

COMMENTARY.

a. For example :—

“These women, keeping their bodies unmoved [in order not to awake their husbands], having been, though the last to fall asleep, yet the first to awake, do not even unclasp the circling embrace of the listless arms of their lovers enjoying repose after the lassitude consequent on long indulgence.”

b. Next of ‘Dreaming’ (*swapna*—§ 169).

TEXT.

Dreaming. No. 179. But ‘Dreaming’ is a sleeping person’s notion of objects, which is a cause of anger, or of agitation, or fear, or debility, or joy, or grief, &c.

COMMENTARY.

a. For example—[*Megha-dūta*, v. 106.]

“Do not, indeed, do not the tear-drops of the deities of the spot fall abundantly, large as pearls, on the buds of the trees, as they behold me with arms outstretched in empty space for the sake of stringently embracing thee [whom I fondly imagine myself to have] obtained somehow or other in the visions of a dream?”

b. Next of ‘Dementedness’ (*apasmāra*—§ 169).

TEXT.

Dementedness. No. 180. But by ‘Dementedness’ is meant a disturbance of mind occasioned by such a thing as the influence of one of the planets ;—this leading to falls, tremblings, perspiration, foamings at the mouth, slavering, &c.

COMMENTARY.

a. For example : [look at the ocean as described by *Mágha*, canto 3, v. 72.].

“He doubted whether the Lord of the Rivers [i. e. the Ocean], clinging to the earth, foaming, and tossing high his sounding huge waves like wanton arms, were not one possessed.”

b. Next of ‘Arrogance’ (*garvva*—§ 169).

TEXT.

Arrogance. No. 181. ‘Arrogance’ is pride arising from valour, or beauty, or learning, or rank, and leading to acts of disrespect, coquettish displays of the person, immodesty, &c.