

as to mar the effect of the austerities practised by him, the idea being that a man that attains perfection of *tapas* becomes so powerful as to supersede Indra and usurp his throne. This belief appears to have arisen from the mythe that Indra performed one hundred sacrifices and thereby became Indra, and that whoever succeeds in performing an equal number of sacrifices will overthrow Indra and succeed to his authority in heaven. This mythe of Indra having performed a hundred sacrifices and the belief connected therewith that whoever performs a similar number will supersede Indra, arose originally from a misunderstanding of the epithet *s'atakratu* which is frequently applied to Indra in the Vedas. Though it only means 'possessed of hundred wisdoms' it was in post-vedic times, owing to its having come to signify a *sacrifice*, misinterpreted to mean 'one who has a hundred sacrifices,' and the mythe of Indra having performed them was then invented. See *Vedārthayātina*, note on Rig. I. 4. 8.

पञ्चादेसो ह्रस्वगञ्जिदाए सिरिए 'the obscurer of Lakshmi who is proud of her beauty.' प्रत्यादेशः literally means 'that which orders back,' that one of two or more things standing in a line which orders (आदिशते) the rest to go back (प्रति) or remain behind owing to their inferiority and itself comes forward on account of its own excellence.

समावत्तिदिष्टेण, 'who was seen [by us] all of a sudden,' whom we did not see before he came and took Urvas'ī prisoner. See *Mālavikāgnimitra* p. 58 l. 5.

हिरण्यउरवासिणा. Hiranyapura is a town of the Asuras. See *Mahābhārata* Vanaparva Adhs. 223 and 173. Hiranyapura is believed to be situate in the atmosphere and not on earth. Hence it is that the Apsarases while on their way back from heaven through the atmospheric space were attacked by the demon Kes'in.