P. 92. सम्ताल-even with an equal, i. e. why talk of one who station; a door a ton si odw eno -: perippe thought to it. jeopardy, should not take a step without giving proper ofai gaid-trow world not throw everything into the doing of one's duty as the first thing. highest importance to, uf 'one's proper duty;' regarding भेषे प्रस्कृत्य-lit. placing in the front, i. e. attaching the सम समस्य — This is my counsel, I approve of this. strength of our force. affigia-lit. presided over by. बल्दप्ति-through the pride of strength, i. e. through the guides, counsellors; (b) drivers, See Kâm. Mît. IV. 47. path; (b) straying from the proper path. Agre:- (a) ungovernable. तन्त्रागेशतस्य-(a) going by the wrong dani-intoxicated, in rut; hene or rut, furious. with pride or vanity; (b) under the influence of uy (n) रामत्त्रीकृ baa रिगम् dtod eedilaup—क्रिक्सिक् potter, तिरस्यत:-- was reproached or taken to te i. e. against mice. आण्डानि-i. e. those belong. न्दाविज्ञा—a shed or bower serving as a shop.

is superior in power; affired at the could be the confidence of one who is superior in power; affired at a demon, Mikumbha by name. These were the sons of a demon, Mikumbha by name. They got a boon from Brahmâ that they could be killed by none except that they might kill themselves. On the by none except that they might kill themselves. On the strength of this boon they grew very insolent and strength of this boon that last to send down a lovely oppressive, so that India had at last to send down a lovely

स्पिशित्या—who had entered their body, i. s. in order to defeat them in their object. अन्यत्—one thing. अन्यत्—one thing. अन्यत्—one thing. अन्यत्—one thing. अन्यत्—one thing. अन्यत्—one thing. अन्यत्—one them in their object. विवाद्धित्याः—lit. who could not think properly, fools; because they did not know that they were inviting their own death by doing so. लुद्ध्य—they were inviting their own death by doing so. लुद्ध्य—one one inviting their own death by did act a saft श्रीति विवादित्या क्षित्र क्षित्र विवादित्य क्षित्र क्षित्र विवाद क्षित्र होता क्षित्र हिमाया होता क्षित ignorance incarnate as it were; idea); or, who were sin and ignorance incarnate as it were; idea); or, who were sin and ignorance incarnate as it were;

nymph from heaven named Tilottama, and while fighting for her they killed each other. The story, however, is differently told here. sqrapeqq—seems to be used here