The night is compared to a lady, and the mass of darkness to the locks of her hair. नीलाभस्य—Because it is the fit time for goblins and रक्षसस for stalking abroad. नीलाभ—dew. नीलय—midnight. नीलाभ—a tree. नीलाभ—qualifies: दृश्य further on; sounding through the branches of the thickly-growing trees.” If the reading be नीलाभिनि, it must be taken as an adj. qualifying नीलाभि. नीलाभिनि etc.—keeping off (preventing) the sleep that was kissing my eyes. अनेक घटना—this accursed magician. नित्यसा—noun in आ from the Desid. base of रघु. निसर्ग—pre. p. of the Desid. of रघु. रघुण &c.—overpowered by unbounded passion. निसर्गिनि—Lit. nailed down to one spot, made unable to carry out one’s object; hence, prevented from enjoying pleasure. अभान्तकम्—क्षतिगत नेत्रेऽपि; a cursed practiser of charms, a wicked magician; mark the meaning of अपि. See Pāñ. II. 1. 54 quoted in the com. नित्याक्षरायः—an obstacle in his attainment of the desired superhuman powers.

P. 173. तालाक्ष—very bright (polished). निदालाक्षसप्—the dust of charcoal reduced to ashes by complete combustion. निदालाक्षसप्—bright and tawny like the flashes of lightning. अपामरस्—the circuit or expanse of the forest. अपामरस्—waving, flickering. निदालाक्षसप्त—white mustard seeds. See supra, p. 118, note on तालाक्ष. चटास्वरेणि—crackling; lit., ‘which made a chat chat sound;’ p. p. p. of the verb चटास्वरेणि formed by affixing व (व्यत्त.) to the onomatopoetic word चटास्वरेणि; see Pāñ. III. 1. 13. निदालाक्षसप्त—debased in mind. अहस्तर—broken or choked with tears. अहस्तरत्नस्प्यि—overpowered by anxiety. अहस्तर—withered. चार्यमदनः—the tie of which was broken. चार्यमदनः—whetted on a stone slab; चार्यमदन—‘white like’—is not a good reading; it will also not do to take it as चार्यममदन, as the idea of brightness will be left out. चार्यममदन—with an intention to cut off.

P. 174. रक्षसस्य—a hollow in the trunk. Cf. the similar scene in Māl. Mādh. V., where Aghoraghaṇṭa tries to kill Mālati while Mādhava rescues her. निचाप्य—having watched or observed: श्रीपादः—freed from his mental worry or anxiety. श्रीमणैनि—torture, teasing. श्रीजन्ति—improper acts, abominable deeds; see com. निवस्य—wretched or cursed man. श्रीपादः—shame; this word has occurred before; see p. 92, 1. 5. श्रीपादः—From श्रीपाद hot and निचाप्य rays; the hot-rayed one, the sun; श्रीपादः: is Yama,
son of the sun, and god of death. See cor. अर्जितक—
trifling. He is underrating his own act. न चेतिष्ठेनी—
If it is not that you do not approve of this; if you have
no objection to do so. अर्जितक—who ill deserves harsh
treatment; who ought to be gently treated. कर्पोशक—
the tip of the ear. The eye looked like a blue lotus placed
on the tip of her ear; for she was आयतनासी! अर्जित—gracefully
bent. सालिशर—A device to avoid the use of मीन or स्फ, which
contains a labial letter. आयतन—curved. सिम्बोलसा—
her long and bushy eye-brows. The word चित्र or चुविक, which
somehow be made to have the meaning of 'an
eyebrow' (fr. चित्र or चुविक. I. P. to make amorous gestures)
is purposely used for चित्र to get rid of a labial letter. लीग्
संस—gently through sportiveness. रागलक्षणा—acting under
the influence of love and bashfulness.

P. 175. निर्देशि तथा—with the moon-shine of her nails
spreading slantingly. सालिशर—turned aside. सालिशि is a prep
meaning 'sidelong,' 'aside.' सालिशि...सालिशि—adv.; cf. Ragh. VI.
14; मालव. IV. 16. लीगसंस—drawing figures on. लीगसंस—
passing across, द्वस्तवन्ध—the target of the heart. रंगि
लक्षण—a periphrasis for Madana, which cannot be used
स्वाच्छिन्न—(going) with the swiftness of. द्वस्तवन्ध is the
p.p.p. of the denom. verb द्वस्तवहयते fr. द्वस्तव speed, a word irregularly
formed from द्वस्तू; see Pāṇ. VI. 4. 28, quoted in
the cor.; द्वश्वद्र्च—नलस्य इत्यद्वशाच्यवचनी निपाष्टसे। द्वस्ति चे:। अन्यं
द्वस्तू:। Sid. Kau. The cor. seems to have read द्वशाच्य for द्वशक
which makes no sense. द्वशाच्च—द्वशाच्च द्वशाच्च द्वशाच्च
e. l.—beloved of, i.e. friend of, Madana. रागलक्षणाः—with
the waves of the heart’s yearnings set in motion by the wind of
passion. कर्पोशक—your taking a residence in the secret
apartment. द्वशाण—stands for मनस्सिजस् i.e. Madana. कालाब्जस्
स्वाच्च—iron fetters. द्वशाच्च—a wheel.

P. 176. अर्जितक—स्यां—i. e. will kill me. निर्देशि—
Throughout this section the final स्य is printed in the form
of an Anusvara, as the author has taken care to avoid its
labial sound by beginning the following sentence with a letter
other than a labial, so then the स्य is to be pronounced like the
nasal of the class to which that following letter belongs.
चक्राला—a room on the top of a mansion. कर्पोशक—by gently
shaking them with the palm of the hand. निर्देशि—gliding.
to the tips of the filaments of the flowers forming the
garlands worn on their heads. संस्कृत—confounded with,
mixed. तत्: कृतायत्न &c.—and so she escaped death. इसा चर्चा
&c.—Cf. supra p. 119, भाष्य रागासाधिकर्मकेन &c. भाष्यभेद—
the gem in the form of this wonderful beauty. रंगवर—The
mountain Meru. चैत्र—firm. रागार्थ—(1) sparkling with its
colour (lustre); (2) agitated by passion. श्रेष्ठिनिधि—the chains
of love; न इति is often substituted for न in Sanskrit. श्रावार्थिनिधि—
those separated from their wives. Cf. नियुमित्व घन्धर्वतः: भ्रमणात्मला
सुस्वयम् supra p. 49. लालस—eager to drink the honey. लक्षण—
close contact. नायन—withered, faded. चन्द—thickly grown.

P. 177. रामत—shining, gay in summer. कीलाबिलिक्षक—
making the tilaka flowers serve as sportive marks on the
forehead of the forest-sites smiling with flowers. निलिङ्ग
&c.—the gold-coloured umbrella in the form of the full-blown
कन्याकुला flower. श्रेष्ठिनिधि—stands for the southern (Malaya)
breeze. साहकार—सहकारें चन्द्रका: bees कविकाम. कालिग्राम—
the cuckoo bird. रारक्षास्वरा—राक: stirred up with
passion, amorous राक्षसा: beautiful ladies. संयास—preparation
for; दश्यिनि—standing out as the first preparer for
the battle of sport. लक्षणनाडळे—in which the modesty of bashful
maidens was overcome by the love which then took possess-
ion of their heart. ब्रुक्त—name of a mountain in the
south, connected with Malaya. It is that portion of the
घात जिसे जो ग्रंथीforms the southern boundary of Mysore. Cf.
Raghu. IV. 51 (शही ग्रंथीहे). The commentator, not remem-
bering this, has given a fanciful explanation. अनित्याधर्म—अनित
dharma: the dancing-master. The wind is often referred to
by Sanskrit poets as giving instructions in dancing. अनतस्नी:—imperious to sun-light.
लक्ष्मि—leapt over, seated upon.
भाली—touched. तरलतर—-the heaving waves. कीवारस
&c.—was deeply engaged in sport. संगम—engaged in.
जलार्जोता—amorous sports. अन्यसंपर्व—emulation in love-
matters. एकसंपर्व—solely under the power of his passion for
pleasures. नायक—taking advantage of that weak point.
भास्कर—Name of a country, the same as modern Tailangana.
The mouths of the Godāvarī were in the possession of the
Andhras.

P. 178. भलिन—faded, vanished. गाणकास्तिन—the youthful
bloom of (the body). निरस्त्वेषि—seel., by the charms of the
princess. नारक—a poisonous potion or drink. बलिहेव—will
die. अवन्म्याके—Kâme. सा का &c.—What will be my future state? How shall I fare? अभास—a Brâhma. शिकल—As the report goes. विकार—insult, humiliation, offence. रक्षसेश्य—having provocation given to him. वृद्धिः—enkindled, generated. नयेन्द्राय—a number of magicians. दाणाकातिवाच—wishing to expel that. संकरुणाणि—the place where Śāmkara dances, i.e. a cemetery. भस्मसली—i.e. an old sarja tree. कन्याकुमारसन्ध्या—a collection of rags and patched garments. अतिसंति—deceived. आहृत—obtained. चेन—a garment. गलिमार्गि—the sea. तिलकास्त्र—variegated with bits of filaments. चेचर्याय—decked with the lines of.

P. 179. अतिमीमांसाय—clever in deceiving or taking advantage of the credulity of. सरस्वत—with their mystical teachings. सप्तवा—for the six aṅgas see supra, note on वक्तृ p. 21; it will be seen from that passage that the Kumāras had learnt the Vedas with their aṅgas. गृहस्त्यज्ञन—by his espousal or adoption of. अनुयत—disease, affliction. वेदेन्द्रसंध्या—whose heads are washed with, i.e. hallowed by. वृद्धिः—mythical or astronomical diagrams used as amulets. रहस्य—evil spirits supposed to seize upon children &c. कन्याकुमारि:—सरस्वत—कन्याकुमारि: अविवाहित यथा. भस्मसली—a Yakshe, दाणाकाति:—स्मृतिजन:—i.e. of Jayaśimha. अभिप्राय:—finding an opportunity or time of leisure. संसर्गान्त:—securing in his interest, winning over to his side. विनाशी:—patiently remaining in abstract meditation. स्वागदानम्—showing my knowledge of (lit. possession of) occult things at the proper time. निपुष्ट:—having found out or ascertained (what was in his mind).

P. 180. तस्स्वेवरक:—The asylum of all auspicious marks रक्षा:—waist-zone. राजित:—decorated. वीरिन्ति:—with her dark lotus-like eyes sportively bent, or graceful with their sportive movements. दुर्कोल्य is used for नेि for alliteration with दुर्कोल्य. शाही:—allows, bears. सद्रावे:—wait for; for this sense cf. द्वीपवधातपविष्ठि: लोकपनासि: Ragh. V. 25. निरंपश्चरचिविच:—void of moon-light, i.e. on a dark night; or, when the moon-light had passed away. शूद्दा:—not broken through, i.e. dense or thick. विनाशी:—swallowed up, shrouded in. नियांत:—sealed. जलाशय:—to be entered by diving under the surface of water. ब्याजन:—having no opening towards water. चुंबकसंहाराः:—excavated from within. प्रकाश:—in one part (as the Bhāshāpā has it). The sense of 'near' or 'close to' assigned to प्रकाश: by the commentator is far-fetched. Besides, if प्रकाश: be taken as govern.::
by वक्तः, no object is left to अकार्ष. शैरसनिक्षप्त—close to the landing-stairs. पन्—compactly arranged. छालिद्वारन—
with the opening of the cavity (or the pit he dug out reaching the bottom of the lake) covered with
निक्षर्वम्—well washed; p p. of निग्रं with निसु 3 P. A'. गुंतागुंटा—
a belt or multitude of stars. अपूर्णितम्—i.e. the big gem
in the middle. The belt of stars is here compared to a
necklace of pearls, and the sun to its central gem. शत्रुकं
हरिलाल २. १—seems to be better; 'fastened at the end of
the necklace in the form of the streaming morning light
eclipsing the stars.' अज्ञातम्—Lit. 'the giver of rest;' hence,
night. सावधन्निस्म्य—सभ्यताने हस्तरत an elephant of the best
class, the strong smell of whose ichor is unbearable to
other elephants and makes them turn tail at his sight.
See com Cf. Ragh V. 47, VI. 7. कस्मरेश्वर—The mountain
Meru. The peak of the mountain Meru is compared to
a stage and the rising sun to an actor exhibiting the play
of light (the gleaming solar rays being reflected back
from the gems on the mountain).

P. 181. वंचनार्थ—The clouds are the rolling waves in
the ocean of the sky. कार्यार्थ—The sun is one of those who
keep watch over a man's actions. Cf आदिष्ठम सदाश्विनि
&c. सहस्रासनिक्षर्वम्—the east. सहायित—serving as a red
dye or paint; p. p. p. of the denom. from गाम. तारार्कतम्
the skirt covered with red chalk; गिरि भर: गैरिकि: fr. गिरि+�क
( त्रू ). सादरप्रभाव—with its appearance like, i.e.
appearing like. शरणेव्य—with a desire to harass or
torment. अन्तरिक्षश्वेत—आकाश or the sky is considered as one
of the eight forms of स्वाता; cf. ज्ञातिस्वरूपम् या &c. सक्ष. I. 1.
संयोगप्रत्ययः—Here संयोज is represented as a rival wife. पवृत्त
would be pained to see the body of her 'ord in another form
half-shared by another woman, as indicated by एकस्य. दिवाक्षिन
जये—i.e. when it was about sunset, जन्मार्थ—is used to avoid
the use of माय, घरिनियस्य—i.e. he bowed to his very feet
आराध्य—he was addressed by me निरंजन—unambitious,
not aspiring. Cf. भारसे भी: पतिसम्पति; उदयिनं पुरुषशिवियागमि
लक्ष्मी; and विनाशिति पराक्रमाध्ययन विविधं समं सम्बुक्षित। Kir.
II. 15. अन्तरिक्षल—free from. अर्द्धजन—held in high
esteein, honoured. अपारिविनिभित्तन—filled with great
respect, qualifies जनाव. सतगमी—the vital air, i.e. प्राण
and others. This is used to avoid the word प्राण. स्वांगित
'rolled back from,' to be construed with अन. शैलिक—covered.
As the water rolled over the lotus-plants, it shook their stalks, and frightened the swans as their bodies were pricked by the points of their thorns. Dissolve—

P. 182. विद्वाद—having definitely known or observed; cf. supra, p. 179. रिमिटका—firmly fixed or fastened by the chains of deep love. अंवली—&c.—She will not brook any delay in obtaining your sight, i.e. she will be longing for your company. वास्तवका—without much concern, easily. धीर—cultured, developed. आकर्षणका—having considered the matter. आलिखका—&c.—This precaution was necessary to see that there were no crocodiles &c. there; cf. Ragh. अन्नप्रसादिति (सांभु) अपर्णका XVI. 55. अन्तरक्रिया—people in whom you can confide. विभ्रष्टका—for a space of thirty दागदास (a measure of length equal to 4 hastas, or, according to the Com., 16 hastas). रुपारुपनासाहि—who could not see any mischief in it. संसारिष्य—&c.—being ready to carry out my instructions and firmly resolved to secure the maiden. जानन्दा—region, a secluded place. अनापर्यन्त—without having accomplished. बराहि—as may be agreeable to you.

P. 183. वर्धितत्त्वसिद्धगम—The gods on earth, i.e., the Brahma, वर्धित—wick, a piece of cloth wrapped round the end of a stick (and used as a torch). वर्धस—swallowed up, dispelled. विशंपति—indifference, the state of not being attached to the world. विनायक—innocent. जातिक—fishermen, men with nets. संहस्तकर्मनावास—with the holes of his ears and nostrils stopped. शालिक—depth of which was an elephant’s stature. The constr. is हारितिन सरसाय गते पं नक्कीलया नीरागिनीनाथमयी अहं &c. Some read गते: for गते; in this case the sentence will close at हारितिन; ‘he dived into the water and reached the bottom of the lake the depth of which was an elephant’s height.’ नक्कीलया—with the ease (and caution) of a crocodile. अप्पितर्गत—&c.—moving forth, having dived deep into water; काश्वन्त—tremendous (killing) like the strokes of the rod of Yama. विशेषत्तवन्दनमः—mercilessly pummelled. This incident of the story, i.e., the supposed transformation of the person of the king into a superior form, is a repetition of Upahārvarman’s personating himself as Vikārvarma.
after he had murdered him in his narration of his account. Perhaps in writing out this part of the story Daudin got his inspiration from the story of Tarunachandra, a physician, related in the Bribhatkathā. The physician, having promised to cure विनयशील, king of Vilasapura, of the deformity brought on by old age, in eight months, asked him to dwell in an underground cellar. But, as the king under his treatment instead of becoming young wasted away, the physician secretly murdered him, threw his body into a well with its mouth closed, and having introduced a young man of similar features into the cave, kept him there for some days. He afterwards brought him out and presented him before the subjects as the king brought back to youth again by his medication. Cf. अग्निज्वरोक्ति, निलाहे शिखरसुरनामिनि. पूर्व बिनयशीलावर्ग तामानास्माते भूषितः।... इत्यादि बिनयसन्गीतमा सदस्यार्गुणभूषितः। नेवि तंत्रचन्द्रभं निजामदि क्रियादः। अष्टेऽति काबिल्यकि सा वर्णे वार्ष्टे जरा।... एकत्वते यथेष्ठे माता-नाहो यत्रिस्वस्यम्। उपयुक्तेऽकालेऽति नेवि जयंतिनर्मिनि ते... आज्ञाय ब्रमणयेवकुलं तत्त्रातिष्ठ। राजाणां त्वै करोमगिनि रुद्रानन्तः कर्तसंविद्य। ततः यथाः पूर्वे द्राहातः ते दुरपद। यथाः हस्तस्वर्त्ता नीलाणा हृदिक्षिणिणि। नेवि दुर्योधः ते च चरणं तत् पूर्वे। पवेश्य रथयानस्तु दुर्योधः पविवे च चाय। ततः स सविब्रह्माणिष्ठो चाच्युर्भाषित। अजरोधः कर्तसतस्विनियोगमेवम्। नूय।&o. Kathās, VII. 6. 60-64.

P. 184. अर्थविचार—seemed a great wonder. See supra note on विख्याता p. 151. चण्डनसूरसूि—the very fierce staff-bearers. रसनबने—with my eyes stripped of the pleasure of sleep owing to the joy (रसि अनन्तनारेतिबविशेषः) I felt then. नवन—getting; stands for प्राप्ति, which could not be used. नवनसि रा. 1.—in this case the comp. becomes clumsy; we have to take it as नवनसि। रमेन निसता &o. बिग्रामसिि— the frontal globe &o. यथा हुसयाि—who waited upon me with the proper formalities. अवेश— not to be controlled or overpowered by (to be constrained with इति घुणाि). नीरसि—free from all foulness. सत्सिम &o.—सत्सिमहितेऽहसी अवसेवनिकाका शया यस्य; the complexion of which resembles that of lotus-petals. न— or न—कानु expresses resemblance when at the end of a comp.; see Amara, II. 10. 38. नरकशाशिन— the killer of Naraka (a demon, king of Pragjyotishha), Krishṇa; hence, Vishṇu. सतिमासन—This shows that Brahmā-worship was in vogue in Daudin’s time. कृत्व—necessary—sufficient to dissipate their troubles. तात्सवर्त—with supreme power. आतिरि—may be Manu; see, however, note on the same at p. 148, last line.
P. 185. ष्प्राकाष्ट्र—The highest pitch of joy. नासथसि—
cauing to dance or glitter. कस्मारिव—gracefily bent.
प्रांकुष्थिसि—her sprout-like (red and tender) lip. ष्प्राकाष्ट्र—
Her eyes, void of collyrium, were filled with the moisture of
the tears of joy. जांच—a trick meant to entrap. सेन्थिनिव्यन्य—
freely through affection. सहह्यं—his beloved Kanakalekha.
निनिष्ठत्ति—निनिष्ठत्ति अग्नि यस्य तथा: श्यमः: (set at liberty) च
अतिसंक्षयं &c.

P. 186. असिसिञ्छे सेव—This is said to please him. भजा—
सत्सब्य—ingenuity, and courage or mental calibre.

अर्थं—suffering from. अहः—in distress. रवृक्ष—drawing
up. रवृक्षमल—an old man; this word has occurred before on
p. 171. वधाशानी—drawn up in the hollow piece of a long
bamboo. पाराण्य—knocked down with stones.

P. 187. बिन्चिन्नान्थि &c.—The great kingdom of Vidarbha
extended from the banks of the Krishná to near the banks of
the Narmadá. On account of its great size it was also called
Maháráştra. Its capital, Kuṇḍinapura, is probably the
modern Beder. According to the Nalachampú, Kuṇḍinapura was
situated on the river Varadá (=Wardhá). The famous race of
the Bhojas was a branch of the Yádavas. अश्वाश्वरा—A righteous
king is often described as a partial manifestation of Dharma;
of. अपरम्यस्महन्यवर्योत्तुरस्तावस्तिव दर्मियोगेशोऽ | Ragh. VIII. 16.
असिसिल—of extraordinary prowess or courage. Mark the
author's command of language, in how many ways
he expresses the same idea. उत्तम—distinguished or
ennobled by. उत्तमाशेश—ambitions of greatness. शाख्र:
प्रभाव—following the authority of, guided by, the sástras;
defender of the faith. शाख्रमक्ष्य—an undertaker of
things possible to accomplish, of public utility and benefi-
cial in the end. See com. Daḍin seems to have taken this
phraseology from Kautillya, as remarked by Mr. Agashe; of.
शाख्रमाश्चदराश्चस्तित्कर्मोहुऽत्रकर्मतयी विचित्रः | शाख्रामाश्च विद्वान्
कर्मिनेत। कर्मार्थमी निर्दोषस्य। मव्यायानी कर्माणोदयम्। Kau. Nīg.
Adhi. VII., Ch. 8, 114, 115. स्मार्तत्त्वता—who advanced or
promoted. उप्षाधिविका—raising to dignity. अविवेधम—never
apathetic, ever eager for. तर्क्ष—profiicient in. नेविक्ष—/lit.
nearest to; hence, conversant or well acquainted with.
कर्मार्थस्वत्व—sacred lore and political science. क्षुन्त—favour
obligation. पर्ष्व्यस्य—A superintendent of, who himself car-


fully looked after. सर्वकार्य—superintendents of different departments. कृतकर्मण—those rendering signal services. Cf क्रियाया मद्यान्तिनीभारतकं: कृतनितामय वन्धि संपति। Kir. I. 14.

P. 188. वैशमन्यप्रविधणा—The calamities coming from deities are such as fire, water, disease, famine, death, &c.; and from men are such as (corrupt) royal officers, thieves, enemies, favourites of the king, and the greed of the king himself. इति पश्चार्ह श्रेष्ठ च्यसने मानुषां ततः। आयुक्त्यसंभोगः: परस्यो भाजनम्। पुराणीयांतिमानां नरणां पञ्चान मत्यं (िा. मधुरं)। Kām. N. XII. 20; V. 82. See Ragh. I. 60. प्रासद्य—The six expedients to be employed in foreign politics; these are (see com.)—(1) संधिः or peace or alliance; (2) विद्युत्स or making of war (when other remedies fail); (3) वायु or marching against the enemy when one is in a position to do so and one's own kingdom is well protected; (4) आयुक्त्य or halting (waiting for opportunity &c.); (5) श्‍री or श्‍रीमान् duplicity, sowing seeds of discord among the ranks of the enemy; and (6) आयुक्त्य or seeking shelter (the help of a powerful king &c.). मुनामनं—According to the line of conduct chalked out by Manu. Here Manu may refer to the great law-giver or to the king of that name. Cf Ragh. I. 17; or also Yājñavalkya—कलानि जाती: अणीवाद गणाणायकम्। चतुर्मार्गितार्यम् विनिष्ठेय न्यायेवायांम्। पुराणीयक—one whose name it is auspicious to repeat; one of holy fame. पुरुषसंपंथे—the full period of human life, one hundred years. A final ओ is added to पुरुषम् when preceded by पुरुष &c., by अजुद्र विचुरु...नि:स्वाधिक्षुपुरुषसंपुर्वाह्यण...। Pāṇ. V. 4. 77.

तःप्रासद्य—who owed his prosperity or power to him (his father); i.e., who succeeded to his prosperous kingdom. Or it may mean 'equal to him in prowess' (तर्य इव आपांतियतं). प्रासद्य—as fate would have it. विद्युत्सनि—the science of politics. वृद्ध—government; fr. वृद्ध 4 p. to control, to subdue; वृद्धते अनेन, द being added by अस्त्राष्ट्र:। Unādi. I. 114. It is thus praised by Kāmanda—कृतकर्मण—सर्वविद्यायांमार्यम् सदायहत:। II. 5. नारायणस—did not much devote himself to, did not at all take interest in. प्रासद्य—eloquent in speech; whose words could make an impression. The following is a sound piece of advice which can be given only by a consummate politician and a veteran statesman. आरामसपद्—qualities of the soul, personal accomplishments. These are श्राणि, पञ्चा &c.; see the quotation from Kām.
(line 7 of the Com.) विस्तार—Mark the derivation; 'with reference to speech or words' the word is विस्तार; स व शास्त्र विस्तार: Amara. it is formed by adding अ (अृ) to सू; the affix पत्र (अृ) is added to it with the prep. वि (which gives विस्तार) in the sense of extension or magnitude. We have a third word विस्तर from the same root in the sense of 'a seat'; by श्राक्षसवो: विस्तर: I Pān. VIII. 3. 93. विस्तार—development, culture; see above, note on विस्तार. आस्मान—refining, polishing, necessary for it. Cf. चतुरुपवर्तन से विवेकिनी तृप विवादित निरूपितान्तरी (सन्तिक) &c. Kir. II. 6; and आश्मा पयायनदेश्यो मन: समस्तपितानि तिवानानाल्रस्यायन: प्रबुद्धिवृज्जयते II विधान दुवद्रय चिन्त मनो दुक्षिण नास्तम: अनेवाना करोऽपि प्रतिृतविनवन: प्रयात्ना सनस्तारा आत्मालिङ्कुत्रातम: III Kām.-Nīt. I. 28, 30, 31. अर्थात्रतेंदु:—see supra, p. 147. अनिताशोष्यन्तर— the simile shows that proficiency in the science of government is of vital importance to a king. बुद्धिमन्त्र—

Here बुद्धि means diplomatic talent, statesmanship.

P. 189. अनुिकित्तु—very mighty, supreme. अवश्य—surpassed in diplomacy; brought under their power. विनियम—assigning their proper province to them. अवश्य— not acting with a right perception of objects to be effected and their means. कर्मु प्राप्तिवहनान:—defeated or thwarted in his objects (undertakings). योगक्षेत्र— the acquisition of things not obtained and their preservation. See eom. भविष्यान्तो—when contempt is shown to authority. सप्त: रिस्ती: &c.—will upset all order. निष्पादन:—when people transgress the bounds of duty, i.e. are demoralized. आमार्थैक &c.—आम means here नितिशाश्र or the science of the conduct of human affairs. लोकोन्य:—the conduct of worldly affairs, the course of worldly life. श्रविन्द्र—hidden from view, secret; or, impeded by obstacles. वियकृष्टु—beyond the reach or ken of senses. नेन द्वीन: &c.—Cf. अनेकस्यायोजेऽदेह पराशोष्यो दर्श्य। सैद्धांतिके शास्त्रं यथा नास्तवन्ध एव सः। अवखलितसृतु—the operation of which is never obstructed. अर्थधर्म:—dissemination of political and other ends or objects. आमान:—obtain an insight into, gain proficiency in. तत्त्वज्ञानो:—by carrying out or acting up to its precepts. आश्मालिङ्कितो:—having at command the three regal powers. For the Sāktis, see infra, p. 208.

P. 190. प्रसातित्तु:—who enjoyed special royal favour; lit. who was known to be a royal favourite. वाह्य—is of four kinds, viz. तत्व श्रीणानिक्षेत्र (such as playing on lutes, violins and
other stringed instruments) आनवञ्जं दुर्जया (tabors &c.)—विक्रमं।
पञ्चाविंश (playing on harps and other wind-instruments) तु सुवर्णं
काँडस्तालविंशं (beating of cymbals and other instruments struck
together in pairs) पञ्जया।[119]
Amar.I.7.4. वामाश—not out, i.e.
well-acquainted with. अवास्विनित—garrulous, of licentious
tongue. वृद्धार्थ—clever in periphrastical and enigmatical
speeches. पर्मानन्द—habitually seeking another's weak or
vulnerable points. परिवार—delighting in circulating
scandal. वैद्यसाधन:—adept in craft. उक्षोच—bribes. साधन—
a professor of all wicked acts, of every kind of inequity.
आन्तस्वर्ण—a pilot of libertinism or licentiousness. कामसम्म—
the science or ways of sexual enjoyment. भूमि:—one
who had served the king from the time he was a boy or crown
prince. "The arguments which are urged by one of his
(Anantavarman's) favourites," remarks Prof. Wilson, "in be-
half of idle pleasures and in detraction of grave advisers and
ministers, while they 'speak the language of the profligate
in all ages, afford some curious insight into the abuses of
official authority which prevailed in Indian Government
at the time of the composition." With the introductory
part of this admonition may be compared Nai.-Ch. XVII.
Ślokas 37-96, as pointed by Mr. Agashe. धर्मसौ:—of all
sorts; lit. high and low; उदाहरण ब्रह्म:चउबाधाच्छ:; irregularly
formed. See supra, p. 131. कर्मयोऽस्म:—teasing, harassing.
नाम—after death. Cf. सूत: स्मारति जन्मानि सूते कर्मगोऽस्म:। अन्य-
समे प्रति तृप्तियोऽस्म: धृतियोऽस्म:। Nai. XVII. 53. अर्घंत्वर्त—fortune
or prosperity of the highest kind or exalted nature.
कुष्ठिका: etc.—This refers to the initiatory rite at the Agni.
पारिता sacrifice, in which the head of the Yajamāna is first shaven,
than tied with the kuṣṭa grass &c. as stated here. पपलिन:—
religious hypocrites, heretics. This refers to the Jaina
Bhikshus who advocate renunciation of worldly ties, such as
wife, sons, &c. पुज्यती:—a clever or shrewd fellow. अस्ये
पुज्यतीयोऽस्म:—in pursuit of this mirage. इत्ययात:—what he
has in his possession. काकुम्म:—an inferior coin equal to
twenty cowries. काकुम्म:—a copper coin of a particular value.
See Bhūshaṇā.

P. 191. चतुर्दश—See Kām. N. II. 2. चतुर्दश—three
Vedas. अवस्त:—practical arts such as agriculture, commerce &c.
The Devī-Purāṇa thus accounts for the name—वामाविंशैलीन्द्रि
कर्मयोऽस्म:धर्मसौ:। वैद्यसाधन:ः साधन: ना एव वर्येऽज्:। अवास्विनित:—
logic and metaphysics. लोकनीति—The science of government. Cf. Kaµ. Nits. II. quoted in the com., and गङ्गा लोकनीति-विशेष्योपनिषति: लोकयोगिन:। तस्यार्था त सत्यविलयनागमार्थम्: संविदिताः।। Kaµ. Nits. II. 5. विद्युम्बु—better known as Chânakya, a celebrated statesman and diplomatist who flourished in the latter part of the 4th century B.C. He is the author of a work on political science and state-craft called Chânakyanîti after him. मान्यस्—Manuya is Chandragupta, king of Pashuputra, and the hero of the Mudrârakshasa. According to Indian authorities, Chânakya was his principal adviser and minister, he having got the throne of the Nandavas chiefly through his help. भागवाताहृतकौशो—is connected with other Sâstras (and depends upon them for its thorough understanding). Here begins a satirical description of the study and effects of Dâdhanîti or political science. पुनःनाच्च व दि—&c.—For the Niti- sâstra lays down stringent rules for the daily course of action of a king. He is not to trust too much his queen or sons, must eat a measured quantity of food and of a particular kind, well examined by experts and so on. See Kaµ.-Nits. VII. भास्मकुषा: &c.—for their own belly, i.e. meals.

विमुख्रेत ए&c.—Now the author tells us, closely following the authority of Chânakya, how the regal day of 24 hours was apportioned into eight parts, particular duties being assigned to each. शृंगि—has a technical meaning, according to the Bhâshapā (which see); for a different sense see supra, p. 121 (शृंगिन्तः); here शृंगि means a measure used in checking the account of the income from and expenditure on account of the country, while अर्थशृंगि is to be used in connexion with a village. See also the Laghudârika. अवकृतकौश—having admitted for reckoning; or taking into account. It may here mean having eaten a morsel also.

भास्मकुषा—all the receipts and expenditure. भास्मकुषा—modes or ways of defrauding. Cf. नेवा हरणोपायान्त सुधारताः। Châp. II. 8. विक्रमविलासः—adopt as alternatives; hence, multiply into. The precepts are द्वितीये पौराणिकानां कार्यों प्राप्ते। वृन्दाया ज्ञानोज्ञानं बेचन साधनं च क्रृत्ति। चन्द्रेः हरणपतियमहसारांस्थानो भूमिः। पंसे मल्लिकर्षिनः पवेशेऽपि मन्येऽति। चारुसौभावनाः च दुधेस्त। I. 19. अवपरापजन—decision in favour of or otherwise. For प्रायुक्तक see p. 131, last line. अथः—by securing their own objects or consulting their own advantage. पारेः.....प्रेणां—मसी—Cf. ईदृशे व्यक्तिभिः सर्विभिः: परिपालित:। स्थाने लक्ष्य यहोपाल्। गव्यप्रभा करणा दरायुः।। Mrîch. IX. 41; see also the next el.
A king runs the danger of having his food poisoned. 

Cf. यनि शर्यालने पाने भोज्ये वर्षे विषुष्के। संवेदनामुत्त: स्वाभावित 

विनिविनीत।। काम. न. वि. ९ (and the succeeding slokas wherein several modes for detecting poison are given).

P. 192. विनिविनीत—The king is to receive and make presents in the fourth division of the day. प्रमारसंभृत—i. e. he has scarcely time to do that. मत्वन्विना—deliberation or consideration of political schemes with the ministers and councilors. महाक्षेत्र—outwardly appearing to be neutral (indifferent and impartial). Or, after the Bhūshana, 'like pleaders.' विनय: लंगद—forming a league with one another. श्लेष्योपनो—merits and defects (of a political scheme). दुना:—ambassadors, envoys. स्वेतक्षेत्र—according to their will (as would suit their purpose). विपर्ययन्त्र—perverting, misrepresenting and confusing. उपजातित्व—live upon, i. e. they enrich themselves by getting money and the other objects they seek from the members of their own party, the party of enemy and of the allies or friends. नादारो—

सुप्र: प. १३४. प्रमारसंभृत—They do not really want to suppress insurrections, but want war; cf. मर्णचित्त्रेऽक्षेत्रतपोले-

dृविष्कट्नं विद्युत्। तेनाचे भोग्यतमति शैर्षकार्यंकुलो नुषः।। काम. न. द्विति. ४१. अवसायक्षेत्र—hold him helpless in their power. श्रववश्यता—स रहिन्ता सेवा व. इ, is not so good, as the speaker nowhere condemns a thing directly, but leaves it to be so understood from his words which have an ironical force. नादारो—३४: नादिक्स, i. e. ghatikās (a unit = 24 minutes), or an hour and a half. What a long interval of time! चतुरक्षे—In the Kaut. we have इसायायार्या, इसायायायते. चातुर्वेण—reviewing of. संनापतिः—संनापति: संनापतिसंनापति

संनापतिः; the comp. must be so dissolved, and not as a Bah.

विकल्पंचल्लाऩ—projects of victory, i. e. how to make the army efficient. युद्धपुरुष:—men in disguise, secret emissaries. In the first portion of the night the king is to receive the reports of his spies and envoys. भाषानि त्वा—Persons appointed to employ weapons or fire or to administer poison (to compass particular ends). These were the ways of getting an unwelcome person or enemy out of the way. Chāṇakya himself takes precautions to thwart the efforts of Rākshasa in this direction, in the Mūdrārākṣasā, अन्नदया—to be set to work or appointed. दीव्यांशक्ष—seated,
enjoys rest, listening to the play of trumpets; or गुप्तम् may be taken with the preceding sentence; thus विरंचि...जनितमि तुम्हारे... 'in the second watch he takes his food, and attends to his daily course of studies in the third.' The next sentence would then begin with नूनं... 'going to bed on hearing the sound of the trumpet, he enjoys sleep &c.' किन्तु—as they say, i.e. he is not likely to get sleep. अनन्त्य—constant; fr. जसु & Conj. P. with त added by नवन्त्रस्मयासक्षमतिः सुनेत्राय रूप:। Pān. III. 2. 167; जसि: (i.e. the root जसु) नूनं: न किस्मतासत्साये वासिते। नमः, क्षमा:; समरः, अजस्र: &c.

•मनसः—with his mind labouring under the torture of; or, tormented by being on the stretch of constant anxiety. मनसः—listening to the counsels of the ministers; स व अनन्त्यात्माते दुःस्मनः प्रेयेर्कते। Kau. N. नाम— as is well-known. श्यामसुराश्रयः—free from the fear of being subject to taxes. विनिष्पत्ति—by disposing of or selling. विनिष्पत्ति: कर्मविनिष्पत्ति: ध्रुवविनिष्पत्ति: किर नामः। Kau. N. नाम— as is well-known. विनिष्पत्ति—by disposing of or selling. विनिष्पत्ति: कर्मविनिष्पत्ति: ध्रुवविनिष्पत्ति: किर नामः। So this should be dissolved as विनिष्पत्ति: सप्तः, by affixing यथा (व) by तत्र स्त्रोत:। Pān. IV. 4. 98. The word विनिष्पत्ति is formed by affixing यथा (व) by Pān. V. 1. 124. लुिन्दन—lit. in some part; making some occasion for it. क्रिया s. l.—with difficulty, taking pains to create an occasion.

P. 198. The eighth portion is appropriated to the priest and religious ceremonies, after which the business of the day is resumed. गुप्तम्—prolix of fruit, efficacious. गुप्तम्—almost equal to Brahman. This is ironical. वसुस्मनः—स्त्रिया इत्यते अनेन a rite averting evil and leading to a blissful end. Mr. Agashe quotes the following from the Sabdapadarama—नक्षत्रस्मार्मकान्ताविस्मयायम् ग्रुहाण्येकं तपसुबिक्रियाः। तपस्वानि ग्रुहां—अनुसरणमिणि ग्रुहां में ग्रुहां गुप्तरुपः। इत्यक्रमे गुप्तविनिष्पत्ति अनुसरणमिणि कुल्ले प्रथमी उत्तरः। तत्ततः ग्रुहाण्येकं तपस्वानि ग्रुहां—अनुसरणमिणि ग्रुहां में ग्रुहां गुप्तरुपः। इत्यक्रमे गुप्तविनिष्पत्ति अनुसरणमिणि कुल्ले प्रथमी उत्तरः। तत्ततः ग्रुहाण्येकं तपस्वानि ग्रुहां—अनुसरणमिणि ग्रुहां में ग्रुहां गुप्तरुपः। इत्यक्रमे गुप्तविनिष्पत्ति अनुसरणमिणि कुल्ले प्रथमी उत्तरः। अभम्भ्रमणो—who have not yet received any donations. स्त्रव्यः—leading to heaven, conferring heavenly happiness. भाप्युष्य—conferring long life; अष्ट: अष्टविनिष्पत्ति: fr. अष्टवर्ष (त). समुद्रः—through their medium. अविश्वासो—This and the following adj. compounds qualify अन्नतिः used as a noun. अविद्विसो—full of
torments.  नवसः—passing.  स्वपनः—his own territory.  आविष्कारः—mistrust. People see a motive in all his acts as they don’t seem to be natural, and so do not trust him.  बाबता च &c.—To what extent the course of worldly existence can proceed without policy, is seen from the experience of ordinary life; i.e. it is quite clear from our experience of daily life that the course of the world can go on unimpeded without policy. Some read न यात्रितोऽ; this means—to what extent does not proceed without &c.; i.e. worldly experience itself teaches what policy to follow in this world.  नाना वालेनार्थः—

We need have no recourse to Śastra in this matter.  अति-बनजः—too great or absurd restraint.  सामाजिकः—see com.  मल्लिकः—hypocritical or cunning counsellors; a Tātp. Comp. of the Nitya class; see com.  मन्त्रकन्या—advocates of a stern enforcement of counsel or policy.  शुक्रशचया, the preceptor of the demons and the author of a Śrūti, named after him.  आचार्यस्—a great sage, one of the inspired law-givers (an author of one of the chief Śrutis) and a writer on astronomy.  विशालात्मकः—the name of Śiva, as the author of a Śāstra.  बाहुल्यताृतुच्छः—Son of Indra (वाहुल्यताृतुच्छ), name of Jayadatta, author of a Tantra. The two are referred to as writers on Niti by Kautilya; see Prak. IV. p. 13, Mysore Ed. प्राचेर is well known; his Śrūti is considered as the chief authority in the Kali age.

P. 194. परमस्त्र &c.—Those who are well-read are taken in by those who have never read Śastra.  नन्दु हस्यपपुष्प &c.—Does not Your Majesty possess all this, viz.  संवेदनलय &c.  अक्षरकाम—पालक (see com.) means 'the time for the enjoyment of which is gone;' exhausted, stale; hence अयो—what is fresh, youthful.  अक्षरकामिः—On account of its pointing out diverse ways and therefore not leading to one definite end.  अनुसरणस्त्राय—never giving up its misgivings (i.e. not arriving at a definite conclusion as to the adoption of one way).  संनायः—giving attention to internal as well as to foreign matters (see com.); cares of state-matters.  पाकल्य—fr.  पाकोत्सव +अपू (अ) by Pāṇ. IV. 2. 38; see com.  पाकोट्सवातिः इति पवाति:—अन्यायिनिः—another's property.  अन्यायिनि—very small.  चालस्त्रकोष—portion of life.  अच्छेस्वं द्वारा &c.—perish while they are acquiring money; i.e. they never curb their desires.  अस्ताविकः—Inf. of the cau. of स्वः 1 A'; or read अस्ताविकः.  अन्तर्विकः—men enjoying your confidence, trusted men.  अस्ताविकः—counterparts equal to the nymphs of heaven in beauty.
P. 195. एँ दिसेपु—In the days that followed. प्रश्नमतम्—
the business in hand or for consideration. भिग्नि इसी—
Because he did not correctly read his (the king’s) thoughts.
अप्रकाशने—In matters distasteful or disagreeable to him.
अभिगतु—a thorn in the eye; an eye-sore; an object of hatred.
विनोभवस्वूति—choice gifts, lit. things that are tempting or
attractive. प्रश्नकपने—has regard for, cares for. आसतकारक्षयु—
things that immediately concern him; his private matters.
अन्यत्वयान—oncrosed upon, occupied by. मनस्मानो—
the faults of those holding equal rank with me; or, मनस्मानार्धरः
may mean ‘whose faults are similar to mine,’ i.e. who have the
courage to advise him like me. ब्रह्मि इसी—‘censures more par-
ticularly’ (हृ). नर्म्दि &c.—so as to touch my vitals, so as to
cause intense pain. प्राप्तिप्रत्याहरे—disapproves, rejects.
खृतिः बृहतिः—blunders. मुष्कि &c.—which is an insult to them.
सृष्टिः चार—
the reference is to Ohānakya’s अनुयोच्च प्रिया ‘वृषः विद्याजानाब्यया
विहितः। and अपिया अपि द्वा: सृष्टिः ब्रह्मः बहिःक्षतः।। Prak. 92.
ब्रह्मास्वाधातिः—following the bents of mind of the
king, ministering to the desires of the king. अनन्तः—
undesirable, i.e. wicked or bad counsellors. अन्योः: इसी—
अधिनायकोऽत्यः चेवः: from whom no object can be gained;
hence, bad. सत्यावहीःकुनः—out of, i.e. not knowing, his
intentions. पितृपालम्—servants of his father and grand-
father. अनुभवार्याच—when our counsels are not listened to.
अपाल—An old name of Travancore. The Asmakas
were also inhabitants of Northern India according to Varā-
mihira (Bṛh. Saṃ. XIV. 34) who also speaks of them along
with the Andhras (XVI. 11). Cf. “A tribe of Asmakas, or
Assakas, was settled, at the time when the Sutta-Nipāta was
composed, on the banks of the Godāvari. This is, no doubt, the
same tribe whose name appears in inscriptions at Ajanta
of about the sixth century A. D., and they therefore probably
occupied land near the sources of this river in the Western
Deccan, south of Borar.” (Mark Collins).

प्रकृतिस्वपादाधेयः—will restore him to his natural disposition,
reclaim him. अनर्थपु—undesirable pursuits. सुभवात्मक—easily
leading to or bringing on misery or pain. दृष्टि—disgust for.
क्षत्रियनिवेदनमिद—putting a curb over my tongue, and so not
allowing it to move in giving advice, refraining from coun-
selling. Or it may mean—‘putting (or exorcising) a check on the
tongues of wicked (or, designing) men.’

P. 196. एवं गते—When the minister had taken this resolve
and held himself aloof from state-affairs. अस्मृतः &c.—being
avowedly expelled by his father for his licentious conduct.
Mark the meaning of नाम ‘under the pretence of,’ ‘giving out
that’; cf. supra, जातान्तत्तिको नाम धृष्टा p. 159. वीर्यकारणी—a dance-
ing girl. दारान—in disguise (numerous servants in different dis-
guises). विहारस्थ—the king’s favourite; see supra, p. 190.
स्वरूपन—course of conduct; or, by this ‘channel,’ राजभाष्यमालम—
obtained a hold upon the king. नक्करन—Lit. when he found
a loop-hole for him to enter, i.e. got into the king’s confidence
or getting an opportunity—refers to Chandrapáli. स रजस
ोषकारकी—confering benefits. The author now
points out ten benefical results of chase. स्वायत्न—best
kind of exercise. स्वाक्षरवस—fleetsness or swiftness of foot.
स्ववाक्षरित—Lit. kindling of the gastric fire; quickening or
improving the appetite. अचार्यस्थ—the stomach. देश—fat. स्थैर्य—
firmness, power of endurance; see com. अतिलक्ष—great
agility. अस्तालोक—different states of the mind as affected
by fright. श्रवण—thoughts and actions. धर्मयो........
परिक्रमण—This (preventing injury to crops) was the chief
object which the शास्त्रकारस had in view in allowing kings
the right of दुष्य. स्थलपूर—clearing the roads of the pesti-
lice of tigers and others. Cf. with the ideas expressed here
Śāk. II. 4, 5 quoted in the com., and Ragh. IX. 49. Daśālin
must have had these before his mind’s eye when he wrote
this passage. बिनात्मक—fit for undertakings of various
kinds. अवस्थितिविकर्षण—gaining the confidence of the
people that tenant the wilds. संस्कृत—quickening, stirring
up. प्रवृत्तिविनिवास—intimidation of hostile parties. आस्वाद—
the mind (generosity of heart). अवस्थिती—Lit. unsettled
state; uncertainty, or instability. अतिविस्तर—the state of not
being subject to, power to control the feelings of. अवश्य—high-
spiritedness (which does not allow one to bear the rise of an-
other or to bear insults tamely); cf. अवश्यस्य सेवतमन समतुम
स्वातांत्र्यम न विशिष्याशः। Kir. I. 33.
P. 197. अन्तराणकृता—With regard to the handling of dice and moving the pieces in the squares &c.
क्षत्रियो—too subtle to be marked or noticed. 
क्रय—clever tricks. 
उपदेश—by marking or observing them.
प्रतिचार—since the whole is focused or concentrated (lit. made to converge to the fulfilment of) one object (viz. success in the game).
अर्धसाधन—deem the concomitant of, i.e. to be gained by, determined perseverance. 
प्रतिचार—opposition to.
अर्थसाधन—passing of life. 
अर्धसाधन—by the 
वायुक्ति ध्यानविधि यथा: the comp. may be यथवृत्ति or अर्थसाधन.
प्रतिचार—praiseworthy, noble. 
पुरुषाधिकार—: the pride of one's being a male, i.e. gifted with manly (virile) power. 
अलसक्कत—not hampered by greed, as one has to be necessarily generous. 
अलसक्कत—for, as such a man has constant need of money, he must try to obtain what he has not yet obtained. 
The adjectives अलसक्कत &c. may also similarly refer to females (अलसक्कता एक्कत्स; अलसक्कता अनुक्कत्स &c.).
वायुक्ति संवेदन—keeping an eye on what is spent (so that there should be no waste); or, आचारya अनूप—keeping well-pleased (a woman) after enjoyment. 
संवेदन अनूप—means bodily cleanliness and decoration. 
A man wishing to win the hearts of ladies must pay special attention to his bodily decoration and dress. 
सुलभ—charming, attractive. 
संवेदनस्थान—imposing appearance, impressiveness; lit. capacity to win public esteem. 
स्वरुप—regard or consideration for, being kind to servants. 
श्रद्धाऽधिक—great nobility of mind; or, rather, excessive virility or vitlility. 
सुव्रीवास्यो—preservation or keeping up of enviable youth (by the flush wine upon parts to the face). 
स्वरुपायन—extreme sense of self-respect; an overwhelming sense of self (due to the influence of wine). 
अनुक्ति—its exciting or inflaming passion, 
संस्थान—: the stimulation of. 
अपराधप्रमाण—blotting out from memory crimes committed. 
संस्कृत—anything rankling in the mind. 
अध्याय्यस्तिस्त—declaring or indicating absence of deceit or guile, i.e. straightforwardness. 
अध्याय्यस्त—disclosing secrets. 
अवस्थान—increasing. 
अनुसूचना—break, cessation. 
अलवैध्यसना—complete absorption in joy; or, the continuous enjoyment of unmixed joy. 
संबिन्द—: the habit of distributing or allotting shares to others.

P. 198. अनुस्मरण—unsurpassed, excellent beyond comparison. 
विलक्षण—sporting, dalliances. 
अवस्थापन &c.—It is useful in war, since it makes one insensible to fear and pain.
These are set forth as qualifications necessary for a king. The Bhū. does not seem to be right in connecting these with "pañca", as the चतुर्दशिक by दशभुः after तत्तत्वयाः closes the subject. अरुप्—Lit. misappropriation of money, imposing money-penalty, extravagance, &c. अध्यायम is mentioned by writers on polity as one of the faults of kings due to anger; see Ka'm. quoted further on. It is of four kinds—अविनयदि विना, पारिनयायमित्वादूर्जनस्य, Ka'u. Artha. VIII. 3. 129. औपकारिकाः—Here it will be seen that Chandra speaks approvingly (of course with a sinister motive) of the very things which are condemned by writers on polity as grave faults in a king; cf. वारुणद्रोहोऽयो वादिस्त्रयो दूषेन्द्रे च. स्वतं ब्याससत्ता च. कोर्च व्याससत्ता च। कामाय सुगताय शृङ्खला च. अवसानं अध्यायसंहारायुथैर्माहतम्। कम. N. XV. 7, 8; cf. also Hit. II. 103-105. वारुणद्रोह—administration of a kingdom. तपशितं—tātu refers to the king. प्रकृत्य—The subjects. समानसदाः—of a like disposition with the king, i. e. equally abandoned to vice. तन्न्यायस्य—Lit. the heads of different departments; the principal officers of state. स्वानि कर्म्यालानि—The fruits of their own duties, i. e. the income of their offices. आव्रद्धाराणि—The sources of revenue. वितिश्रेष्ठत्वा—The king being in the power of, i. e. following the counsels of, his parasites or companions in sensuality. वित्तिअयोऽयो—on account of the follies of his parasites. स्वाभूतो—for the king did not fear adverse criticism from them. पानिर्...पुत्रं—admitted to the drinking parties. अपार्शवर्—had intercourse with. विस्तृति—who abandoned their character, deviated from the path of virtue. मन्वन्तरस्य—free from fear. पांडुर्जनं—licentious people. अवक्षण्यं—crooked (cleverly expressed) speeches, i. e. in which there is a hidden meaning in addition to the plain grammatical meaning conveying the real intention of the speaker. अववधिमच्छो—breaking through the restraint (shackles) of good conduct or character. धारणं—paramours. सामर्यं—enthusiasts, exasperated parties. अपहल्परित्यात्त्यां—freed from the fear of reproof. अपहल्परित्यात्त्यां—the avoiding of them being removed, i. e. there being no necessity to avoid them. प्रहः—&c.—The ways of sin became trodden, i. e. frequented. वधवन्ध्यतुर—distressed by slaughter and imprisonment, or confinement for being put to death (वधवन्ध्यतुर: वधवन्ध्यतुराः). P. 199. अधवन्ध्यतुर:—unjustly inflicted, or inflicted on the wrong party. कोपस:—disaffection, discontent. कुष्ठा—reduced to poverty. त्वायस्विनो ते—Cf. त्वायस्विनी तुहरः: परकालिकां वर्ष सहस्ते.
Bhar. N. 37. अच्छूढ़े---evil acts, plots against the king. Here it has the sense of अप्राष्ठम्. प्रासर्---found scope to act, proved effective. परंपशा:---intrigues of the enemy; secret overtures or instigating to rebellion. नत्र च &c.—The constr. is नत्र च अप्राष्ठम्:सेतहसारविश: सुगुरु...अश्रिव्य: &c. अनिक्षमकथा:क जहारविश:। From here are described the various sinister means employed by the secret agents of Aśmakendra to weaken the army of Anantavarman by the destruction of the eminent warriors in it. अद्विद्वोगी:---mountain-valleys. अन्यसारामण:---having no passage for egress, having but one entrance. दुःख्य &c.—Bh. qualifying द्वीपः: द्वीपांस जाने:---setting fire to them at the entrance causing it to spread inward, which prevented all chance of escape. हरचू:---a desirable well, i.e., one the water of which was represented to be excellent and desirable for drinking. ठ:---a precipice शरः---a crevice, a pit. विच्छिन्दित:---moving in different directions. अतुरावलंस---as their servants were cut off from them. अभाराढ्यालाम---under pretext that they failed (missed their aim) to hit the deer. दुपववच---with a wager or stipulation (यदि भारार्क इत्यादि तमांकाम्य सभी द्वारसाक्षि इति समद्वरण: पञ्चनः:। Manorāmā). प्रधारोधन---way-laying, attacking and making prisoners; for this sense of प्रधारोधन, cf. कोद्वपाणि विनर्द्विरोधकानामपत्तुच्छादिविरद्धुतीकथा Mālāv. V. 10. संबुच्छ---a crowd. इत्यादि हिलोपचर:---By causing others to be killed by forcing them to enter crowds of people gathered on such occasions as &c., so as to get them inculpated. युग्सतांसिवत:---to whom injuries were secretly caused to be done. परामर्शी:---by asking them to run away (पारामर्शी:) secretly. दुपवनांनि:---having asked paramours to approach them as their friends. साहसोपयासै:---by mentioning these as their desperate deeds; with the reading अच्छूढ़ापयासै 'by mentioning their daring deeds' (to their husbands). योग:---a beautiful woman who lures a man into danger, and destroys him; further on, it means a woman with a body fed on particular things, contact with whom leads to consumption. योग: in such cases seems to mean---'what leads to the attainment of the desired object by means of the employment of spells, drugs and the like; 'योगपश्चात् योग्युक्त: या नारि:; cf. words like योगपश्चात्, योग्युक्ता &c. संप्रेक्ष:---appointed places. प्रायूप:---first lying concealed near; the Oóm. needlessly takes this in the sense of लीलाता प्रायूप:। अतिहितिक:---secret. प्रायूप:---killing. वस्त्रशोभक:---having enticed them.
P. 200. निर्वाला—to be procured or encompassed under colour of their meeting with obstacles. प्रवाला-
विवाह—पतिषोपार्य वस्याप—a remedy against injury; रसायनब्यर्तनी— refraining from taking steps to prevent injury, i.e.,
allowing the elephants to kill or wound them. स्वाभाविक—
a vicious elephant. अस्तराज—directing it to; letting it off
against. वालाखर—for such things as a share of the
ancestral property or patrimony. वालाखराशी—those not
behaving virtuously, profligates. वैनाहण्याव—Some read
वैनाहण्याव, and take वैनाहण्यāव to mean a young woman, but here
अनाहण्याव has no propriety. रसिन्यावान—Impregnating or satura-
ting with poison. रसिन्यावान—by way of, or under the
pretence of, treating. आसोन्यावान—by fostering diseases,
or making the diseases reach a more serious stage, making
the cases worse. लङ्कावस्थान—such men as were entrusted
with the work of striking in the vital parts (secret assassins)
by administering poison and the like. Or लङ्कावस्थान may mean
'virulent poison.' प्राप्तार—choicest warriors. वानाव—"The
king of Vanavāśi, a city in the South of India, the remains
of which in the Sunda district were discovered by Colonel
Colin Mackenzie." P. Peterson. "Vanavasi was one of the
seats of the Kadamba kings in the sixth and seventh cen-
turies and is the modern Vanavasi in North Canara. The
Mahābhārata mentions वनावसिका, and from the context these
appear to be the inhabitants of Vanavasi. The passage
names all the people of the south as under—अधारे जयप्रा
वनावसिकाः भूतमयम्। द्विषर्व: क्षेत्रा: ग्यात्, द्रविका वनावसिका:। कणेहका
महिष्रः &c. Bhishma-P. IX, 58-59." Mr. Agashe. वानावास—
having fomented or incited against, तपरासूत &c.—The
borders of his kingdom being invaded by him. बलसमुद्रनाश—
the mobilization of his forces. अनुस्फार:—see p. 195. कुंलपते:
Kuntala was the name of the country to the north of Chola.
Its capital was Kalyān or Kallian-Doorg. According to Mr.
Vincent Smith, Kuntala was the country between the Bhīmā
and the Vedavatī, bounded on the West by the Ghats including
Śimoga, Chitaldroog, Bellary, Dharwar, and Bijapur, and
the adjacent parts. Early History, p. 148. अत्तरावायाबय:—a
dancing girl in his service. परास्पायन—violates.

P. 201. खूळिक—The lord of the Kerala country. Murali
is the principal river of Kerala (mentioned by Kālidāsa,
Ragh. IV. 55). Hence the people of Kerala were sometimes called Muralas. Kerala was the strip of land between the Western Ghats and the sea, north of the Kaveri. It corresponds to the modern Canara, and probably included Malabar also. केरल—andal and नासिक्य, were countries of the South which, together with the others mentioned, form the whole of Southern India. The reading केरल is adopted from Mr. Agashe's ed., in preference to the old reading केरीक as it is found in the Ráma-yána (विशुद्धविन्द्रकाँच रम्या- शाश्वतिविष्णुणि IV. 41) and in the Mahábhárata Bhishma-P. IX. 5. 64, and also in the Bṛhatsamhitá XIV. 15 (सापामना रम्यका). Násikya is mentioned among the southern countries in the Bṛh. Śaṁ. in the verse कणांतम्बादविषवृत्तानातिक्ष्कोलिपिगिरिचोल: &c. XIV. 13. According to some Násikya is the present Nasik on the Godāvari. उपजापार—make secret overtures to win over to our side; instigate to rebellion. अन्तग्रहो व्यतिपत्ति—engaged or encountered in front., काल्कन—shawls of a saffron hue with lace-borders. नायकीक्तस्व—offering as presents, presenting. आनन्दवस्ममत—fell a victim to them; i.e. was overpowered by them and lost his kingdom. अत्यन्तीत—lit. routed; hence, got as spoil. अन्नवाहिकित्व—keeping it in his custody. अयाबन—according to your respective powers. सच्चिदान्ति—pleasing all. अन्तमाण—appropriated to himself.

गौड़िया—hereditary ministers. राहस्य—a burning fever brought on by grief. माहित्यका—It was the capital of the Haihayas or Kalachuris (the great Kārtavirya and his son Arjuna), whose kingdom lay to the North of the Narmadá. It was situated between the Vindhya and the Riksha mountains, about Beragbar, below Jabalpur. See Ragh. VI. 43. अन्नवाहिकित्व अत्यन्त—her husband's brother by another mother. अन्नवाहिकित्व—thought otherwise of her; i.e. thought that she would yield to his desires if he made the proposal अवधाब—making sure that it would be a place of safety.

P. 202. लङ्कमय—gone in safety. चोष—a station or residence of cowherds. भास्करिक—to invigorate or refresh. भवत—a sudden attack. निर्गीवा साध्य—what is her family? चाँदि—Another instance of the author's inadvertence (Perf. in the 1st pers.). श्रीपुल्ललस्वाति—Sindhudatta seems to be the name of Sus'ruta's mother, his father being Pushpod-bhava. नवाचकित—proud of his state-craft. अवधाब—
shot the arrows at. एक: &c.—One of the deer fell with the arrow piercing him to its feathery part, the other with the arrow piercing him through, so as to leave its feathers behind.

P. 203. अध्ययने—अध्यायम् seems to be a mistaken form for अध्ययन्न which is the proper form, अध्ययन्न v. l. must be taken in the sense of 'satisfied.' कृति—a leather-bag. सत्यकारिपथिक—by (treating or acting towards) her well. प्रश्नकृत्य—having attracted him back. आकृत्य—a report. अनिवस्वत—The Paras. is irregular; or read एक्षत्तेतः 'will approach her (with carnal desire);' cf. रायणवर्त्य तत्र राष्ट्रेश्म मदनातुरा। अभिनेत्र निदानान् स्वाली बलवनान्म॥ Ragh. X. 32. संतीय—having mixed. पतिविहारते—supply उष्ण after this (इति उष्ण हेतुय:). कापालिका—a mendicant of a particular Saiva sect, moving with a skull in his hand for collecting alms, &c.

P. 204. रेखा—or 'the roaring one,' was another name for the Narmadā. परिष्ठै वै नन्यं नन्यं नयंतं—when people will have left it after assuring themselves that there was no one in. प्रतिपदितायत—will re-establish him in his sovereignty. उप-प्रस्त्वस्ते—all this will come to pass. उपबहुः—based on, or proceeding from, fraud. साधारणस्य &c.—The vision declared that she (Mañjuvādini) had a protector (was no longer destitute), referring to her espousal by Viśrutā.

P. 205. महाराजा—who was agitated on account of the passion she felt for me at my sight. महासाधीनी—whose courage was drunk up by the lovelorn glances of Mañjuvādini. आकाश—having made a sign to him to follow us. परिल:—much talked of. कुमाल्यं—musicians, bards. मञ्चा:—chattels, property; here, his equipments. बेलीस:—having put on the
gay dress of. अदृश्यिकासते समने—at a time when the sun-light had turned red, i.e. when it was about sunset. समथान्याप—
the reading समाधीपथयोगीनि is better, as ज्ञान has no particular propriety here. नामाङ्कनि—imitations of different voices.
हस्तिनि v. i. is bad, as बदिति is not applied to the notes of birds. उपर्याप—moving on hands with the legs raised up.
उपर्याप &c.—movements with different postures of the body, for which see com. कर्माचि—gymnastic feats.

P. 206. उपर्याप &c.—with these fixed about my body. उपर्याप—jumping like an osprey. वसंतरस—अ is added generally to उपर्याप at the end of an Avyayibhāva. वसंतका—
The king of Asmaka. His object was to inculpate Vasantabhānu as the instigator of the murder. वसंतका—असलानि v. i. is the
reading of both the Bhūshaṇ and the Laghudipāk. It means ‘to wound,’ being der. from असल. The final त of this, as also of बलत and चक्षु, is dropped before the aff. तिथि; see com. चारा—
a valorous man, a warrior; or, it may mean here one of the bard-warriors; see com. आक्ष—having jumped upon. विचालीक्षम—stunning him, making him senseless. आक्ष—frightened, confused. एक प्रथम—this line of my foot-marks. अत्यष्ठि &c.—
my foot-prints being effaced from the sand levelled by. उपर्याप—then turning to the west. In this case उप will mean
the mound that supports a rampart. उपर्याप &c.—the bricks being unequally piled up. नाल—a ditch. ासिक—having
put on. मुक्कुम्पुर—crowded with people full of talk about my deed. परसिप्रिहार—
the place or pedestal of the image. भार्यार्ये—the outer opening of which was concealed with a large stone—slab the sides of which were loosened.

P. 207. उपर्याप—a eunuch. वसंत—i.e. the queen Vasumdhārā. असलानि—sent him word that the unhappy event had been
evaded by the king of Asmaka. धुनस्य—carefully ascertained that the interior was quite unoccupied. पटिक्षांि—very
louder. अनुसर—very minute. लोपाय्—the iron pedestal—असलानि—not to be shaken even by a strong man after effort.
The possessive aff. त after अंि signifies strength; see com. वायुस्यावासनि—after having replaced Durgā. वायु—realization,
confidence. This and the following are adverbs, to be construed with निम्नलिखितःः. क्षिप्स्य—overpowered by astonishment.
असलानि—in distress, plunged into misery. असलानि—one
whose mother's side is strong; i.e. having a protecting mother.
The reading असलि makes no sense. असलानि—whose sou
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(energy, spirit) is able to remove (break off) the pot in the shape of As'maka, cruelt by his intrigue well brought to light &c. निर्वेष—compensation, recompense. अर्पणा—by the goddess. वाचामणिरिर—not to be expressed by words, beyond the power of expression.

P. 208. असकत्रकार:—who could find no weak point, who could find no trace of our contrivance or secret plot. अवत्ता ऋ:—by telling what a man has lost, or what he has in his clenched hand (or whether the things in his clenched hand are of even or odd number), or what one is thinking of and such other things—proofs which a man having any pretence to divine knowledge must give. समर्पयथः:—upholding; believing in. आयुर्वुद:—son of the venerable goddess. प्रवाहिन्दु:—due to the divine power of the goddess; it may also be a Gen. Tatp. अताकार—shaved (for an auspicious purpose). त्वम:—the power arising from good counsel. प्रभाव:—the power arising from the majesty or pre-eminent position of the king. उत्साह:—the personal energy of the king. परस्परः—mutually assisted by their right employment. अनेक:—have effect, have power to accomplish. The next sentence explains their respective spheres of action. विनियमः: &c.—the determination of objects or political measures. निर्वेष:—the realization of the object. पञ्चः:—the five elements of statesmanship are—alliess, the means to the end, a proper division of time or space, adopting counter-measures (to meet an emergency), and attainment of the desired object. पञ्च अति वर्धायो पञ्चः: मनः सुधः संस्कः। See Kām. Nitis. XII. 26 quoted in the com.

Policy or state-craft is here compared to a tree composed of the different parts mentioned here. रितमण्डलः:—The supremacy of the king's position is due to two things, viz. greatness of wealth and abundance of men. ऒवाह:—has four divisions, viz. the well-known four Upāyas (साम &c.); or exertion of mind, speech, body and action. रितमण्डलः—रितमण्डलः: पञ्चथो यथा-(1) पञ्चः: (2) विविधाः: (3) उदात्तीन: राजः; एत्ता मूलसंस्कः। (1) मित्रः (2) अतिमित्रः (3) विद्वानेऽसु (4) अंतिमित्रः; एता विशेषीकारः: तुर्वविविधः: शान्तिसंस्कः। अथ चतुः: शालकस्थः: पञ्चः: यथा-(1) पञ्चिमगः: (2) आक्रमः (3) पञ्चिमण्डवासाः: (4) आक्रमासाः। एतवह स्वालकस्थः: पञ्चाः: पञ्चः: यथा-(1) पञ्चः (2) राजः (3) पञ्चः: (4) कोषः: (5) तचः। एता: इत्यादिकादिवेदणामानास्तिक्षः: मनः। अत एतः (12 × 5) पञ्चः: संवयः।

D. M. 12
The instruction given here is in close conformity with Čaṇākya's precepts in Kauṭī. Prak. VI. under the heading उपदामः—सांख्यावचारमानसामाति.

कारणः—a deceitful person, a rogue. कुष्ठ—a snake, a gantlet; both the senses are here intended. शुभ्रम—presents, bribes. अविभावः—When he was in a pleased mood; or, when I got an opportunity owing to the confidence engendered or gained. रक्षणितेन नष्टम्—according to your direction or instruction. विद्वानस्ति—giving evidence of the nobility or purity of. अनुपलब्धः—tender with, disposed to favour. अम्बासिंवीन—valiant enough to overpower his enemies. The affixes छ, त्र or श (इन as here) are added to अभिमन्यु with अभिम in the sense of 'boldly facing an enemy,' by Pāṇ. V. 2. 17; see com.; so अभिमलिया and अभिमिलिया also. सौन्दर्यलियन—collected together. विरसाहम—a poisonous tree; i.e. a destroyer of. प्रहस—submissive. निबिद्धांश्य—आरम्भां निविन्यां मायंदेवै. उपधामः—विद्वानस्ति—having tested his sincerity by various special trials, उपधामः—विद्वानस्ति—having tested his sincerity by various special trials. From धार्मिक, काम, and अर्थोस्य पप. III. 3. 106. It means a trial by making a man swerve from Dharma, Kāma, and Artha. It is said to be of four kinds, viz. (1) loyalty, (2) disinterestedness, (3) continence, and (4) courage. Brāhmaṇas and ministers should be so tested. Cf. कर्म्यविचारविषयः शर्मिन: तविभायु:। (रोचक) Kālikā—P. It is different from उपाधि and उपाधि, also derived from धार्मिक—an accomplice in counsel or state-craft. सातश्य—uprightness, honesty. विद्वानस्ति—moving about under various disguises. गुहडश—a spy, a secret: 
agent. क्षुद्रतः—covetous misers. अशुभांकित——very proud. अभिलंबन्धय—mostly turbulent. अभिनयापव—proclaiming as commendable.

P. 210. राष्ट्रयत्व—creating a taste or liking for. निर्मिति—a wily trick, a stratagem. अभिलंभायनः—I collected the revenue. अयोध्य —proceeding from wealth. तथा—stands for तथागति; 'the commencement of all undertakings based on policy.' तथा शीघ्रगतय—weakness in that, i.e. अथे (having a good treasury). उपाय—stratagems, political measures (to gain one's ends).

आश्रया—when I give the command. राष्ट्रयत्व—see comm. नीतिपालि—guided by policy, always acting in accordance with the rules of policy. अथ— in addition to that.

P. 211. चलावित—vacillating, uncertain. मोहत—कुलच—hereditary subjects, i.e. the people of the Vedarha country. अवशेष—bestowal, conferring. उपजै—overtures were thus made to them. शासनेष—we are bound to express it. विख्यात—renowned. जन्मच—engaged in actual warfare; i.e. does not take arms against. अर्थलक्ष—&c.—The sense is somewhat obscure. He who comes over to his side stands out of the reach of danger and obtaining great fortune &c. वर्तनावं—the message has been communicated to you all. अविचार—इत्यादि—appear to have their hearts estranged from me (i.e. their affection alienated from me). अमानवतय—remaining passive or apathetic. उपजैपराजाय— in whom seeds of dissension have been sown. मद्यपीचेक—my purpose or resolution to fight.

P. 212. अर्थ—only for a moment; i.e. cannot long hold out. अवचार—goes with पराध्यक्षत्व. पराध्यत— an unjust or unprovoked expedition is condemned by Hindu writers on politics. पुरुसस्वत—faced the army. अवस्थानकल्पितेष—like painted figures. संगर— a duel. असाधारित—superior skill. अति—पत्र—after this, i.e. the fall of the king. सत्ताः—their respective incomes. समस्तात—Lit. delivered themselves into his power; acknowledged him as their sovereign. राजस्वस्वत—entirely into his possession. अनेकस—time.

* P. 213. अस्त्र—marked by. राष्ट्रपुर—This ought to be राष्ट्रपुर; see Pāp. V. 4. 74. शायनरस—excellent minister.
रक्षालिपि—Utkala, the modern Orissa, lay to the South of Tamralipta and extended to the river Kapiśa. वानरघण्योपक्रमं &c.—As soon as I proposed to go अपारिष्ठ—called. पाटलिपुरे वीरराजसं &c.—The reader will remember that Somadatta was asked by Rājavāhana to convey his wife to his capital (i.e. Pāṭall, see p. 30, where we should have read पाटलीपुरे वीरराजसं &c.), the town of Vīraketa, where he was reigning as Yuvarāja. See p. 42. सप्तनिष्ठसंविधि—सप्तनिष्ठसं तथा संविधासं मिश्रित, and full of joy. उस्थीलिपि—having opened. आङ्गिर्य—after expressing his blessings.

P. 214. रक्षालिपि—army; lit. what consists of divisions. उधेद्वर्त—the sea. विन्यास—our resolution to die. विन्यास—superhuman knowledge. भाग्यवात्—their fortune smiling upon them. प्रेक्षकास्थाने−This, if the correct reading, must be taken to mean 'at the close of their sixteenth year.' In this case we shall have to suppose that the princes started on their tour of conquest at the beginning of their sixteenth year. It is clear, however, from some statements in the preceding narratives, that the princes started on their mission after their attainment of youth, i.e. at the close of the 16th year. So it will be better to read अयति, as we cannot reasonably suppose the Kumārās to have been for sixteen years in search of Rājavāhana.

रक्षालिपि—The limit of time fixed by the ascetic, viz. 16 years, अवतारित—̌the doings of the princes. आङ्गिर्य—to call you.

P. 215. पाशीर्वसि &c.—Cf. the similar message of Tārāpiḍa to Chandrāpiḍa at Kad. p 328. संयंतर—very able. मानसारा—There seems to be some confusion here. Not Mānasāra, but Darpaśāra was the reigning monarch then. But, as he was away, Mānasāra might be supposed to have taken up the reins of the government of Ujjayini after the assassination at Champā of Oḍhavārman, Darpaśāra's regent. निहत्य—This seems to be strange; for it was Mānasāra who had prevented Oḍhavārman from putting Rāja, to immediate death; so this ought to be omitted. उत्साहगमनांच्छे−upto their return from their starting on that expedition. अतिलुप्ते—extremely marvellous.

P. 216. मस्कान्वक्—notice the comp. ending; a final ः is added to बाङ्कहृ by Pāṇ. V. 4. 77. वानरलिपि—The third stage of life in which a Dvija ought to stay in a forest living as a hermit; see Yaśāvalkya quoted in the com.; cf. also Manav.
VI. 3. आस्माण—final emancipation by contemplation.

रक्षाखर्म—According to the success or rise (ढूंढ़ + हृत) attained
by each. Or—according to your direction (उठित p. p. p. of उठू).

कावङ्गर्म विना—without having to suffer bodily hardships or
mortification. परिजन:—his vassals, the other Kumāras.