

souls conveyed to heaven, by Bhagīratha. See our note on *श्रुति*, Bhagh. IV, 32, and on Sagara, ibid. III, 60. The word *सगर* 'the sea' is derived from Sagara.

*सुखं*—The longer the separation the more painful ought to be the sorrow. *अप्राप्तिं कथं*—why should it abate, how is it that its severity is lessened? See com. *समाश्रित्य सुखं*—may also mean set your heart upon; contemplate *सुखं*, or take into consideration the real nature of *'man'*.

*सुखं*—enlightened; who got an insight into the real truth. *सुखं-सुखं*—a Karm. Comp. *सुखं*—those that have *सुखं* or love for worldly pleasures &c.; passionate. *सुखं*—even when one remains at home. *पञ्चसुखं*—i. e. curbing the passions.

*सुखं*—irreproachable, not censurable; i. e. praise-worthy, laudable. For constr. see com. *सुखं*—The *A'sramas* are four, viz. *श्रमणं*, *गृह्यं*, *सुखं* and *संन्यासं*.

*सुखं*—and not for lust, i. e. well regulated. *सुखं*—difficulties, calamities. Mah. Bhagh. San. OX. 23.

P. 100. *सुखं*—This is what is called a *Rupaka* or metaphor. *सुखं* or the knowledge of the soul is here compared to a river. *सुखं* &c.—Having 'restraint over the senses' for 'the light of steps' (*सुखं*—Mar. *सुखं*).

*सुखं*—good disposition or equable conduct. Cf. Mah. Bhagh. Udayog. XI, 21. *सुखं*—overwhelmed with sorrow. *सुखं*—has a double meaning here; (1) attachment to worldly pleasures; (2) association, company. *सुखं*—i. e. of *सुखं*.

*सुखं*—by every effort of the mind. *सुखं*—i. e. *सुखं*.

*सुखं*—*सुखं* is the staff which is the badge of asceticism or mendicancy. Hence *सुखं* (the assumption