1. Кау́рва (see IV, 41). Here Кау́рва is used in reference to 
крш as a descendant of Кау́рва. Пра́йсака́ва — from the last quarter. 
Пра́йсака́ва — (see Std. VII, 32; Ki. IX, 25) purity, clearness. Note Maiti’s 
remark that the intelligence and comprehending power of man is at its 
best in the last part of the night.

Trans: — Kusumodva ti got from Kākustha (i.e. Kusha) a son 
named Atithi just as the intellect acquires clearness from the last 
quarter of the night.

2. Вигу́йта — Вигу́йта: вигу́йта дх:; the suffix ну being added to 
convey the idea of ‘goodness’. Вигу́йта: — the sun: for Вигу́йта see IV, 1. 
Анупра́ лу́ти: — нура́ лу́ти: ана́нанда; ана́нанда лу́ти: (brilliance, lustre) кун: 
Trans: — He—who was of incomparable lustre, [and] who had a 
good father—purified the paternal as well as the maternal family just 
as the brilliant sun does the northern and the southern courses.

3. Кру́йда́на (see commen.) ‘of the learnings generally studied 
in the family’. It is rather doubtful which learnings or sciences are 
meant here. These are usually reckoned as four as in Kirāta II, 6; 
while in Naishadha I, 4 we have 14 Vidyas enumerated. It is pro-
bable that the scions of royalty specially studied those sciences 
which appertained to administration and polity. 
Trans: — The father who was the best among the learned first 
made him grasp the meaning of the sciences necessary for him 
as family lore; and thereafter made him take the hands of the daughters 
of kings (in marriage ).

4. Йача́ — (see commen.) ‘noble, well-born’. Йача́ — see II, 70; 
VIII, 30; XVIII, 18.

Trans: — The noble and brave Kusha who was a self-controller 
considered his single self as more than one by being [joined] with that 
noble, brave, and self-restraining son.

5. Кру́йда́на — as suited to his family. It was not uncommon for 
the kings of the Ḫaghu dynasty to go and help Indra, the ruler of 
Heaven, in his wars with the demons. Ща́нка: —‘assistance, help’. Ac-
According to Pa. V, 1; 132 quoted by commen. the suffix ну comes in
the sense of 'nature or action thereof' after a polysyllabic stem whose penultimate letter is र e.g. स्वाभाविक beautiful, स्वाभिस्म or स्वाभिस्म. द्वारोध—(1) name of a demon; (2) द्वार अलीक द्वारोध an adj.

**Trans:**—He (Kusha) in conformity with the family-custom went to the help of Indra and killed the demon Durjaya in a battle, and was himself slain by him (i.e. by the demon).

6. कुशुद्री—wife of Kusha; see XVI, 85. In the stanza she is figuratively compared to moon-light and the king her husband, who is styled कुशकार (see *comment* for the dual meaning), to the moon.

**Trans:**—Kumudvati, the sister of the serpent-king Kumuda, followed him—who took great delight in keeping the world (i.e. his subjects) happy—just as moonlight follows the moon.

7. **दिवस्यसते:**—This may be looked upon as an *Abh*—comp.—of the lord of Heaven. The retention of the Visarga after फि is a point of discussion among grammarians.

**सिद्धान्तवाचक**—see note on दुर्राजसंवद्याक III, 35. By फि hi: *Pa.* III, ii, 62 the affix फि comes after the verb में 'to share' when in composition with a word ending in a case-affix, whether it be an upsarga or not. The idea of the ally of Indra being the Sharer of the throne with him finds a mention in *Sk. VII.*

**पवित्रात्मानाकामिती**—The Parijāta flower which had been gained as one of the fourteen jewels from the sea at its churning was placed by Indra in his garden and is one of the five ever-blooming trees there, the other four being मजाय, तिल, बिल, and कक्षपुष्प. अमानिती—This is not formed according to the rule in reference to अनात्क but according to *Pa.* III, ii, 142 which enumerates twenty-seven verbs taking the affix विश्वा and forming अविरित to which the *foni.* indicative ॥ is added. This stanza indicates that both the king and the queen left this world and went to Heaven.

**Trans:**—Of the two—(husband and wife)—the one Kusha became the sharer of the half throne of Indra and the other became the friend of Shachi and sharer of a portion of the Parijāta tree.

8. **आधस्यम्**—(see III, 21; XI, 57) the son Atithi. मात्रश्रद्धा:—मात्रश्रद्धा the aged or senior of the ministers. पाणिसालि—The last command or injunction at the time of leaving this world; see *note on* प्रवेश in st 1 supra. संप्रासाधिन:—who had decided to go on a battle; see *comment* which quotes *Pa.* II, iii.70 prohibiting the use of the *genitive* of संप्रास with प्रवेश a verbal noun ending in गेत्र denoting futurity.

**Trans:**—The aged ministers [well] remembering the last injunction of the master at the time when he had decided upon going to battle, installed his son on the throne.

9. शिलिवस:—शिलिवस an artizan, see XVI, 38. अभिवेक कल्याणाय:—Prepared or arranged for the anointing ceremony. अभिवेक
in lit. the 'bathing ceremony' so essential at the coronation of a King and for which the holy waters of the Ganges and the Jamna are made use of; see VIII, 3. Note the use of the dative with the verb घुप्. उद्धित—

उद्धत कौशिक कालिन्त मत्, चतुर्दशिकारिणम्—the common, takes the locative. I would rather take the instru. and dissolve as चातुर्दशिकाद्; समैः: प्रतिकृतिः with four supporting pillars in the four corners.

Trans.—By artizans they got a new pavillion to be erected having a raised seat in it and supported by four pillars.

10. तद्रु—under the canopy of the pavilion. सम्रूतः: see VIII, 3.

See VIII, 3 for दिव्यार्थिनि sacred waters. प्रकृतय: उपप्रथुः—The word प्रकृति= (1) ministers; जन्मादानं: गुणियः, (2) subjects, see IV, 12.

Either of the senses may do; subjects may be expected to wait upon a new king to pay their respects to him. अथप्रयोगबैवसिन्धम्—अथ च

तद्रु पीठं च (an auspicious seat. हिंदु मध्य कालाण्ड जूसं Amara. विद्र: नीलमयिकायः

Trikā.) तस्मिन् नवविदित: (installed) तथ।. अथप्रयोग or मद्याणि is हैंंन न राज्य तांके

स्विप्कुलयं न च।. मद्याणि च कृतं स्यापत्तमहामुच्यतुम् || Devi Pu. Nirlo, Taking प्रकृतम् to mean 'officers of state' I would take दिव्यार्थिनि as an accompaniment i. e. they waited on him with the holy waters.

Trans.—The officers of state having with them holy waters filled in golden-jars waited on him who was made to sit on the auspicious seat in the pavilion.

11. तद्रुः—resounding. चिन्तिक्षम्—an adver: comp.—agreeable and deep; see I, 36; Me. II, 1. तूःः—see III, 19; VI, 9. गुणक—

is the skin of the drum on which it is struck; see Me. 60. अभिन्नसंरक्तेः—agrees with कल्प, 'uninterruptedly continuous'. The resounding of pleasant music at an opportune moment is considered to presage happiness or rather the gaining of the object uttered at the time the sound of the music falls on the ear of the 'wisher.' अनुचरितम्—from अनुमान to conjecture, see XV, 77.

Trans.—Uninterrupted continuous happiness of him was inferred by the resounding trumpets and drums whose sides were struck and thus were making an agreeable and deep sound.

12. दृवा: (the shoots of lawn-grass. These form one of the essential ingredients of worship) च वलातां अंकुरा: (shoots of barley-blades) गुप्तम: (गुप्तसा लन:; barks of the Indian fig-tree; see VIII, 93) च अमरापुष्पि (अभिन्नसंरक्ति—not fully blown out) च तारिणि पुष्पिः—new leaves bound together in the form of buds—च) = दृवाण्यपुष्पि: दृवातोपुष्पि:,

उद्धति (अभिन्नसंरक्ति:; see XIII, 28) चेपु. तान्त्. Read comment. for the other meanings of अभिन्नसंरक्ति. जातिसः: (लोकरञ्जः: पचासि: Amara. शार्ति: a kinsman, paternal relative), for the comp. see comment. प्रज्ञासन—arranged, performed. अजें—enjoyed, received the benefits of. नीराधिपीः—

the rites connected with the lustration of arms; see IV, 25 and Nāi. I, 10.
Trans:—He derived the full benefit of the ceremonies of lustration of arms which had been arranged by elderly kinsmen and which mainly consisted of the Durvá grass, sprouts of barely-blades, bark of the Banyan tree and unopened buds of tender leaves.

13. यूरेक्ष्तितः—The performing-priest i.e. the priest who arranges the preliminaries of all rites and ceremonies and recites the several Mantras etc. यूरेक्ष्तितः see VI, 55. विद्यूषः—see commen. and VI, 84. यूरेक्ष्तितः see IV, 16 and XVI, 83. अयुर्वेदिः: Hymns from the Atharva Veda.

14. अवस्थिती—The priest who arranges the preliminaries of all rites and ceremonies and recites the several Mantras etc. see VI, 55. अयुर्वेदिः: Hymns from the Atharva Veda.

15. वस्त्रुमिति: स्त्रुमान:—It is a very common practice to have bards in a royal household who chant verses in praise of the family of the king or of himself. One of their duties is to sing early in the morning and wake up the monarch and to sing praises on all auspicious occasions or at assemblages. वस्त्रुमिति: see IV, 6; V, 75; VI, 8.

Trans:—The twice-born ones (i.e. the Brahmans) with the family-priest at their head, began first to bathe him, who was possessed of the energy to conquer, with [reciting during the operation] victory-giving hymns from the Atharva Veda.

Trans:—The splendour of the waters falling in a large flow on his head with a sound, resembled (lit. shone like) the Ganges falling on the head of the foe of the three-cities.

Trans:—At the time of bathing. Mr. Nandargikar notices the reading ग्रुप: and the interpretations of Châtravardhana and Hemâdri in the sense of the king bestowing largesses, but this seems hardly necessary, since there is a reference to the offering of gold in the next stanza. जंगली:—By the Châtaka birds ग्रुप: जंगली: यथा: बुद्धि जंगली: Vishku. The usual idea is to take जंगली: the spotted deer; but the propriety of the Châtaka bird who is supposed to be always dependent on rain-drops for the quenching of his thirst is quite appar-
ent. For the Chátaka and his eagerness for a drop of rain-water see Niti. I, 30. अभिनिष्ठित:-welcomed; see XVI, 64.

**Trans:** All that time he who was being praised by bards appeared to have acquired greatness like the increased rain hailed by the Chátaka birds.

16. अभिनिष्ठित:-instr. of the irreg. fami. word अभिनिष्ठित which is declined only in the plural. वैभवत्र:-appertaining to lightening; cf. Víbhrá, V, 16 and Uttā. V, 13. Flashes of lightening after a shower of rain appear brighter and more dazzling in consequence of the atmosphere being cleared up of its dust and other particles.

**Trans:** The lustre of that (king) who was performing ablutions with waters made holy by good (appropriate) Mantras, was heightened like that of the lightening flash from the sprinkling of a rain-shower.

17. स्वातिक:-a स्वातिक is an individual who has just finished his studies at his preceptor’s house and returned to his own, to enter upon the second or ग्रहण-stage. Before doing this he has to undergo certain ablution-ceremonies. The Manu-Súrítí mentions of a स्वातिक as being a त्राज्ज or beggar for any religious object. The suffix अ to काल is applied in the sense of एका by Pa. V, iii, 75. In either of these senses the word indicates an individual who is in the second stage or ग्रहणम. One in the first or Bramháchári state cannot receive any gifts for himself. परमाधिकारिता:-पराधिता: ‘sufficient, enough’. स्वातिक:-instr. sing. of स्वातिक n. समाधीरथ:-fr. समाधि 5th to accomplish.

**Trans:** On the finishing of the ablution he gave so much wealth to the Snáttakas as would enable them to accomplish their sacrificial rites and to give the required Daksiná in them.

18. स्वाभाविक:-accu. sing. पांडेय अभिनिष्ठित:-सांपाणिकम् Amara. कम्पितुष्टिः:-by the effect of deeds in former life. पुनर्ब्रह्मकृत्ति:-put in the back-ground.

**Trans:** Those (Snáttakas) having highly pleased minds pronounced a blessing [indicative] of satisfaction on him: that, however, was put far in the back-ground by the fruits resulting from his deeds in former life.

19. This stanza shows that the custom of liberating prisoners, and reprieving criminals at any auspicious occasion in the royal household was prevalent in olden times as it is even to this day.

**Trans:** He ordered the breaking of chains of prisoners; cancelling sentence of death against those condemned to it; releasing of beasts of burden from yokes; and the interdiction of milching cows.

20. Even the caged birds of amusement such as parrots and others having gained their freedom through his order became the possessors of free motion as they wished.
21. ख्यातन्ययत्त—ह्ययस्त is either the enclosed quadrangular area in Indian houses of old or an inner apartment. Perhaps the second is preferable here, since the king would rather retire to an inner apartment to dress himself. नेत्रान्त—प्रसाधनाभिव्या; see Shā, notes p. 3.

Trans:—Then he seated himself on a white ivory-seat covered with a counter-pane, for the purpose of being dressed.

22. ख्यातन्ययत्त—ह्ययस्त—dried by fumigation; compare the sense in IV, 2 and Kū, VII 9. ख्यातन्ययत्त—केकक्ष्यकारा; (केकक्ष्यकारा; extremities of the hair) वस्थ सत; नितिक्ष—cleaned, washed; from नितिक्ष, 3rd Uṇha. आकाश—decoration; dress in general; आकाशाय सामाजिक requirements, necessary articles of dress. सै:—see VI, 79. प्रसाधना:—Valets-de-chambre, those who attend to the wardrobe and dressing of a nobleman or lord. See VII, 7.

Trans:—With various articles of decoration did the valets-de-chambre, who had their hands washed clean wait upon him whose hair of the head had been dried (only) as far as the tips by fumigation of Dhūpa incense.

23. सुक्कदीत—उदल्ल—tied over (with a string of pearls). अन्तो सलाक्ष—अंतगता नहु यथा सत; नितिक्ष—cleaned, washed; from नितिक्ष. आकाश—decoration; dress in general; आकाशाय सामाजिक requirements, necessary articles of dress. सै:—see VI, 79. प्रसाधना:—Valets-de-chambre, those who attend to the wardrobe and dressing of a nobleman or lord. See VII, 7.

Trans:—They adorned the top of his hair, which had a string of pearls intertwined with a garland of flowers fastened on it, with a ruby resplendent with a halo of lustre.

24. अक्रारां—अक्रान (of the limbs) राज:; anointing, painting. I take the word as a compound signifying ‘the process of the application of cosmetics’ and not as in XII, 27. सुक्कदीत—कक्ष्यांमि:; सुक्कदीत—अक्रान राज: मणिवत अर्धवत सुगामनिःसुचकी, तेजः; agreeing with वन्देन—by sandal-paste scented with musk. रोचनाः—see commen. see VI, 65. पुष्प—पुष्पावती drawing of leaves etc., on the face and especially on the bosom of the lady-love was at one time a very ordinary past-time for lovers; see VI, 72; and Vasant-tilaka-bhūya. The figures were drawn with one pigment and the gorochana was put in here and there. चुजः:—The subject to this is प्रसाधना: in st. 22 or तिस in st. 23.

Trans:—Having finished the application of the musk-scented sandal-paste to the different parts of the body they drew on it figures of leaves etc. having lines in them of the yellow gorochana pigment.

25. आसुद्राधिक:—आसुद्राधिक (see XIII, 21) अत्मराधिक नक्षा सत; see उद्धारणम्: XVI, 86. अन्ती—see commen.; the suffix विन्न comes after a
stem ending in अमृ and after the words माता, मेवा, and तेह according to Pa. V, ii, 121, in the sense of मात्र ‘possession’. खंडन—Having garments with pictures of swans on them; read commen. on this as to the compound. अतिस्परिप्रेक्ष्यः—see commen. and of Vikra: V, 19.

Trans.—He—with ornaments placed on his body, with garlands and with garments having pictures of swans painted on them—looked extremely beautiful and was the bridegroom of the young bride in the form of the prosperity of the kingdom.

26. नेपथ्यविशिष्टः—नेपथ्य (adornment; see st. 21 supra) दशिदश्वः तथा. छाया = reflection. हिरणये—see note on शूष्य V, 2. मेरी—on the mountain of wealth, see I, 14. कल्पतृकः—This tree is supposed to be laden with gold and jewel-ornaments, is looked upon as the yielder of all desired objects, and to be situated on mount Meru. The comparison consists in the fact that the king was like Kalpata—fully bedecked with ornaments and one who gave largely. The sun on the horizon is the mirror for the Kalpataru, and being just rising looks as it were fixed in the mountain of gold.

Trans.—The reflection (image) of him who was ornamented shone in the golden mirror like that of the Kalpataru on mount Meru in the sun when he is on the horizon.

27. कल्पदूः—see commen. and VI, 71. उद्दीरितालोकः—see II, 9. शूष्यविशिष्टः—see commen. and notes on अहदरावेल नव, 14. The commen. takes the attendants as singing the praises of the king; but I would rather have them sung by बुद्धि: and शिकारित: बाति st. 17 and even by other people but certainly not by the insignia-bearers.

Trans.—The King whose praises had been sung went to the audience-hall, which was in no way inferior to the hall of the Gods, accompanied by attendants whose hands were engaged in bearing the royal insignia.

28. वितानसहितं—Mark the difference in the sense here and in VI, 86 and IX, 60. भैरे—Brought himself to, resorted to; the sense is different from that in st. 12 supra. शूष्याधिधूतर—The foot-stool which had been scratched by the rubbing of the head-jewels of (subordinate) kings.

Trans.—In that audience-hall he took his seat on the ancestral canopied-throne whose foot-stool had been rubbed over by the crest-jewels of kings.

29. अनाम्द्वते—अविनित occupied. मद्रतनम्—मद्र च तस्म आयतनम् (III, 39. The word आयतनम is explained by Amarsinhas as चेष्टास्यतले i.e. निग्न, but it is found used in literature in the sense of ‘abode’, ‘house.’ It may here be taken to be महत्युधेर सामाज्यम्) च तद् and मद्र मय be
taken as an adjective in the sense of 'large,' 'spacious.' But the word महावान has the sense of 'kingdom,' 'immense' (महावान विशार) or Vishvānu. Of Vishvānu.

The hall of the palace called Shrivaratva, decorated with auspicious things (or the kingdom possessing all richness and ruled over), occupied by him (by Aúthi) shone like the broad chest of Keshavā, the seat of all auspicious things, and marked with Shrivaratva by the Kaustubhā jewel.

30. आधिराज्यः—आधिराज्य: according to नवत्रांकम: Ph. II, ii, 18. The inde. word कु, particles called गति, and the prepositions प्रि etc. are invariably compounded with other words with which they are in construction; and the compound is a Tatpurusha. अतिरिक्त गति: आधिराज्ये. रेखावाचाचारा—रेखाप: साह: the condition of a line or streak as applied to the moon and it is compared to भुजवर 'princegod'. साठशंका—साठका गति:—wholeness, completeness, entirety.

31. Trans:—He, having gained paramount power at once after that condition of a prince, appeared like the moon gone (suddenly) to the condition of the entire orb from the condition of a streak.

32. The main idea is सुः पुर अयोग्य या ज्ञात:—सुः यज्ञवादी:—see note on पुदवेश 11, 74, and IV, 3. नृपावतीजज्ञाता—नृपावती औषो: व औषो: वा सृष्टि: देश. तत्त: अतिरिक्त:—The rule अतिरिक्त गति: Ph. I, iii, 43 lays down that the verb क्षमा is optionally Atmanepadi when it is not preceded by any preposition. Moreover by "इति तकतात्रानेतृ क्षमा: इति वा" Ph. 1, iii, 38 the अतिरिक्त is used in the case of क्षमा when it is used in the sense of इति 'continuity or facility,' इति 'energy,' इति 'development.'

Trans:—He who had Indra's majestic appearance, and who was going round the city, bedecked with banners resembling Kalpa trees, on an elephant having the strength of Airāvata, made it [appear] a second heaven.

33. उल्लिखत:—'lifted, held up'. असुरलिखित:—स मल असल (clean:) असुरलिखित: उल्लिखत: वा: सा, तबा. चौपथवर्म्य—उत्सव अस्ल: अस्न्य: condition of heat.
Trans:—He alone had the umbrella on his head; (and) by that umbrella, having a clear spotless surface, was removed the heat of the affliction resulting from the departure of former kings [to the other world].

34. पृथ्वीस्वामतः—The usual form is पृथ्वी स्वामिः. Patanjali gives instances in which the ablative of the noun is used even if the adverb itself have the ending of that case as is exemplified by the following verse: दूरविद्यामुद्रा दुर्गतावनसेवन दुर्धिता दुर्मैथि दुर्मैथि कृतितापराकल्।

35. तितितिविकर्षे—विश्र च्या का: पौरा; पौराणिक ताः: पौराणिक: or पौराणिक: अन्यसुः—followed; wherever the king went during his course round and through the city there were ladies-spectators.

36. अयोध्या:—the several deities in the city of Ayodhya.

37. अयोध्ये—becomes dry; see IV, 2 and 22 supra. वेलान्—up to the sea-coast, see IV, 44. Mark the accuracy of description. Ayodhya is an inland city and the fame had to travel a long distance both towards the East as well as the West. तिरुमाण:—energy, prowess; hence, fame as an energetic ruler; see IV, 15.
Trans:—Hardly before the Vedi which was wet with the inauguration-waters had been dried, than his intolerable prowess reached the seacoast.

38. वस्त्रिण—see I, 33. सायकः—see II, 81 and III, 53. चन्द्रिण—see IX, 57 and XI, 4. सम्भः—need not be taken here in the sense of mystic incantations, but ‘advice,’ ‘directions,’ from सँ to speak. साय—whatever has to be accomplished; cf. साये निःकिलवचेष्ठ धारित Mu. V, 10. उपयोगः—nom. plu. of उपयोग, cf. XV, 68 as to construction.

Trans:—What is it that the counsels of the preceptor Vasistha and the arrows of the bowman (Atithi) joined together cannot secure out of whatever is fit to be gained.

39. धर्मसमुलः—one accompanied by धर्मसमुलः judges, counsellors. One who was a friend (and therefore gave due weight to the advice) of counsellors, one who treated judges as his friends. See note on सहितः: IV, 87, or it may also be dissolved as a Bahuvrahi thus, पहेला: (judges) सायकः: धर्मसमुलः: I see some editions have सप्तायनः: this also makes a good meaning. सप्तायनः—see I, 88. अविमः—अधिनि इति अष्टो: whatever is sought for; अष्टो: अत्लाद्वीक्ति अष्टो: one who has some object to gain; and अष्टो: अन्तःसलाद्वीक्ति अष्टो:—सायकः—सायकः सायकः: according to द्राक्षरव्याश्वतः यदी Pa. V, 1, 66 we have the suffix र in the sense of ‘who deserves it’ after the word in the accus. case. Māli. dissolves the compound rather differently—सायकः—complaints, law-suits, litigation; or it may be taken in the sense of ‘trial,’ ‘investigation of a case.’ अत्लाद्वीक्ति—सायकः: अष्टो: अत्लाद्वीक्ति अष्टो:; न तत्त्र: अत्लाद्वीक्ति: on the alert, vigilant, see कृ. V, 14.

Trans:—He, who had counsellors for his associates and who was very vigilant, personally looked regularly from day to day into litigations between plaintiffs and defendants which were such as required to have the doubts in them well-probed into.

40. तत्तः—These words may be taken separately viewing तत्त: as the abrt. of तद्, and गृहः a prepo: or both together; in either case the meaning is same ‘after that’ i.e., ज्वालासहस्यनामस्रयः. अभिविनिवेदिते:—गृहः गृहः गृहः (benignness, kindly feeling); साध्वस्य perceptible, distinct) न तत्तः तत्तः तत्तः: तत्त: तत्तः (indicated, manifested).

पापासिद्धार्थः:—पापासिद्धार्थः (by fulfilment, fruition; cf. पापासिद्धार्थः जनव: Usha. VII, 4.) अभिविनिवेदिते (which are in front, visible; cf. अभिविनिवेदिताः नामपुराणम् वषु:). युर्योजः—litr.: joined, put to; hence, conferred, bestowed, cf. X, 56.

Trans:—After that, he (litr.) joined his servants to the fruits of their respectful requests which were perceptible of gaining fulfilment, and which were indicated by the unmistakable kindly disposition of the master.
41. नमस्त और नमस्ते—The months of Shrāvana, and Bhadrapada, corresponding generally to July and August, are the rainy months on the western borders of India. विवाहिता—taken care of and increased. The rivers were increased by the rain-fall while the subjects were increased by proper care.

Trans:—The subjects that were increased by his father, like the rivers by the month of Shravāṇa, became still more prosperous during his regime as the rivers grow [in volume] during Bhadrapada-month.

42. अश्वालुक:—स्वरूप (vow, determination) देन स: the king before a battle with his enemies declared that he would destroy them but after vanquishing them he restored them their kingdoms and thus became false to his original determination.

Trans:—Whatever he said was never falsified, whatever he (once) gave was never taken back but he was a violator of his determination inasmuch as he re-established his enemies after uprooting them.

43. एके—Each one taken singly. Compare with this वंशन वनस्पति: भूलावलब्धिता। पौराणिकनिर्देशाय: किं तुलनात्मकम् II.

Trans:—Each one—youth, beauty, and wealth, is the cause of elation; [but] all these together did not ruffle his (i.e. of Atithi) mind.

44. अनुवासरस्—वारं वारं अनुवासरं दिन after day, every day.

Trans:—Thus (his) subjects being filled day after day with love for him though recently seated (on the throne) was undisturbed and thus resembled a tree having firm roots.

45. बाह्यः—outside, external. विस्तृत्ता:—situated at a distance. विस्तृत्ता: लंबत: संढ़ा: Sh. I. अस्तन्त्राय:—Those situated inside; hence, inherent to the body. प्रभुवर्ग:—The six enemies are जाम, कोष, कोम, गोष, मद, सत्ता. उ. तिन्द्रयंजनेयं Ki. I, 9.

Trans:—External enemies are not permanent and are at a distance, therefore, he first overcame the six enemies inherent to the body.

46. प्रतापाभिमुखः—For प्रताप see st. 40 supra. अभिधक्षीमः और प्रतापाभिमुखः नेवा: Ki. II, 16; and for अभिधक्षी see note on प्रतापाभिमुखः। खमास्तः—naturally. The suffix तः is used here in the sense of the instru. by द्वाराविणियुक्ते Pā. V, 3, 14. cf. Mu. I, 16. निकेवेन—निकेव is the touch-stone on which gold is rubbed and the streak left on it is compared with that of a standard sample. The cleaner the stone and free from grease etc., the more distinct and ineffaceable is the line. श्री: अनपाविनी—the goddess of wealth is firm, constant; see Ki. IV, 31, Ki. II, 43. The fickleness of this goddess is frequently alluded to in literature, see VIII, 17; Mu. IV, 13; V, 14.

34
Trans:—The goddess of wealth though naturally fickle was constant in him who was inclined to be gracious; and hence she was like a streak of gold upon a touch-stone.

47. कारारेस—timidity, hesitating. केकला—unalloyed, unmixed; cf. VII, 5; XV, 1, Ku. II, 34. कौरित्र—see IV, 68. नीति:—political wisdom; see XII, 69. सिद्धिः—accomplishment, सिद्धि: लाभे सति अलिन Hito: I. समनामाय:—going together, going hand in hand. अनियमेः—see XI, 50. अनिधि 6th Paras. to seek to search, to look out for.

Trans:—Politics by itself is timidity; bravery [by itself] is brutality; hence he sought accomplishment by making both go together.

48. अरूप्तः—in the territory. This word has a specific meaning in politics. It means ‘the circle of a King’s near and distant neighbours’; see IX, 15; Mā. II, 31. It also signifies ‘the territory under the control of a King which is the sense here,’ see Mā. Rā. I. cf. ‘न समाजः शक्ति धारित्रि’ Bum, II, 3. अरूङ्गः:—who threw out rays in the form of spies cf. “चारणमुष: प्रमद:” Kā. I, 4;” स्वसमाङ्गे कार्यान्वितोऽके चारणोऽतिविनाान्म “ N. Yakya. also note:—नाबनेत सम: प्रवृत्तम्। बिजः: शारखमुष। नाबे: पद्यति राजानान्वितान्तम्बरे जना:॥ व्यवस्था:—विषयति अवधानिः भावत: अश्र: from over whom the clouds have dispersed.

Trans:—Nothing whatsoever remained without having come to the notice of the King who had thrown out rays of light in the form of spies over [the whole of] his territory just [as everything is seen by], like the sun free of all clouds.

49. राधिनिविवासेषु—see commen. which quotes Pa. V, iv, 77 wherein there are 25 words of which तने त दिता च न कर्तिवेस्; रानी न दिता च कर्तिवेस् are Dwandwa. That a king should not be sluggish is alluded to in विबधि नावरीमविसिद्धि निवित्याये तेन नावेन प्रबवन् Kā. I, 9. वहारिष्टे:—whatever was laid down, was enjoined. महाकिंति:—तभः बिन्मि: बिन्मि: (the verb फूस: to remain upon, to enjoy) इति महाकिंति. विन्योगन—with a determination.

Trans:—He, who was against raising any doubts, did with a firm resolve whatever was ordained to be done by kings during the different parts of the night and day.

50. अतिरिक्ते:—दिने दिने प्रतिरिक्त: Every day, from day to day. मधी:—cogitation, conference. सेव्यनाम: अवि:—(refers to मधी:) उपासश्च: अविः: though repeatedly held. गुणवत्:—वनानि द्वाराणि वर्ष सृ:.

Trans:—With [his] ministers there was his consultation from day to day; though [thus] frequently held it was never even once divulged having its egresses well-guarded.

51. अविद्याबपरस्परे:—by those who were unknown to each other. For पुराक्ष see commen, quoting Kāmandaka, and VII, 14. अपस्ते:—see XIV, 31.
Trans:—Though sleeping at the right time he was kept awake by spies who had been sent [about] without each other’s knowledge among enemies as also among his own partisans.

62. रोमुः—geni. sing. of रोम ‘of the obstructor’. हुः—‘difficult to be seized.’ गाजास्ते—गाजास्ते आकर्षित इति—‘attacks, pounces upon’. निरिक्षण:—see comment. Mark the idea of the strongholds being secure in spite of his bravery.

Trans:—The strongholds of him, who kept his enemies in check, were difficult to be seized: a lion accustomed to attack elephants, resides in mountain-caves but this is not through fear.

53. अभवसुर्य:—सची (prosperity ‘मातुकृत्व भर्त्र यदि Amara’) मुख्य देवाः से—This adj. phrase is to be construed with समारभा: as well as with शाख्य: thus शाख्योऽपि भग्न मनोद्रोऽपि मीण्यं नंतर्दर्श्येन देवस्य तथा। ते शिखरेभमेः रुप्पाधिविभागार्ति रुप्पयाम निरक्ष: निरक्ष: अभयते फोक्तित। समारभा:—undertakings, enterprises; cf. B. Gita IV, 19. प्रयोजन:—well-examined, well-pondered over. cf. प्रवृत्तिः पौरुषसंयोगे शदे. निरक्ष:—free from any danger. See XI, 88 for अव; also compare X, I, 12. गूढ़ विद्येशिरे—developed quietly, without being perceived.

Trans:—His undertakings which had prosperity for their chief aim, which had been well-examined [and reflected upon], and therefore free from any danger developed silently, since they resembled the Shali developing [in the husks] without being seen.

54. आषयते—see IX, 74. उपचित:—grown in power, cf. उपचित्तु परेषास्मयोऽसाध्य। Kw. VI, 63. Note the meaning in IX; 27, and 53. जातू—(see st. 50 supra) even once. जूधोः—This is a typographical error. It ought to be जूधे i.e. on [its] being increased. श्वशास्यसः—उपचिति असांति यदि: श्वशास्या: तस्य. of that whose waters are briny; hence, the sea. प्रश्नते—moving onward; see IV, 83.

Trans:—Though he was grown in power still he never went by a wrong path: on its increase the volume of the briny mass of water (the waters) of the ocean moves forward by the mouth of the river alone.

55. काम:—see VI, 22; Kw. II, 9. काम has been explained variously; one comment: renders it as ‘अव’, another as परास्यवेन: construing it, of course, with भैरवः. Malli. explains it as सत्वाकृति and construes it with भैरवः, while a fourth interprets it as लेख्या: I am for taking it as ‘अव excessive’. प्राधःसः—स्त्रियाभ्याता राज्य विद्या: ‘disaffection; cf. कैंतू कैंतू विनियोणकाराण् Mudra. विनियोण कान्त: तैराय়; प्रকृतिः (of the people, of the subjects see IV, 12) तैराय়। खः:—see II, 59, ‘at once,’ promptly. प्रतीकाः:—see VIII, 40.

Trans:—He was capable of promptly putting down [even] the greatest disaffection among his subjects, still he did not at all create anything which may require to have a remedy applied.
56. शक्येशु—on those who were possible to be conquered. यात्रा
'an expedition, an attack' see IV, 24; VI, 54: भागिष्वर्ण युद्ध माति
वार्यायिन्न महेंद्र: Manu VIII, 183. The word is used in a lit. sense in
s. 25 supra and XVII, 16 viz. 'motion, journey.' सत:—geni. sing.
of the pr. p. सत्य of अस्त, 'to be,' agreeing with शक्येशु: शक्येशु:—geni.
sing. of शक्येशु (शक्य: युद्ध माति शुभायानां one in possession of the three
Shaktis, for which see VI, 33, and VIII, 19 under मुनिनि.) साधी-
धारण:—समर्थः क्षत्रियोऽध्वंसति हितं मनः Pād. III, ii, 148; 'the wind,'
साधी: विवक्तः पातिक्षु च पातिख्वरे:) सहायः (helper) वल्ल स:। अस्मिसः—
see note on कवित्व:प्राच्य 1, 30। द्वानन:—साम्य द्वाननि: II, 14।

Trans:—[In spite of ] his being possessed of power (still) his
expedition was only against those who were likely [to be overcome];
the wild-fire even though he may have the wind for [his] helper does
not seek water [for being burnt up i. e. to burn it].

57. The ends of worldly existence according to Hindu ideas are
tree viz. विद्या, अर्थ, and उस्त (see Ka. V, 38) & c. (1) right conduct; (2)
worldly prosperity, wealth; and (3) enjoyment of material objects,
which is called मुक्ति: CF. साधिके निर्माणम् मुन: I, 4; the fourth निवः
'renunciation' is transmundane and king Atithi is not concerned here with it.
सदृशः—'alike, 'equal,' not having a predilection for one over the other.

Trans:—He did not obstruct right conduct by prosperity and
enjoyment (i. e. he did not swerve from the right path by being
slated with prosperity or by being drowned in worldly enjoyments);
nor were the [last] two interrupted by the first, neither was the
acquiring of wealth obstructed by enjoyment; nor was the latter
interrupted by the pursuit after wealth: he was equal-handed in the
case of the three.

58. हीमनानि विनाति—friends kept in a low position. अशुपक्तादि—
सन स्वकारः is one who returns or does a favourable turn; the adding of
the negative prefix अनु is in the sense of 'not capable of,' प्रहुनुि—
promoted. विकुलते:—act in a hostile manner; note the use of the अत्मा.
cf. यथा with ति, विनाति is to be taken here in a comprehensive sense.

Trans:—Friends kept in low position are incapable of doing any
favourable turn; promoted friends become disturbing [elements]; hence
by him those who were friendly disposed [towards him] were kept in a
middle position.

59. परिभ्रमणम्—hit: having probed; accurately determined from
परिभ्रमण 7th Ubb. (cf. VI, 77; Ka. II, 58). शाक्यवासी—For शाक्य see 56.
The other requisites are treasury, army, शाक्य, आसन etc. indicated by
the word शाक्य. विनिर्षः—By the sttra बिनिर्षः words ending in युद्ध or तद्यु
and हिन्न गृह form their superlative by the suffixes ज्ञ थ and श्रयु. बेत्त—an
indec. in the sense of 'otherwise', 'if', 'however'.
Trans:-Having accurately formed [a comparative] estimate of the strength and weakness of the several military equipments and other requisites, he marched upon the opponent if he found himself stronger than him; if however otherwise, he remained quiet.

60. आप्रवयक्तिपञ्चायत्—(an abstract noun from आप्रवयक्ति the pot. p. of आप्रव) = the state in which recourse is taken by others. हिती—hence, therefore हैसः. जीर्णम्—a cloud, see commen. or जीर्णम् उच्चः कर्ष्ट न्ति. अनिसन्दह्यते—is welcomed cf. XVI, 64 and XVII, 15. चालके:—see V, 17.

Trans:-The condition of being appealed to is [gained] by treasure; hence his [efforts to] collection of wealth: the cloud with water in its interior is greeted by Chātaka-birds.

61. परक्रमाप्पः—see commen. and read note on दमोप्पः X, 2. अच्छति:—see IV, 40.

Trans:-He who was destroying the works of his enemies was engaged in his own actions; and [while] assailing his opponents at their weak points he concealed his own.

62. कृताः—Trained in the use of war-instruments. संपर्यावक्रमः—which was every way fitted to wage war; see commen. and Pāṇini quoted by it to convey the sense of 'who deserves that' e.g. केतुप्रमादित्य हितं सार्वविविधिः. दुर्भवः—'army'. The use of the masc. word दुर्भव in this sense makes it possible to apply the adjct. phrases both to it as well as to the king. दुर्भवतः—may be taken in the sense of (1) 'one possessed of army'; (2) one holding the royal sceptre, see Shāk. V, 8; (3) one who had curbed his senses.

Trans:-His army just like himself having been continuously taken care of, trained in the use of weapons, and inured to war by his father did in no-wise differ from the body of him who held the royal sceptre.

63. शिरोबन्धु—The jewel on the head. It is a popular belief that the cobra de capello carries a phosphorescent stone on his head which he lays aside at night in some place abounding in insects and quietly waits. The insects are attracted by the light and the owner finds it easy to devour them. It perhaps serves to light his path in the dark, a fact which is alluded to in Anargha Rāghava IV, 13. अवसंक्तम्—see stanza 56 supra. अवसंक्तम्—load-stone, magnetic stone. cf. असंक्त—धकायङ्कले वक्तात्वत लोकस्य Ks. II, 59; also Utsa. IV, 21.

Trans:-The enemy did not snatch away the triple power of this king which was like the hood-jewel of a serpent; but he pulled away the [Shakti-traya] triple-power from his enemy just as a load-stone draws iron.

64. झलन्तीयु—among rivers 'नदीकौञ्जलिकानिरन्त्रपाय' Amor. साध्री:
—caravans. "सावधक वाग्नेन स्वाक्षरं संवेदनमाकेः" Med. श्रेष्ठ—without any misgiving of course of marauders and highway-men; (2) slowly, as suited their convenience. Mark the striking contrast between the pairs of areas.

Trans.—The caravans freely moved among (or on) rivers as if they were water-cisterns attached to houses, through woods as if they were pleasure gardens and over mountains as if they were places of residence i.e. houses.

65. The idea of the ruler taking care of ascetics and guarding them during the performances of their rites and receiving one-sixth of the merit as a tribute is mentioned in Šhākuntala; see acts V, 14; II, 13 and 14. This is not now understood nor cared for. The only part now is protecting the subjects, against robbers. See II, 66. राजा—संस्कृतविशेष:—see commen. जन्म, जन्म—क्लेश.

Trans.—Protecting asceticism from obstacles and wealth from robbers that king was made the participator of one-sixth of the earnings by the Ashramas, as also of that by the different castes according to their capacities.

66. राजा—Used singularly as a collective noun to denote the class (see note on राजा: I, 65; VIII, 23). श्रेष्ठ—by cultivated field. cf. चौथा शालिस्यांद्र क्लेशप्रतितम हैंस: Mu. I, 5. सस्य—grain, corn. राजस्ववधर्म राज्यव: सदृश proportionate to the protection. विदेष—see V, 30;

Trans:—The earth yielded jewels by mines, corn by fields, and elephants by forests; she gave him due return proportionate to the protection received.

67. धन्यन गुणानस्ति—see VIII, 21. The student may also look up III, 27, 36; X, 17 for the use of the word गुण in other senses. पुण्य वहनान्—see IV, 26. पुण्यविशेषम:—see कुमारविशेषम: III, 65. विविधाश्रयि:—note the two ways in which the comp. has been dissolved in the commen.

Trans:—He who had the valour of the six-faced (Kaṭṭikēya), knew well [where, how, and which] the adoption of the six political expedients and that of the six forces in regard to the securing of objects.

68. चतुर्दशिं राजनीति—This comprises (1) जेत sowing dissension, (2) इत स boldness, venture, (3) साम making peace, (4) जन gift, giving presents, अतीत्यत:—see I, 5 for आतीत= (see commen.) an auxiliary. These are 18 on the enemy's side as under मध्य दुरोहितविधी दुरोहितविधी भूपति: पद्मो हर्षरक्षः पद्मो तेषसंक्षपतमाः कामराजार्णिकाः ओ दुरोहितविधीत्रयम्। धारणार्णिकाः समाधियो दुरोहितविधीम: गोर्गोद्वारालक्ष्म: तथा राधान्नपालक:। अट्प्राप्याक्षान्तति॥ दोरण्यर्वर्तिनी है॥ see Pancha III, 69. अवस्थितपालसमेव=यथा वहन्त without opposition. अनाश्य:—obtained, enjoyed; cf. फक् दशोंराजसिरे महिषय: Mt. VI, 43.
Trans.—He who adopted in due order the quadruple method of
governing gained its uninterrupted result even from up to the
eighteen Tithas.

69. कुद्दुधिर्मित्रोऽकृते तत्तुष्णे स; तथाविठि: ते जानांकसि. see commen.
on विनिदेवाः। कुद्दुधि is warfare full of secret and fraudulent
methods. It is ‘विशेषण अस्मिन्दिगच्छति-यथा नार्तभे । एक्षण लागिताय स कुद्दुधिस्य कुस्पणः l
बौद्धासिद्धि—चारे नवयिति इति एक तौ दशिस्य ( lit. takes herself ) to a hero.
The general notion that wealth follows the brave, the learned, and
those who know how to serve, finds expression in various places
in literature. सन्तानवेबोधिताः—सन्तू चारी पार्गांश धनांगाः: इति शिंगि:, तैन,
अनिसारिकास्थितिः—The conduct of a woman secretly going to her Parmour;
see commen. ठेजे—see St. 28 supra and V, 83.

Trans.—The goddess of victory who always goes to a hero adopted
the course of an Abhisrika in regard to him who only fought in a
fair manner, though fully acquainted with the system of fraudulent
warfare.

70. नाय:—as a general rule, see Mu. IV, 21. भाष:—स्वायः—प्रतिष्ठन
( see IV, 15 ) भाष: तस्मात् धातु:—see XII, 72 धातु: कोण कोण पुलिक
समस्ते ईश्वरकुमर मेधिः। गत्यविद्वत्तवः—see VI, 7. गत्यविद्वत्तवः—स्वेच्छा शिवा:
( सुभा:) गत्यविद्वत्तवः: अन्येष च ते देतिनः यस्य अन्यदेतिनः:। गत्यविद्वत्तवः: अन्यदेतिनः: वेन स:।
गत्यविद्वत्तवः: तस्:।

Trans.—There was a poor prospect of war for him in consequence
of the enemies having been destroyed by his valour just as [ it is in the
case] of a Gandha elephant who has frightened away other 'elephants
by the smell [of his ichor ].

71. नाय:—The moon when ( after ) she has attained her full
size begins to shrivel so also does the sea. He ( i.e. the king ) was,
one having growth like these two but did not grow slender like them.

72. अभिउष्णुस्य—excessive; cf. अवधे परदास्तिपुष्क समः Mu. अभिगमनातः—
from contact. This is to be construed with (1) तस्य and (2) उदवः; and
सन्ता: are compared to तीसूता: ( see 60 supra). उदवः—उदकान्ति भीतर्ते अत्र
विच वदिते: तस्:।

Trans.—Extremely poor righteous men, ( learned men, as com-
men, says) who were ( at one time ) themselves expectants reached the
status of donors by going to that king as are the clouds by [ their
coming in contact with ] the ocean.

73. तकालिङ्गोऽथि:—सा ( स्तुलि:) करोति अथी इति तत्त्वारी, ते देहि इति
तकालिङ्गोऽथः, तस्:।

Trans.—He who did what was but praiseworthy became suffused
with shame when praised for it; however, the reputation of him (as) the
hater of those who praised him only increased his fame.

74. तुरितः—see VIII, 2; but here the sense is more akin to that
in \textit{Utt.} IV, 3 \textit{viz.} ‘calamity, danger.’ तत्वार्थन—by means of \textit{Tatva}, i. e. ‘the correct knowledge of things.’ \textit{सतत्वत्वार्थने}—made [the people] devoted to his arrangements i. e. faithful, loyal, to his own rule. The verb when applied to \textit{सत्तृ} presents some difficulty. In that case it may be interpreted as ‘self-reliant’—the sun by dispelling darkness and spreading light gave facility of action and thus made them free to act as they liked. In the first case the \textit{सत्तृ} = his (of the king) own and in the second case (of the sun) the \textit{सत्तृ} = their own. The sun is adored as a divinity and hence his \textit{दृश्य} is looked upon as auspicious and remover of calamites; likewise he dispels darkness by his light and facilitates the moving about of people as they like; hence the semblance between him and the king.

\textit{Trans:}—Destroying calamity by his [mere] sight and dispelling \textit{Tamas} (ignorance and the \textit{Tamoguña}) by imparting a correct knowledge of material objects the king made all his subjects faithful to his rule just as does the sun when risen.

75. \textit{पद्म} is the sun-lotus which closes on the appearance of the moon while the \textit{कुंकुम} being a moon-lotus closes on the appearance of the sun. \textit{विवेचनेय}—see III, 62. \textit{अनुसूचिय}—see XVI, 7. The \textit{पद्म}: are here likened to \textit{श्री}:.

\textit{Trans:}—The rays of the moon have no access in the \textit{पद्म} sun-lotus while the rays of the sun have no access in the \textit{कुंकुम} the moon-lotus: but the virtues of this virtuous king gained the interior (the hearts) even of his enemies.

76. \textit{परास्तिश्रावि}—प्रस्त अभिंगरायन (deceiving, cheating; see \textit{Ma. MD.} I, 14; and for the compounding of \textit{पर} see I, 91; X, 80). \textit{विवेचनेय}—see \textit{V}, 28. \textit{परम्य}—For the \textit{Sutra} quoted by \textit{common}, see note on \textit{वायु} II, 45.

\textit{Trans:}—The action of him who was anxious to conquer [others] for the sake of performing the \textit{Ashvamedha} though full of deceit towards them was justifiable [lit: perfectly consistent with correct conduct].

77. \textit{Trans:}—Thus growing in power by his bravery which progressed by the path laid down by the \textit{Shastra}, he became the king of kings like Indra the god of gods.

78. \textit{लोकालाक्षणं}—The four reputed \textit{Lokapālas} or guardians (of the worlds) are \textit{शत्रु}, \textit{परिवर्जन}, \textit{वादपन्धि} and \textit{वैयक्त} on account of their bravery and their zeal in protecting their charge. This king was included by the people among these four, says the poet, on account of his similarity of action with them. \textit{साधारणस्वरूप:}—स्पष्ट, \textit{शत्रु} सम्बंधी, \textit{शत्रु} गृह, \textit{शत्रु} गुणम्: \textit{तस्मात्} see \textit{XVII}, 78. \textit{सुतानिवं महत्तम} \textit{वर्धम:}—The five elements in the formation of all material objects are \textit{गुर्ण}:, \textit{अः}, \textit{देव}, \textit{विरु} and \textit{सत्तृ} according to the \textit{Naiyāyikas}. \textit{सू} is used in its literal sense \textit{viz.} anything that has come into existence or being. The poet
means to say that the five elements were essential in bringing material thing into existence, they served a certain purpose with reference to them; this king too served a useful purpose in regard to his subjects. He was therefore fit to be classed with the five elements.

According to Indian cosmogony the whole world is supposed to be supported by seven mountains which according to the Vishnu Purana are called the seven mountains. The king being the supporter of the world they were much esteemed, and the king being the supporter of his subjects has been ranked by the poet with them.

Trans:- On account of the similarity in the duties people called this king the fifth of the Lokapalas, the sixth of the great elements, and the eighth of the Kulamountains.

79. शासनार्थातः—शासन = document, a deed. The idea is that the several kings looked upon his (Aithis) command with such great respect that they substituted it for their royal umbrellas.

Trans:-[Other] rulers accepted (lit. bore) his commands committed to paper, on their heads from which they had cast aside their umbrellas, just as the gods do [in regard to] the order of Indra.

80. क्षेत्र:-see X, 4. अमरा—of the god of wealth; धने द्वारे रक्षति हि or धने द्वारा रक्षति हि. "मनुष्यविनो अवदे राजाराजो चनाविवः" Amara. साधारणकपयुति—a formation from साधारण similar, see XVI, 5.

Trans:-At the conclusion of the great sacrifice that king honoured the holy priests in such a manner that his name and that of the god of wealth became similar.

81. उत्सङ्गक्र.—springing up, rising, see common. यादेशायः—वाष्पा (of waters, or याििि जलनलं: Amara. of 'marine animals,' see I, 16).

Trans:-From Indra (came) showers of rain; Yama [was one] that limited the rising of diseases; Varuna was one that made the water-courses comfortable for the work of sailors; and Kubera having regard to his predecessors following suit increased the treasury of the king—thus all the guardian deities of the quarters adopted the action of those who had been humbled by his prowess, in reference to him (i.e., the king).