

these in a man of taste, assumes the nature of [what we call] the 'Erotic' [Flavour].

c. He mentions the divisions of this ['Erotic' flavour].

TEXT.

The Erotic subdivided. No. 211. Now, it is held to be of two kinds, viz., 'separation' and 'union.'

COMMENTARY.

a. Of these two [—he describes the former].

TEXT.

Love in separation. No. 212. But where excessive love does not attain the beloved object, this is 'separation.'

COMMENTARY.

a. 'The beloved object'—i. e. the hero or the heroine.

TEXT.

This subdivided. No. 213. And let this [love in separation] be of four kinds,—consisting of (1) 'affection arising before the parties meet' (*pūrva-rāga*), (2) 'indignation' (*māna*), (3) 'the being abroad' (*pravāsa*), and (4) the 'sorrow' (*karuṇa*) [of one who has no hope of a re-union which yet is destined to take place].

COMMENTARY.

a. Among these [four]—

TEXT.

Love between persons yet strangers to each other. No. 214. What is called 'affection arising before the parties meet' [—i. e. while the parties are strangers to one another—], is the peculiar condition which belongs, before they have attained their wishes, to two persons mutually enamoured through having heard of or seen one another. And here the *hearing* may be from the mouth of a messenger, or a bard, or a female friend; and the *seeing* may be by magic [—as when Cornelius Agrippa, with his mirror, showed to Surrey the lady Geraldine—], or in a picture, or face to face, or in a dream. In such a case the following conditions are the conditions of love, viz., longing, thoughtfulness, reminiscence, the mentioning the qualities [of the loved one], anxiety, and discourse where the person addressed is not, confusion of mind, sickness, stupefaction, and death. By 'longing' we mean wishing; 'thoughtfulness' means the thinking about the means of attainment, &c.; and 'confusion of mind' means the not distinguishing