

TEXT.

Placidity. No. 92. The not being discomposed even amid agitations, is what is called 'sweetness' [of temper—§ 89].

COMMENTARY.

a. An example may be inferred [by the reader for himself].

TEXT.

Equanimity. No. 93. The not being altered by fear, grief, anger joy, &c., is [what we mean by] 'depth' [of character—§ 89].

COMMENTARY.

a. [Of this we may have such an example] as [the following testimony to the equanimity of the hero Rāma].

"Not the slightest discomposure in his aspect was observed by me—either when he was summoned to his inauguration or when he was banished to the forest."

TEXT.

Steadfastness. No. 94. The not departing from one's intent, even where the obstructions are great, is [what is meant—see § 89—by] 'steadfastness.'

COMMENTARY.

a. As —

"Even at the moment when he heard the song of the Sirens, S'iva continued intent upon his meditations;—for, of those who are masters of their own souls, no obstructions whatever have force enough to divert the attention."

TEXT.

Sensitiveness, Gallantry, and Magnanimity. No. 95. The not enduring, even at the expense of life [in the recalcitration against it—], of any imputation or disrespect, &c., cast upon one by another, is what is called a 'nice sense of honour' [—§ 89—]. 'Gallantry' [§ 89] implies elegance in language and dress, and likewise in amatory demeanour, 'Magnanimity' [§ 89] implies liberality, affability of address, and equality [of behaviour] towards friend and foe.

COMMENTARY.

a. Of these also, examples may be inferred [by the reader for himself].