

venture, and I have laid aside all shame about it.' "अपहस्तित-  
लङ्गो निरस्तत्रयः," Kâṭavema. "अपहस्तिता दूरीकृता," Ranganâtha.

P. 37. ll. 5, 6.—सभं &c. 'I ask you yourself to think well beforehand.' That is, think well beforehand (तावत्) whether it is proper for you to go in this manner. सभं yourself, I need not tell you. दाव 'just,' 'beforehand,' यावत् न गच्छसि while you are not yet gone. Urvas'î replies, 'what is there to be considered? I am not going of my own accord. Do not you see (खलु), Madana commands me to go?'

Kâṭavema : संप्रधार्यताम् समर्थ्यताम् । अनिवेद्यगमनं युज्यते वा न वेति निश्ची-  
यतामित्यर्थः ॥

P. 38. l. 2.—गच्छन्तीए scil. मए.—अन्तराधो such as that which befel Urvas'î at the beginning of the first Act in which she was carried off by a demon.

P. 38. ll. 4-6.—णं &c. 'Do not you remember we are made proof against injury from the enemy of the Gods by His Holiness the celestial Preceptor who initiated us into the hair-tying mystery called Aparâjitâ?' The celestial Preceptor or the teacher of the gods is *Bṛihaspati*. On the word अलङ्घणीय see *Mālavikā* p. 77. l. 6 बालासोभरुखस्स पल्लवाणि हरिणो लङ्घिदुं भावच्छद्.—सिहाबन्धनाविज्जं उवदिसन्तेण देवगुरुणा=देवगुरुणा (कर्त्री) सिहाबन्धनाविज्जाए उवदेसेण.

सिहाबन्धनाविज्जं. Neither Kâṭavema nor Ranganâtha throws any light on this *Vidyā*. The idea appears, however, to be that they were taught certain charms which they were to repeat and as they repeated them they were to tie their hairs. As long as the tie remained undisturbed they were to be invisible to others though they themselves were not deprived of the power of seeing others. Tying certain parts of the body with charms is still practised and with the belief that as long as the tie remains undisturbed the person enjoys certain immunities or certain supernatural powers. A black or green thread, for instance, of cotton is tied round the arm under charms and