

the winds my self-command,—so richly was this [specimen of Love's teaching] diversified with all that is exquisite."

*b.* Next of 'Simplicity in dress' (*vichchhitti*—§ 125).

TEXT.

Simplicity in dress. No. 138. 'Simplicity in dress,' which adds to loveliness,\* consists in the employment of little ornament.

COMMENTARY.

*a.* As an illustration [see the instructions in the following lines of *Mágha*, canto viii. v. 70.]

"The body cleansed by ablution with pure water, the lip adorned by the lustre of the chewed betel, a thin white robe,—let thus much constitute the decoration of fluttering dames,—provided he be not fancy-free, [—in which case a more elaborate toilet may have to be put in requisition to produce an impression]."

*b.* Next of the 'Affectation of indifference' (*vivvoka*—§ 125).

TEXT.

Affectation of indifference. No. 139. But 'Affectation of indifference' is [the showing of] disrespect even towards a desired object, through exceeding haughtiness.

COMMENTARY.

*a.* For example :—

"Who make great allegations of fault even when one is following what is right,—who would rather yield their lives than look their lover full in the face,—whose conduct even in regard to what they exceedingly desire is repellant,—may those women—the wonders of creation to the three worlds—be auspicious to thee !"

*b.* Next of 'Hysterical delight' (*kilakinchita*—§ 125).

TEXT.

Hysterical delight. No. 140. The commingling of smiles, and of weeping with unwet eyes, laughter, alarm, anger, &c., from the delight produced, for instance, by meeting with the best beloved, is what we call 'Hysterical delight.'

COMMENTARY.

*a.* As an example [take the following from the poem of *Mágha*, canto X. v. 69].

\* The 'simplex munditiis' of classical quoters.