

सर्गयोत्पत्तिता &c. It is natural that Purūravas should make such a supposition as he knew she was a celestial being.

तां हर्तुं &c. This is also a natural supposition as he must have been reminded at once of the Asuras having carried off Urvas'î before when he came to her rescue. On this line Kâṭavema observes : तां . . . वार्तिनीमित्यनेन स्वशक्तिकथनात् व्यवसायो नाम संशयङ्गमुक्तं भवति ॥

P. 108. ll. 1-4.—अयमेकपदे &c. The King means, as if it were not enough that he is suddenly deprived of his beloved one, a separation that he cannot bear, but that there must perforce be the new-cloud making the day pleasant on account of the excessive heat having gone off, and must thereby cause him pain by making him think of Urvas'î. See note to p. 105 ll. 5-7.

Conf. Kâṭavema : एकपदे . . . एकक्षण इत्यर्थः । निरातपर्द्धिरम्यैः निर्गता भातपस्य ऋद्धिः सामग्री येषां तानि तथोक्तानि तानि च तानि रम्याणि । तैरहोभिर्दिनैः भवितव्यं भाव्यम् ॥

P. 108. ll. 5-8.—मुनयोपि व्याहरन्ति राजा कालस्य कारणमिति. The full verse is : कालो वा कारणं राज्ञो राजा वा कालकारणम् । इति ते संशयो मा भूद् राजा कालस्य कारणम् ॥ *Mahābhārata Udyoga p. Adh. 132, st. 16.*

तन् किम् &c. 'This being so, why do I not countermand the rainy season? But no, I will rather not do so, as these very signs of the rainy season are doing me royal honour.' The force of प्रत्यादिशामि is this, that with reference to the maxim राजा कालस्य कारणम् he takes for granted that it was he himself that has ordered (दिदेश) the rainy season to come on. To prevent this therefore he has to counter-order (प्रत्यादेश) that season, and it will then cease its course.

P. 108. l. 9. fgg.—विद्युक्लेखा &c. Conf. Kâṭavema : विद्युक्लेखाकनकसुचिरं विद्युदेव रेखारूपं कनकं तेन सुचिरमभ्रं मेघः मम श्रीवितानं श्रीमद्वितानम् । नैगमा वणिजः ॥

'This cloud bedecked with the gold of the streaks of lightning is the ceiling of my hall.' Ceilings ornamented with gold lines are not rare even now in royal palaces.