

ously] reveals the repose of one's soul [where it does not interfere to modify the indication].

TEXT.

No. 165. These [involuntary evidences of feeling] differ from the Ensouants in general [§ 163] only in their taking their rise in honest sincerity.

COMMENTARY.

a. As a stout bull [differs] from an ordinary specimen of the cow-kind,—such is the remainder [which requires to be supplied in order to complete the sense of the text].

b. Now, which are these? To this he replies.

TEXT.

These specified. No. 166. Stupefaction (*stambha*), perspiration (*sweda*), and horripilation (*romāncha*), disturbance of speech (*swara-bhanga*), trembling (*vepathu*), change of colour (*vaivarṇya*), tears (*asru*), and fainting (*pralaya*),—these eight are what are called the involuntary [evidences of strong emotion].

COMMENTARY.

a. Among these—

TEXT.

And explained. No. 167. By Stupefaction is meant a prevention of motion, by fear, or joy, or pain, &c. Perspiration is an exudation from the body, caused by love, or warmth, or heat, &c. Horripilation is a change in regard to the hair of the body, caused by joy, or surprise, or fear, &c. What they call disturbance of speech, is stammering, occasioned by intoxication, or joy, or pain, &c. Trembling, means a shaking of the body, arising from desire, aversion, fatigue, &c. Change of colour is an alteration in the colour caused by sorrow, or intoxication, or anger, &c. Tears are water flowing from the eye, originating in anger, or in grief, or in great joy. Fainting is the cessation, through joy or grief, of motion and also [—which distinguishes it from mere stupefaction—] of consciousness.

COMMENTARY.

a. [These—or some of these—may be exemplified] as in the following verses of mine.

“At the touch of her person—Ah—my eyes half close ;—my whole body becomes petrified, while every hair stands on end ; my cheeks