

b. What the author of the *Kāvya-prakāśa* says in regard to this passage [—already remarked upon under § 2. p. 7] that the main thing in it is the Flavour,—this is to be regarded as superfluous, because an ‘Accessory’ [such as is exemplified in the present instance] is entitled [see § 47] to be called a ‘Flavour’ since it is associated with the property of flavouring, [—and therefore there was no occasion, tautologically, to make the assertion—true though it be].

c. Next of ‘Derangement’ (*unmāda*—§ 169).

#### TEXT.

Derangement. No. 188. ‘Derangement’ is a confusion of thought, arising from love, or grief, or fear, &c., and giving rise to inappropriate laughter, or weeping, or singing, or talking, &c.

#### COMMENTARY.

a. For example :—take these verses of mine :—

“Brother bee! whilst wandering everywhere, hast thou seen her who is dearer to me than my life?” [Having attended to the humming of the bee, which sounds like the Sanskrit word *om* ‘yes’—the speaker continues joyfully—] “What!—dost thou say *yes*? Then quickly tell me, friend, what is she doing, and where is she, and how?”

b. Next of ‘Apprehension’ (*s’ankā*—§ 169).

#### TEXT.

Apprehension. No. 189. ‘Apprehension’ is the anticipation of evil from the cruelty of another, or from one’s own misconduct, &c., this leading to changes of colour, trembling, side-looks, and dryness of the mouth.

#### COMMENTARY.

a. For example :—take these verses of mine :—

“Apprehensive [of discovery], at dawn, she long applies the sandal-wood unguent to her limbs scratched by her lover; she applies again and again the red dye to her lip wounded by his teeth,—the tender-limbed one all the while startledly casting her eyes around.”

b. Next of ‘Recollection’ (*smṛiti*—§ 169).

#### TEXT.

Recollection. No. 190. What is called ‘Recollection’ is knowledge having as its object something previously cognized, this being excited by such causes as our perceiving or thinking of something similar, and leading to a raising of the brows, &c.