

P. 79. ll. 4, 5.—एसौ &c. Here Chitralkhâ speaks seriously, and is no longer joking.

P. 80. ll. 2, 3.—अणिभिष्णथ्येण, because it is not clear from the King's speech whether it is Urvas'î or some other girl that he is longing for.

P. 80. l. 5.—णं इमे. This is proposed as a remedy against the *madanabâdhâ* that the King complains of in his speech.

P. 80. ll. 6-9.—अनुपक्रम्यो incurable, अचिकित्स्यः as Ranganatha says. He goes on : आतङ्को रोगः संतापो वा । आतङ्को रोगसंतापशङ्कुषु मुरज-  
ध्वनाविति विश्वलोचनः ॥ कुसुमशयनमिति । प्रत्यग्रं नूतनं सर्वाङ्गीणं सर्वाङ्गव्यापि मल-  
यजं चन्दनम् । मणियष्टयो मणियुक्ता हाराः ॥ यष्टिः शस्त्रान्तरे हारे हारे हारात्परानि चेति  
विश्वलोचनः ॥ मनसिजरुजं मदनवाधाम् । अलं समर्थं । अपोहितुं रहस्ये एकान्ते ।  
लघयेल्लघूकुर्यात् ।

Lying on beds of flowers, enjoying the cool moonlight, besmearing the whole body with sandal, wearing strings of cooling crystals round the neck, are some of the chief remedies of love-sick people against *madanabâdhâ*.

P. 81. l. 3.—हिअभ दार्णि &c. Urvas'î on hearing the words सा वा दिव्या in the preceding stanza takes courage and congratulates her heart that it has gained the fruit of its having left her and gone over to the King. Take दार्णि with उवलब्धं. इदो = "इतः अस्मिन् राजनि" Ranganâtha. संक्रान्तं = निविष्टम्. Conf. p. 74. ll. 8, 9. 'बम्हणसंक्रमिदख्खरेण.'

P. 81. ll. 4, 5.—आम् &c. 'Oh yes, I too, when I do not get a dinner consisting of dainty venison, feeling a desire for it console myself by speaking about it.' This is a remark suggested to Vidûshaka by the words तदाश्रयिणी कथा रहसि आरब्धा म-  
नासिजरुजं लघयेत्.

P. 82. l. 1.—संपद्यत इदं भवतः 'but you get this.' इदम् = मिथुहरिणीमं-  
सभोक्षणं.

P. 82. l. 3.—एवं मन्ये, 'I think that—,' 'I say' 'Look here.' एवं does not refer to the previous speech of Vidûshaka, भवति तं