

CHAPTER III.

[THE DECLARATION OF THE 'FLAVOURS,' THE 'MOODS,' &c.]

Now what is this Flavour [—*rasa*—see § 3. *b.*] ? To this it is replied :—

TEXT.

Flavour defined.

32. Love or the like, brought out into manifestness [not by the direct mention thereof but] by an Excitant, an Ensuant or an Accessory, [and being] the permanent mood [or main sentiment in any composition—see § 203—], attains to the rank of a Flavour [in the opinion] of the intelligent.

COMMENTARY.

a. [What] the “Excitants, &c.” [are] will be mentioned [under § 61—160—and 166.]

b. And the ‘*Spontaneous*’ [indications of strong feeling—see § 164—] are not mentioned separately [in the text—although some persons may imagine that they ought to have been—] because they really are *Ensuaunts*, [—and *these* are mentioned in the text].

c. [When he speaks of the Flavour as something] “brought out into manifestness,” [he means to say, that,] Flavour is this [something] made manifest in a *different character* to which it is changed—just as curd or the like [consists of milk or the like presented under a change of character]; but [he does] not [mean to say] that something previously *completed* [and previously so extant] is [in this case] revealed, as a [previously extant] jar is [revealed unchanged] by a lamp. This is stated by the author of the *Lochana*, [—the “Eye,” scilicet of criticism—when he says] “The expression ‘The Flavours are perceived’ is employed just as the expression ‘He is cooking the boiled rice’ is employed—[neither expression, however convenient, being strictly correct, inasmuch as the matter operated upon in the one case is *not* ‘boiled rice’ but only becomes such through being cooked; and the matter operated upon in the other case is *not* ‘Flavour’ but only becomes such through being perceived.]”

c. And in this [text § 32], although merely through our taking the word “Love, &c.” the fact of its being a “*permanent*” mood is also [implied] there [—“love, &c.”—see 203—being just what constitute