

arising from the absence of expedients [to meet impending calamity], causing panting and sighing, and distress, and a seeking for aid, &c.

COMMENTARY.

a. For example—my verses :—

“This thy top-knot, formed of a close twisted bunch of hair, while, like an iron rod, it breaks my heart, like a black snake too, bites it.”

b. Next of ‘Equanimity’ (*dhrīti*—§ 169).

TEXT.

Equanimity. No. 198. But ‘Equanimity’ is complete contentment, arising from true knowledge, or from the arrival of a desired object, &c.; conducing to the production of amiable discourse, to cheerful liveliness, &c.

COMMENTARY.

a. For example, my [picture of a reformed reprobate] :—

“After having long oppressed the poor, and waged a war of altercation with my own people, and given no regard to the heavy punishments of another life,—*now*, forsooth, this same body, for which I had collected stores of wealth, has its wants satisfied by a handful of wild rice.”

b. Next of ‘Unsteadiness’ (*chapaḷatā*—§ 169).

TEXT.

Unsteadiness. No. 199. But ‘Unsteadiness’ is an instability arising from envy, aversion, desire, &c., and causing abuse, harsh language, and self-willedness, &c.

COMMENTARY.

a. For example—[a lady reproves, in the following address to a bee, the unsteadiness of her own fickle lover in going after a younger mistress].

“O bee! amuse your wanton mind with other flower-stalks that can bear your handling. Why dost thou prematurely and unprofitably render useless the young juiceless bud of the unblown jasmine?”

b. Next of ‘Debility’ (*glāni*—§ 169).

TEXT.

Debility. No. 200. ‘Debility’ is an unliveliness resulting from enjoyment or fatigue, or sorrow, hunger, thirst, &c., and causing tremblings, emaciation, inactivity, &c.