

not as Rávana and the like.” And it has been said—“Addiction to good Poetry produces sagacity in regard to Merit, Wealth, Enjoyment, and Liberation, and [it produces also] fame and favour.” Further—[to explain these assertions severally]—the attainment of Merit through Poetry [may take place] by means of the laudation of the lotus-feet of the divine Náráyana. That this is the case is notorious, from such statements of the Vedas as this one, viz. ;—“A single word, properly employed, and perfectly understood, is, in heaven and on earth, the *Kámadhuk*—[the cow from which you may ‘milk out whatever you desire.’]” And [as for] the attainment of Wealth—[that this may take place by means of Poetry] is established by the evidence of the senses [for we see men make money by it] :—and the attainment of Enjoyment [is possible] just by means of Wealth. And [finally—by means of Poetry] the attainment of Liberation [may take place] through the scrutinizing of the fruits [—at best but transitory—] of Merit arising from it [—i. e., arising from Poetry, as above explained— and to be relinquished on being found to fall short of Liberation—] or [Liberation may be attained] through the possession of conversancy with statements conducive to Liberation [—such as are to be met with in sacred poems like the *Bhagavad Gítá*].

The praise of Poetry.      *b.* [And justly may this pursuit be commended above others,] for, from the Scriptures and the Institutes of Science, by reason of their insipidity [or dryness,] the attainment of the “class of four” (§. 2.) takes place painfully, even in the case of men of ripe understanding; whilst, simply from Poetry, again, by reason of its producing a fund of the highest delight, the attainment takes place pleasantly, even in the case of the very tender-minded.

An objection answered.      *c.* “But then—[some one may here object]—since there are the Scriptures and the Institutes of Science, why should men of mature minds take any pains about poems?”—this too is not proper to be said [in the way of objection—for, truly,] when a disease, curable by bitter drugs, happens to be curable by candied sugar,—in the case of what man, having that disease, would the employment of candied sugar not be most proper?

*d.* Further—the excellence of Poetry is declared also in the *Ágneya Purána*—thus—“In this world to attain to be a man is hard, and there very hard to attain is knowledge; to attain to be a poet there is