

of our meaning—] the perception of the *touch* of the sandalwood-unguent, and the perception of the *pleasure* produced thereby, cannot take place simultaneously [however rapidly the one may succeed the other—]; and [on the other hand], the perception of the Excitants, &c. is not [—in the mundane and ordinary sense of the word—] the *cause* of the perception of Flavour, since this [Flavour] exists [as we have said] in necessary connection with the aggregate of the Excitants, &c. [and is therefore perceived simultaneously with them;—and as these are therefore not to be spoken of as its *cause*, it is not to be called their *effect*] :—such is the purport [of the text].

TEXT.

Flavour independent of Time past present and future.

53. Nor is it eternal—being non-existent previous to its perception.

COMMENTARY.

a. For [—as remarked at § 51. a.] at the time when it is not perceived, it does not even exist; and verily it does not belong to a thing that is *eternal* to be incapable of existing at a time when it is not perceived.

TEXT.

54. Nor is it [Flavour] moreover, something that will be [—continuing perdurably, apart from the perception of it, after having once come into existence—] because it consists in [nothing else than] its own manifestation in the shape of positively apparent joy [felt then and there;—and yet] neither is it, moreover, of the present,—for it is of a nature distinct alike from an ‘effect’ [§ 52] and from ‘what can be made known’ [§ 51—to one or other of which heads everything merely mundane and of time present can be referred—while—like the Deity—this ‘Flavour’ is irrespective of Time]. Since its object [—or what furnishes the occasion of its manifestation—] is the experiencing of the Excitants, &c. [§ 61], and also since it is apprehended by the intelligent in the shape of pre-eminent delight, clearly its conveyer is not wished to be [—i. e. cannot be allowed to be—] ‘unconditioned’ (*nirvikalpaka*) knowledge [—the mere knowledge that ‘this is something’]; [and yet] in like manner neither it is perceived as ‘conditioned’ (*savikalpaka*), because of the absence of adaptability in it to [being described by] any combination of terms [—as will be explained in the commentary here following].