

क्षयाणि तदेव दृ(sic)श्यति । पूषा सूर्यः आलम्बितकरः सन् यं मणिमुद्धर्तुं व्यवसित इव उद्युक्त इव ॥

P. 123. l. 1.—किमेनमस्त्रोपहतं करोमि, 'why should I soil it with my tears?' The King means that if he takes it, he would burst into tears because Urvas'î in whose hair he might have put it is gone, and thereby soil it. "उपहनं दूषितम्" Ranganâtha.

P. 123. ll. 3-6.—संगमनीय इति = संगमनीयो नाम.—शैलसुताचरणरागयो-  
निरयम्. शैलसुतायाश्चरणयो रागो येनिरुत्पत्तिर्यस्य सः, produced from the red  
lac which the daughter of the Mountain applies to her feet.' We must suppose that some mountain rivulet bathed the lac off  
Pârvatî's feet and deposited it in the crevice of a rock, so that it ultimately became the brilliant gem that it now is. See p.  
127. l. 1. गौरीचरणसंभवं &c.

On this stanza Kâṭavema has : अत्र भाविकार्यसूचनात् प्ररोचनानाम सं-  
ध्यङ्गमुक्तं भवति ।

P. 123. ll. 7-9.—कश्चिन्मृगचारी मुनिर्भगवान्, 'some holy ascetic living the life of a Mṛigachârin.' मृगचारी appears to mean an ascetic who lives like a deer, i. e. feeds upon grass, drinks water, and roams about in the forest. The derivation of the word seems analogous to that of *Brahmachârin*.

Kâṭavema reads and remarks thus : मृगचर्मधारी भगवान्मुनिः अयं नारायण इति संप्रदायः । 'the tradition is that this was Nârâyana' the father of Urvas'î. If this were so the poet would certainly have noticed him further than he has done not only owing to the celebrity of that Rishi but also to his being the father of Urvas'î. The poet had a good opportunity at p. 127, l. 9, where however he only says मुनेरुपलभ्य.

भगवन् &c. We must suppose that the King sees the Mṛiga-  
chârin after दिशोवलोक्य and does not, probably owing to his ignorance of the name of that ascetic, take further notice of him than render his thanks to him for his advice, अनुगृहीतोऽस्म्यहमुपदे-  
शाद्भवतः.