

"But in strict reality this [Flavour] is to be apprehended only as something indivisible, like the nature of the Deity as set forth in [the theological system of] the Vedánta."

d. Now what are those 'Excitants,' 'Ensuaunts' and 'Accessories' [§ 32]? With reference to this [question], he tells us what is an 'Excitant' [as follows].

TEXT.

What is meant by an 'Excitant.' No. 61. What things in the [every-day] world cause one to think of Love or any other [of the emotions], in Poetry and the Drama are called 'Excitants' (*vibháva*).

COMMENTARY.

a. For, what things,—e. g. Sítá [the beloved of Ráma], &c. are, in the [actual] world, causes of one's thinking of the Love, or the Laughter, or any other [emotion] belonging to Ráma or any one else,—these same, when consigned to Poetry or the Drama, are called *vibháva* [—the term being derived from the causal form of the verb *bhú* 'to become' preceded by the particle *vi* implying 'difference' or 'alteration'—] for, by these [—which we may call 'Excitants' or 'Alterants'—] the [mental or bodily] states (*bháva*), such as Love or other [emotion], of the spectators are altered (*vibhávante*), i. e. are made suitable for the manifestation [§ 32] of the first sprout of 'Gustation' [—see § 44, b.—which sprout requires, for its full development, the artistic treatment which will be detailed in due order.] This is declared by Bhartrihari [in the *Vákyapadīya*] as follows:—"He [the intelligent reader or spectator] thinks of [the tyrant] Kansa, and the like, energising as if they were presented to his senses, when these [personages] have become objects of his understanding in the shapes bestowed upon them by [the poet's] words."

b. He [next] mentions the two varieties thereof [—i. e. of the 'Excitants'].

TEXT.

Division of the Excitants into the Substantial and the Enhancer. No. 62. The two divisions thereof [—i. e. of the Excitants—see § 61—] are those called the substantial (*álambana*) and the enhancer (*uddīpana*).

COMMENTARY.

a. [The meaning of the text is] plain. Among these [he proceeds to explain the former of the two varieties].