Pandiapathar Plates of Bhīmasena year 159

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〈Page 1v〉

〈1〉 siddham svasti bhimap¿ū?〈u〉rāt bhagavataś carācara-guro〈ḥ〉 sa-ka〈la〉-śaśāṅka-śekha〈2〉ra-dharasy¿ā?〈a〉 sthity¿o?〈u〉tpati-pralaya-kāraṇa-hetu-śrī-{r}yamaliṅgeśvara-bhaṭṭā〈3〉rakasya caraṇa kamalārādhanāv{y}āp〈t〉a-puṇya-nica〈yaḥ〉 s〈v〉a-śakti-¿sus?〈traya〉-praka〈4〉〈r〉ṣ¿a?〈ai〉r anurañjitāśeṣa-sāmanta-cakra〈ḥ〉 sva-bhuja-¡v!〈b〉ala-parākramākrā〈5〉nta-sakala-khiḍḍiraśṛṅga-maṇḍal〈ar〉ājye para¿p?〈m〉a-māheśvaro mātā〈6〉pitṛ-pādānudhyāta〈ḥ〉 nala-vaṅśodbhava〈ḥ〉 kula-kamalā〈la〉ṅkāra-bh¿u?〈ū〉to mahārā〈7〉jādhirāja-parameśvara-śrī-bhīmasenadevaḥ kuśal¿iḥ?〈ī〉 kama〈ṇ〉ḍula〈Page 2r〉〈8〉pāṭṭ¿a?〈e〉r¡v!〈b〉rāṣṭrak¿u?〈ū〉ṭa-¡v!〈b〉ṛhad-bhogi-bhogi〈9〉p〈r〉amukhān yathā-nivāsino viṣaya-janapādā¿ḥ?〈n〉 s¿ā?〈a〉maādiśati cānyaT〈10〉 viditam ast¿ū?〈u〉 bhavatā¿ḥ?〈m〉 etad-{vi}viṣaya-sam¡v!〈b〉addha-k¿ū?〈u〉rmatalā-grāmo 'yam‖ bh¿ā?〈a〉ṭṭa〈11〉pājū¿neḥ?〈naye〉 napatidito 'smābhi〈ḥ〉 Agismāmi-¿śū?〈su〉ta-Adityade〈12〉vasya ¿ś?〈s〉uta-bh¿ā?〈a〉ṭṭa-pājūna〈ye〉

kā¿ṣa?<śya>pa-gotrāyāvacchanupravara nodrūvavacchā<13>nu{Anu}pravaraḥ mātā-pitror āt¿nyan?<mana>ś ca puṇyābhirvṛddhaye vi¿ś?<ṣ><14>va-saṅkrāntyā¿ḥ?<ṁ> r¿u?<ū>pya-p<a>lāni sapta 7 kacchikṛta salila-dhārā-purassa<Page 2v><15>reṇa can¿t?<d>rārkka-sthityā pratipādito 'smābhir yata¿tkālaḥ?<s tat> kālāntare¡n!<ṇ>a<16> k¿au?<ai>ścid asmad-uparodhād dharmma-g¿o?<au>ravāt na c{ch}a v{y}ādhā karaṇīy¿a?<ā> tathā<17> ca paṭhyate mānavīye utṁñ ca dharmmaśāstre

Anuṣṭubh

¡v!<b>ahubhir vvasudhā dat<t>ā
rājabhi<18>s sagarādibhi¡r!<ḥ>
yasya yasya yadā bh¿u?<ū>mis
tas¿ā?<ya> tasya tadā<19> phalaṁ

Anuṣṭubh

sva-dat<t>āṁ para-dat<t>āṁ vā
yo hared vasundharāṁ
sa viṣṭhāyāṁ kṛmi<r> bh¿u?<ū>tvā
<20> pitṛbhis sa¿bh?<h>a pacyate‖

Anuṣṭubh

mā bhūd <a>-phala-śaṅkā va<ḥ>
para-dat<t>eti pārthivā<ḥ>
<21> sva-dānāt ¿pā?<pha>lam ānantya<ṁ>
para-dattānupālane

Anuṣṭubh

saṣṭi-varṣa–<sahasrā>ṇi
{rgga}<22> svargge modati bhūmidaḥ
Ākṣeptā cānumantā ca
tān¿ai?<y e>va nara<23>kam vaj¿etiḥ?<ret>

Puṣpitāgrā

Iti kamala-dalām¡v!<b>u-¡v!<b>indu-llolāṁ
śriyaṁ Anucintya ma<24>nuṣya-jīvitaṁ <ca>
sakalam idam udāhrārīta ¡v!<b>u<d>dhvā
na hi puruṣaiḥ pa<25> ra-k¿i?<ī>rtayo vilopyā iti‖

samvat 89 māgha-vadi<26> duti sā¡s!<ś>a<naṁ> nivartita¿ḥ?<ṁ>| ta<l> likhitaṁ

sāndhivigrahi〈ka〉-śrī-A〈27〉rkadeve¡ṇ!〈n〉a Utk¿i?〈ī〉rṇṇañ ca sāmantāke¡ṇ!〈n〉a lāñchitaṁ ca vagu〈li〉〈28〉 vaṇāsiṅghaṇa‖

Apparatus

〈25〉 duti • Sircar 1961–1962 suggests reading dvitīyāyāṃ

Commentary

Bibliographical references : Sircar EI34 1962 pp 233-38 Rajaguru OHRJ 6 (2-3) 1957 p97-102 ARIE 1959-1960 C62. Acharya 2014, n. 79, p. 417: "(Bhauma) year 159 on the second day of the dark half of the month of Māgha Acharya 2014 note 79 p. 417 "there is a great deal of controversy about the date opf the charter. Rajaguru deciphered it as samvat 189 of an unspecified era and opines that it was possibly referring to the Bhauma era. He fixed the date of the Bhauma era at CE 736 and calculated the date of the present grant as CE925. Sircar, on the other hand, believed that the date in question is samvat 89, which can be referred to Bhauma era. According to him the Bhauma era started in CE 831 and hence the date of the present grant is AD 919. However we have elesewhere pointed out that the date of the charter is samvat 159 of an unspecified era (Acharya, S.K. Numerals in Orissan inscriptions, SImla, 2002, p.132) and taken it as standing for the Bhauma era, the initial year of which has now been accepted by scholars as CE 736. We are therefore inclined to believe that the date of the present charter is CE 895."

Prose except the five customary stanzas ; introductory portion agrees with INSNalodbhava00002 ; the donnee had to pay the rent of 7 palas of silver apparently per annuum. The inscriptions thus records a karaśāsana

According to Sircar 1961–1962, p. 235, this set is important beacuse it reveals the existence of a new king of a new dynasty in Orissa about the tenth century.

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