

according to the convenience of the metre: so 22¹⁸, 26^{1,2}, 32^{4,5}.

—Lines 18–21 are positive forms of the Golden Rule: cf. St. Luke vi.31; interesting negative forms appear at MBh.v.39.72–73 = 1517–18, at the beginning of the $\Delta\iota\delta\alpha\chi\eta\tau\omega\nu$ $\delta\omega\delta\epsilon\kappa\alpha$ $\alpha\pi\sigma\sigma\tau\acute{o}\lambda\omega\nu$, in the Confucian Analects xv.23, Legge's edition, and in the Babylonian Talmud (Story of Hillel).

22. *māṭṛvat* = *mātaram iva*: similarly the rest. —The accusatives are objects of the first *paṣyati* (v1 paṣṭ).

23. Second *paṣyati*, pregnantly, cf. 18¹N. —This proverb, along with the one quoted by the cat at 29⁵, is quoted in substance by the hypocritical cat in the tale of the 'Cat as Judge,' Kalilag, p. 66. Cf. 20⁸N.

NOTES TO PAGE 22.

2b. U.f. *pra-yaccha* (747) *īḡvare*, 804a.

3. See 1ka 1. The idea is identical with that in St. Luke v.31.

4. *dātavyam* (999) *iti*, 'with the thought "It ought to be given (impers.), i.e. giving is a duty."'

5a. Words used pregnantly, cf. 18¹N.

6. *√grah+prati*, 722 end.

7. U.f. *yāvat asāu* (= *pānthalas*) . . . *tāvat* . . . *ni-magnas* (*√majj*).

9. See *atas* 1. —*√sthā+ud*, 233a, caus. 1042d.

11. Metre, *jagatī*, p. 316, § 43. —'The fact that "He reads the law-books" is not a ground for a judgment' that the reader — be he man or tiger — has a good and harmless nature.

13. 'Just the inherent nature here (*atra*) is the surpassingly predominant thing (*√ric+ati*) so

14. 'as by nature cows' (361c) milk is sweet.' —Religious study will not change the bad inborn nature of a man or a tiger any more than sugar would turn sour milk back into sweet milk again. Compare lines 20–21.

15. 'Of those having uncontrolled senses and mind, the (religious) action is like the bathing of elephants,' i.e. is mere external action and without significance as an index of character. One might infer from their

frequent ablutions that the elephants were very religiously minded. Cf. 36⁶N.

16. 'Knowledge, without action (to correspond), is a burden, like . . . '

17. Explained under *yad* 2.

18. Use of *ca*, 21²N. —Instead of *-pāṇī-nām*, we have, for sake of metre, *-pāṇinām*, as if from *-pāṇin*.

19. See *eva*. —Note that the gen. and loc. here express the same relation. So the dat. and loc. above, lines 4–5.

20. *√ikṣ+pari*, 'are considered' (namely, by wise people) = 'should be considered': so *Mālavikā* i.17, *kāraṇa-kopās*, 'are (only) cause-angry' = 'should not be angry without a cause.' Cf. 41¹³N.

21. *√i+ati*, 992. —See *guṇa* 2, and note the difference between that and *svabhāva*.

22. Metre, *mālinī*, p. 316, § 43.

NOTES TO PAGE 23.

1. 'Even yonder (*asāu*) moon (sky-wandering, etc., p. 22) is eclipsed (*grasyate*) . . . ' The demon *Rāhu* got a part of the drink of immortality — cf. 32¹²N. The Sun and Moon betrayed him to *Viṣṇu*, who cut off his head. The head, grown immortal, avenges itself on Sun and Moon by swallowing them at times. Cf. introd. to selection xl.

2. 'Who is able to wipe out (*√uñch*)?' The Hindus thought that every one's destiny was written on his brow, although invisible to human eye. Like enough the sutures of the skull, which look very similar to the written characters of some Indian alphabets, gave rise to this belief. Now-a-days, writing materials are placed beside the new-born babe in the lying-in room, in order that *Vidhātṛ* may write the child's destiny on its forehead. See *Shib Chunder Bose*, *The Hindoos as they are*, 2d ed., p. 25.

4. SELECTION IV. The deer and the crow, and the jackal. *Hitopadeṣa*, book i., fable 3. —In the Indian fables, the jackal plays the rôle which the fox plays in the European; see *Pañc.* book iii., stanza 73 ed. *Kosegarten*, = 76 ed. *Bombay*.

5. *bhṛāmyan*, 763.