

न तु मदनवत् शृङ्गाररसाभिज्ञः । पुराणो जीर्णः सौकुमार्यराहितः मुनिस्तपस्वी नारायणः
मनोहरं लावण्यादिगुणैर्दृष्ट्यामिदं रूपं निर्मातुं स्रष्टुं कथं नु प्रभवेन्न प्रभवेदित्यर्थः । मनो-
हरमिदं रूपमित्यनेन द्योत्यमानस्य राजाभिलाषस्य बीजस्य विन्यासादुपक्षेपो नाम संध्यङ्ग-
मुक्तं भवति । संध्यङ्गलक्षणान्यापि शाकुन्तलव्याख्याने कथितानि ॥

Kâṭavema it will be observed takes वेदाभ्यासजडः in the sense of 'squalid by the study of the Veda.' Whether, however, we understand the epithet in that sense or in its more apparent sense of 'stupid, deprived of intelligence, by the study of the Veda' it is apparent that in Kâlidâsa's time the study of the Veda (i.e. probably the learning it by rote) was not regarded as any more edifying to the mind or the body than it is at present. At the present day the numerous Brâhmans who spend their lives in learning by rote and afterwards repeating the Vedic texts are not credited with much intelligence or much appreciation of beauty, and are spoken of as contemptuously as the King speaks of Nârâyana.

P. 11. 1. 2.—अभयदाई. This is a हेतुगर्भे विशेषणम्. 'The king knows, as he commanded them (our friends) not to be afraid.' We must understand that Chitralekhâ being less frightened than her friend Urvas'î, had heard the King when he cried अलमलमाक्रन्दितेन । सूर्यो-
पस्थानात्प्रतिनिवृत्तं पुरुरवसं मामुपेत्य कथ्यतां कुतो भवन्त्यः परित्रातव्या इति । (see p. 3, ll. 11, 12.)

P. 11. 1. 3.—विषादे वर्तते scil. सखीजनः.

P. 11. ll. 4-7.—यदृच्छया accidentally. नेत्रयोः पथि स्थिता = "नयन-
गोचरोभूता," आर्द्रम् = "निरन्तरसहवासेन सरसं सौहृदं सौहार्दं यस्य सः,"
Ranganâtha. Kâṭavema :—यदृच्छेत्यादि । त्वया विना सोऽपि समुत्सुको भवेदिति
सामान्योक्त्या आत्मनि प्रतीयमानमौत्सुक्यमारम्भो नाम प्रथमावस्थेति मन्तव्यम् । अत्र
बीजार्म्भयोः समन्वयान्मुखसंभिरित्यनुसंधेयम् ॥

P. 11. 1. 8.—अभिजादं, fit to be spoken by a nobly born man. On the exact meaning of this word conf. the following from the *Kuvalayananda* :