

Vinatâ, 'the bearer of Vishnu.—तमपकारिणं मघोनः. The demon having carried off one of the damsels of heaven who belonged to Indra was an offender or enemy of that deity. The king means that as Kes'in was a thief and that too one who had stolen a girl belonging to Indra will not have power enough to escape him and that as he was going after the asura in order to serve Indra, the latter was sure to aid him in overtaking him.

P. 5. 1. 10.—अग्रे यान्ति &c. Construe : वेगानिलात् भूमौ चूर्णोभिवन्तो घना रेणवत् रथस्य अग्रे यान्ति । वेगानिलात् चक्रभ्रान्तिः भरान्तरेषु अन्याम् भरावलीं जनयतीव । वेगानिलात् ह्यशिरसि आयामवत् ( आयामि, दीर्घ ) चामरं चित्रन्यस्तमिव भवत् [ तिष्ठति ] । वेगानिलात् ध्वजपटः यष्टग्रथे च प्रान्ते च समं स्थितः ।  
Translate : 'By the wind [produced] through the [great] speed these heavy clouds pulverized [by the wheels] are flying before the chariot like dust ; by the wind produced through the great speed the revolution of the wheels is, as it were, producing an additional row of spokes in the intervals of the spokes ; by the wind produced through the great speed the chowrie [though] long is standing on the heads of the horses as motionless as in a picture ; by the wind produced through the great speed the banner-cloth is standing [lengthwise] in a straight line between the point of the flagstaff and the end of the chariot.'

The poet draws a very accurate picture of what Purûravas' chariot must look like when it was driven fast. In the first place he says that the action of the wheels and of the horses hoofs reduced the heavy (and hard ?) clouds through which the chariot was passing (we must remember that the king 'यस्य आकाशे गतिरस्ति' is passing through the region of the sky where the clouds lie) to dust and that this cloud-dust flew before it owing to its great speed ; secondly, the action of the wheels owing to the quick revolutions which they were making appeared to make another series of spokes in the intervals of the