

प्रदानं प्रच्छन्नं गृहमुपगते संभ्रमविधिः
 निरुत्सेको लभ्यामनभिभवगन्धाः परकथाः ।
 प्रियं कृत्वा मौनं सदासे कथनं चाप्युपकृते :
 श्रुतेत्यन्तासाक्तिः पुरुषमभिजातं कथयति ॥

अहवा चन्दादो अमिभानि किं एथ अच्चरिभं. 'And it is but right; for what wonder is there that ambrosia should drop from the Moon?'
 एथ = अत्र = आस्मिन् viz. चन्द्रादमृतमित्यास्मिन्. The notion that the Moon is the source of ambrosia is as prevalent in Sanskrit literature as that the head of a high-caste elephant produces pearls. It is likely that the notion owes its origin to the identification of the Moon with Soma, the favourite drink, the ambrosia of the Gods.

अदो एव viz. because the सखीजनः is समुत्सुकः ण पेखिदु, scil. सखीजनम्.

P. 12. ll. 3,4.—प्रयागतप्रसादं चन्द्रमिवोपप्लवान्मुक्तम्. The Moon when eclipsed is regarded as being in great distress. The people therefore get on the top of a prominence in order to get a sight of her as soon as she is freed from the spot, and the anxious spectators show their gladness at her liberation by shouts.

P. 12. ll. 5-8.—पेख्ख. Chitralkhâ means to direct the attention of Urvas'î to Rambhâ and the other friends who are looking forward to them as they were approaching. Urvas'î, however, though she understands Chitralkhâ, nevertheless looks at the King and says समदुख्खो विवदन्न मं णयणेहिं a speech that may apply equally to the King and to her friends. This she does in order to attract Chitralkhâ's attention to her feeling as regards the King. In this she succeeds; for Chitralkhâ marks that instead of looking at their friends Urvas'î looked at the King, and asks अयि को? a question indicating that she (Chitralkhâ) has become aware of Urvas'î's state of mind. Urvas'î at last answers सहिजणो 'the friends', meaning Rambhâ and the others.

P. 12. ll. 9, 10.—विसाहासमीवगदो. In another place the poet refers to the moon accompanied by the Chitrâ constellation. See