Malhār Plates of Śivagupta, undated

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Edition

Seal

1. Anuṣṭubh

rājña〈ḥ〉 śrīharṣaguptasya s¿u?〈ū〉no〈ḥ〉 sadguṇaśālina〈ḥ〉
śāsanaṁ śivaguptasya sthitam ā bhuvanasthite〈ḥ〉

Plates

〈Page 1r〉

〈Page 1v〉 〈1v1〉 □ svasty aśeṣakṣit¿i?〈ī〉śavidyābhyāsaviśeṣāsādita{ḥ}mahan¿i?〈ī〉yavina〈1v2〉yasampatsa〈ṁ〉pāditasakalavijig¿i?〈ī〉ṣuguṇo guṇavatsamāśraya〈ḥ〉 pra〈1v3〉kṛṣṭataraśauryyaprajñāprabhāvasambhāvitamahābhyudaya〈ḥ〉 kārttikeya〈1v4〉 Iva kṛ◯t〈t〉ivāsaso rājñaḥ śṛ¿i?〈ī〉harṣadevasya

s¿u?<ū>nuḥ somava¡ṅ!<ṁ>śa<1v5>sambhavaḥ paramamāheśvaro mātāpitṛpādānudhyātaḥ śr¿i?<ī>mahāśivagu<1v6>ptarājaḥ kuśal¿i?<ī>□ ¿u?<o>ṇibhog¿i?<ī>yaśuṣkasirillikāyāṁ br¿a?<ā>hmaṇā<ṁ> sampū<1v7>jya sapradhānā¡t!<n> prativāsinonyā¡ṅ!<ṁ>ś ca samāha<r>tṛsan<n>idhātṛprabh¡ri!<ṛ>t¿i?<ī><n> yathā<Page 2r><2r1>kālādhyāsinas sarvvarājapuruṣā¡ṅ!<n> samājñāpayati

viditam astu<2r2> bhavatā<ṁ> yathāsmābhir ayaṁ grāmas sanidhis sopanidhir acāṭabhaṭapra<2r3>veśas sarvvakarādānasametas sarvvap¿i?<ī>ḍā<vi>varjjita<ḥ> sadaśāparādhaḥ<2r4> kosalā◯nagarapratiṣṭhitaśr¿i?<ī>śivanandin¿e?<a>kāritakapā<2r5>leśvarabhaṭṭārakayo khaṇḍasphuṭitasaṁskārakaraṇāya balicaru<2r6>pravarttanāya ¡mu!<U>dakapūrvvam ācandrārkkasamakālopabhogāya mātā<2r7>pittror ātmanaś ca puṇyābhi¡b!<v>ṛddhaye śr¿i?<ī>śivanandivijñaptyā tām{v}raśāsane<Page 2v><2v1>na pratipādita{ḥ} Ity

avagamya vidheyair bhūtvā yathocitabhogabhāgam upa<2v2>nayadbhi<ḥ> bhavadbhi<ḥ> sukhaṁ prativasta¡b!<v>yam iti□ bhāvinaś ca bhūmipālān u<2v3>d<d>iśyedam abhidh¿i?<ī>yate

1. Vasantatilakā

bhūmipradā divi lalanti patanti hanta
hṛtvā<2v4> mah¿i?<ī><ṁ> nṛ◯patayo narake nṛśa¡ṅ!<ṁ>sāT|
Etad <d>vaya<ṁ> parikal¿ai?<a>yya<2v5> calāñ ca lakṣm¿i?<ī>m
āyus tathā kuruta yad bhavatām abh¿i?<ī>ṣṭa<ṁ>

¿Ā?<A>pi ca

2. Anuṣṭubh

<2v6> rakṣāpālanayos tāvat phala<ṁ> sugatidurggat¿i?<ī>
ko nāma svarggam u¡cchri!<tsṛ><2v7>jya naraka<ṁ> pratipadyate□

vyāsag¿i?<ī>tā<ṁ>ś cātra ślokān udāharanti

3. Indravajrā

¿Ā?<A><Page 3r><3r1>gner apatyaṁ prathamaṁ suvarṇṇa<ṁ>
bhūr vvaiṣṇav¿i?<ī> sūryyasutāś ca gāva<ḥ>
dattā<3r2><s> t{t}rayas tena bhavanti lokā
yaḥ kāñcana<ṁ> gāñ ca mah¿i?<ī>ñ ca dadyā<T>|

4. Anuṣṭubh

<3r3> ṣaṣṭivarṣasahasrāṇi svargge modati bhūmidaḥ
¿A?<Ā>cchet<t>ā cānumantā<3r4> c¿ā?<a> tāny e◯va narake vase<T>|

5. Anuṣṭubh

bahubhir vvasudhā dattā rājabhi〈ḥ〉〈3r5〉 sagarādibhi〈ḥ〉
yasya yasya yadā bhūmis tasya tasya tadā phalaṁ

6. Anuṣṭubh

sva〈3r6〉dattāṁ paradat〈t〉ām vā yatnād rakṣa{ḥ} yudhiṣṭhira{ḥ}
mah¿i?〈ī〉〈ṁ〉 mah¿i?〈ī〉matā〈ṁ〉 śreṣṭha〈3r7〉 dānā〈t〉 śreyo 'nupālana¡m!〈M〉

¡i!〈I〉ti□

Apparatus

Plates

〈1v5〉 mātā° ◇ *mātṛ°* AMS.

〈1v7〉 sapradhānā¡t!〈n〉 ◇ *sapradhānān* AMS. — 〈1v7〉 °prabh¡ri!〈ṛ〉t¿i?〈ī〉〈n〉 ◇ *°prabh¿i?〈ṛ〉ti* AMS.

〈2r1〉 sarvva° ◇ *sarva°* AMS.

〈2r3〉 sarvvap¿i?〈ī〉ḍā〈vi〉varjjita〈ḥ〉 ◇ *sarvap¿i?〈ī〉ḍāvarjjitaḥ* AMS.

〈3r2〉 t{t}rayas ◇ *trayas* AMS.

〈3r6〉 paradat〈t〉ām ◇ *paradattām* AMS.

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

〈1v1–2r1〉 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 Śuṣkasirillikā situated in the Oṇi *bhoga*, ⟨the king⟩ issues ⟨the following command⟩ to all royal officers, beginning with the collector and the receiver; to those who are temporarily posted ⟨in the village⟩, and to the other inhabitants ⟨of that village⟩ with their headman:

⟨2r1–2v1⟩ 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 for the increase of religious merit of father, mother, and ourselves, to ⟨the temple of the god⟩ Kapāleśvara-bhaṭṭāraka, which was constructed by Śivanandin, a resident of Kosalānagara. ⟨The grant⟩, which is meant to be enjoyed as long as the moon and the sun will endure, was issued at the request of Śivanandin for the purpose of ⟨financing⟩ the repair of the temple's broken parts and the performance of *bali* and *caru* offerings and comes along with ⟨the right to⟩ hidden treasures and deposits; the exemption from being entered by irregular or regular troops; ⟨the right to collect⟩ all taxes ⟨payable to the king⟩; the exemption from all kinds of unpaid labour; and ⟨the right to⟩ punish and realise fines for the ten offences.

⟨2v1–2v3⟩ Knowing this, ⟨you⟩ should be obedient ⟨to the received orders⟩ and 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:

2v3–2v5.

⟨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!

⟨2v5⟩ And also:

2v6–2v7.

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

⟨2v7⟩ And in this respect they quote the ⟨following⟩ stanzas sung by Vyāsa:

2v7–3r2.

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

3r3–3r4.

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!

3r4–3r5.

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!

3r5–3r7.

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.

Bibliography

Edited by Shastri 1995, pp. 138–140; re-edited here by Natasja Bosma based on the published photographs.

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Secondary

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