

## TEXT.

Flavour, being knowledge, is self-manifested. No. 60. Since 'Flavour' [exists] only from its being identical with the *knowledge* of [the emotions and concomitants, such as] Love, &c.—*hence* is established its self-manifestation [—knowledge being, itself, light—], and its indivisibleness.

## COMMENTARY.

*a.* If 'Love, &c.' were something distinct from the body of light [or knowledge], then only could its self-manifestation not be established; but the case is not so,—for its identity therewith is admitted [by all the authorities], as it is declared [by the author of the *Dhwani*]  
—thus—“Although, by reason of its being nothing other than the 'Flavour,' the 'Gustation' [of Flavour] is *not* a product [§ 52], still, being assumed to be a product in respect of its *occasionalness* [§ 58. *a.*], it is moreover treated as divisible into Love [and the various poetic emotions] &c., [these being supposed to subsist] in the shape of modifications [—as curd is a modification of milk—] of that increate Imagination which is identical therewith [i. e. with increate Flavour.]” :—and ['Flavour,' I repeat, is held to be identical with Knowledge as he elsewhere declares] thus—“And on assenting to the identity of Joy, &c. [with 'Gustation' and 'Flavour'], having reposed upon our couch of established doctrine, mayest thou enjoy the slumber of delight for a thousand years of the gods!”—and [as he again declares] thus—“It [Flavour] is undivided from its enjoyer, being made an object of cognition identical with the Love [or other emotion], &c., of the possessor of Imagination.”

*b.* On [the shoulders of] those who do not admit the fact that Knowledge is self-manifesting—the rod must be let fall by the Vedāntists [who more especially cherish the tenet disallowed by these].

*c.* The 'indivisibleness' thereof [i. e. of Flavour—is to be inferred] just from its identity [with the knowledge of the emotions, &c.]—for Love [and the other emotions], &c., in the first place being recognised severally, attain to being 'Flavour' only as they appear when having all become *one*. This is declared [by the author of the *Dhwani*] as follows—“The Excitants, the Ensuant, the Involuntary [indications of emotion], and the Accessories, being recognised first dividedly, attain to indivisibility:”—and [again—as he remarks in prose—]