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**NEPAL
BIRTH PLACE OF KALIDASA
(SYNOPSIS)**

MURALIDHAR BHATTARAI

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NEPAL

Birth Place of Kalidasa

(*Synopsis*)



By

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(The Birth Place of Kalidas)

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FOREWORD

Shri Harsha, the celebrated poet of 12th century, has mentioned the name of Nepal in Naishadiya Charitam, as we read on १२/४३—12/43.

कृपानृपाणामुपरि क्वचिन्नते नतेन हा हा शिरसा रसादशाम् ।
भवन्तु तावत्तव लोचनाब्रला निषेय नेपालनृपालपालयः ॥

But at the time of Kalidasa Ist century B.C. it seems to me that Nepal was not in the same political form as she is at present. Then the Western Nepal was in Uttarakoshala and the Eastern was in Mithila, as is learnt from the Sarayumahatmya and Mithilamahatmya. It is vividly seen that Nepal in those days was divided into the several petty states, as we find in the above quoted stanza. नृपालपालय.

But the case of Kalidasa is different from that of Shri Harsha. Kalidasa was thoroughly acquainted even with an ordinary grass of Nepal, though he has not given the name of Nepal as Shri Harsha did. It was partially from his un-selfish nature and partially out of the non-existence of a particular kingdom known as Nepal separate from the other ones at the time of Raghu.

The Plots of the Poet's Works

The story of Kumarsambhava

The Gods annoyed by the demon Taraka tried to unite Shiva and Parvati, the daughter of king Himalaya in marriage in the hope of having a son from the father of the Universe as a commander for their army in the war against the demons. They had been successful in their scheme. Kumara, the son of Shiva, killed the demon and restored the kingdom of the heaven to the Gods. The plot is borrowed from the Skanda Purana.

Raghuvamsa

In this work the ideal characters of the kings of the solar lineage are depicted. The story is extracted from the Ramayan.

Vikramorvashia

In this drama the extreme affair of love between the king Pururaba and Urvashi, a celestial nymph, is described. This story is taken from the Mahabharatam.

Malvikagnimitram

This drama is a social one. Here the love

between Malavika and Agnimitra is expounded and the importance of music too is exhibited.

Meghadutam

In this Kavyam a Yachhya, who owing to the curse of his lord Kuvera had to stay for a year in the mountain of Ramagiri, being separated from his beloved wife, sends his painful message to her through the cloud. This plot also is taken from the Ramayana, where Ram sends his pathetic news through Hanumana to his wife Sitaji, in Lanka.

Ritusamhara

Here are beautiful poems describing the six-seasons. In this Kavyam the description of nature is unique.

The age of Kalidasa

Kalidasa did not refer to his birth place, date of birth and the king by whom he was supported. For the great men who have dedicated themselves to the service of mankind have very little time to look at themselves. This is the duty of his countrymen to trace out when and where he flourished. To decide his age the evidence of the Archaeological survey of India for 1909-10 will be undisputed proof. The coin found from the excavation of

Bhita near Allahabad has the inscription of a scene from the Shakuntala which is decided by the specialist to be of the Sunga period. The Sungas ruled from 187 B. C. to 72 B. C. So our poet must have existed in 1st century B. C. And in the last stanza of the Malavikagnimitra we find the line गोप्तरि अग्निमित्रे, where the present tense is used, therefore it can be boldly said that Kalidasa flourished at the time of Agnimitra, the son of Pukhyamitra. According to Hilbrade, a German scholar Kalidasa was before (अश्वघोष) Ashwaghosha.

Nepal

The Birth place of Kalidasa

Scholars of the east and the west alike differ from each other in their opinions regarding the time and place of the great poet of the world, Kalidasa. All of them seem to have endeavoured to bring into light the date and place of his birth. But very few of them seem to have succeeded even to a little extent in their efforts. Some of the learned men are of the opinion that the poet was born at Ujjayini. The first and foremost thing, on which they are firmly determined for their resolution of Ujjayini to be the birth place of our poet, is the great affection shown by the poet towards her. Some erudites ascribe Bengal to be the birth place of Kalidasa on the evidence his mentioning frequently the cultivation of paddy crops in his works. And there is not a small number of thinkers who believe Kalidasa to be an inhabitant of Kashmir on the ground of his exposition of the dance of ever green creepers in his literature. In this way

a lot of people have tried to make Kalidasa their own, but not in a very successful manner.

The most popular critic Rajashekhar in his Suktimuktawali says that there had been three poets known as Kalidasa.

एको न जीयते हन्त कालिदासो न केनचित् ।

शृंगारे ललितोद्गारे कालिदासत्रयी किमु ।

Here I am concerned only with the author of Shakuntala, Malavikagnimitra, Vikramorvassiya, Raghuvansha Kumarssambhava, Meghaduta and Ritusambara and not with the name of Kalidasa at all. It can also be said that out of the many one or two Kalidasas could have belonged also to Kashmir, Bengal, and other provinces. But the thorough study of the above mentioned books of Kalidasa bears the testimony to the truth that the real Kalidasa was born nowhere but in Nepal. By the critical investigation through the literary works of Kalidasa, at the same time Ujjayini would be probed to be the place for his literary performances and the land of his father-in-law.

Similarity between Nepal and Ujjayini

Both, Nepal and Ujjayini have been the famous Hindu holy places from the Vedic up

to the present time. Chhipra, in Ujjanini, is held upon as holy as the Gandaki, Koshi, and Bagmati of Nepal. In Nepal the temple of Pashupatinath has been the centre of Hindu attraction from time immemorial, so is the temple of Mahakalashiva in Ujjayini. Both of the places have been centers of hermitage for ascetism to the warriors of Mahabharata. It is seen in the Mahabharata that Pandawas, the great heroes of Mahabharat had been frequently visiting Pashupatinath in Nepal and Mahakala in Ujjayini.

Kalidasa, moreover, praised now and then the quiet and calm region near the temple of Pashupatinath and Mahakala far from the din and dust of the world. Near the temple of Mahakala there is a temple of Saptarishis in Ujjayini. The traces of their Ashramas are found on the banks of Kali, Trishuli, and Koshi, in Nepal. There is a famous cave of Rishiswara near Palung on the road to Tribhuvan raj path in Nepal. Mela is held on the occasion of Shivaratri in Pashupatinath temple and in Mahakala of Ujjayini. As in Nepal so in Ujjayini a grand temple of Harisiddhi is to be seen. In both the country Harasiddhi is said:

to be family diety of king Vikramaditya. As in Ujjayini there is a story of cutting his head to please the Goddess prevalent in Nepal too. Thousands of people go every year to see the head of Vikrama lying near the temple of Tara Layanny a Puri in Nepal. As in Nepal there is a temple of Dakhinkali on the outskirt of the city in Ujjayini as on the top of the Farping hill in Nepal. As the Bhairabhhgarh (fortress) of Kirtipur in Nepal, we have similarly a fort called Bhirahgadh at a distance of three miles from the city of Ujjayini. Kalabhairava is worshipped in both the countries as a terrible as well as a powerful God of war. As in Kageastami in Nepal the Bhairabastami is celebrated with great devotion by the people of Ujjayini. The Bhairavayatra of Ujjayini has very little difference with the Bhairavayatra of Nuwakot in Nepal. The worship of Ganesh in Nepal and Ujjayini is popular alike.

Even the images of the five headed Hanuman and sixteen-handed Ganesh are found in the same style in both the countries. As the Navagrahas are worshipped within the camp of Pashupatinath, so also exactly in Ujjayini,

also there is a grand temple of Matsendranath in Ujjayini as in Nepal. Kautilya, the great Hindu economist also had mentioned the name of Nepal and Ujjayini along with the names of other cities. According to Bhagawata Purana Lord Krishna had gone to Ujjayini to acquire the knowledge of the Shastras from a Brahmin preceptor, Sandeepini by name. In the same book, in the same way it is seen that Shri Krishna came to Nepal and dedicated a temple of Shiva at the confluence of Wagamati and Visnumati to gain power to conquer the enemy called Banasura. The Pradumneswara and the Gorkeshwar are the witness of the truth. In the Mahabharat the name of a king of Nepal and a king of Ujjayini are found, who fought against the army of the Kaurawas, in favour of the Pandawas.

Nepal for thousand of years had been closed and cut off from the world. No body could give attention in this direction and at the same time similarity between Nepal and Ujjayini had made the scholars confused to distinguish the place wherein our poet was born; nor could they clearly understand his emotion in light of which he had expressed it in his

works. Now Nepal also is out of the darkness in the history of the world. So we should widen our outlook.

There is a renowned story told in every roof of Nepal in respect of the early life of Kalidasa. About one thousand and two hundred years ago there was a wonderful throne near Pashupati temple. It lay buried under the ground, which was somewhat raised above the general level. For a long time it had been a play-ground of the cow-herd boys who went there daily to tend their cattle. They used to elect a man from their group and make him their king to rule over them for that day. The king was chosen in an election of a peculiar type. The candidates had to run a race from a fixed point to the place under which the throne was kept. And he who could reach first of all was made a king to rule for that day. Such was the influence of the divine throne that the cow-herd's king was obeyed even by the people, who happened to come near him, and what ever he told came to be true due to the power of the throne and the judgment given by him went never wrong.

By virtue of these things the place as well as the cow-herd king had earned great reputation in the country.

Once a man living in a service of a king in Ujjayini sent a precious gem through the hand of his co-worker to give to his wife in Nepal. The bearer being enticed with the gem did not hand it over to the wife of his friend. The man, on the other hand, arranged a group of witnesses as to give testimony in the court if needed. After a long time the man came from Ujjayini to his home in Nepal. By and by, he asked his wife about the gem he had sent, on which she said, "I have not got it yet, I do not know who brought it when, and what is it for ?" The man came to know that he had been cheated. So, he immediately went to the home of his friend and asked him to return the gem soon. Thereupon that fellow said, "It was handed over to your wife the very day I arrived here." "Be careful" he said and went to the court of the king of the country and filed a suit against him. The witnesses having been bribed by the cheat gave false evidence and as a result the king gave the judgement against his fate. Being cheated of the gem and having

been deprived of the justice he went sad to his home while he saw the cow-herd king, his ministers and soldiers, on the way, playing their parts. The man noticed it standing near by. The king also heard from him all the matters of his sadness. The cowherd king promised him to give a correct judgement for his case. On being told the matter from the very beginning, the cow-herd king summoned all of them. On comming they were ordered to sit separately and draw a sketch of that gem on the piece of paper without knowledge of the others. None of them except the sender and the bearer of the gem could draw the correct picture of it. The cow-herd king seated on the raised level of a ground under which the throne was hidden giving decison said that the gem was undoubtedly sent and it was brought by that man, but neither it was handed over to the wife of the plaintiff nor was even seen by the witnesses. The judgement given by the cow-herd king, was accepted by the court of Nepal and so the cheat was compelled to give back the gem to the owner of it.

The king being amazed at his genius gave an order to his ministry to excavate the ground

sitting whereon the cow-heard boy could give the correct judgement to his subjects. Excavation was done and a throne inscribed with the thirty two figures of the celestial damsels was discovered and then there had been a thorough investigation of it. From this the king and his court came to the conclusion that it was the throne of the world renowned king, Vikramaditya. By order of the king a grand temple was built and an image of Shree Ramchandra was installed on that throne. The temple of Ramaji is called Battishputali. From the story we can draw the conclusion that Vikramaditya was the common king of Ujjayini and Nepal. There is another story of Vikrama told in connection with the Narayanhiti, a water spring near the royal palace of present Maharajadhiraja. (Hiti means natural water spring in Newari language.) Once there happened a drought for twelve years in Nepal. Due to the want of water men and animals began to breathe their last. The king sent for the wise men of his country and asked them the cause and the remedy of this calamity. The wise men advised the king to sacrifice a young man of spotless character as the remedy of the

terrible drought. The king sent his men to seek for such a young man of spotless character for the solution of the drought problem. The men, in search of such a man, roamed far and wide but in vain. At last they found a handsome young man entirely of spotless character and body. He was not a son of an ordinary man but of King Vikramaditya himself. Hearing this, the eyes of the prince shone with delight and he made up his mind to sacrifice his life in order to save the country from the calamity of the drought. He liked to go to the Hity every day to enjoy the fresh and pure air of the holy place. One day he heard the wise men say that the Muhurta of sacrifice had come. Having heard this he could hardly go back to his palace. On returning any how to his palace he sent a royal order to the soldiers in charge of the Hiti-temple to slaughter the man who would be found sleeping covered with a white sheet to that night. At night the prince stealthily came out of his palace and went direct to the temple and slept without the knowledge of the soldiers on the duty at that place. At the given time the soldiers slew their prince as they were

ordered. As soon as the sacrifice of a spotless young man was done the water began to flow in abundance. The sky was immediataly overed with the dark clouds and rained in corrents. Now the Hiti is known as Narayan Hiti and Vikrama Hiti as well. It is separated by a circuit wall from the main road to the oyal palace. It might have been clear that ne of the sons of Vikramaditya had given up his life to save the Neples from being doomed.

From these stories a thoughtful man can atisfactorily conclude that Vikrama, a king of Nepal, ruled even over the country of Ujjayani.

Now, it can be asked, what the story has to do with the birth place of Kalidasa. From the above mentioned story it can be infered that the king Vikrama probably took some Brahmin boys from Nepal to Ujjayini ; among whom Kalidas and Amar Singh were prominent. Before giving decision of the birth place of our poet, it also is necessary to ponder upon the incidents of his life.

There are hermitages of the sage Kandu and Bharata on the bank of the Malini (Madi) river in the western Nepal. And not in a long

distance from Reedi or Rireetirth, is a village known as Alaka (Argha), where our poet was born. On the first day of Ashadha, in the first century B. C. His father lived a holy life. He was not so poor as generally Brahmins are seen. But he was not much happy because he had no son. So he used to go to the bank of the Kali, and prayed her daily to bless him with a son. One night his wife dreamed a dream in which she saw the Kaliganga blessing her with a smile. In the morning she told her dream to her husband. On hearing it his joy knew no bounds. She became pregnant and gave birth to a son, who being given by goddess Ganga Kali, was named Kalidasa. It was that boy who was later on known as poet Kalidasa.

The boy grew up to be a very arrogant young man. He was very strong and staut but in his early age he was quite destitute of intellect. Once, it is said that he went to gather the leaves of the trees for the fodder of the cattle, as the hill people generally do, began to cut down the branches of a tree on which he was seated. At the very time one of the Men of the king Vikramaditya happened to come to the

spot. He was surprised to see the wonderful boy cutting down the branches of the tree on which he sat, not minding of the falling down with the branch. The person, who thought to take revenge upon the daughter of the king who had refused to become his wife, promised the thick brained boy to cause the king to marry his beloved daughter to him provided the later would keep silence till the marriage would take place. The boy agreed to do so and then was taken to the palace of the king Vikrama who liked him very much for his beauty, strength and health. He was married to a beautiful princess named Viddyottama a very learned girl. Till the marriage ended Kalidas uttered no word. In the night of honey moon he broke his silence with tears in his eyes.

"What is the matter with you" said she to him. "My 'ka' has become very lean and thin." He said with a stammering voice.

She again enquired of her husband to explain what he meant by becoming lean and thin of the 'ka'. "It was bigger when I read it in the board of my home, now poor 'ka' is reduced very small" he said.

On hearing this, she became very much disappointed and sad. She came to know also the mischief done by the unsatisfied minister. Then she said "oh, fool, you do not recognize even the 'ka' the first letter of Devanagari character ? Be at once out of this palace."

He was turned out of the home by his wife. He asked her where should he go and what should he do. In response of it she said. You illiterate fool, go to the temple of the Kali, near Ruruterth, (now known as Ridi) and do some Upasana to propetiate her. Do not turn your face any more, until you become a learned man".

He thought, a man without the knowledge of the scripture is as useless as an overcoat in Bombay. For days together he kept wondering hither and thither at random as a hotel boy's of Nepal in India. One day he was told that on the bank of the Kali Ganga there is a temple of Goddess Kali within a forest, some distance away from Ridi. He became as happy to know it as a minister in a party. He entered the temple and propiciated Kali within a week. Kali being very pleased with his insisting devotion appered before him and blessed him with a

boon. By the grace of mother Kali the veil of obstacle for knowledge had been removed from his mind. His brain became as clear as crystal ready to receive what ever was seen, heard and thought. His sorrow ended. Again one night mother Kali blessed him by putting her hand on his head and ordered him to go to Mithila, the birth place of king Janaka and Yagnyavalkya, Satananda and Seeta.

In those days Janakpur had been the centre of learning. So he went to Mithila, Janakpur. There he came to know of the place where an Upadhyā, a great teacher lived. Kalidasa went to the Acharya who accepted him as a disciple. Within a short time he completed the course of study and became a great erudite. There is a temple of Kali in a village named Uchcha in Durbhanga district. It is told that Kalidasa during the time of his study used to go to this temple of Kali. Even now the temple is known to be of the Kali of Kalidasa where the students go every day to be benefited in their study.

After completing his study, he went Ujjayini where his wife with his father were waiting for him with a great impatience. Vidyawati, the wife of the poet Kalidasa was in her room

making preparation to receive her husband. As soon as she saw him said अस्ति कश्चिद् वाक् विशेषः, that is “I think, there is a progress in your learning” Then the poet smiled slightly and sat by her side and promised her to present the books beginning with the words spoken by her in the sentence said above. He spoke this in a cultured and lucid sanskrit.

He thought it, his duty to pay homage to his mother country on whose bosom he was brought up. So he wrote at the set up the Kumar Sambhava.

कुमार सम्भव

अस्तुत्तरस्यां दिशि देवंतात्मा हिमालयो नाम नगाधिराजः
पूर्वा परो तोयनिधिर्वगाह्य स्थितः पृथिव्या इव मानदण्डः

—There is an abode of Gods named Himalaya in the north direction, the king of the mountains, whose two ends are merged into the ocean and is standing as the measuring rod of the Earth. By this stanza every thoughtful person can automatically make an inference for the fact that the lap of the Himalaya was the birth place of Kalidasa. Because the patriot, whenever he may have lived, being compelled by the

circumstances, recalls his birth place now and then. Our poet felt it his bounden duty to make the world know his birth place Himalaya. So he beginies by the sentence "there is Himalaya," etc. He wants to express his hidden joy before the people of the world. The sublimity of the Himalaya is known to the world. For this reason the kings of Nepal, from the time immemorial are honoured with the epithet of Adhiraja or the kings of kings—supreme rulers. As the king of Nepal today are given the title of Adhiraja. In this stanza, adhering the tradition of Nepal the poet gives the title of supreme ruler to his beloved Himalayas. The Gauri Shanker or the Mount Everest in Nepal is the highest plateau of the mother earth. That is why the poet says that Himalaya is the spinal cord of the Earth.

The world renouned Kirat Pradesh is in Nepal which is given a considerable room in the book of the both poets Kalidasa and Bharavi. Bharavi has a general knowledge of Kiratas while Kalidasa seems to have a particular knowledge of it. The description of the Kiratas in Kumar Shambhava can be told by no means that it was a mere imagination of the poet. It will be

clear from the following stanzas that the knowledge that he had of the Kirat Province can not at all be called derived from the books of geography only. No man who had not seen it with his own eyes can describe it so clearly. For example, Kalidasa, expounding the natural beauty of the Kirat region says,

वनेचराणां वनिता सखानां दरीगृहोत्सङ्गनिपक्तभासः ।
 भवन्ति यत्रौपधयो रजन्यां अतैलपूराः सुरतप्रदीपाः ॥ ११० कु०
 दिवाकरात् रक्षति यो गुहासु लीनं दिवाभीतमिवान्धकारम् ।
 क्षुद्रेऽपि नूनं शरणं प्रपन्ने ममत्वमुच्चैः शिरसां सतीव ॥ ११२
 यत्रां शुकाक्षेपविलज्जितानां यद्वच्क्षया किं पुरुषाङ्गनानाम् ।
 दरीगृहद्वारविलम्बिवस्तिरस्करिण्यो जलदा भवन्ति ॥ ११४
 मनीषिताः सन्ति गृहेषु देवतास्तपः क्ववत्से क्वच तावकं वपुः ।
 पदं सहेत भ्रमरस्य पेलवं शिरीषपुष्पं न पुनः पतत्रिणः ॥ ५१४
 अथानुरूपाभिनिवेषतोषिणा कृताभ्यनुज्ञा गुरुणा गरीयसी ।
 प्रजासु पश्चात् प्रथितं तदाख्यया जगाम गौरीशिखरं शिखण्डमत् ॥ ५१७

For the better understanding of the nature of the hill men the underlined words in the above given stanzas of Kumar Shambhava are worth studying with a great attention अतैलपूराः प्रदीपा—lights without oil etc. Some kinds of woods are seen in the forest of Nepal, shining at night as bright as the day-light, known as Ujeli Kath in Nepali words. People wonder to see the trees

emitting bright rays at night enough to read books in it.

The poet seems very proud to be a hill man, so he expresses his noble pride in this stanza.

दिवाकरात् रक्षति यो गुहासुलीनं दिवाभीतमिवान्धकारम् ।

छुद्रेऽपिनूनं शरणं प्रपन्ने ममत्वमुच्चैः शिरसां सतीव ॥

—Our Himalaya is very proud to give shelter to an afraid as he protects the darkness afraid of the rays of the sun giving shelter in his caves. This is the nature of the noble ones to embrace the refugee however mean he may be".

Let us procced a little further and look what an attractive picture is put before us by this “तिरस्करिण्यो जलदा भवन्ति” it means the clouds have served the purpose of a screen for the doors of the Himalayan-caves-dwelling-Kiratas. A man without living in a place for a long time can never describe so actually as the poet in the 1/14 stanza of Kumar-Shambhava. An inexperienced man can, however campare the cloud with the canopy not with the screen, as seen in the folk tales of Nepal “लीला यो हरि को बादल को फरिको न छेक मलाइ” O' sport of lord, door of cloud, do not hide me, (the stanza is sung every where in the hill side of Nepal.) Kalidasa's favowrite flower 'Shirish' and the

Niwari corn which he prefers above all are grown in good deal in the soil of Nepal. Shirish is called Shiru in Nepali and there is a Hindu tribe named Niwara after the name of Niwar corn and Niwari flowers here. The Himalaya is termed as Gauri guru by Kalidas in his 'Shakuntala'. There is Gouri Shanker summit of the Himalaya in Nepal about which very little was and is known to the people of Bengal, Bihar Kashmir and Ujjayini. In the stanza 22 Kumar and 2/65 in Raghubansha, for the break fast of Uma the word parana is used by our poet. In the Magari and Nevari language the same words are used, Uma for the mother and Parana for eating after the religious fast respectively. Ume (उमे) in Magari and 'palan' (पालँ) in Newari is an etymological proof of his being a Native of Nepal. Again the day in which Uma took the vow of austerity to attain Shanker as her husband and gained the name Uma is held very auspicious and is observed fast in this day by every woman of Nepal. It was therefore his characteristic to call up the fasting of the female members of his house of whose he depicted the picture in the name of Uma.

शरीरमाद्यं खलु धर्मसाधनं 5/32

न रत्नमन्विष्यति मृग्यते हि तत् 5/S5

"Body is the first thing amongst the means of Dharma-duty : the gems do not seek man but it is sought by him." This is a great respect towards the Hindu woman. From the first line it is also hinted that the people living in the bosom of Gauri Shanker, which is purifying by nature, penance is not necessary at all. In this way Kalidasa expresses his deep sentiment towards his mother land Nepal.

In the 6th canto of Kumar Shambhava we come across the word Koshi for the river Koushika flowing in Nepal. But in every books of the Sanskrit literature the word Koushika alone is found except in Nepal Mahatmya. If Kalidas had not been a Nepali by birth he would have used the word Koushika for Koshi as other Sanskrit writers have done.

तत्प्रयातौषधिप्रस्थं सिद्धये हिमवत्पुरम्
महाकोशी प्रपातेऽस्मि संगमः पुनरेव नः 6/33

The great commentator Mallinath says "महाकोशी नाम तत्रत्या काचिन्नदो" तत्रत्या means नेपालत्या. A river of that place means the river of Nepal, because the river Koshi flows in her eastern part. Again the sages fixed the very place of the bank of Koshi for their further meeting. From this it has been clearly proved that the

marriage of Gaurishankar had taken place in Nepal, not in Kashmir and other places.

India is widely regarded and accepted as the instructor of the world विश्वगुरु, but Nepal is held by the poet to be the instructor even of the instructors—“भव विश्वगुरोर्गुरुः” ६—८३

See Kumar Sambhava :—

अस्तोतुः स्तूयमानस्य वन्धस्यानन्यवन्दिनः ।

सुतासंबन्ध विधिना भव विश्वगुरोर्गुरुः ॥

In this way we see Kalidasa respecting his mother land estimating the glory of her above all. And in the last stanza of this canto Pashupatinatha, the famous deity of Nepal is remembered by the poet with a great reverence.

The birth-day celebration of Kumara, Kartikeya is observed no where with such preparation as in Nepal. And it also is a thing to be considered that Kartikeya, the son of Pashupatinath is called nowhere Kumara but in Nepal. Kalidasa also is seen habituated to call him by the name of Kumara. If he was born in other countries, he would have given the tittle of Kartikeya janma etc. to his Kabyam—Kumarasambhava. Shithi, the birth-day of Kumaraji is also celebrated by the Newars in Nepal with a great pump and show.

It is called Shithinakha in their dialect. From this it can easily be guessed that Kalidasa was mostly influenced by this traditional festival of Nepal; which without being a Nepali was not possible. How the poet like Shree Ramachandra expresses his heartly homage to his mother-land Nepal, will be more clear from the comparative study of the two verse from the Ramayan and Kumarasambhava.

अपि स्वर्णमयी लङ्का न से लक्ष्मण रोचते ।
जननीजन्मभूमिश्च स्वर्गादपि गरीयसी ॥—राम
दिवं यदि प्रार्थयसे वृथा अमः

पितुः प्रदेशा स्तव देवभूमयः ॥ (कालिदास)

“Even the golden Lanka has no charm for me, Mother and mother country are greater than heaven.” Rama.

“It is futile to long for heaven for the province of your father itself is the abode of the gods” Kalidasa.

Amples of examples of this sert can be given to prove him Nepali from the Shlokas found in his books.

Evidences from the Raghuwansha also can be given here for firmly establishing the fact that the great poet of the world was a son of Nepal.

It is interesting to note here that our poet at the beginning of the Raghuwansha, which commences with the second word (वाक्य) of the sentences uttered by his wife, makes an abescience to Parwati the daughter of King Himalaya of Nepal, the mother of the universe. It is not a thing of a little pride for us that the daughter of Nepal is the mother of the world.

The word अधिराज or Supreme ruler, a very much favourite word to the Nepalese, is used two times in one stanza in Raghuwansha.

रघुवंश

इति प्रगल्भं पुरुषाधिराजो मृगाधिराजस्य वचो निशम्य
प्रत्याहतास्त्रो गिरिशप्रभावादात्मन्यवज्ञां शिथिलीचकार

Bhutan, which is geographically a part of Nepal, was called Bhutasthanam in the days of Kalidasa. This place is believed even to day to be the abode of the Bhutas of Pashupatinath. It will be quite clear from the statement given below that our poet was fully acquainted with the Bhutas and their lord.

सम्बन्धमाभाषण पूर्वमाहुर्वृत्तः सनौ संगतयोर्बनान्ते ।
तद्भूतनाथानुग नार्हसित्वं सम्बन्धिनो मे प्रणयं विहन्तुम् ॥2/58

The hermitage of Bashistha where the King

Raghu with his queen, Sudakshina, stayed to tend the Cow, Kamadhenu, is found on the bank of Koshi in the tarai of Nepal. As to the nature of the language of Kalidasa have been already given an account from his Verse in the explanatory remark of Kumar Sombhava. Hence I try to give some satisfactory examples to make clear the prooves given above. It is the nature of Nepali language that two words are not used separately to denote eating and drinking. For example they say. भात खानु, फल खानु, दूध खानु, पानी खानु etc, ie—rice, fruits, milk and water are all eaten not drunk. In Sanskrit, as mostly in other languages there are two words used separately for eating and drinking as खादति, पिवति—are separately used for the separate things. But our poet, Kalidasa being habituated with the nature of Nepali language, uses sometimes Bhuncho (भुङ्क्ष्व) verb from a root to eat even for milk as we read in Raghuwansa.

सन्तान कामाय तथेति कामं राज्ञे प्रतिश्रुत्य पयस्विनी सा
दुग्धवा पयः पत्रपुटे मदीयं पुत्रोपभुङ्क्ष्वेति तमादिदेश 2/85

The cow said to the king "O son, extract my milk in a vessel of leaves (खोची) and drink it up (eat it up) भुङ्क्ष्व- पिप - मल्लीनाथ Milk is not eaten but drunk. Nowhere except in Nepal

water and milk are eaten. Though in Maithili and Bengali language the words जलखई and पनखई too are used but with the जलपन or water-there must be something edible, such as chyura and bread. Only for water is पिना - PINA to be drunk not खाना-KHANA to be eaten.

From these stanzas we can infere that the nature of Nepali Language was deeply inrooted in the heart of Kalidasa. It is perfectly plain to every intelligent persons who is interested in where about of the great man of the world that the birth-place of Kalidasa must decidedly be Nepal.

The Bengalese claim Kalidasa to be the native of their province, but to quote a stanza from the fourth canto of the Raghuwansha will be enough to disprove the claim of them.

वंगानुत्खात्य तरसा नेता नौ साधनोद्यतान् ।

निचखान जयस्तम्भान् गंगाद्वोतोन्तरेषु सः ॥ ४—३६

Having uprooted the kings of Bengalese who were ready to face him, by his skill the leader (Raghu) erected the Jaya Stambha, a pillar as the sign of his victory in the islands surrounded by the current of the Ganges. If Bengal was the birth-place of the poet he would never have tolerated the victory of a king from outside over his birth place.

Raghu went up to the back of OXUS or Banshu बन्धु, the river in Pamir Platue, which meets the Oral Sea.

विनीताध्वश्रमास्तस्य वंक्षुतीरविचेष्टनैः ।

दुधुवुर्वाज्जिनः स्कन्ध लग्नान् कुम्कुमकेसरान् ॥ ४—६७

Then he defeated Hunaj as is seen in four/sixty-eight 4/68 stanza of Raghuwansha and conquering the princes of Kamboja returned towards the Everest.

On the way to it the gentle breeze charged with the particles of the water of the Gange served him. The poet showing his forvent affection for his birth-place—says, “In the shade of Nameru trees the army of Raghu took rest,” The fact is not in dispute that every-body having returned from his adventured journey takes rest in his own home-land. And at the time of Raghu the western part of Nepal was regarded as a part of Avadha that is why he took rest there. The evidence of his taking rest here endicates clearly that Nepal must had been the home of Kalidasa. To make the fact clear I quote some of the stanzas here from the Raghubansha.

विशश्रमुर्नमेरुणां छायास्वध्यास्य सैनिकाः

इषदोबासितोत्सङ्गनिषण्मृगनाभिमिः 4/74.

सरलासक्तमादङ्गैवेयस्फुरितत्विपः

आसन्नोषधयो नेतुर्नक्तमस्नेहदीपकाः 4/57.

They rested, the herbs (उजेली काठ) served their purposes of lamps without oils at night.

The shining herbs are found profusely in the region from Kumayoo to Kirat province only.

Talking rest for some days in his home-land, Nepal, he again left his haunting abode and proceeded towards Kirat Pradesh. तत्रजन्यं अभूत् — 4177. There a battle had been fought between the armirs of Raghu and Kirats and defeating whom the King Raghu marched towards Asam where the foot of Raghu had been worshiped by the king Kama Roopa of Asam. Thus conquering the quarters of the earth the victorious Raghu returned back to his birth place back to again. From these accounts there will be left not the slightest ground to distrust the views that Kalidas was one of the worthy sons of Nepal.

It can be said that at the occasion of the स्वयंवर or the choice of a husband by the princess of Vidarva, where suitors assembled for that purpose, no name of a prince of Nepal is mentioned there, therefore it is emproper to say that Kalidasa was a native of Nepal. But an adequate froof can be given

here to verify the certainty of his being a Nepali. It was even already said that the time of Ramayan Nepal was included in Utter Koshala. From Gandaki (Saryu) Mahatmya we can get ample of evidence for this.

Muktichetra lies on the foot of Himalaya in western Nepal which even now is visited by the thousands of pilgrimes every year. This is even now said Koshala. Raghu the prince of Koshala or Nepal was elected by the princess of Vidharva. The genious of our poet Kalidas never failed to bring the truth into light. He says :—

इक्ष्वाकु वंश्यः ककुदं नृपाणां ककुत्थ उत्पादित लक्षणोऽभूत ।
 काकुत्थ शद्वं यत उन्नतेच्छाः इलाघ्यंदधुरुत्तरकोशलेन्द्राः ॥ ६।७
 असौ कुमारस्तमजोनुजातस्त्रिविष्टषस्येव पतिं जयन्तः ।
 गुर्वीधुरं यो भुवनस्य पित्रा धुर्येणदम्यः सदृशं विभर्ति ॥ ६।८
 सा चूर्णगौरं रघुनन्दनस्य धात्रीकराम्यां करभोपमोरुः ।
 आसज्जयामास यथा प्रदेशं कण्ठे गुणं मूर्तमिवानुरागन् ॥ ६।९

The Prince of Uttara Koshala—Northern Koshala, that is the son of Western Nepal, was garlanded by the princess. The World (चूर्ण गौरं) red-auspicious powder is widely used on the occasion of marriage ceremony particularly in Nepal.

If we impartially judge the thoughts given

in Meghaduta by the poet, it will not be difficult for us to decide vividly the birth place of the poet.

As the month of Ashadha is of very importance in the life of Nepali. Seeing the claud above their head in the month of Ashadha, every Nepali dances with joy. The Nepalies hold it to be an auspicious matter and to be besmeared with the mud of this month.

They eat and as well feed their keeth and kinnes the curd and bitten rice as the sign of rejoicing at its arrival. And in this accession every Nepali wants to be in house and enjoy the cheerful month with his family. Being a Nepali Kalidas naturally remembers his beloved wife living in his house Alaka in Nepal.

तस्मिन्नद्रौ कतिचिद्वला विप्रयुक्तः स कामी ।

नीत्वा मासान्कनकवलयध्रंशरिक्तप्रकोष्ठः ॥

आषाढस्य प्रथमदिवसे मेघमादिलष्टसानुं ।

वप्रक्रोडापरिणतगजप्रेक्षणीयं ददर्श ॥ ५ मे० २

The passionate Yachchya in the separation of his wife spent several months in that mountain. His wrist began to seem empty due to the slipping away of the golden bangle from it. At the first day of the Ashadha month he

saw the cloud on the top of the hill as an elephant engaged in butting the ground.

It is obvious to all that the cloud on the top of a mountain resembles an elephant and seems very pretty to be looked at. It is an old belief among the Nepali people that the cloud dripping in their auspicion days is a good omen. From this also it can be guessed that the Ist day of Asar was the birth day of our poet which reminded him his darling and home. The newly appeared cloud made him more passionate than usual.

The village of Alaka now known Argha is in western Nepal near Reedi, as has been said in the begining of this book. Kalidas himself says it to be his Birth place :—

तत्रांगारं धनपति गृहादुक्तरेणास्मदीयम्
दुरालङ्घं सुरपतिधनुश्चारुणातोरणेन
यस्योपान्ते कृतकतनयः कान्तयार्थितो मे
हस्तप्राप्यस्तवकनमितो वालमन्दारवृक्षः ॥१२॥

तत्र there धनपतिगृहान्नुत्तरेण to the North from the house of Kubera अस्मदीयं our आगारं home is. In this sloka Kali Das is telling us his house openly.

The expressions chandeshwara in the 33 Stanza Pashupati in 36, and Brahmavarta in

48, are worth to be contemplated upon. In Pauranic period the name of Nepal was Brahmavarta. "ब्रह्मावर्तं हि कालेन पुण्यो नपपाल संज्ञक." as seen in Gandaki Mahatmya.—The holy place of Brahmavarta has been changed [into Nepal with the change of time. The temple of Chandeshwara situated on the bank of Punyamati in Nepal is world renowned. Kailasha, the favourite term of the poet is near Pashupati Nath. About six miles north from Kathmandu, there is a temple of Gokerneshwara sitting in the cave of which Ravana cut his heads to propetiate Lord Shiva. Having received the boon from Shiva he tried to test his strength by lifting up the mountain Kailash. The samething is said by the poet in this stanza.

गत्वा चोर्ध्वं दशमुखभुजोच्छासितप्रस्थसंधे:
 कैलासस्य त्रिदशवनितादर्पणस्या तिथिः स्याः
 शृंगोच्छायैः कुमुदविशदैर्यो वितत्य स्थितः स्वं
 राशीभूतः प्रतिदिनमिव ऋम्बकस्याद्ग्रहासः ५८

To confirm the idea said above a Sloka can be quoted from an inscription of Lichchavi time, which is written in commemoration of Kailas.

कैलाशकूट भवनाद् मुवनप्रकाशात्
 ज्योत्सनावमृष्ट हिमवच्छिखरोरुदीप्तेः ।

आसागरप्रसृतशुभ्रयशो ध्वजानाम्

राज्ञां कुलांवरशशिर्मुचि लिच्छवीनाम् ॥

If these lines of the poet are studied by with an unbased mind there would be no trace of doubt left to say that Nepal was not his birth place.

Kalidasa, of course, praised Ujjayini from the bottom of his heart. This implies to the best that he was matrimonially connected with her and he spent a long period of his life there and he made her the field of his literary performances. The main thing to be noted is that the poet's method of expressing the feelings towards Nepal and Ujjeyini differs not only in style but also in tenor.

As a psychological proof :—

Describing Alka, his home, his eyes are filled with tears and paying homage to Ujjayini he seems to be fired by passion. The two different sentiments in describing the two countries show how much he is clear about his father land and father in-law's land—

वक्रपन्था यदपि भवतः प्रस्थितस्योत्तराशां

सौधोत्सङ्गं प्रणय विमुखो मास्मभूरुज्जयिन्या :
विद्युहामस्फुरितचकितैस्तत्र पौराङ्गनानाम्

लोलापाङ्गैर्यदि न रमसे लोचनैर्वच्छ्रितोऽसि

The word प्रणय is used specially for the carnal love as प्रणयी, प्रणयिनी means one who loves for the sake of carnal pleasure. Here the poet becomes a sentimental and suggests his friend Megha to go to Ujjayini and enjoy the side long glances of the ladies of there. This is the psychological truth that even the memory of the house of father-in-low makes a man unconsciously jolly.

He seems quite different when he advises his friend to see his wife in Alaka. (Argha)

तां जानीथा ! परिमितकथा जीवीतं मे द्वितीयम्
दुरीभूते मयिसहचरे चक्रवाकीमिवैकाम्
गाढोत्कण्ठां गुरुपुदिवसेष्वेषु गच्छत्सु वालाम्
जातां मन्ये शिशिर मथितां पद्मिनीं वान्यरूपाम् । ३२० ।
सव्यापारामहनि न तथा पीढयेन्मन्वियोगः
शङ्के रात्रौ गुरुतरशुचं निर्विनोदां सखीं ते
मत्सन्देशैः सुखयितुमलं पश्य साध्वीं निशीथे
तामुन्निद्रामवनिशयनां सौधवातायनस्थः । ३२६ ।

Even the entry to his house is forbidden to his friend. His friend is asked to stay on the window of his house. Here the poet does not advise Megha to enjoy the side-glance of her, on the contrary he orders his friend to narrate his message to his wife from a distance. And he praises the chastity of his wife before him. He

believes his wife as chaste as Seetaji—“इत्याख्याने पवन तनयं भैथिली वोन्मुखी सा”。 It is resounded from the word पवनतन (Mahabeer) that he wants his friend to be as holy as Hanuman ; because every body wants a man sent near his wife to be chaste.

If we take a little effort to think over the words used by the poet above we can easily decide that this miraculous expression is not mere hypothesis on the part of the poet.

Let us cast a glance again at the Shakuntalam, the masterpiece of Kalidasa. The fourth act of this drama is anonymously held as an unique act before the existing dramas of the world. Here we find a compound word (होम-बेला) used for the time of offering the oblations which is exactly Nepali in charactor. The Nepalies never say हवन समय as the people in all the other provinces of India do. The Nepalise use always होम बेला and बेला for time and होम for oblation which are used without any change by Kalidasa.

KanduAshram is stationed on the bank of Madi in the Western Part of Nepal, where Shakuntala was brought up. The word उद्धातिनी भूमि also denotes that the place must had been a hilly one and not a plain. There is a place

known as 'Apsarakunda or Shachitirth on the way to Muktichhetra wherefrom Shakuntala was taken off by her mother Menaka (See Himabat Khand). Again in the 6th act of Shakuntala we see a picture of mother Nepal drawn by our poet Kalidasa through the hands of King Dushyanta :—

कार्या सैकतलीनहंसमिथुना स्रोतोवहामालिनी
पादास्तामभितो निषण्ण हरिणा गौरीगुरोः पावनाः
शाखालंवितवल्कलस्य च तरोर्निर्मातुमिच्छाम्यधः
शृङ्गे कृष्णमृगस्य वामनयनं कण्डूयमानां मृगीम् ।

In this very stanza the Ashrama of the Sage Kandu is depicted to be on the bank of Malini or Madi river on the holy foot of Himalaya within the Kingdom of Nepal. See, Kasyapeswar in Himavat Khand.

The hermitage of Kashyapa also has been recently discovered. It is on a mountain near Gosaikund, on the foot of Himalaya, where Shakuntala, with her Son Bharat, was met by king Dushyanta, on returning back from Trivistapa (TIBBET). Here Matali, the charioteer, was asked by the king what mountain was that. In reply he said “एष खलु हेमकूटो नाम किंपुरुष पर्वतः” this is the mountain of Kimpurusha named Hemokuta. According to

Bhagvat Puran, Kimpurush is a part of Tibbet, the Nothern part of it was in Nepal then.

उत्तरेषु च कुरुषु यज्ञपुरुषः—भा ५/१८
किं पुरुषे वर्षे भगवत्तमादि पुरुषं ५/१९

One part of the Kimpurush which is now within the territory of Nepal, was in those days under the reign of Dushyanta, which is seen. क्षणादायुष्मान् स्वाधिकारभूमौ वर्तिष्यते You will be shortly in the region governed by you, O, long lived king" said Matali.

Kalidasa is not so clear in the discription of the other countries as is seen that of Nepal. This is evident from the said statements. It is another fact to proof that Kalidasa was brought up in Nepal, otherwise it was not possible for him to describe so minutely every details of Nepal. So it is not an exgaggeration to think that Kalidas had migreted to Ujjayini from Nepal with King Vikrama.

There are other incidents worth to be mentioned from Ritusamhara, Vikramorvashiya, and Malavikagnimitra and the other works of Kalidasa. Our poet being an inhabitant of a cold country feels much hot in Ujjayini. For that reason he begings his Ritusambara with the discription of the hot region ग्रीष्म and

naturally there comes out of his mouth the word प्रचण्ड—terrible as an adjective for the sun of summer and at the same time he sings for the rays of the moon.

ऋतु संहार

प्रचण्ड सूर्यः स्पृहणीय चन्द्रमा
 सदावगाहक्षतवारि संचयः
 दिनान्त रस्योऽभ्युपशान्तमन्मथो
 निदावकालोऽयमुपागतः प्रिये ११

There are other proofs in his being a Nepali. We find some miracles in his poems for the discription of Hemanta as well as Shishira, which are saturated with the sap of the Nepalese life.

नवप्रवालोद्गमसस्य रस्यः
 प्रफुल्ललोध्रः परिपक्षशालिः
 विलीनपद्मप्रतपत्तुपारो
 हेमन्तकालः समुपागतोऽयम् (१)
 वहु गुण रमणीयो योषितां चित्तहारी
 परिणत वहुशाली व्याकुलप्रामसीमा
 सतत मति मनोज्ञः क्रौञ्चमाला परीतः
 प्रदिशतु हिमयुक्तः काल एषः सुखं वः (१८)

The first month of Hemanta,—marga is the harvest season of Nepal. In this season the peasants of Nepal reap and gather the corn,

especially the shali paddy, the crop of this season. Every child of Nepal knows that the rice of shali paddy is the most tasteful grain and therefore held holy. The Lodhra flower begins to bloom in this season and also a little frost begins to fall. This is seen only in Nepal in this season. Shali, Lodhra, tushara are in vogue in Nepali without any deformation. The Kraunch birds are seen over the sky flying from South to North in rows then In Nepal. We pass bence to some stanzas in which the cold season is described.

निरुद्ध वातायनमन्दिरोदरं

हुताशनो भानुमतोः गभस्तयः

गुरुणि वामांस्यबलाः स यौवनाः

प्रयान्ति कालेऽत्र जनस्य सेव्यताम् ॥

Here the words **निरुद्ध वातायन** closed window of the houses of the country is note worthy. Because in the cold season very few windows of the houses of Nepal are left open. The picture of cold season drawn by Kalidasa is also a proof of his being a Nepali.

The fifth act of Vikramorvashiya is also important regarding the birth place Kalidasa. The drama ends with the union of the king Pururava with his bereaved wife Urvashi and her son.

The forest of Ambika, where Sudimna had been Changed into a woman named Illa, is near Bhaktapura. The forest is known a Phulchoki. The son of Illa was Pururaba, who fell in love with Urvashi. The mythological story from Mahabharat is adopted in the drama. The scene and sceneries of the drama are mostly taken from the Natures available in Nepal. The meeting place of Pururaba with his beloved son and wife Urvashi happened to be near the hermitage of sage Chyevana—च्यवनाश्रमात् कुमारं गृहीत्वा तापसी संप्राप्ना The female hermit reached here from Chyevanashram (5th act of B. U.) This Ashrama is now found on the bank of “Betrabati” near west-number 1, Nuvakota, where the celestial saint Narada had come to give the message of Indra to king Pururava. There is also another proof to confirm this idea. It is this that we read here

अद्धिः प्रक्षालिनो मणिः करमै प्रदीताम्

राजा-किराति, अग्नि शुद्धमेनं कृत्वा पेटकं प्रवेशय ॥

(किराती) Kirats is a tribe of old times living in the eastern part of Nepal on the foot of Himalayas. The tribe even now devotes with the business of Kasturi, Chauri, and Rubbies.

The word Kirti is used no where but in Nepal.

In Nepal the people say Kirati no Kerata to denote both sex of that tribe. Thus the thoughtful men are naturally compelled to believe that the poet was a native of Nepal. It is surprising that Kalidas has miraculously woven a net of literature with the warp and waft of the materials of Nepal. His love for Ujjayini and geographical knowledge of the world was vast and what he wrote wrote correctly but not so minutely, that is why it has become very difficult with the critics to say definite by about his native place.

The style of Malavikagni mitra is some what different from those of his other works. This drama is social in character. In this drama the poet warns to those who have made their habits of giving their judgements indiscriminately. Here Paribrajica Kaushika, an ascetic woman is given the authority to distinguish a better student from the two students. In those days the fine art, dance, music, and stage crafts had developed a lot in Nepal. Even now Nateswara Shiva and Nateswari Parvati are worshipped in every quarters of Nepal with the hope gaining efficiency in music and dance. Every girl of Newar family attaining the stage of puberty is called Lyashe for their efficiency

in the dance of lasyam. This very fact is staged in Malabikagnimitram by the poet. He wants to give a new colour to the old spirit of the dance in this drama. So he say :—

पुराणमित्येव न साधुसर्वेः

न चापि काव्यं नवमित्यवद्यम्

सन्तः परीक्षान्यतरद्वजन्ते

मूठः पर-प्रत्यय-नेय बुद्धिः

“Everything can not be said to be good because of its antiquity, neither the new literature can be said all perfect due to its newness. A man of discrimination uses his own wisdom, while the fools blindly follow others”. The drama Malavikagnimitram was staged on the occasion of the coming of the spring. Even now the custom of Vasantotsava is in vogue in Nepal. This festival is accompanied by dances and musics. In this way almost all the plots in the books of Kalidasa are miraculously derived from the book of nature of Nepal. Though this drama is doubted to be a composition of that very Kalidasa because there are few things that can be said of Nepal.

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