

Purohita of the gods and him follow the Purohitas of the human kings. The words “who supports Brihaspati who is well to be supported,” therefore mean, who (what king) supports the Purohita who is well to be supported. By the words (the last quarter of the verse above mentioned) *valgûyati vandate pûrvabhajam*, i.e. he honours and salutes him who has the precedence of enjoyment (i.e. the Purohita), he recommends his (the Purohita's) distinction.

(In the first half of the following verse), *sa it kshetti sudhita okasi sve* (4, 50, 8), the idea is expressed, that he (the Purohita) lives in his own premises; the word *okas* means *griha*, i.e. house, and the word *sudhita* is the same as *suhita*, i.e. well-disposed, pleased. (The second half of the verse) *tasmâ ilâ pinvate vis'vadânîm*, i.e. food grows for him (the king who keeps a Purohita) at all times. *Ilâ* here means *anna*, i.e. food; such one (such a king) is always possessed of essential juice (for keeping the life again); his subjects bow before him. The subjects (the tribes) form kingdoms; kingdoms by themselves bow before such a king who is preceded (*pûrva eti*) by a Brahma. Thus one calls him (such a Brâhmaṇa) a Purohita.

(The first quarter of the third verse 4, 50, 9 is as follows) *apratîto jayati saṁ dhanâni*, i.e. he (such a king) conquers realms without being opposed by enemies. By *dhanâni* kingdoms are to be understood; he conquers them without meeting any opposition. (The second quarter of the verse is as follows), *prati janyâni uta yâ sajanyâ*. By *janyâni* are enemies and adversaries to be understood; he conquers them without meeting any opposition. (In the third quarter) *avasyave yo varivah karoti*, there is said, “who (what king) not being possessed of any wealth renders-service (*varivah*) to a very indigent (Purohita).” (In the last quarter of the verse) *brahmaṇe râjâ tam avanti devâh*, i.e. “if the king is