

**Note****8****INTRODUCTION TO POETICS -1**

Dear learners, the introduction of Vedadi Vamaya for the entry of literature in this lesson is achievable for you. Poetry in Sanskrit is as immense and priceless as the ocean. Our eternal knowledge and life are reflected in it. The original form of poetry like him is visible only in the Vedas. And only the elements mentioned in the Vedas are revealed through poetry. The Veda is with six parts. Therefore, you will also get the introduction of the six parts of the Veda here. In the middle of the Veda poetry is the Puranic literature. Therefore a general introduction to the Puranas is also necessary. And that has been done here. And by getting the introduction of Vedas and Puranas, you will all be eligible to enter poetry. In the subsequent lessons, your role in the study of the poetry of the poets and in the study of Alankar Shastra is proved.

**OBJECTIVES**

After reading this lesson, you will be able to:

- know the introduction of the Vedas;
- understand the knowledge of Puranas and their purpose;
- know the origin of poetry, its features and purpose;
- understand the reading poems and studying poetry; and
- know the mutual coordination of Vedas, Puranas and poems.

8.1 VEDAS

Culture is the name of a sophisticated way of life, by which self-sacrifice is gradually achieved. Four Purusharthas are envisaged in Indian culture. Dharma, Artha, Kama,

INTRODUCTION TO POETICS



Note

Moksha are the four Purusharthas. Kama is the fulfillment or pleasure of worldly life. Artha is the means of life of clothes, food, money, area etc. required for that type of happiness. Special rules have been said in the scriptures to gain happiness through earning through righteousness. Moksha is eternal bliss. The Vedas are the ultimate proof in this type of conscience. Vedas are not a text composed by any man. That is why They called Apaurusheya. Vedas are seen by the sages through some yoga role, that is, They are realised. It is the Veda that tells of supernatural remedies for the benefit of the favor and the avoidance of the evil. therefore-

प्रत्यक्षेणानुमित्या वा यस्तूपायो न बुध्यते।
एनंविन्दतिवेदेनतस्मात् वेदस्य वेदता॥
ऋग्वेदभाष्यभूमिका॥

Knowledgeable person of Vedas propound the characteristic. Its meaning is that when a person does not obtain a remedy for the benefit of the favor or in the avoidance of the negative, then directly or by the force of criticism, then the knowledge of the same type of remedy is the Veda. That is why the Vedas are established in the form of knowledge.

The word Veda is derived from this root vid, in the sense of knowledge. Therefore Vedas are the source of supernatural knowledge.

8.2 VEDA VIBHAG INTRODUCTION

There are mainly two parts in Vedas, Mantra and Brahmana. This is also the name of the code of the mantra. Its main subject is Yagya. There are three parts of Brahmana, Brahmana, Aranyaka and Upanishad. In the Brahmin part, the explanation of the mantras and the process of Yagya are mainly represented. In the Aranyaka part, the spirituality of the deities of the yagyas is depicted. In the Upanishad part, the characteristics of Brahman, the self-element, etc. have been propounded. That is why the name Vedanta of the Upanishads is also very famous. Similarly, in the Mantra Brahman, the rendering of Yajna and Karmas is prominently seen. From other point of view, Karma Kand and Gyan Kanda are two separate divisions of Vedas.

8.3 DIVISIONS OF VEDAS

There are four divisions of Vedas, they are famous from Rigveda, Yajurveda, Samaveda, Atharvaveda.

8.3.1 Rigveda

Rik means praise. The principal Veda is called Rigveda in praise of the Yajna deity. It

is in the form of chhanda. Therefore it is often in verse form. In the order of Mandal-Anuvak-Varga, or in the order of Ashtak-Adhyay-Sukta, the concept of this department is accepted in the scholars. Experts of modern history are of the opinion that Rigveda is the oldest text of the world. Ritvikshu is the Ritvik of Rigveda.

8.3.2 Yajurveda

Yajurveda is in the form of prose. Here are the types of Yagya procedures. Ritvikshu is the Ritvik Adhvaryuh of Yajurveda. In Yajurveda, the mantras related to Adhwaryu are mainly shown. Shukla Yajurveda, Krishna Yajurveda of this Veda are of two types. There are departments in its chapter-anuvak-kandika form. The two branches of the Shukla Yajurveda are the Madhyandin and the Kanva. There are three branches of the Krishna Yajurveda, the Taittiriya branch, the Maitrayani branch and the Kathak branch.

8.3.3 Samaveda

The song of Samaveda is predominant. Here the hymns are often sung with swar vaichitrya. Ritvikshu evokes the Ritvik of Samaveda. In the yagya, there is a song similar to Udgatri Karma.

8.3.4 Atharvaveda

Atharvaveda was seen by a sage named Atharva. Hence its name is Atharvaveda. Here mainly the mantras of Rigveda are contained. In its Vedajna Ritvikshu Yagya there is Brahma. Because here is the essence of all the Vedas. In the same way, there are many disciplines like ceremonial action, botany, medicine. There are twenty kandas in this Veda. There are seven hundred and twenty-one suktas. The Mandukyopanishad, the essence of all Vedanta, is here. Atharva Veda had nine branches.

8.4 INTRODUCTION TO VEDAGAS

There are six scriptures that are part of the Vedas. All of them are beneficial in the study of the Vedas, in the deeds said in the Vedas and in the conduct. Hence their name is Vedanga. They are all stored as follows-

शिक्षाव्याकरणछन्दोनिरुक्तंज्योतिषतथा।

कल्पश्चेति षडङ्गानि वेदस्याहुर्मनीषिणः॥

Its meaning is - Scholars say that education, grammar, chhanda, nirukta, astrology and kalpa are the six parts of the Vedas.



Note

INTRODUCTION
TO POETICS

Note

8.4.1 Shiksha (Education)

Shiksha (Education) is the scripture to understand the rules of recitation of Vedas. Here the characters, their vowels sublime etc., and volume reduction are rendered in long plut forms. Education differs from the distinction of the Vedas and from the distinction of the branch. Yajnavalkya shiksha, Nardiya shiksha, Panini shiksha in this way many shiksha texts are obtained. The shiksha related to the branch is also called Pratishakhya.

8.4.2 Vyakaran (Grammar)

The study of grammar is essential for the purification and protection of the words of the Vedas. It proves science to use the term sage. Grammar is also beneficial for knowing the meaning of Veda Mantras. In the sacrifice of sacrifices, in the appropriation of mantras, according to that deity, linga inflection has to be used. Proper use of inflection is not proved without knowledge of grammar. This type of Vedopkari grammar is Vedang. Even in the laukika language, grammar is the only refuge in the use of the word sage. The scholars of the sect say-

ऐन्द्रचान्द्रकाशकृत्स्नकौमारं शाकटायनम्।
सारस्वतंचापिशलं शाकलंपाणनीयकम्॥ इति

8.4.3 Chhanda (meter)

Vedas are contained in Mantras. The verses have fixed quantities and characters. That's why verses are important. The knowledge of verses cannot be attained without proper recitation of mantras. Therefore it is Vedanga. Pilla's Chhandsutra text is famous where Vedic cosmic verses have been represented with symptoms.

8.4.4 Nirukta

The meaning of the verses of the Vedas is in Nirukta. The meaning of interpretation is the meaning of the words. Without the knowledge of meaning, the conception of voice and conduct of action in Veda Mantra is impossible. The difficult words located in the Vedas have been explained in the Nirukta Shastra. In understanding the meaning of Vedas, the scholar of Vedas gets a great favor from Nirukta.

8.4.5 Jyotish (Astrology)

Jyotish is the scripture to understand the time. The actions prescribed in the Vedas have to be done in a specific time. And that time depends on the particular month-paksha-tithi etc. The knowledge of month-paksha-tithi etc. is found in astrology. Therefore, taking shelter of Kaal Vishesh, astrology does a great favor for obstructing

time in the rituals of prescribed Vedic deeds. Lagadha Krit Vedanga Jyotish is very famous.

8.4.6 Kalpa

For the sustenance of the Kalpa Yagya process, there is an understanding of the subjects necessary. The Kalpa Shastra text is obtained in the form of a formula.

There are mainly two types of Kalpasutras. Srutasutra and Smartasutra. In the Vedas, that is, the Shruta-sutras are the embodiments of the methods of action, which are said in the Shruti. Smarta Sutras are also indicative of the modes of action spoken in the Shrutis. Again it has two divisions – Dharmasutra and Grihyasutra. There is a Dharmasutra which gives understanding of religion from the distinction of Varnashrama. In the Grihyasutra, there is a description of sixteen sacraments which usually take place on the path of the householder. The Shulvasutra is contained in the Srutasutra. And it is required for the measurement of Yagyakunda, Yagyasala etc. Bodhayana-Aapastamba-Katyayan etc. Kalpasutra texts are famous.

In this way, the Veda, which is limited by six is the basic evidence of the Indian way of life. That is the proof. That law perception preaches the acts and inactions of human life. If you do not do the work mentioned in the Vedas or do the work prohibited in the Vedas, then the punishment of sin is received. Therefore, being like Vedaprabhu, gives orders. In the disobedience of that order or in obedience to the fault, he punishes him like a king. That is why Veda Prabhusammit is famous in the Alankarshastra sect.

Veda is the first word of the world. The scriptures-purana-poetry etc. that followed after that have their origin in the Vedas. The Vedas are echoed in them. The words outside the Vedas are not acceptable in Indian culture.



INTEXT QUESTION-8.1

1. In which Veda is the subject of Yajna predominant?
2. What is phonetics?
3. What does Nirukta do?
4. Which are the main Veda?
5. Which is the main Veda of praise?
6. Who is the sovereign?
7. Why Veda are Apaurusheya?
8. What are the basic text of Indian culture?

**Note**

INTRODUCTION
TO POETICS

Note

8.5 PURANAS

Tatvdarshi sages composed the Puranas for their wisdom, unable to achieve the acts of life and non-actions by reading the Vedas. As an example, the story of the God-Muni-King etc. has been told in the Puranas. That's why itihās purāna bhyamvedānsmupbrihanyet is called. The meaning of Vedas is explained in detail from history and Puranas. That is, the meaning has been given in detail through illustrations etc. The subjects mentioned in the Puranas are very helpful for easily explaining the esoteric elements mentioned in the Vedas. Where the old accounts are described as examples for the representation of elements like dharma, etc., the expression of the elements are always new. That is why it is said that the old is also the new in Purana. The meaning of name Pura is ancient. The general form of Purana texts is like-

सर्गश्चप्रतिसर्गश्चवंशोमन्वन्तराणिच।
वंशानुचरितंचौवपुराणंपंचलक्षणम्॥

Purana consist of these five parts: Sarga, Prati Sarga, Vansh, Manvantara, Vanshanucharit. The universe is creation. The creation itself is the rhythm and the creation again. The lineage itself, the creation etc. When and when, who were the descendants, this type of description. There is a description of the kings of the sun moon dynasty in the Vanshnucharita. It is located in the five Ansha Purana. Apart from these, there are many subjects in the Puranas.

8.6 NUMBER OF PURANAS - NAMES

Lord Vedavyasa is the author of the Puranas. He is famous or Purana muni The Puranas are eighteen in number. An ancient verse is quoted everywhere for the adoption of their names. And that is-

मद्वयं भद्वयं चौवब्रत्रयं वचतुष्टयम्।
अनापलिंगकूस्कानिपुराणानिप्रचक्षते॥

Here their names are remembered by taking the first letter of the Puranas.

There are two Puranas consisting of the first letter Madvayam - Makar. And that is Matsya Purana, Markandeya Purana.

There are two Puranas consisting of the first syllable Bhadvayam-Bhakar. And that is Bhavishya Purana, Bhagavata Purana.

There are three Puranas consisting of the first letter Bratrayam-Brakar. And that is Brahmandpuran, Brahmapuran, Brahmavaivartapuram.

There are four Puranas consisting of the first letter Vachatushtayam-Vakar. And that is

Varaha Purana, Vamana Purana, Vayu Purana, Vishnu Purana.

a-agnipurana

Na-Narad Purana

Pa-Padma Purana

li-lingpuran

g-garudapurana

ka-kurmapurana

Skanda Purana

Thus the eighteen Puranas are famous. Apart from these, eighteen Upapuranas like Ganesh-Narasimha-Saur etc. are famous. The expansion of all the Puranas is like the infinite sky. In the Puranas, the understanding of life and wisdom has been given as told in the Vedas. The idea of creation, catastrophe, epoch-manvantar etc., time magnitude, Bhagvat Avatar, has been well represented in the Puranas on such specific subjects even these are already briefed in Vedas. The verses of the Puranas have been accepted as proof in the decision context of righteousness and adharma.

The rendering style of the Puranas appears to be different from the Veda style. Even for the mentally retarded, as much of the serious elements as possible has been discussed here. The formulation of the ancient story is often published to everyone, but there is no Vedic language here. The representation done for the philosophy of Lankika life is easily received by people. In the Puranas, there is a style in the middle of the Vedakavya genre. "About what is to be done or not done" in this context Purana are like friends. That is why the Purana is called the Alamkarika friend Sammit.

**IN-TEXT QUESTION-8.2**

1. What does it mean by word Pura?
2. Who is Puranamuni?
3. How many characteristics are there of Puranas?
4. What does the name Mitrasammit mean?
5. How many Puranas do you accept from V-Chatutaya?



Note

INTRODUCTION
TO POETICS

Note

8.7 POETRY

The work of the poet is poetry, it is said by rhetorical. And other scholar also said that “वाक्यं रसात्मकं काव्यम्” Like the Shastra path, the poetic path has also been considered very important for life conscience in our tradition.

द्वे वर्त्मनीगिरांदेव्याः शास्त्रं च कविकर्मच।

प्रज्ञोपज्ञंतयोराद्यंप्रतिभोद्भवमन्तिमम्॥

इतिअवदत् भट्टतौतः।

अन्वय अर्थ-शास्त्रम्-वेदशास्त्रराशिः, कविकर्म च-काव्यं च, गिरांदेव्याः-सरस्वत्याः, द्वे वर्त्मनी-द्वौमागौ। तयोः-काव्ययोः मध्ये, आद्यम् -प्रथमम् अर्थात् शास्त्रम्, प्रज्ञोपज्ञम्-बुद्धिशक्त्यानिष्पन्नम्, अन्तिमम्-अन्त्यम् अर्थात् काव्यम्, प्रतिभोद्भवम्-कविप्रतिभाशक्त्यानिष्पन्नम् अस्ति।

Exaplanation

Saraswati is the deity of knowledge. There are two worlds in the way for instincts. There is a scriptural way. That is endowed with the power of wisdom. By the wisdom, those who desire to acquire knowledge. Their scriptural path is proper. There is a Anuthr path. And that is derived from the poet's talent. Those who are attached to poetry they can get rational knowledge of life through poetry. In this way, scripture and poetry are invented only for the purpose of improving life. Whoever has the kind of aptitude or nature, he follows that path. An ancient verse says-

वेदवेद्येपरेपुंसिजातेदशरथात्मजे।

वेदः प्राचेतसादासीत् साक्षात् रामायणात्मना॥ इति

अन्वय अर्थ-वेदवेद्ये-सर्ववेदैः वेदितुं शक्ये, परेपुंसि-परमपुरुषे अर्थात् श्रीमकारायणे, दशरथात्मजे-दशरथस्य पुत्रे, जाते-संजातेसति, वेदः-श्रुतिः, प्राचेतसात्-वाल्मीकिद्वारा, रामायणात्मना-श्रीमद्रामायणरूपेण, साक्षात् आसीत्-प्रकटितंप्रत्यक्षं वा आसीत्।

Meaning-

Purushottam Mahavishnu is famous among all the Vedas. All the Vedas describe that person only. When he was incarnated in the form of Dasaratha's son i.e. in the form of Shri Ram, then the entire Veda was manifested in a poetic form by Valmiki. That is why the scholars who know the sampradas mean that just as Narayan came in the form of Shri Ram, the Vedas came in the form of Ramayana. He understands that like the scriptures, the tradition of poetry was also very prevalent. And poetry has a great prestige in our sect.

8.8 ORIGIN OF POETRY

Just as Veda is the root of all our types of learning, so Vedas are the root of poetry. The first form of poetry is in Vedas. There are thousands of mantras in the Vedas in the ultimate poetic form.

आत्मानंरथिनंविद्धि शरीरंरथमेवतु।

बुद्धिं तुसारथिंविद्धि मनः प्रग्रहमेवच॥

कठोपनिषत्।

अन्वय अर्थ-आत्मानम्-स्वमात्मानम्, रथिनंविद्धि-रथी, रथस्वामीइतिजानातु। शरीरं-देहं, रथंविद्धि-रथः इतिजानातु। बुद्धिं तु-मतिंतु, सारथिंविद्धि-सारथिः रथचालकः इतिजानातु। मनः एव -चित्तमेव, प्रग्रहंविद्धि-रथाश्वनियन्त्रकं सूत्रम् इतिजानातु।

Meaning

Here the soul is envisioned in the form of a chariot. The body is conceived in the form of a chariot. Just as one goes to the desired place by taking the shelter of the chariot, in the same way, taking the shelter of the body, the soul attains the desired result. Just as there is a proper charioteer for the right movement of the chariot, in the same way the intellect of action and inaction takes shelter to drive the chariot in the form of a body, through which the charioteer soul attains his place of salvation. The mind is conceived here in the form of a rope. Just as a string is in the hand of a charioteer, so is the mind under the intellect. Here the salvation benefit of the soul has been told. The representation of that poetic style is clearly talented.

यथासम्पुष्पितस्य वृक्षस्य दूरात् गन्धोवाति एवंपुष्पस्य कर्मणोदूरात् गन्धोवाति।

महानारायणोपनिषत्।

अन्वय अर्थ- यथा- यद्वत्, सम्पुष्पितस्य-विकसितपुष्पयुक्तस्य वृक्षस्य -तरोः, गन्धः -परिमलः, दूरात्-दूरप्रदेशात्, वाति-प्रसरति, तथा- तद्वत्, पुष्पस्य-कल्याणात्मकस्य, कर्मणः -क्रियायाः, दूरात्-दीर्घतया, गन्धः -सत्फलं, वाति-व्याप्नोति।

Here the analogy of a flower-filled tree of virtuous praise is described. From that this mantra became poetic. Thus there are thousands of Veda mantras. In which delightful poetic form is exhilarating. Thus it appears that the origin of the poetics in Vedas.

8.9 DEVELOPMENT OF POETRY

Like in the Vedas, poetic verses are found in the Puranas also. The development of poetry is seen more than the Vedas. But in the Puranas, the poetic style is not visible mainly. Therefore the name of the first perfect poetic incarnation in the world is



Note

INTRODUCTION
TO POETICS

Note

Ramayana composed by Valmiki. That is why Ramayana is famous in the world of Adikavya and Adikvivalmiki. Bhojraj says-

मधुमयभणितीनामार्गदर्शीमहर्षिः

Meaning-

Maharishi Valmiki is the guiding light of all the poets who have composed melodious words. Ramayana also has the highest guidance of all poetry. Perfect poetry is visible in Ramayana. Many poets composed thousands of poems on the basis of Ramayana. Therefore, saying that the basis of other poets, in the later period, the greatest base of poets is Ramayana, Valmiki himself declared.

Another great poem composed from Ramayana is the Mahabharata. The Mahabharata is written by Vyasa himself.

कृतमयेदं भगवन् काव्यं परमपूजितम्।

O Lord, a most revered poem called Mahabharata was composed by me. Its seriousness is known from this famous verse 'Bharatpanchamovedah'.

Kalidas-Bhas-Ashvaghosh and many other poets composed many types of poetry, excellent epic, drama etc. based on mahabharata after that many poets like Bharavi-Magh-Banabhata-Bhavabhuti-Shriharsha-Kumardas etc. composed thousands of poems. Poetry got immense development. That is why there are many types epics, Khandkavyas, plays, Champukavyas, Gadakavyas. Even today, Sanskrit poetry is showing increasing popularity. That is why, today the calculation of Sanskrit poetry has become impossible.

8.10 CHARACTERISTICS AND PURPOSE OF POETRY

Veda is called Prabhu Sammit. Purana is called Mitra Sammit. Poetry itself is Kantassam. Kantasammit means like kanta. Kanta means dear wife. When the sadhvi is called Kushalako and Kanta is asked in the world. Then she renounces the words expressing her intentions. Then the smile-sarcasm-faced mind etc., especially indirectly, from the words indicative of their intention, induce the beloved there. For example, will you taste the mango fruit or the grapefruit, that is, such a favorite of grapes, someone asks Kanta. Then I will taste the mango fruit, it does not say so directly. Amraphal is sweet, rich in color, with many colors, it says. It has to be said to him in this way that I wish to taste the mango fruit. In this way, as the Kantas indirectly mean their own style of cuisine, so does poetry. That's why poetry is Kantasmitit, it is so famous. Just as kantas words are sweet, poetry is also sarasa and delightful. Due to which the heart of

the recader is attracted. For this reason it is different from Vedas and Puranas.

There are many purposes for this type of poetry. It was the opinion of the ancients that poetry is useful for detailing the meaning of Vedas. As Lord Valmiki has said-

स तु मेधाविनौ दृष्ट्वावेदेषुपरिनिष्ठितौ।

वेदोपबृंहणार्थाय तावग्राहयतप्रभुः॥

वाल्मी.रा.बा.का.4.6

काव्यरामायणं कृत्स्नंसीतायाश्चरितंमहत्।4.7

अन्वय अर्थ-प्रभुः -वाल्मीकिः, मेधाविनौ-प्रज्ञावन्तौ, वेदेषु-श्रुतिषु, परिनिष्ठितौ-सम्यक् अध्ययनवन्तौ, तौ-लवकुशौ, दृष्ट्वा-अवलोक्य, ज्ञात्वा वा, वेदोपबृंहणार्थाय -वेदार्थस्य समन्वयदृष्ट्याप्रदर्शनाय, सीतायाः चरितम् -जानकीचरित्रात्मकं, कृत्स्नं-समस्तम् रामायणम्-रामायणनामकम्, महत् काव्यम् -महाकाव्यम्, अग्राहयत-ग्राहितवान्, शिक्षितवात्।

There is a sense here that Valmiki taught Ramayana poetry to Lavakush to represent the life virtues told in the Vedas from the point of view of harmony in public life. It is understood that poetry is very helpful in the formulation of Vedartha. Vyasa's Mahabharata poetry is also reflected in the expansion of Vedas. That's why Mahabharata also called panchamveda. According to the teachings of the Vedas, Dharma, Artha Kama, Moksha are the conscience of the four Purusharthas. Therefore, it is said that the purpose of rhetorical poetry is the attainment of Purusharthas.

Bhamah says-

धर्मार्थकाममोक्षेषुवैचक्षण्यंकलासुच।

करोतिकीर्तिप्रीतिं च साधुकाव्य निषेवणम्।

काव्यालंकार 1.2।

अन्वय अर्थ-साधुकाव्यनिषेवणम्-सत्काव्यानाम् अध्ययनम्, धर्मार्थविषयेषु, कलासु च-गीत-नाटयादिकलानांविषयेषु, वैचक्षण्यम् -कौशलं,बोधम्, कीर्तिम् - यशः, प्रीतिम् -आनन्दं च करोति-जनयति।

Meaning- The first fruit of satkavyas is that there is a proper understanding of dharma subjects. Poets also gain money through poetry. Poetry enhances skill in the arts of song-dance etc. Poets attain great fame through poetry. Kalidasadi Mahakavi is alive because of that fame. The second great fruit is love. Preeti's name is Anand. And here's the Rasa. In the Vedas-Shastra-Puranadi, the effort of Purushartha discernment is full of dullness. In poetry, there is a virtuous conscience, which is the specialty of such poetry.

It is rarely seen that one has attained wisdom in life by studying the Vedas. The number of people who get the wisdom of life from poetry is more. That is why poetry has a great need and prestige in this world.



Note

**INTRODUCTION
TO POETICS****Note****8.11 WHAT YOU HAVE LEARNT**

Vedas are the oldest in the world. They are invincible. Vedas tell the means of attainment of favor and avoidance of evil. That is the ultimate proof in Indian culture. And that Rigveda, Yajurveda, Samveda, Atharvaveda are of four types. These four Vedas have Mantra, Brahman, Aranyaka, Upanishad sub-divisions. This Veda preaches for the attainment of worldly yoga, Kshema and salvation. Its Shiksha-Vyakarana-Chhand-Nirukta-Jyotish-Kalpa consists of six parts of scriptures. Vedas are called Prabhu Sammit.

Lord Ved Vyas composed the Puranas to easily represent the virtues stated in the Vedas. They are eighteen. The Puranas are called Mitra Sammitt.

Poetry is like Kanta. The realization of Dharma, Artha, Kama, Moksha, as said in the Vedas, is easily understood here. The first example of poetry is the Veda Mantra. The poetic style is also visible in the Puranas. Ramayana is the basic poetry of the whole world. Poetry developed from Ramayana. Then Vyasa composed the Mahabharata. Mahabharata is famous as Pancham Veda. Thousands of poems have been composed by many poets taking shelter of Ramayana and Mahabharata. Poetry got great development from him. There are more to gain the wisdom of non-action in life through poetry. That is why poetry is very important.

**INTEXT QUESTION-8.3**

1. What are the two paths of Saraswati?
2. Where is the first existence of poetry found?
3. Who is the intellect of the charioteer of Atma?
4. What is Adikavya?
5. Who is the guide of poetic words?
6. Which one is the fifth Veda?
7. What is Kantasammit?
8. Why did Valmiki teach Ramayana to Lavkush?
9. How does purushartha conscience come from poetry?
10. What is joy in poetry?

**TERMINAL EXERCISE**

1. What are the characteristics of Vedas?
2. What are the differences and strains of Vedas?
3. Introduce Rigveda?
4. Introduce Vedanga?
5. Explain the five characteristics of Purana?
6. What are the names of the eighteen Puranas?
7. Explain the poetic mantra?
8. Poetry is Kantasmic, give an example?
9. How is poetry different from Vedas and Puranas?
10. What is the purpose of poetry?

**ANSWERS TO IN-TEXT QUESTIONS****8.1**

1. In Yajurveda
2. Shiksha
3. Interpretation of the words of the Vedas.
4. Samaveda
5. Rigveda
6. Vedas
7. Veda is not a text composed by any man, therefore Veda is apaurusheya.
8. Vedas with six limbs

8.2

1. Ancient
2. Veda Vyasa
3. Five
4. Like a Friend
5. Varahapurana, Vamanapurana, Vayupuran and Vishnupuran.

**INTRODUCTION TO
POETICS****Note**

INTRODUCTION TO POETICS



Note

8.3

1. Vedas and Poetry
2. In the Vedas
3. Charioteer
4. Ramayana
5. Valmiki
6. Mahabharata
7. Poetry
8. For the promotion of Vedartha
9. Rasasvadan
10. Rasa