

रक्तिमा येन तत्तथोक्तम् तच्च तत् सुभगं रम्यं च भेदोन्मुखं विकासोन्मुखं तिष्ठति । नवा
नूतना वल्लरी ईषद्वद्धरजःकणाग्रकलिका (he reads कलिका for कपिश and
वल्लरी for मञ्जरी) ईषद्वद्धा रजःकणाः परागा यासां तास्ता भग्नकलिका प्रथमको-
रकाः] ॥ मधुश्रीर्वसन्तलक्ष्मी मुग्धत्वस्य बालत्वस्य यौवनस्य चान्तरेण स्थिता ॥

Translate : 'The *Kurabaka*-flower is as red in the forepart as the nails of a young woman, and black in the sides. The new flowerbud of the *As'oka*, handsome with its redness, stands ready to burst. On the *chûta* tree the new blossom stands yellow in the ends by the pollen as yet only imperfectly formed. [Thus] Vernal Beauty stands, my friend, between infancy and youth.'

P. 33. ll. 8-10.—मणिसिलापट्टभसणाहो 'possessing in it a seat of marble.' मणिरूपशिलाया यः पट्टकस्तेन सनाथः. Marble seats being cool are used in the hot weather, and that is why *Vidûshaka* calls *Purûravas*' attention to the seat. भमरसंघट्टपट्टिदेहि, 'which are falling down by the bees coming in contact with them.' सभं विभ किदोवधारो, 'as if it (the bower) were intentionally honoring you.' भवन्तं पट्टिच्छदि 'is receiving Your Majesty.' The bees attracted by the flowers and young sprouts on the bower came into collision with the flowers by perching upon them and hovering about them. The flowers thereupon are falling down about the seat. *Vidûshaka* says the bower is receiving the king by offering him the seat and strewing flowers as a man does when receiving an honored guest.—सभं विभ. विभ shows that the bower is not *really* causing the flowers to drop, but it seems as if it were doing it. The flowers in reality are dropping down by the action of the bees.

Kâtavema reads माहवीमण्डवी for भदिमुत्तलदामण्डवी. And *Ranganâtha* quotes : भदिमुत्तः पुण्ड्रकः स्याद्वासन्ती माहवी लतेति त्रिकाण्डो ॥ If this is correct, then the fact that bees were attracted to the bower is a confirmation of our interpretation of निषिञ्चन्माहवीमेताम् p. 31 l. 2 which see.