

man usually is] by his followers. If [you say] “Be it so” [—that the expression “Devadatta goes to the village” is Poetry, on the strength of the unqualified definition given by the author of the *Dhwani*—then I say] No,—for I will allow the name of Poetry to that only which has Flavour.

Concurrent
testimonies cit-
ed.

t. For the aim of Poetry is, by means of giving a sugar-plum [in the shape] of the enjoyment of Flavour, —in the case of princes and the like, averse to the Scriptures and the Institutes of Science, with very tender minds, and proper to be taught,—to inculcate the practising of what ought to be done and the forbearing from what ought not to be done,—[and this it aims at effecting by inculcating] thus—“One ought to act like Rāma and not like Rāvaṇa”—as has been declared even by the ancients. And so too it is stated in the *Agneya Purāṇa*—viz.,—“In this [Poetry] which is rendered first-rate by skill in words, Flavour alone is the *life*.” Also by the author of the *Vyakti-viveka* it is said —“[As to the fact] that the soul of Poetry—[meaning by the soul that in respect of which everything else is something subordinate]—is Flavour and the like—no one has any difference of opinion.” So also the author of the *Dhwani* says—as for instance,—“For not merely by narrating—‘Thus it fell out’—is the soul of Poetry compassed;—for that [—viz., the mere narration of events] can be effected even through *Histories** and the like [such as the *Mahābhārata*—which histories, though in verse, are not held to be poems].”

Objections
repelled.

u. “But [some one may object—if Flavour is the essence of Poetry—] then some flavourless [—e. g., simply narrative—] verses in the composition will not be Poetry [—and thus the difficulty will recur—see § 2. *g.*—as to whether the composition, as a whole, is poetry or not-poetry;]”—if [any one argues thus, then I say] No—for, as we allow that words, themselves tasteless, have a flavour when included in tasteful verses, so [do we hold that] those [verses which may, in themselves, be insipid] have a flavour through the flavour of the composition itself [in which they are embodied]. And as for the customary application of the term Poetry to those [separate copies of verses] even that are without Flavour, in

* So Aristotle—Poetics, Ch. IX.—says, “the history of Herodotus might be written in verse, and yet be no less a history with metre than without metre,” &c.