

P. 20. l. 7.—अहो &c. Kâṭavema : अहो नु खलु दुर्लभाभिनिवेशि मनः (he apparently reads मनः for मदनः) इत्यत्र बीजस्य अनुसंधान[न]वत्त्वं .....आदानं नाम संध्यङ्गमुक्तं भवति.

P. 20. ll. 8-11.—पितुः पदं मध्यममुत्पतन्ती, 'flying up into the middle region of her father, i.e. 'into the sky.' पितुः, नारायणस्य, referring to the identification of the sage Nârâyana with the God Vishṇu. And the sky is the third region of Vishṇu. For in the hymns of the R̥igveda the sun or the sun-god is poetically described as traversing the universe in three strides or paces (पदानि); these being *first* the rise of the sun on the horizon, *second* the ascending on the highest part of heaven at mid-day (परमं पदम्) and *third* the setting in the west in the evening. Vishṇu was originally only a name of the sun, and it is merely a figure of speech to speak of the firmament as being the middle stride or pace of the sun. Vishṇu being subsequently elevated into an independent deity he naturally retained all the poetical concepts that belonged to him when he was only a form of the sun-god. Hence he came to be called *Trivikrama*, that is, 'three-paced,' an attribute which as we have already seen, belongs to the sun-god. Then the ancient R̥ishi Nârâyana having been identified with Vishṇu all the attributes and poetical concepts of the latter are assigned to him. Hence comes the sky to be spoken of as the middle pace (मध्यमं पदम्) of Urvas'î's father. See *Vedârthayatna* Maṇḍala I. hymn 22 vers. 16-20 and notes *ad. loc.*

On the periphrastic name पितुः पदं मध्यमं for आकाशम् see *Raghuvamśa* XIII. I, where, however, 'आत्मनः (= विष्णोः) पदम्' signifies the sky without the adjective मध्यमम्, but with the adjective शब्दगुणम्. See our note *ad. loc.*

Conf. Kâṭavema : एषा मन इत्यादि । एषा सुराङ्गना पितुर्नारायणस्य मध्यमं पदमाकाशम् उत्पतन्ती उद्गच्छन्ती सती मे शरीरान्मनः चित्तमाकर्षति । अत्रोपमामाह । राजहंसी खण्डिताग्रात् मृणालात् विसात्सूत्रमिव तन्तुमिव ॥