कामम्—rather, more willingly. कार्पण्यं गच्छाते acts meanly. वत्ति: a mode of action, conduct.

विभवहीनेन—understand पुरुषेण after this. उपचरिति wanting in civility; a stranger to formalities or courtesy.

सत्त्रम्—natural fortitude or courage. निर्वेद sadness, dejection. अही alas!

शाला—properly a spacious room, a hall; here used in the restricted sense of गोशाला or a cowpen. अविवेकाति न विद्यते विवेकास्य ताहशो योधिपस्तस्य पुरे. उपगमः approaching with a request.

P. 22. पहनत्राहि-पहनान्मृह्णातीति lit. that which touches or snatches at leaves; hence dealing with trifles, superficial. अवसय— a dwelling, a habitation. परस्यानसथे शियतुं शीलमन्य. पहमकर्वस—मह resolution, took my resolve, made up my mind.

चलति swerves or deviates from the path of truth, takes a wrong path or direction.

आत्मद्राही—a traitor to himself, because he does no achieve any one of the four Purusharthas.

आंनयतात्ना (v. 1.) whose mind is not properly controlled or governed.

संतोषा०—संतोष एवामृतं (Karm.) तेन तृप्तानाम्; शान्तं चित्तं वेषाम् नैरादयं = ab. n. from निराश—निर्गता आशा दस्य. अद्देशि—अदृष्टा विरहस्य व्यथा यस्मिन्.

अनुक्तः अनुक्तं क्रीबस्येव वचन यस्मिन् words like those of one who has no potency or pluck in him, words of help-lessness कस्यापि of some one (rarely to be found.)

P.23. परिच्छेर—lit. 'cutting round,' 'marking out'; hence deciding, settling, coming to a conclusion यंग् — यंग विपत्तय आपन्ना उपस्थितास्तराः अपरिच्छे — Comp. against Pán see Gr. § 211 (a)

स्वात्मार्थे for the sake of one's body, i. e. the preservation of life, Pan. Tan. I, 355, II. 84. Mah. Bhá. Sab. LXIII, 11. Udy. XXXVII, 17. भयोत्तर followed by, resulting in danger.

काव्यामृत &c. - काव्यमेवामृतं तस्य रसः तस्यास्वादः tasting the ambrocial juice of poetry.

पादरजापमा—The form रजो is difficult to be explained here unless the word रजस् is considered to be treated as रज on the principle 'ये सान्तास्तेऽदन्ता आपि भवन्ति' words ending in अस may also be considered as ending in अ—,