

lusion. These attributes and essential qualities of nature are according to the *Saṅkhyā* philosophy.

On सत्त्वं, l. 10.] Likewise सत्त्वं.
Add to note 7.] Also masc. जन्मः.

P. 28. On मनः, (स) l. 1.] Some make this masc. and neut.

On the article "understanding" l. 2.] Or the terms in the first line signify intellect, and the faculty of understanding; and those in the second line signify comprehension, or the exercise of that faculty.

On ग्रहा, l. 2.] Also ग्रहा.

On सेमुषी.] Likewise सेमुषी.

Over चित् place the reference to the note f.

For सम्वित् read संवित्, and place a note in the margin.] १४.

In the margin of l. 4.] for "Apprehension or conception" read Retentive intellect.

A note on संकल्पः, l. 5.] Also विकल्पः.

Add to note 1.] Fixed attention and profound meditation: keeping the mind to one object, or continually returning to it; and calling up a particular thought. For the terms are variously interpreted by the different commentators.

A note on मनस्कारः, l. 6.] Likewise मनस्विकारः.

Add to note 2.] Or trying a thing by the test of proof.

A note on चर्चा, &c. l. 7.] Also चर्चनं संख्यानं, and विचारः.

On ऊहः, l. 8.] Likewise fem. ऊहा.