

P. 41. ll. 1,2.—To Chitralkhâ's proposal to go up into the presence of the king, Urvas'î does not assent, but says she will for a while (तावत्) remain hidden by her *tiraskarini* though in his presence. He is speaking with his friend in a retired place, and she has a desire to hear the conversation without manifesting herself. For her *tiraskarini* (which ordinarily means simply a veil) is such that being a celestial nymph she is able to see others under it without being seen by others. Ranganâtha: "तिरस्करिणी अन्तर्धानविद्या," the power of remaining unseen. But see note *infra* on p. 49. l. 1.

P. 41. l. 3.—यथोक्तमनुतिष्ठतः, viz. that they go up close to the king but remain unseen by virtue of their *tiraskarini*.

P. 41. l. 5.—तूष्णीमास्ते, because he is so engrossed in thinking of Urvas'î that he does not hear what Vidûshaka says.

P. 41. ll. 6,7.—अक्षाणं विकथ्येदि, viz. by holding out, by remaining inaccessible.

P. 42. ll. 1,2.—किं उण माणुस्सअं विडम्बीयदि? 'But why do you imitate, act the part of a human being?' Chitralkhâ means that Urvas'î can by consulting her supernatural or divine powers (प्रभाव, see note to p. 78. l. 3.) easily find out who the girl is that is so holding out. Not to be able to do so is the lot of an ignorant mortal, and for a celestial being not to do so is to act the part of such a mortal. To this Urvas'î replies that she is afraid to find out by means of her divine power who the damsel is, for it might turn out that she is some other than herself, in which case she might be greatly disappointed. Our poet here well answers the objection that critics might raise as to why Urvas'î behaves like a mortal.

Conf. Kâṭavema : मानुष्यकं मनुष्यभावो । दिव्या त्वं मानुषीव किं विचार-
यसि राज्ञा प्रार्थमानां तां प्रभावतो जानीहीत्यभिप्रायः । विभोमे..... । अत्र
भयकारणं राजप्रार्थिता अन्या भवेदिति शङ्का ॥

P. 42. l. 3.—णं भणामि, 'do not you hear I tell you that I have devised a means?' ननु भणामि, 'dost I say?' 'do you not hear that