COMMENTARY.

a. [I say that the object apprehended, when ' Flavour' is apprehended, is not ' conditioned' knowledge,] because whatever [cognitions] are received through ' conditioned'* knowledge are adaptable to some employment of language, [—i. e. an account can be given of them in separate and intelligible terms—] but not so is ' Flavour' [—which, being every way indivisible,—see § 60—cannot be analyzed and then defined in terms of the analysis.]

TEXT.

No. 55. And it [' Flavour'] is not something imperceptible, for it is something *manifested* [see § 30] ; and [yet] its manifestation is not [*per se*] perceptible, because the possibility [of its being apprehended] is [dependent] on sound [—i. e. on the words that constitute the poetry—].

COMMENTARY.

a. " Do tell then" [—the reader will be ready to exclaim—] " what like *is* the real nature [—the *tattwa* or ' quiddity'—] of this strangely characterised sort of thing such as was never seen or heard of [before] ?" To this it is replied.

TEXT.

Flavour altogether hyperphysical.

No. 56. Therefore [i. e. since ' Flavour' does not fall under any division in these exhaustive classifications of *mundane* knowledge—] truly it is to be regarded by the intelligent as *hyperphysical (alaukika)*.

COMMENTARY.

a. Then again what is the evidence that this [' Flavour'] is an *entity ?* To this he replies.

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* The terms *nirvikalpaka* and *savikalpaka* are explained in the *Tarka Sangraha* as follow :—" That [—viz. Perception—*pratyaksha*—] is of two sorts—*nirvikalpaka* and *savikalpaka*. That knowledge which does not involve the [knowledge of the] species or sort, is *nirvikalpaka* [i. e. ' without an alternative'—] as [the knowledge that] ' This is *something*.' That knowledge which does include specification [or the reference of the object to one of the categories—see § 12—] is *savikalpaka* [—i. e. ' *with* an alternative'—for the object might possibly be correctly referrible to a different subdivision of the category—] as [the knowledge that] ' This is [the man called] Dittha,' ' This is a bráhman,' ' This is black,' [not red, or yellow]."