

Aquatic Scheme in the Works of Kalidas

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The protean properties of ocean have been displayed. The ocean changes its shape like lord Vishnu and it becomes as mighty as lord Vishnu himself:

In the aquatic scheme of Kalidas, oceans, rivers have their detailed study. The pictorial descriptions of waters are so vivacious that it starts dancing upon the screen of our conscious and sub conscious mind. The tender aspects of ocean is fostering and nourishing to mankind. Describing the utilitarian aspects of ocean, Kalidas represents it as flourishing pure jewels in its water. Like a gentleman it gives shelter even to the enemy. The protean quality of the ocean also comes forth. In the aquatic scheme, too, William Wordsworth and Kalidas are the same in understanding the importance of waters as indispensable element of environment. In the aquatic scheme of Kalidas the oceanic wealth has been invested with vast potentialities in the colorful language of the poetry. In Kalidas the ocean forms an extensive mass of water as unfathomable, bottomless and uncrossable as we find it in The Ramayana. Kalidas compares the description of the solar dynasty to the vast ocean and his poetical genius to a small boat:

"The (exalted) race sprung from the sun, and my intellect of limited scope (to describe it) how unequal the two! It is under a delusion that I am desirous of crossing, by means of a raft, the ocean, so difficult to be crossed,"⁽¹⁾

The poet calls the ocean as the rampart of the earth. Here rampart stands for a protective shield that saves us from the invasion of morbid and exterior elements:

"He governed the earth as if it were a single city, having the shores of the seas for its line of ramparts and the seas themselves for its moats, and owning no other rule".⁽²⁾

The protean properties of ocean have been displayed. The ocean changes its shape like lord Vishnu and it becomes as mighty as lord Vishnu himself:

तां तामवस्थो प्रतिपद्यमानं स्थितं दश व्याप्य दिशो महिम्ना
विष्णोरिवास्मानवधारझीयमी कृता रुपमियतया वा⁽³⁾

The ocean is not transitory; it is eternal:

नाभिप्ररुढाम्बुरुहासनेन संस्तूयमानरू प्रथमेन घात्रा

अमुं युगान्तोचितयोगनिद्ररू संहत्य लोकान्पुरुषो धिश्यते"⁽⁴⁾

The ocean is the husband of rivers. He in an accomplished lover who kisses the lips of his beloved and for it he himself is kissed by the beloved:

मुखार्पणेषु प्रकृतिप्रगल्भारू स्वयं तरंगाधरदानदक्षरू

दन्यसामान्यकलत्रवृतिरू पिबत्युसौ पाययते च सिन्धूरू⁽⁵⁾

"The ocean sucks the lips of the river and himself also is kissed by them. The aquatic creatures are a beauty to the ocean. The seacoasts are full of trees and creepers and Ketaki flowerers. Black clouds bending over the ocean look beautiful. They appear to draw water from the sea and they appear to make love by bending upon each other as if they are husband and wife".

Among the discussion of rivers, Kalidas presents the confluence of the Ganges and Yamuna in the city of Mathura instead of Prayag. The king Susena of Mathura indulges in water-sports with his queens in the Yamuna. The white unguents of the young maidens are washed away by the waves of the river. The white pastes mixed with blue water, represent the confluence of the Yamuna with the Ganges before Prayag:

यस्यावशेधरतनन्दनानां प्रक्षालनादारिविहार काले

कालिन्चकन्या मथुरां गतापि गगोर्मिसंसक्तजलेव भाति

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