

Wealth is as transitory as the particles of dust sticking to the feet (which fall down the next moment). गिरिनदी &c.—Youth flying away speedily is here compared to a mountain-river rushing down with considerable rapidity. जललोल &c.—fleeting like a drop of water in motion. The 'लोलविन्दु' may also be taken to be a drop of water on a lotus-leaf.

निश्चितं—निश्चितमतिः *V. l.* Being firm-minded or resolute.

- P. 24. अथ सर्वोपि—This as well as the further references to सर्प and the sl. मासमेकं &c. are omitted in some editions and should have been dropped here also. In this case the reading मासमेकं समधिकं &c. for एषां मासैः &c. l. 12 should be adopted.

निचखान here the perf. has the sense of the pre. मितपचः—मितं पचतीति—one who cooks measured corn, *i. e.* just as much as would keep flesh and bones together; or, cooks the same quantity even though guests come; and hence, a miser, a niggardly fellow. निरुन्धानः—obstructing, denying; prep. of रुध् with नि.

दानोप—दानोपभोगाभ्यां हीनेन. भवान् &c.—both not having its use equally. See the next sl. हानौ—When there is loss. संचयशीलः—संचयः शीलमस्य.

कटक—a capital, a city; here it may mean 'the province of'. वास्तव्यः—residing in. The aff तव्य shows the agent; see Vârt. on Pân. III. 1. 98.

जलम् &c. are the निमित्तं referred to in the next line. अतिरिच्यते proves mightier, is all powerful. रिच् with अति means 'to surpass, to outdo.'

- P. 25. प्रथमबुभुक्षायाम्—(बुभुक्षा desid. noun fr. भुज्; hunger) the first impulse of hunger. पंचत्वं गतः died; *lit.* went to the state of five, *i. e.* the five elements पृथ्वी, अप्, तेजस्, वायु and आकाश, of which the body is composed; bodily death means, in the language of science, the decomposition into these five elements. कस्यापि—for some one; or belonging to some one else and not to you, you being simply its guardian. सुह्यन्ति—are not embarrassed or perplexed; not at a loss to know what to do.

क्रियावाक्—Who knows how to act or put his knowledge into practice, acquainted with the practical part of a subject. करोत्यरोगम्—restores health; अविव्यमानः रोगः दस्य नम्.