

use of अनुग्रह in this sense conf. above सा खु सत्ता उवद्विज्ञाएण । महिन्देण उण भणुगिहीदा p. 67 l. 5. Sahajanyâ means that by all means the curse of Kumâra (see the last speech at page 126) whereby Urvas'î has been turned into a plant must have some antidote in consequence of which some event (कारण) will occur that will bring about a reunion between Urvas'î and Purûravas.

All the existing editions including that of Bollensen read the following interpolation before the last speech of Sahajanyâ in the interlude :

सहजन्या । सहि भत्थि कोवि समागमोवाभो ।

चित्रलेखा । गौरीचरणराभसंभवं संगममणि वज्जिभ कुदो से समागमोवाभो ।

And they then go on (much like us) to read सहजन्या । न तादिसा आकिदिविसेसा चिरं दुख्खभाइणो होन्ति । ता अवस्सं कोवि भणुग्गहणिमित्तभूओ समागमोवाभो हुविस्सदित्ति तक्केमि ॥ But if what we call an interpolation were not such, this last speech of Sahajanyâ would be absurd, since after Chitrলেখা's declaration that there is no other means than the संगममणि which will restore Urvas'î, there is no propriety in Sahajanyâ *imagining* (तक्केमि) that there will be *some means or other* that will bring about the restoration. Besides the poet can only be justified in giving in the Praves'aka just a hint and not a broad declaration in anticipation of what is to take place in the forthcoming Act. It is improbable in the last degree that the author of a drama like this will so recklessly lessen the interest of the audience in the whole of the soliloquy of the fourth Act by at once telling them, even before the Act commences and without any necessity, that the restoration of Urvas'î is to be brought about by means of the संगमनियमणिः.

P. 106. l. 7.—Kâṭavema : आ इति कोपे निपातः । क मे प्रियतमामादाय गच्छसित्यत्र गम्यमानस्य बीजस्य नियताप्तिसमन्वयादवमर्शसंभिरिति मन्तव्यम् ॥

P. 107. ll. 2-5.—योयं संनद्धो दृश्यते स नवजलधरः न दृष्टानिशाचरः । यदिदं दूराकृष्टं दृश्यते तत् सुरधनुः न नाम शरासनम् । योपि अयं पटुर्दृश्यते स धारासारो