

विषविग्ध्य—mixed up or tainted with poison. विग्ध्य p. p. of दिह्. उद्धरण—(1) removal; (2) uprooting, extirpation.

- P. 54. तद्व्यसने सति—in the event of his being in difficulty, or of the danger coming from him.

स्वेच्छातः—तस् is a termination added to nouns in the sense of the abl. तद्वत् &c.—Then in this case Your Highness is the sole authority, i. e. is to decide the future course of events. व्यलीकानि—faults, offences.

अधिकं &c.—fixes his eyes more and more, i. e. shows special attention to.

वक्ता श्रोता—i. e. of अभिय and पथ्य. Cf. हितं मनोहारि च दुर्लभं वचः and सदानुकूलेषु &c. Kir. 1. 4. 5.

मूलभृत्यान्—primitive or hereditary servants.

राज्यभेदकरः—destructive to sovereignty, or राज्यभेदकरः creating dissensions in the state. The line may also be taken to mean—no other fault is graver than this, since it is destructive &c. मह्यं दुहति—दुह governs the dat. when not preceded by a preposition.

स्वेदनम्—that which causes sweat; a sadorific. प्रकृति—original state or form, nature. Opp. विकृति. विपरीतम् &c.—The contrary of this is otherwise, i. e. is the way of action of bad men.

- P. 55. अनुविधायिनी—submissive, obedient. अकृत्रिमं—lit. not artificial, real, sincere. खिद्यते &c.—is not troubled by (unrestrained) senses i. e. who has his senses under his control. ईदृशो भृत्यस्य—of a servant, such as I am, i. e. who is a well-wisher and has done his duty.

स्वच्छन्दः—following the bents of his own mind. Since यथेष्टं and स्वच्छन्दः both convey the same idea, one of them is redundant; or they might have been so used for the sake of emphasis. शोकगहनम्—the dense forest in the shape of sorrow.

अवगमं कृत्वा—having ascertained (the truth) &c. Mah.—Bhār. Suân. Par. cccxxi, 93.

विधिर्न—there is no precept which sanctions; it is not a piece of wise policy. ग्रहः—arrest, seizure; or, receiving into favour.

किं प्रत्यादिश्यताम्—See tran.; or shall Sanj. be dismissed from his post. (The former meaning, however, is preferable). Connect अवश्यं with संपादनीयम्.