

## COMMENTARY.

a. For example—[*Mahābhārata*—

“Whilst *I* bear arms, what need of other weapons? What is not achieved by my weapon, by whom will be achieved?”

b. Next of ‘Death’ (*maraṇa*—§ 169).

## TEXT.

Death. No. 182. ‘Death’ is the quitting of life, this being occasioned by weapons or otherwise, and leading to the falling down of the body, &c.

## COMMENTARY.

a. For example, [*Raghuvans’a*, canto 11. v. 20].

“Wounded in the heart by the irresistible arrow of that Cupid Rāma, the female fiend [—when her enamoured heart was literally pierced by an arrow from Rāma’s bow—] departed to the dwelling of Life’s lord [—viz. the god of death—] being sprinkled with her [ill] smelling blood as [a woman going to the dwelling of her life’s lord or lover, is sprinkled with sweetly smelling] sandalwood unguent.”

b. Next of ‘Indolence’ (*alasya*—§ 169).

## TEXT.

Indolence. No. 183. ‘Indolence’ is an aversion to movement, this being occasioned by fatigue, or pregnancy, &c., and being a cause of yawning, continuing seated, &c.

## COMMENTARY.

a. For example:—

“She no longer adorns her person, nor does she converse with her female friend, but, indolent, through the load of pregnancy, the girl, long seated, yawns.”

b. Next of ‘Impatience of opposition’ (*amarsha*—§ 169).

## TEXT.

Impatience of opposition. No. 184. ‘Impatience of opposition’ is a determination of purpose occasioned by censure, abuse, disrespect, &c., and leading to redness of the eyes, shaking of the head, knitting of the brows, violent abuse, &c.

## COMMENTARY.

a. For example:—

“I will perform penance for having acted otherwise than I ought towards you—worthy of all honour as you are;—but still I will not