

P. 84 l. 5.—*मौ* &c. ‘I say, I do not know whether it is because she is going to give us a present of sweetmeats, or because using the opportunity of the ceremony to lay aside her anger she wishes to make amends for her contemptuous treatment of your prostration, but Her Majesty to my eyes appears well-pleased to-day.’ What Vidûshaka means to assert is that Aus’înarî looks well pleased this time. He wishes to account for it in either of two ways ; she does so either because she is going to give Vidûshaka a Svastivâyana though she is not really reconciled to the King, or because she is really no more angry with the King and wishes to make amends for the contempt with which she has treated his prostration,—which she wishes to do under the pretext of a ceremony in fulfilment of a vow. The King says, both reasons are possible, but that what he says last (*viz.* “वदन्वदसेण मुक्करोसा पणिपादलङ्घनं पमब्जिदुकामेति”) is what he believes. For ‘though wearing only plain white clothes, and having only such scanty ornaments as she must wear as a married lady, her hair decorated with nothing more than sacred Dârvâs offered to the gods,—even with such person, because she has given up her anger ostensibly owing to the requirements of the solemn observance she appears pleased with me.’ The King means, that simple as her dress is and scanty as her ornaments are she appears pleased with him by her very appearance, *i. e.* he wants no further proof than her cheerful appearance. Though she might have been expected to come into his presence in her best attire and with her richest ornaments, if she had been reconciled, he nevertheless is satisfied that she is so reconciled. Her very appearance, simple as it is (and this simplicity of dress and paucity of ornaments is owing to her having given up her anger under the pretext of an observance) shows to him that she is reconciled.

When a *vrata* or observance is undertaken the person observing it is enjoined to abstain from the six spiritual enemies