

- P. 68. महोदयाः—of great, eternal bliss. मनोलौक्यात्—may mean, when my mind tells me to do so (I enjoy your company). What she means is that he being a paramour, is no better than a garland of flowers &c. and therefore may or may not be attended to; while her husband is her master and she must submit to his wishes, of whatever nature they may be. Or this may be taken as a question. Thou art a paramour, and on account of the fickleness of thy mind art like a garland of flowers or *tāmbūla* i. e. thy love is as short-lived as the freshness of a garland of flowers or the colour imparted by the *tāmbūla*; so can it be ever possible that thou shalt be attended to?
- शोभना—beautiful, being ‘decked with ornaments.’
- देवेभ्यो ब्राह्मणेभ्यो वा—i. e. to their maid-servant and not to be sacrificed, as Wilkins supposed.
- सिद्धः &c.—i. e. for an immense period of time. महीयते—is esteemed or honoured. चित्तौ—चित्ति properly means what is collected together; a pile, here used for a funeral pile.
- यथाव्यवहारम्—according to the usual practice, formalities.
- आगच्छन्नास्ते—is on his way, is coming. See notes to p. 68.
- राजकार्यम्—political or state affairs. Has forwarded the affairs of the state to the best of his ability.
- प्रस्तुत—the business immediately before us.
- §1. 21. वर्ण—colour, i. e. by marking the changes in the colour of the face. Cf. §1. 50, p. 51, and the notes thereon.
- P. 69. श्रेयान्—most welcome to. व्यसनी &c.—because officers can make capital out of him. विदुषाम्—clever people, those who know how to use fools as their tools when they have to accomplish some object.
- प्रणिधिः—a spy, an emissary. तदनुष्ठानम्—the doings or proceedings of the enemy. चार or चर—a spy.
- तत्रत्य—lit. of the place. त्य added to adverbs of place has the sense of ‘belonging to or of that place’; as अत्रत्य, तत्रत्य, &c. व्यञ्जनम्—disguise. Cf. Kām. Nīt. XIII. 14. तद्गृह &c.—that is as a pledge for the faithful discharge of their duty. आत्मना द्वितीयेन—with himself forming the second of the party, i. e. he and some one else. Cf. Śāk. I. ततः प्रविशत्यात्मनातृतीयो वैखानसः।
- दोषाः—evils, disasters or losses. समाधातुम्—to remedy or avert.
- P. 70. विमहो न विधिः—war is not the measure which wise policy or real statesmanship dictates.