

consideration of the presence of such letters [—see Ch. 8th—] as give rise to [some of the varieties of] Style, and the absence of faults, and the presence of ornaments—that is merely a *secondary* [not a strictly technical] application of the term, [which has come into use] from the [superficial] resemblance [of such verses] to poetical compositions which do possess Flavour [and which alone are Poetry in the strict application of the term].

Other definitions objected to.

v. And as for what Vámana says [in his Aphorisms]—that “The soul of Poetry is the *Mode*” [—or Diction—see Ch. 9th]—it is not so:—for a Mode is a species of disposition—and disposition consists in the arrangement of parts—and the *soul* is something different from *that*. And as for what has been said by the author of the *Dhwani*—that “A Sense commended by the intelligent—, which, it has been settled, is the soul of Poetry,—of this [i. e., of such Senses] two kinds are mentioned, named [respectively] the *express* [or literal] and the *understood* [otherwise than literally]”—[the allegation, I say,] here—that the soul [of Poetry] can consist of an express Sense—is to be rejected, by reason of its contrariety to his own declaration [quoted under § 2. r.]—viz., that “The soul of Poetry is *suggestion*” [—see § 10].

The author's own definition of Poetry.

w. Then what, after all, is Poetry? To this it is replied [as follows]:—

TEXT.

3. Poetry is a Sentence the soul whereof is Flavour.

COMMENTARY.

a. We shall declare [in Ch. 3rd] what it is that Flavour consists of. Flavour alone [—the text declares—] is the soul [of Poetry]—essentially the cause of its life—since it is not admitted that, without this, anything is Poetry.

b. [The Sanskrit word for Flavour—viz.,] the word *rasa*, by regular derivation, [from the verb *ras* “to taste or relish,”] signifies “what is tasted, or relished.” In this [i. e., under the term *rasa*] are included the incomplete Flavours, and the semblances, &c. thereof [—which will be treated of in Ch. 3rd]. Among these, then, [we may have] Flavour [complete as well as real] as [exemplified in the following verses—viz.,]

Three degrees of emotion recognized in the definition.

The first degree—or Flavour proper.