

P. 75. l. 7.—Kâṭavema : एवमेतत् । अत्र उर्वशीप्राप्तिसंभावनाया गम्यमान-
त्वात् प्राप्तिशब्दा नाम तृतीयावस्था सूचिता ॥

P. 75. ll. 8-11.—‘विषमाः निम्नोन्नताः’, Ranganâtha.

P. 76. ll. 1, 2.—जहातहा ‘because.....therefore.’ Vidûshaka means that the king with his drooping limbs (परिहीभमाणेहि भङ्गेहि) should appear dejected and in low spirits. Such, however, he does not appear, but on the contrary in spite of the drooping limbs Vidûshaka finds him the more lively and cheerful (अहिभं सोहसि). From this he concludes that the fulfilment of his desires is approaching. This refers to an idea that unexpected cheerfulness is a precursor of approaching good luck. This is confirmed by the additional auspicious tokens that befall the King in the shape of the sudden twitching of his right arm दक्षिणबाहोरास्पन्दनम् (See the stanza following). By this speech of Vidûshaka and the following of the King the poet prepares the minds of the audience for the sudden arrival on the stage of Urvas’î and Chitralekhâ in a celestial car.

P. 76. ll. 3-5.—निमित्तं सूचयित्वा. See note on p. 35. l. 4. वचोभि-
राज्ञाजननैः Such as ll. 5, 6 on the previous page and the speech preceding the present one.

Ranganâtha imagines he perceives a play on the word दक्षिणः and observes, दक्षिणश्चतुरो हि दुःखितमाश्वासयति.

Kâṭavema वचोभिरित्यत्र बाहुस्पन्दस्य उर्वशी प्राप्तिहेतुत्वादनुमानं नाम संध्यङ्ग-
मुक्तं भवति ॥

P. 76. l. 6.—‘Of course the words of a Brâhman are not un-
true.’ Mark the sense of अण्णहा, and compare page 56 l. 4. Vidûshaka is emboldened by the auspicious signs the King ob-
serves, and boasts that his words, viz. that the King will soon have Urvas’î, will turn out true as he is a Brahman.

P. 76. l. 8.—अभिसारिकायेषा, Ranganâtha : अभिसारिकालक्षणं तु, हिता
लब्धा समाकृष्टा मदनेन मदेन वा अभिसारयते कान्तं स्वयं वा साभिसारिकेति ॥