



A Virtual Exhibition On Life Journey of
Great Poet Kalidasa

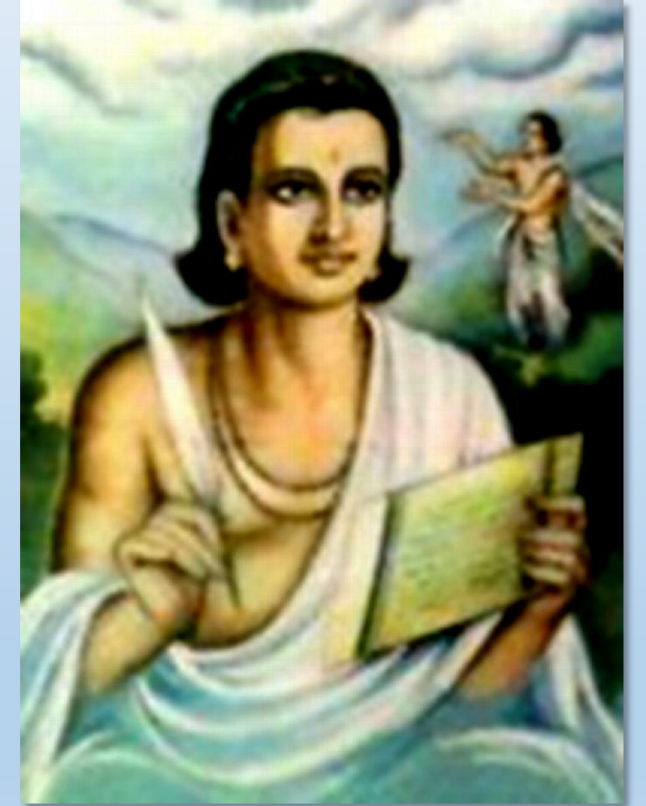




Great Poet Kalidasa



Kalidas (English : Kalidas) was the greatest Sanskrit poet and playwright. Kalidas composed works based on the mythology and philosophy of India . Klidas your decking are especially going to Elegantly simple and melodic language. Their description of seasons was unique and its analogies unmatched. Music is a major part of his literature and he has no liking in creating rasa . He has taken proper care of literary beauty as well as idealistic tradition and moral values in his Shringar Ras Pradhan literature. His name is Amar and his place is Valmiki andls in the tradition of Vyasa . Kalidas was a devotee of Shiva . The name Kalidasa literally means ' servant of Kali ' . Kalidas was very beautiful in appearance and was one of the Navratnas of Vikramaditya 's court. But in early life it is said that Kalidas was illiterate and foolish. Kalidas is married to a princess named Vidyottama .





Introduction of Kalidasa

- Full Name - Great poet kalidas
- Birth - 150 years BCE to 450 AD
- Birth place - Uttar Pradesh
- wife - Vidyutma
- Karma land - India
- Field of work - Sanskrit poet
- Major compositions
- Drama- Abhigyan Shakuntalam ,
- Vikramorvashiyam and Malavikagnimitram ;
- Epics - Raghuvansham and Kumarasambhavaam ,
- Khandakavya - Meghdootam and Ritusakhyam
- Language - Sanskrit
- Degree of award - Great poet
- Related article - Kalidas's poetry depicts nature , Kalidasa's characterization , Kalidasa's ornamentation scheme , Kalidas's Chand Vidhan , Kalidasa's rasa plan , Kalidasa's beauty and love , Kalidas ethos and publicity
- Other information - Kalidas was very beautiful in appearance and was one of the Navratnas of Vikramaditya 's court, but in early life it is said that Kalidas was illiterate and foolish.



Life Introduction of Kalidasa



Kalidasa probably lived in the fifth century of the Christian era. Kalidas must have been from 150 years BCE to 450 AD. New research has shown that their period must have been Gupta period . After the creation of epics like Ramayana and Mahabharata , many poets-constellations in the sky of Sanskrit literature showed their influence, but in spite of the constellation - Tara - Grahasankula, the tradition of Indian literature can be truly called Jyotishmayi only by Kalidas - Chandra. Madhurya and Prasad's ultimate maturity, the seriousness of sentiment and the rapturous flow of Rasinjharini, the affection of verses and the importance of the Vedic poetry tradition, along with the life and glory of Aasha Kavya - all of them are well known.It has happened in the poem. who nevertheless enjoyed a great popularity during his life, and whom the Hindus have ever regarded as the greatest of Sanskrit poets. We are thus confronted with one of the remarkable problems of literary history. For our ignorance is not due to neglect of Kalidasa's writings on the part of his countrymen, but to their strange blindness in regard to the interest and importance of historic fact. No European nation can compare with India in critical devotion to its own literature. During a period to be reckoned not by centuries but by millenniums, there has been in India an unbroken line of savants unselfishly dedicated to the perpetuation and exegesis of the native masterpieces. Editions, recensions, commentaries abound; poets have sought the exact phrase of appreciation for their predecessors: yet when we seek to reconstruct the life of their greatest poet, we have no materials except certain tantalising legends, and such data as we can gather from the writings of a man who hardly mentions himself.



Kalidasa was a Universal Poet



Kalidas is a universal poet. The tones of his poetry have been echoing as they become universal by crossing the periphery of the country. Along with this, they are also unique among poets who express deep affection from the land of this country with full condolences. By the time of Kalidas, the Indian thought had matured and developed, the ideas and theories of conspiracy and non-vedic philosophy had come to the fore. On the other hand, there was publicity of anecdote and anecdote. Vedic religion and philosophy The unprecedented community of re-establishment had also taken place in his time or a little earlier. Various disciplines like astrology, mathematics, Ayurveda etc. were also well developed till the time of Kalidas.

Kalidasa's poet Consciousness imbibed all this tradition of development, of thinking and knowledge, also saw his contemporary society and life, and expressed them all in such a way through his classical talent, which is his unique beauty and Due to cardio-vascularity, it has not remained attractive till age, it also has the possibility of meaning and interpretation.



Compositions of Kalidasa



The seven compositions of Vikramaditya's Navratna Kalidas are famous.

Four of these poetry books are-

- Raghuvansh
- Kumarasambhava
- Meghdoot
- Seasonal

There are three plays

- Abhigyan Shakuntalam
- Malvikagnimitra
- Vikramovarshi

Due to these compositions, Kalidas is counted among the world's best poets and playwrights. His works have historical significance as well as literature. 6 poetic texts of Sanskrit literature are counted as paramount. There are three books of Kalidasa alone - Raghuvansh, Kumarasambhava and Meghdoot. They are also known by the name of 'लघुत्रयी'. The remaining three bhavani integrated "किरातर्जुनीय", "माघ" integrated Sisupala slaughter and sriharsha integrated "नैषधीयचरित" The compositions of Apart from this, the name of Kalidas has also been added with many other poems - like "शृङ्गारतिलक", "श्यामलादण्डक" etc. These poems were either written by later poets named Kalidasa or later poets associated Kalidasa's name with his desire to make his poetry famous.



FAMOUS COMPOSITIONS



Kalidas has got the most fame from the drama ' Abhigyan Shakuntalam ' which has been translated into many languages of the world . His other plays 'विक्रमोर्वशीय' and 'मालविकाग्निमित्र' are also examples of excellent theatrical literature. He has only two epics available - 'रघुवंश' and "कुमारसंभव" but he is enough to hoist his fame. Kalidasa's 'Meghdoot' is incomparable from the point of view of poetry. Its beautiful succulent language expresses love and virility and makes the reader fascinated and emotional. 'Meghdoot' has also been translated into many languages of the world. Their 'ऋतु संहार' each season Has been written for depicting nature. There are many differences regarding the period of Kalidasa. But now with the consent of scholars, their era was first century BC. is believed. The basis of this belief is that Kalidasa's creation period is related during the reign of King Vikramaditya of Ujjayini.



Description of "शूरसेन" District by Kalidas



Mahakavi Kalidasa is considered contemporary of Chandragupta Vikramaditya . In Raghuvansha, Kalidas mentions Shursen district, Mathura , Vrindavan , Govardhan and Yamuna . He has also described the suzerainty of the Shursen kingdom with the kings from various regions in Indumati 's Swayamvara. Magadha , Ansu, Avanti , Anoop, Kalinga and Ayodhya The Shursen-Naresh is enumerated among the great kings of. The adjectives that Kalidasa has used for Sushen are known to indicate that he was a majestic ruler, who also sang the god of heaven, and who by his pure demeanor illuminated the offspring of both parents. Further, Sushen is said to be a duly sacrificial , quiet nature ruler, whose enemies were terrified. Here, referring to Mathura and Yamuna, Kalidas has written that when King Sushen used Yamuna-Vihara in Mathura with his beloved, the Krishna-colored Ganga of Yamuna-water looked like bright waves.. Kalidas probably did not mind the time while mentioning Mathura here. Mathura was not a city in the time of Indumati (who was married to Ayodhya-King Aj). She was inhabited by Shatrughan many generations later . While commenting on the said verse of commentator Mallinath, he has rightly objected in this regard. Kalidas has elsewhere described the construction of the magnificent Mathura city on the banks of the Yamuna by Shatrughan. The description of Shatrughan's sons Shursen and Subahu as officers of Mathura and Vidisha respectively is also found in Raghuvansh



Description of Vrindavan and Govardhan

BY KALIDASA



The name of the suzerain of Shursen , mentioned by Kalidasa, appears to be fictitious. The name of any Sushen king of Mathura is not found in mythological lists or inscriptions etc. Kalidasa calls him of 'neep-dynasty'. But this does not check well. Neep was the name of a king of Dakshin Panchal , who was a contemporary of Bhima Satvat, the Yadav-king of Mathura. His descendants were called Neipvanshis. Kalidasa has also described Vrindavan and Govardhana . It is known from the description of Vrindavan that during the time of Kalidas the beauty of this forest was very famous and there were many types of flowering creepers.

Kalidas has given the Upma of Vrindavan from the garden named Chaitratha of Kubera . Describing the beauty of Govardhan saying poet-"हे इंदुमति",, you Govardhan mountain sitting on Shilatlon those who during the water is pouring out flavors like are washed out and help shilaajeet. There you can see the dancing of the peacocks in the beautiful temples of Govardhan, in the rainy season . The above mentioned descriptions of Kalidasa can infer the important position of the then Shursen district . Along with the famous dynasties of Aryavarta , he mentions the suzerainty of Shursen. Despite being fictitious the name 'Sushen' can be said that the glorious tradition of the Shursen-dynasty was intact till the fifth century AD . Vrindavan, Govardhan and Yamuna Brij 's then Sushma can also be inferred from related descriptions . Kalidasa's play 'Malavikagnimitra' reveals that Agnimitra 's son Vasumitra had an encounter with the Yavanas on the banks of the Indus River and the Yavanas were defeated after a fierce battle. Minander was possibly the leader of this invasion of the Yavanas . The name of this king is found in ancient Buddhist literature 'Milind'.



Influences from Kalidasa



Kalidasa has had great influence on several Sanskrit works, on all Indian literature. He also had a great impact on Rabindranath Tagore. The Meghadutam's romanticism is found in Tagore's poems on the monsoons. Sanskrit plays by Kalidasa influenced late eighteenth and early nineteenth-century European literature. According to Dale Carnegie, Father of Modern Medicine Sir William Osler always kept on his desk a poem written by Kalidasa.



BIBLIOGRAPHY on Kalidasa



On Kalidasa's life and writings may be consulted A. A. Macdonell's History of Sanskrit Literature (1900); the same author's article "Kalidasa" in the eleventh edition of the Encyclopædia Britannica (1910); and Sylvain Lévi's Le Théâtre Indien (1890).

The more important translations in English are the following: of the Shakuntala, by Sir William Jones (1789) and Monier Williams (fifth edition, 1887); of the Urvashi, by H. H. Wilson (in his Select Specimens of the Theatre of the Hindus, third edition, 1871); of The Dynasty of Raghu, by P. de Lacy Johnstone (1902); of The Birth of The War-god (cantos one to seven), by Ralph T. H. Griffith (second edition, 1879); of The Cloud-Messenger, by H. H. Wilson (1813).

There is an inexpensive reprint of Jones's Shakuntala and Wilson's Cloud-Messenger in one volume in the Camelot Series.



Famous Plays of Kalidasa



Kalidasa's poetic and intellectual development through these works are frustrated by the impersonality that is characteristic of classical Sanskrit literature. His works are judged by the Indian tradition as realizations of literary qualities inherent in the Sanskrit language and its supporting culture. Kalidasa has become the archetype for Sanskrit literary composition.

❖ Abhijnanashakuntala

In drama, his Abhijnanashakuntala is the most famous and is usually judged the best Indian literary effort of any period. Taken from an epic legend, the work tells of the seduction of the nymph Shakuntala by King Dushyanta, his rejection of the girl and his child, and their subsequent reunion in heaven. The epic myth is important because of the child, for he is Bharata, eponymous ancestor of the Indian nation (Bharatavarsha, "Subcontinent of Bharata"). Kalidasa remakes the story into a love idyll whose characters represent a pristine aristocratic ideal: the girl, sentimental, selfless, alive to little but the delicacies of nature, and the king, first servant of the dharma (religious and social law and duties), protector of the social order, resolute hero, yet tender and suffering agonies over his lost love. The plot and characters are made believable by a change Kalidasa has wrought in the story: Dushyanta is not responsible for the lovers' separation; he acts only under a delusion caused by a sage's curse. As in all of Kalidasa's works, the beauty of nature is depicted with a precise elegance of metaphor that would be difficult to match in any of the world's literatures.



Famous Plays of Kalidasa



❖ Vikramōrvaśīyam

A Story tells a legend as old as the Vedas (earliest Hindu scriptures), though very differently. Its theme is the love of a mortal for a divine maiden; It tells the story of mortal King Pururavas and celestial nymph Urvashi who fall in love. As an immortal, she has to return to the heavens, where an unfortunate accident causes her to be sent back to the earth as a mortal with the curse that she will die (and thus return to heaven) the moment her lover lays his eyes on the child which she will bear him. After a series of mishaps, including Urvashi's temporary transformation into a vine, the curse is lifted, and the lovers are allowed to remain together on the earth. In which the king, grief-stricken, wanders through a lovely forest apostrophizing various flowers and trees as though they were his love. The scene was intended in part to be sung or danced.

❖ Mālavikāgnimitram

It tells the story of King Agnimitra, who falls in love with the picture of an exiled servant girl named Mālavikā. When the queen discovers her husband's passion for this girl, she becomes infuriated and has Mālavikā imprisoned, but as fate would have it, Mālavikā is in fact a true-born princess, thus legitimizing the affair. A harem intrigue, comical and playful, but not less accomplished for lacking any high purpose. The play (unique in this respect) contains datable references, the historicity of which have been much discussed.



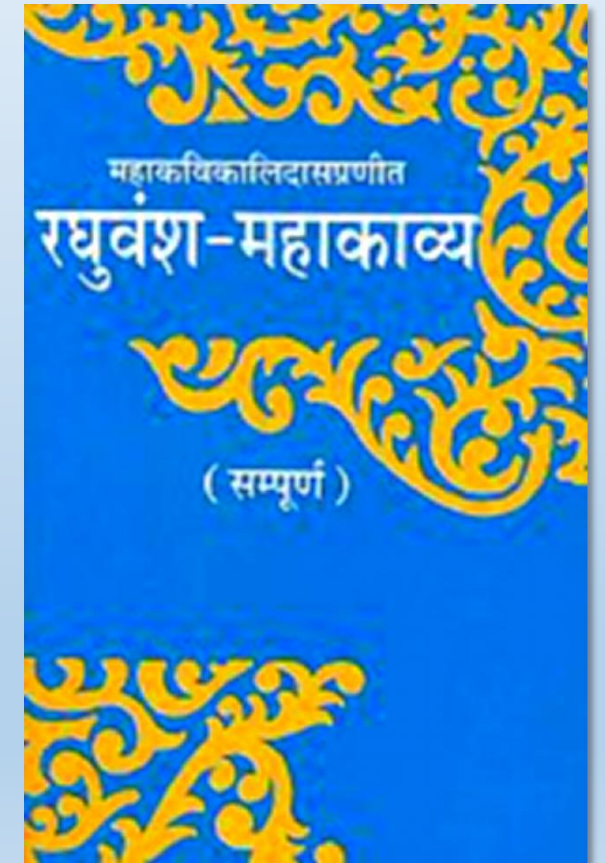
Poems By Kalidasa



❖ Raghuvansh

'Raghuvansh' is an epic poem composed by Kalidas . It has 'nineteen cantos ', in which the history of Raghukul is described. His clan was named 'Raghukul' by Maharaj Raghu 's Pratap. Rama was born in Raghukul itself . According to Raghuvansh, Dilip was the first king of Raghukul, whose son was Raghu II. In nineteen cantos, Kalidas gave King Dilip, his son Raghu, Raghu's son Aj, Aj's son Dasharatha ,

'Raghuvansh' The first recounts the legends of the hero Rama's forebears and descendants is the most Precious poetry of Kalidas. Compared to 'Kumarasambhava', its face is wider. The poet has put in a sutra the Vajrasamuktras of many characters and various events, and through them, presents in the grand poem the great story of the glorious achievements of the nation's glorious traditions, beliefs and culture and the decline of contemporary feudal society. Has given Raghuvansh also introduces the character of Rama, starting with narratives of sublime characters such as Dilip and Raghu, and to a king like Agnivarna.





Poems By Kalidasa



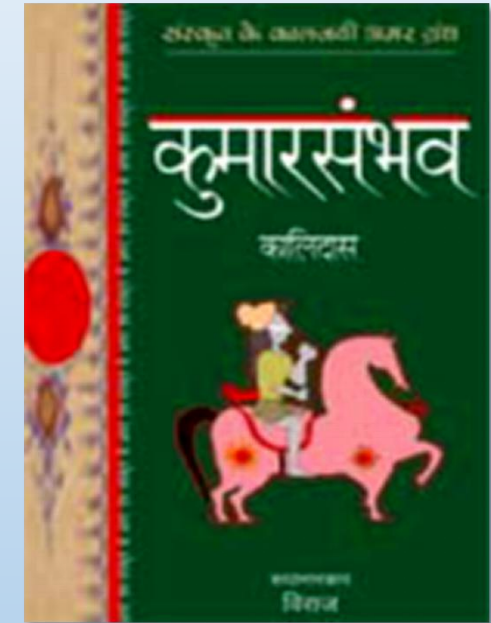
❖ Kumarasambhava

Kumarasambhava is the epic of seventeen cantos. Traditional belief is that Kalidas composed this epic for only eight cantos. The residual 9 cantos are composed by a later poet.

Vallabhdev, Mallinath, etc., the ancient vivid commentators have written their commentaries on this epic for only eight cantos, and the quotations from Kumarasambhava are found in the ancient texts of poetics also up to the eighth canto.

Kumārasambhava describes the birth and adolescence of the goddess Parvati, and her marriage with Lord Shiva.

Kumarasambhava's all-pervasive eccentricity - the profound depths of pranayam in which the form becomes enlightened, in which lust gets burnt, then the Navneet that survives is not normal yet, but as a symbol of purity, purity and Mars Remains permanent. In the words of Vishvandyia poet Ravindra , 'Kalidas has not neglected that frantic beauty of unquenchable love, painted him with the bright colors of Tarun Lavanya. But he did not end his poetry in this lightness. Like all the deeds of Mahabharata ended in Mahaprasthan, similarly the velocity of all the love of 'Kumarasambhava' has ended in Mars-union.





Poems By Kalidasa

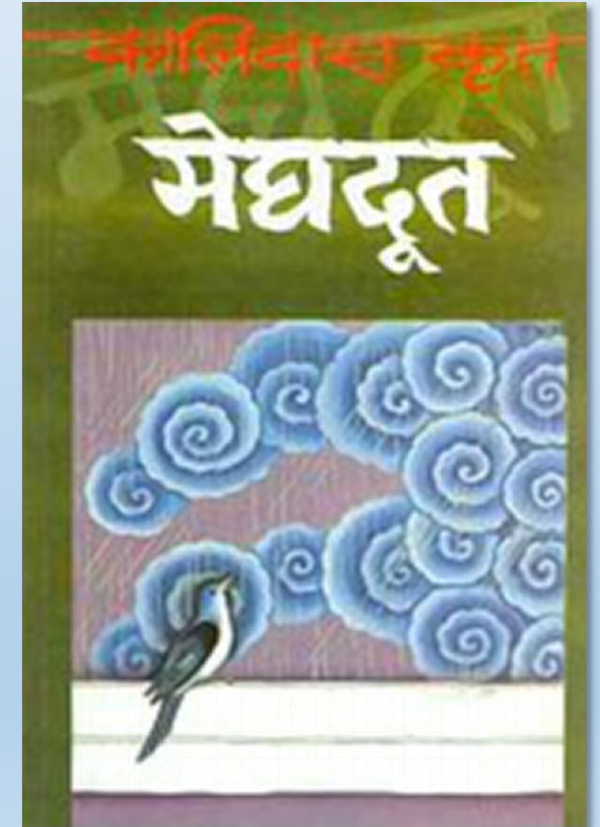


❖ Meghdoot

Meghdoot is a unique creation of Mahakavi Kalidasa . This composition alone is capable of honoring him with the title 'Kavikul Guru'. Language , emotionally, juice , verse and characterization Meghdoot unique from all Ddshtion Kndkawy is. The gentle gentlemen have praised it from the free gorge. Critics have labeled it not only in the Sanskrit world, but as one of the best poems in world literature . Meghdoot lacks a plot. In fact, it is the expression of a love heart. A lyric poem, the “Meghaduta,” contains, interspersed in a message from a lover to his absent beloved, an extraordinary series of unexcelled and knowledgeable vignettes, describing the mountains, rivers, and forests of northern India.

Meghdoot has two parts -

- Antecedent
- Answer





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