

spent up; p. p. of सद् with अव. अस्ताचल—see note on उद्य-
गिरि p. 6. कुसुं—कुसुमानि अस्या विद्यन्ते the night-lotus plant.
The moon is poetically spoken of as the lover of night-
lotuses. प्रबुद्ध roused from sleep; p. p. of बुध् 4 A. to
awake. अनभिमतम्—lit. what is not liked; a disagreeable
thing or result.

- P. 6 विषयिणाम्—those who are given to pleasures, worldly
people. विकीर्य having scattered (कृ).

कुशहस्तः—कुशा हस्ते यस्य having Kus'a grass in his hand
(paw).

न संशयं इ० Cf. 'Nothing hazard, nothing win.' संशय-
मारुह्य—embarking on an adventure; launching into an
enterprise. अत्यन्तः—erocious.

- P. 7. Slokas 8-9, Mah. Bha. Udyogap. XXXV, 56-57.

यस्मै कस्मैचित्—to anybody whatsoever. Note this use of
किम् with यद्.

गतानुगतिकः following one who has gone before i. e.
blindly, blind followers. प्रमाणयति—considers an au-
thority. धर्मे—in matters religious.

मरुस्थली a desert; land destitute of water.

आत्मौपम्येन by the analogy of one's own self i. e. by
reflecting upon what one's own feelings would be should
one be similarly circumstanced.

दुर्गतः ill-circumstanced, poor.

ईश्वरे—to a rich man (loc. for the dat). नीरुज fr. निरु + रुज्
Sl. 16, from Bhag. XVII, 20. "That gift is said (to be)
good, which is given, because it ought to be given, to
one who (can) do no service (in return) at a (proper)
place and time and to a (proper) person." K. T. Telang's
translation.

तद्वचः प्रतीतः—confiding in his words. न धर्मशास्त्रं &c.—
"That one does not study the shastras or repeat the
Vedas is not the cause of his turning out a villain."
But if some such word as 'विश्वासदाने' be supposed to be
understood before कारणं, the lines will yield a better
sense. The passage has been translated accordingly.

हस्तिस्नानं—this refers to the well known practice of ele-
phants to throw dust over their bodies when washed.

दुर्भगा—दुर्भगा + भरणप्रायः almost equal to the maintenance
of a woman of bad character (or a widow). दुर्भगा lit.