿i?〈ī〉ñ ca dadyā〈T〉

4. Anuṣṭubh

¡ś!〈ṣ〉aṣṭivarṣasa〈3r6〉ha¡ś!〈s〉rāṇi svargge modati bh¿u?〈ū〉mida〈ḷ〉
¿A?〈Ā〉cchet〈t〉ā 〈cā〉numantā ca tāny eva narak¿a?〈e〉 va¡T|!〈se〉>〈3r7〉¡se!〈T|〉

5. Anuṣṭubh

bah¿a?〈u〉bhi〈r〉 vasudhā dat〈t〉ā rājabhi〈ḷ〉 sagarādibhi〈ḷ〉
yasya yasya yadā bhūmi〈s〉 tasya〈Page 3v〉 〈3v1〉 {sya} tasya tadā phalaṁ

6. Anuṣṭubh

svadattā〈ṁ〉 paradatt¿a?〈ā〉m ¡b!〈v〉ā yatnād rakṣa yudhiṣṭhira
ma〈3v2〉h¿i?〈ī〉〈ṁ〉 mah¿i?〈ī〉matā〈ṁ〉 śreṣṭha dānā〈t〉 śreyo 'nupālana¡m!〈M〉

¡i!〈I〉ti□

Apparatus

Plates

〈1v1〉 °āsādita° ◇ *°āsād¿a?〈i〉ta°* BJ.

〈1v2〉 °sa{ṁ}mpat° ◇ *°sampat°* BJ. — 〈1v2〉 °vijig¿i?〈ī〉ṣu° ◇ *°vijigīṣu°* BJ. — 〈1v2〉 guṇa〈va〉{T|}t° ◇ *guṇa¡||!〈va〉t°* BJ.

〈1v4〉 śr¿i?〈ī〉° ◇ *śrī°* BJ.

〈1v5〉 °pi¡rti!〈tṛ〉° ◇ *°pitri°* BJ. — 〈1v5〉 śr¿i?〈ī〉° ◇ *śrī°* BJ.

〈1v6〉 °mārgg¿i?〈ī〉ya° ◇ *°mārggīya°* BJ.

〈2r1〉 °opaj¿i?〈ī〉vina〈ḷ〉 ◇ *°opajīvina* BJ.

〈2r3〉 °p¿i?〈ī〉ḍā° ◇ *°pīḍā°* BJ.

〈2r4〉 śr¿i?〈ī〉° ◇ *śrī°* BJ.

〈2r5〉 °śr¿i?〈ī〉° ◇ *°śrī°* BJ. — 〈2r5〉 °sam¿i?〈ī〉pasth¿a?〈ā〉ya° ◇ *°samīpasthaya°* BJ. — 〈2r5〉 śr¿i?〈ī〉° ◇ *śrī°* BJ.

〈2r6〉 °bhaṭṭ¿a?〈ā〉rakāya ◇ *°bhaṭṭārakāya* BJ.

〈2r7〉 Eva〈ṁ〉 ◇ *Evaṁ* BJ. — 〈2r7〉 śr¿i?〈ī〉mad° ◇ *śrīmad°* BJ.

〈2v2〉 ārthañ ca ◇ *ārthan ca* BJ.

〈2v3〉 °opabhogārtham ◇ *°opabhorgārtham* BJ.

〈2v5〉 °bhāgādikam ◇ *°bhogādikam* BJ.

〈2v6〉 ud〈d〉iśyedam ◇ *udiṣyedam* BJ.

〈2v7〉 mah¿i?〈ī〉〈ṁ〉 ◇ *mahī* BJ.

〈3r1〉 lakṣm¿i?〈ī〉m ◇ *lakṣmī* BJ.

〈3r3〉 °g¿i?〈ī〉tā〈ṁ〉ś ◇ *°gītāś* BJ.

〈3r4〉 vvaiṣṇav¿i?〈ī〉 ◇ *vaiṣṇavī* BJ. — 〈3r4〉 °¡ś!〈s〉utāś ◇ *°sutāś* BJ.

〈3r5〉 mah¿i?〈ī〉ñ ◇ *mahīñ* BJ. — 〈3r5〉 ¡ś!〈ṣ〉aṣṭivarṣasa〈3r6〉ha¡ś!〈s〉rāṇi svargge ◇ *ṣaṣṭhivarṣasa〈3r6〉hastrāṇi svarge* BJ.

〈3v1〉 ma〈3v2〉h¿i?〈ī〉〈ṁ〉 mah¿i?〈ī〉matā〈ṁ〉 ◇ *ma〈3v2〉hī mahīmatā* 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 Kośambraka situated in the Svalpa-Śarkkarā *mārga*, 〈the king〉 issues 〈the following command〉 to all royal officers who are dedicated to our service, beginning with the collector and the receiver; to those who are temporarily posted 〈in the village〉; and to the householders being 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 Ammeśvara-bhaṭṭāraka

temple that was erected by the illustrious ⟨queen⟩ Ammādevī in the vicinity of the illustrious Bāleśvara temple, the latter being established in the plains of Śrīpura. ⟨The grant of the village took place⟩ at the end of this *saṁkrānti* day of Viṣuva and *uttarāyaṇa* in the month of Māgha, and was requested by the illustrious Ammādevī, ⟨our⟩ lawful wife, with the purpose of ⟨financing⟩ the repair of the temple's dilapidations and ⟨to sponsor⟩ offerings of *bali*, *caru*, music, incense, and worship, as well the bathing and anointing ⟨of images⟩. ⟨The grant⟩), which is meant to be enjoyed as long as the moon, the stars, and the sun will endure, 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:

2v6–3r2.

⟨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!

⟨3r2⟩ 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

3r5–3r7.

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!

3r7–3v1.

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!

Commentary

Despite being a complete set of three copperplates, the content of this charter is unfinished: The text ends abruptly after the exhortatory verses, which means that there is no concluding section with a date in regnal years. The verso side of the first copperplate, both sides of the second plate, and the recto side of the third plate are all enscribed with seven lines of text, whereas the verso side of the third copperplate bears only two lines of text. Perhaps this third plate turned out to be too thin to use on both sides, for the characters of the recto side can be clearly seen on the verso side.

Bibliography

First edited by Jain *et al.* 2005, pp. 196–217 from the original plates; published again by Bosma 2013; re-edited here by Natasja Bosma from the original plates (edition of the seal based on Jain).

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