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THE SANSKRIT KABYA: MEGHDUTA

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ABSTRACT:

Sanskrit literature is the proof of India's rich literary heritage. One of the most famous poets of sanskritkabya is MahakaviKalidasa. Meghdutum is one of kalidasa's best poems. Apart from this some of his other poems are Raghuvansam, AbhigyanamShakuntam, Ritusanhar etc. MeghdootKalidasa's very well-known poems. This poem is called khandkavya and gitikabya.He. He wasborns in the Gupta empire and also died in here. His plays are Shakuntala, MalabikagniMitram, Vikramorvasiyam. Movies are MahakabiKalidas, Sakuntala, Malabikagnimitram, Adalat etc. This is a story behind the create of this famous book is that once upon a time kalidas is a person who was really very unconscious. One day kalidas, he came very lately and his wife didn't put permission to come in her home. Then kalidas said the sanskritSlok "Asti kaswitwakbishes" and the word four becomes a great book at the last. The word kaswit's start the book meghdut. And he verses started the first slok – "kaswitkantabirahgurunaswadhikarpramatta. Sopenastangamitmahimabarshvogyenvartu."

INTRODUCTION:

Sanskrit kabya are mainly divided into two parts- shravakavya and Driswyakavya.Shravakavya is worth listening and reading, while visual poems are only spectacular. They are also known as metaphors. Shravakavya is again divided into two parts- Verse and Prose. Among them are verses. The poetry includes volumes. The verses that do not contain all the signs of the epic but reflect some of the signs are called khandkavya. Many poems of this class are available in Sanskrit literature. Kalidasa, a great scholar poet and playwright of Sanskrit literature, is a brilliant voter. There is no accurate information about Kalidasa's birth period, though his birthplace ujjain and birth period are considered to be the first century BC from the comments of various scholars. Poetry, drama, song Kalidasa's literary repository is rich in etc. It is not possible to cover all his literature in this brief discussion. Hence, the proposed research

paper will offer a discussion on the Sringer Rasa spelt out in Kalidasa's Meghdoot poem.

Aim Of the Research:

This paper aims at introducing Sanskrit literature to the worldly readership and especially makes the children of the modern age feel free to engage in learning Sanskrit literary outputs. Moreover, it attempts to give a detailed discussion about the Sanskrit Kavya and trace its importance in the sphere of Indian literature.

Method Of Research:

In this research paper "The sanskritkabya: Meghduta" the subject is discussed through historical and descriptive method. While preparing the research paper, the poem focuses on the Sringer rasa depicted in the poem and also evaluates various aspects associated with it. Actually, we have described all the main topic in briefly like about the Author, about the nature lover, which is described about the geographical part of India and also describes about the sanskritkabya and rasa.

Scope Of Study:

The meghdootkabya of Mahakavi Kalidas a theme is taken as the main theme in the research paper though it is not possible to cover all aspects of poetry in our small research paper. Hence, it will only discuss the Sringer rasa depicted in meghdootKabya.

Review Of the Literature:

There are many research papers is out on this topic. Various people have already written about the meghdootkabyais mahakavi Kalidasa. Our research book has been prepared with the help of various book discussions. Dr^o Malini Goswami Baidu and Dr^o Prafulla Kumar Nath Sir of Guwahati University have also helped a lot in preparing the research paper. Various books, magazines, and articles used in the preparation of the research paper are mentioned in the bibliography.

MAIN TOPIC DISCUSSION:

Sanskrit kabya can be divided into SrabyaKavya and DriswaKavya. Kalidasa is regarded as the Guru of Sanskrit literature though his real birth place and dates are not traceable. One of his magnificent dramas, 'Meghdutam' is very interesting both as a literary text and as a documentary prove of the ancient literary practice in India. The book is divided into two parts- purbamegh and uttarmegh. Though 'Meghdutam' is an all-imaginary composition, there can be traced some of the impacts of the grand epic Ramayana by Balmiki. To give an example in this context, the story of Ram mourning the absence of Sita can be referred to. Rama gets emotional and misses Sita so much when she is kidnapped by Ravana. The Jakhya, in Kalidasa's epic also, mourns the absence of the Jakhyi just like Rama, but here the male is away from the female. The work recounts how a Yaksha, a subject of king Kubera (the god of wealth), after

being exiled for a year to central India for neglecting his duties, convinced a passing cloud to take a message to his wife at Alaka on mount Kailasa in the Himalaya mountains. The Yaksa accomplished this by describing many comparative things. The cloud will see on its northward course to the city of Alaka, where his wife awaits his return. William Jones estimated Kalidasa to be the “Shakespeare of India”. Kalidasa, who resided at the court of king Vikramaditya of Ujjain who was a legendary patron of art. Meghdutam is a poem of 111 or 120 stanzas, written between 100BC and 500AD where all the stanzas are written in quatrain. In Sanskrit literature, the literary concept used in the Meghduta spawned the genre of sandesakavya or the messenger poems. Here poet has described the certainty of nature. The poetic conceit used in this epic has inspired many such literary works to be written in the genre called SandesaKavya or messenger poems (and often written in the mandakrantametre of Meghdutam). For example, Hansasandesha is one in which Rama asks a Hansa or a duck to carry a message to Sita, describing sights along the journey. Right from 1813, this poem is being translated several times into various languages just like the other major works of Sanskrit literature. The most famous traditional commentary on the poem is by Mallinatha. Moreover, the great Sanskrit scholar Arthur Berriedele Keith discussed this poem like this- “It is difficult to praise too highly either the brilliance of the description of the cloud’s progress or paths of the picture of the wife sorrowful and alone. Indian criticism has ranked it highest among Kalidas’s poems for brevity of expression, richness of content and power to elicit sentiments and the praise is not undeserved”. Such is the worth of this text of Kalidasa which has got acclamation throughout the world.

The story portrayed in the poem is very interesting and it matches with the title of the play literally. It is a story of a punished Yaksa who is sunk in the thought of his wife, but helpless as he couldn’t disobey his punishment. How for a melancholic lover, the nature itself may appear to be a means of transmitting his emotions to his beloved is something very worth noticing about this text. As per the main storyline, one day when the Monsoon arrived, the Yaksa missed his wife badly and he requested the cloud to carry a message to his wife. Alakapuri, which is situated in Kailasa was the place where lived Kubera. He is the king of Debta and his labors are termed as Yaksas. In this poem, Kalidasa has not mentioned Yaksa's wife’s name. Yaksa is sunk in the thought of his wife day and night. He has forgotten to properly do his duties for Kubera due to the overwhelming presence of the wife’s thought in his mind. That’s why Kubera gives him punishment to go to the jungle of Ramgiri. Actually, Kubera was a devotee of lord Shiv. He used to worship Shiv. One day, while doing the puja, Kubera sung the sobha mantra and wanted to pay some lotus flowers to the idol, but unfortunately, there were no flowers there by his side and he had to stop the puja in between. Yaksa was in the charge to bring the flowers. Kubera got angry and after he could know that the Yaksa gave the lotus to his wife instead of putting it for the puja, he scolded him and sent him to the Ramgiri hill, away from his wife for one year as a punishment.

The beginning stanzas of the poem or the kavya have established the introduction to the reader about the setting, tone, time and character. It is set against the ambience veiled with extraordinary sign of rainy season. The brief

synopsis of the journey is slowly elaborated the body of the poem. All the descriptions here are imaginary. The cloud is awesome due to its massiveness, mobility and affection. The flowers like cucubas think the cloud to stop on the picks where they grow; Yaksa says that Reva's water will taste of the exudation of rutting elephants. He keeps on thinking about his wife during his stay in the hill itself. He noticed a cloud one day in the season of monsoon and requested it to go to his wife as a messenger, thus making the cloud to be a 'Dut' to carry across his feelings to his wife.

An in-depth analysis of this poem leads us to the understanding of the Sanskrit rasa. Bharatmuni, the composer of Natya Sastra, determines that there are nine kinds of rasa. They are – sringar, hasya, karun, birvayanak, roudra, bivtsa and santa. In this book there are sringer rasa. In “Meghdutam”, one can trace out the Sringer Rasa which means erotic or romantic love. The readers feel the uncorrupted and deep love of the Yaksa towards his beloved and to what extent he could go to express it to her though miles away from her. This is called as the best Rasa of these nine types of Rasa where the hero misses the heroine or vice versa, which further named as bipralambhasringer. The poet Kalidasharang say that –

“Santaptanangtwamashisarangtatprayodaprayaga
Sndesengmehardhanpatikrodhbisleshitamy” (purbamegh//9)

This sloka says how much the Jaksa missed his wife. The wife said to the messenger, the cloud, which it can tell her husband about her mind's state. She was neither going to get much emotional nor to die. Rather she would wait for her husband to come back to her. The 'uttarmegh' section rightly uses the Bripralamvasringer rasa. Jakhya appreciates the beauty of the Jaksi who was there in the Alakanagar. Jakhyi's beauty is being described by the poet by bringing up the description of the natural objects. Her hairs, eyes, her body, all these are said to be like that of a princess and which was compared to a dear. Such a beauty had to lead a solitary life, with the husband so far away from her. Thinking about her, the Jaksa gets emotional and cries his heart out. Jakhya imagined her to draw a picture of him and miss him so much. Whereas, the Jaksi also was missing her husband counting months after month though she was keeping it only within her. But the cloud appeared to be just like a rescuer to them who made possible an emotional transmission of feelings and love from one lover to another. The poet who successfully uses this specific rasa in this poem, says that –

“Tang janiyaprikhitkhangjibitn.....” where the Jakhya describes the bipralambhasringer.

In the same way, the eyes of the Jaksi who is crying for the beloved husband are compared to the silent moon. Her skin as if was colorless due to the kind of intensive grief she was undergoing. Jaksa tells all such things to the cloud, the messenger which was the only source for him to share his feelings for the Jaksi. He loves Jakhi too much but the situation is not in their favour. Jakhya mourns by saying that his wife is also a victim of his destiny which has made her just like a statue from inside who passes her time by drawing paintings. Jakhya

suggested the cloud to recognize his wife by searching for the most silent woman on his way who was but wearing dirty cloths and crying unsteadily. She would also perhaps play on her Bina, the musical instrument by calling out the name of her husband repeatedly. Her tears were falling out from her eyes on the Bina so as to wash it out. This description of the Jaksi by the Jaksa is also a stimulator of the Sringer rasa both in the poem and in the minds of the readers.

CONCLUSION:

Such a study proves that 'Meghdutam' is also one of the masterpieces of Kalidasa which is mostly loved due to the Sringer rasa ingrained in it. The portrayal of the characters, the placing of the dialogues and moreover, the employment of the setting is so marvelously done here that the readers get swayed with the flow of it. The poet's interest in applying the natural objects in describing the mood, the tone, the emotion and the temper of the characters is praiseworthy which has intensively promoted the poem to an epic one. The Sringer rasa is evident through the dialogues uttered by the characters, through the ambiances where the characters are placed and also through the intention of the poet who has advocated for the romantic love throughout the poem. The following sloka in the Uttarmegh describes it very rightly-

"Bhuyashswah tam apisyanekanthalgnapurame
Nidyagtwakimpirudtismvramngbiprabudha
Santa hasngkthitamaskritpuccatctwayame
Drisngswapnekitabramyankampitwangmayeti"

More and more studies on such works are required to be done and more popularisation of such texts is also needed. We can't live by leaving behind our origin, our past and for this, we all need to read and appreciate the beauty of all the masterpieces of our ancient literature.

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