

believe my great vow of taking arms [to put you to death in the first instance].”

b. Next of ‘Drowsiness’ (*nidrā*—§ 169).

TEXT.

Drowsiness. No. 185. ‘Drowsiness’ is a contraction of the mental faculties, occasioned by fatigue, exhaustion, intoxication, &c., and causing yawning, twinkling of the eyes, deep inspirations, relaxation of the muscles, &c.

COMMENTARY.

a. For example :—

“She is as it were pictured in my heart, with her eyes half closed through drowsiness, as she uttered words partly with sense and partly unmeaning, in which the syllables were languidly articulated.”

b. Next of ‘Dissembling’ (*avahitthā*—§ 169).

TEXT.

Dissembling. No. 186. ‘Dissembling’ is the hiding of appearances of joy, &c., this being caused by fear, or dignified importance, or modesty, &c., and leading to employment in some other matter, or to language or looks, &c., directed otherwise [than to that in regard to which concealment of sentiment is aimed at].

COMMENTARY.

a. For example [—*Kumāra-sambhava*, canto 6, v. 84].

“Whilst thus the divine sage spoke, Pārvatī, at her father’s side, holding down her head, counted the leaves of the lotus with which she played.”

b. Next of ‘Longing’ (*autsukya*—§ 169).

TEXT.

Longing. No. 187. ‘Longing’ is impatience of the lapse of time, occasioned by the non-arrival of a desired object, and causing mental fever, hastiness, perspiration, long sighs, &c.

COMMENTARY.

a. For example :—

“For there is that very husband who gained me as a girl, and those same April nights, and the odours of the full-blown jasmine, and the bold breezes [wafting perfume] from the Naucleas,—and I too am the same :—but still my heart longs for the sportive doings, in the shape of toyings, under the ratan-trees on the banks of the Reva.”