

नैकमावाश्रवाणाम्—of unsteady or unprincipled men.

गुणघातिनः—may also mean those who mar (the beauty of pleasures). न च &c.—There is no happiness that is unmixed with evil.

P. 59. प्रोत्सारितार्धासनः—who offers half his seat; a mark of the greatest honour and singular love.

मायापटुः—clever in deceit or dissembling. नाटकविधिः—this pantomimic art, theatrical course of action.

दुस्तरः—दुःखेन तरितुं शक्यः. उपायचिन्ता—Thinking out a remedy.

चित्तवृत्तिः—the inclinations or proclivities of the mind.

कथमहम्—how strange it is that I &c.

विकारितः—rendered hostile. विघटितम्—disunited, alienated.

Śl. 167. गुणौ—advantages. Cf. आहवेषु मिथोऽन्योन्यं जिघांसन्ते महीक्षितः । युध्यमानाः परं शक्त्या स्वर्गे यान्त्यपराङ्मुखाः ॥ Manu. VII. 89. Also यत्र यत्र इतः दूरः शत्रुभिः परिवेष्टितः । अक्षयांलभते लोकान्यदि ह्रीवं न भाषते ॥ जितेन लभ्यते लक्ष्मोर्मृतेनापि वराङ्गना । क्षणविभ्वंस्तिनी काया का चिन्ता मरणे रणे ॥ जीवितसंशयः—some faint hope of living.

P. 60. घुराङ्गनाम्—It is supposed that the heroes who fall on the battlefield are metamorphosed into divine beings and are received by the celestial nymphs as they enter heaven. See above, note on śl. 167.

जिघांसुः—desirous of killing. Desid. n. fr. हन् to kill.

निस्तेजाः—(a) lacking spirit or pluck; (b) devoid of fire, having no power to burn.

Note:—Words of the neu. gender ending in स् ought to be declined like चन्द्रमस् when at the end of a Bah. comp. qualifying mas. or fem. nouns.

भस्मचयः—a heap of ashes (which though very big is trodden under the foot, because there is no fire in it).

नो चेत् &c.—i. e. both will be ruined.

किं निष्पन्नम्—what is the result? what is the outcome of your endeavours?

आत्मविवृद्धये—for self-aggrandizement, self-exaltation.

पापाशयः—that wicked-intentioned one, the villain.

पूर्वोक्ताकारं &c.—पूर्वोक्त आकारो यस्य. See l. 4 above.

विकृताकारम्—with his countenance altered or changed.

Connect प्रणाशे with भृत्यैकदेशस्य and भृत्यस्य.

Śl. 176. Cf. Manu. VIII. 350-1. गुरुं वा बालबन्धौ वा ब्राह्मणं वा बद्धश्रुतम् । आसत्तायिनमायान्तं हन्यादेवाविचारयत् ॥

एकान्तकरुणः—extremely i. e. indiscriminately kind.