

smell the bees which then hovered about them. The two lines do not form a complete stanza by themselves but must be taken with the first four verses on the next page इह गये &c. The compound करिणीविरहसंतापिभओ should either be taken as a vocative or some such verb as भमइ (भ्रमति) or अथि has to be understood.

P. 116 A. l. 17.—स्थानकेन. Ranganâtha: स्थानकमालापविशेषः । तथा चाभाण भरतः । स्थानकं तद्वदेव स्यात्पृथग्भूतविभारिकामिति । तद्वदिति प्रकृतमालाप-वदित्यर्थः ।

P. 117 A. ll. 1-4.—Ranganâtha appears to be more correct in reading हें for इह. He also reads पै for गइ in line 1 and line 4 and explains it by पै परं त्वां वा. This पै may after all be no more than the particle, so frequently met with in old Marâṭhī poetry, where it early ceased to bear any meaning. Thus :

को रायाचें देह चालूं । रंका परौतें गाळूं ।
हें न म्हणे कृपाळूं । प्राण पै गा ॥ XII. 3.
पैं भायेंलें जें साचें । तें कळगतीहि न वचे ।
हें जाणोनि गताचें । न शोचो जां ॥ Id. 13.

Dnyānes'varī.

ज्ञाता ज्ञान ज्ञेय । ज्ञेय नाही हें त्रितय ।
तें परब्रह्म भ्रममेय । जाणावें पै ॥ 3
जें मायेतें व्यापिलें । तें सगुण ब्रह्म बोलिलें ।
येर जें तें उरलें । केवळ ब्रह्म पै ॥ 3१

Mukundarāja, Vivekasindhu

Adhs. II. III.

लळेभपहारे, 'by a sportive blow ;' i.e. by a blow dealt without exertion.

दूरविणिज्जिभससहरहकन्ती, 'who has by far vanquished the moon [by means of her beauty].' "दूरमत्यन्तम्" "Ranganâtha.

Ranganâtha takes संमुहजन्ती as being संमुह जन्ती. For he translates संमुखी यान्ती. संमुखं यान्ती appears to be quite correct.