

these permanent moods or main sentiments in a composition—] yet the word “permanent” is taken in again [not tautologically, but in reliance on the maxim “exceptio probat regulam,”\*] with a view to the declaring that these are *not* [necessarily] main or permanent conditions where there are *other* Flavours. And hence Laughter, Anger, &c. are only transitory [and incidental] when there is [as the Flavour or Sentiment of the composition] the Erotic, the Heroic, or the like :—as it is said “Only when in the position of the Flavour [of any given composition] does a ‘mood’ (*bhāva*) attain to being a main or permanent one.”

*d.* The manner of the fruition thereof [i. e. of Flavour] shall now be told—which will involve a declaration of its nature.

#### TEXT.

How Flavour is apprehended. 33. This Flavour [arising] from the exaltation of [that leading element, of the three, held to constitute Nature, that is termed] ‘Purity,’ indivisible, self-manifested, made up of joy and thought [in their identity], free from the contact of aught else perceived, akin [as a uterine brother] to the [ecstatic contemplator’s] perception of God, the life whereof is hyper-physical wonder, is enjoyed, by those competent, in inseparableness [of the Flavour from the fruition thereof],—like the form of the Deity [which is—according to the Vedānta—itsself the joy with which it is recognised by the liberated soul.]

#### COMMENTARY.

*a.* [As it is said] “A mind untouched by Foulness and Darkness [—two out of the three that, according to the *Sāṅkhya* Philosophy, constitute Nature—see “Lecture on the *Tattwa-samāsa*,” No. 49, and Prof. Wilson’s *Sāṅkhya Kārikā*, p. 52—] is here called Purity (*sattwa*):”—so a certain internal character, of this just-mentioned description, which leads one to a turning away of the face from extraneous things cognizable, is [what we speak of in the text as] ‘Purity.’ Its “exaltation” [spoken of in the text] is its manifestation when it has risen above [the two other constituents of Nature, viz.,] Foulness and Darkness [as above-mentioned]. And the cause hereof [—i. e., of this mental character—] is the study of such like supermundane matters of Poetry [as may be mentioned here or elsewhere].

\* See Whately’s Logic—B. ii. Ch. v. § 6.