

## Kalidasa's Vikramoryasiyam and Bhavabhuti's Maltimadhava: The Timeless Classics

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**Citation:** Dr. Sarika Sinha (2022), Kalidasa's Vikramoryasiyam and Bhavabhuti's Maltimadhava: The Timeless Classics, *Educational Administration: Theory and Practice*, 28(4), 213-214

Doi: 10.53555/kuey.v28i4.6349

### ARTICLE INFO

### ABSTRACT

The research work is focusing on comparing the timeless creations of Kalidasa's Vikramoryasiyam and Bhavabhuti's Maltimadhava. These two works are very popular in Indian literature for their poetic beauty, intricate narratives, and exploration of human emotions and relationships. The research would delve into the writing approach of both the authors Kalidasa and Bhavabhuti. Both of them have tried to display the concepts like love, destiny and interplay between the mortal and divine realms. We would like to discuss the impact of both these timeless creations on the minds of the Indian readers.

**Keywords:** Narrative, Timeless, Human emotions.

In the ancient India there were two great scholars lived in the court of king Bhoja, their names were Kalidas and Bhavabhuti. Bhavabhuti was considered Kalidasa's equal but in ancient stories it was told that once Lord Shiva and Goddess Parvati were discussing about these two geniuses. Goddess Parvati asked Lord Shiva that among both these scholars who were brighter and in response God Shiva replied that both are equally competent but there is a slight difference in their attitudes, Kalidasa has got great confidence in himself but Bhavabhuti lacks. Then Lord Shiva said to Parvati if you want to know the reality go and test both of them, after this Goddess Parvati went in front of king Bhoja's kingdom disguise as poor women and in her hand she carried a dead child. All the learned men of the court came one by one to have a glance of this poor women. She said that my child is dead due to a curse and if somebody will complete the Sanskrit couplet which she carries her child would awake. After hearing this Bhavabhuti came there and he completed the couplet but nothing happened to the dead child. Bhavabhuti told the poor lady that I have completed this Sanskrit couplet according to my caliber but there is another genius named Kalidasa and he will complete this couplet perfectly. After this Kalidasa came and he completed the Sanskrit couplet perfectly, but still the child seem dead, on this Kalidasa replied very confidently that in that case your baby will never regain life, I think he is not dead if he will be dead then only he can regain life, He said no one will complete the couplet as I have completed and he went. After this Goddess Parvati went back to Lord Shiva and revealed all that was happened and she said that yes Kalidasa was more intelligent than Bhavabhuti. Kalidasa is considered as the prince of Indian poets and sometimes he was compared with Shakespeare and men of letters called him Indian Shakespeare. Bhavabhuti was also known for his Sanskrit dramas and he was famous for creating suspense and minute characterization. Bhavabhuti belonged to eighth century. He was also a famous poet of Sanskrit and he has written many plays, poetry and philosophy. Kalidasa's fame spread due to his *Uttararamcharita*. His plays are very famous because he used various elements like horror and suspense in his narrative technique. Bhavabhuti used to live near central India in a place called Vidarbha. He lived in the court of king Yasovarman. He was famous for his three plays: *Mahavircharita*, *Maltimadhava* and *Uttararamcharita*. In our present research we are mainly focusing of two great works the first one *Vikramorvasiyam* of Kalidasa and the second work is Bhavabhuti's *Maltimadhava*. We are just trying to see the difference of both these authors approach. The play *vikramorvasiyam* by Kalidasa tells us about a story based on the traditional mythology of the Pururavaas and the celestial Woman Urvasi. The other name of *Vikramorvasiyam* is *Urvasi won through valor*. The story says that as Urvasi was immortal but due to a curse if she will remain on the earth she has to die so in the end she has to return to heaven. Both the lovers face many disasters but at last they are permitted to live together on earth. The grace and beauty of Kalidasa narrative technique is shown in *Vikramorvasiyam*. He has divided this play into five acts. Of all these five acts Act IV is the most important and emotional part, in this act Kalidasa has shown Pururavas as expressing his sentiments through tragic songs as he was separated from Urvashi. With his narrative skill Kalidasa has

turned this sorrowful tragic story into a musical dance. Pururavasa expresses his grief by sorrowful singing and dancing. Kalidasa has used Prakrit language in Pururavasa's songs. According to ancient scriptures Uravashi was just banished from the heaven and not given any other punishment by the God but Kalidasa gave a new outlook to that story, he modified the curse by saying that she would return from earth when Pururava sees the face of their son. Thus Kalidasa added the element of reuniting Uravashi and Pururava with their son Ayush. Through this narrative technique Kalidasa has made the character of Uravashi as a complex one. Bhavabhuti's *Maltimadhava* is also a love tale of Malti the female heroin, the daughter of a minister of the Padmavat and Madhava the male hero was the son of Vidarbas's minister. *Maltimadhava* is divided into ten acts. Bhavabhuti with his skillfull art has nicely blended the story of Makaranda and Madhyantika with the main story of Malti and Madhava. Makranda is Madhavas friend and Madhyakanta was the sister of Nandana. Bhavabhuti has given lively description of the burning land when the incident of saving Madhyantika and Malti from the tiger takes place. *Maltimadhava* carries profound incidents with lots of emotions, so it is very difficult for a common mind to understand its thoughts. But at the same time the pictorial quality of Bhavabhuti's narration makes more interesting for the readers to go through the journey of Malti and Madhava. In praise of *Maltimadhava* of Bhavabhuti Macdonell Arthur has commented:

*"That the piece is a sort of Indian Romeo and Juliet with a happy ending, the part played by the nun Kamandaki was similar to that of Friar Laurence in Shakespeare's drama."*

On doing a thorough literary study of *Maltimadhava*, we find that it is a store house of different Rasa's like:

- Singara Rasa (The Erotic sentiment)
- Karauna Rasa ( The Pathetic sentiment )
- Raudra Rasa ( The Furious sentiment )
- Vira Rasa ( The Heroic sentiment )
- Adbhuta Rasa ( The Marvelous Sentiment )
- Bhibhasta Rasa ( The Odious sentiment )
- Bhayanaka Rasa ( The Terrible sentiment )

While describing the various types of sentiments the author Bhavabhuti has employed a special metrical scheme and has selected the exact word with sweetness, floridity and lucidity. For writing *Maltimadhava* Bhavabhuti has minutely used hid narrative excellences. If we the narrative technique of Kalidasa in *Vikramorvasiyam* we can see that Kalidasa has used all his skilled narration to create a catching story. He has blended the human emotions with Indian mythology; he has tried to unite the earthly person with the celestial being. By adding the elements of love, sacrifice and desire he has beautifully displayed the feelings of heavenly Goddess Uravashi and earthly being Pururavas. He has also made the heavenly Gods thinking or talking in favor of human beings. When the Gods saw that Uravashi was unable to come back to the heaven due to her curse they all decided to lighten his curse and at the end of his duties on earth they permit her to come back to heaven. By adding lyrics and songs in narrating the journey of Uravashi and Pururavas *Vikramorvasiyam* becomes a more sentimental piece of work. Kalidasa has shown the depth of emotions of each character. The author has also used the symbolism and allegory, as Kalidasa has shown a conflict between the earthly and celestial beings. To describe the power of love and the hypnotizing beauty of nature the author has used many symbols. *Vikramoryasiyam* is a timeless classic with Kalidasa's powerful poetic beauty, emotional content and with a rich thematic content. The impact of *Vikramorvasiyam* and *Maltimadhava* on the social life of the Indian is significant. These timeless creations by Kalidasa and Bhavabhuti have a long lasting impact on Indian society by influencing cultural norms, values and beliefs. *Vikramorvasiyam* explores themes of love, sacrifice and duty, reflecting the societal expectations and moral situations faced by human beings. The plays portrayal of relationship and the aftermath of the actions match with the audiences.

On the other hand *Maltimadhava* delves into the theme of loyalty, love, and fate. It highlights the complexities of human relationships. The plays exploration of love across social boundaries gives a glimpse of society of that time. Both the works contributes a lot in shaping the cultural stuff of India by displaying the importance of loyalty, love, virtue, duty, and sacrifice. Both the works have inspired the generations to think over the complexities of human relationship and its impact on the lives of the individuals. Overall we can say that *Vikramoryasiyam* and *Maltimadhava* continue to be the timeless creations of the great Indian minds Valmiki and Bhavabhuti. Both the works are the timeless master-pieces.

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