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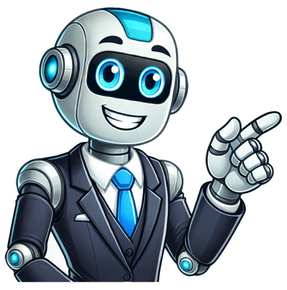

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The license may not give you all of the permissions necessary for your intended use. For example, other rights such as publicity, privacy, or moral rights may limit how you use the material. Laxmi Prasad Devkota is regarded as one of the greatest poets in Nepal's literary history. His works have left an indelible mark on Nepali literature, and he is often called the "Maha Kavi" or Great Poet. Devkota was known for his deep emotional and philosophical poetry that connected with the hearts of millions. His iconic works, such as Muna Madan and Shakuntala, are still widely read and celebrated. Here, We are presenting the Biography of Laxmi Prasad Devkota in his honor.Name: Laxmi Prasad Devkota (Also written somewhere 'Lakshmi')Born: November 13, 1909 • Dillibazar, Kathmandu, NepalDied: September 14, 1959 (aged 50) • Kathmandu, NepalKnown For: Muna Madan, Shakuntala, Sulochana, Sanskritik Puraskar many moreParents: Father – Tilmadhav Devkota, Mother – Amar Rajya Laxmi DeviSpouse: Mandevi DevkotaLaxmi Prasad Devkota was born into a Brahmin family on November 12, 1909, in Dillibazar, Kathmandu. His father, Tilmadhav Devkota, was a scholar of Sanskrit, and his mother, Amar Rajya Laxmi Devi, was a devout and religious woman. Devkota's early life was deeply influenced by the scholarly environment at home. His father's interest in literature and his mother's kindness and piety shaped his compassionate worldview and love for poetry.Devkota was a bright student who was interested in literature from an early age. Despite financial challenges, he was determined to pursue education and carve out a path for himself as a writer.L. P. Devkota completed his primary education in Kathmandu before attending Banaras (now Varanasi), India, to pursue higher studies. He attended Banaras Hindu University, where he studied law. While academically inclined, his true passion was for literature, and he spent much of his time reading and writing poetry.During his time in Banaras, he was influenced by Eastern and Western philosophies, enriching his poetry. Devkota was a well-versed scholar in Sanskrit, English, and Nepali, and his writings often reflect a blend of these literary traditions.Laxmi Prasad Devkota's literary journey began at a young age when he started writing poems. However, his major breakthrough came with the publication of his epic poem, Muna Madan, in 1930, which became an instant classic. The poem, written in simple language, tells the story of the hardships faced by a common man in Nepal, and its emotional depth resonated with people from all walks of life. Muna Madan remains one of the most celebrated works in Nepali literature.In addition to poetry, Devkota wrote plays, essays, and short stories, contributing to various genres of Nepali literature. He also worked in various government positions, including the Minister of Education, but his love for literature remained his primary focus.Despite his literary success, Laxmi Prasad Devkota faced numerous challenges in life. Financial difficulties constantly burdened him, and he often struggled to make ends meet. He was a man of deep emotion and sensitivity, sometimes making life hard for him personally and professionally.Devkota also battled mental health issues, including depression, especially after the loss of his family members. His emotional and mental struggles are reflected in many of his works, where themes of pain, loss, and the meaning of life are explored.For his versatility and depth, Laxmi Prasad Devkota is considered a literary giant in Nepali literature. His contributions to Nepali poetry, drama, and prose are immense. Some of his most notable works include:Muna Madan (1930) – A masterpiece that tells the tragic story of a man who leaves his wife, Muna, to seek fortune in Lhasa.Shakuntala (1945) – An epic poem based on a story from Indian mythology, blending elements of love, tragedy, and redemption.Sulochana – A poetic play inspired by classical Sanskrit literature.Apart from these, he wrote several other poems, essays, and plays that enriched Nepali literature. His works often explored themes of social justice, equality, and human dignity, making him not only a poet but also a voice for social reform.Laxmi Prasad Devkota composed an impressive body of literature throughout his life, contributing to various genres, including poetry, essays, plays, epics, and short stories. Below is a list of some of his most notable works:Muna Madan (1930) – His most famous work is a long narrative poem that tells the tragic story of Muna and Madan.Shakuntala (1945) – A poetic retelling of the classical Indian mythological tale of Shakuntala.Sulochana – Based on the classical story of Sulochana from Sanskrit literature.Pramithas – Another epic work based on mythological themes.Pagal ("Madman") – A philosophical poem reflecting Devkota's inner turmoil and complex thoughts on society and existence.Luni is a lyrical poem about a lonely individual's pain and emotions.Bhikhari ("The Beggar") – A poem depicting the struggles of a beggar, highlighting poverty and compassion.Kun Mandir Ma Janchhau Yatri – A devotional poem questioning human desires and materialism.Kunjini – A well-loved short poem showcasing Devkota's lyrical mastery.Kunjini – A lyrical drama showcasing his poetic vision.Chhatrapati Shivaji – A play based on the life of the Indian Maratha warrior Shivaji.Sahityako Purva Ra Paschat ("Literature: Past and Present") – A philosophical essay on the nature of literature.Yatri – A reflective essay on life and human destiny.Nepali Sahityako Ithihas ("History of Nepali Literature") – A critical essay on the development of Nepali literature.Prashnottar ("Questions and Answers") – A series of philosophical reflections in prose form.Bhuichalo ("Earthquake") – A short story that explores human resilience in the aftermath of a natural disaster.Chhimeki ("The Neighbor") – A story that highlights interpersonal relationships within a community.Laxmi Nibandha Sangraha – A collection of essays on different social, philosophical, and personal topics.Basanti – A romantic novel reflecting the idealism and emotional depth of the protagonist.Mohan Madhav – A short story collection.Sanskritik Puraskar – His works earned him literary recognition for their cultural significance.Devkota's works span various genres and themes, from personal philosophy and social commentary to lyrical beauty and cultural myths. His writing style deeply connects with Eastern and Western literary traditions.Many of these works are widely studied in Nepal, and Muna Madan remains one of the most popular and influential pieces of literature in Nepali culture.Laxmi Prasad Devkota was married to Mandevi Devkota, with whom he had six children. Despite the pressures of his literary and government work, Devkota was a devoted family man. His wife's support allowed him to continue writing, even during difficult times.However, Devkota's life was marked by personal tragedies, including the death of his children and other family members, which deeply affected him. These losses further fueled the emotional depth of his later works, where themes of mortality and suffering became more prominent.L. P. Devkota was known for his humble and down-to-earth personality. Despite his literary fame, he lived a simple life and was deeply connected to the struggles of the common people. He believed in using his poetry to speak for the marginalized and oppressed in society.Devkota's social awareness and empathy for the suffering of others made him a revered figure not just in literary circles but among the Nepali people. His compassion extended beyond his writing, as he often supported social causes and spoke out against injustices in Nepalese society.Laxmi Prasad Devkota's legacy is unparalleled in Nepali literature. His works continue to inspire generations of poets and writers, and his influence can be seen across various art forms in Nepal. Devkota's vision of using literature as a tool for social change has made him a poet and a national icon.His poetry and writings have been included in school curricula, and his name is synonymous with Nepali literature. Several streets, parks, and institutions in Nepal are named after him, and his life's work is celebrated through various literary awards and programs.Laxmi Prasad Devkota was more than just a poet—he was a voice for the people. Through his emotional and philosophical works, he touched the hearts of millions and left an indelible mark on Nepali literature. He died at the age of 50 due to cancer in 2016 BS. With his demise, Nepal lost a brilliant icon of Nepali literature.Despite personal and financial challenges, he became Nepal's greatest literary figure, and his legacy inspires new generations of writers and readers.We always strive for factual accuracy and fairness in each biography. Despite this, if you see something that doesn't look right, please let us know here; we are ready to correct it with appreciation. Laxmi Prasad Devkota was born on November 12, 1909, in Kathmandu, Nepal. He came from a Brahmin family and grew up surrounded by Hindu teachings and stories. Kathmandu was a lively place where people often shared tales, poems, and talked about religion. Growing up, Devkota became really interested in Hindu philosophy and old Sanskrit books. These early influences shaped the way he wrote poetry. He loved exploring big ideas about life, like love and spirituality. As he got older, Devkota's poetry started reflecting the beauty of Nepal and its traditions. He wrote about the mountains, the culture, and how people lived. His poems also talked about important things like love, fairness, and what it means to be human. Devkota became famous for his poetry, and even after he passed away, his words continued to inspire many writers and readers. He showed how powerful words can be in bringing people together and making them think about life.After studying in Kathmandu, Devkota traveled to Kolkata, which was called Calcutta back then, in India, to continue his education. In Kolkata, he didn't just study books; he also got involved in big movements that were happening at that time. One of these movements was called nationalism, which is all about people wanting their country to be free and independent.As Nepal was ruled by Rana those time, Devkota felt passionate about this cause and joined others who were working towards making their countries stronger and free from outside control. While in Kolkata, Devkota also became part of something called the literary renaissance. This was a time when many writers and thinkers were rediscovering and celebrating their own cultural traditions. They wanted to show the world the beauty and richness of their languages and stories. Being part of this renaissance had a big impact on Devkota. It influenced the way he thought about literature and the themes he explored in his writing. The experiences in Kolkata shaped Devkota's ideas and writing style in significant ways. He started incorporating more diverse perspectives and themes into his poetry. His words became even more powerful as he blended his love for Nepal with the broader movements he was a part of in India. This period of his life was crucial in shaping him not only as a poet but also as a thinker and advocate for important social and cultural causes. Through his involvement in the nationalist movement and the literary renaissance, Devkota gained a deeper understanding of the importance of cultural identity and the struggles for freedom. These lessons stayed with him throughout his life, informing his poetry and influencing the way he engaged with the world around him. His time in Kolkata marked a significant chapter in his journey as a poet and a visionary. Even after leaving Kolkata, Devkota's experiences there continued to inspire him. His poetry became a reflection of the diverse cultures and ideas he encountered during his time in the vibrant city. Kolkata played a pivotal role in shaping Devkota's worldview and contributed to his legacy as one of the most influential poets in Nepali literature.Devkota's first major work, "Muna Madan," was published in 1939 and marked a significant milestone in Nepali literature. This narrative poem follows the journey of a merchant named Madan and his wife, Muna. The story is filled with adventure, love, and the challenges of life's journey. Madan, the main character, faces numerous trials and tribulations as he travels far from home in search of work to support his family. "Muna Madan" quickly captured the hearts of readers and became immensely popular. Its portrayal of human emotions, struggles, and the enduring bond between Madan and Muna resonated deeply with audiences. Devkota's skillful storytelling and vivid imagery brought the characters and their experiences to life, making the poem a cherished classic in Nepali literature. Even today, "Muna Madan" is celebrated as a masterpiece, admired for its timeless themes and universal appeal. Devkota's poignant exploration of love, sacrifice, and the human spirit continues to inspire readers across generations. The enduring popularity of "Muna Madan" reflects its enduring relevance and the enduring legacy of Laxmi Prasad Devkota as one of Nepal's greatest literary treasures.Throughout his life, Devkota wrote lots of poems, stories, and plays. His poetry often talked about things like love, spirituality, and fairness, which many people could relate to. People really liked his writing because it felt genuine and touched their hearts. Besides being a writer, he was also a teacher. He taught Nepali literature at Tribhuvan University, where he helped students learn about the importance of literature and language. Devkota's poems and stories were easy to understand, and they made people think about important things in life. As a teacher, he shared his love for literature with others, inspiring them to appreciate the beauty of words. His writing and teaching left a big impact on Nepal's culture, and even today, people still admire his work and learn from his teachings. Devkota's legacy lives on through his timeless stories and the knowledge he passed on to others.Despite facing financial struggles and health issues, Devkota continued to write tirelessly until his death on September 14, 1959. His contributions to Nepali literature are remembered and celebrated every year on his birthday, which is a national holiday in Nepal. Devkota's legacy lives on through his powerful words, which continue to inspire generations of Nepali writers and readers. His works remain an integral part of Nepal's cultural heritage, cherished for their simplicity, depth, and profound insight into the human experience. Laxmi Prasad Devkota was a Novelist, author, and Nepali artist. In Nepali literature, He was honored with the title of Mahakavi. He was considered the most famous literary figure in Nepal.Muna Madan, Kundalini, Bhikhari, Sulochana, and Shakuntala are popular and best-selling. He is known as a poet with a golden heart. Table of ContentsLaxmi Prasad Devkota was born in Dobidhara, Kathmandu, on 1909, 13 November, on the night of Lakshmi puja. His father's name is Teel Madhav Devkota, and his mother's is Lakshmi Devi Devkota.He achieved his Basic education under the custodianship of his father. His father was a Sanskrit scholar. He started his formal education at Durbar High School, where he learned English and Sanskrit grammar.At the age of 17, he finished his matriculation exams in Patna. He goes after a bachelor of arts and law at Tri-Chandra College. He graduated from Patna University. Due to the family's financial condition, his desire for his master's degree was incomplete.Laxmi Prasad Devkota joined Nepal Bhasaanuwad Parishad (publication Censor board); a decade after graduating as a lawyer, he met legendary playwright Balkrishna Sama.At the same time, he also worked As a lecturer at Padma Kanya and Tri-Chandra College.Laxmi Prasad Devkota Biography Devkota began to write epic poems in Nepali literature, and he was the first writer in Nepal. He started a modern Nepali language movement by contributing to Nepali literature.He was inspired by the Newar language ballad song Ji Waya Lachhi Madani. He wrote the narrative Poem Jhyaure Bhaka in folk tune, a famous poem, and in 1930 he wrote Muna Madan. The best-selling book in the history of Nepali literature is Muna Madan.The documentary Muna Madan, Nepal's real note for the foreign-language Movie at the 76th Foundation Grants, was based on this poem in 2003.At the time of the Ranas- the country rulers, he received immediate recognition. Muna Madan's poem describes the story of Madan, a traveling salesman who goes to Tibet to earn some money, leaving his wife, Muna.The verse explains the thematic hardships of the journey: the agony of parting, the itching desire, and the misery of death.Edgar Poe Biography, Birth, Marriage & DeathThe terrible song ballad Ji Waya la Lachhi Maduni is based on a New dealer, his wife, and his mother. The retailer leaves Kathmandu to work in Tibet.The song begins with the wife pleading with her relative to stop him, assuming that it doesn't have a month after she came to their house and he needs to go on.Laxmi Prasad Devkota had learned this melody from locals singing it at a regional gathering. He was highly influenced by Melody and determined to re-write it in Nepali literature After the Rana leaders had limited literature, language, and New merchants.He became the Main part of a New dealer as in the first melody to a Kshatriya (warrior class) number. However, Kshatriya spirits did not obey business for their existence during that time.He came to represent it as such in sequence to attract the Rana leaders. He could make long poems and lyrics with learned philosophical density and complexity in quite a short time. Devkota wrote Shakuntala, which is the first narrative literature.And including Mahakavya printing in the Nepali language in three months. Shakuntala is a large business in 24 cantos based on Kalidasa's great Sanskrit musical Abhijnanasakuntalam, Written in 1945.Devkota's knowledge of Sanskrit music shows Shakuntala and style, which he regularly combined while working in Nepali.According to David Rubin, the new learner and translator of Devkota, Shakuntala is his most notable accomplishment. Laxmi Prasad Devkota Biography"It is, externally reservations, a staggering accomplishment, arranging numerous elements of a standing tradition with a new characteristic of the scheme, a reward of a remarkable personality, Kālidāsa's poetic drama of natural love with a representative structure that guides to improvement in the coinciding of emotional and pure love.Devkota also printed short lyrics arranged in various classical and non-traditional modes and rhythms. Most of his poem explains the significance of English Poetic poets like Coleridge and Wordsworth. The title poem in the group Bhikhari is nostalgic of Wordsworth's "The Old Cumberland Beggar."Devkota had described the fellow performing his unfortunate debt and pain in this poem, removed of personal emotion and physical encouragement.On the other hand, Fellowes is viewed as the cause of kindness arranged in the heart of pain and poverty. Devkota combines the fellow with the priest as the latest fount of opinion and insight.His lyrics focus on mundane details of the natural world and the human. The titles of his songs, like Ban and Baadal, explains that he asked his romantic thought about the general and proximal appearances of the world. What resonates during most of his poems is his deep belief in sympathy.For example, in the composition Ban, the lecturer runs a range of investigations, refusing solace and support that could be awarded individually to him as a person.He includes his loyalty and attention to his personal life. The composition closes with the following quatrain highlighting the speaker's humanistic desires.Besides poems, Devkota also presented meaningful enrichment to the essay genre. He is considered the father of the current Nepali article.He challenged the traditional method of themes and developed conventional ways of essay writing. He contained a more liquid and natural form that had more accuracy in meaning, expressive in words of a language, and significance in emotions.His articles are frequently paradoxical and represented by their sharp humor and relentless analysis of the modernizing characters from the West in the Nepali community.An article titled Bhaladmi examines a dying course in Nepali culture to recognize people based on their outside surfaces and outlay rather than their original personal personality and quality.In a different article titled Ke Nepal Sano Cha? He states a genuinely nationalistic way of protesting the colonial troops of British India, which he thought were invading all characters of Nepali society.His poems were published in an article book named Laxmi Nibandha.Laxmi Prasad Devkota BiographyLaxmi Prasad Devkota was not working inside any well-established state party in his poetry, which harmoniously included an opinion of resistance against the autocratic Rana dynasty.He initiated operating as a director of the Yugvani newspaper of the Nepali Congress. At the same time, his self-exile in Varanasi started confiscating all his assets in Nepal by the Rana Government.After democracy through the revolution of 1951, Devkota was appointed to the 'Nepal Advisory Committee' in 1952 by King Tribhuvan and was elected member of the Nepal Salahkar Samiti. Under Kanwar Inderjit Singh's premiership, he was elected as Autonomous Governance and Minister of Education in 1957.Laxmi Prasad Devkota BiographyPadma Devkota is the eldest son of Laxmi Prasad Devkota, a writer and author who worked for several years as a teacher at the English Department, Tribhuvan University, Kathmandu.Devkota suffered from Nervous breakdowns in 1930, apparently due to the death of his two-month-old daughter, father, and mother. He was admitted to the Mental Asylum of Ranchi, India, for five months in 1939.He could not support the marriages and properties of his daughters due to economic conditions. He told his wife, "Let's leave the children to the concern of youth and society and abandon this world at bedtime and take potassium cyanide or morphine. Laxmi Prasad Devkota BiographyLaxmi Prasad Devkota was a severe smoker during his life. Devkota died at Aryaghat Kathmandu on 14 September 1959 after a long struggle with cancer.wikipedia.org Laxmi_Prasad_Devkotane.wikipedia.org □□□□□□□□□□□□□_□□□□□□□ Laxmi Prasad Devkota (Nepali: □□□□□□□□□□□□□ □□□□□□□,(12 November 1909 – 14 September 1959) was a Nepali poet, playwright, and novelist. Honored with the title of Mahakavi (literal translation: The Great Poet or Poet the Great) in Nepali literature, and known as the poet with the golden heart. Devkota is by and large regarded as the great poet (□□□□□□) of Nepali language. He is considered as the greatest and the most famous versatile literary figure of Nepal. Some of his popular works include the best selling Muna Madan, along with Sulochana, Kunjini, "Bhikhari", and Shakuntal.LIFEEarly lifeDevkota was born on the night of Lakshmi Pooja on 12 November 1909 (1966 Kartik 27 BS) to father Teel Madhav Devkota and mother Amar Rajyalakshmi Devi in Thatunati (now Dhobidhara), Kathmandu. His father, Teel Madhav was a Sanskrit scholar. So, He attained his basic education under the custodianship of his father. He started his education at Durbar High School in Kathmandu, where he studied both Sanskrit grammar and English. After finishing his Matriculation exams from Patna at the age of 17, He pursued the Bachelor of Arts along with the Bachelor of Laws at Tri Chandra College and graduated from Patna University as a private examinee. But his desire of completing his master's degree was left uncompleted due to his family's financial conditions. Only after a decade from his graduation as a lawyer, he started working in Nepal Bhasaanuwad Parishad (Publication Censor Board), where he met famous Playwright of Nepal Balkrishna Sama. At the same time, he also worked as a lecturer at Tri-Chandra College and Padma Kanya College.HealthIn the late 1930s, Devkota suffered from nervous breakdowns, probably due to the death of his mother, father, and his two-month old daughter. Eventually, in 1939, he was admitted to the Mental Asylum of Rachi, India, for five months. Going into debt later in life to finance his daughters' dowries and weddings, he is reported to have said to his wife, "Tonight let's abandon the children to the care of society and youth and I renounce this world at bedtime and take potassium cyanide or morphine or something like that."Later years and deathLaxmi Prasad Devkota was a chain smoker throughout his life. After a long battle with cancer, Devkota died on September 14, 1959, at the ghat of Bagmati River in Pashupatinath Temple, Kathmandu.Laxmi Prasad's son, Padma Devkota, is also a poet and writer and served for many years as a professor at the English Department, Tribhuvan University, Kathmandu.LEARNING AND STYLEDevkota contributed to Nepali literature by starting a modern Nepali language romantic movement in the country. Born in Nepal, he was the first to begin writing epic poems in Nepali literature. Nepali poetry soared to new heights with Devkota's innovative use of language.Departing from the Sanskrit tradition that dominated the Nepali literary scene at the time, being inspired from the Newar language (a Sino-Tibetan language) ballad song Ji Waya La Lachhi Maduni, he wrote Muna Madan (1930), a long narrative poem in popular jhyaure bhaka folk tune. Muna Madan is undoubtedly the most sold book in the history of Nepalese literature. Being pictured as a movie, Muna Madan was able to get selected for the Oscar Award, which also signifies the level of the creation. The work received immediate recognition from the Ranas – the country's rulers at the time. Muna Madan tells the story of Madan—a travelling merchant—who departs from his wife Muna to Tibet in a bid to earn some money. The poem describes the thematic hardships of the journey: the grief of separation, the itching longing, and the torment of death.The ballad Ji Waya La Lachhi Maduni is a tragic song based on a newa (original inhabitant of Nepal) merchant. There are three persons in the song, the merchant, his mother, and his wife. The merchant is about to leave Kathmandu for Tibet on work. The song starts with the wife pleading with her mother-in-law to stop him, saying that it's not even been a month since she came to their home and he wants to go away. Being raised in Kathmandu, Devkota heard this song from the locals singing it at the local pati (□□□□□ in Nepali language). He was highly fascinated by the song and decided to re-write it in Nepali language. Since the Rana rulers had put a ban on the newa trade, language and literature, he changed the newa merchant character from the original song to a Kshatriya (warrior class) character. Although Kshatriya people do not practice trade those days for their living, he had to write in a way that lured the Rana rulers.The following couplet, which is among the most famous and frequently quoted lines from the epic, celebrates the triumph of humanity and compassion over the hierarchies created by caste in Nepalese culture.Considered his magnum opus, Muna Madan has remained widely popular among the lay readers of Nepali literature.Laxmi Prasad, inspired by his five-month stay in a mental asylum in 1939, wrote free-verse poem Pagal (The Lunatic).The poem deals with his usual mental ability and is considered one of the best Nepali language poems.Devkota had the ability to compose long epics and poems with literary complexity and philosophical density in very short periods of time. He wrote Shakuntala, his first epic poem and also the first "Mahakavya" (an epic poem) written in the Nepali language, in a mere three months. Published in 1945, Shakuntala is a voluminous work in 24 cantos based on Kālidāsa's famous Sanskrit play Abhijñānaśākuntalam. Shakuntala demonstrates Devkota's mastery of Sanskrit meter and diction which he incorporated heavily while working primarily in Nepali. According to the late scholar and translator of Devkota, David Rubin, Shakuntala is among his greatest accomplishments. "It is, without doubt, a remarkable work, a masterpiece of a particular kind, harmonizing various elements of a classical tradition with a modern point of view, a pastoral with a cosmic allegory, Kalidasa's romantic comedy of earthly love with a symbolic structure that points to redemption through the coinciding of sensual and sacred love."Devkota also published several collections of short lyric poems set in various traditional and non-traditional forms and meters. Most of his poetry shows the influence of English Romantic Poets like Wordsworth and Coleridge. The title poem in the collection "Bhikhari" ("Beggar") is reminiscent of Wordsworth's "The Old Cumberland Beggar". In this poem, Devkota describes the beggar going about his ways in dire poverty and desolation, deprived of human love and material comforts. On the other hand, the beggar is also seen as the source of compassion placed in the core of suffering and destitution. Devkota connects the beggar with the divine as the ultimate fount of kindness and empathy:Many of his poems focus on mundane elements of the human and the natural world. The titles of his poems like "Ban □□" ("Woods"), "Kisaan □□□□" ("The Peasant"), "Baadal □□□" ("Clouds") shows that he sought his poetic inspiration in the commonplace and proximal aspects of the world. What resonates throughout most of his poetry is his profound faith in humanity. For instance, in the poem "Woods," the speaker goes through a series of interrogations, rejecting all forms of comfort and solace that could be offered solely to him as an individual. Instead, he embraces his responsibility and concern for his fellow beings. The poem ends with the following quatrain that highlights the speaker's humanistic inclinations:Besides poetry, Devkota also made significant contributions to the essay genre. He is considered the father of the modern Nepali essay. He defied the conventional form of essays and broke the traditional rules of essay writing and embraced a more fluid and colloquial style which had more clarity in meaning, expressive in feelings and eloquent in terms of language. His essays are generally satirical in tone and are characterized by their trenchant humour and ruthless criticism of the modernizing influences from the West on Nepali society. An essay titled □□□□□□□ (Bhaladmi) or "Dignitary" criticizes a decadent trend in Nepali society to respect people based on their outward appearances and outfit rather than their actual inner worth and personality. In another essay titled '□□ □□□□□ □□□□ □?' (K Nepal Sano Cha?) "Is Nepal insignificant (small)?", he expresses deeply nationalistic sentiments inveighing against the colonial forces from British India which, he felt, were encroaching all aspects of Nepali culture. His essays are published in an essays book entitled Laxmi Nibhandha Sanghraha (□□□□□□□ □□□□□□□□□□□□□□).He was a really god gifted person. He wrote khanda kabya (□□□□□□□□□) Sakuntala in only three months, in the time he could spare from full-time clerical work. His friends challenged him to do so If he could and he did it in about a week.Laxmi Prasad Devkota translated William Shakespeare's play Hamlet into Nepali.POLITICSLaxmi Prasad Devkota was not active in any well-established political party but his poetry consistently embodies an attitude of rebellion against the oppressive Rana dynasty. During his self-exile in Varanasi, he started working as an editor of Yugvani newspaper of the Nepali Congress party, leading to confiscation of all his Nepali property by the Rana Government. After Introduction of democracy through Revolution of 1951, Devkota was appointed as a member of Nepal Shalakar Samiti in 1952 by King Tribhuvan. Later in 1957, he was appointed as Minister of Education and Autonomous Governance under the premiership of Kunwar Inderjit Singh. Skip to content Laxmi Prasad Devkota (1909-1959) was a towering figure in Nepali literature, widely regarded as the nation's "Mahakavi" (Great Poet). Here's a comprehensive look at his life and legacy: Early Life and Education (1909-1929): Born on the night of Lakshmi Puja (Festival of Lights) in 1909 (1966 BS) in Dhobidhara, Kathmandu. Son of Teel Madhav Devkota, a Sanskrit scholar, who instilled a love for learning in young Laxmi Prasad. Received his early education under his father's guidance, mastering Sanskrit grammar. Attended Durbar High School, where he studied both Sanskrit and English. Completed his matriculation exams in Patna at the age of 17. Enrolled in Tri-Chandra College for a Bachelor of Arts and concurrently pursued a Bachelor of Laws (though he didn't complete Law). Literary Career (1930-1959): A prolific writer, Devkota excelled in various genres: poetry, plays, novels, and essays. Broke away from the dominant Sanskrit-influenced style, incorporating elements of Nepali folk traditions. His 1930 masterpiece, "Muna Madan," a long narrative poem in folk style, became a bestseller and established his fame. Other notable works include "Sulochana," "Kunjini," "Bhikhari" (The Beggar), and "Shakuntala" (inspired by Kalidasa's classic). Devkota's poetry explored themes of love, loss, social issues, and human emotions. He also translated renowned works of world literature into Nepali, enriching the literary landscape. Briefly entered politics, but his true passion remained literature. Legacy: Devkota's influence on Nepali literature is unparalleled. He is credited with modernizing Nepali poetry and making it accessible to the masses. His works continue to be read, recited, and adapted for stage and screen. He is considered a national treasure, with his birthday celebrated as "Laxmi Prasad Devkota Day" in Nepal. Additional Notes: Devkota's life wasn't without struggles. He faced personal challenges and mental health issues. Despite the hardships, his dedication to his craft and the power of his words cemented his place as a literary giant. This is a comprehensive overview of Laxmi Prasad Devkota's life and achievements. To delve deeper, you can explore biographies or critical analyses of his works. Laxmi Prasad Devkota was born on the night of Laxmi Puja Day (a festive day in Deepwali, the great Hindu festival) in 1909 to Tilmadhav Devkota and Amar Rajya Laxmi Devi in Dillibazar, Kathmandu. Born at a time when the Hindus including, his family, were worshiping Laxmi, the goddess of wealth, his parents took his birth as the greatest gift of the Goddess and accordingly, named him Laxmi Prasad— the blessings of Goddess Laxmi. Devkota's father was a scholar in Sanskrit language. Laxmi Prasad Devkota got his basic education at home under the custodianship of his father. He completed Bachelor's Degree in liberal arts and law. Right after earning his bachelor's degree, Devkota started working as a personal tutor—a rigorous job, that lasted for hours everyday. He had to do that to support his family. During Devkota's time, the country was under Rana's dictatorial regime. Young Devkota knew the importance of education and he vowed to do something to help educate the masse, but the idea was not well received by the then Rana rulers who believed in the idea that the general people should continue to remain illiterate so that any chance of gaining anti-establishment consciousness always remained bleak. Devkota knew this, and was therefore, determined to foiling the Rana's insidious design as much as he could. Devkota, as a student, was exceptionally brilliant. Right from an early age, he was keen on Nepali literature. At the early age of ten, he wrote a poem when he was studying in Durbar High School—the school set up for the education of the ruling Rana children. Children of ordinary people had to seek special permission to study in this school. Laxmi Prasad Devkota's father also had to run from pillar and post to ensure admission for his son in the Durbar High School. Devkota and his friends were keen on generating awareness among the people and educating them. They decided to establish a library to generate public awareness. They had to seek permissions from the government even to establish a library during those days. They tried, but were caught and sent behind the bars. As a result, poet Devkota had to undergo a great suffering. He was later fined and released. Devkota then went to Benaras, India, where he used to sell his poems for survival. He also worked as an editor of Yugvani a Nepali magazine in Benaras and gave continuity to his writing. After he returned to Kathmandu, he wrote Muna Madan—an epic poem based on folk verses. This book is about a poor man's hunt for wealth in order to fulfill his mother's dream. Madan, the protagonist, goes to Lhasa in the present day China to earn his fortune. The book is one of the earliest literary works to highlight the symbiotic relation between China and Nepal. Since the day of its publication, the book has remained one of the most popular works in Nepali literature till date, and has the record of being the best-seller every year, till our own days. Its direct humanitarian appeal, high sentimental ethos, and simple and lucid language woven in folk meters has given it a timeless presence. The line, "Manisa thulo dilale hunchha jaatale hudaina,"—greatness of a man is determined by the magnanimity of the heart, and not by birth—has become one of the most popular adages in Nepal. It is said that Devkota, when he was in death bed, had asked his friends and relatives to preserve Muna Madan even if all other works were to be burnt. Muna Madan is perhaps the most popular of all works of Devkota. The simplicity of language, folk and lyrical verses and rhythmic expression made this book popular among the all including ordinary folks. Muna Madan's popularity also made the Ranas appoint Devkota a member of the Nepal Bhasanuwad Parishad. During this period, Devkota wrote the epic, Shakuntala, in three months. Devkota is a versatile writer and has tried with hands with extraordinary success in many genres, including pomes, epics, prose, essays, plays and fictions. But he is basically a poet. The influence of western romantic poets like William Wordsworth, John Keats and PB Shelley is seen quite apparent in him. The theme of much of Devkota's works is nature and human sensitivity. Human and his centrality in the creation identifies one of the most dominant themes of Devkota. He is therefore often remembered for his humanistic outlook, though his identity as a romantic poet par excellence always survives. One very important feature of Devkota's writing is his pro-people concern and the awarness that voice of the poor and downtrodden, and the peasantry needs to be sufficiently aired. Devkota's writing turned revolutionary in 1946, and made socialism the ideal of his belief after 1953. The speech he delivered in the famous Tashkent Conference is a proof of this. Many of his works give voice to people's fundamental concerns of life, and a strong urge for systemic change. His Prometheus rooted in the mythological story of fire being stolen from heaven, is an acceptance of the fact that unless the most fundamental of the people's needs are catered to, higher consciousness remains a far cry. In his poetic drama Krishibala, Devkota lends voice to the concerns of the peasantry of Nepal, while through magazines like Yugvani and Pahadi Pukar he aired a dire need for political awakening and revolution. Devkota, throughout his life, wrote in favor of the human, and to him, an egalitarian society with faith in work and the primacy of humanity and love was central. He located divinity in human beings and argued that service to the humanity was the only path to attain divinity. His poem "Yatri" claimes that God kisses hands that are working, and he appeals human to wash the wounds off the hands of ailing men. Devkota has also written essays, one act plays and plays and novel. Devkota is the first modern essayist in Nepal. Laxmi Nibanda Sangraha (Collection of Laxmi Prasad Devkota's Essays) is the example of the modern essays in Nepali language, which have clarity in meaning, expressive in feelings and eloquent in terms of language. In this, Devkota broke the traditional style of essay writing and popularized the personal and expressive style of essays writing instead of descriptive and narrative approach. The Laxmi Nibanda Sangraha is perhaps the most brilliant book of essays ever produced in Nepali literature. As a versatile and multi-dimensional writer, Devkota has made contribution in the field of plays, fiction and short stories. Sabitri Satyaban is Devkota's acclaimed play, which has earned equally high fame for Devkota. Champa is the only fiction Devkota has ever written. Despite holding some important and high-ranking positions—a lecturer, a minister, for example—Devkota's financial status was always precarious and he had to struggle a lot for survival. But the difficulties he suffered never deterred him from writing and making contribution to Nepali literature. The contribution Devkota made to enrich the Nepali literature will always be written down with golden letter. We cannot imagine the state of Nepali literature without Laxmi Prasad Devkota. An estimation of his greatness may be made by referring to what the great Indian philosopher Rahul Sankrityayan has remarked: "Devkota is a confluence of three great Indian romantic poets: Jay Shankar Prasad, Sumitra Nandan Panta and Suryakanta Tripathi Nirala." Recognizing his unprecedented contribution in the field of literature, he was honored as a life member of the Nepal Academy. Devkota was conferred with the title of 'Mahakabi' (Poet the Great). He died of cancer in 1959. Laxmi Prasad Devkota was a Nepali poet, playwright, and novelist. Honored with the title of Mahakavi in Nepali literature, he was known as a poet with a golden heart. He is considered to be the greatest and most famous literary figure in Nepal.[1][2] Some of his popular works include the best selling Muna Madan, along with Sulochana, Kunjini, Bhikhari, and Shakuntala.[3][4] Early life Devkota was born on the night of Lakshmi Puja on 13 November 1909 (B.S.1966 Kartik 27) to father Teel Madhav Devkota and mother Amar Rajyalakshmi Devi in Thatunati (now Dhobidhara), Kathmandu.[5] His father was a Sanskrit scholar, so he attained his basic education under the custodianship of his father. He started his formal education at Durbar High School, where he studied both Sanskrit grammar and English. After finishing his matriculation exams from Patna at the age of 17, he pursued Bachelor of Arts along with Bachelor of Laws at Tri-Chandra College and graduated from Patna University as a private examinee. His desire of completing his master's degree was although left incomplete due to his family's financial conditions.[6][7] Only after a decade from his graduation as a lawyer, he started working in Nepal Bhasaanuwad Parishad (Publication Censor Board), where he met famous playwright Balkrishna Sama. At the same time, he also worked as a lecturer at Tri-Chandra College and Padma Kanya College.[4] Learning and style Devkota contributed to Nepali literature by starting a modern Nepali language romantic movement in the country. He was the first writer born in Nepal to begin writing epic poems in Nepali literature. Nepali poetry soared to new heights with Devkota's innovative use of the language. Departing from the Sanskrit tradition that dominated the Nepali literary scene at the time, and being inspired from the Newar language ballad song Ji Waya La Lachhi Maduni, he wrote Muna Madan (Nepali: □□□□□□□) (1930), a long narrative poem in a popular Jhyaure bhaka (Nepali: □□□□□□ □□□□) folk tune. Muna Madan is undoubtedly the best-selling book in the history of Nepalese literature. The 2003 film Muna Madan, which was Nepal's official entry for the Best Foreign Language Film at the 76th Academy Awards, was based on this poem. The work received immediate recognition from the Ranas—the country's rulers at the time. Muna Madan tells the story of Madan, a travelling merchant, who departs to Tibet in a bid to earn some money leaving behind his wife, Muna. The poem describes the thematic hardships of the journey: the grief of separation, the itching longing, and the torment of death. The ballad Ji Waya La Lachhi Maduni is a tragic song based on a Newa merchant, his mother, and his wife. The merchant is about to leave Kathmandu for Tibet on work. The song starts with the wife pleading with her mother-in-law to stop him, saying that it's not even been a month since she came to their home and he wants to go away. Being raised in Kathmandu, Devkota heard this song from locals singing it at a local Pati (Nepali: □□□□ or □□□□□□). He was highly fascinated by the song and decided to re-write it in Nepali language. Since the Rana rulers had put a ban on the Newa trade, language and literature, he changed the main character from a Newa merchant as in the original song to a Kshatriya (warrior class) character. Although Kshatriya people did not practice trade for their living during those days, he had to depict it as such in order to lure the Rana rulers.[3][4] The following couplet, which is among the most famous and frequently quoted lines from the epic, celebrates the triumph of humanity and compassion over the hierarchies created by caste in Nepalese culture. "□□□□□