

b. Now of *helá* [§ 125] :—

TEXT.

The grace called  
*helá*—what.

No. 128. And let *helá* mean the same when the change is perceived to be very great.

COMMENTARY.

a. “The same”—i. e. *bháva* [—see § 126]. For example :—

“Such is the behaviour of the woman, agitated in every limb, that the mind of her female friends is in doubt whether she be any longer one of the ‘artless’ [heroines mentioned in § 99, and not promoted into the next class mentioned under § 100].”

Brilliancy.

b. Now of ‘brilliancy’ (*s'obhá*—§ 125).

TEXT.

No. 129. What is called ‘Brilliancy’ is that grace of limb which is derived from beauty, youth, high spirits, and high feeding.

COMMENTARY.

a. Of these [varieties] we may have the brilliancy due to *youth*—as [in the following from the *Kumára Sambhava*, canto I. v. 31].

“She now entered upon the age beyond that of childhood, [that period of adolescence] which is an ornament, of the straight person, not supplied [*ab extra*, as dresses and jewels require to be], a cause of intoxication yet not having the name of wine, a weapon of Cupid other than the [five] flowers [which serve as his arrows].”

b. And so too in the case of the others [—derived from high spirits, &c.]. Now of ‘Loveliness’ (*kánti*—§ 125).

TEXT.

Loveliness. No. 130. This same ‘Brilliancy,’ when increased by love [which adds greatly to the attractions of the woman loving], becomes ‘Loveliness.’

COMMENTARY.

a. That is to say—‘brilliancy’ [§ 129] when much increased by the arising of love, takes the name of ‘loveliness :’—as [is exemplified in the verses under No. 100—beginning] “Her two eyes shaming the collyrium,” &c.

b. Now of ‘Radiancy’ (*dípti*—§ 125).

TEXT.

Radiancy. No. 131. Loveliness, when expanded exceedingly, is called ‘Radiancy.’