

bud-like hands quivering, exchanged each a [frightened] look with her companions.”

b. Next of ‘Shame’ (*vrīḍā*—§ 169).

TEXT.

Shame. No. 194. ‘Shame’ is the absence of boldness, causing the face to hang down, &c., in consequence of misconduct.

COMMENTARY.

a. For example :—

“O how well I recollect” [&c. see § 190. *a.*]

b. Next of ‘Joy’ (*harsha*—§ 169).

TEXT.

Joy. No. 195. But ‘Joy’ is mental complacency, on the attainment of a desired object, which occasions tears and sobbings, &c.

COMMENTARY.

a. For example—[*Raghuvans’a*, canto 3. v. 17].

“Having long gazed on the countenance of his son, as a poor man gazes on that of a treasure-jar, the father, through the joy of his soul, could scarcely be contained in his body, like the ocean swelling up [in full tide] on the rise of the moon, [which the ocean regards with a parental feeling,—the moon having, it is said, been produced by the churning of the ocean].”

b. Next of ‘Intolerance of another’s superiority’ (*asúyā*—§ 169).

TEXT.

Intolerance of
another’s superi-
ority. No. 196. ‘Intolerance of another’s superiority’ is impatience of another’s merits and prosperity, arising from disdain, and leading to the inveighing against faults, frowns, disrespect, signs of anger, &c.

COMMENTARY.

a. For example—[*Mágha*, canto 15. v. 1].

“Well, the lord of Chedi [*S’is’upála*] could not endure the honour shown in that assembly by the son of Páṇḍu [*Yuddhishtīra*] to the enemy of Madhu [*Krishṇa*], for the mind of the arrogant is intolerant of another’s advancement.”

b. Next of ‘Despondency’ (*vishāda*—§ 169).

TEXT.

Despondency. No. 197. But ‘Despondency’ is a loss of vigour