

माय विश्रान्तये कल्पते संश्रयते । इषेः संश्रयमाने चतुर्थी वक्तव्येति चतुर्थी । अस्माकं तु नः कञ्चुकिना पुनः प्रतिदिनं दिने दिने । सर्वस्मिन् काले इत्यर्थः । शरीरं सादयन्ती क्षययन्ती इयं सेवा कारापरिणतिः काराया बन्धनगृहस्य परिणतिः परिणामः । (we do not agree with this part of his interpretation, see below) भवो इत्याश्चर्ये । किंच स्त्रीव्यवहारः नियोगः कष्टः कृच्छ्रः । कष्टे तु कृच्छ्रगहने इत्यमरः ॥

Translate : 'Every married man works hard in his youth with the object of enjoying the pleasures of life. Afterwards (in old age) relieved by his sons of the burden of family cares he takes rest. But this employment of ours, daily wasting the body, is such that it has incarceration for its end. Alas for the duty of watching over the harem !'

The Kanchukin contrasts the duties of the class of servants to which he belongs with those of other men. These work vigorously in their youth and enjoy rest in their old age. But the Kanchukins, though working equally hard in youth, end their days in watching over the harem, and die therefore as it were in prison. For the older the man the better is he fitted to be a Kanchukin, and he has therefore no prospect of retiring from life and die in peace. For full of trials and difficulties is the life of the man who commands the harem.

पुत्रैरपहनभरः. Like Dilîpa, Aja and others. कारापरिणतिः कारा बन्धनं परिणतिः परिणामो. यस्याः सा.—अस्माकं, subjective genitive.

We can hardly so divide the line as to read सेवाकारा परिणतिः in the sense of 'this old age of ours is such that it has to serve.' There are two objections to this, in our opinion : 1st that सेवाकारा will not, we think, be a correct form in the sense of सेवां करोतीति सा, which will give us, if anything, the form सेवाकारिणी ; and 2nd that परिणति by itself can hardly mean 'old age.'

Ranganâtha explains कारापरिणतिः as बन्धनालयरूपः. This agrees very nearly with our explanation.

P. 69. ll. 7-11.—सनियमया 'who is observing the rules'; which might be such as, not to eat more than once a day, not to go