

Translation: Āṣāḍhe Prathame Dine

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India is now producing a number of modern Sanskrit literatures even now a day. *Āṣāḍhe Prathame Dine* is a modern Sanskrit poem which was composed by Banmali Biswal and is consisted with twelve verses. The poem was written on the first day of the month of Asharh, 1429 (Bengali San/era), to celebrate the *Kālidāsa Jayantī*. At the outset, I would like to present the original creation which was posted by the poet on his Facebook wall on 30.06.2022 (source - <https://www.facebook.com/banamali.biswal.3>, Date of accession – 30.06.2022):

आषाढे प्रथमे दिने बनमाली विश्वाल	Āṣāḍhe Prathame Dine Banamali Biswal
सुदूरे नगरे स्थित्वा कोरोणाकारणात् प्रियः । प्रियां स्मरति सोत्कण्ठा- माषाढे प्रथमे दिने ॥१॥	Sudure nagare sthitvā koroṇākāraṇāt priyaḥ/ priyām smarati sotkaṅṭha- māṣāḍhe prathame dine//1//
कं वा दूतं करिष्येऽहं न मेघाः गगने यतः । दूतिकरोमि कोरोना- माषाढे प्रथमे दिने ॥२॥	Kaṁ vā dūtaṁ karīṣye'haṁ na meghaḥ gagane yataḥ/ dūtīkaromi koroṇa- māṣāḍhe prathame dine//2//
कोरोणायोस्तु भूतार्णो- मेघाद्द्रुततरा गतिः । कर्तनव्यं तस्य दूतत्व- माषाढे प्रथमे दिने ॥३॥	Koroṇāyāstu bhūtārṇo- meghāddrutatarā gatiḥ / kartavyaṁ tasya dūtatva- māṣāḍhe prathame dine //3//
प्रियायै याहि कोरोणे सन्देशं नु प्रयच्छ मे । नैव करोतु तत्स्पर्श-	Priyāyai yāhi koroṇe sandeśaṁ nu prayaccha me / naiva karotu tatsparśa-

माषाढे प्रथमे दिने ॥४॥	māṣāḍhe prathame dine //4//
यतो जाने तव स्पर्शात् क्रियन्तोऽत्र दिवं गताः । मुमूर्षवोऽपरे केचि- दाषाढे प्रथमे दिने ॥५॥	Yato jāne tava sparśāt kiyanto'tra divaṁ gataḥ / mumūrṣavo'pare keci- dāṣāḍhe prathame dine //5//
एवमेव क्रियन्तोऽत्र सन्ति चाद्य तवाधीनाः । सन्ति मृत्युप्रतीक्षाया- माषाढे प्रथमे दिने ॥६॥	Evameva kiyanto'tra santi cādyā tavādhīnāḥ / santi mṛtyupratīksāyā- māṣāḍhe prathame dine //6//
प्रक्याल्य स्वकरौ सम्यक् धारयित्वा च वर्णिकाम् । ततः प्रयच्छ सन्देशा- माषाढे प्रथमे दिने ॥७॥	Prakṣālya svakarau samyak dhārayitva ca varṇikām / tataḥ prayaccha sandeśā- nāṣāḍhe prathame dine //7//
परिचयो न दातव्यो भीता त्वत्तो भवेद् यतः । दातव्यो मम सन्देश- श्राषाढे प्रथमे दिने ॥८॥	Paricayo na dātavyo bhītā tvatto bhaved yataḥ / dātavyo mama śāndeśa- ścāṣāḍhe prathame dine //8//
मुखावरणसंयुक्ता तिष्ठन्त्यनुक्षणञ्च सा । अभिज्ञानञ्च कर्तव्यं सुविचार्य त्वया पुनः ॥९॥	Mukhāvaraṇasaṁyuktā tiṣṭhatyanuṣṇaṇca sā / abhijñānaṇca kartavyam suvicārya tvayā punaḥ //9//
अन्यथा क्वचिदन्यस्यै यदि वार्ता प्रदास्यसि । तर्हि त्वं लप्स्यसे दण्ड- माषाढे प्रथमे दिने ॥१०॥	Anyathā kvacidanyasyai yadi vārtāṁ pradāsyasi tarhi tvam lapsyase daṇḍa- māṣāḍhe prathame dine //10//
प्रतिगृह्य ततो वार्ता प्रत्यावर्तस्व सत्वरम् । वर्तिष्येऽहं प्रतीक्षाया- माषाढे प्रथमे दिने ॥११॥	Pratigr̥hya tato vārtāṁ pratyāvartasva satvaram / vartīṣye'haṁ pratīksāyā- māṣāḍhe prathame dine //11//

करिष्यसि विलम्बं चेत् त्वं प्रत्यावर्तने पुनः । द्रक्ष्यसि मां मृतं नून- माषाढे प्रथमे दिने ॥१२॥	Kariṣyasi vilambaṁ cet tvaṁ pratyāvartane punaḥ / drakṣyasi mām mṛtaṁ nūna- māṣāḍhe prathame dine //12//
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Translation:

- (1) On the first of Asharh – a lover is memorising his beloved as because he stays a faraway town due to corona.
- (2) On the first of Asharh – whom should I choose as messenger? Because, there is no cloud in the sky. I should make the Corona as messenger.
- (3) On the first of Asharh – the speed of corona is faster than cloud. So, it the duty to choose corona as messenger.
- (4) On the first of Asharh – oh corona! go to my beloved and deliver my message. But, don't soupcon her.
- (5) On the first of Asharh – it is known that many people who were touched by you either died or some become gasped.
- (6) On the first of Asharh – thus, today numerous are under you and a lot of people are waiting for demise.
- (7) On the first of Asharh – clean your hands properly and wear face mask. Then go to deliver my message.
- (8) On the first of Asharh – do not produce your identity no to keep her fearless. Only communicate my message.
- (9) Each and every moment she uses face mask. That is the remembrance to identify her. You must have to give her justice.
- (10) On the first of Asharh – if you do not do this and deliver the message to other, you may receive your punishment.
- (11) On the first of Asharh – I am waiting for her, this is my message. The said message should be lead into her and return quickly.
- (12) On the first of Asharh – if you make any delay to come back, must see me as dead.

The poem is consisted with twelve verses. All the couplets are in the *Anustup* rhyming scheme. A verse is made with four lines or parts. When the parts of a verse bears eight characters and among eight fifth character is *laghu* (light), seventh character is also *laghu* (light) in second



and fourth line and sixth character is *guru* (hard) everywhere. The poem clearly stays tuned with such orderly manner.

Among twelve verses eleven verses were concluded with the expression or phrase or *dhruvā-pada-āṣādheprathame dine* (first day of Asharh, i.e. the starting of rainy season). Only the verse number nine doesn't bear this expression. In terms of rhetoric, only *anuprāsa* (alliteration) is seen.

Banamali Biswal is a renowned modern Sanskrit poet. By profession he is a Professor of Central Sanskrit University and presently acts as the Director, Central Sanskrit University, Raghunath Kirti Campus, Devaprayag, Uttarakhand- 249301. He is mainly a specialised scholar of Grammar, Literature, Vedic-studies, Philosophy and Religion. He is an eminent creative writer in Sanskrit, Hindi, Odia and English. His contribution to the field of Sanskrit language and literature is worth-noting. He has also contributed voluminously to Sanskrita-Patrarakita. He was awarded with several National prestigious awards.

For web-profiles of the poet, please visit:

Academia.edu:-<http://independent.academia.edu/BanamaliBiswal>,

Blogspot:- [https:// professorbanamalibiswal.blogspot.com/](https://professorbanamalibiswal.blogspot.com/),

Youtube:- https://www.youtube.com/channel/UC-r7elK6Jr_ztnqoMJ09xjw.