

tion to dinner.' Vidûshaka means that the secret which the king has entrusted to him threatens to burst out (lit. he is going to burst with the secret) just as the fact of a Brâhman having received an invitation to dinner bursts out from him. Brâhmans of the class to which Vidûshaka belongs—in fact all Brâhmans except such as are not priests by profession—lead a life of idle dependence and generally live upon others. They will daily wait sometimes two or three hours after the usual hour of the meal is passed to see if any one invites them. And when there is no hope of any one calling them they then have their meal prepared at home and eat it late in the afternoon. Many men, thinking it leads to the acquisition of religious merit, invite such Brâhmans. The food these generally eat at home is of the coarsest and poorest kind. And when they receive an invitation such as is referred to in this passage—a special invitation to a feast where the food is rich and plentiful, a feast given for instance on the occasion of an annual S'râddha,—their joy knows no bounds. They then cannot contain the good news within themselves but must perforce communicate it to others. The result is that where a man has invited ten Brâhmans fifty will flock to his door hours before the meal-time. And it is by no means a rare sight to see that the door of a house where a feast is to be given is closed from a very early hour. (the doors of houses inhabited are never shut usually in India as in Europe) and strongly watched to prevent the uninvited intruders battering it and forcing their entrance as they often do into the house, where they would be safe after once entering as it is thought impious to send away a Brâhman without dinner when he comes into your house.

Kâṭavema : कविरिदानीमङ्गमारभमाणः कथासंपुटनार्थं प्रथमं प्रवेशकं प्रस्तौति . . .
 ही ही भो निमन्तणिकपरवसो बम्हणो विअ राअरहस्सेण उष्ठाडिअमाणो ण सङ्कुणोमि आकिण्णे