

Bhitari Pillar Inscription of Skandagupta

[Perfection has been attained]! The son of the *Mahârâjâdhirâja*, the glorious **Samudragupta**, -who was the exterminator of all kings; who had no antagonist (*of equal power*) in the world; whose fame was tasted by the waters of the four oceans; who was equal to (*the gods*) Dhanada and Varuna and Indra and Antaka; who was the very axe of (*the god*) Kritânta; who was the giver of many millions of lawfully acquired cows and gold; who was the restorer of the *ashvamêdha*-sacrifice, that had been long in abeyance; who was the son of the son's son of the *Mahârâja*, the illustrious **Gupta**; who was the son's son of the *Mahârâja*, the illustrious **Ghatôtkacha**; (*and*) who was the son of the *Mahârâjâdhirâja*, the glorious **Chandragupta (I.)**, (*and*) the daughter's son of **Lichchivi**, begotten on the *Mahâdêvî Kumrâdêvî*, -

(L 4.)-(*was*) the most devout worshipper of the Divine One, the *Mahârâjadhirâja*, the glorious **Chandragupta (II.)**, who was accepted by him; who was begotten on the *Mahâdêvî Dattadêvî*; (*and*) who was himself without an antagonist (*of equal power*).

(L.5.)-His son (*was*) the most devout worshipper of the Divine One, the *Mahârâjadhirâja*, the glorious **Kumârâgupta**, who meditated on his feet, (*and*) who was begotten on the *Mahâdêvî Dhruvadêvî*.

(L. 6.)-The son of him, the king, who was renowned for the innate power of (*his*) mighty intellect (*and*) whose fame was great, (*is*) this (*present*) king, by name **Skandagupta**, who possesses great glory; who subsisted (*like a bee*) on the wide-spreading waterlilies which were the feet of (*his*) father; whose fame is spread far and wide; -who is amply endowed with strength of arm in the world; who is the most eminent hero in the lineage of the **Guptas**; whose great splendour is spread far and wide; by whom, practising (*good*) behaviour, the conduct of those who perform good actions is not obstructed; who is of spotless soul; (*and*) who is well disciplined in the understanding of musical keys(?) :-

(L. 8.)-By whom,-having, with daily intense application, step by step attained his object by means of good behaviour and strength and politic conduct,-instruction in the art of disposition (*of resources*) was acquired, (*and*) was employed as the means of (*subduing his*) enemies who had put themselves forward in the desire for conquest that was so highly welcome (*to them*) :-

(L. 10.)-By whom, when he prepared himself to restore the fallen fortunes of (*his*) family, a (*whole*) night was spent on a couch that was the bare earth; and then, having conquered the **Pushyamitras**, who had developed great power and wealth, he placed (*his*) left foot on a foot-stool which was the king (*of that tribe himself*) :-

(L. 11.)-The resplendent behaviour of whom, possessed of spotless fame,-inherent, [but increased] by and patience and heroism which are emphatically unequalled, (*and*) which destroy the efficacy of the weapons (*of his enemies*),-is sung in every region by happy men, even down to the children:

(L. 12.)-Who, when (*his*) father had attained the skies, conquered (*his*) enemies by the strength of (*his*) arm, and established again the ruined fortunes of (*his*) lineage; and then, crying "the victory has been achieved," betook himself to (*his*) mother, whose eyes were full of tears from joy, just as Krishna, when he had slain (*his*) enemies, betook himself to (*his mother*) Dêvakî;-

(L. 14.)-Who, with his own armies, established (*again*) (*his*) lineage that had been made to totter , (*and*) with his two arms subjugated the earth, (*and*) shewed mercy to the conquered peoples in distress, (*but*) has become neither proud nor arrogant, though his glory is increasing day by day; (*and*) whom the bards raise to distinction with (*their*) songs and praises:-

(L. 15.)-By whose two arms the earth was shaken, when he, the creator (*of a disturbance like that*) of a terrible whirlpool, joined in close conflict with the **Hûnas**; among enemies arrows proclaimed just as if it were the roaring of (*the river*) Gangâ, making itself noticed in (*their*) ears.

(L.17.)- the fame of his father (*Saying to himself that*) an image of some kind or other [should be made], he, the very celebrated one, made this image of that (*famous*) (*god*) Shârngin, [to endure as long as the moon and stars may last]. And, having here installed this (*god*), he, whose commands are well-established, has allotted this village (*to the idol*), in order to increase the religious merit of (*his*) father.

(L. 19.)-Accordingly, this image of the Divine One, and (*this village*) which has been here agreed to, -both of these, he, the pious-minded one, has assigned for (*the increase of*) the religious merit of (*his*) father.