

यत्नवन्वयः । व्यवहारास्ततो दृष्ट्वा स्नात्वा भुञ्जीत कामत इति । तदनन्तरकालकर्तव्यमाह  
मनुः । भुक्तवान्विहरेच्चैव स्त्रीभिरन्तःपुरे सहेति ॥

Translate : 'Thy power and that of the sun appear to us to do similar work—thine driving away the criminal tendencies of these thy subjects beyond the confines of the kingdom as that of the sun drives away the darkness in which the people are beyond the limits of the world. This lord of splendors, (the sun), stands, a moment in the middle of the sky, and thou too followest thy own will, at the sixth division of the day.'

P. 27. ll. 3-4.—Construe : मकरकेतोः भवन्ध्यापातेन वाणेन कृतमार्गं [ यत् ] मे हृदयं [ तत् ] सा सुरलोकसुन्दरी आ दर्शनात् प्रविष्टा [ अस्ति ] ॥—आ दर्शनात् 'ever since I saw her.'—कृतमार्गम् = विद्धम् 'in which a breach was made, [ as if for her to enter ], by the unmissing shaft of the Makara-bannered [ Cupid ].'

P. 27. l. 5.—तवस्तिष्णी कासिराभज्जती, 'the poor daughter of the King of Kâs'ti.' See *Mālavikāgnimitra* p. 67 l. 2 and our note *ad. loc.*

P. 27. l. 6.—रहस्यनिक्षेपः, 'the secret entrusted to you.' Literally, 'the deposit of the secret.'

P. 28. ll. 7-8.—पञ्चविहस्स. Conf. Kâṭavema : "अभ्यवहारस्य पञ्च-विभवं भक्ष्यभोग्यलेष्टचोष्यपानीयभेदेन." Things to be chewed and then eaten (भक्ष्य) like bread. 2 Things to be eaten without chewing (भोग्य), such as rice. 3 Things to be licked (लेष्ट) like thin liquid condiments such as what are called रायती in Marāthi. 4 Things to be sucked (चोष्य) such as mango-pickles. 5 Things to be drank (पेय) such as milk.—विणोदेदुं infinitive used passively, 'to be driven away,' 'to be removed.' Conf. Ranganātha : शक्यं श्रमांसादिभिरपि क्षुत्प्रातेहन्तुमिति महाभाष्यकारप्रयोगादुत्कण्ठा विनोदयितुं शक्यमिति साधु.

P. 29. ll. 1-2.—दुर्लभप्रार्थनः = दुर्लभं प्रार्थनं प्रार्थितं कामः यस्य सः 'desiring an object difficult to obtain.' आत्मा 'my self.' Mark that the root विनोदय् is used in the sense of to divert, to entertain, to