

b. [By calling it] “indivisible” [he means to say that] this [Flavour—though consisting, in some sort,—see § 52—of a number of elements—] is *one* thing only—consisting of the wonder that arises from the display of the “Excitants, &c.” [that give rise to Emotion—see § 61], and of [the Emotions themselves—such as] Love, &c. The cause of this [—i. e., of its indivisibility] we shall tell [—further on—see § 60.]

c. It is “self-manifested,” &c., [the text informs us—and this it is] in the way that we shall mention [at § 60].

d. [In the epithet applied to Flavour—viz.—] *chinmaya*, the affix *mayat* [—see Pāṇini V. 4. 21.—] gives the sense of “consisting of” [—Flavour being *made up* of thought.”]

e. “Wonder” is a kind of expanding of the mind. Another term with the same import is “Surprise.” And the proof of this [—that

The opinion that all poetic Flavour is reducible to ‘Wonder.’ the life of Flavour is ‘Wonder’—] is the dictum of my great great grandfather, the most venerable in the assembly of the intelligent, the chief of learned poets, the illustrious Nārāyaṇa. Dharmmadatta mentions

that [dictum of my great great grandfather’s, when he says] :—“In Flavour, even in every case, Wonder is felt as its essence. Since Wonder is its essence, [it follows that] Flavour, even in every case, is [that Sentiment or Flavour, called] the ‘Surprising :’—hence the learned Nārāyaṇa has declared that Flavour, is just [that Sentiment or Flavour called] ‘the Surprising’ [and no other].”

f. [By] “those competent” [he here particularly refers to] the ancient men of virtue, [in respect of whom the statement of the text is true] since it has been declared.—“The virtuous apprehend the expanse of Flavour, as the ecstatic contemplator [discerns God in beatific vision].”

Indifference of object and operation in the Gustation of Flavour.

g. [We are told that] “The gustation [of Flavour] is the arising of joy in the soul from the contact of matters of Poetry” :—now, on this showing, it

is [plainly] declared that Flavour is nothing distinct from the gustation thereof;—but still, [though admitting this] we [find it convenient to] employ such expressions as “Flavour is tasted,” either admitting [for convenience] a *fictitious* distinction [between the tasting and the flavour tasted], or employing the verb reflectively