

P. 159. l. 8.—आवर्त्य, 'pouring the contents of.' This Nârada does personally because that is the principal part of the ceremony, the real essence of the *abhisheka*, and has to be done by the holiest of Brahmans.—शेषो विधिः. See *Raghuvamś'a* XVII. 9-28 and our notes *ad loc.*

P. 159. l. 9.—मादापिदरे. This is the accusative plural used for the dual, which does not exist in the Prākṛits.

P. 160. ll. 7-10.—The divine sage Attri was the son of Brahmâ; Indu or the Moon was the son of Attri; Budha was the son of Indu; and King Purûravas was the son of Budha. Each resembled his father by his qualities.

Ranganâtha: “बोधनो बुधः । ऐन्दवस्येति पाठेऽर्थः स एव । देवो राजा । पुरुरवा इत्यर्थः । अनुरूपो योग्यः । अतिशयिनि सर्वोत्कर्षशालिनि ते वंशे कुले एव समस्ता (that is how he reads) आशिषः सन्तीति शेषः ।”

भव पितुरनुरूपः &c. 'Be like thy father by thy qualities which are dear to the people. For in thy family, highest of all, all blessings have indeed attained their highest pitch.' The speaker means that the highest blessing he can wish to the young prince is that he should become like his father, because all the blessings he can think of are already in the family.

अतिशयिनि 'highest,' 'excellent,' 'the best of all.' With this sense of अतिशय conf. *supra* p. 156, l. 7 and note *ad loc.*

P. 160. ll. 12 fgg.—तत्र पितरि &c. Construe: उन्नतानां पुरस्तात् स्थिते अस्मिन् तत्र पितरि, अनाक्रम्यत्रैर्ये स्थितिमति त्वयि च विभक्ता राजलक्ष्मीः, हिमवति जलधौ च व्यस्ततोया गङ्गेव, इदानीमधिकतरं राजते ॥

स्थितिमति. Conf. *Raghuvamś'a* III. 27, स्थितेरभेत्ता स्थितिमन्तमन्वयम् and our note *ad loc.*

उन्नतानां पुरस्तात् स्थितः i.e. उन्नतानां मध्येऽपि उन्नतः, should be taken both with पिता and हिमवति and स्थितिमान् (= “मर्यादापालकः” see Mallinâtha on the passage in *Raghuvamś'a* already referred to) and अनाक्रम्यत्रैर्यः with both त्वयि and जलधौ.—व्यस्ततोयेव गङ्गा, i.e. as opposed to the Sarasvatî which never reaches the sea.