

that which is to be understood only by the force of an intellect matured by the study of the sense of Poetry—as [is exemplified in the passage given under § 15. *a.*, viz.,] “Much benefit have you done, &c.” The “Obvious” is that which, through its extreme clearness, is intelligible to every body—as [is the purport of the following—viz.,] “It is the intoxication of youth alone that teaches the blandishments of enamoured maidens.” Here, by the word “teaches,” the sense of “brings out into manifestation,” is indicated; and the emphatic character of the manifestation [—i. e., how perfectly the intoxication *does* bring out the blandishments—] is apprehended as clearly as if the thing had been stated *expressly* [instead of being *indicated* by the word “teaches”].

TEXT.

Further subdivision of the sixteenfold branch of Indication according to the site of what is suggested. 20. These also are twofold, through the fact that the fruit [—viz., the *excessiveness* suggested—see § 14. *a.*,] pertains to the thing [indicated], or pertains to a quality [not inherent in the thing].

COMMENTARY.

a. “These”—i. e., the sixteen kinds of Indication just mentioned [—under § 19. *a.*]. These, having severally become doubled through the fruit’s pertaining to the thing or to the quality, give thirty two kinds. He exemplifies [the two kinds] in succession:—

“There are the clouds, in which the cranes disport, and with whose smooth dark loveliness the sky is overspread:—there are the dewy winds, and the melodious joyful screams of [peacocks] friends of the clouds. Be all these as they list. I, very firmly stout of heart, am *Ráma*. I endure all [hard though it be to bear those vernal sights and sounds with patience, which enhance the joy of lovers when united]. But how will *she* be now—Videha’s daughter? Alas—my goddess—O do *thou* be patient.”

In this [speech of *Ráma*, from the *Víra Charitra*, of Bhavabhúti,] *Ráma* being indicated [by the expression “I am *Ráma*” which is insignificant taken literally], in the shape of a person extremely patient of affliction, and [this *indicated* *Ráma*] being the possessor of the quality [of patience—suggested, under the circumstances, by the emphatic and indicating employment of the proper name—which proper name otherwise, being simply denotative, would connote nothing—], the