

तं गतेव प्राप्तेव एकरात्रिः । शतरात्रितुल्यकालतां गतेत्यर्थः । हे सुभ्रु इदानीं तव समागमे संन्यसि सा रात्रिः तथैव शतगुणैव प्रसरति यदि प्रयानि चेत् ततस्तस्माद्धेतोः कृती कृतार्थो भवेयम् । अत्रेयं सूचना उत्तराङ्गकथोपयोगित्वाद्विन्दुरित्यवगन्तव्यम् ॥

## Act IV.

P. 102. 1. 1.—Kâṭavema : कविरिदानीमङ्गान्तरमारभमाणः कथासंघटनार्थं प्रथमं प्रवेशकं नामार्थोपक्षेपकं प्रस्तौति ।

P. 102. 11. 2-4.—मिल्लभमाणसदवत्तस्स विभ दे मुहस्स छाया 'the poor appearance of your face, which is like that of a fading lotus.' विभ connects मिल्लभमाणसदवत्तस्स with मुहस्स and is not to be referred to the verb सूचेदि. In fact मिल्लभमाणसदवत्तस्स विभ मुहस्स is equivalent to मिल्लभमाणसदवत्तसरिस्स मुहस्स.

P. 102. 11. 5, 6.—अङ्गुरावारपब्जाएग, 'by the turn of service which the Apsarases have to perform.' अप्सरंसां वाराः अप्सरोवाराः तेषां पर्यायेण. वार is a time, an appointed time of service or of doing any task or of the regular return of a recurring event. The word is still found in Guzerâthi which has preserved it almost intact (वारो), as in पाणीनो वारो, कामनो वारो &c., especially in वाराफरती काम करेछे.

वारपर्यायः is the turning or rotation of the turn, the coming round of the turn.

सुब्जस्स पादमूलोवट्ठाणं वट्ठदि, 'there is the service of the feet of Sârya,' 'the Venerable Sârya has to be served.' Literally, 'there is the service of the soles of the feet of Sârya.' This is a way of speaking of a person held in great reverence. The foot