

such [heart-delighting compositions] as the *Rámáyana* the leading Sentiment of which is the 'Pathetic.'

*b.* But how then, [some one may ask], can pleasure arise from causes of pain? To this he replies [as follows].

#### TEXT.

37. Grant that mundane sorrow, joy, &c. be produced from what things, so far as they belong to the world, happen to be causes of sorrow, joy, &c.—yet what harm is there if we say that *pleasure* is produced even from *all* these, when, through their being consigned to [the transcendental world of] Poetry, they have attained to being hyper-physical *Excitants*?

#### COMMENTARY.

*a.* For, what things indeed, such as [the banished] Ráma's residing in the forest, are called causes of pain in the world [—or in their actual occurrence—], those very things, when consigned to Poetry and to dramatic representation, in consequence of their assuming the function of 'hyper-physical excitation,' [§ 44. *b.*], having left off being denoted by the term *causes*, possess the right to be denoted by the term hyper-physical *excitants* (*vibháva*);—and, from *these*, only pleasure is produced—as from bites [and scratches] and the like in toying. And hence it is only in the [actual] world that the rule holds that from worldly causes of sorrow, joy, &c., worldly sorrow, joy, &c. [respectively] arise; whilst in [the transcendental world of] Poetry, on the other hand, pleasure alone arises from *all* the exciting agencies, &c.—and, according to this determination of the state of the case, there is no fault [in the text under consideration].

Tears no proof that in poetry anything but pleasure is produced.

*b.* [But if the poetic representation of sufferings produces only pleasure,] how then are tear-sheddings, &c. produced by the seeing or hearing, in a poem or in a dramatic performance, the [sad] adventures of Harischandra [in the *Mahábhárata*] and the like? To this it is replied [as follows].

#### TEXT.

38. In like manner tear-sheddings, &c. [§ 37. *b.*] are held to come from the mind's being *melted* [—not pained—].