

TEXT.

Proof that there is such a thing as Flavour at all.

No. 57. The evidence of this [—i. e. of Flavour's being an entity—] is considered by the learned to be just the *Gustation* thereof [—which exists—see § 33. *g.*—] in inseparableness from [the 'Flavour'] itself.

COMMENTARY.

a. 'Gustation' means tasting ;—and that is of the kind described [by the author of the *Dhwani*] as follows :—“ ‘Tasting’ is the arising of soul-joy from contact with the meaning of Poetry.”

b. But then [some one may object]—if 'Flavour' is not a *product* [—as it is denied to be—here implicitly—and explicitly at § 52—] then how is it characterised, by the great saint [Bharata], as follows—viz.—“The *production* of Flavour takes place from the union of the Excitants, the Ensuant, and the Accessories?” To this it is replied.

TEXT.

No. 58. By reason of the production of its *Gustation* [—which, in the sense to be explained in the Commentary, *may* be said to take place—] the production of this ['Flavour'—which—see § 52—is not a product,] is [spoken of] *tropically*.

COMMENTARY.

a. Although the *Gustation* [of 'Flavour'] also is not [really] a product, seeing that it is nothing distinct from the Flavour [itself—which is no product—], yet its being a product is spoken of tropically—for it is a product, in a *secondary* sense of the word, in respect of its *occasionalness* [—seeing that every man does not experience it, nor any man at all times].

TEXT.

No. 59. Its not being the “Express, &c.” [but only the “Suggested”—see § 2. *v.*—] I shall declare in the exposition of 'Suggestion' [in chap. 5th].

COMMENTARY.

a. “Its”—i. e. Flavour's. By the “&c.” is meant its not being the 'Indicated, &c.' [see § 9].

b. But then [some one may object]—if 'Flavour' consists of 'Love and the rest' [—meaning by “the rest” the appropriate concomitants of each emotion—] *commingled* [—as declared at § 46—] how [are we to understand] its [self-]manifestation [see § 33] and its indivisibility [§ 33]? To this it is replied.