

COMMENTARY.

a. That [gesture or the like] which, manifesting externally the love, &c. excited in the mind of Rāma, or the like, by the appropriate causes,—by Sítá, for example, as the principal cause, and the moon-light, for instance, as an enhancer of the sentiment,—is called, in ordinary life, an *effect* [of love, or the like,]—this, in poetry and the drama, is, on the other hand, called an *Ensuant* [—because here it is of no importance what things are causes and effects as regards each other objectively,—the only consideration of importance being,—what things, whether causes or effects among themselves, serve as *causes* in respect of *Flavour*. See § 44. e. and 45.]

b. What, then, is this ['Ensuant'—which you thus define]? To this he replies as follows:—

TEXT.

The Ensuant  
enumerated. No. 163. They consist of those feminine graces [comprised in the enumeration under § 125] which result from bodily movement, and those graces which result without bodily effort, and the involuntary [indications of strong feeling—§ 32. b.], as well as other gestures [than the involuntary],—so far as these are in the shape thereof [—i. e. in the shape of *effects* which serve in poetry as *causes*, and are therefore termed *ensuants* to distinguish them from effects simply].

COMMENTARY.

a. 'In the shape thereof,'—i. e. in the shape of *Ensuant*s. And in regard to these,—what Ensuant is conducive to each sentiment shall be stated when describing these [sentiments :—see § 209, &c.].

b. Among these [Ensuant]s the involuntary (*sáttwika*) [indications of strong feeling] are defined as follows.

TEXT.

Involuntary evi-  
dences of feeling. No. 164. Those changes [in a human being] are called involuntary [—or honest and spontaneous—] which arise from sincerity (*sattwa*).

COMMENTARY.

a. Sincerity [—as we may here render the term which, in Indian philosophy, stands for the cause of all that is best and brightest in the phenomenal world—] is a certain inward disposition which [spontane-