

skrit, e.g. 17²², 25¹², 38²³, and also in Latin, e.g. *post conditam urbem*.

19^b is the answer to 19^a.

20. 'Of (the three,) an unborn (i.e. no son at all), a dead one, and (1253a) a fool, . . .': see 2vara. —See ca5.

21. U.f. *duḥkhakarāu* (supply *stas*) *ādyāu*.

22. See ca3. —*jāto*, lit. '(is) born'; pregnantly, 'is born in reality or to some noble purpose.'

NOTES TO PAGE 18.

1. Respecting the metempsychosis, see 65⁹ to 68⁵ and notes. —*vā* marks the rhetorical question as a rejoinder to an objector's statement. —*jāyate*, lit. 'is born,' *vjan*, refers to the mere physical fact of issuing from the womb.

—Render the proverb: 'He (alone) is born in reality, by whose birth (see 17¹⁸x.) his family attains to distinction: or (if you object to that), who, in the circling round of existence, when dead, does not come out of some womb again?' —True, every one does so issue; but the fact *by itself* has no noble significance.

—The entire point lies in the antithesis between the mg of *jāyate* and the pregnant sense of *jāto*. Such pregnant uses of a word are common in gnomic poetry: so 21²³, 22⁵.

2. 'The best thing is one good son; but (ca5) not with even hundreds of fools (is there any profit).' The ellipsis—though harsh and condemnable—is made clear by such phrases as that at 17¹⁸ and the others under lka 1.

3^b. Supply *tamo hanyate*.

4^a. See ta3. For gen., 296b. —'Though born (of whomsoever=) of humble parentage.'

5. See *ṽlkr6*. —Note the puns in *vaṅga-viṇuddhas* and *nirguṇas*, which words thus stand in covert and playful contrast w. *yasya tasya prasūtas* and *guṇavān*.

6. U.f. na *adhīta* (see *vi+adhi*) . . *etāsu*.

7. See *vidvāns*. —See go. —*ṽsad2*.

8 end. Passives, 770c, 769. —U.f. *yad ca ucyate*, explained under ya2.

9. 'What is not to be, that will not be:

if it is to be, then it will not be otherwise': the do-nothing argument or *ignava ratio*.

—See ced: na, if it belonged to the protasis, would precede ced.

10. 'This . . . remedy, embraced-in-the-words (= iti) "What . . . otherwise," — why is it not drunk?' —*ṽlpā*, 770b.

—Lines 9–10 are in apposition w. *yad* (end of 8), and contain the "sloth-talk" condemned in line 11.

12. 'One should not give up his exertion (*udyogam*), thinking, "Fate (will do or prevent all)."'

14. Metre, *vasanta-tilakā*, p. 316, § 43. —U.f. *upa_eti lakṣmīs*.

16. *ṽhan+ni*, 992². —*kuru*, 714. —*ātma*—has the force of a possessive of the *second* person here. cf. *ātman3*.

17. The loc. absolute expresses one condition, and *yadi na sidhyati* a second.

20–21. The collective result of a man's words and thoughts and deeds is his *karman*: this alone exists after death and is a powerful determinant of his course in the next birth. —*kuryāt*, cf. 252¹x.

23. *suptasya*, 954b.

NOTES TO PAGE 19.

1. See *tāvant2*.

2. See *tāvant2*. —U.f. *kim cid na*.

3. *kār*, made (959) from the past pass. ppl of the *caus.* of *ṽlkr*, 1051³.

4. See *ṽgru3* and 770a. —*asti kaḥ cid*, 'is there anyone . . .?' see ya1.

5. *putrāṇām* limits *punarjanma*. —Cf. 17¹⁶.

7. *dhatte*, *ṽldhā9*, 668.

9. *hiyate*, cf. *pīyate*, 181⁰ and x.

11. See *atral*. —Long cpd is analyzed at 1248².

—*Viṣṇuḥcarman*, if not the name of a real person, is chosen as a reminder of the synonymous *Viṣṇugupta*, an epithet of Cānakya, the wise and famous minister of Candragupta = *Σανδρόκυπτος* or *Σανδράκουτος*. — See Benfey, *Pantch. i.31*, and Böhtlingk, *Indische Sprüche*, 2d ed., no. 7061. Cf. above, p. 311, § 24.

13. U.f. *tad*, 161. —Explained *ṽcakA1*.

14. U.f. na *adravye*. —*nihitā*, 954c.