

यथाप्राप्ता—*lit.* to which I am led by circumstances.  
सस्त्रोत्कर्षेण—excess or intensity of magnanimity, pre-  
eminent generosity. वात्सल्यः—वत्सलस्य भावः tenderness,  
kindness or regard.

अक्रुपणः—one who is not a miser, i. e. one who is  
liberal. A generous man ought always to speak kindly,  
for with all his liberality, if he were to use harsh  
language, he would be hated by others. अविक्त्यनः—not  
vaunting or boasting. अपात्रवर्षा—not shedding his bounty  
upon unworthy persons or improper objects of charity.  
Mâh. Bhâ. Śân. XO. 4.

महापुरुषलक्षणम्—the distinguishing marks or character-  
istics of a great man. प्रस्तुत्य—fully mentioning or laying  
before (by way of introduction), giving a full account  
(as a preliminary step to what he was going to do);  
or it may mean 'having proclaimed or extolled.'  
कर्णाट—the Karnatak.

Construe योऽकार्यं नृपेच्छया कार्यवत् शास्ति स किमन्त्री । अकार्यम्—  
what ought not to be done. नृपेच्छया—according to the  
pleasure of the king, having regard to the will of the  
king. कार्यवत्—as if it were proper to be done. शास्ति—coun-  
sels, recommends. वरं &c.—It is better to give pain to  
the heart of the king than to ruin him by advising &c.  
प्रियंवदः—saying sweet things, flatterers. क्षरीर &c.—he  
quickly loses his health (to attend to which is the duty  
of the royal physician) &c.

अतः—under this delusion. निःचर्या—covetous of a treasure.  
यक्षेश्वरः—Kubera, the god of wealth.

सतः—then, by which act. सुवर्ण—gold coins. तेन—by means  
of which. यावज्जीवम्—यावत् जीवः तावत्. प्रतीक्षते—used to  
wait for. निष्कारणवन्धुः—*lit.* a friend without any cause, a  
disinterested friend. प्रस्तुतम्—the present, the business  
which immediately concerns us. मूढः—a fool, one who  
does not know his own interest.

लुब्धः &c.—See Kām. Nlt. VIII. 15. लुब्धः—avaricious,  
greedy of money, and hence displeasing his officers and the  
people. योधावमन्य—one who disrespects or insults warriors  
or soldiers.

नियुज्यन्ताम्—be appointed, ordered. संकुलम्—pressed or  
hemmed in. आहितक्लमम्—आहितः क्लमः यस्य distressed by.

P. 81. प्रमत्तम्—intoxicated or drunk; or it may mean, careless  
&c. व्यग्रम्—busily engaged in सनाकुलम्—embarrassed or