

are wet with perspiration ; my mind, altogether withdrawn from all other objects, attains to great joy—even to absolute deity.”

b. So of the others [—enumerated in § 166].

c. Now of the ‘Accessories’ [§ 32].

TEXT.

The Accessories
in the production
of Flavour.

No. 168. The ‘Accessories’—(*vyabhichāri*) are those that more especially [—which is the force of the *vi*—] co-operatingly [—which is here the force of the *abhi*—] go along with,—whether immersed in or distinguishable from,—the permanent agency ; and thirty-three are kinds thereof.

COMMENTARY.

a. For, in regard to Love, or the like, while it remains the main sentiment, Self-disparagement (*nirveda*), and other such things, are called ‘Accessories,’ inasmuch as they tend in the same direction, whether obviously or covertly.

b. Well—which are these ? To this he replies.

TEXT.

The Accessories
specified.

No. 169. Self-disparagement, Flurry, Depression, Weariness, Intoxication, Stupefaction, Sternness, Distraction, Awakening, Dreaming, Dementedness, Arrogance, Death, Indolence, Impatience of opposition, Drowsiness, Dissembling, Longing, Derangement, Apprehension, Recollection, Resolve, Sickness, Alarm, Shame, Joy, Intolerance of another’s superiority, Despondency, Equanimity, Unsteadiness, Debility, Painful Reflection, and Debate.

COMMENTARY.

a. Among these, ‘Self-disparagement’ (*nirveda*—§ 169).

TEXT.

No. 170. Self-disparagement consists in a dis-esteeming of one-self in consequence of coming to understand the truth [—in regard to something previously mistaken], or in consequence of calamity, or of bitter jealousy,—this leading to depression [§ 172], painful reflection [§ 201], tears, sighs of expiration, changes of colour, and sighs of inspiration.

COMMENTARY.

a. Among these [varieties of self-disparagement] the self-disparagement resulting from discovering the truth [may be illustrated] as follows :—