

it into the head of a spectator to say] “this is the other’s [i. e. the hero’s]—that is not the other’s—this is mine—that is not mine.”

COMMENTARY.

a. But still—how have these Excitants, &c., a character thus *extraordinary*? To this it is replied [as follows].

TEXT.

44. [In the eyes] of those who admit that the functions called Excitation, &c. are hyper-physical [—see § 33—], their extraordinariness is their beauty not their blame.

COMMENTARY.

a. By the “&c.” [he means] Accommodation [§ 44. c.] and Accessoriness [§ 44. d.].

b. Here [§ 44.] ‘Excitation’ [or alterant action] (*vibhāvana*) means the producing the requisite arrangement for the germination* [or springing up] of the gustation of some particular kind [of emotion] such—e. g.—as Love [—see § 61. a.]

c. ‘Accommodation’ [of the plastic mind or body to this alterant agency] (*anubhāvana*) means the perception of such Love, &c., [as is spoken of in the preceding paragraph] in the shape of Flavour, &c., [—meaning by the “&c.” an ‘incomplete’ Flavour—see § 3. c.], immediately thereafter—[i. e. immediately after the arrangement specified in § 44. b.].

d. ‘Accessoriness’ (*sanchāraṇa*) means the promoting [and serving by concomitance to heighten] this [Flavour] that has become such [as just described in § 44. c.]

e. But then—[some one may ask]—if the Excitants, &c., in the order of their enumeration, are [—as they seem to have been just described to be, respectively, nothing other than] Causes, *Effects*, and Concurrent causes—how are all the three [spoken of—at § 32—as if they were all] *Causes* of the apprehending of Flavour? To this it is replied [—as follows, that such is simply the fact.]

TEXT.

45. For, though in the ordinary course of life the Excitants, &c., [§ 61] are in the shape of Causes, *Effects*, and Concurrent causes, yet

* Compare Taylor’s expression—“the undeveloped initiatives of good things to come:”—see ‘Saturday Evening,’ p. 6.