

page, सहि तारिसा आकिदिविसेसा चिरं दुख्खभाइणो ण होन्ति । अवस्सं किंपि अणुग्गहणिमित्तं भूओवि समागमकारणं हविस्सदि show that Sahajanyâ has not understood her to refer to any particular cause. And Chitra-lekhâ would have, on hearing the part of Sahajanyâ's speech, referred to the संगमनीयमणिः (see p. 123. ll. 3-6) had she had any idea of it.

P. 105. ll. 3, 4.—णधिय विहिणो &c. 'There is nothing that Fate may not injure. Alas! that this dire calamity should suddenly befall that attachment!' णधिय विहिणो अलङ्घ्यगिद्धं literally means 'there is naught that Fate respects,' 'there is naught for Fate indestructible [by it].'—तस्स अणुराअस्स. 'The demonstrative तस्स here means 'that well-known,' 'that which was so excellent.' अभं णाम एक्कवदे ईरिसो अणथो. Understand भूदो or भोदि. णाम shows horror and surprise at 'this' (अयम्) calamity being the result of that love. अभं ईरिसो. अयं refers to the calamity related by Chitrakhâ and ईदृशी to its painful nature.

Kâṭavema altogether omits अभं.

P. 105, ll. 5-7.—इमिणा, 'this before us.' णिवुदाणंपि उक्कण्ठाकारिणा, 'causing uneasiness to those even who are happy,' referring to the effect, so conventional among poets and dramatists, of the appearance of rain-clouds on lovers separated from their wives or mistresses.

P. 106. ll. 1-4.—Kâṭavema reads अणुग्गहत्तिअं (= अनुग्रहीतृकं) for अणुग्गहणिमित्तं, and the rest of the speech like us. He remarks on अवस्सं &c. as follows : अत्र समागमस्य अवश्यंभाविनिश्चयान्नियताप्तिरिति चतुर्थवस्था सूचिता.

अनुग्रहनिमित्तं समागमकारणम्, अनुग्रहो निमित्तं यस्य तत् समागमस्य कारणं 'some event for reunion, caused by the antidote against the curse.' The understanding is that as every disease has its own specific remedy so every imprecation (शापः) has its own solution, अनुग्रहः, (lit. compassion) popularly called उच्छाप (= प्रतिशाप). On the