

fingers; cf. the verse: पुरा कवीनां गणनाप्रसङ्गे कनिष्ठिकाऽधिष्ठितकालिदासा । अद्यापि तत्तुल्यकवेरभावाद्नामिका सार्थवती बभूव ॥

प्रयितं—spread; expanded, opened up so as to lead him to charity, &c., if the reading be मनः for यत्नः

वश्यः—obedient, समृद्धः (सम् + कृद्) rich, in a prosperous condition. सुधीः—शोभना धीः यस्य of good talent.

अरोगिता—न रोगी अरोगी तस्य भावः; freedom from diseases, good health. प्रिया च भार्या—a wife who is dear to her husband i. e. who has a loving husband. That a woman should have a loving husband is the third of the six blessings of this world, and a प्रियवारीनी भार्या is the fourth. अर्थकर—capable of yielding wealth, lucrative. This stanza is from the Mahā Bhar. Udyogap. XXXIII. 82.

P. 3 कुशलापूरणादकैः—who are like आढकः filling up a granary. आढकः a measure of grain; अष्टमुष्टिर्भवेत्कुञ्चिः कुञ्चयोऽष्टौ तु पुष्कलम् । पुष्कलानि च चत्वारि आढकः परिकीर्तितः ॥ कुलालम्बिन्—one who maintains a family. यत्र who existing; or it may be पञ्चम्यर्थे, यस्मात्.

यस्य कस्य—of whomsoever. The pron. यद् when used with the interrogative pron. or its derivatives, with or without the particles चित्, चन &c. expresses the sense of “whatever, any whatsoever.” cf. यानि कानि मित्राणि, येन केन प्रकारेण &c. धनुर्वैश्विद्युद्धः—pure (eminent) by his birth in a Kshatriya family. निर्गुण (a) wanting a string, (b) deficient in martial vigour, cowardly. सुगत—voc. sing.; an idler.

अधिकः—special, peculiar to. विशेषः—that which distinguishes; a characteristic mark. धर्मो—These are the four objects called the पुरुषार्थः which every human being ought to try to attain. First and foremost of these is (1) धर्मः the discharge of religious duties and the observance of the rules enjoined by the Scriptures; (2) अर्थः the attainment of worldly prosperity by just means; (3) कामः the enjoyment of worldly pleasures; the gratification of all legitimate desires; (both these being regulated by the first); (4) and lastly मोक्ष or the attainment of final bliss; final emancipation of the soul.

देहिन्—a corporeal being, one having a body.

संचिन्त्य thinking well of i. e. considering fate to be favourable. नार्हति—it is not possible for one.