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POET INTRODUCTION - 1

In Sanskrit literature, Valmiki and Vedavyasa have great fame as the arsha poets. Valmiki's Ramayana is accepted as the criterion by the poets to determine how poetry should be. That's why Valmiki is cansidered as adikavi and Ramayan is as epic and Ramayana etc. Ramayana is not only a poetry book but also a religious book. Ramayana is the nature of human life. Ramayana is the light of the best guide.

Mahabharata is also historical text like Ramayana. The purpose of this book is not only to describe the battle of Kauravas and Pandavas, but to depict the Indian religion in detail in its entirety. Veda Vyasa is the writer of Mahabharata.

Bhasa is the oldest of the playwrights available in Sanskrit literature till date. There are many texts of Bhas in Sanskrit literature. Mahakavi Kalidas etc. also consider Bhas to be superior. Today almost thirteen plays exist in the name of Bhas. In this lesson, a discussion about the country, period and works of Valmiki , Vyasadeva and Bhas is presented.

OBJECTIVES

After studying this lesson, you will be able to:

● know the brief introduction about the great poets;

● know the place, time and texts of the poet -Valmiki, Ved Vyas and Bhasa;

● know the epics- Ramayana and Mahabharata;

● know the subject matter of Ramayana and Mahabharata; and

● know the text written by Bhas.

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Note

1.1 VALMIKI - RAMAYANA

In Sanskrit literature, the Ramayana composed by Valmiki is famous. Ramayana is called Adikavya by Indians and its founder Valmiki is called Adikavi. Before the Ramayana, there does not appear to be any text written in the ancient Sanskrit language. Not only war is described in Ramayana. Rather, nature has also been described in the language containing metaphors, figures of speed etc. That's why we accept Ramayana as a poem, not just a heroic story and not just a history text no poetry in the world is capable of equating Ramayana. Valmiki is the originator of this epic. Thinking about the country, time and work of such a poet is very painful. Nevertheless, by looking at other texts, their country and time etc. are estimated.

1.1.1 Time Period

Even today, nothing can be said clearly about Valmiki's condition, yet it is estimated that he was older than Maharishi Vyasa. This is a proof that the name of any person mentioned in the Mahabharata is not available in the Ramayana. But the description of Ramakatha is found in the Mahabharata. In the seventh parva of the Mahabharata, two verses of the Lanka kanda are found.

Valmiki was already there before the rise of Buddhism. The Ramayanai Ram Katha with some changes is found in the part of the Jataka text by the name Dasarathajatak. There are also translated verses in Pali language. While hunting, Dasharatha killed Shravan Kumar. This Ram Katha is described in Samjatak. Buddhist literature expert Silvalevi has a clear view that the original text of the Buddhist text called Saddharmasmrityupasthana is of Ramayana. Similarly, Yokovi has also accepted the Ramayana in the pre-bodh period through linguistics.

All this evidence proves the Buddha-likeness of Ramayana. Hence it is known that there was Valmiki even before the Bodha period.

Ayodhya is the capital of the kingdom of Kosala in the Ramayana. Boddhajan, Yavana and Patanjali called Saket the capital of the Kosala kingdom. This proves that the Ramayana was composed even before the naming of Saket in the present abhyudaya of Ayodhya.

The Jain poet Vimalsuri composed a book called "Paumcharia" in Prakrit language, whose story is based on Ramcharitra. "Paumcharia" was composed in 62 AD. It is known from this that Ramayana is older than this.

Ajatashatru founded Pataliputra in 500 BC. This king had built a fort at the confluence of the Ganges and the Shona rivers to protect them from the attacks of enemies. In the

Ramayana, there is a description of Shri Ram's departure from the confluence of Ganga Shona. But this fort is not mentioned. It is clear from this that Ramayana is a composition before 500 BC.

Vishila and Mithila were the two kingdoms in Ramayana. From the time of Buddha, both the cities are mentioned under Vaishali kingdom. It is known from this that Ramayana was older than Buddha.

In the Ramayana, there is a description of the division of India into many small states ruled by many kings. Such was the condition of India in the pre-Buddha period. It is also known that Ramayana was older than Buddha.

From all these evidences, it appears that the Ramayana was composed before 500 BC, it cannot possibly be composed after this. Therefore Valmiki also happened before 500 BC.

1.1.2. Texts

Valmiki composed the Ramayana. Ramayana is enough for Valmiki's knowledge of poetry. The character of Rama is in the characters used by Valmiki for rendering his poetic art. Like him, any poet who made him the base, that poet got success. There are 24 thousand verses in Ramayana. That is why it is also called "Chatuvinshati Sahasri Samhita". There are thousands of verses in Ramayana as many letters as there are in Gayatri Mantra. It was also proved from this that the beginning of every thousandth verse of Ramayana begins with the letter of Gayatri Mantra. There are 500 cantos in Ramayana. There are **7** Kands in it. Many scholars consider Uttrakand and some parts of Balkand to be Prakshpit. The subject list in the first and third canto of Balkand. There, the subjects mentioned in उतरोत्तरकांड–वर्णित–बालकांड–वर्णित do not inentional . On this basis they are called Prakrishta. Yakovi, from the beginning of Ayodhya Kand till the war, considers only five Kands to be the works of Valmiki. The end of the book appears to be at the end of Lankakand. There are seven sections in Ramayana. There, in the first section of the Balakhyakand, there is a description of the youthful happiness of Rama, and there is a description of the journey to his ashram with the sage Vishwamitra, the destruction of the demons who disrupted the yajna, Janak Japapanipedan. At the beginning of the second case Ayodhyakand, the undertaking of the consecration ceremony of the post of youth is described, while the Chakravyuh composed by Kekai, the exile of Rama, the sacrifice of Dasaratha in Ramvirah, etc. is described. In the third case called Aranyakand, the destruction of the demon named Vatapinama, the abduction of Maithili (Sita) by Ravana, etc. In the fourth Kand called Kishkindhakanda, the topics of friendship of Rama with Sugriva, the killing of Bali and

the search of Sita by Hanuman son of Pawan with the help of monkeys are discussed. In the fifth case called Sundarkand, the beautiful description of the beauty of Lanka, the palace of Ravana, the beautiful description of the powerful, Hanuman's consolation to Sita, etc. have been described. In the sixth chapter called Yudhkand, the topic of Rama killing Ravana, victory over Lanka etc. is present. In the seventh case called Urakand, the blasphemy statement of Rama by the people due to the spread of Sita's abduction among the people, Sita's exile on the orders of Rama, Sita's mourning, the birth of Luv-Kush in Valmiki's ashram. Thus Valmiki has described the ideal human character with the introduction of Ramcharitra in a text called Ramayana. That Ramayana book is the soul of Sanatan Dharma.

Poetry style of Ramayana

First of all, Ramayana is poetry, after that there is scripture or something else. Ramayana is a primitive Sanskrit poetry. Its leader is Valmiki. Simple Sanskrit is available in it. It is from this Ramayana that the child form (Balroop) of Sanskrit poetry is formed. Often the Adikavi Valmiki has composed verses from Anushtup verses. That's why it has been said - "Valmikeerupagna Nunmanushtup Chhandah" from beginning to end, the language of Ramayana is pure and refined in some places and is adorned in some places. In the Ramayana, there is a description of metaphors etc. The poet never gave up on the essence of the story. That is why the poet has wished to show all poetry. Like see poetry in Hemantavarna -

‘‘सेवमाने दृढं सूर्ये दिषमन्तकसेविताम्।
विहीनतिलकेव स्त्री नोळारा दिक् प्रकाषते।

प्रकृत्या हिमकोषाढ्यो दूरसूर्यश्च साम्प्रतम्।
यथार्थनामा सुव्यक्तं हिमवान् हिमवान् गिरिः॥

रविसङ्क्रान्तसौभाग्यस्तुषारावृतमण्डलः।
निष्वासान्ध इवादर्षष्चन्द्रमा न प्रकाषते॥’’इति

What Ravana said to Sita while praying a lot, she directs the wonderful poetry.?

‘‘नाहं शक्या त्वया स्प्रष्टुमादित्यस्य प्रभा यथा।
सिंहस्य खादतो मांसं मुखादादातुमिच्छसि॥

यो रामस्य प्रियां भार्यां बलाळ्वं हर्व्लुमिच्छसि।
त्वं क्षुरं जिह्वया लेक्षि सूच्या स्पृषसि लोचने।
यो रामस्य प्रियां भार्यां पापबुद्ध्या निरीक्षसे॥’’इति

Adikavi Valmiki has published an analogy of the form of Sita located in Ashoka Vatika by figur of speech Upama

अभूतेनापवादेन कीर्लि निपतितामिव।
आम्नायानामयोगेन विद्यां प्रषिथिलामिव।

सन्नामिव महाकीर्लि श्रद्धामिव विमानिताम्।
पूजामिव परिक्षीणामाषां प्रतिहतामिव॥ इति

Valmiki never forgot that the purpose of poetry should be public interest. Therefore, high ideals and ideas were displayed everywhere in the character description.

''कल्याणि बत गाथेयं लौकिकी प्रतिभाति मे।
एति जीवन्तमानन्दो नरं वर्षषतादपि॥'' इति।

Such exhortations increase the importance of poetry.

''कूजन्तं राम रामेति मधुरं मधुराक्षरम्।
आरुह्य कविताषाखां वन्दे वाल्मीकिकोकिलम्॥'इति।

Rasa in Ramayana

The ideal of poetry is Ramayana. Valmiki is the ideal of poets, says such scholars. If there was no Valmiki, how would he be a poet? It would be difficult to make such a decision. Poets are revolutionary. The captivating elements they see. Similarly, by words, people are depicted for preaching and for entertainment. Poetry is the presentation of self-realized words in the form of pictures. Before the Ramayana, there were verses in the Upanishads etc. But there were no laukika verses Valmiki was the first incarnation of laukika verses. As soon as he saw the compassion of Kroncha's slaughter, suddenly a poetic flow came out of his mouth. In this poem, he considers the passion of compassion as the main element. Rasa is the soul of poetry. Valmiki believes in Karuna Rasa only in poetry. There is compassion in the Ramayana, the Adikavi Valmiki himself has said - As '' श्लोकत्वमागतः'' Bhavabhooti also ''एकोरसः करुणः एवं'' Saying this accepts the primacy of Karun Rasa in poetry. There is no surprise that Valmiki would have accepted the same in his poetry. The ideals of Ramcharitra Valmiki based the characters on which to demonstrate his poetic art is the character of Rama and on the basis of that the poets have achieved success. As it is heard-

Ram, your character is poetry in itself.

It is easily possible to become a poet.

Ramchandra was an ideal brother, ideal husband, ideal son, ideal ruler and ideal human being. Everyone knows this. Rama did not doubt Bharata even after going to the forest, in the calamity that came upon Lakshmana, considering his own life as a grass straw, etc., manifest the ideal brotherhood. Even after abandoning Sita, we burn ourselves in the fire of her affection. This is the ideal husbandry of Rama. This ideal of

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renouncing the state in order to obey the father's command explains to putratvam. The post of Ram Rajya is still synonymous with the ideal state. This makes Rama the ideal ruler. By behavior, Ram was an ideal human being. Valmiki composed his poetry with this type of character.

No poem in the world is capable of equating the popularity of Ramayana. For this reason, it has also been fully publicised. In the third parva of the Mahabharata, the story of Rama is narrated from the Ramayana. According to Ramayana in Agni-Vishnu-Gurud-Bhagvat and Brahman Puranas, the character of Rama is described. The great poets like Bhas Kalidas etc also composed poems by taking shelter of Ramayana. Buddhist poets also took shelter of Ramayana in their poetry.

Poetic words based on Ramayana

1.   Raghuvamsa Mahakavyam - Kalidasa

2.   Janakiharanam - Kumardas

3.   Bhattikavyam - The great poet Bhatti

4.   Abhishekanatakam - Bhasa

5.   Uraramcharitam - Bhavabhuti

6.   Balaramayanam - Rajasekhara

7.   RamayanaChampu - Bhojraj

8.   Shriramcharitmanas - Tulsidas

9.   Anargharaghavam - Murari

10.   Pratimatakam - Bhasa

INTEXT QUESTION – 1.1

1.   Who is Adikavik?

2.   What is Adikavya?

3.   What is the period of Valmiki Muni?

4.   Who composed the Ramayana?

5.   How many Kandas are there in Ramayana?

6.   How many verses are there in Ramayana?

7.   What is the main rasa of Ramayana?

8.   Write the name of a drama based on Ramayana?

9.   Write the name of a Champu poem based on Ramayana?

10.   Who is the hero in Ramayana?

11.   How many cantos are there in Ramayana?

1.2 DVAIPAYANAH VYASA - MAHABHARATA

Mahabharata is the second national epic of India. Krishnadvaipayana Vyasa is the founder of this Mahabharata. After Valmiki, Vedavyasa is the foremost poet in the world of Sanskrit literature. Vyasadeva was a sage. That's why he is called Arshakavi. This ancient poet did not write anything about the country etc. in his book. Therefore, research about the country and time of such poets is difficult, but not incapable. Looking at other books, the country Kaladi is estimated about such ancient poets.

1.2.1. Time-Period

The Mahabharata available today was created after the lapse of many years of the original Mahabharata. Therefore, after the original Mahabharata, there was a Text named 'Jai'. Which predates the present Mahabharata. Here the composition period of the present Mahabharata is worth considering.

In 11th AD, Ksemendra wrote a book called Bharatmanjari. Ksemendra has given examples from Mahabharata. Therefore, the present Mahabharata is proved to be earlier than the 11th century.

Adi Shankaracharya, who was born in the 8th century has given the teachings of Mahabharata to women for the knowledge of religion. Therefore, the time of Mahabharata proves to be before them.

Kumarilbhatta, who originated in the 8th century, recounts many parts of the Mahabharata.

Poets like Baan-Subandhu etc., born in the 7th century, have remembered the eighteen Parvas and Harivamsa of Mahabharata.

Around the 6th century, it is known from the inscriptions engraved in the ancient Cambodians of that India provided the Ramayana-Mahabharata texts in a temple established there and India also arranged for its story management.

The Mahabharata appeared in the 6th century in the islands of Yavana, Bali etc. Even

before that the Mahabharata was translated into Tibetian language.

The narrations of Mahabharata were mentioned in written Danpatras boxes in the 4th and 5th centuries.

In the inscription in 462 AD, Parasaryavyas is mentioned as the originator of the Mahabharata having are lath verses.

It appears from the evidence of Dion Chrysostom (Kavad Beitlevejwad) that in 50 AD the Mahabharata was propagated in the Dakshina path.

It is proved from all these evidences that Mahabharata must have existed in the beginning of the first AD and Panini knew the Mahabharata, it appears from the evidence of Dalman.

The Mahabharata is mentioned in the Ashwalyanagrihyasutra in the 5th BC.

The Baudhayana Dharmasutra,composed in 400 BC, mentions the Mahabharata.

In the Shantiparva of Mahabharata, the name of Buddha does not appear in the Dashavatar of Vishnu.

The story narrated in Megasthenes' Praneeth Bharatvarna is accepted from the Mahabharata.

In the Mahabharata, Brahma is presented as the eldest deity. It is known from Palibhasha literature that Brahma's eldesthood was propagated before 500 BC.

Some scholars imagine this with astrological proofs. That the present Mahabharata was produced before 500 BC, not after that. Therefore, from all the reviews, the Mahabharata was not created after 500 BC, but it appears to have been built in some earlier times. The entire Mahabharata is a work of one period. Hence Vyasa was pre-dawn by 500 BC.

1.2.2 Tevts

These two works are heard in Vyasadeva's Purana and Mahabharata. Puranas have more importance from the religious point of view. Vyasadeva composed the Puranas to describe the Vedas in a simple and intelligible language. When there was no tendency in the intellects of people with the meaning of Vedas. Then the Puranas came to make the knowledge of Vedokta meaning accessible. The Puranas also have a great contribution in making sense of the immediate nature of the society. The history of ancient India is contained in the Puranas. History only gives a sense of the account of the kings. But the Purana gives a sense of the story of the sages along with the account of the kings. Geographical conditions has also been presented in the Puranas. In relation

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to the subject matter of the Puranas, the story is heard that "Vyasa itself divided the Vedas into four types and preached them to all four of his disciples." After that, after collecting this story in the form of anecdotes, songs, and folklore, it was published in the name of Purana. Along with history, he taught this Text to his fifth disciple Romaharshan and after that he wrote the Mahabharata. This is the second famous work of Vyasadeva. Although the promotion of Mahabharata was less as compared to Ramayana, yet Mahabharata is not less in terms of importance. No element of the world remained untouched by this. The Mahabharata gives a sense of the subject worth knowing about the Indian socio-politics of that time and illuminates Indian civilization. From the point of view of certified texts, Mahabharata is called Panchamveda. Almost all scholars believe that Mahabharata was initially known as 'Jai', then 'Bharat' and then it became famous as 'Mahabharat'. as stated

नरायणं नमस्कृत्य नरश्चैव नरोळमम्।
देवीं सरस्वतीश्चैव ततो जयमुदीरयेत्॥ इति

In the short form of the Mahabharata, dealt with in the name of original Jai, the importance of historical story was predominant and not of preaching. The book named 'Jai' was created to make the Pandavas realise the victory only. Vyasa taught this book named Jai to his disciple Vaishampayana. That was the first stage of Mahabharata. His name was Jai. Vaishampayana read it from Guru Vyasa and narrated it to Janamejaya on the occasion of Nag Yajna by adding self-constructed dialogues in Jai. Then it was finite in the form of twenty-four thousand verses. Then it was named 'Bharat'. This was its second stage. Srauti sage narrated this Chabisahajar Shlokaktik Bharat Granth to Saunak. Then it had one lakh verses. This third stage got the name of Mahabharata. This was the final stage of Mahabharata.

1.2.3 Topics

Shatasahastri is another name of Mahabharata. The present Mahabharata was divided into parva and chapters. This division sequence was provided by Vaishampayana. At that time Mahabharata was divided into Upshata Parvas. Srauti performed eighteen parva with hesitation. Now in addition to the eighteen parva, there is also a parva called Harivamsa. Today there are one lakh verses in Mahabharata. Here the following topics are described in some of the main parvas:-

In the Adiparva, there is a description of the childhood of the Dhartarashtra and the Pandavas, the marriage of Draupadi, the description of the brave warriors and the Pandavas.

Prosperity of Pandavas in Indraprastha in Sabhaparva, Pandavas losing everything including Draupadi by Yudhishthira in Dhootkrida, exile of Pandavas for twelve years

Note

of exile with one year of exile. Twelve years of exile of the Pandavas in Kamyakaranya in the forest parva. To spend the thirteenth year of exile in the form of a servant of Matsyaraj Virata secretly by the Pandavas in Viratparva.

Dhartarashtra did not wish to provide the rights of justice to the Pandavas in the udyoga parva.

In the next five parvas, the reason for the destruction of all except Vasudeva and Pandavas is described in detail.

After performing the cremation in the eleventh parva, Bhishma preached Rajdharma to Yudhishthira in the outer and thirteenth parva. In the fourteenth parva, the coronation of Yudhishthira, Ashvamedha, the sacrifice of Gandhari and Dhritarashtra, in the sixteenth parva, the mutual squabbles of the Yadavas and usually the killing of Krishna, in the seventeenth parva, the Pandavas appointed Parikshit, the grandson of Arjuna, in the work of rearing the subjects. Departure for Mount Meru In the eighteenth parva, there is a description of the ascension of Pandavas to heaven.

Poetry of Mahabharat

This work of Vyasa is also called 'Itihaas' because in it the virtuous saga of heroes is described. This book is a religious book in which people search for their welfare. Geeta in the form of Geeta exists in Mahabharata itself. The respect of the Gita scripture attests to the uniqueness of the Mahabharata itself. It has a shanta rasa. In the Mahabharata, there is a verse in simple Sanskrit language as

वासांसि जीर्णानि यथा विहाय नवानि ग्रहणाति नरोऽपराणि।
तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानि देही॥

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम्।
तस्मादुत्त्लिष्ठ कौन्तेय युद्धाय कृतनिश्चयः॥

Some stories are associated with ancient texts. Outside the verses, there are sentences like "Krishna Uvacha", Bhishma Uvacha" etc. In the opinion of Vyasa, it is the vital religion of Indian culture. so it is said

न जातु कामान्न भयान्न लोभाद्
धर्मं जह्याज्जीवितस्यापि हेतोः।

धर्मो नित्यः सुखदुःखे त्वनित्ये
जीवो नित्यो हेतुरस्य त्वनित्यः।

Man should always be hardworking. A man devoid of action is never worthy of the title of human. as said **प्रकाषलक्षणा देवा मनुष्याः कर्मलक्षणाः** Modern sociologists say - man is the best creatuve. All the rules and regulations apply for their welfare. Vyasa

has said in this subject

‘‘गुह्यं ब्रह्मा तदिदं ब्रवीमि
न हि मनुष्यात् श्रेष्ठतरं हि किंचित्’’।

Upjivya text of Mahabharata

Many proverbs of Mahabharata are very purposeful in this era. People are delusional in many ways. Mahabharata is extremely useful for human beings to go on the right path. The popularity of Mahabharata is also immense. Many great poets took the shelter of Mahabharata and composed many texts.

Names of epics from Mahabharata

1.   Sisupalavadham - Magha (Sabhaparva)

2.   Naishadhyacharitam - Sriharsha (vanaparva)

3.   Kiratarjuniyam - Bharavi (Vanaparva)

4.   Karnabharam - Mahakavi Bhasa

5.   Abhijnanashakuntalam - The great poet Kalidasa

6.   Venisanharam - Bhattanarayana

7.   Nalchampu - Trivikrambhatta

8.   Bharatchampu - Anantbhatta

INTEXT QUESTION-1.2

1.   What is the age of Vyasadeva?

2.   By whom is the Mahabharata composed?

3.   What is another name of Mahabharata?

4.   How many festivals are there in Mahabharata?

5.   How many verses are there in Mahabharata?

6.   What is the name of the second stage of Mahabharata?

7.   What is the name of the first chapter of Mahabharata?

8.   Which is the main Rasa in Mahabharata?

9.   What is the work of Vyasa apart from Mahabharata?

10.   Which is the drama based on Mahabharata?

Note

11.   Which is the dependent epic of Mahabharata?

12.   Which is the Champukavya dependent on Mahabharata?

1.3 BHAS

The playwright Bhasa is a bright perfect example in the world of Sanskrit literature. Bhas is the oldest playwright among the present available playwrights. The name of Bhasa appears many times in Kalidas etc. Bhasa did not write anything about himself in his works. Therefore, the formulation of Bhasa's Kaladi is also done with the help of other Texts.

1.3.1. Time-Period

The time decision of Bhas is based on the writings of ancient poets and writers.

Kalidasa has described Bhasa's immense fame by saying 'Prathitayasaam' Bhasasoumillakaviputradinam. Hence Bhasa proves to be the predecessor of Kalidasa.

Abhinavagupta in his book 'Abhinav Bharati', remembering Bhasa, has given examples of his drama.

Mahakavi Bhasa has also said in his Prabandha

त्रैतायुगं तदिह हन्त न मैथिली सा,
रामस्य रागपदवी मृदु चास्य चेतः।

लब्धा जनस्तु यदि रावणरुप कायं,
प्रीत्कृत्य तन्न तिलषो न वितृप्तिगामी॥'' इति

Banabmatta has said about Bhasa in Harmshcharita, 'Sutradharakritarambhaiah'.

Dandi has also remembered Bhasa in the Avantisundari Katha by saying 'Suvibhaktamukhadyangaih'.

The Arthshastra of Brihaspati was remembered in the natakam not the Arthashastra of Chanakya. Therefore, bhas is prioer to Chanakya.

Rajasekhar has written in his Poetry-

भासो रामिलसौमिलौ वररुचिः श्रीसाहसांकः कविमेण्ठो भारविकालिदासतरलास्कन्धः सुबन्धश्च यः।

Therefore, Bhasa proves to be preceded by Rajasekhar.

The rules of Bharat-promoted drama were never accepted by Bhasa. Just as there is no reference to the name of the poet in the establishment, there is no reference to the establishment of the incarnation, not the name of the preamble. The entry of the sutradhar

Note

after the Nandipath, the end of the book without the Bharatvakya and the incarnation of the death and wars on the theatre. All these prove the antiquity of Bhas prior to Bharat.

Bhasa did not write his works according to Panini grammar. Somewhere there was no Panini grammar. All these evidences tell Bhasa to be older than Panini.

With rasa paripak glory, language flow equitably establishes Bhas after the time of Valmiki.

All these reasons prove the antiquity of Bhas. The time of Bhasa is understood from Kalidas as ancient 100 BC.

1.3.2. Work -

Mahakavi Bhasa composed almost thirteen plays.

1. Pratigyayogandharayanam	2. Avimarakam
3. Swapnavasavadattam	4. Pratimaanatakam
5. Abhishekanatakam	6. Madhyavyyoga:
7. Pancharatram	8. Dootvakyam
9. Dut Ghatotkacham	10. Karnabharam
11. Urubhangam	12. Balacharitam
13. Daridracharudham	

In the opinion of some scholars, Bhasa also wrote a Rupak called Yagyaphalam.

Below is a general introduction to each play.

1. **Pratigyayogandharayanam -** Pratigyayogandharayana is the first work of Bhasa and the pre-peethika of Swapnavasavadam. In this the account of Vasavatdatta Haran of Vatsaraja Udayan is described. It is divided into four wankas. Its protagonist is Yugandharayana and the Hero of the story is Udayan. Yugandharayana takes a vow to get rid of the enemy who has become Udayan and fulfilling this promise is the name of this play.

2. **Swapnavasavadham -** This Rupaka divided into six Ankas is the best work of Bhasa. Aruni takes the land of Vatsarajya under his control. For the salvation of Vatsa Bhoomi, Minister Yogandharayan made a promise. Vasavadatta gets burnt, swindling everyone with such false propaganda, gets Udayan married with Magadhraj's daughter Padmavati, after that with the help of Magadhraj, defeats

the Aruni and restores Udayan to the kingdom. After some time vasavadatta manifests itself again. Assuming this, Dagdha sees Vasavadata in her dream. On the basis of this story, the name of this book is "Swapnavasavadam". Taking shelter of this story, Shri Harsha composed Ratnavali Natika.

3. **Avimarakam -** There are six Ankas in the Avimaraka Rupaka. In this, there is a description of Kashiyuvraj Sauveer Raj Dharma Putra Avimarak's love affair with Kuntibhoja's princess Kurangi. Such a miracle did not appear in it. There is a possibility that Bhas expresses his own grief here. The creator of this composition is Bhas, there is no objection in this too.

4. **Charudattam-** Charudattam Natak is expanded in four volumes. In this the love of Brahmin Charudala of Ujjayini with a courtor named Vasantasena is described. This composition is the first in its caste because it has imagined a Brahmin as a hero other than the king. This is an incomplete play of Bhas. In this, there is the story of the convergence of Vasantasena with Charudattam till Nimila's arrangement. Following this, Shudrakavi composed the play Mrichchakatikam.

5. **Pratimaanatakam -** There are seven numbers in this play. In this, the story of Rama Vanagaman is briefly described.

6. **Abhishek Natakam -** This play has six Ankars. In this, the story of Ramayana from Kishkindha to the war story is briefly described. This is also known by the name Balivadh.

7. **Balcharitam-** Balcharitam is a dependent drama of Bhagwat Katha. It is also known by the name 'Kansavdha'. In this, the story of Krishna's birth from the beginning to Kansa's slaughter is described.

8. **Urubhangam -** This reypak have one anka only. In this the story of Duryodhana till his disfigurement is described. Probably this is the first sad drama of Sanskrit literature.

9. **Dootvakyam -** There is only one anka in this play. This play is related to the story of the Pandava's messenger of Shri Krishna.

10. **Pancharatram-** It has three ankas. In this, at the end of the Yajna, Drona prayed to give half the kingdom to the Pandavas in the form of Dakshina, Duryodhana also talked about the arrival of the Pandavas in five nights. With the efforts of Drona, the Pandavas are present there. After that Duryodhana gives half the kingdom to the Pandavas as per the promise. This story is against the story of Mahabharata.

11. **Dut Ghatotkacham -** There is a number in this play. In this play, after the killing of Abhimanyu, Shri Krishna appoints Ghatotkacha as a messenger for the treaty proposal. He goes to the Kauravas and offers peace, but Ghatotkacha is humiliated by the Kauravas. In anger, he expresses his desire to fight for vengeance.

12. **Karnabharam-** There is a one anka in this play also. There is a story of Karna donating a Kavach Kundal to Indra.

13. **Madhyamvyog-** In this Vyog, the story of Bhima protecting a Brahmin son from Ghatotkacha and reuniting Bhima with Hidimba is described.

Apart from these thirteen plays, seven other plays composed by Bhas are also remembered. In which there is Veenavasadala and Yagyaphalam. These plays are not currently available. The stories of Pratimaanatakam and Abhishek are compiled from Ramayana, Madhyam Vyayoga, Dut Ghatotkacha, Karnabhar, Urubhanga and Dutavakyam from Mahabharata, Balacharitam from Bhagvat Katha and Daridracharudtam and Avimaraka Vikalpkatha.

INTEXT QUESTIONS – 1.3

1. What is Bhasa's time?

2. Name a play composed by Bhas?

3. How many plays of Bhas are there?

4. What is the first work of Bhas?

5. How many Anka's are there in Swapnavasavadam?

6. What is the shelter of the story of Pratimaanatakam?

7. How many Anka's are there in the play Abhishek?

8. Which play based on Mahabharata did Bhas write?

9. How many marks are there in the ear weight?

10. From which shelter did Charudata write?

11. How many marks are there in Pancharatram drama?

12. From what shelter did Bhasa write the play Balacharitam?

Module - 1

POET INTRODUCTION

Note

SUMMARY

In this lesson, some brief critiques were made about the Adikavi Valmiki, Vyasadeva and Bhasa. Valmiki is a primitive poet. Because in the form of poetry, Ramayana has been substituted. This Ramayana is the soul of Indian culture. The Ramayana was composed almost before 500 BC. After this Mahabharata that is our national historical Text . Vyasadeva is the creator of this text. The Mahabharata takes us on the new path to solve the problems of human life. That is why for us Indians, the book of Mahabharata itself proves the work of Dharmashastra. Mahabharata has 18 cantos, one lakh verses. In this book, the battle of Kauravas and Pandavas has been described for the detailed knowledge of Indian religion. The construction of this text dates back to the time of 500 BC. Bhasa is very famous among the ancient playwrights. Thirteen plays written by him exist in the Sanskrit world. The time of Mahakavi Bhasa is 100 BC. Mahakavi Bhasa composed the Ramayana dependent Pratima motch Mahabharata dependent Madhyamvyyoga, Bhagwat dependent Balacharitam and Kalpitetivrita dependent Charudala etc.

TERMINAL EXERCISE

1.   Write a short comment about Valmiki's place period and work?

2.   Write a short note about the works of Valmiki?

3.   Write a short commentary on the dependent texts of Ramayana?

4.   Write a short note about the poetry style of Ramayana?

5.   Write a short essay about the period of Ramayana?

6.   Write a short note about the place of Vyasa?

7.   Write a short commentary on Mahabharata dependent texts?

8.   Write a short note about the poetry style of Mahabharata?

9.   Write a short note about the period of Mahabharata?

10.   Write a short note about the place and time period of Bhas.

11.   Write a short note about the works of Bhas.

12.   Write a brief note about Bhasa?

ANSWERS TO INTEXT QUESTIONS

1.1

1.   Valmiki

2.   Ramayana

3.   500 BC

4.   Valmiki

5.   Seven and

6.   Chatuvishanti: Verse

7.   Karun Rasa

8.   Pratima Natak

9.   Ramayana Champu

10.   Ramchandra

11.   500 canto

1.2

1.   Before 500 BC

2.   by Vyas Dev

3.   Shatasahasri

4.   Ashtadasha Purva (Athaharparva)

5.   Eklakh Verse

6.   India

7.   Jai

8.   Shanta Rasa

9.   Puranas

10.   Abhijnanashakuntalam

11.   Naishadhiyacharitam

12.   Nalchampu

Module - 1

POET INTRODUCTION

Note

Note

1.3

1.   100 BC

2.   Swapnavasavadam

3.   Thirteen

4.   Pratigyayogandharayana

5.   Six digits

6.   Ramayana

7.   Six Points

8.   Madhyayamyoga

9.   One digit

10. Kalpitetivrit

11.   Three Points

12. Balacharitam