

(अप्राप्यः) अप्रा—one's position. प्राप्य—it should be remembered that this word requires a verb in the third person though it has the sense of the second person. अप्राप्य—expression of the face, as giving a clue to one's inward thoughts and mental disposition. प्राप्य—a gesture or motion of the various parts of the body which indicates one's intention or betrays one's internal feelings.

P. 40. प्राप्यवर्तमान—suited to the occasion or the topic in hand. प्राप्य—inclination or disposition of the mind. प्राप्यवर्तमान—not vain or fruitless, i. e. properly executed. Sl. 55, Kam. Nit. V. 22. न हिचक्रेत—Would not hesitate (to carry out the command of his master).

P. 41. प्राप्य गृह्यते—nothing one's merits even when one is at fault; or, giving a good colouring to one's defects.

प्राप्य—impediments, difficulties, or, danger resulting from a plan miscarried. प्राप्य—expedients, proper means of success. प्राप्य—adopted with due attention to the rules of policy. प्राप्य—flashing before us, i. e. give us a vivid picture of them (success or failure).

प्राप्य—proper occasion (to do a thing). प्राप्यवर्तमान—when the proper opportunity to do a thing passes away, i. e. is allowed to slip away. Vide Kam. Nit. V. 28.

प्राप्यवर्तमान—This is the Sanskrit idiom. 'Your Majesty's feet,' i. e. Your Majesty.

P. 42. ताम्रं ताम्रं—what to say of men then, who are gifted with body, speech &c. It is, however, better to separate the two words ताम्रं and ताम्रं &c. ताम्रं has the same sense as ताम्रं here, how much more then &c. See A. G. § 243 (a).

ताम्रं—despised, slighted, ill-treated. From ताम्रं substituted for त्रं and त्रं p. of त्रं, Denominative from त्रं. Sl. 58. Bh. Nit. 106.

ताम्रं—tin or lead. ताम्रं—(ताम्रं ताम्रं) one who unites the jewel with, i. e. sets it on, a foot-ornament.

ताम्रं—&c.—(a) ताम्रं ताम्रं ताम्रं the servants grow dull-headed. (b) ताम्रं ताम्रं ताम्रं the king gets dull-headed servants (since all wise men leave him and go away); see com.