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CIVILISATION AS A CO-OPERATIVE ADVENTURE.

THE PRINCIPAL MILLER LECTURES, 1932.

BY

PROF. A. R. WADIA.

I deem it a great privilege to have been invited to deliver the Principal Miller Lectures this year and especially so, as they are linked up with the great name of Dr. Miller. Ever since I have been in South India I have come across many and many an old pupil of the Christian College, who never tire of speaking of their old college days and how they were taught and moulded by a principal, who felt it a mission of his life to impart to his alumni something of that vigour and catholicity which so marked his own character. From all that I have heard of him it is not difficult to picture a man with an impressive presence, an eloquent voice, a great driving power and above all a great heart, which knew no bounds of caste or creed and which gave generously both in love and money. His was the personality that built up the Christian College, where we are met today, and the ring of hostels which his genius and his generosity mostly created. In short by his life and his work he has perhaps a right to be considered one of those, who have most permanently impressed South India in general and Madras in particular with the stamp of their own permanent worth. I also gather that he was a man of very deep religious convictions, a man who saw the hand of God in the doings of history and was imbued with a firm conviction of the 'inner meaning of human history as disclosing the one increasing purpose that runs through the ages'. No wonder therefore, if his grateful pupil, Dewan Bahadur Sir Venkataratnam Naidu, made this the subject matter of the lectures he endowed to commemorate his revered guru.

The theme is great, but at first one is apt to lean towards a view like that of the brilliant but erratic thinker, Count Keyserling, when he says: 'History, like life, is a tragedy, an insoluble equation or a surd'. Round about us we see so much that is evil, so much that is revolting to all our

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developed sensibilities, and in the pages of history we read over and over again the same old story of human greed and human cruelty, the hand of man raised against man and one evil succeeding another with shortlived interludes of great men and pleasing romances of love and life. And yet the question arises: Have we then lived in vain? Is life but a puppet show to keep the gods amused with our little tragedies and comedies? It is here that the philosopher comes in with his rationalising thought to wring out from nature and the record of men's doings their inner secret, some plan, some dominating idea, which could illuminate vast masses of arid facts. But in this very attempt he comes into conflict with the preserves of the pure historian, who will record facts and nothing but facts. He will dive deep into archives to shift and classify facts; he will unearth the buried cities of the dead past and label his discoveries of pots and coins as Sumerian or Cretan; he will classify the human skeletons as dolichocephalic or as mesocephalic. He will scrupulously record how Alexander the Great conquered the world and died at the age of thirty-three as the result of a drinking bout; how Caesar saved Rome and yet died a victim of the assassin's dagger; how Napoleon, the most towering personality of his age, created an epoch, and yet died an exile; how Shah Jehan created a dream in marble and died a prisoner with his last gaze fixed on the immortal memorial of his mortal love.

The philosopher who has found the reign of matter or of mind as the case may be in the whole realm of nature will not submit to the brute contingency of history. A Hegel will insist on seeing the play of mind in all history and a Karl Marx will labour to prove how the whole history of man is dominated by his economic needs. The facts are the same, but the interpretations vary. A historian is content with the naked fact that Aurangzib was victorious over his brother Dara Shikoh, but the philosopher is apt to see in it a change of the whole destiny of India. The battle of Plassey does not merely mean the defeat of a Mahomedan prince, but the introduction of new forces in the life of India, the end of which we have yet to see. If this world is governed by God or pervaded by mind, history cannot be merely contingent. It must have some meaning, some plan which the

unrolling time slowly and obscurely unravels. It would be futile to conceal that in this task of interpreting the meaning of history the personal factor consciously or unconsciously colours the interpretations, for interpretation implies a certain definite standpoint, which in its turn implies a definite philosophy. Keyserling finds in socialism 'one of the bitterest enemies of culture that has ever appeared in history'. In the same socialism Karl Marx sees the fulfilment of human destiny. To the lover of freedom the French Revolution marks the beginning of a new chapter in human progress. To Spengler it marks the decline of the West. At bottom a philosophy of history has as much of truth as the general philosophical standpoint of the philosopher. To a non-Idealist Hegel's philosophy of history seems but a wasted effort, while even an Idealist will have to admit that Hegel's philosophy of history is dominated far too much by his in-born Prussianism. How else to explain such an extraordinary statement as this: 'The destiny of the German peoples is to be the bearers of the Christian principle. . . For the Christian world is the world of completion; the grand principle of being is realised, consequently the end of days is fully come'. And these words were uttered when just four years earlier the guns had boomed at Waterloo and Europe was in the welter of confusion.

I am sure you will appreciate the difficulties which confront a man who would seek to fathom the one increasing purpose in human history. I have no doubt that this increasing purpose has been there right through, and I shall try to carry you with me in my conviction, but not unless you agree with me as to the standpoint to be adopted. My philosophical standpoint is definitely idealistic: Reality is spiritual and in the world of our experience this spirituality expresses itself best in the world of human souls. Men may differ from one another in the range of their capacities, but it is the birthright of each human soul to realise itself and a human society is good or bad to the degree to which it enables each constituent member of it to fulfil his humanity. This is democracy in its broadest sense. It is not a mere matter of political machinery, of votes and electorates, but of the conditions under which man can become what he has

it in him to become. That is why under an Asoka or an Akbar, under a Napoleon or a Mussolini men may be enjoying real liberty more than under a corrupt and mediocre political democracy. This great ideal of human democracy is the common inheritance of all great religions. Zoroaster preached it, Buddha lived it, Christ even died for it, Mahomed fought for it. Their message lives. But it has had to meet the opposition of all the petty conquerors of the day. The Aryan and the non-Aryan, the Brahmin and the Sudra, the Jew and the Gentile, the Greek and the barbarian, the Christian and the heathen, the white and the black—these are some of the great divisions that have rent mankind asunder and left their impress on social institutions, on literature and philosophy, on our ethics and politics. In a sense it is true that history knows no chosen people, and yet it is a truth which is hard to be realised by those whom force or circumstances have placed in a position to command and domineer. The humanity of man has again and again been negated by the arrogance of the conquering sword. Goethe with his clear vision could epitomise the whole teaching of the prophets in a crystal-clear couplet:

'Was ist das Heiligste? Das was heut' und ewig die Geister

Tief und tiefer gefühlt, immer nur einiger macht'.¹

And yet men have been woefully slow to learn this lesson. In our cool moments it seems to illuminate the very depths of our being, and yet there comes a blast of racialism, of economic rivalry, of political exploitation, of international jealousy, and the unity of mankind evaporates into a mere myth. But nature has her own cunning to prove the equality of men and few passages have left a deeper impress on my mind than that episode of the poor Irish widow recounted by Carlyle in his *Past and Present*. There she was, this poor Irish widow in the city of Edinburgh, going from door to door with her three children begging for help, but receiving none. Then in despair she sank down, a victim to typhus-fever. She died, but not without infecting seventeen people in that lane, who too died.

¹ 'What is the holiest? That which to-day and always the spirit of man has felt deep and deeper, that which will always make men more and more one'.

And Carlyle continues: 'The forlorn Irish widow applies to her fellow-creatures, as if saying; "Behold I am sinking bare of help: ye must help me. I am your sister, bone of your bone; one God made us; ye must help me". They answer "No, impossible thou art no sister of ours". But she proves her sisterhood; her typhus fever kills them; they actually were her brothers, though denying it'. Any comment is superfluous.

Philosophers of history have conceived this one increasing purpose in various ways. Hegel has conceived it in terms of freedom; Auguste Comte in terms of science; Benjamin Kid in terms of character; Herbert Spencer in terms of industrialism. And so the list goes on. But all these are mere aspects, mere facets of one humanity. Man is complex. As the Upanishads long ago realised, man is not merely a creature that lives to eat and drink. He has his varied economic wants, but he has a soul which hungers for beauty and creates the whole world of art and literature. He has an intellect, which aspires to penetrate every nook and corner of nature and wring out its secret whether from the deepest bowels of the earth or the highest vaults of the sky, and thus he builds up science. Behind the phenomena of science lies the deeper creative mystery of the universe which the prophet and the philosopher seek to penetrate. What a vast range of activities and how futile it is to compass it within the narrow bounds of any one formula! The greatest men have never been able to envisage more than some one or two aspects of life. Many minds have worked in the course of ages to build up our rich heritage of art and agriculture and commerce, science, philosophy and religion. And which nation can truthfully say: all this is our work? It is a vain boast. At various epochs various different peoples have felt the divine afflatus and built up varied civilisations. When a good thing has been ushered into existence other people have never hesitated to borrow and to profit. And those who have been slow to learn have been left behind in the march of time. **Humanity is greater than the greatest nation.** It is a world-wide co-operative body made up of many nations, each with its quota of contribution and each with a sense of pride can say: we too have done our bit in this great field of humanity. The Chinese

and the Mughals, the Iranians and the Indians, the Jews and the Arabs, the Egyptians and the Europeans have all played a living part in human history. One name we miss in this list: the unfortunate negro. Is he indeed the eternal pariah of history? Has he nothing to his credit? Perhaps nothing comparable to the contribution of others. Or if he was ever great, it is a secret buried under the debris of ages. In the historic period the negro has played but the part of a humble exploited slave. But consider his history in the last seventy years and it would be wise to desist from speaking of him with contempt. Born in his native Africa, cut off from the civilizing influence of the Mediterranean by the desert of Sahara, cut off from the east and west by wide interminable seas, they were hemmed in and they remained in barbarous isolation till the more daring and the more adventurous Asiatic or European drew him away from his native home and forced him into slavery. And so it continued through centuries till Abraham Lincoln, one of the most towering peaks in human history, fought their battle and set them free. Since then in spite of segregations and lynchings they have grown to a certain height, producing a Booker Washington, producing a long array of able lawyers and doctors, preachers and teachers. What wonderful vitality there must be in these people that in spite of their almost inhuman misfortunes they have preserved intact their spirit of song and dance and to-day the fashionable salons of New York, Paris, Berlin and London are content to import their latest dances and music from the despised negro. What religious vitality they must be having to preserve their faith in God and set a new standard of religious poetry in their famous negro pastorals! Even Gobineau, the prophet of bigoted Nordic racialism, is constrained to admit 'Artistic genius equally foreign to each of the three main types, has arisen only in consequence of the marriage of whites with the blacks'. This is the same Gobineau who believes in the whites as the 'great and noble race' and bemoans its deterioration by dilution with the blood of the black, brown, yellow or red. Given a chance the negro has shown what he can do. And so even he is by no means outside the pale of civilised humanity. This is what I mean when I speak of civilisation as co-operative. The

burden of human progress is too heavy, too responsible to be borne by the shoulders of any one race or any one country. The pace of progress may vary from country to country and from epoch to epoch, but mankind cannot rest until all humanity come up to that level when the beauties of the earth and the treasures of human achievements are the heritage of all. Truly was Buddha great when he said that he wanted enlightenment so that he might enlighten all. It was this spirit that made Asoka the greatest royal missionary the world has ever seen. It was the same spirit that actuated Sri Suryavamsa Rama, a king of Siam in the fourteenth century, when entering the Buddhist order he 'solemnly declared his hope that the merit thus acquired might make him in future live not an Emperor, an Indra or a Brahma but a Buddha able to save mankind'¹

When I speak of civilization as an adventure I mean that it cannot be conceived as something which is foreordained, as a sort of mechanical contrivance which goes its own allotted way, merely making use of human beings as pawns in the chess of life. We find the deterministic or fatalistic view elaborated not merely by the socialist-materialists like Karl Marx and Bukharin, but also by so vehement an exponent of culture and spirit as Spengler. Hence the note of pessimism that runs through the massive volumes of Spengler. 'The Civilisation is the inevitable *destiny* of the Culture Civilisations are the most external and artificial states of which a species of developed humanity is capable. They are a conclusion, the thing-become succeeding the thing-becoming, death following life, rigidity following expansion, intellectual age and the stone-built, petrifying world-city following mother-earth and the spiritual childhood of Doric and Gothic. They are an end, irrecoverable, yet by inward necessity reached again and again'. Thus speaks Spengler. Is his the voice of defeated Prussian Jingoism, of a profound distrust of human nature, of a fear that nothing precious can be shared without its ceasing to be precious? Spengler has shown monumental learning in the support of his thesis, but it would take up long to follow him step by step and futile too, for if I succeed in carrying you with me in the thesis that I have in mind, that

¹Sir Charles Elliot's *Hinduism and Buddhism*, Vol. III, p. 83.

would carry with it a refutation of the view that history is not a free, but a shackled process. History is creative of new values at every stage, but just because it is a free process, it has to struggle for their establishment against old vested interests and old conservative forces. It would be a mistake to imagine that this struggle happens only in the spheres of religion or of politics. On the contrary it is coeval with every department of human activity: in the world of art, literature and science as much as in the world of economics, religion and politics except that heads are not so copiously broken in the former as in the latter. If success were assured, it would not be so enjoyable. It might even lead to a fatalistic lethargy, which would effectually stand in the way of progress. It is the uncertainty of success and the certainty of opposition that give a zest to life: the zest of the reformer who feels that the future is on his side, the enthusiasm that makes him resolute in the face of ridicule and of obloquy, the cheerfulness that makes him greet imprisonment and even death itself as an immortal friend for the posterity to make epics of and to treasure up their sufferings as beacon-lights to guide their faltering steps. That is adventure. Only cowards count on an easy success and compromise with their consciences at the first breath of opposition. The heroes command success, and if they fail they are content to die for their convictions trusting time to show their work in its true perspective.

Now that I have made my standpoint clear, it is for me to show that history endorses my thesis. I have already admitted that if a man is inclined to be a pessimist, history will afford him copious material. In every age the protagonists of the settled order see in every change the beginning of social dissolution. It is very difficult for the persons who are hard hit by a change to realise that the change may after all be for the better from the standpoint of the whole society. More than this, the folklore of all countries delights in picturing a golden age, when things were always better and men were angels and rivers were of milk and ambrosia. Even Rousseau consoled himself with visions of the noble savage, who never had an existence outside the pages of his books. The Hindu chronology finds in this *Kali yuga* a good scapegoat for the sins and follies of mankind.

From this standpoint history as we know it can be nothing but a story of progressive degeneration. But mythology apart, taking our stand on the sober truth of science as found in biology since the days of Darwin and Wallace, we would do well not to brood on our present deficiencies, many and painful though they be, but to consider how humble our origin was and how through countless ages, which go far beyond any written records that we possess, we have achieved bit by bit our present estate. How distressing is it to come across pictures of naked savages in the heart of Africa or Australia in this year of grace 1932! And yet that nakedness represents a stage through which the ancestors of the most civilised races of to-day had to pass. Moving about in hordes like the modern gorillas and chimpanzees, our *Australopithecus* and *Neanderthal* ancestors roamed about without the burden of anything which they could call their own. Living on fruits and herbs, in continuous peril of being devoured by their powerful animal neighbours of the forests or the plains, shivering in cold and dying as animals do even to-day, uncared for and leaving no traces of their existence except buried fossils to puzzle the zoologists and the anthropologists of our times, these primitive ancestors of ours lived, ignorant of the great destiny that awaited the children of their loins. All this belongs to anthropology. Many things are uncertain in this science, but we are certain how through the unknown millenia man made good his ascent till he came to discover the use of fire and the art of agriculture. Scattered wandering nomadic tribes in course of time settled down on some inviting soil, where water and climate were alike merciful, and that explains how the field of human history for some ten thousand years of the historic period was circumscribed within the northern hemisphere and this too practically between 20 and 60 degrees of northern latitude. That our ancestors fought hard just as their descendants do to-day is not to be doubted. Whether to defend themselves better or to secure better amenities for themselves by taking the offensive, tribes thought it prudent to form confederations and aided by agriculture, these confederations came to develop into city-states and these developed into kingdoms and even empires, though of a very loose type, which meant more the spheres of raiding than of settled

permanent occupation. This is indeed a very rapid summary of human ascent from barbarism, but it brings us upto the historic period of what we call the ancient civilisations.

It would be a most interesting thing to find out which race or which country had the honour of initiating the very first human civilisation. But I wonder if we shall ever be in a position to discover this buried secret of the past. Historians are divided among themselves and we have to rest content with this that by the time recorded history begins there were four great civilisations: the Chinese, the Babylonian, the Egyptian and the Indian-Dravidian. The first was definitely the handiwork of the yellow race, the second and the third of the white race, while the exact paternity of the Dravidian civilisation is still a conundrum of history. Subsequent to these primary civilisations we have the emergence of the East Mediterranean civilisations of Crete and Phoenicia, the Judaic, the Iranian and the Indo-Aryan or the Hindu. Still later we have the Graeco-Roman and the Christian, the Saracenic and the modern European civilisations.

In the reconstruction of these great early civilisations archaeology has played a part which cannot be overemphasised, and yet it has had to work under very severe limitations and therefore the reconstructions and the conclusions of the archaeologists are by no means above doubt, in fact in many cases they have all the interest and the elusiveness of romances. But there are a few general statements which may be legitimately deduced from the vast panorama of early history. They do not hold of merely isolated races or isolated tracts of land, but they are true of human history in extenso and it is only on this ground that they can be said to be truly universal in character.

I. Growth of Civilisation through Trade and Wealth.—Men were able to rise above their animal origin only when they had attained a stage of development, when they were no more under the need of moving about in search of food. The discovery of agriculture was the first assertion of the humanity of men, for thereby they ceased to be nomadic and developed a territorial love. Hence it is not surprising that the earliest civilisations were all riparian in character. With the production of surplus food there came into existence

trade, with trade came wealth and development of new wants like rich clothes and vessels and new implements of warfare, the marvellous discovery of the art of writing, which seems to have developed on independent lines in all the four earliest civilisations. From all this we might justifiably deduce that men were civilised, when they commanded wealth and leisure and when they were sufficiently disciplined to lead a common life under the rule of a government. It implies the capacity of a number of men to live together, to sink their individual anti-social proclivities and develop a common life, a common outlook, and to face dangers in the defence of their common interests. Such a civilised state could have become possible only through generations of tribal discipline, the only logical outcome of which was the emergence of the state.

II. Growth of Civilisation through War.—War has been coeval with humanity and the early history of men is first and foremost a history of wars. In their ignorance as well as in their exclusiveness war was a useful means of bringing men of alien stocks nearer one another, and such a contact, making allowance for all the inevitable bloodshed, was a prelude to that enormous intermixture of blood, which has made ethnology so baffling a science to-day. Mesopotamia, the basin of the Tigris and the Euphrates, was literally the melting pot of the ancient world. The Sumerians and the Akadians, the Assyrians and the Chaldeans, the Medes and the Persians, as well as the Hebrews and the Greeks in the course of five thousand years and more have lived in this region, intermarried and overcome the sense of the superior and the inferior. The unifying effect of living together under a common rule is marvellous and is well brought out in more than one instance. We hear a good deal from the western writers about the great patriotism of the Greeks and how they repelled the rising surge of Persian power and ultimately laid it low at Arbela. But we are apt to overlook the fact that many Greeks had found service under the Persian king, and Alexander encountered sturdy resistance from the Greek soldiers in the Persian army. As Hegel was constrained to admit, the yoke of the Persians sat light on the numerous peoples that made up the heterogeneous Persian Empire from the days of Cyrus the Great onwards.

In India we find the same phenomenon. Hindu Law as well as the epics bear testimony to the view that the conquering Aryans took many a wife from the conquered Dravidas and the marriage rigour of the caste system as we know it today is a matter of comparatively recent growth. The freedom of the marriage relations as we come across them in the epics is of the most surprising variety. Santanu, the king of Hastinapura, wedded a fisher woman, Satyawati by name. Bhima married a Rakshasi, Hidimbi. Arjuna married a Naga princess. Prof. D. R. Bhandarkar in his learned paper on the Foreign Elements in Hindu Population¹ shows that there is hardly a caste or class in India which has not a foreign strain in it and that there is an admixture of foreign blood not only among the Rajputs and the Marathas, but even amongst the Brahmins. The Punjab, which has borne the shocks of successive foreign invasions, bears the stamp of a heterogeneous population more perhaps than any other portion of India.

In the last few centuries the European domination in the different parts of the world has led to an enormous miscegenation, the result of which we see in the Eurasians of India and the Mulattoes of America and Africa. Even the Mongolian China shows many an Aryanised face, pointing to foreign blood, while the last war in Europe once again brought out war's levelling tendencies towards miscegenation. Daniel Defoe's satirical poem *The Englishman* beautifully brings out the futility of the boast of purity of blood. Men and women of the most diverse races tend to come together, and give rise to new stocks. In short racial miscegenation has been the invariable result of war and this practically means of the whole human history.

We in India to-day have very legitimate reasons to be distrustful of the blatant imperialism of Europe, but we cannot get over the fact that in human history imperialism has been the normal order, and civilisation has spread over vast areas mainly as the result of imperialism. China in the Far East could not have become a huge empire but for the steady pressure of her arms at various periods. Hindu India

in her palmiest days not merely saw the imperialism of Chandragupta and Harsha, but the exuberance of her intellect carried Hindu civilisation far beyond the confines of India. The Burmese chronicles themselves record the foundation of Tagaung by the Hindu prince Abhiraja in the ninth century B.C. and the kingdom of Arakan claims as its ruler a prince of ancient Benares. In his book on the Hindu Colony of Champa, the modern Annam, Dr. R. C. Majumdar has pointed out the existence of a good many Hindu kingdoms even in the interior of Indo-China, and supports the view that 'a double stream of emigrants from India flowed into Indo-China at a very early period' viz. by land and sea, founding kingdoms in Champa and Kamboja (Cambodia), in Sumatra and Java, in Borneo and Bali. America of to-day is dotted with places with European names, and similarly the Hindu colonists named their new homes after such celebrated old names as Ayodhya, Kausambi, Dvaravati, Mathura, Champa, Kallinga, Kamboja, and Gandhara. He would be a bold man who would venture to say that this colonisation was effected altogether peacefully. Details of original conquests are lacking, but the methods which were followed in India and are usually associated with imperialism could not but have been followed. Even if it were a policy of 'peaceful penetration' we know what it has meant in more recent centuries. When I say this, I should not be understood as being critical, for I believe that conquest has been one means of spreading a superior civilisation and India in her day played the role, and played it manfully to fulfil the destiny that was India's.

Imperialism as a policy of active aggrandisement has played a far more important part in the West beginning with Persia. In an age when there was apt to be too much of free and desultory fighting, a strong power, keeping the warring nations from fighting and preserving peace over a wide area, was a cultural as much as a political necessity. The Greek civilisation was very peculiar in its intense desire to maintain the polity of the city state. Plato, the philosopher of the city state, has no enthusiasm or word of admiration for Pericles and his imperialism, while the modern historian of ancient Greece knows no bounds in his admiration for him

¹ *Indian Antiquary*, Vol. XI.

as the symbol of Greek civilisation at its best. Demosthenes raved against the dominance of Philip of Macedon, but the muse of history recognises in him merely the voice of a lost cause. The civilisation of the Greek city state undoubtedly justified itself, but it remained narrow: essentially a civilisation of the city walls. If the good in it was not to perish by an internal decay, it had to spread, and spread it did through that youthful genius Alexander the Great. Of its cultural implications, I shall speak a little later. At this moment it is of importance to note that Greek imperialism was responsible for the spread of Greek culture eastwards, and yet it was no one-sided bargain, for the Greeks too had to learn and unlearn many things. It is on record that the earliest western conqueror of India was impressed by the placidity of Brahminism in the Punjab and felt that in the realm of spirit the West must learn from the East.

The glory of the Grecian arms in the East proved to be the prelude to its extinction before the might of Rome, but in Rome—in spite of the lugubrations of Spengler—the glory of Greece lived and still lives. If the native Greek was too contemptuous of the barbarian to civilise him, the force of circumstances made him the civiliser of Europe against his will, and none but a perverse aristocrat will see in this Roman imperialism anything but that which laid the foundations of the Europe of to-day.

Since the days of the Roman Empire two other imperialisms have played a great part in the history of the world: the Saracenic and the modern European. Persia for varied reasons was unable to withstand the fierce onslaught of the desert Arabs fired with a new religious zeal, and Ctesiphon, where the magnificent arch of the Persian Palace still stands as a mute witness of departed glory, passed into strangers' hands. But as the cunning of the Time Spirit again and again has shown, this defeat was a prelude to the creation of a new power: the Saracenic, which was really a union of the Arab vigour and Persian brains and this combination dominated the world for several centuries. It not merely made Western Asia regain the glory of the days of Cyrus and Darius, but made it the centre of the world of culture from which Europe was willing to learn. In fact Europe was

saved by the Saracenic culture from the dangers of an insidious barbarism which under the mask of religion was corroding her intellectual life. The European imperialism of the last four centuries has had a remarkable development and opened out immense possibilities of great world movements, to which I shall refer in my second lecture.

III. *Growth of Civilisation through Religion.*—If the greater and greater unity of mankind has been on the one hand realised through the force of arms, it has been even more potently realised through the peaceful and persuasive force of religion. Apart from the primitive communities in Africa and Australia and other outlying parts of the world, the religious classification of mankind to-day does not present any great complexity. We may proceed from the generally accepted view that Central Asia set the ball of religious advance rolling. The worship of Isis in Egypt and of Marduk in Babylonia has died away, but the spiritual impulse that issued in the Vedas of the Hindus and the Gathas of the Persians have been practically the fountain heads of all subsequent religious development in two distinct streams: one comprising India and Eastern Asia generally, the other comprising Western Asia and Europe-America.

The Vedas represent the religion of nature worship practised by the Aryans in their original home in central Asia and after their advent into India they underwent a steady philosophical development, whose purest expression we find in the Upanishads. While in the course of centuries the Vedic religion has suffered heavily through the inroads of Dravidian and other alien practices, it still remains true that the Vedas find their logical completion in the Upanishads, which in their turn have been the inspiration of the main currents of Indian philosophic thought, particularly Vedanta. But the Vedic religion suffered from the growing rigour of castes and extreme ritualism, necessitating the great reform movements of Mahavir and Buddha. While the religion of Mahavir has always been confined to the frontiers of India, and is just one among others of the many religions that subsist in India to-day, the religion of Buddha has become a world religion. Though I am not prepared to accept that all Chinese are Buddhists, it still remains true that its spiritual

vitality is unimpaired. Buddha is out and out the greatest contribution of India to the world. His life and his ethical vigour were the means of uplifting the lowliest to a realisation of the spiritual in them and proved a great fructifying source of religious life. The palmiest days of Indian history coincide with the dominance of Buddhism in India. If India has any right to boast that she has given of her best for the betterment of the world without shedding a single drop of human blood, it is only because of the Buddhist conquest of Asia. Dr. James Pratt, who has been such a devoted student of Buddhism both as a theory and as a practice, is perfectly justified in emphasising its great elasticity and adaptability. 'Its transplanting to new lands', says he, 'has been accomplished never through conquest or through migration but solely by the spread of ideas. Yet almost everywhere it has gone it has so completely adapted itself to the new people and the new land as to become practically a national religion'. This is what gives such a vital interest to Buddhism in its various environments and this is what makes Sir Charles Eliot's study of Buddhism in the different countries of eastern and southern Asia of such fascinating interest.

But our admiration for Buddhism need not lead us to any exaggeration of the just measure of its influence. We in India as well as the Europeans in general are apt to dub all China and Japan as Buddhist, while in truth Buddhism has been just one of the three dominant influences in China as well as of the two in Japan. The thinker of China par excellence was Confucius, who was not a prophet, but a great law-giver, and very luckily for China a really democratic one. The social instincts of the Chinese are exceptionally strong and the cultured classes through centuries have been first and foremost Confucians. But Confucianism is weak on the purely religious side and it is this weakness which was overcome by the introduction of Buddhism. Buddha himself did not preach about God, but his followers made him a god as much as the Christians have made Christ a god. It gave an outlet for the all too human desire to worship and yet it did not come into any actual conflict with Confucianism, for both were essentially democratic. The Emperor Wan-li, it is no wonder, saw this clearly when he compared Buddhism and Confucianism

to the two wings of a bird, and they have remained two wings of a bird right down till our own times. Great teachings are apt to be corrupted through an ignorant and avaricious priesthood. No religion has escaped the petrifying hand of priesthood, and Buddhism has been no exception, but nobody has dared to sully the one pure teaching of Buddha: that he lived for the enlightenment of all. Both by the virtue of Buddha's life and of his abiding love for the meanest creature Buddhism developed into the worship of Buddha: the philosophic Hinnayana gave place to Mahayana.

It is possible to trace the philosophical genealogy of Buddha's teaching to the speculations of the Upanishadic seers, but Buddha in his ethical intensity has far transcended the aristocratic constitution of Hinduism. It had a great period in India, but it was eventually driven out of India, unfortunately to the loss of India. It remains a paradox that the stream which rose in India and fructified the spiritual pastures of the Chinese Empire has run dry at its source. But the paradox is explicable. The democracy of Buddha found no irreconcilable rival in Confucianism and so found a hospitable home in China, while in India itself it had to overcome the inborn stubborn pride of the Aryans, which had crystallised itself into a more or less rigorous caste system. As the vigour of pristine Buddhism declined in India, caste once again asserted itself and Buddhism became an exile. Some years ago I was travelling from Cawnpore to Bombay and I had a Mahomedan fellow passenger whose words are still ringing in my ears. 'All the misfortunes of India', he said, 'are due to the fact that India has driven out Buddha'. The more I think the more I feel inclined to agree with him. Japan has grown to be a power, even China has been able to show her vitality. The caste-ridden India has been the perennial magnet to attract one invader after another.

Retracing our steps to the ancient religious watershed of Central Asia, we come across the beginnings of the other stream which has enriched the religious life of Western Asia and Europe. I believe both on linguistic and historical grounds that some type of Vedic religion was the common faith of the ancient Hindus and the ancient Iranians. But the same reasons, which gave birth to the ethical revolt of

Buddha against the Vedas, necessitated an ethical revolt in Iran and the leader of this revolt was Zarathustra or to use the more common Europeanised form : Zoroaster. As against the philosophical and ascetic tone of Buddha's reform, Zoroaster, who preceded Buddha by several centuries, if not by a thousand years, definitely from the first evolved monotheism of the purest type. This claim is likely to be challenged on the ground that Moses antedated Zoroaster. Zoroaster's date is still a mooted problem among scholars, but the general opinion converges round 1000 B.C., while the date of Moses is placed in the 14th century B.C. I need hardly say that Biblical scholarship itself has shown that the events relating to Moses were compiled centuries after him and therefore his date cannot be taken as a settled fact. But for the particular point that I have to establish it is immaterial whether Moses lived after or before Zoroaster. For it is admitted that if Moses developed the conception of Yahweh as one God, Yahweh was fundamentally conceived as the God of the Jews and the whole conception of the Jews as the chosen people of God is linked up with the tribal nature of Yahweh. As against this even in spite of the shadowy figure of Zoroaster and all the uncertainties of his historical environment we have in his sacred Gathas a clear enunciation of Ahura Mazda as the one and only God of Righteousness. I can hear some one asking me whether Zoroaster was not really dualistic rather than monotheistic? The fact is that the dualism of good and evil, which we find so clearly in the Gathas is just an attempt to solve the problem of evil and it does not affect the ultimate supremacy or the sovereign divinity of Ahura Mazda himself. Far from this dualism being peculiar to Zoroaster, it has since his time become the common inheritance of all theistic religions and all theistic philosophies. In Plato's *Republic* we have the same idea that God can be only righteous and no evil can be attributed to Him, and if evil exists it must fall outside of Him and to that extent dualism is inevitable. The important part played by Satan both in the Old Testament as well as in the New and in Christian Theology and the acceptance of the concept in the Koran go far to show that the lines laid down by Zoroaster were fundamentally sound, for that is

the only way in which the righteousness of God can be saved, though at the expense of his omnipotence. If God is really good, why did he create evil? To discuss this question would itself take up a long time and this is not the place for it, and yet it is interesting to note that in some current philosophical theisms of our own day the limitedness or the finitude of God are emphasised more and more so as to safeguard the essential goodness of God.

The significance of Zoroaster's teaching comes out in the history of the Persian Empire, particularly under Cyrus and Darius. With the spread of the Persian Empire it was inevitable that Zoroastrianism should also spread, and yet it was not generally a matter of compulsion, for under the symbol of light the Persian inheritance of truth by itself permeated the empire, as even Hegel admits. And Judaea was no exception to the rule. It is noteworthy that so stiff-necked a people as the Jews are generally supposed to have been should have owed the reestablishment of their temple at Jerusalem to the clear-spirited tolerance of Cyrus. And it was a great tribute and a recognition of the Persian influence that in the Book of Isaiah, Cyrus should be mentioned as the anointed of the Lord and as the chosen instrument of God. The Behistun inscriptions of Darius show behind all the egoism of a great conqueror a piety which centres round Ahura Mazda and a hatred of Druj, the lie or the evil mind.

How Judaism took up the ethical zest of their conquerors is immortalised in the pages of the Jewish prophets and how the conception of the immortality of soul slowly dawned on them long after it had found a home in the Persian religion has all been sufficiently recognised by Christian authors like Dr. Mills and others. How Judaism developed into Christianity and how both contributed to the rise of Islam are more recent facts and better known and so we can afford not to dwell at length upon them. But there is one phase which is not so well known and so I shall refer to it, as it is a further proof of my general thesis. During the indecisive wars which were waged between Rome and Persia plenty of opportunities were afforded to both sides to learn from each other, and the Roman legionaries in spite of all their enthusiasm for the Capitoline Jupiter and the worship of their Emperor, were

captivated by the religious spirit of the East, and long before Christ conquered Rome, Mithraism had found a hospitable home in imperial Rome. Mithraism was a corrupt form of Zoroastrianism and there was not a part of the Roman Empire which was free from its influence, including even the far-off Britain. It illustrates how people given opportunities of contact, whether through peace or war, are willing to learn and profit through alien forces. Mithraism at its worst was nobler than the wooden religion of the ancient Romans and if Mithraism had to yield to another religion it was better that it should have yielded to Christianity, which came with a rich heritage of centuries nurtured by the ethical idealism of Zoroaster and the Hebrew prophets.

Islam spread fast in Arabia and the Persian Empire for much the same reason that Mithraism had to yield place to Christianity in Europe. It has made slow progress in India because its democracy has had to meet the same difficulties that the native Buddhism had failed to overcome. But it has had a tremendous vogue in the wilds of Africa and is entitled to rank as a great civilising force in the history of humanity.

IV. *The Growth of Civilisation through Culture.*—It is necessary to distinguish between the religion and the culture of a people. It is true that the two are very closely interconnected, for a dominant religion never fails to create its own culture, and yet there is a certain definite difference between the two which cannot be overlooked. Perhaps a few concrete instances will better explain what I have in mind. In China we have already seen that Buddhism as a religion has lived side by side with Confucianism, which is not a religion, but essentially a culture. In Europe it is not difficult to see that the Graeco-Roman civilisation has furnished the essential ground plan, on which Christianity as a religion has been sought to be grafted, and in spite of what orthodox Christians might say to the contrary it is an open question whether Europe is fundamentally more Christian or more just European! Last year Lord Irwin gave one of his usually sympathetic addresses on India and the next day an eminent peer wrote a letter to the *Times* suggesting that it would have been better if Lord Irwin had been sent out to India ten years ago as a bishop rather than as a viceroy. I am not acquainted with

his lordship's religious convictions, but it would be futile to deny that 'Christians' of his type have not been uncommon in England. Is this Christianity or a species of that Roman imperialism which created a desert and called it peace? In the Saracenic civilisation it is easy to distinguish the religion of Mahomed and the great cultural contribution of the Persians converted to Islam. It is only in Hinduism that it is difficult to distinguish between its religious and cultural aspects.

There is a very practical need for distinguishing between the two, for in the complex nature of man there is an oscillation between this-worldliness, which is represented by culture, and the other-worldliness which is represented by religion at its highest. The former emphasises the beauty and the glamour of nature, the romance of love, the creativeness of art, the zest of knowledge, the lure of power. The latter emphasises majesty and yet the fatherliness of God, the supreme value of life as essentially supramundane; if not always, it often tends to depreciate the goods of this life and thus gives an ascetic tinge to the life of man. These two are such distinguishable aspects that with the exception of Mahomed, who was both a soldier and a prophet, we find that men who distinguish themselves in one of the aspects are painfully lacking in the other. Our imperialists, artists, statesmen do not figure as saints, while our greatest saints in their enthusiasm for the holy do not take sufficient count of human nature, and make well nigh impossible demands on the loyalty of their followers. Is it necessary to illustrate this, when every page of history is redolent of this great conflict? The divorce between a religion as it is preached and as it is practised, which is so painful a feature of every religion without any exception, finds its explanation in the dual demands of our nature. Some great souls have the requisite strength and inner vision, which make them uphold the demands of this life and of the other life beyond with some balance, but the rank and file find it easier to maintain an unreconciled dualism between the Sunday and the week-day morality, between the prayer in the mosque and the life outside, between the thought of universal philosophy and the practice of caste religion. And so the world has gone on. That is why the eras of great creative activity

appear to be the work of Satan to the conscience of the religious recluse, and the eras of religious piety appear so dull and drab to the man whose soul hungers for living beauty.

I have already had occasion to point out before that human nature is very complex and every attempt to reduce it to some simple formula, even though it be of the most profoundly religious character, is doomed to failure. That is why religion and culture somehow tend to live together in an unstable equilibrium, but by the very virtue of their contact religion supplies themes for culture to live on. I shall now proceed to develop this phase of human history, which is of an entrancing interest. Religion at its highest is essentially democratic, for the religious teacher is humble as being merely the instrument of the divine will, but the artist, the philosopher, the poet, the statesman, the general have the consciousness of being the superior ones in the world of mediocrities. Both need each other; neither can do without the other. Religion without its cultural habiliments would remain too abstract; culture without a religious inspiration would not rise to its full stature.

Beginning with India we find how the Hindu epics have woven themselves round the divine incarnations of Rama and Krishna and how the Hindu idolatry has been responsible for some of the most superb temples as well as sculpture, and yet the wish to make religion as concrete as possible has led to those pornographic representations which give a shock to the purely religious as in the temple of Jaganath at Puri and elsewhere on a smaller scale. Even the ascetic Buddhism has left behind the finest specimens of Indian painting at Ajanta, a living source of inspiration to our artists even to-day. Hindu art accompanied the Hindu colonists that left for distant lands from Broach on the west coast as well as from the east coast near the present day Masulipatam. It has come to me as an astounding revelation that Java and Indo-China contain specimens of Hindu architecture far surpassing anything to be found in India to-day, great though the Hindu architecture is in India itself. The magnificent proportions of the Angkor Vat temple of Indo-China as seen even in its copy at the Paris Colonial Exhibition last year have left behind impressions on the fortunate visitors which time will not efface, while the glorious

Boro Buddur in Java shows the intertwining of the Hindu and Buddhist motifs in a temple essentially Buddhist.¹ Mr. Scheltema points out how in Java Saivism and Buddhism flourished side by side and how 'the statues of the Dhyani Buddhas partook of Siva's attributes; those of their sons the Boddhisatvas, the Buddhas in evolution and of their saktis, showed the characteristics of other Hindu gods and goddesses. Siva conversely assumed the features of Avalokiteswara or Padmapani the Buddhist Lord of the world.' Similarly the Saivite temples of Prambanan have representations of enthroned Boddhisatvas.

The spread of Buddhism in the Far East gave a fillip to wholesale translation of Sanskrit books on Buddhism into the eastern languages especially Chinese. The researches of my friend and colleague Prof. Shustery have brought to light the interesting fact that in the dissemination of Buddhist knowledge in China even Iranians played a great part. Many Iranians had become Buddhists, including an heir apparent to the Parthian throne, who came to India, studied *Sutra Patana* and *Abhi-Dharma* till he could repeat them by heart and then went to China and translated Buddhist works into Chinese under the name of Au Shi Kav or Au Tsing.

Not merely did the Indian art find a new home beyond the confines of India. Sanskrit also found a new home. Dr. Majumdar records: 'It is evident from the published inscription that at least up to the end of the tenth century A. D. the classical Sanskrit literature, particularly the *Kavya*, was thoroughly studied, probably even to the exclusion of the native literature if there were any. Sanskrit became the language of the learned and the indigenous tongue suffered a cold neglect. Not only were Indian books imported and studied, but even new books were written in Sanskrit, and the name of at least one such book and an extract from it has reached us'. This is with reference to Champa, but the same holds true of the other countries too, where Hindu civilisation came to be transplanted. Burma and Siam even to-day bear the stamp of Indian culture. This was inevitable, for it is in conformity with the general law of cultural diffusion throughout the ages.

Vide p. 262-3: *Monumental Java* by J. F. Scheltema.

Even at a time when India was in a position to teach she was not unwilling to learn from others. Sir Charles Eliot mentions an amusing incident as to how Bindusara, the father of Asoka, exchanged missions with Antiochus and expressed a wish to buy a professor, but Antiochus is said to have replied that Greek professors were not for sale!

The cultural contact between India and Persia was continuous and if Indian ideas passed to the West, it could have been only through Persia. It was Persia's destiny that if she became the heir to all the Babylonian and Chaldean lore, she could not keep it to herself but had to transmit it to all the provinces of her vast empire. If Alexander's conquest of Persia introduced Greek culture into Persia, Greece in her turn did not fail to learn from her conquered rival. Prof. Shustery has recorded: 'It is a well known fact the great Greek philosophers lived, when either Iran was in direct touch with them, as in the reign of the Achaemenians or when she was under their rule as in the reign of Alexander and his successors. It was impossible that the Iranians as such could have remained ignorant of Greek wisdom. Particularly so, when we find living examples such as Artabaz, Aryavarta, Huravdha, Mithridates of Pont and so many others who were well acquainted with Greek literature. King Khushro I of the Sassanian dynasty was a patron of philosophy. He had given protection to the Greek philosophers, who had left Roman territory and had taken refuge in Iran. There was a university at Gunde Shahpur where medicine and philosophy were taught. A number of works by Aristotle and Porphyry had already been translated into Pahalvi and Syrian languages, and all this is a proof that Greek philosophy was known in Iran before the Islamic Khilafat. We also know from Greek sources that Alexander ordered a number of Iranian works to be translated into Greek and the Greek philosophers and physicians and statesmen were present at the court of the Achaemenians. Therefore we may be convinced of the fact that the Greeks and the Iranians both influenced one another in science, philosophy and literature. We may as well say that the Unani system of medicine has been wholly copied from Greece, because the meaning of the word *Unani* is Greek and the system is supposed to have been received from Galen and other Greek physicians.

But ninety per cent of the Unani system is either Iranian or Indian and hardly ten per cent Greek, and such also is the fact in connection with the so-called Grecian-Islamic philosophy'.

More than a thousand years after Alexander, Europe and western Asia came once again into violent collision over the question of the Holy Sepulchre at Jerusalem and after all the bitterness of the conflict the east once again emerged triumphant in the realm of culture. This cultural conquest cannot be fully appreciated till we realise the part that the downfall of the Persian Empire meant to the conquering Arabs. The Arabs were literally uncultured. They were hardly able to distinguish between gold and silver or camphor and flour. The vigour generated by the keen desert air and the enthusiasm born of a new religion enabled them to carry everything before them. But they had the good sense to appreciate the cultural superiority of their conquered foe and did not disdain to adopt it wholesale. In this process the peculiar adaptability of Persian character was a great help, for millions of them became Mahomedans, took to Arabic and helped to build up the Saracenic civilisation. Some of the most noted names in Arabic literature were really Persian. Abu Haniffa the great jurist of the Sunni fold was a Persian. Avicenna (Ibn-Sina) the great philosopher who revived the study of Greek philosophy in Europe was a Persian. The whole system of administration was Persian. The unity of human nature in the Arab and the Persian was thus asserted and this unity was asserted on a far wider scale as the result of the Crusades.

As Hegel asserts, the Christian Crusaders had the satisfaction of capturing the empty tomb of Jesus, but what was infinitely more precious they once again caught the breath of a living culture. The Perso-Arab had treasured those exquisite beauties of Greek philosophy and literature, which a sullen and narrow-minded Christian priesthood had condemned to oblivion as being only pagan. The Arabic translations of these classics and the work of Avicenna and Averroes constituted the basis on which the whole structure of Scholastic philosophy came to be reared and Europe once again became conscious of her cultural past. Verily is human spirit greater than the narrow bounds of a continent or a race.

Persia, defeated and humiliated, made herself felt in the sphere of culture to the utmost confines of Christendom, and made herself politically felt by creating the great schism which has divided the Mahomedan world into Shiah and Sunnis. But politically she made herself more constructively useful in the extension of Mahomedan culture in the lands east of Persia, particularly India in the days of the great Moghuls. Akbar represents the flower of the Mahomedan world, as Asoka did that of the Buddhist world. It is the glory of India to have given birth to two monarchs, who belong to the ages.

I trust I have succeeded in showing that in spite of wars and mutual jealousies humanity as a whole constitutes one family with the same desires, the same impulses and the same ideas. That is why in the course of ages men have been willing to learn from one another even after devastating wars and to take one step forward. Human history is one long tale of creative activity and wholesale borrowings from one another, and civilisation a huge co-operative adventure. At every stage of human progress there may have been a heavy travail, a heavy toll of men, a heavy loss of artistic and literary treasures. But looking back on the whole panorama of human existence with our prejudices and passions lulled to rest and giving place to a dispassionate desire to cull a few thoughts from the past, we cannot but feel that life has not been entirely worthless, that somehow humanity has jogged on, or if you so please, blundered along a path which has brought the different human races more and more together.

(To be continued.)

THE AESTHETES AND WALTER PATER

By K. R. SRINIVASA IYENGAR, M.A.

To the vast majority of students of English Literature, Walter Pater is little more than a name. The insignificant minority that professes to know its Pater well enough is hopelessly divided in its attempt to assess his importance as an author, as an aesthete and as a philosopher. There are those who believe that Pater's central achievement lies in his *Conclusion to The Renaissance*. It is an affair of some six pages but it none the less formulates a philosophy of life with such unique finality that, for the moment at any rate, you are absolutely convinced. This theory of life that Pater offered to his audience was distinctly Pagan; it was more, it was Epicurean. It is therefore natural that scholars who think of Pater as the author of the *Conclusion* only should write him down as an apostle of self-indulgence, an undesirable sort of person. There are others who work out that Pater's achievement, ultimately, is zero, inasmuch as the Hebraicizing of *Marius the Epicurean* completely neutralised the positive Paganizing of the *Conclusion* and the quiet Hellenizing of the *Greek studies*. To some others, again, Pater is but an item in the Aesthetic Movement that was all in a rage during the last few decades of the nineteenth century. Like the Aesthetes of the time, Oscar Wilde and Swinburne among the rest, Walter Pater was a victim of anything "intense", was one who would, in whatever he wrote, "quite too utterly utter." A fourth set of people are content to admire the exquisite verbal wizardry of isolated passages, and to picture him primarily, even solely, as a literary artist. It must be admitted that there is a commendable simplicity in these generalisations. Unfortunately, anyone who has read all Pater with an open mind cannot fail to notice how glaringly inadequate the generalisations are to meet the facts of the case. The problem is a far more complex one and a solution must be based not merely on an intimate knowledge of the entire volume of Pater's work but also on a historical and a comparative study

of the literary movements and literary personalities of the period.

The terms "Pre-Raphaelitism" and "Aestheticism" and the catching phrase "Art for Art's Sake" had an extraordinary currency during the latter half of the nineteenth century. Their interdependence has been generally recognized: but the precise nature of it has never been satisfactorily explained. Now, the intriguing prefix "Pre-Raphaelite" which Rossetti, Millais, Holman Hunt and four others chose for their "Brotherhood" in the autumn of 1848 was not their own concoction. Nearly forty years earlier the term had been used by certain German painters in Rome to distinguish their religious order which sought to purge Art of the irreligious elements it had assimilated from the time of Raphael onwards down to their own day. While these German painters revolted against the material aspect of the Raphael tradition, Rossetti and his friends broke away rather from the cramping limitations and the unreal conventions that had accumulated about and stifled the soul of the pure Raphaelite Art during the three or four centuries after the Renaissance. The German painters thought of the religious exuberance of the Middle Ages; "the Pre-Raphaelite Brotherhood" of 1848 ignored this and only thought of the play of individual freedom in and the supreme naturalness of mediaeval works of art. Some of the members of the "Brotherhood" exhibited paintings in consonance with the principles of Art they had set forth in their paper *The Germ*. The curiously conservative public was definitely alarmed at this innovation and the watch-dogs of British public opinion howled and screamed in the popular press. At last John Ruskin, urged by Coventry Patmore, came forward as the champion of the "Brotherhood", convinced as he was that they were merely following up his own advice to artists offered so early as 1843 in *Modern Painters*. The two letters he wrote to the *Times* in May 1851 brought about the desired change and the campaign of calumny was at an end.

It is obvious that the term "Pre-Raphaelite", whatever relevance it may have when applied to painting, can never be appropriate in any discussion on Poetry. But when Rossetti, a professed "Pre-Raphaelite", published such weird and wonderful poems as *The Blessed Damozel*, *The King's*

Tragedy and *Sister Helen*, a confusion of thought inevitably arose in the minds of many persons. Confusion was worse confounded when William Morris's *Defence of Guenevere* and Swinburne's *Poems and Ballads* were published, the former in 1858 and the other eight years later: and the poems were all so alike in their mediaevalism, in their rich sensuousness, in their emphasis upon colour and form; and, above all, Rossetti, Morris and Swinburne were friends,—that everybody knew, of course! It may be that Rossetti drew his inspiration from the older Italian poets, that Morris imitated the French poets of the later Middle Ages, and that Swinburne's masters were of all countries and of all times: and yet, even the most superficial reader could say that there was a vital characteristic which held their poems together as a distinct and separate class. Was it their "Pre-Raphaelitism?" The question went round in hushed whispers. And then the thing happened. A Mr. Robert Buchanan under the pseudonym "Thomas Maitland" contributed a scurrilous article to *The Contemporary Review* entitled "The Fleishy School of Poetry: D. G. Rossetti." It was an extremely clever piece of writing, but its wilful misrepresentations and its unreservedly malignant insinuations made it fundamentally rotten criticism. Rossetti's reply, "The Stealthy School of Criticism," appeared in the *Athenaeum*; it was admirable, full of restraint, and effective, but it fell on deaf ears and no one cared to be convinced. Victorian respectability was content to be in the wrong with Mr. Maitland rather than be in the right with D. G. Rossetti.

About this time a certain "pale creature, with a large moustache," was "looking out of the window at the sunset;" he had already published a study of Coleridge's writings and had stated, in passing, that our culture "is not supreme, our intellectual life is incomplete, we fail of the intellectual throne, if we have no inward longing, inward chastening, inward joy." He had studied the early Italian painters with more than ordinary zest and had familiarized himself with the literature of the later Middle Ages; and now "looking out of the window" he recognized Rossetti as well as Morris, was quite in sympathy with them, was better able to understand them and to define the one remarkable quality of their poems

than anybody else; and, accordingly, this creature, a practically unknown Fellow of Brasenose College, Oxford, by name Walter Horatio Pater,—yes, this creature proceeded to extirpate the word “Pre-Raphaelitism” as applied to the poetry of Rossetti, Morris and Swinburne and to supply in its stead the apter and less odious word “Aestheticism.” The *Conclusion* was written: studies of typical Renaissance figures appeared in the *Fortnightly Review*; and in 1873 these were published in book form with a significant *Preface*. The few who read these essays were tantalised: here was something definitely new, something decidedly subversive, almost immoral! “The aim of the true student of aesthetics,” Pater had written, is “to define beauty, not in the most abstract, but in the most concrete terms possible, to find, not a universal formula for it, but the formula which expresses most adequately this or that special manifestation of it.” That was not quite the orthodox view, but it was allowed to stand. The impossible man, however, went on to say that “we have an interval, and then our place knows us no more. Some spend this interval in listlessness, some in high passions, the wisest in art and song..... Of this wisdom, the poetic passion, the desire of beauty, the love of art for art’s sake, has most; for art comes to you professing frankly to give nothing but the highest quality to your moments as they pass, and simply for those moments’ sake.” Thus, in the eyes of the general public, Pater had frankly indicted himself.

The doctrine of “Art for Art’s sake”, which developed as a by-product of the Aesthetic movement, has been variously interpreted by different critics. Some have taken it to mean nothing more than a warning to all artists against prematurely running away from their jobs and they have maintained how irrelevant it is when referred to the reader or to the critic. Others, like Oscar Wilde, went much further than Pater himself was inclined to go, and equated Art with a super-divinity. Art was more vital than life; it was “neither moral, nor immoral, it was non-moral.” Art was not to imitate life or to learn from it; it was rather to be the other way about,—life deliberately imitating Art and being conditioned by it. Sensuous aestheticism of the theory was no doubt a perversion of Pater’s intellectual epicureanism as broadly outlined in

the *Conclusion*: and it was responsible for Wilde’s later annihilation. It is unfortunate that Pater should be criticised for the sins of some of his professed followers: but the multitude cannot discriminate. As it was, Mr. Mallock’s satiric portraiture of Pater in *The New Republic* must be pronounced to be comparatively mild criticism. Mr. Mallock caricatured others besides Pater: Mr. Luke who stands for Arnold is excellent fun, while Pater in the garb of Mr. Rose is represented with no justification whatsoever as congenitally weak and ineffectual. The public fastened upon this picture of Walter Pater with extraordinary avidity and it was shocked: he is Mr. Rose, the Pre-Raphaelite, is he? and he always speaks in an undertone, and his two topics are self-indulgence and art—indeed! No, this Mr. Rose was quite a dangerous man altogether: it were best to let him severely alone,—with his self-indulgence and art.

After all Mr. Mallock had spoken only the truth: at the worst he had been guilty of having misplaced the emphasis, but in rudiments he had been correct. Self-indulgence and art, these were master passions with Pater most certainly. Self-indulgence, with Pater, was not what it was, what it has been, with others. To him it meant simply the acceptance of “the splendour of our experience and of its awful brevity” and consequently the gathering of “all we are into one desperate effort to see and touch” and the ignoring of all “theories about the things we see and touch.” This is elaborated further as follows: “the theory or idea or system which requires of us the sacrifice of any part of this experience, in consideration of some interest into which we cannot enter, or some abstract theory we have not identified with ourselves, or what is only conventional, has no real claim upon us.” This is not a whit less subversive than the philosophy of the “Life-worshipper” formulated by Mr. Aldous Huxley; nor more subversive, as Mr. T. S. Eliot has pointed out, than Arnold’s repeated insistence on Culture and Conduct. Here is a description of Mr. Huxley’s “Life-worshipper”—“His fundamental assumption is that life on this planet is valuable in itself without any reference to hypothetical higher worlds, eternities, future existences..... The next assumption is that the end of life..... is more life, that the purpose of living is

to live..... The 'Life-worshipper's' aim is to achieve a vital equilibrium, not by drawing in his diversities, not by moderating his exuberances (for Exuberance, in the words of Blake, is Beauty) but by giving them rein one against the other. His is the equilibrium of balanced senses, the safest perhaps of all." The polished clarity of the sentences does not mince matters. But the substance was there, in however nebulous a condition, when Matthew Arnold wrote: "culture.....shows us how worthy and divine a thing is the religious side in man, though it is not the whole of man..... culture yet makes us eschew an inadequate conception of man's totality." Be it remembered that Arnold never explained what exactly his culture was: to the last he shirked a definition. When he said that culture was "a study in perfection" or that it was a counterblast to the Philistinism of the day, he said very little. Only in a vague sort of way we could picture it before our minds. It is possible that Arnold's culture was made up, oddly enough, of Art or Literature on the one part and Religion on the other. The literature of high seriousness—the cultivation of it and an hourly appreciation of it—was a part of his creed: but, somewhat curiously, he mixed up in it the emotions of Christianity while summarily rejecting the faith itself. When he said that "the power of Christianity has been in the immense emotion which it has excited", he, in fact, anticipated Mr. Middleton Murray's statement that he reveres Christ, not because he was Son of God, not because he was the Saviour, but simply because he was one of the greatest mystics that had ever lived. It would therefore be seen that for the expulsion of faith and thought from religion and for the relegation of philosophy and religion to a lower sphere of man's consciousness than Art or Culture or Conduct or Aestheticism, that for these modern disintegrating tendencies, in short, Arnold was the intellectual who set the ball rolling, even if not quite deliberately. Pater was slightly more outspoken: that was all.

Mr. Rose's two topics are, said Mr. Mallock, self-indulgence and art: the first has been disposed of; now what is this business of Art? The best answer, perhaps, is contained in a recently published book *The Strange Necessity* by Miss Rebecca West. She recapitulates the impressions made on

her by James Joyce's *Ulysses* and by Ingres's painting of "a bright-eyed young man with dark hair curling damp on his forehead and a snuff-coloured coat." Miss West asks herself: "what is the necessity that is served in me by the contemplation alike of a young man with damp dark curls . . . and of a Dublin slut? . . . Why does art matter? And why does it matter so much?" The true art critic, says Pater, would ask the questions—"What is this song or picture, this engaging personality presented in life or in a book to me? What effect does it really produce on me? Does it give me pleasure? and if so, what sort or degree of pleasure? How is my nature modified by its presence, and under its influence?" The two sets of questions are similar in cast. The answers to them, in either instance, constitute that philosophy of life which would look up to art as a solace which alleviates the agony of the thought that a counted number of pulses only is given us. To Miss West the problem of art is "to communicate to the beholder an emotion caused in the artist by a certain subject." The artists, she thinks, "record what happens after a thing has happened, what life amounts to after it has been lived . . . all the arts are on a perfect equality regarding this necessity to collect information of one sort or another about the Universe." She would follow the advice of Dr. Santayana and make any true work of art "the starting point for a chain of inferences that should reveal the whole Universe." Ultimately she is convinced that art is nothing less than "a way of making joys perpetual." To Pater art is all this but nowhere would he express himself explicitly: his refined sensibility would not permit him to carve his thoughts with the razor blade of mere intelligence.

The difficulty with Pater is that no single formula would accurately describe him: it has been done, again and again, but the terms Hedonist, Aesthete, Epicurean, apply only to a part of him, and perhaps not even to the essential part of the man. Though repeatedly called a Pre-Raphaelite, Pater did not subscribe to all the views of the "Brotherhood"; though commonly identified with the Aesthetic movement, he did not swallow all that Swinburne or Watts-Dunton said; and though he held that "the end of life is not action but

contemplation—*being* as distinct from *doing*—a certain disposition of the mind, is, in some shape or other, the principle of all the higher morality," yet he did not go the slippery way later traced by Oscar Wilde and the other apologists of "Art for Art's Sake" theory. There are indications which even suggest that Pater was at heart one who believed in the spirit and felt mysterious stirrings in the profundities of his being. Here is a passage from the *Conclusion*: "while all melts under our feet, we may well catch at any exquisite passion, or any contribution to knowledge that seems by a lifted horizon to set the spirit free for a moment, or any stirring of the senses, strange dyes, strange colours, and curious odours, or work of the artist's hands, or the face of one's friend." That was his idea: "to set the spirit free for a moment." That Pater was intimately touched by the philosophy of the spirit is seen otherwise as well. In one of his earliest essays, that on Coleridge, he writes: "what the moralist asks is, Shall we gain or lose by surrendering human life to the relative spirit? The relative spirit, by dwelling constantly on the more fugitive conditions or circumstances of things, breaking through a thousand rough and brutal classifications, and giving elasticity to inflexible principles, begets an intellectual finesse, of which the ethical result is a delicate and tender justness in the criticism of human life." Almost all his best works, *The Child in the House*, *Marius the Epicurean*, *Imaginary Portraits* are attempts at spiritual portraiture: though, as J. B. (is it John Buchan?) points out, his "characters wear but a thin garment of flesh", it is easy enough to follow all their divers mental processes and visualize a sort of spiritual graph for Florian, for Marius, for Denys L'Auxerrois and for each of the rest. Pater, it is claimed, put a good deal of himself into his portraits: it is quite possible and M. Anatole France's dictum—"Failing the resolution to keep quiet we can only talk about ourselves" lends support to any story of self-portraiture. About Pater it can be said, what cannot surely be said about many of his contemporaries, that he wrote only when absolutely impelled to by an inward urge. The result was he could not detach himself from the subject of his sketch. Of his essay on Wordsworth, says Dr. E. E. Hale, and I should think quite

justifiably, that it is "a more accurate expression of Pater's own ideas than of Wordsworth's." Or take Pater's celebrated passage on "La Gioconda" in his essay on Leonardo da Vinci: "The presence that rose thus so strangely beside the waters, is expressive of what in the ways of a thousand years men had come to desire..... All the thoughts and experience of the world have etched and moulded there, in that which they have of power to refine and make expressive the outward form, the animalism of Greece, the lust of Rome, the mysticism of the middle age with its spiritual ambition and imaginative loves, the return of the Pagan world, the sins of the Borgias. She is older than the rocks among which she sits..... and, as Leda, was the mother of Helen of Troy, and, as Saint Anne, the mother of Mary;....." Fascinated and thrilled to the roots of your being, you ask: is not Pater putting his own inspired imaginings into the Mona Lisa? The passage is admirable, and probably there is not another such thing in English literature, but as Oscar Wilde and Paul Bourget remarked, Pater taps from Mona Lisa ideas and images which not Leonardo himself had thought of. The spirit behind the matter was not seldom the spur of Pater's enthusiasms: his criticisms of Sandro Botticelli's Madonnas and of the famous *Birth of Venus* reveal the same tendency.

As pointed out at the outset it is customary with some critics to assume that Pater's later works, especially *Marius the Epicurean* (1885) and *Plato and Platonism* (1893) are of no consequence whatsoever. On the contrary, they are as indispensable to a just appreciation of Pater's ideas and art as the *Studies in the History of the Renaissance*. In the *Conclusion*, even in the essay on Wordsworth, Pater expresses his ideas with confidence. "Not the fruit of experience, but experience itself, is the end," he said in the former: in the latter he stressed "the supreme importance of contemplation in the conduct of life." In *Marius the Epicurean* the brilliant cock-sureness and conviction of youth perceptibly loses ground. The book itself, says Mr. Eliot, "is incoherent; its method is a number of fresh starts; its content is a hodge-podge of the learning of the classical don, the impressions of the sensitive holiday visitor to Italy, and a prolonged flirtation

with the liturgy." But even Mr. Eliot accepts that it is Pater's "most arduous attempt at a work of literature." Marius's first start is negative: the death of his friend Flavian had made him realise the idea of inevitable mortality. He would, "with the Cyrenaics of all ages", live in the present and fill it up "with vivid sensations and such intelligent apprehensions as, in strength and directness and their immediately realized values at the bar of actual experience, are most like sensations." His sensations need not shock the moral world outside him: not even simple pleasure would he yearn for,—rather for completeness and fulness of life. The Young Marius, thus equipped with a philosophy not unlike that of the *Conclusion*, goes to Rome that he may be able "to understand the various forms of ancient art and thought. . . .—to 'pluck out the heart of their mystery' and in turn become the interpreter of them to others." But, once in Rome, Marius's thoughts turn elsewhere: he is bewildered by the religious and secular controversies of the day: he feels himself incessantly pulled hither and thither, towards the militant stoicism of Marcus Aurelius now, and anon towards the subtle lights of Christianity; he is now with Fronto discussing stoicism, and the next moment with Cornelius, invidiously gravitating towards the religion of the Galilean. In the end Marius capitulates to Cornelius; there had been no intellectual or philosophical doubts which needed to be set at rest—in his mind Marius had been quite all right: but the heart, the too human heart, had been feeling lonely, sick and miserable, and the companionship of Cornelius and the external stimulus of the liturgical and ceremonial aspects of Christianity give him the desired peace of mind and he dies a Christian only in so far as he got "all the emotional kick out of Christianity" that he could, without, however, "the bother of believing it." That is to say, in *Marius*, Pater has not really retracted, in fundamentals, what he had said in the *Conclusion*.

Pater's last considerable work (in his own opinion, the greatest), *Plato and Platonism*, was published a year before his death. Few critics have given it the attention it so richly deserves. Of this book, too, says Dr. Hale that "it will have more interest for the student of Pater than for the student of Plato." Pater's sympathy with the Platonic philosophy is

apparent from his earlier studies on Coleridge, Giordano Bruno, and Pico della Mirandola. The philosophy of the *Conclusion* was based on the famous saying of Heraclitus: "All things vanish, nothing is permanent." Just as Heraclitus had been misunderstood in his time, Pater's *Conclusion* had been misinterpreted and caricatured. In *Plato and Platonism* Pater offers a new variation of the original theory. Some fresh ingredients are added to it, certain objectionable elements taken away: there is no positive statement, it is all in the form of question and counter-question, suggestions, objections, stray thoughts held in suspension or isolated in vacuo. In spite of all this, however, a few ideas do emerge in the end, nebulous and tenuous by themselves, yet as an amalgam offering a sufficiently rational view of life and conduct. Firstly, there is this idea of a war between the centrifugal and centripetal tendencies in man—a conflict that is as old as Time and that has tortured thousands from Brutus to Nora of *A Doll's House*. The Platonists turned their eyes inward and here discovered their kingdom: the external world is nothing, and says Pater, "all true knowledge will be like the knowledge of a person, of living persons" and truth itself was for Plato "something to look at", as embodied in the conduct of a person. The distinction is not between Hedonism and Eudaemonism, much less between egoism and altruism, and certainly not between greedy selfishness and high disinterested devotion to humanity as a whole. The dilemma is simply this: must one realise his "mission" best by contemplation, quiet diversions in the realms of Art, and by attainment, in due time of an inward sobriety and calm, or must one rather headlong join the fray, and live its crowded, rickety existence, and thus fulfil his destiny? The choice is largely a matter of individual temper. Some would, perhaps, try a judicious mixture of the two. As for Pater himself, the "scholarly recluse", the way is clear: he would be happy best apart.

Secondly, there is more than due insistence placed on "harmony," "music," "discipline," "Ascesis," that the words seem to have more than a meaning,—they seem almost to connote that state of being which the method of contemplation or of the cultivation of Art or of turning our thoughts inward,

must, sooner or later, enable us to realise. Was this, then, Pater's final standpoint? "Not to be 'pure' from the body but to identify it, in its utmost fairness, with the fair soul, by a gymnastic 'fused in music' "—was this not merely Plato's but Pater's, perhaps was it only Pater's own primary objective, towards which his experiences, his whole existence, had tended? If that were so, indeed, why, where is the subversive influence in Pater's philosophy? To advise us to eschew what is morbid, what is superfluous, to indicate to us the quiet graces of contemplation, to protest against all surplusage in literary expression, to incant an exhortation that our existence must aspire to a condition of music, and ultimately attain a natural harmony—where is the immorality in all this? On the other hand, Pater emerges as one of the great moralists of his time. As early as 1874 he had spoken about finding "the true moral significance of art and poetry." And, with time, the feeling had deepened presumably. Whether or not, as Dr. Saintsbury remarked, he was the greatest critic of his generation, this, at any rate, appears to be certain—that Walter Pater was, as Milton and Johnson had been before him in earlier eras, the one indisputably moral king of his time and in his works as such would he be long remembered.

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A NOTE ON THE FOOD AND FEEDING HABITS OF *SARDINELLA GIBBOSA*

BY

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INTRODUCTION.

Sardinella gibbosa is a clupeid fish closely allied to the 'oil-sardine' of the West Coast of India, *Sardinella longiceps*. It is also a shoaling fish and is the object of one of the most economically important fisheries in the Palk Bay, Southern India. Its food consists of planktonic organisms. The preponderance or otherwise of this fish in certain regions will, therefore, to a large extent depend on the relative abundance of the particular plankton on which it feeds. Consequently, a knowledge of its feeding habits will also help in understanding the course of its shoaling movements.

This study is based on the stomach contents of over 245 specimens ranging from 1½ inches to 6 inches captured in the shallow sea¹ between Pamban Bridge and Krusadai from 25th April 1931 to 8th June 1931. The name of this fish, according to Day, is *Clupea fimbriata*: but I have adopted the most recent name given by Tate Regan (5)

SHOALING MOVEMENTS

On the evening of 21 April 1931, at about 4 p.m., a moving disturbance of the surface of the sea in the Kundugal channel similar to what is caused by pelting rain on water was noticed. Sea birds were seen hovering over the area, dipping their beaks in the water and carrying away occasionally a fish. This left no doubt that it was a shoal of fish moving close to the surface. The shoaling continued with interruptions for several days. Attempts made to sample out the shoals met

¹ The section of the sea is indicated in Admiralty Chart No. 68-A., Ceylon, Palk Strait and Gulf of Mannar—Northern sheet and in Plate I. Maps of Krusadai Island District, Bulletin of the Madras Government Museum, Natural History Section, Vol. 1, No. 1, 1927.

with success only on the 25th April when two fishermen were engaged for the purpose. The fish caught were *Sardinella gibbosa*. On several subsequent occasions, the sampling of the shoals showed entire catches of *Sardinella gibbosa* with two exceptions when a stray specimen of *Hilsa kanagurta* also was found. When scared by the falling nets, the signs of shoaling on the surface entirely ceased. It was not clear whether the surface disturbance was invariably an indication of the feeding activity of the fish for the stomach of fish captured from such moving shoals did not always contain food. It is therefore possible that such surface disturbance may also be caused at times by the simple act of locomotion of this gregarious fish by several of its members swimming close to the surface. Nor was the absence of superficial disturbance always an indication that the fish were not there. For, the small shore-seine nets of the Kundugal fishermen plied in the morning hours in water devoid of such disturbance brought good catches of young *Sardinella gibbosa*. The shoaling movements were seen only in calm weather and were not confined to definite periods of the day though they were more in evidence in the early hours of the morning and the late hours of the evening.

NATURE OF FOOD

Fish smaller than $1\frac{3}{4}$ inches could not be obtained at the season. The diet, therefore, of the earlier stages of this fish is not dealt with here. There was but little difference in the character of the food of the various sizes of fish examined. The bulk of the diet was crustaceous in nature, being zoaea larvæ of Malacostraca including crabzoaea, copepods and Leucifer. Of phytoplankton, only *Trichodesmium* formed the chief source of food. When it was abundant in the plankton, such was the predilection this fish had for it that their stomachs were found enormously distended with it. Shelled larvæ of bivalves ranked third in importance in the dietary. The earlier stages of the Veliger were never met with. *Coscinodiscus* was occasionally found but it is more likely that it had been indirectly introduced into the stomach through the zoaea stages and copepods which are known to feed on phytoplankton.

The Arrow worm (*Sagitta*) was met with only in two fish, 2 inches in length; a single specimen was found in each; but it is likely that, if large-sized fish are examined over a longer period, this worm will be found to be a regular article of diet.

Members of Foraminifera of both perforate and imperforate types were found in the stomachs in specimens of fish ranging in size from 2 inches to 5 inches on five occasions. Below is a table showing fish ascertained to feed on foraminifera and which had empty stomachs.

Date.	Locality.	No. of fish. examined.	Size.	Remarks relating to stomach contents, etc.
24-5-31	Kundugal Point	12	2"—4"	Ten had empty stomachs; the rest had trichodesmium and copepods.
25-5-31	Do.	12	3"—4"	Two had foraminiferan sand; ten had empty stomachs.
26-5-31	Do.	12	2"—3½"	All had empty stomachs.
31-5-31	Do.	12	3"—4"	Two had foraminiferan sand; seven had empty stomachs.
1-6-31	Do.	12	2½"—4"	Two had foraminiferan sand; nine had empty stomachs.
3-6-31	Do.	12	3"—4"	Two had foraminiferan sand; seven had empty stomachs.
8-6-31	Do.	22	2½"—5"	Four had foraminiferan sand; eighteen had empty stomachs.

COMPARISON WITH SARDINELLA LONGICEPS AND CLUPEA HARENGUS

Of the food of the larval and post-larval stages, we have no knowledge. It will be seen that the adult fish is partial to animal food, crustaceous in character. The food favoured by *Sardinella longiceps* (3) consists chiefly of the following phytoplanktonic organisms and to a lesser degree of copepods and shelled larvæ of bivalves:

(1) Diatoms e.g. *Biddulphia*, *Coscinodiscus*, *Rhizosolenia*, *Fragillaria* and *Nitzschia*.

(2) Dinoflagellates e.g. *Peridinium*, *Dinophysis*, *Prorocentrum*, *Ornithocercus* and *Peridiniopsis*.

It must be admitted, however, that during the season which covers this investigation, the phytoplankton of the area, excepting *Trichodesmium*, was largely in abeyance and the

surface plankton was decidedly dominated by microcrustacea. The investigation has not been spread over a year to draw definite and permanent conclusions regarding the tastes of *Sardinella gibbosa*. It is quite possible that this fish may have a wider range in the selection of its food than has been ascertained in this brief study. It will be seen that *Leucifer*, Zoaea stages and *Trichodesmium* do not enter into the dietary of *Sardinella longiceps*.

A comparison with the food of the European herring, *Clupea harengus* will not be out of place here. We have complete accounts of its food (2) and (4) from the time it is born. The full-grown herring is more catholic in its tastes; young sand-eels (*Ammodytes*), Oikopleura, Arrow-worms (*Sagitta*), Copepods, Amphipods, Schizopods and fish eggs are taken, to mention only the chief items. Plant food is taken but seldom by the adult herring. Though fish-eggs and Appendicularia were common in the surface plankton collected in the area during the period of investigation, the stomach contents of the fish examined did not have them. *Sardinella gibbosa* agrees more with *Clupea harengus* in its partiality for animal food than with *Sardinella longiceps* which has a definite bias for plant-food.

DISCUSSION

The question whether the planktonic organisms which served as food were captured by the fish or whether the fish passively allowed the water containing the plankton to pass through the gills straining the plankton by means of its gill-rakers and using it as food presented itself several times during the course of the investigation. When fairly large organisms like *Leucifer* and *Sagitta* are concerned, it is not difficult to imagine that their inclusion in the food must have resulted by definite acts of capture involving quick efforts on the part of the fish. How else could the presence in the food of the large crab-zoaea of the genus *Porcellana* with its very long rostral and postero-lateral spines be explained! This remarkable crab larva had been taken by four fish. In the case of *Leucifer*, its phosphorescence as much as its size will aid in effecting its capture at nights. But that minute zoaea stages, copepods and the diatom *Trichodesmium* could have been captured by the fish snapping at them, is hard to believe.

In these cases it is likely that there is a process of straining by the gill-rakers. The fish probably seek the regions where such organisms abound and there, owing to the great preponderance of the organisms, it might be possible to obtain the food by mere straining. The fish are not likely to feed in this passive manner where the plankton are unpalatable to them.

The following organisms were found in the plankton collected on the morning of 26—4—1931.

- (1) Developing fish eggs and fish larvæ.
- (2) Echinopluteus larvæ.
- (3) Appendicularia.
- (4) *Trichodesmium*.
- (5) Copepods.
- (6) Shelled larvæ of bivalves.
- (7) *Sagitta*.

The stomach contents of *Sardinella gibbosa* captured in the same area where and at the same time when the plankton was collected did not show all the constituents of that plankton. There were in the stomachs only filamentous lumps of *Trichodesmium* and numerous shelled larvæ of bivalves. Such instances perhaps indicate that the fish exercise a certain power of selection and do not swallow indiscriminately any planktonic organisms which may come in their way. The habit of selecting planktonic organisms will lead to migrations. For instance, where a favourite item of food like *Trichodesmium* is concerned, it is easy to conceive how shoals of this fish will follow the course of this diatom as the mass of the diatom drifts with wind and current.

On 2—5—31, at 9 a.m., plankton was collected and specimens of *Sardinella gibbosa* were captured as well from a shoal in the same area. Zoaea larvæ, copepods and *Leucifer* were plenty in the sea. But, strange to say, the stomachs of a dozen specimens examined were empty. The fish probably have intervals when they do not feed. On several other occasions too, fish with empty stomachs have been met with from lots collected in different areas but the nature of the plankton had not been ascertained. Still there is little room for doubt that these fish give rest to their stomachs and that their cessation of feeding is not due to lack of plankton food.

The occurrence of Foraminifera in the food of *Sardinella gibbosa* has been already mentioned. Such examples were met with only in lots captured by fishermen with a shore seine net in the shallows near Kundugal Point, a spot in the shore of Pamban Island opposite Krusadai. (Vide Admiralty Chart 69, Pamban Pass.) There was no disturbance at the surface of the sea when the fishermen plied their nets. The fact that these protozoans were invariably mixed with small particles of sand led one to infer that the fish could not have captured the foraminifera from surface plankton.

This inference coupled with the observation that Foraminifera were not present in the stomach contents of fish captured elsewhere in the section of the sea made me to suspect that the fish might have been feeding on a littoral deposit of Foraminifera. The Kundugal Point was, therefore, inspected and the fine sand which characterised this spot was microscopically examined. It was an agreeable surprise to find that the sand contained a large number of Foraminiferan shells. From the table on page 4, it will be seen that there was a large percentage of individuals with empty stomachs which is not easy to explain. It is among them that a few are taken which have Foraminiferan sand in their stomachs. Do the fish eat this, only when hard pressed for food or if they are attracted to the shallows near Kundugal Point by the presence of foraminiferan sand, why is it that the stomachs of the great majority, if not of all, do not contain Foraminifera? These questions remain to be answered.

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- (2) Hardy, A. C. ... "The Herring in Relation to its Animate Environment; Part I The Food and Feeding Habits of the Herring with special reference to the East Coast of England". Fisheries Investigations Series II, Vol. VII, No. 3. 1924.
- (3) Hornell, J. and Ramaswami, M. ... "A Contribution to the Life History of the Indian Sardine" Bulletin No. XVII of the Madras Fisheries Department. 1923.
- (4) Lebour, Marie V. ... "The Food of Young Clupeoids". Journal of the Marine Biological Association, Vol. XII. 1921.
- (5) Tate Regan, C. ... "A Revision of the Clupeid Fishes of the genera *Sardinella* *Harengula* etc." Annals and Magazine of Natural History, Vol. XIX, 1917.

DUTCH BEGINNINGS IN INDIA PROPER (1580-1615)

BY

T. I. POONEN, M.A.

(Continued from p. 85 of Vol. IV—No. 1).

CHAPTER V. (COROMANDEL III)

(1) THE FACTORIES OF GOLCONDA DURING THE PERIOD THAT FOLLOWED THE DEPARTURE OF THE ARENT AND THE VALCK.

[NOTE.—Unpleasantness with the natives continued. Pieter Ysaacx and Van Wesick even thought of going over to Tirupapuliyur because of the troubles in the north. These troubles were not worse than in previous years. The impression created in the mind of the chronicler is that of something uniform from which nothing sharp comes out.]

APPEAL FROM KANDY.

Nine days after the departure of the *Arent* and the *Valck* there already appeared at Petapoeli an envoy from the king of Kandy to seek help against the Portuguese. On the way, he had been robbed by the Portuguese so that he had to live at the company's cost. Van Wesick sent him the next day to Masulipatam. He thought it best to give hope to the king of Kandy that help would reach with the next coming ships and other compliments. On the 26th November Pieter Ysaacx sent a letter for the king of Ceylon to Van Wesick so that he might see it first and then, as the envoy came to Petapoeli, give him this for the king. He however remained at Masulipatam for long, and appears to have departed again to the south on the 1st of December. He did not seem to have brought for his master much more than compliments. A small number of Dutchmen on Coromandel could do very little against the Portuguese who already had so much power in Ceylon. It was not owing to their failure to recognise the importance of the cinnamon of Ceylon and the favourable situation of the island, both for refreshments for ships and for expansion of their authority, that the Dutch could not pay more serious attention to the overtures from Ceylon.

SERIOUS DIFFICULTIES IN MASULIPATAM.

The Governor of Masulipatam to whom Lodewijk Ysaacx had to lend such a large sum of money was removed from office, and the Dutch received back only a small portion of his debt. The new

Governor of Masulipatam named Pyleppa hoped to enjoy the same benefits as his predecessor. The factors did not want to lend him so much money as he wished. He therefore began to devise other means for his benefit. The native authorities began to ignore the contract concluded with Van Soldt. On the ground that the money was only for the then ruling Governor, they could, with decency, ask the Dutch for duties which were not in harmony with established articles. This Pyleppa did. With the help of his colleague of Petapoeli, Namaiga, he asked the factors for the duty called *Choppa-dallella*, the stamp duty on linen. This happened in June. The Governor felt that as the factors stood in alliance with the court of Golconda, a command issued from thence would make a better impression on the factory keepers than his own words. So there came in 1609 a Brahmin who was a clerk of the king of Golconda and asked the factors 12,000 pagodas for the stamp duty of Masulipatam. When this also failed to move the Dutch, they perceived that they must try to take one of them to the headquarters to compel him there to agree to the payment of the duty. When the Dutch were roundly called to the court to negotiate in the matter of the payment of stamp duty, it led to no consequences. Speedily another counsel was found which of itself would probably lead to the payment of money.

The Dutch now gave a handle. In Petapoeli the junior merchant Pieter Julis in the absence of Van Wesick entrapped at night a thief who was engaged in breaking into the Dutch factory. Helped by the assistant Pieter Klassen, he flogged the thief and delivered him further into the hands of justice. Three or four days later the thief died in prison. The Governor got the long-looked-for opportunity. The charge was brought that the factors had murdered the thief. In the end of September, news was brought to Petapoeli from Golconda that the Dutch had to answer for the case of the thief. Van Wesick wished to secure testimony exonerating the Dutch from the Moorish inhabitants about the question under dispute. He took leave from the brothers Soheyder and departed finally on the 19th October in the company of Pieter Klassen. From Masulipatam, Antony Schorer, junior merchant of that place, also joined them and Mir Camaldy, a friendly native merchant, had offered his company in this difficult journey. Thus the men now went a second time, but now with a burdened mind to the court of Mohammed Koeli. Here the whole reason why they had been summoned appeared clearly. Van Wesick was taken because of the stamp duty. As far as Petapoeli was concerned, this was an easy matter. There the duty was not in force and the Golconda officials defended the Dutch. At Masulipatam, the government had a stronger case. The

envoys meant to achieve their object by honouring Mirsumela, the Chancellor, with a present of 1½ candy sandalwood and 30 large mirrors. But Mirsumela thought this was too little for such a weighty matter as the sum Pyleppa claimed was 5,000 pagodas. The Dutch thereupon offered 250 pagodas. But Pyleppa overstepped the Dutch, and promised a larger sum. Mirsumela now commanded the Dutch to pay 2,000 pagodas for the stamp duty. When it was answered that they had to await the coming of their ship, Mirsumela refused also to excuse them the stamp duty of Petapoeli, much less would he permit them to depart to the coast. The position was far from being an enviable one. The envoys were treated in an unfriendly manner on the streets by the dwellers of the city. Namaiga recognized there was little chance of his enjoying the stamp duty of Petapoeli. He therefore went on another tack and asked port fees for the time the Dutch had been at Petapoeli. He should thus secure 4,000 pagodas. This duty appears even less than the stamp duty to have been usual at Petapoeli, and men who levied it had not applied it to the Dutch business. As regards Petapoeli, the Dutch speedily gained their point. But it was different with Masulipatam. Long standing negotiations that were delayed by the death of a daughter of the prince led to no result in the decision of the question. The envoys were naturally discontented and furious. The position would have become very difficult if a ship had appeared during Van Wesick's stay at Golconda. Luckily, however, no ship appeared. On the 2nd January 1610, Van Wesick came back to Petapoeli from his laborious journey. The further negotiations had not led to any definite result. The Dutch had received permission to depart on condition that distinct debts of the Governor of Masulipatam and the king should be left a security for this, and that, with the coming of the Dutch ships, an envoy should come and negotiate about the questions in dispute. If there was any one who derived great benefit from this affair, that was Mirsumela, who, according to reports, had realized in a month's time 35,000 pagodas as presents from the different parties for his favour.

At Golconda the envoys heard the complaint that the Dutch, after scattering the trade of the Portuguese who formerly used to send annually 200 ships and champas, were themselves sending no ship of theirs and thus trade was languishing. The staying out of the Dutch ships was thus mentioned as the only cause of this travail, i.e., the absence of living trade.

(2) SOUTH COROMANDEL.

While in north Coromandel they experienced the already mentioned disastrous consequences, Pieter Jelis Van Ravensteyn wrote in

October 1609 that the losses of the factory in the south would be considerable.

The next fleet appeared on the coast in the spring of 1610. It consisted of the *Little Sun* (under the command of Arend Maertssen), the *Eendracht* (under the command of Willem Janssen) and the yacht *Little Middle Bourgh*. From Guzerat this fleet was to proceed to Tegnapatam as the factors could not even keep off the Portuguese, and leave nutmegs, mace, cloves, sandalwood, 'Sussick' and other wares but not money in cash except what the north Coromandel factors had resolved to leave here. The Caul received by De Bitter about Tegnapatam should be renewed or a new contract concluded for the exclusion of the Portuguese. Four 'pigs of iron' with some gunpowder which was necessary for the defence of the place must be left behind. The remaining goods must be left at Petapoeli and Masulipatam. Thereafter one of the two ships should load the goods bought on the coast and bring them to Bantam. The other should again take up the negotiations with Arakan and Bengal. As Van Wesick was about to depart, they must try to persuade Pieter Ysaacx to continue in his office for another year as, by the massacre of Banda, very few people were available there and a certain Bonvaert who should have gone to Masulipatam was dead. In conclusion, it was observed that they were still to do as much damage to the enemy in San Thome as before, as no definite news had come of the conclusion of the armistice. As regards the last, news was brought that the twelve years' truce was as good as concluded, and that, with the necessary caution, Indian allies had to be prepared for it. In the truce, it would be decided that also allies with whom treaties should be entered into two years after the sending of the provisional news from Holland i.e., to the latter half of March 1611 should also be recognized. At the same time, men must try, as far as possible, to renew the old alliances. A copy of these instructions was sent by L'Hermite with the three ships mentioned above. In the last half of January 1610 the Dutch ships left Atjeh—Arend Maertssen with the *Little Sun* in the direction of St. Thome, and Willem Janssen with the *Eendracht* and the yacht to the waters of Ceylon. When they arrived on the 10th February, a ship coming from Bengal, *The Noose Signora d'Agura*, was captured. Negotiations were entered into with the king of Kandy. A ship with some elephants was to be sent to Tegnapatam.

Arend Maertssen, as stated above, directed his course to St. Thome so that, if possible, he might do injury to the Portuguese. He kept for some time to the middle of the coast, burned two ships and took as prey two others loaded with rice. After that he came taking with him the two captured ships on the 2nd March to Tirupapuliyur.

Already Pieter Ysaacx and Jan Van Wesick had sent a letter to Tegnapatam to the signors of the ships that should arrive there wherein they declared the pressing necessity for help, which could not be secured without great presents. Further 370 packs Coromandelese linen and 25 bars of indigo lay there ready for shipping. In a subsequent letter, Pieter Ysaacx wrote that there was need especially for porcelain and cloves among the wares which would be brought by the *Great Sun*. Besides the abovementioned, the ship brought mace, sandalwood, damask, tafta and still more wares to Tirupapuliyur of which specially the sandalwood was sold there dearly. Pieter Gerritsz Bourgonje found however when he later took note of the loading of the *Eendracht* that neither ship brought goods sufficient to supply all places on the Coast.

FRESH CONTRACT WITH GINGI.

According to the direction of the Directors, they had now to renew the treaty concluded by De Bitter. Maertssen therefore negotiated with the great Aya and this had the desired result. On the 29th March 1610, a contract was concluded between the Aya Tiera Wangelaye, Governor over the islands Tindamandalam on the one side and Arend Maertssen and Pieter Gerritsz Bourgonje on the other side. Herein was settled that Prince Maurice should have within the fortress of Tirupapuliyur, as a store house of ammunition and merchandise, the house called *Nota Calamatta Coin*. The Dutch were free to make what structural alterations they pleased provided they brought in the fort a metal half cannon and three iron guns. The Aya must help the Dutch against their enemies. The Dutch must pay 2 per cent. import and export duties except for money, rice, and other necessities of the fort. The Aya must permit no Portuguese to dwell or trade in Tegnapatam or Tirupapuliyur. Neither side was to raise a religious dispute. The Aya was obliged to hand over deserters to the Dutch. The Nayak or the Aya should have the right to buy sulphur from the company for other merchants. The Aya should help the Dutch to compel the dyers and weavers to carry out their agreements with the Dutch. The Aya might permit no trade to other European nations who did not bring papers from His Princelike Excellency. The Dutch might also trade at Porto Novo. The goods which the Aya desired from the Netherlands, the Dutch should deliver to him at cost price. The Dutch must not disturb the ships which sailed to other places with passport of the Captain of Tegnapatam. If the Aya desired from the Captain passport for sending for goods of other places for particular use, they must give it. The Aya swore on his side to keep the contract with his Nayak Christoppen Aya.

Thus the Dutch secured contractual confirmation for their possession of Tirupapuliyur, and could use Tegnapatam as harbour for it. Porto Novo also stood open before them, but they did not establish a factory there immediately.

After the conclusion of the contract with the Aya, Arend Maertssen and Abraham Fontaine went also to the court to look further after the interests of Tirupapuliyur. Having alighted at Gingi they observed that unnecessary promises had been given by Bourgonje and Marcelis to the loss of the company. Neither of them was willing to go with the envoys of Gingi, probably because they felt guilty in this respect. Not before the 24th of April did Maertssen and Fontaine depart from Gingi taking with them a letter to the ruler of Holland, wherein the Aya promised to keep the contract concluded now and at the same time requested that ships might be sent to Tegnapatam.

The lodge at Tirupapuliyur was now strengthened with three iron guns and one half cannon according to the stipulation of the concluded treaty. The work of Arend Maertssen for the benefit of Tirupapuliyur was finished. He could look back at it with satisfaction. New bonds were laid in the kingdom of Gingi, and the old made stronger. (*Sources.* De Jonge, Heeres, Macleod and Terpstra.)

CHAPTER VI.

PULICAT.

A much more important result was to ensue from the three ships touching the Coast, i.e. the establishment of a factory in so highly important a place as Pulicat which was favourably situated with regard to cloth. Prices were lower than anywhere else. Before the Dutch actually established a factory at Pulicat, they obtained the cloth of that place through the merchant Godia Soheyder to whom heavy commissions had to be paid. Pulicat was also admirably situated in the middle of the Coast so that from there Dutch influence could spread north and south.

When Maertssen and Fontaine were in Gingi to look after the affairs of Tirupapuliyur, they sent at the same time the already concluded contract about this place for confirmation to the king of Karnatic with whom they had already entered into correspondence concerning the eventual establishment of the Dutchmen at Pulicat. On the 22nd April, they received a kind letter from the

great king who at the same time sent envoys with full power to conclude a contract with Maertssen about Pulicat. The contract was now sent again to Vellore to be confirmed by the king. On the 28th April, the Dutch at Tirupapuliyur also received, through envoys, the king's permission to enter into trade negotiations at Pulicat. Maertssen departed for Pulicat so that he might begin trade negotiations. On the 9th May he anchored there, and landed the following day. On the 15th May there came the contracts which had been sent from Gingi to Vellore, ratified by the king, while an envoy at the same time brought the written request that Maertssen should go to him that they might carry on further verbal negotiations. The contents of the contract that was thus brought back ratified was in short as follows:—

The Dutch shall have at Pulicat a stone house for ammunition and merchandise. 2 per cent. shall be paid for imports and exports except for gold, rice, and other necessities for the house. The king shall hinder the Portuguese at Pulicat. On either side men shall not dispute about religious matters. The king shall hand over deserters to the Dutch. The king shall help the Dutch to compel dyers and weavers to fulfil their obligations with them. The king should permit no European merchants who do not bring documents from His Princelike Excellency. Such goods as the king desires from the Netherlands, shall be delivered by the Dutch to him at cost price. The Dutch should not molest ships which sail from there to other places with passports from their Captain.

To comply with the request that the king had caused to be brought by his envoy, Arend Maertssen left for Vellore on the 21st May accompanied by Abraham Fontaine. They did not need to finish the journey. In a village called by the Dutch "Cauveripaque" about eight miles from Vellore, they met the king who came to welcome the Dutch envoys with a large cavalry and infantry. But the king departed in the night for Vellore. He was desirous that the Dutch should see "his magnificent and kingly state, his superb castles and antique edifices". His nobles said it would be no small disgrace for him to give audience to the Dutch and send them away in a village as he now stood in alliance with the ruler of Holland. They came to Vellore on the 27th of May. Three days later, he secured audience. The results were satisfactory, yet troublesome. The Portuguese had sent their priests with presents and offered 5,000 pagodas to the brother-in-law of the Nayak for driving away the Dutch from Pulicat. One of the councillors of the Nayak was so far persuaded that he proposed that the Dutch might be given another harbour instead, but the Nayak said that he would not break his pledged word and refused the enticing offer.

Thus the Dutch secured a footing at Pulicat.¹ Hans Marcelis was left there as senior merchant for the space of one or two years on a monthly salary of 62 guilders. As junior merchant was left Abraham Fontaine who, though he had hoped to go higher, was willing to accommodate himself to the arrangement. They received also three others as administrators of the new lodge. The number does not appear too large for such a promising establishment.

Maertssen's ship, the *Little Sun*, was already departed for Masulipatam before the court journey of the two envoys, and he himself now followed thither. He came on the 18th June very much contented with the negotiations carried on about Pulicat. Here the factors were involved in serious trouble. The trade was simply forbidden, and the lodge beset with soldiers so that nobody could speak with the Dutch. On the 21st or 22nd July Marcelis was called from his bed and beaten with his dependents, the door of the lodge was pulled out, and, to the greatest dismay of the factors, the natives took from it weapons and all that they wished to take. When this incident came to the king's ear, he was indignant with the conduct of the Sabandhar and chose the Dutch side. He sent the governess of the Queen named Condeina who was the mother of the Sabandhar to Pulicat so that she might bring her son with the Dutch deputy to Vellore where the matter might be further investigated. They reached the place on the 29th July. Whether it was that Marcelis and his officers did not feel wholly innocent with regard to this matter, or whether it was that they feared that the mother of the Sabandhar in any case would work against the Dutch to the benefit of her son, it was decided that they should honour her with a present of no less than 100 reals of eight, 1½ man sandalwood, 5 damask and 2 armosijnnen.

The question of giving a present to the king led to complications elsewhere. The broker, Lingana, who had carried out his negotiations with success returned from Kandy with two elephants, one big and one small. But he came not to Tegnapatam but to Pulicat. Lingana was a friend of Marcelis. At Porto Novo, Lingana learned that Marcelis was senior merchant at Pulicat. Also he was afraid of going to Tegnapatam as he had greatly blamed to the king of Kandy a servant of the Aya who had been in Kandy. Hence Lingana felt that he would rather please his friend at Pulicat with the present than run the chance of being unpleasantly taken prisoner at

Tegnapatam. The Nayak of Gingi was in any case aggrieved that while he was in need of the so much desired present, they in Pulicat had the disposal of it. Originally Marcelis and his companions thought of selling the elephants to the great king. But the Masulipatam factors felt that political considerations must override the desire for gain and that it would be much better for the youngest establishment of the Dutch that they gave the king a royal present than they should clearly show themselves as gain-seeking merchants. The council of Masulipatam wrote in this spirit to Pulicat where it was now decided that they should take the elephants with them as a present to the king on a journey to the court. Therefore the governess came to the spot to fetch the same. With that 1 kandy and 15 ratel (arabipond) sandalwood, 1½ man mace, three baskets small porcelain cups, 18 damasks and 800 or 900 reals of eight were to be taken as presents.

Hans Marcelis and Abraham Fontaine were the envoys to go to the court of Vellore. The journey took a longer time than was expected. Although the Dutch having come to Vellore waited at the court daily from morning till evening, they succeeded in speaking with the king for the first time only on the 30th August. The king showed himself in the town and as the people showed their great enthusiasm with firing of guns, shouts and tears. Marcelis and Fontaine did not know better than to participate in these tokens of homage though with so little of heart. When they succeeded in securing the king's ear, he promised to summon them in a couple of days and place another Sabandhar at Pulicat. A further audience was daily delayed. Meanwhile the Portuguese, seeing their chance fair, gave to the king a beautiful elephant, two horses and other presents and 5,000 pagodas to the king's brother-in-law and represented to him that, as the Dutch kept Pulicat, the trade in San Thome must inevitably go down. The king was thus again brought to waver. He as well as his brother-in-law Narpraga and his commander-in-chief Obbe Raja temporarily offered to the envoys another place instead of Pulicat. Van Wesick who was written to for counsel strongly advised Marcelis that they should not allow themselves to be persuaded to abandon Pulicat for another place in the neighbourhood. Luckily it did not go so far.

Owing to a dispute between Narpraga and the Captain, the Dutch were not detained for a long time. When this was made up by the king they formally obtained a last audience. The promise that Pulicat should have another Sabandhar with a controller was renewed. The toll should be reduced from 2 to 1½%. Marcelis and Fontaine received two palanquins and two rings and were taken triumphantly through the town—a great regret for the Portuguese and other

¹Pieris, *The Dutch Power in Ceylon*. 'When the Raja of Vellore permitted them to build a factory at Pullicatt they wrote on the 26th May 1610 to the new Sinhalese king, Senerirat, that "this king has made an eternal treaty with our Prince Mauritius de Nassau, whereby the king allowed and granted us free trade in all his territories and to live in them."'

enemies of the Dutch. The Dutch were also presented with a village, an hour's distance from Pulicat, named Averipaique. Owing to the slowness of the Secretary who had to prepare their letters, they could depart from Vellore only on the 26th September. On the journey back, Marcelis and Fontaine visited the Commander Obbe Raja, in the place Sataiour as the village Averipaque lay in his territory. He immediately gave the Dutch the letter of possession and besides on his own initiative the place Cavecantoure lying on the river of Pulicat so that they might trade there paying for duty $\frac{3}{4}\%$ —quite an equitable figure. Further he gave the Dutch free trade in the whole of his territory. Also, from his side, a governess should go with them to inspect with them a place which might seem good to them. Yea, he even offered them an island lying a little near the coast, to provide a harbour at his own cost, and to provide the Dutch more money for carrying trade in his lands. Marcelis and Fontaine did not immediately accept the offer of Obbe Raja, saying that they were not allowed to take any place without giving information first to their admiral. The further offers which the general caused to be made when Willem Janssen had landed at Pulicat had also no more result. On the 2nd October Marcelis and Fontaine returned from their important mission and were received in a friendly way by the new Sabandhar.

Although there was thus reason for contentment at Pulicat, in Tirupapuliur great anger prevailed over the elephant question. The Aya was furious and would not stand any word from Bourgonje when he rode to him. The Aya was inclined to conclude friendship with the Dutch only if they gave the desired elephants or the money for which they would have sold the elephant to the king of Vellore. This was what the factors who went to negotiate with him over the matter gathered. Marcelis does not appear to have possessed those qualities which were necessary for a good factory keeper of the company. He was not over-honest. He offered in the name of the Senior merchant a price which was too low for a consignment of about 150 dyed Sarassa. The merchant declined to sell. Then Marcelis in his own name offered more and brought the Sarassa by the back door of the lodge and by the window and kept it in his own room. In addition to his dishonesty, he showed great discourtesy to the local authorities and thus imperilled the interests of the company.¹ Although the other officers could do nothing against Marcelis, they wrote

¹ On the 3rd October a day after his return, with an exaggerated sense of power, he went to the new Sabandhar in the bankshall and caused the dyers to call there, which the Sabandhar considered as very discourteous. Fontaine and Hendriksoon Clock brought to his notice that men should not thus speak to those people. He answered that this could not be otherwise.

to Van Wesick and Willem Janssen earnestly lamenting the conduct of their superior. This letter did not make Marcelis turn a new leaf. He was unfriendly to every one except the broker Lingana. The people in the house wrote that they could keep no house with Marcelis. Two days after the composition of this letter Fontaine joined and also wrote a letter in which in veiled language he made known his dissatisfaction with Marcelis.

On the receipt of Fontaine's letter, the Council of Masulipatam and Petapoeli sent Willem Janssen to Pulicat with full power to set things in order there. He left Masulipatam on the 2nd November by the yacht *Little Middleburgh* and landed on the 10th at Pulicat. Here six days later a resolution was taken which was signed by Marcelis also. The future was thus settled. The Senior merchant was not to set a bad example to his subordinates. He was not, by speaking unreasonably of the Sabandhar, to give reason to his people and the natives of the place to say anything bad of the Dutch. When he acted against this, the under-merchant should immediately intimate this to the factory of Masulipatam. The Senior merchant should hide nothing in his papers and books from the Junior merchant on pain of the utmost displeasure of the Directors. He was not to buy or sell goods without a resolution of his council. He must give satisfactory instructions to the Junior merchant and the assistants about the cloth trade. Promises and presents should be made only by resolution of the council. In the last half of November, Willem Janssen probably left Pulicat. By his mediation, affairs in this factory were placed on a satisfactory basis.

CHAPTER VII.

THE CLOSE OF AN EPOCH

Meanwhile an important change had taken place in north Coromandel. Pieter Ysaacx while proceeding overland from Petapoeli to Masulipatam was tempted by the heat to drink too much.¹ This proved fatal. His corpse was brought to Masulipatam where his sad unexpected death received the sincere sympathy of Moors and Hindus. Here was buried Pieter Ysaacx, the man who had spent the last years of his life for the establishment of the Dutch trade on the Coast. He did not in the least injure the interests of

¹ After he had drunk two 'mingeler huy' ('huy is wei van melk wuar de kasstof wit is'), he died within two hours under the phenomenon of inward bleeding.—MACLEOD, vol. i, p. 94.

the Company, and this cannot be said of all the other Senior merchants.

The death of Pieter Ysaacx came at a most unsuitable time. It was the time to finish the shipping of the cloth, and the Portuguese would seize the opportunity to do all possible harm to the Dutch. Things had to be done quickly. The council of the ships decided to appoint Van Wesick in place of Ysaacx so that he might be authorized to take action as Senior merchant in Masulipatam, and President of Petapoeli. Pieter Jelis Van Ravensteyn should succeed Van Wesick in Petapoeli as under-merchant there, while Adolf Thomassen, assistant at Masulipatam, took Ravensteyn's place. Although Van Wesick would have willingly left the coast, yet he realized that the death of Pieter Ysaacx had made the situation particularly critical. He therefore found it good to stay on for a year.

The question was now raised whether it was necessary to continue the Golconda factories seeing that the strong support of the capable Pieter Ysaacx had dropped and that they could carry on trade at Pulicat where there was abundance of cloth to be obtained. It was worth considering whether the heavy charges necessary for the maintenance of four lodges might not be dropped. In fact it was seriously proposed to suspend the trade at Petapoeli when once they had an established position and free trade at Pulicat. Regarding the suspension of Masulipatam, however it was somehow decided otherwise. In the selfsame letter to Bantam wherein Van Wesick reported the death of Pieter Ysaacx, he declared decidedly against abandoning Masulipatam, and for three reasons:—

- (1) Much gain could be made from the merchandise which used to be bought earlier by the Portuguese, viz., cloves, mace, nutmegs, porcelain, sandalwood and spialter.
- (2) Masulipatam remained of importance for the securing of the white cloth which could be procured here better than in Pulicat in which place the painted cloth was best obtained.
- (3) Van Wesick thought it a no small matter that they could enjoy the indigo trade.

POSITION OF DUTCH BUSINESS ON THE COAST SINCE THE COMING OF THE DUTCH SHIPS.

Pulicat promised most for the company. The prices of the cloth were low there, and Marcelis wrote on the 23rd November 1610 'If we had ten times more capital and money to spend in cloth, it should not have been otherwise used'. No wonder that at this busy place Marcelis required a large cargo for carrying on trade. Regarding the wares which would be desired by the natives, they should be able to sell there lead, tin, sulphur, camphor, nutmegs, mace, cloves,

sandalwood, long pepper, white and black benzoin, musk, red scarlet violet and silk 'laeck' while they could also deal in porcelain cups, tortoise shell, quicksilver and leaf brass. There was also great need for money. The consignment of 8,000 reals left in the factory was soon spent and Pulicat had to depend on other factories. Fortunately, this was granted. From Masulipatam on the 10th September 1,000 pagodas were received in cash, mirrors, needles and other wares. With the yacht *Cleyn Middleburgh* wherewith Willem Janssen departed for Pulicat, 2,000 pagodas were also sent, while it was also decided to use for the good of Pulicat some money which was originally intended for repairing the *Eendracht* as they had decided to burn the ship. At Tirupapuliyur also they were making progress. Merchants came freely so that it seemed likely to be a good staple place for cloth. They were also busy there (May 1610) with the building of a new house which it was hoped would be finished in two months. Sandalwood and sulphur were sold there at high prices. Hans Marcelis in his letter to the Directors of the Chamber, Amsterdam, claims to have done a mighty lot for its prosperity. He had so far brought round the dyers and weavers that they made the Javanese and Malay clothes better than in Petapoeli, while the prices were considerably lower. The indigo at Tegnapatam was also nearly twice as cheap as in Masulipatam, though the quality was much inferior. Bourgonje, the head of the factory, could not swallow his discontent that that flourishing factory should still be always placed under Masulipatam.

In the North Coromandel the old questions were still hanging fire. Van Wesick's journey to Golconda had led to no definite results in the matter of the stamp duty. The matter had been dropped provisionally in the hope that with the coming of the Dutch ships an envoy should be sent to Golconda in the name of the Dutch to settle the dispute. This hope was not fulfilled and so they had to come to terms with the natives. As there was no definite agreement with the Governors of Petapoeli and Masulipatam, the Dutch by a present had secured as permanent law the provisional toll of 4 per cent. without further claim, while they could not help making a present to Mirsumela for the redemption of the stamp duty. Now that the toll question was solved for good, the Governor of Masulipatam asked to be allowed to buy all the newly brought goods for 3,000 pagodas for the king; if it was too much and he could not get the whole, he must at least be given cargoes for 1,000 pagodas; without permission of the Governors, no trade was actually possible in Masulipatam and Petapoeli. Sometimes merchants came secretly at night to do business with Dutch factors but they were severely punished if they

were caught. What the Governors themselves furnished to the Dutch was bad because the weavers were not sufficiently rewarded, but the factory keepers were compelled to receive the same so that they might not be continually regarded as guilty. For Van Wesick it was almost impossible to prevent the smuggling trade which was carried on by the Dutch themselves. He rightly thought the situation gloomy. It is thus seen that North Coromandel was burdened and careworn though Ravensteyn wanted to see if any good might come from the change in the native government of Masulipatam which was effected in 1610. (In place of one Governor who farmed the administration, more persons were appointed by the king to govern Masulipatam.) The ships *Ternate* and *Cleyne Sonne* which reached Bantam in September and October 1610 together brought 292 packs of Coromandel cloth, 24 bales indigo, and 39 packs Guzerat linen. Of the Coromandel cloth, 151 packs were shipped in Petapoeli while 24 packs of yarn were probably from Tirupapuliyur. When the *Ternate* came to Bantam, men suspected that the crew had cloth on their bodies. Strict investigation was made. But all the same, it was decided that the offenders rather than being punished need only be deprived of price of their cloth.

TANJORE

In a letter of the 26th July 1610, Bourgonje mentions the negotiations with the Nayak of Tanjore for securing the place of Trimelipatam for Dutch trade. He wrote to Van Wesick that men daily expected a caul from the Nayak of Tanjore as the ambassador of the above named Nayak had promised to Astapa, the interpreter of the Dutch, to send within five or six weeks two cauls dealing with Trimelipatam, one to be sent to their admiral, and the other to be preserved in Tirupapuliyur. Much was expected of the cloth trade at Trimelipatam although it was found that a pair of cloths bought as samples there was somewhat dear.

RELATIONS WITH KANDY

Carolus de Lannoy returned from Kandy to Masulipatam on the 29th of June after having concluded a treaty. The king expected speedy help against the Portuguese from the Dutch especially in view of the presents of elephants which he had made to the latter. De Lannoy had also promised help. An envoy from the king at Pulicat repeatedly urged the sending of a couple of envoys to speak about the measures that ought to be taken according to the concluded treaty. Thereupon it was decided that again Carolus de Lannoy with two others as helpers should depart with the envoy

from Kandy, and from Pulicat they wrote to Tegnapatam to send as speedily as possible the patent of His Princelike Excellency. On the 21st November instructions were given at Pulicat to De Lannoy in accordance with which he had to carry out the embassy to Kandy. He must take a patent with him by way of thanks for the elephant and testify to his regret at affairs not getting speeded up as Maertsen had not taken to Bantam the concluded contract. It would be taken for His Princelike Excellency by the *Cleyne Middleborgh* which ship should depart on the 23rd November. Willem Janssen should further state to the Admiral and his council the affairs concerning Ceylon. De Lannoy should take 125 pagodas in money and rough cloth as journey money. The Dutch ships which might go to Ceylon, he must permit in February or at the latest March of the next year to return to Pulicat, where he was to be satisfied and accounts settled.

RELATIONS WITH ARAKAN.

The king of Arakan who all along expected assistance from the Dutch found to his regret that no help ever came in the year 1609. He now sent an envoy Gytacor with a ring as present to Masulipatam, once more to ask help of the Dutch. They did not feel much inclined to send another expedition. The first voyage happened because of the pressure of circumstances, but now that they had a firm footing on the Coast, the repetition of it did not seem to be necessary. The king of Arakan appeared to have reached a very helpless and powerless condition. Finally, they decided in spite of the relatively little profits that they stood to gain from it to send a new embassy to Arakan. When Carolus de Lannoy refused to take this up, Jacob Dirks Cortenhoeff, assistant in Masulipatam was found for it. He left on the 11th September 1610 with three other Dutchmen, taking with him 1,200 pagodas as cargo. Van Wesick, Willem Janssen and Antony Schorer gave him an instruction which was unusually careful. He must represent that they were so long unable to respond to the appeals for help which Pieter Willemsz had taken with him. The sudden death of Pieter Ysaacx added to their difficulties. Now, he, Cortenhoeff was finally come to contract with His Majesty. Cortenhoeff must request free trade in all the lands of the king under his protection. With the patent of His Princelike Excellency that promised help against the Spaniards and Portuguese (which would not probably reward the trouble), he must be careful in handling affairs according to the requirements of the case. Further, Cortenhoeff must declare that as the truce progressed, they could not help the king. They could not help against De Brito

without the decision of the admiral in each case. On all sides they thus held themselves free. Cortenhoeff must collect the quantity of rice that the king of Arakan owed to Pieter Willemsz. Thus this was an embassy undertaken with anything but enthusiasm.

THE PORTUGUESE FURY AND DISQUIET.

With rising fury and disquiet at the same time, the Portuguese saw how gradually the Dutch power spread on the Coast of Coromandel and threatened to stifle their establishments in Negapatam and San Thome. By their intrigues they sought to disturb the Dutch negotiations with the inland princes. By force of arms also they made an attempt to re-establish their greatly reduced authority on the coast. A number of Portuguese ships came on the 29th of May in sight of Pulicat. In place of success, this undertaking caused them only damage and shame. Two vessels with the Portuguese were taken, and the sailors imprisoned. Sailing to Masulipatam, the Portuguese had no better luck. Having come there on the 7th of June, they were disappointed in their purpose of preventing the Dutch ships unloading and taking cargo. They had already taken their cargo. They wished then to hinder the sailing out of the loaded ships. But the Dutch already took the places from where they must fetch drinking water, took two of their vessels, and imprisoned three Portuguese so that the enemy disappeared on the 11th June with their purposes unperformed. After this before the year was out, the Dutch once more received news indeed incomplete and indistinct about seven fusts which should attack the road of Pulicat. It was only natural that the Portuguese should employ all their power to trick the Dutch out of Pulicat. They had no good port in San Thome and Pulicat with the river that flowed into the sea was admirably suitable for their ships.

NEED FOR UNITY FOR THE DUTCH SETTLEMENTS ON THE COAST.

The Dutch establishments had already embraced so much of the coast that unity was necessary so that there might be a head to deal with the enemies, to resist all the craft and unreliableness of the natives as also the unceasing plots of the Portuguese. It was necessary that one person should be appointed to exercise authority with a strong hand over all the four establishments. Luckily they had not to wait much for the change. In Bantam where they had received the news by the *Little Sun* and *Ternate* that their sphere of influence had spread out and that they had to fight with many troubles, they saw the compelling necessity of having a common head over all places to regulate with better order the purchase of cloth and other things. Also there was the need of

merchandise on the Coast. On the 1st October, 1610 Wemmer Van Berchem was come in Bantam as the commander of the yacht the *Hasewindt* to bring the important news that at Antwerp the twelve years' truce was concluded, that outside Europe it should commence a year after the signature of the treaty. The *Hasewindt* was to bring there news of the twelve years' truce and at the same time to mark out some one as head of all the factories on the coast. They did not however in Bantam feel themselves completely justified independently to choose anybody for so weighty an office. They preferred rather to await the coming of the Governor-General Pieter Both, who was soon expected. As the Governor-General had not however arrived by December, the High Council on the 3rd December unanimously chose Jan Wesick, Senior Merchant of Masulipatam and Petapoeli. The council of the yacht the *Hasewindt* had to move him as general head to be willing to prolong his stay on the coast which had already lasted so long. Hendrik Van Westereenen should accompany to be used in place of Van Wesick for securing information about local trade possibilities while at the same time Marcelis, Michielsz Boshouwer and Jan Graeff should serve as factors on the coast. 42,000 reals of eight should be sent with the yacht for the coast. Much more was necessary here, but the yacht was not defensible enough to be used for all remittances of money, so that men did not dare to entrust it with a larger sum of money than the above and therewith 8,000 reals for Atjeh.

When Van Westereenen now became sick, the High Council decided that Juan de Labistrate should go with the yacht in his place to the coast. Yet the Governor-General did not come, and so the High Council at Bantam put forward on its own authority instructions for the Director of the trade of the Coast of Coromandel and other places lying thereabout. These were in the main as follow :—

The Directors desired that a general head should be appointed over the Coromandel for which Jacob Van Groenewegen or, failing him, Jacques l'Hermite de Jonge was to be nominated. As, however, Van Groenewegen perished by being murdered in Banda and l'Hermite could not be spared from Bantam, Van Wesick was appointed to this office. He must reside at Pulicat and with the council of the yacht choose such a council as time and opportunity should permit. To the Governor-General, he must send a memoir that gave information about (1) The practicability of the plan suggested by Van Soldt to carry on trade from Masulipatam to Cambay with camels and (2) The question how they could most conveniently secure the indigo from the neighbourhood of Lahore and Agra. Attention must be devoted to the trade possibilities in Bengal. The smuggling of cloth required sharp supervision. Of those who were already on the

coast one must now finally be delegated as ambassador to Golconda. If Petapoeli could not be wholly discontinued, as few people as possible should remain in service.

Besides De Labistrate and the under-merchant Boshouwer, two assistants also proceeded to the Coromandel Coast. Van Wesick was to place these where need was found. Besides the instructions, a letter was sent to Van Wesick wherein his good conduct at the death of Pieter Ysaacx was commended. It was mentioned as a reason for his appointment as head and continual president over all the factories and places on the coast. With the yacht came as cargo, besides the above mentioned reals of eight and the sandalwood, a quantity of porcelain, alum, speauter¹ and some lac and "Kerseys".

More letters were also taken by the *Hasewindt* to Bourgonje and Marcelis wherein they were informed of the appointment of Van Wesick as their superior. To him they should in future be accountable. Also De Labistrate himself carried with him an instruction which appointed him to the place of Van Wesick in case he did not accept the offered office or was perhaps dead. In Tegnapatnam especially he must institute a sharp investigation about the state of affairs as so much disorder prevailed. If the under-merchant Jacob Steyl should somehow be spared from there, he must come back with the yacht, and any other who is sober and competent must be appointed in his place.

In this way the *Hasewindt* was despatched to the Coast. With justice might men hope that the colony should meet a period of prosperity. Surprise attacks on the Portuguese were no longer thought to be necessary as the truce prevented both parties from spreading their influence other than along peaceful ways. A powerful central government, it was hoped, would bring in the factories the order and the unity which had so frequently been wanting. As headquarters was chosen Pulicat, that was to remain for many years the seat of the government of Coromandel. The establishments on the Coast continued to expand but it could be rightly said that the foundation period of Dutch authority on the Coromandel ended with the establishment of the central government at Pulicat. Van Wesick accepted the office offered to him, and filled it till 1612. The situation was now distinctly favourable for the Dutch who had several bases on the Coast. Of their European rivals, the Portuguese were not receiving reinforcements and the English were hindered by shortage of capital and want of support from home.

¹ A mixture of lead, brass and tin perhaps also zinc. (*Vide* Verwijs and Verdam: *Middel Nederlandsch woorden boek*).

CHAPTER VIII.

FRESH EMBASSIES TO GOLCONDA AND VELLORE.

In 1609 Their High Mightinesses, the States General of the United Provinces, made a truce for twelve years with Spain. It was agreed among other matters that the same should take place also in the East Indies. The Directors of the Dutch Company requested Their High Mightinesses and His Highness the Prince to send letters to all Indian kings and princes requesting them to enter into a confederacy with the Dutch. This was granted. Pieter Both, the first Governor-General of the Indies, was given full power to enter into such alliances with all the Indian kings and princes as this was thought most expedient for the settling of their commerce and the ruining of that of the Portuguese. According to the secret treaty of 1609, the king of Spain undertook not to interfere with the Dutch trade wherever carried on. Thus access to the Indies was conceded though, to save appearances, the word was not used. The commercial rivalry in the East was so acute that the situation in the East remained practically unaffected by the new diplomatic understanding concluded in Europe. The experience, ability and resourcefulness of the early Governors-General led the Dutch to success. Hence the Dutch Empire was extended and consolidated at the expense of the Portuguese, Spaniards, and the English. Although the Dutch were a nation of merchants who through humility had become rich, their activities in these early years did not always indicate a peaceful character.

COROMANDEL.

No information is available about Coromandel for the year 1611. In the middle of 1611 Wemmer Van Berchem departed from Bantam to the coast of Coromandel. He reached Masulipatam in the following year and relieved Jan Van Wesick as the Director of Coromandel where there were now at least four factories situated in four different parts namely, Tegnapatnam (with Tirupapuliyūr), Pulicat, Petapoeli and Masulipatam.

The Portuguese did not content themselves with making presents to native rulers and thus thwarting the Dutch. They openly resorted to violence. On the 9th July 1612 they came with vessels from San Thome to Pulicat and made themselves masters of the house of the Company with all goods, and brought these with the merchant Adolf Thomasz and six others whom they had taken prisoners to San Thome. Three Dutchmen perished in the fight. The difficulties which Van Berchem had to face were manifold. The Government

of the company had not seen the necessity of defending them with armed might, nor had they given him sufficient cash for maintaining the fight against the Portuguese. In addition to these, the vexations of the Muhammadan Governors of Masulipatam and other harbours belonging to Golconda which had already been practised during the time of Van Wesick continued. This was the reason why Van Berchem started for Golconda on the 23rd July with gifts to the king, Sultan Abdullah, and the great Moors according to the prevalent custom.

EMBASSY TO GOLCONDA.

As soon as he reached Golconda, Van Berchem was informed of what had happened at Pulicat. Naturally this at once lowered the prestige of the Dutch at Golconda while at the same time the Portuguese Viceroy of Goa tried by presents in Golconda to bring about the ruin of Dutch factories there. Through the intervention of the king, there came an Armenian merchant from Masulipatam asking for the restoration of the vessel called *Tanazsary* that had been seized by the Dutch as prize because it had Portuguese cargo on board. This cargo was under orders from Golconda stored at Masulipatam. On the 10th August Van Berchem obtained audience with the Sultan. He complained of the treatment which the Dutch had already for five or six years experienced at Masulipatam and spoke of the breaking of the armistice by the Portuguese. This was a fault on the part of Van Berchem for Golconda had nothing to do with Pulicat. The Chancellor Mirjumla wittily remarked that in his land the Portuguese had done no harm to the Dutch and that hostilities were not permitted there. For this reason he desired that the cargo was given back to the Armenian because the vessel was lost in his neutral harbour, a point of war law which Van Berchem naturally called in question.

The government of Golconda on their side had also a just grievance against the company. In 1606 the Dutch had promised that each year ships should come to Masulipatam with goods and rarities like different woven stuffs, earth work, etc. Previously the Portuguese had brought them, but the Dutch did not keep to their promise though they had great fame and name and their ships were well provided with guns and munitions of war. Therefore it was better for them to grant trade rights to the Portuguese rather than the Dutch. The remark was just, and Van Berchem could only answer that all that the Portuguese brought to India except sugar, oil and Spanish wine were carried from Holland to Portugal, and that, with the next coming ships, the company would bring such

goods to the king if payment was provided for. Thereupon the king and the Council, relying upon the friendship of the Dutch Prince, requested the restitution of the goods of the Armenian. Three firmans had been solemnly issued by the king on that matter and to revoke them would be a curse. Van Berchem did not deem it proper to answer that the matter was of little importance. He complained about the enmity of the Portuguese which invited him to vengeance but the king intimated that this must be done at sea away from the coast and not in his neutral land. After this audience, Van Berchem spent eleven days in laying the Dutch request before Mir Mohamad Momi, second person in the Council more favourable to the Dutch than the others, Mir Jumla, Mirkasim, brother-in-law of the Sultan, Mir ek and Mirsajet, principal councillors to the ambassadors of Bijapur and other kingdoms while the Portuguese went about distributing presents. Van Berchem made himself an unfortunate figure when on his second audience on the 22nd he must have known to his shame that he had very little to offer to the Sultan. What made it so much the worse was that he had at the same time presented a petition for being permitted to buy up the import and export duties of Masulipatam for a fixed annual sum so that he might thus escape the knaveries of the Governors. Nevertheless the government was prepared to permit the sale for 3,000 pagodas, but they remained pressing on for the restoration of the Armenian's cargo. Van Berchem knowing that he must submit to such a demand wished to go, but experienced a new difficulty. Till the 31st August he waited twice daily on Mir Mohamed Momi and Mir Jumla for securing a firman from the Sultan permitting their departure. But he did not receive the document as the Chancellor wished to secure a loan of 1,000 pagodas without giving an acknowledgment of debt. For taking counsel Van Berchem sent his assistant Hendrick de Groen to Masulipatam so that he might communicate the situation to the council there. De Groen took two beautiful horses which were meant for the Sultan of Atjeh. He was to go from Atjeh to Bantam to intimate to the Governor-General the affairs of Coromandel. This unusual commission makes us suppose that Van Berchem did not feel at ease. There was more reason for this as he had learned reliably that the Portuguese Viceroy, under promise of a large sum of money, had made a written request to the Sultan to make the "Dutchmen and thieves" depart from Masulipatam. Several councillors of the king advised him to give heed to this. But Mir Mohamad Momi was against this, and luckily the king gave heed to this.

Meanwhile Van Berchem continued vainly asking for his passports until finally on the 12th September a person from whom he

could not well have expected it came to his help. The king's buffoon came to him at midday and requested him for one of his clothes. The request was complied with on a promise by the buffoon that he would present himself therewith to the king and remind him that Van Berchem had received no firman from Mir Jumla for his departure. The buffoon now went to the court dressed more like a Frenchman or an Englishman than a Persian. This effort was successful. For his services the buffoon was given in 1616 a present consisting of a piece of red velvet and a mirror. Van Berchem was immediately summoned by the Chancellor who was now prepared to give an acknowledgment of debt for the present and promised a passport within two days. On the 15th he received a firman and besides that a letter of credence to the Governor and others at Masulipatam who had been troubling the Dutch, calling on them to show proper honour and respect to the Dutch there. From English documents we learn that the Dutch had procured with great charges and diverse embassies to Golconda which caused their company about 20,000 reals to pay to the king 3,000 pagodas which is above 4,000 reals per annum for the custom of the in-coming and out-going goods at Masulipatam; also they must pay the said sum whether ships came or not, and it was but for that place only, for in Petapoeli they paid $3\frac{1}{2}$ per cent. where in former times the Dutch had to pay 5 per cent. The native authorities made up for this in another way by buying inferior goods and making vile payments in goods unvendible and at excessive prices, and by abasing the price of the European goods. Though the Dutch prevented many of these inconveniences by reason of their costly firmans of the king, yet, they did not altogether escape, but were also sufficiently plagued.¹

On the 16th September Van Berchem took leave from the above named lords. He departed on the 17th and came back to Masulipatam on the 23rd with the firman. His absence of just two months was thus not without fruit. The Armenian merchant also received a firman declaring that the goods taken from him and kept in the bankshall should be given back to him.

VAN BERCHEM AND PULICAT.

On the 8th September were anchored before Pulicat the ships *The Star* and *The Green Lion* coming from the Netherlands and belonging

¹ *Vide* letter of Lucas Antheunis of Masulipatam to Sir Thomas Roe dated Masulipatam the first and fifteenth February 1615 (1616) in Foster's *English Factories*. This letter also throws light on the English fear of Dutch rivalry and of Portuguese designs on Coromandel. (See Appendix No. 2).

to the fleet of the commander Adriaen Blocq Martensz. They brought with them letters of the 14th December 1611.

Now, not being powerless, Van Berchem could attend to the pressing request of the Governors, the Sabandhar and the inhabitants to set up again the factory that had been destroyed by the Portuguese. With the *Starre* that had gone to Masulipatam he departed on the 5th November to Pulicat and from there on the 2nd December with Andries Criecke and six others to Vellore for invoking the co-operation of the Naik of Karnataka. He took with him the presents which the Directors had sent with the abovenamed ships for the Nayak of Gingi who was thus once more deprived of his gifts as earlier of elephants. The Naik of Karnataka promised to send his brother-in-law Narpradja with some thousand soldiers by land to San Thome if Van Berchem attacked the place by water. He gave a firman with the "hand of sandal" to build a fort of which the half should belong to the company while they could make a house themselves.¹ Also taught by the experience with Golconda, Van Berchem sought and obtained permission to do injury to the Portuguese in the harbours of Karnataka. He departed from Vellore honoured with a present, a palanquin and silk.

FURTHER SAFEGUARDS.

Van Berchem had not however much faith in the Nayak's promise and required security from the minister Djagaradja who was carrying on war probably against Mysore. So he went on horse with some horsemen to Kolar which he reached on the 27th. The Portuguese were already at work against the Dutch with promise of 100,000 pagodas for not allowing the Dutch at Pulicat. But Van Berchem succeeded by spending some money on presents to get a kaul from Djagaradja, and also the usual silks and the income of three villages which had stood under the factory of Pulicat, but were taken back. On the 6th January 1613 he was back at Pulicat and continued the re-building of the fort which had already been commenced by the natives.

CHAPTER IX.

PERILS AND DISORDERS ON THE COAST.

(a) PULICAT AND FURTHER PERILS.

FURTHER PORTUGUESE OUTRAGES.

The Portuguese offered 1,000 pagodas to the Ayya (Aja) or Commander-in-Chief of Gingi for driving the Dutch out of Tegnapatnam and handing over the head of the factory Franco Van der

¹ For full text of treaty, see Appendix No. 3.

Meer to them. Hence the Ayya obtained 2,000 rix dollars from V.D. Meer. Van Berchem sent there the *Groenen Leeuw* (*Green Lion*) to lend the necessary help and to cruise around Ceylon for securing the Portuguese vessels. On the 31st January the *Star* was also sent to Tegnapatam.

Notwithstanding all opposition, the fort was now complete and Van Berchem called it Geldria, after his native province.¹

Thus defended, Pulicat could soon become a great trade centre. For in consequence of the kaul (firman) given to the Dutch, whereby a regular trade was assured, ships came yearly from Arakan, Tanasari, Pegu, Bengal and other lands for selling and buying wares.

But the Portuguese did not give up their efforts to frustrate the plans of the Dutch. Before the fort was furnished with weapons, they bribed Ite-radja, the brother of Djagaradja who went with 600 or 700 men to Pulicat and did not listen to the commands from Vellore to give up the undertaking. Their attacks were however beaten off twice by the soldiers of the Sjahbandar and crew of the *Der Goes* under the Schipper Cornelis Reijersz Schoon Hooffman so that Ite-radja withdrew.

The Portuguese attempted to poison the Dutch factors at Pulicat by sending slaves and others who pretended that they had fled from San Thome. Two were detected, tried and executed.

On the 17th July, 1613 Van Berchem returned to Masulipatam, Samuel Kindt remaining as head of the factory and commander in Geldria.

CONTINUED PORTUGUESE NAVAL ATTACKS AND DEFEATS.

The Portuguese of San Thome had 2,000 armed persons and 1,000 peons ready with pickaxes and ladders to proceed to Geldria overland while they gave presents to the Governors and secured their permission. The *Groener Leeuw* was sent to Pulicat where already the *Sterre* was. But owing to the outbreak of the South-West Monsoon the *Leeuw* had to return without performing anything. Meanwhile a squadron from Goa was come for San Thome and Pulicat. Eight vessels were in action with the *Star*. They were lost

¹ Out of the ships *Der Goes*, *Sterre*, *Groenen Leeuw* and *Duyffken*, Geldria, was provided with 10 iron pieces some "bassen", stone pieces and other weapons while out of their crew 70 men were placed in the fort. It was properly made a big thing by the natives who had begun it. Its circumference was 143 roods (535 metres), thus a polygon of more or less 170 metres as diameter. The walls were 1 rood and eight feet (about 6 metres high) and the bulwarks 1 rood and 10 ft. high. Van Berchem estimated that 200 men were necessary for defence, but he asked from Bantam on the first opportunity 150 soldiers with 8 or 10 cannon, 150 swords and 100 muskets.

after many deaths and injuries. They were repulsed and driven to Bengal, Pegu and wherever the wind sailed. Nothing more is mentioned of the attack on land.

Adolf Thomasz, after a year in prison, escaped, files having been sent from Pulicat sewn to mules. He afterwards fled to Kovelong, a couple of miles (Dutch miles) from San Thome—that belonged to the dominion of the queen of Karnataka. When sometime later Samuel Kindt was stationed at Masulipatam, Thomasz remained at Masulipatam as commander.

Unusually heavy rains ravaged the South Coromandel from 29th December, 1613 to 2nd February, 1614 so that everywhere the earthen walls of fortifications were destroyed, also those of Geldria besides 17 soldiers' houses. As soon as Van Berchem received news of this from Samuel Kindt, he went there on the 10th February with building material loaded in the *Groenen Leeuw* for Pulicat. It was thought a good opportunity to make the fort at the same time a little smaller. But the news that a Portuguese fleet was sailing from Goa made them decide to build it speedily in the existing form. The garrison consisted of 75 men and the armament consisted of three metal and eight iron cannon, one metal falcon, eight metal and four iron.

In February, some Portuguese vessels actually came against San Thome. Perhaps the presence of the Dutch vessel *Der Goes* prevented them from undertaking any expedition against the Dutch. They however repeated their attempts to get the Dutch expelled by native governments. The General Djagaradja was back from the war in the interior and the Portuguese requested him twice or thrice to march against Geldria.

THE ENGLISH.

The cruising ships now and then took a Portuguese vessel. It was not long before the English also appeared on the Coromandel Coast. It was very natural that, while so many others came to Pulicat, the English should also appear there. It however gave occasion to Jan Pietersz Coen to write that they came "to pluck our fruits from us". The Dutch were as a matter of fact very friendly to them though Van Berchem relates that an English Captain, when called upon to drink to the health of the Dutch Stadtholder, made very rude remarks.

MESSAGES FROM CEYLON

In this year the Dutch on Coromandel received messages from Ceylon both from the Maharaja of Kandy and also the Dutch merchant there. The trade with Ceylon was still of little importance, but the

relations with the Maharaja of Kandy were kept up because there was already staying there a merchant who could be considered an envoy. This merchant, Boschouwer, wrote with the Maharaja on the 16th February 1614 letters to Coromandel lamenting that no help was sent against the Portuguese who under Dom Jorge de Saavedra was already spreading their might and building forts. The prince also sent an embassy of 16 persons who came to Tegnapatam with a consignment of precious stones for sale.

HINDRANCES TO TRADE.

The development of the trade was meanwhile impeded by two causes (1) the non-supply of sufficient money by the Directors; (2) the unfitness and naughtiness of the merchants. Van Berchem spoke every moment of the paucity of capital and Coen the Governor-General doubted so little the justice of it that he dared earnestly to reproach the Directors on the 10th November 1614 ending with the words 'that if it continues to be so unprovided for, the whole trade will be ruined (to the brothel and to nothing)'. The Company's interests were injured by their own merchants in two ways, (1) by the large presents given to native rulers. Other European nations did not go to such extreme lengths in the matter of presents; (2) by private trade. Jan de Labistrate greatly engaged himself in private trade. Anthony Schover, Book-keeper and Senior merchant at Masulipatam, had to account for a shortage of 1,383 pagodas which he said was stolen. He was therefore sent to Bantam on the 16th August 1614 by the *Der Goes*. Even Jan Van Wesick had differences with Van Berchem over some entries and Van Berchem wrote sharply about it. It was thus not for nothing that the visitor Hans de Haze came to Masulipatam to improve the position on 12th November 1616 with the *Roode Leeuw*. The soldiers who had come from the Netherlands with the *Delft* were also sent with the *Roode Leeuw* to Coromandel.

(b) THE VISITOR DE HAZE.

Not long before the arrival of De Haze (i.e. in October) the Nayak of Karnataka, Wenketa II, died at Vellore. There was a succession dispute in the Carnatic and De Haze felt that, in the interests of the company, it was best to remain neutral. De Haze, being for the present devoted to retrenchment, reduced the garrison of Geldria to 100 Europeans. He decided also that the walls of the fort should be overlaid with hard stone and chalk so that thereby the great cost of the maintenance of the fort should be reduced. The stones were conveyed from Tirupapuliyur (Tegnapatam). The factory appeared also to cause unnecessary expenditure so that De Haze proposed to

abolish it like Petapoeli. On the 16th January 1615 De Haze got a resolution passed that the Portuguese falling into Dutch hands should be thrown on board and that 4 or 5 principal Portuguese be kept for the redemption of the Dutch prisoners at San Thome.

The *Leeuw* and the *Duyffen* returned with some booty from their cruise and the last named yacht went in May to Arakan.

DELEGATION TO SURAT.

De Haze sent the Senior merchant Pieter Gillisz Van Ravesteyn who had already offered himself earlier, but who could not go owing to the continual lack of funds, to Surat to seek and if possible to sell the goods left by Van Deynsen in 1608, about which the Sabandhar of Surat had already written in 1613, and to investigate the circumstances of Van Deynsen's death. Further, Ravensteyn was to institute an exact enquiry into the opportunities of trade and he took with him a letter written in the Portuguese language and addressed to the Mogul Governor and Sabandhar of Surat. An important modification in the government of Coromandel was the transfer of the head from Masulipatam to Pulicat.

OFFICIAL CHANGES.

In connection with Wemmer Van Berchem's request to be relieved of his situation, Samuel Kindt was appointed Commander of Geldria and at the same time head and president of Coromandel. This appointment did not meet with the approval of Van Berchem who indicated by a resolution that Kindt, in his opinion, was not suitable because he was sick in his head as a result of a fall from a window. In place of Kindt, Raphael Oliva, Senior merchant of the *Red Lion*, was for three years appointed as Senior merchant of Masulipatam. The instruction of the soldiers was committed to the preacher Harman Barentsz who gave a new bond and was paid 45 guilders a month.

DE HAZE'S IMPRESSIONS.

De Haze who now got ready to return to Bantam carried with him the conviction that the spirit of the merchants was bad, and that probably none of them was honest. With the accusations and unfavourable judgments of Van Berchem against the merchants, had to be added charges against himself. He had in different ways wasted the rather scarce money of the company and brought them injury. From an Arabian he bought a horse for 300 pagodas and received a white ape as present which made the transaction suspicious.

On the 8th June De Haze sailed on the *Rooden Leeuw* and Van Berchem on the *Der Goes*. Both the ships departed in each other's

company. On the 29th July they saw four Portuguese ships. They were large galleons and, evidently from great distance, they opened fire or they exchanged shots with the Dutch. It was unfortunate for the *Red Lion* which had the lightest guns and sailed slowly, that through the presence of the highest in rank the flag waved from the shipmast, so that the Portuguese seemed to hold on to that ship. This gave occasion to the taking of a decision on board the *Leeuw* whereby the hatred of the great majority of the officers to Van Berchem showed itself. Fearing that, if any mishap befell Corbelis Reyersz, Wemmer Van Berchem might go with the ship *Der Goes* and leave the *Leeuw* with her people in the brine so as to escape all the information and attestation secured by the Visitador on the coast against him, which was kept in the *Leeuw*, they decided that De Haze should move into the *Der Goes* and hoist his flag. It appears that this shameful insinuation on Van Berchem added only to show the hatred of him. De Haze did not sign the resolution but went over to the *Der Goes*.

It is remarkable that Coen who was so strong in other respects was indifferent to the charges against Van Berchem. De Haze did not extend his engagement because of his ignorance of the trade, his haughtiness and bad government. Coen sent him to Holland with the papers brought against him to the Directors remarking 'God knows what is in them, but in effect it is evident that no proper service, and to the company very great shame has been caused'. And De Haze wrote 'How herein is dealt with, let the Lords decide.' Perhaps Van Berchem was a favourite whom they dared not punish. He even went to Netherland as president of a ship, his previous dignity undiminished. The Directors also seem to have taken no action against him, for in the resolutions of 1616 and 1617, nothing was said of the complaints against him.

After the departure of the Visitador Hans de Haze, they proceeded decidedly to improve the fort Geldria. They retained its size, but gave it four bastions of brickwork arming it with 26 pieces of cannon. The bullets with which they were supplied were so bad that they jumped up badly from the guns and caused danger. The cast iron was so bad. Gunpowder was made at the place but this had the peculiarity that it had to be ground for three months. Pulicat had now about 10,000 souls and the European colonists formed 50 households, principally by the marriage of soldiers with native women which was permitted on condition that they should be Christians. With satisfaction Samuel Kindt wrote that the Portuguese towns of San Thome and Negapatam declined. Because the Dutch and the Portuguese plundered on the seas rendering injury to each other's trade, it was important for the Asiatics to have a

safe harbour and therefore it was desirable to have a ship stationed at Pulicat.

CHAPTER X

VAN RAVESTEYN'S OVERLAND JOURNEY TO SURAT.

During the period of the truce with Portugal, the Dutch undertook an overland journey to Surat. Even earlier, there were whispers of Dutch activity in the English letters, as for example, the observation that the Hollanders filled the country with lead in pigs. But after the tragic death of Van Deynsen¹ 'the Dutch were leaving Surat severely alone. It was not that Guzerat clothes were not wanted. They were always needed for the far eastern trade. But, for the time being, they felt that they would purchase from Achin, although at a higher cost, the necessary Guzerat cloth rather than expose themselves to the perils caused by Portuguese influence in the Great Mogul's dominions. The Dutch and the English were alike hateful to the Portuguese and the Jesuits reported to Jahangir that the English and Hollanders were one. They continued equal enemies to both the English and the Dutch.'¹

The Dutch were, as already observed, earlier in India than the English. They were most formidable commercial, political and military competitors. It was in the north-west and in the then important harbour of Surat that the English and the Dutch began their rivalry in India. Of the three nations, the French, the English and the Dutch, the Dutch came first. It appeared for a moment, that to them and not to the English, the future belonged. Next to the fine Coromandel cloth, the rough Guzerat clothes were indispensable for lump sales. The Moluccas, Amboina, Banda, the West Coast of Sumatra and Djambi were favourably situated regions for the Guzerat linen which Jan Pieterszoon Coen also judged were even more necessary than those of Coromandel. Each of the three nations, the Portuguese, the Dutch and the English might at any time be called upon to fight the other two. The Portuguese were important only on the West Coast. The real contest lay between the Dutch and the English.

The tragic story of Van Deynsen² was not however destined to close the chapter of Dutch enterprise in Guzerat. On 14/27 November 1609, the Governor-General Both and the Council of India called

¹ Thomas Kerridge at Agra to Thomas Aldworth and Council at Surat in Foster's *English Factories*.

² See Chapter II.

upon their subordinates at Masulipatam to look into the matter. The Dutch authorities at Masulipatam, on hearing that the native authorities at Burhampur had seized Van Deynsen's effects, threatened to make reprisals on the Mogul shipping. In the words of Hunter, the Dutch, accustomed to barbarian island chiefs, did not realise that they had come under an empire which insisted on good behaviour and could crush the petty infidel settlements by a stroke of the pen. But the Moguls were powerless at sea, and Mogul officers felt the necessity of averting the vengeance on sea of the Dutch who imagined that their countryman had been ill used by the Mogul, and his goods detained. It was the fear of the Dutch reprisals that made the Mogul officers in Surat place themselves in correspondence with the Dutch at Masulipatam on this subject. Already in 1608 the Dutch on the Coromandel had received news from the Sabandar (harbour master) of Surat wherein he offered that he would hand over the goods left behind by Van Deynsen to Dutchmen, competent to receive the same, sent from Coromandel. This remnant of Van Deynsen became in course of time the subject of much dispute. The goods left unowned by the untimely abolition of the Dutch factory at Surat represented decidedly a considerable value, more than 20,000 guilders. In 1613 the Government at Coromandel had reminded themselves of these goods of Van Deynsen. Wemmer Van Berchem entered into correspondence with the sabandar of Surat on this subject. Although this Asiatic who could very well have claimed to have forgotten about this event which took place so far back very willingly gave the information, Van Berchem had the incivility and awkwardness to threaten him with the taking of the Mogul ships as the goods were not rightly acquired. The sabandar answered in the name of the Governor Mukarrab Khan wishing much luck to the best Sir Captain General of the entire Christendom, and showed how improper the threat was as they had rendered a service to the Company by taking the goods in custody. They could go and take them or have, if they wished, the price of the same; they were the friends of the Dutch and wished to remain as such. He further added that Mukarrab was then at war with the Portuguese. If any one could be sent for the goods left behind at Surat or with the Khan Khanan, they would be immediately delivered or paid for. If the Dutch could send one or more ships, as Van Berchem had hinted in his letters, they could be used for taking the Portuguese places of Diu and Daman. Of all the places in the region of Surat, the Dutch were free to choose the best so that they might carry on their trade. Even more alluring was the letter of Mukarrab Khan, Governor of Surat. The letter was meant as a semi-official invitation to the Dutch to send a fleet against

the Portuguese, the offer of the abandoned property being a formality.¹

This view of the real intention of the Mogul officials is borne out by a letter written by Nicholas Downton from Surat in November 1614 in the course of which he says that the Governor hath sent to Masulipatam for the Hollanders to come hither, and promised them Daman when it is taken from the Portuguese. He alluded to the hostile disposition of Jahangir to the Portuguese which enmity was the best guarantee for the good reception of the Dutch. The Governor found himself in the neighbourhood of the prince and would take advantage of that to secure a favourable reception to the Dutch when they came. The very great kindness with which the Dutch were treated had however still another reason than the noble desire of restoring to them these properties and the desire for their powerful help against the Portuguese. The natives were exposed to the very real peril of their trade being seriously injured by the company. Out of vengeance for the treatment which Van Deynsen had undergone, the Dutch might hinder the voyages of their ships. The Dutch seem to have even threatened that. And the realization of this threat had, for the welfare of the city, to be prevented at any cost. However that be, there appeared in Surat again a favourable chance for attracting the Dutch. It would be worth the trouble involved in sending competent persons from Coromandel on a journey of investigation, if it could be found out how far the Governor and Sabandar could make good their promises. Already in the year 1613 the Senior factor Pieter Gillis Van Ravesteyn had offered to travel overland in the service of the company from Masulipatam to Surat. On the 10th November 1614, Jan Pieterszoon Coen wrote from Bantam to the Directors that an order was sent to Coromandel that, if nothing was done to recover the goods left behind by Van Deynsen, order should be given for that. On the 26th April 1615, it was resolved at Masulipatam that Van Ravesteyn, Senior factor, and Hendrik Adriaensen, assistant on the ship *Der Goes*, should go overland to Surat under the guidance of eight men. On the 5th May 'an instruction' was handed over to them, according to which, they must immediately on arrival try to trace and recover the goods left behind and buy clothes for these goods. If the goods were lost or destroyed, Van Ravesteyn must try to receive indemnification whether in money or merchandise, which goods he must see sent with the Guzeratis to Achin or with the English to Bantam. Letters of recommendation to the most important Muhammadans were given to him so that his negotiations over the goods left behind might be

¹ Moreland: *Akbar to Aurangzebe*, p. 37.

easier. Over the death of Van Deynsen, good information was to be gathered. Van Ravesteyn must try and secure all possible information over the state of Surat and the condition prevailing there. It would be good for the company to know exactly how it was governed, and what trade possibilities there were and how far the influence of the English and the Portuguese stretched. If the impressions of Van Ravesteyn were so favourable that he found it advisable to continue, then he must speedily send information about it to Coromandel with the assistant Hendrik Adriaensen or any others. To the governors and sabandars of Surat, Hans de Haze wrote a Portuguese letter wherein he commended Van Ravesteyn to their kindness as plenipotentiary of the Dutch, besides promising help against the enemies of both, i.e. the Portuguese.

And thus provided with all that was needed for the expedition, Van Ravesteyn departed on the 8th May 1615 on horse on his memorable land journey across India. They could speedily know the truth of the matter. According to the result of this expedition, the Directors should scrap for ever from the company's books the doubtful post of Surat or increase the cargo destined for India proper by the value of 10,000 reals.

The overland journey of Van Ravesteyn from Masulipatam, so full of adventure, would, if it were more widely known than it is at present, surely take a high place among the remarkable achievements of history. Passing by way of Hyderabad and Aurangabad, and after various vicissitudes of fortune, Ravesteyn entered the kingdom of the Great Mogul, and on the 9th June he reached the city of Surat, the goal of his journey. The Dutchmen took their residence in one of the houses of the sabandar situated close to the river Tapti.

Van Ravesteyn's activities in Surat consisted mainly in efforts to secure the goods left behind by Van Deynsen or their value. On the 22nd June Van Ravesteyn sent a letter to Mukarrab Khan, the Governor of Surat, who had invited them mentioning their arrival and soliciting his support. His reply received on the 2nd July was very disappointing. After some compliments, he made it known that his governorship was over. Therefore they could not count on his support. Meanwhile, the situation was becoming more complicated. The Portuguese concluded a treaty with Mukarrab Khan which was confirmed by Jahangir on the 7th June 1615 with the view of keeping the English and Dutch out of India. 'Whereas the English and Dutch under the guise of merchants come to these ports to establish themselves here and make conquests of the land, and whereas their presence in the neighbourhood of India would do a great deal of harm to all, it is now agreed that neither the king Jahangir nor the Viceroy of India shall have any

commercial relations with aforesaid nations, neither shall they give them shelter in their ports nor supply them with provisions.'¹ In July Van Ravesteyn came to know of this peace. On the 18th September, this was confirmed by a firman to the Governor of Surat, wherein it was mentioned that one of the conditions of peace was that the Dutch and English might nowhere have a lodge for their trade. The Sabandar, Kodja Hasan Ali, also told them that the Portuguese were strong here, while the kingdom of Hindustan had no fleet and the Dutch came at most with a single ship. At another time he said that the Dutch and the English were far off, and the Portuguese, who were close by, could do them much harm. Anyhow, the clause in the treaty was a proof of the power which the Portuguese by their fleet could exercise.

On the 14th August there appeared in Surat the new Governor i.e. Zulfikar Khan appointed by the prince Khurram, son of Jahangir. Five days later, he entered the town with great state. Van Ravesteyn applied to him with a piece of velvet and a piece of satin as presents. He showed him the letters of Mukarrab Khan and Godia Assan Alij whereupon the new governor promised to take the side of the Dutch better than his predecessor had done. Also, the Dutch were assured that they need entertain no fears for the Portuguese against whom he would act more vigorously than his predecessor who knew nothing of the art of war. He, Zulfikar Khan, was brought up in the war. He showed them his shield, bows and arrows, also a chain and coat of mail and other fittings of a warrior. He further asked for information about the manner of waging war in Holland. The interview, which was friendly enough and lasted two hours, did not bring the Dutch any nearer their aim i.e. the recovering of the indebted goods. Of the promised help, nothing came.

The day after his arrival at Surat i.e. on the 20th June, Van Ravesteyn waited on the sabandar with whom rested the goods of Van Deynsen. Speedily with their visit to the sabandar, the Dutch perceived that however friendly his attitude, he was less prompt in delivering the goods in question than they might have expected from his letters. After repeated insistence, they received from him on the 28th June some old 'plunderatic' among which were some firelocks and further the sum of 1000 Muhmudis. (1 Mahmudi = $\frac{1}{2}$ guilder). The next day, he sent 30 packs of indigo and some velvet, all in a very bad condition. With this the Sabandar considered himself discharged of his obligation. If they wished to have more, they should go to the Khan Khanan in Berhampur, for, on

¹ Tratados, T. I. : Page 189, quoted on page 25 of Danvers' Report.

the death of Van Deynsen, the then governor of Guzerat had, in the name of the Khan Khanan, detained all Dutch goods. The sabandar was not let off so easily. He had himself admitted having sold a quantity of lead left behind by Van Deynsen. After much higgling, the Sabandar paid 2274 Mahmudis for the lead. This was thought to be very low. Van Ravesteyn did not conceal from the Sabandar his indignation at only a trifle being given him and his being referred to the Khan Khanan for the rest. For such a treatment there was but one explanation possible. The Moors had sent those letters to the Coromandel only by way of compliment. They did not think that the Dutch would eventually undertake the dangerous overland journey. The friendly letters were meant only to protect native shipping from the attacks of the Company. Instead of the complete satisfaction which was hoped for, Van Ravesteyn obtained in Surat finally altogether not more than 16 firelocks, 17 pistols, 6 pieces lamlet, 75 ells valvet, 18 bottles, 8 lbs. sea horse teeth, 30 packs indigo, 600 pieces corneban stones which were partly in a very badly altered state, and some damaged clothing which had been bored by white ants, besides a sum in cash of 3274 or 3275 Mahmudis.

Besides the sabandar and the Governor, the Dutch entered into relations with the Khan Khanan who had seized a considerable portion of Van Deynsen's goods. Two messengers were sent from Surat without any result. Later it was known that three times a reply had been drafted by the Khan Khanan but afterwards they were torn into pieces. Various estimates were given in these letters of the value of Van Deynsen's goods. The first spoke of 2000 Mahmudis,¹ the next 3000, the third of 3314, and the fourth 3750 Mahmudis. This should be paid to the Dutch in Surat. But even this fourth was not signed. It was clear that Van Ravesteyn would obtain nothing from the Khan Khanan if he did not undertake the trouble of going personally to Berhampur. He felt deeply indignant at the small amounts which the above named letters had mentioned. The sabandar had frequently said that goods to the value of 20,000 Mahmudis had been sent to Berhampur. While the negotiations had a slow and unfruitful course, he did not waste the time. He sold the velvet, Kamlet bottles, and sea horse teeth though at less than the normal price. He made also a journey of exploration in the neighbourhood. He left Surat on the 24th August, visited Broach and Cambay, and returned to Surat on the 8th September.

The instructions given by De Haze to Van Ravesteyn at Masulipatam mentioned what goods must be bought in return

¹ Mahmudi was originally equal to $\frac{2}{3}$ of a rupee (Moreland).

for the remnant of Van Deynsen for being taken back with them. All sorts of clothes were desired, for example, the famous baftas and cannekyns. But, of the large purchase of cloth which they at Masulipatam expected, but little could be realized owing to the very small quantity of goods and cash which the sabandar had handed over to Van Ravesteyn. He did his best with his scanty means to buy a great many variety of clothes so that he might send them as samples to Bantam. He made his purchases in Broach and Surat, partly for the fatherland, partly for the Indies.

In the disturbed condition of the country, people were not safe against the attacks of robbers and the greed of customs officers; so it was thought unsafe to send the recovered and purchased goods overland to Masulipatam. Fortunately, a favourable opportunity for sending goods to Bantam was furnished by the presence of the English Admiral Keeling who was in charge of the vessel which brought the famous ambassador Sir Thomas Roe. Soon after the arrival of the latter, Van Ravesteyn paid him a visit and their mutual relations were of a friendly nature. This furnished the occasion for the Dutch to request Keeling with good confidence to carry the recovered Dutch goods and samples of cloth to Bantam naturally for proper compensation. The commander was not unwilling. First he tried to buy the goods, but when he perceived that such was not the idea of Van Ravesteyn, he agreed to their request. The transit of the goods to Swally did not take place without much difficulty, for they had to ask permission at seven or eight places to ship goods. In the customs house, the goods were assessed at one and a half times their value, so that Van Ravesteyn had to pay 320 Mamudis more than they were liable; goods were brought to Swally partly in boats and partly on waggons, and were shipped in the English ship the *Dragon*—30 packs of indigo, a pack of clothes and a chest with firelocks and pistols. A letter for Bantam was also given to Keeling. When the Dutch wanted to pay the freight to the English Commander of the fleet, the latter excused it. The transport of the goods, he said, should be a friendly act which they willingly showed to the Dutch. If such an occasion occurred to them, the Dutch should also do the same. And thus the goods were actually delivered by the *Dragon* at Bantam in May 1616. Such friendliness was little appreciated by Jan Pieterszoon Coen, the Governor-General, who feared that, in return for this small convenience, the English would make large claims for the kindness they showed.

The good understanding between the English and the Dutch in Surat enabled Van Ravesteyn to enjoy the advantage of performing his proposed journey to Berhampur in the company of Sir Thomas Roe. And so he left Surat on the 9th November 1615 after having

received, four days before, letters written by the Sabandar, Godia Assan Ali, to the Khan Khanan and other important persons. They reached Berhampur on the 24th November. The same day he went to the court of Khan Khanan where after long waiting he was called in. He handed over to the Khan Khanan the letters of Godi Assan Alij and Mukarrab Khan, besides those of the most important Moors of Masulipatam. After reading the letters the Khan Khanan said that the Dutch were welcome, but said nothing further over the subject of the letters. The principal clerk whom the Dutch called to them said no Dutch goods had come to his master's house, and that the Nabob was not a man who sought other people's goods. The sabandar and others had a consignment of Dutch goods, but one of them had left the place and the other was dead. Thus began the negotiations which threatened to be even more tardy than at Surat. On the 28th November, however, the head clerk declared that the Nabob had in hand 4000 Mamudis of Dutch goods, and that he would speak with his master over that. On the 30th November, Van Ravesteyn, who, owing to indisposition, could take no part in further negotiations, sent Hendrik Adriaensen to the court. The latter learned from the clerk that the Dutch could receive the 4000 Mahmudis in question if they gave a written certificate that they had therewith received complete satisfaction, so that the native ships might not again be attacked by the Company. Hendrik Adriaensen would not however agree to this proposal, but declared that he was prepared to give a receipt for the sum actually received. On the 15th December the party left Berhampur, greatly disappointed.

The return journey to Masulipatam was full of difficulties and of long duration. While the journey from Masulipatam to Surat lasted only 42 days, that of Berhampur to Masulipatam took 56 days. As the straight route was unsafe through the Deccan wars, they went through Ahmedabad. On the 9th February 1616, the Dutch returned to Masulipatam after an absence of nine months.

The land journey had not fulfilled its aim. They had by no means recovered the goods of Van Deynsen or recovered compensation. But besides this, Van Ravesteyn had been charged to gather, as far as possible, information about the condition and conveniences for trade in the regions round Surat. And this trade was properly performed. Diligently was information gathered on all that would be of importance for the trade of the company. The result of his investigation, Van Ravesteyn laid down in a 'remonstrantie' which should serve as a foundation for consultation whether it was desirable to begin trade anew at Surat. In a letter to the Directors at Amsterdam dated the 16th March 1616 Van Ravesteyn stated that he held it inadvisable to establish a factory in Surat. In the first place the war in the Moluccas had to

be energetically carried on and all available resources of the company should be employed for that purpose. Further, the undertaking was very difficult as the place was in easy reach of the Portuguese, and thirdly a factory could not be established without securing a firman from the Great Mogul, which could be obtained only with very great trouble. Such a charter, Van Ravesteyn felt, must ensure the following points:—(1) Religious freedom. (2) Favourable conditions regarding toll. (3) Goods should not lie in bank shall lest half of them should be stolen. (4) Freedom of trade with whomsoever they liked, unmolested by the governor. (5) Guarantee against the Governor appropriating any portion of the merchandise on the protest that it was for the king's use. (6) Provision of a suitable place as a lodge. (7) Provision of boats and carts to the Dutch for proper payment when they lay at the harbour. (8) Goods should not be sold to the natives on credit, for experience had taught them how much bad debts would swell up. (9) When any Dutchman died, his goods should not be claimed by the king. They did not belong to the king, but to the company. Thus the result¹ of Van Ravesteyn's celebrated overland journey was that, besides an extensive report about the opportunities of trade, he had received some goods estimated at 3048 guilders. Hans De Haze proposed that, as they had been defrauded by the Khan Khanan who must have had 20,000 guilders worth of Dutch goods and yet offered only 4,000 Mahmudis, they should offer violence both for the money and for the death of David Van Deynsen. But Coen thought more mildly over this and wrote to the Directors for orders.

APPENDIX No. 1

[*Heeres* : p. 544, xxxvii c. (TRANSLATION).]

Agreement made by Cornelis Jacobszen Van Breekveldt and Hans Bullard, delegates of the Captain Arent Martenszen and Willem Janszen, on behalf of and by the authority of the noble and powerful the Lords States of the United Netherlands and the Prince like Excellency Maurice of Nassau etc. etc. on the one side, and the illustrious high born Kaiser of Malabar, King of Calicut, on the other side.

Firstly:² His Princelike Excellency shall have for his subordinates at Calicut a place for constructing a stone house for keeping

¹ Macleod, Vol. I, p. 199.

² The contracts Nos. 24 and 26 in *Heeres* and this contract are apparently made on a fixed model.

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ammunition of war, gunpowder, bullets, torches, anchors, cables and all other merchandise safe from incendiaries, thieves and other mishaps. Further we, Hollanders, Zeelanders and all others trading for the General Company shall be bound to pay 2 per cent on all goods and merchandise that are landed or loaded here; it being well understood that what has been paid for once shall not again be taxed. Also money, rice, and other necessities for the house shall not be taxed. The Zamorin shall not have power to permit any Portuguese live or trade at Calicut but on the contrary shall forbid them as our Hollanders are residing there. No man on either side shall have power to raise any dispute or argument on religious questions. If any one is caught in a wrong deed by the Zamorin or in his land, he shall be kept by the Zamorin to be delivered into the hands of our nation. All merchants shall have power to treat with us in buying and selling all merchandise and goods without any one forbidding them. The Zamorin shall not have power to permit any European nation not permitted by His princelike Excellency to trade here. We also promise on behalf of the General Company to the Zamorin that if he desires to order any goods, artillery, ammunition of war or other rarities from our lands, we shall be bound to bring them at the first opportunity for which the Zamorin shall be bound to pay its cost in our land. We Hollanders and Zeelanders shall also have power to cut wood and fetch water in the Kaiser's land without being forbidden by the Kaiser or any one else. All which, we agree on behalf of the General Company, never more to break as truly as God Almighty must help us.

(Note.—This document is not dated and perhaps was only a draft.)

APPENDIX No. 2.

DUTCH ACTIVITIES AT MASULIPATAM, 1615-16

Letter of Lucas and Antheunis of Masulipatam to Sir Thomas Roe, dated the 1st and 15th February mentions the following facts:—

There arrived out of Holland a ship named the *Whitebear* which brought 40,000 reals in money. In the company of two or three pinnaces and frigates, which they manned out of the fort of Pulicat, where they always kept above 80 soldiers, the ship sailed 'under Ceylon' to welcome their 'friends' (ironical!) the Portuguese who came from Bengal, Tennasserim and other places. The English writer was satisfied that the Dutch were resolved to send the ship back to Holland, having provision there of about 600 farthells

of white yarn, of percales, moores, Sallemporties and other white cloth and shashes (turban cloth) for Barbary, 16 covatts long, 100 fathells of indigo of diverse sorts and 1,000 chuls; provided with these and with what they could purchase more, the Dutch had the means to send the ships to Holland. The Dutch purchases adversely affected the English who had come late. Says Antheunis 'I fear I shall get but small quantity this year, the time being so far passed by coming too late and the best bought up by the Dutch'. The Dutch had great capital employed both at Masulipatam and Petapoeli.

The Dutch had always to fear the attacks of the Portuguese. 'Here is certain news' says Lucas Antheunis 'sent from Pulicat four Dutch miles from San Thome where the Dutch have a fort furnished with 130 or 140 soldiers, that the Portugal arm themselves as well in San Thome as Negapatam with 1,500 or 2,000 soldiers for a certain exploit. It is much feared their designs aim at the Dutch fort named Geldria.'

The resolutions of the English ships in Singapore, dated the 14th January 1615 and signed by Lucas Anthoneus and five others throw much light on the nature of the Dutch activities at Masulipatam. The Dutch it is stated had purchased up in the country reasonable quantities of indigo and at very cheap rates. The English were always anxious lest the Dutch should engross the whole trade, and were devising means that the Dutch might in no way exceed or circumvent their proceedings.

APPENDIX No. 3.

TREATY WITH THE NAYAK OF KARNATAKA

(Heeres: *Corpus Diplomaticum Neerlandico Indicum*, Pages 100-104)

(TRANSLATION)

Agreement and contract made by the Director Wember Van Bergen on behalf of the Honourable the abovementioned States General and His Princelike Excellency Maurice of Nassau, etc. and on the authority of the honourable Pieter Both, Governor-General over the Dutch Indies on the one side and the illustrious High Born King named Vencata Pathi Raija Lou king of the lands Carnatijsa, Sinruasina Patij and many other noble lords on the other side and that for eternal and unbreakable—this 12th of December, A.D. 1612 in Vellore.

As the Portuguese of San Thome on the 9th January this year have rased the head factory at Pulicat described above and plundered the company's goods, killed some of the people and took

with them to San Thome as prisoners the Senior merchant Adolff Thomaszoon and the rest, it has become necessary to enter into a fresh agreement with the abovenamed king as follows:—

Firstly the king shall permit the queen named Obayama to build at her own cost the fortress begun at the abovenamed Pulicat, and make it completed and keep it with her people. She shall be bound to hand over every evening the keys of the gate into our hands so that the same may be handed over in the morning to the porter placed there besides our people whom we shall set to open the above said gates and to close in the evening. Further we shall have to our use the half of the abovenamed fort. There His Princelike Excellency shall have power according to his pleasure to have a stone house for protecting all ammunition of war, gun powder, lead, bullet, londt (?), anchors, ropes, sails and all other merchandise from fire, rovers, thieves and such other misfortunes.

Further, the king promises to the Director abovenamed to cause to be delivered in our hands, our people taken prisoners at Pulicat by the Portuguese in his lands, and besides that to get our goods taken by the Portuguese restored.

Further shall we, Hollanders and Zeelanders and all who do business here on behalf of the General Company be bound to pay for all the goods and merchandise which shall be alighted here $1\frac{1}{2}$ per cent. and that loaded here 2 per cent well understanding that what once is paid for shall not be taxed again. Also money, rice and other necessities for the house shall not be taxed.

The king shall not permit any Portuguese to dwell or trade in Pallacatta, but on the contrary forbid them.

Nobody on either side shall be allowed to raise any question, argument or dispute about religion.

If anybody does any harm to them with the king or in his land, the king shall be bound to hand them to the hands of our nation.

Further all persons and merchants shall be permitted to trade with us, buy and sell all merchandise and goods without anybody being forbidden.

All dyers and weavers who shall enter into any obligation with the Director or Captain here of dyeing any clothes or delivering any ducks shall be compelled to fulfil them, and in case of default the Captain who is living here shall have power to attack and place them in shackles, and the king shall be bound to expedite the matter and make them act according to their engagements.

Also the king shall not have power to permit any European nation that does not bring the papers from His Princelike Excellency to trade here.

Also we promise on behalf of the General Company to offer to the king any goods, guns, ammunition of war or other toys desired from our lands. We shall be bound to bring them at the first opportunity and for this the king shall be bound to pay according to what it has cost in our lands.

Also shall we have power, on the roads of Palliacatta, San Thome and all other harbours and places of the abovenamed king to damage, attack, and make use of all hostilities on the Portuguese ships and goods without the least contradiction or any impediment or loss being done to us. Regarding the truce made by the king of Spain with the above mentioned, the Right Worshipful States and His Princelike Excellency, the abovenamed Portuguese and Spaniards did not follow the agreement but on the contrary are the violators and breakers of the truce.

All the ships that sailed from here to other places shall sail with passport of the Director or the Captain and our nation shall not have the power to do any harm.

And as the above written Palliacatta is situated far from the king, we hereby promise that we shall besides be under the protection of Jageragie who shall protect us in all difficulties and accidental occurrences against all evilly disposed persons or enemies who with violence or artifices wished to hinder us regarding which the above said Jageragie shall give us his kaul for our security and tranquillity.

All which above written contract I Venkata Pathi Raje Alou, king of the lands of Carnatica, Sinruassijna, Patij and more other principalities (? Manors) promise never more to break. This I swear by my god Perumal. I Wember Van Bergen, Director and contracting party on behalf of the General East India Company, promise never more to break it.

APPENDIX No. 4.

EXPLANATION of TECHNICAL TERMS.

Batta = Calico of rather better texture than dhoti. (Moreland, p. 55).

Katila = Coasting fleets. (Moreland, p. 35).

1 *Last (of rice)* = 3,270 lb avoirdupois.

Sampan = A kind of small boat or skiff (Hobson Jobson).

Pecul = 133½ lb. avoirdupois.

Bahar = 3 peculs or 400 lb. avoirdupois.

1 *Candy* = 500 lb.

1 *Last (measurement)* = 120 cu. ft.

1 *Guilder* = ½ of a rupee.

1 *Mahmudi* = ¾ of a rupee.

1 *Rial of Eight* = two rupees.

REVIEWS

SELECTIONS FROM THE PESHWA DAFTAR.
21. BALAJIRAO PESHWA AND EVENTS IN THE
NORTH 1741-1761. Editor—Mr. G. S. Sardesai, B.A.,
Government Central Press, Bombay, 1932. Price Rs. 3-8 or
6s. ($9\frac{1}{2} \times 6$, 3, 221 pp.)

Mr. Sardesai, the indefatigable editor of the *Peshwa Daftar*, continues to do his useful work, and the volume before us embodies a selection of letters bearing on the eventful reign of Balajirao Peshwa and the Maratha enterprises in the north from 1741-1761 A. D. These extracts are in the original Marathi with brief summaries in English, so brief that they often seem to fall short of their purpose, which is obviously to convey to the readers, ignorant of the Marathi language, the meaning of the original.

It is remarkable that the new materials here presented go to confirm in many important details the narratives of the classical writers on Maratha history like Grant Duff. In particular they throw welcome light on the battle of Panipat and enable us to say at length with tolerable certainty that the Maratha reverses were due no less to the mutual jealousy and the irreconcilable differences between Holkar and Sindia, the two ablest generals of the Peshwa, than to the superior prowess and the organising skill of the enemy. A letter of 1746 gives us a clue to the beginning of the dispute between these two generals, while that of 1760 provides indisputable evidence of the hatred they bore each other, which made Malharrao Holkar not to march to Sindia's assistance, when the latter was hard pressed by the combined forces of the Abdali and the Rohillas (Nos. 15 and 177).

The letters published in this volume are also important from the point of view of the general history of India inasmuch as they afford excellent glimpses of the condition of the country during this period. It is appalling to find Rajputana, the land of heroes, torn into a thousand rival factions, 'a veritable field of battle between crows and kites.' A news letter of 17th July, 1754 shows by implication

the decline and the impending doom of the Mughal Empire, and the Emperor reduced to the position of a mere puppet in the hands of the Marathas. (No. 60).

From 1756 onwards the gaze of the spectator is concentrated on Ahmedshah Abdali and his Pathan hordes, and one witnesses repeated invasions of a predatory nature from the north-west frontier. The North Indian powers, sick at heart of the supremacy of the overbearing Marathas, make common cause with the invader. A letter dated 14th March, 1760 speaks of the Maratha helplessness and their abandonment of the traditional guerilla tactics, as they find the Abdali a past-master in this kind of warfare (No. 188). 'Only a well-trained army', says the writer of this letter, 'equipped with powerful artillery can hope to succeed against this enemy'.

The volume is handsomely got-up and the work of editing but for the defect pointed out above, appears to be well executed.

G. M. MORAES.

THE WORLD ECONOMIC SURVEY 1931-31. Published by the League of Nations, 1932. George Allen and Unwin. 6s.

In September 1930 the Assembly of the League of Nations, anticipating that the economic slump would not be of short duration, authorized the preparation by the League of Nations Economic Intelligence Service of a 'World Economic Survey'. The first issue of this survey, which deals mainly with the last three years, but also contains a summary of the economic developments since the war, has just been published and will undoubtedly be the most important preparatory volume for the forthcoming World Economic Conference.

In the preliminary summary special emphasis is laid on various factors, such as the development of scientific and technical progress and the opening of the Panama Canal in 1913, which would have faced the world with difficult economic problems even had there been no war to complicate them. There is, for instance, the obvious tendency towards the stabilization of the population of Western Europe and the rapid increase of population in areas—especially in Eastern Europe—

where the utilisation of agricultural and mineral resources has hitherto been backward. This has led, especially since the war, to 'a marked shift of industry' from former industrial areas in Western Europe towards the markets themselves. The change has been rendered all the more possible by the fact that industry is no longer so dependent upon proximity to coal supplies—a feature, of course, which greatly affects people in this country. 'The world production of coal remains at about the same level as before the war; but the production of other sources of power has increased greatly'. More than three and a half times as much petroleum was produced in 1930 as in 1913. In summing up the shift of industry the author points out that the population of several counties around London has increased by some 20 to 30 per cent though the average for Great Britain as a whole is less than 6 per cent.

Great importance is attached to the obstacles now placed in the way of emigration, which was declining before the war but which, for political purposes, has now come almost to a standstill. Presumably it is partly responsible for the increase, already referred to, of the peasant populations in Eastern Europe. In the present depression Australia and New Zealand 'have registered actual losses of population by net emigration'. 'It is clear that migration restrictions should be included among the many ways in which, in the post-war period, almost all governments have interfered with the free play of economic forces.

This weighty work has been prepared by Mr. J. B. Condliffe, formerly Professor of Economics at Canterbury College, New Zealand, and later at the University of Michigan, U.S.A. Besides giving a detailed account of the economic crisis and the consequent destruction of finance, banking and labour conditions, the book ends with a review of the various proposals, national and international, for the solution of our present economic difficulties, and in the final paragraph 'a note of cautious optimism is sounded'.

The chief value of the *Survey* is that it provides in a single brief and readable volume a bird's-eye view of economic developments in the world as a whole. Illustrations are drawn from different countries or groups of countries, but the description throughout is of world problems and world tendencies.

The *Survey* is illustrated by a considerable number of maps and diagrams including a series of maps showing the growth of the world's population, and an elaborate diagram illustrating the course of the depression quarter by quarter in 35 different countries. While statistics are sparingly used merely to illustrate the argument, the *Survey* contains a great many considered statistical estimates not available elsewhere.

P. J. T.

ACKNOWLEDGMENTS

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साहित्यरत्नाकरकाव्यम् ।

(Continued from Page 49)

अष्टमः सर्गः ।

दोप्रभानुसुवमासुषमाबन्धैर्निकन्तुरथकैरथ कैश्चित् ।
 वासरै रज्जिगौरवचोरैर्धूसरैरज्जि चक्रसमीरैः ॥ १ ॥
 रुदजातिकलिकावलिकान्तरुदजालपदलोपयोजैः ।
 जृम्भितार्यममहोभिरहोमिः स्तम्भितातनुयशोभिशोभि ॥ २ ॥
 भास्करस्य चिरमातपमूत्रा बाधिता शिशिरता सरसीषु ।
 आसदत्पदमदःप्रमदानां स्वावनाय किमु वारिजिनोनाम् ॥ ३ ॥
 हेलिना सरसि हेतिनिपातैस्सुजानि दलितान्यवलोक्य ।
 आक्षिपन्ति वनिताक्षिविलासं कर्दमे क्षणगणो नु निलिल्ये ॥ ४ ॥
 शीतमात्मनि चिरेण विधेयं हारपङ्क्तिरहितादहिमांशोः ।
 आतपादवितुमत्र सहायानाश्रयत्किमु कुचानवलानाम् ॥ ५ ॥
 उत्तरोयवसनान्युदशक्षुर्धोषितः कुचयुगेषु मूढनि ।
 आश्रितानि तुहिनान्यहिमांशोः शीततामिव चिरेण दरेण ॥ ६ ॥
 अर्यमापि निजमातपतापं हन्त सोढुमपटुः सरसीषु ।
 अब्जगर्भनिहिताङ्घ्रि कथंचिद्दीर्घदीर्घमनयदिवसानि ॥ ७ ॥
 आतपस्तनुमतामहिमांशोः स्त्रैरचङ्क्रमसहो न दिवेति ।
 विस्मयाय न विहासमन्यामातनोद्यदतनोरपि भग्नम् ॥ ८ ॥
 अक्षि मध्यममपि व्यतनीन्मामङ्गहोमधुना पुरजेतुः ।
 दक्षिणं तदतिरुक्षमितीव तत्क्षुन्तरदधादसमेषुः ॥ ९ ॥
 सर्वतोमुखसरन्मृगतृष्णावीचिकाकृतविडम्बनखिन्नाः ।
 संकुचतलिलगात्रमकुर्वन्नापगा गतिमपत्तपयेव ॥ १० ॥

शैत्यमात्मरिपुमादधतीनां स्वास्पदेषु रत्रिस्त्रिजिनोनाम् ।
 जीवनानि कमिताप्यपह्ने स्थान एव हि तदेतद्दिनस्य ॥ ११ ॥
 आत्मजोवनद्वतोऽप्यहिमांशोन्तराश्रितमवाप्य सरांसि ।
 शैत्यमप्रतिहतं समरक्षन्कीर्त्तिरेषु किमदृश्यत तेन ॥ १२ ॥
 अर्पमा भुवि जलान्यपहृत्य काथितानि सरसां करजालैः ।
 हन्त धर्मसलिलान्यपदिश्य व्याकृत्पथि वपुःपु जनानाम् ॥ १३ ॥
 कर्णशेखरशिरोषमधूलोरक्षिता मधुलिहो रमणीनाम् ।
 गहृकोलुसितधर्ममपोहन्यक्षजातपवनेन कृतज्ञाः ॥ १४ ॥
 जाग्रति स्फुटज्जपास्तबकानां कैतवेन खरहेतिमयूखाः ।
 मार्गितुं वनमहोष्विति गर्ते तप्तमास्त नु लुलायतमिस्रम् ॥ १५ ॥
 अक्षिण कालभिषगातपरोक्ष्यात्पाटले सति परं वनलक्ष्म्याः ।
 बम्भराञ्जनमलिम्यत माध्वोवाष्पवृष्टिद्विता बहुधा यत् ॥ १६ ॥
 जोषितेश्वरगुरुः प्रमुरोऽयाजीवनानि जगतां हस्तीति ।
 अस्फुटक्षितिरलक्ष्यत न द्योरात्मभूः कचिद्गादनिलोऽपि ॥ १७ ॥
 वासराधिपतिना वसुधैर्वैस्तन्वतापि भरिताः सकलाशाः ।
 दारितं वसुमतोऽप्यलमोऽप्यादीदृशं हि भुवि शोलमिनस्य ॥ १८ ॥
 आतपं प्रबलमंशुमतो भूः सोढुमक्षमतया स्वभवानि ।
 चक्रमास्तयेण रजांसि च्छादकानि किमुदक्षिपदस्य ॥ १९ ॥
 स्वातर्पेर्दिनकरः सरसोनां शोषकस्तपति सामपि रक्षः ।
 इत्यमूर्महिरिव स्म रजोभिः शोषयत्यनिलचोदनकोर्णैः ॥ २० ॥
 चक्रमास्तबलेन चलस्य च्छायया तरुणस्य चकाशे ।
 तापिते महितले तपनेन स्थातुमक्षमतयेव लुठन्त्या ॥ २१ ॥
 काननेषु बिहरन्कपिकच्छूगच्छकम्पतिकरेण कुतश्चित् ।
 मास्तः समधिकासिन्ध कण्डूं मारवे पथि लुठन्परिजह् ॥ २२ ॥
 आशु गोपयति सादिनि कप्तावब्यवस्थितगतिः किमु बाहः ।
 मारवे द्रुतमहिषदत्त देशे मण्डलं प्रतिपद्दोदितरेणुः ॥ २३ ॥

उद्धवद्वहुताशनधूमेष्वादधत्सु तिमिराङ्कुरशङ्काम् ।
 भश्रुवान इव गाढममर्षानब्जिनोपतिरलक्ष्यत रक्षः ॥ २४ ॥
 आरदुच्चतरमूलमविक्षत्कुञ्जमध्यभुवमध्यशयिष्ठ ।
 पल्लवानिति तदा घनदाहं भास्वदाहितमुदास्यत दावः ॥ २५ ॥
 अंशुमाननुनिशं वसुदानैरात्मनोऽप्यविषयं बत शीतम् ।
 आवहद्वनमदीदृहदुर्व्यामग्निना वसुमतां किमसाध्यम् ॥ २६ ॥
 लोकबन्धुरपि लोकमशेषं तापितं निजकरैर्दवभूम्ना ।
 अप्यदाहयदशोतमरोचिः किं कृतान्तगुरुताकृतमेतत् ॥ २७ ॥
 शीतमन्धतमसैश्चिरमन्तः स्थास्तु दावदहनेन निरस्य ।
 द्योमणोः कथयितुं द्युरिदं किं विष्फुलिङ्गवपुषा विजगाहे ॥ २८ ॥
 उत्थितं प्रभुदस्य वसन्तः किं बलेन शिशिरं कृतकृत्यः ।
 दावमात्मशिविरं दवकीलैर्दीपयन्स्मरसखस्यजति स्म ॥ २९ ॥
 दावमात्मवितताङ्कुरवृद्धिं मारतो बत मधो विदधौ यः ।
 दावपावकसखः स्म स धर्मे दृश्यते चपलताफलमेतत् ॥ ३० ॥
 आपि नोडमनलैरिति क्षिप्तोकोशनेन मरुदेत्य कुतोऽपि ।
 उद्धमस्तृणमुदक्षिपदस्मादैक्यहेतुरनयोः खगता यत् ॥ ३१ ॥
 वीक्षणैरतनुविक्रमसत्तासाधकैरतिशयेन युवानः ।
 पर्यरप्सत परस्परदेहस्पर्शरोधिदिनबञ्चनयेव ॥ ३२ ॥
 सर्वतोनिपतदम्भसि धारामन्दिरे कुचगिरौ महिलानाम् ।
 अञ्चतेव धनिनास्यत धर्मस्तालवृन्तमरुता तरलेन ॥ ३३ ॥
 तापनं बत वर्तसितताराजानयो रजनयो जनतापम् ।
 काश्चिदुन्मिषितकामसमज्ञास्फूर्तयः समहरन्सुवृत्तिन्यः ॥ ३४ ॥
 वासरेऽपवनीमथ रम्यामेभिरम्बुगतियन्त्रगृहाढ्याम् ।
 स स्म याति रघुनाथनृपालः समयाभिरधिकेलि वधूभिः ॥ ३५ ॥
 अक्षतं शिशिरतां रिपुमेवा रक्षतीति रघिणेव नियुक्तम् ।
 पाटलीकपटमंशुमलीनां पेटकेन तमसा बद्धे या ॥ ३६ ॥

पुष्पिणीषु मधुपैर्गणिकासु स्पष्टमेव सरसं रममाणैः ।
 आवृतेति नु पलायत यस्याः सत्तपस्थितिसहो बहिरूष्मा ॥ ३७ ॥
 तिर्यगूर्ध्वततशीर्णहिमाम्भःस्फीतयन्तनलिकावलिकान्ते ।
 ऐन्दवाश्मखचितेऽध्वनि शैत्याद्वैतमप्रतिहतं हि यदीये ॥ ३८ ॥
 यत्र नैकजलयन्त्रचतुष्कस्पर्शशोतपवनाङ्कुरभाजि ।
 स्पष्टमेव ऋतुस्रप्रतराको भाव्यते स्म फलिनैः सहकारैः ॥ ३९ ॥
 तापनांशुपरितसरसानां खादनेन सहकारफलानाम् ।
 वोतकाकु विशदोक्ततारं कूजता शुक्रकुलेन युता या ॥ ४० ॥
 तादृशीमुपवनीमवनीन्द्रो वारिशोकरवहां जलयन्तैः ।
 मानिनोभिरभिनन्द्य स कंचिन्माननीयमभजन्मणिसौधम् ॥ ४१ ॥
 मन्दिराण्यभिमुखं मणिजालैर्निर्मितानि मणिनिर्मलभित्ती ।
 बिम्बितान्यपि विवेक्तुमभिमन्स्पर्शनं मतिमतां प्रबभूव ॥ ४२ ॥
 बिम्बितानि मणिभित्तिविभागा मन्दिरस्य निजमध्यजुषोऽस्मिन् ।
 नावहज्जगति नास्युपमस्य प्रत्यसृक्षत पराणि तथैव ॥ ४३ ॥
 अत्र वज्रमणिभित्तिविभागद्वित्रजालविवराक्रमदम्भात् ।
 खेच्छया क्वचिदस्यपि रोधे गच्छति स्म नियतं लघुधूपः ॥ ४४ ॥
 भित्तिकल्पितविदूरभवाश्मस्फीतसूत्रवशवर्तिभिरग्रे ।
 हंसिकासु बिसखण्डबिमोहैर्हासिता युगपदत्र शुकौघाः ॥ ४५ ॥
 हंसदत्तबिससूत्रमगृह्णन्भित्तिकासु बलभेदनमण्यः ।
 बालगायजशिलाबलमानस्वच्छसूत्रवहनस्पृहयेव ॥ ४६ ॥
 द्वेषिभिर्विनयतः स्थितघासप्राहितात्र हरिनोल्लुहाणाम् ।
 चक्षमे न समरेऽस्मदधीना सेयमास सुलभेति विदद्भिः ॥ ४७ ॥
 खोचिताखिलगुणस्थितिद्वद्याप्यत्र नोल्लमणित्रेदिरहासीत् ।
 घाससक्तिमखिलेषु समोके खादितेषु भुवि तेषु सपत्नैः ॥ ४८ ॥
 स्त्रैणमूढसदृशो नगरम्भाः स्तम्भपङ्क्तिषु सरोषमबध्नात् ।
 इत्यदोमुखसमैर्मणिपद्मैर्यहासि बलभीषु किमत्र ॥ ४९ ॥

कायमानकतया कलितानां नात्र किं समुचिते नन्दनानाम् ।
 घर्मत्रासरघनार्यमतापच्छेदनादभयसेव्यसमाख्ये ॥ ५० ॥
 तत्र सन्ननि ततो नु धरित्रीवृत्तशासनगिरा विपुलाक्ष्यः ।
 वारिखेलनवशंवदचित्ताः संघशस्तदुचितं समनह्यन् ॥ ५१ ॥
 दीर्घवेणिचिराभिरुजद्वन्द्वबन्धदृढताप्रसिताभिः ।
 शृङ्गवारिहतिधावनसह्यं स्त्रीभिराभृषत काश्चन भूषाः ॥ ५२ ॥
 काश्चिदासु नवघोसृणवस्त्रव्याजतो मृगदृशो वसते स्म ।
 प्रेयसि प्रणयपेशलभावादन्वहं नवनवाननुरागान् ॥ ५३ ॥
 बालिकाः पुनरिदं प्रथमाम्भःकेलिकास्तदनु केवलमध्याः ।
 हारहंसकमुखाभरणाढ्या नेह किंचिदपिनेहुरोजान् ॥ ५४ ॥
 अम्बुखेलनकृते हरिणाक्ष्यः स्वैरमत्र न परं समनह्यन् ।
 तर्जितः स्तनरुचा धरणीन्दोः स्थातुमस्य सविधे मदनोऽपि ॥ ५५ ॥
 सन्ननः स रघुनाथनरेन्द्रः सज्जितः सलिलनर्म विधातुम् ।
 कामिनीभिरुपकण्ठमथायं गाहते स्म सरसः कमनीयम् ॥ ५६ ॥
 अम्बुजानि वदनैरभिभूय स्वैस्ततः सरसि तत्प्रतिबिम्बान् ।
 बिम्बितैरपि वितेनुरपास्तान्योषितो भवति युक्ततरं तत् ॥ ५७ ॥
 अञ्जमोनकुबलान्यधिपाधोदुर्गमत्नयनैस्तुलितानि ।
 सुग्रहाणि सुचिरादिति तीरे संमदेन सुदृशः स्म मिलन्ति ॥ ५८ ॥
 नावसन्निह नरेन्द्रवधूनां पक्षिणो धुरि परिक्रमचोराः ।
 दस्यवो हि भुवि बिभ्यति वित्तस्वामिनोऽप्यविदतः स्वयमेव ॥ ५९ ॥
 पङ्कजानि सुदृशां प्रतिबिम्बच्छन्नानां मुखचाग्निचौर्यात् ।
 मज्जितानि सलिले महतीति व्यद्वङ्गातिमुषो विहगाश्च ॥ ६० ॥
 स्त्रैणगानशतविद्रुतरोधःपद्मरागमगिभागपयोभिः ।
 अम्बु घोसृणमगाहत वेगात्पाटलत्वमतिपाटलमत्र ॥ ६१ ॥
 हेमयन्त्रपतितैर्हिमतोयैरुद्धमन्ति जलजान्युपरिष्ठात् ।
 शात्रवं स्म सहजं किमिहैषां व्यञ्जयन्ति भयवेपथुमन्ति ॥ ६२ ॥

गन्धसारसकर्मजत्वात्प्राकृतेभ्य इह पङ्कहाणि ।
 सौरभेऽतिशयितानि भुवीति स्वारवैरुदचरन्निव भृङ्गाः ॥ ६३ ॥
 वस्तुभिर्भृतमदःप्लवमोचापशषट्पदक्षप्रसवार्थः ।
 वेधसेव निचितैर्विपुलाक्षीसृष्टिकारणगणैश्चिरलब्धैः ॥ ६४ ॥
 स्वश्रमापहमुपेत्य सरस्या मारुतार्भकमितो मदिराक्षयः ॥
 केगसौरभभरेण कृतज्ञाः पुष्टमातनिषत स्फुटमाशु ॥ ६५ ॥
 कापि तत्तटपथे कुटिलाक्षयः काश्चिदाशु पृथुकाञ्चनकुम्भान् ।
 पूरयन्त्यथ पुरा मृगनाभोभाषितैर्धुसृणपङ्कपयोभिः ॥ ६६ ॥
 हेमयन्त्रनलकैर्मणिशृङ्गैरेष जातुषसमुद्रपुटैश्च ।
 कर्तुमारभत घौसृणवारिक्षेपणं युवतिषु क्षितिपालः ॥ ६७ ॥
 एतासु कञ्चुकमुपाहतमेकिकायाः शृङ्गात्तघौसृणसैनृपशोतभासा ।
 स्वापह्नुतं कुचयुगं समदर्शयद्वाक्प्रायो न किं तदतिफल्यगुणेषु युक्तम् ॥
 वक्षोजयोरभिहतस्य वनेरुहाक्षयाः
 कस्याश्चिदोशकरशृङ्गतोदकस्य ।
 संताडयन्ति पृषता स्म सरस्तटस्था-
 न्कोकान्फलं न किमिदं कुचतुल्यतायाः ॥ ६९ ॥
 माणिक्यशृङ्गपयसा महिपेरितेन वक्षोरुहौ निरवशेषितपत्रलेखौ ।
 कस्याश्चन व्यरुचतामधिकं ततोऽपि कान्तामणेः प्रकटयौवनगौरबिन्दू ॥
 भूपोदजातुषपुटाभिहतं परस्याः कर्णोत्पलं न्यपतदम्भसि कम्बुकण्ठ्याः ।
 नार्यो मिलन्ति नयनैः कुलमस्मदीयं भङ्गं कुधेति वदितुं मृशमुत्पलेभ्यः ॥
 भूपेरितं कनकशृङ्गभृतं परस्याः संताड्य वारिं कुचयोस्तदनोचितो द्राक् ।
 प्राक्षालयत्किमिदमंशुभरस्य शश्वत्प्रच्छादकेन सह पत्रविलेखनेन ॥ ७२ ॥
 अन्या भिया परिजिहोर्षुरभोकशृङ्गवारिप्रहारमबला वलिताननेन्दु ।
 पर्णवृत्तं न परमेनमपि स्म पुष्पैः संताडयत्यनुपदं स्वकचान्तवान्तैः ॥ ७३ ॥

छिन्नः परां चरणयोः सुचिरं विमृद्-
 न्हारो निरुध्य गतिमब्जमुखो प्रयान्तीम् ।
 यन्तोदकाहतिशतं यदनेष्ट नेतु-
 र्युक्तं हि तद्गुणगणाद्युगपद्युतस्य ॥ ७४ ॥
 स्वस्तं जवेन चरणौ पथि नह्यमानं
 कांचिन्निरुध्य बत काञ्चनकाञ्चिदाम ।
 धात्तोपतिं स्वरसितैरनुधावमानं
 शृङ्गोदकाहतिवृत्ते स्म चिरं नियुङ्क्ते ॥ ७५ ॥
 नाधेन शृङ्गपयसा न किमाहतान्या
 वक्षोजयोः स्फुटनवस्त्रनखत्रणाङ्गम् ।
 शृङ्गारभोतिमिलितां श्रयति स्म लज्जां
 तामोर्षयया तु सह काश्चन तत्सपत्न्यः ॥ ७६ ॥
 एका समेत्य सविधं करयन्त्रवारिसेकासहेव नृपतिं लघु पर्यरब्ध ।
 सेऽपि क्षणेन सुतनुं स्वयमङ्गसङ्गात्स्वातामिव व्यधित सान्द्रसुधाक्षरोभिः ॥
 दक्षोऽपरां नृपवरो दयितां सवेगं गृह्णन्निव प्रचलितां स कृशोदरीषु ।
 आलिङ्ग्य रेषरहितास्वपि जाग्रतीषु सर्वास्त्रमन्यत कृतं स्वयमेव साधु ॥
 सितेऽखिलाभिरसिताम्बुजलोचनाभिः
 सिञ्चन्निमाश्च मणिशृङ्गभृतैः पयोभिः ।
 यूथाधिपो बहुकरेणुयुतो यथायं
 हर्षात्सरोवरमवातरदुर्वरेशः ॥ ७९ ॥
 नाभोबिलैरपहतोऽपि नतोदरोणा-
 मभोभरः सरसि नापचितो न चोच्चैः ।
 मग्नैः कुचैरजनि हन्त महद्भिरासां
 तस्तो नु भूरमणदारविहारयोग्यम् ॥ ८० ॥
 मग्नैः कुचैर्गुहभिरस्य मनस्विनीनामभोभरेण नृपतेरभिवर्धितेन ।
 स्वान्यम्बुजानि चकितं नु सरो मुखांशुचौर्यादगूह्यत नियज्जनकैतवेन ॥

द्रोणीविविधपटपण्डपधोणीका भर्मद्रवोद्विखितलोहपरीतपार्श्वी ।
 नोरन्ध्रसंधिफलका निपुणाभिकेका हर्षात्सरो विधुमुखीभरनायि तूर्णम् ।
 पाण्डित्यनिर्जितफणिप्रभुचोदनेन शाखापुरीं भुवि पथा सरसा स्वपुर्याः ।
 अभ्युद्गतामिव समं हरिणेशणाग्निद्रोणीमिमां क्षितितुषारकरोऽध्यरुक्षत ॥
 कर्णैरखिसहितैः कमलक्षणाभिः कामिश्चन क्षितिशतक्रतुचोदनेन ।
 चातुर्यतः सरसि सेयमचाल्यतास्मिन्द्रोणी सलोलमनतिद्रुतमन्दचारम् ॥
 क्रोडातरीं सरसि तत्र कृशोदरीभिर्निर्वर्ण्य वर्णयितुमभिसि नीयमानाम् ।
 स्रोतोभिराननभवैः ससुधारसानामारब्ध सादरमसाविति सार्वभौमः ॥ ८९ ॥
 आगच्छतीव सरसस्तदमुष्य पारमक्षणोरवारमचिरादपसर्पतीव ।
 अस्मान्विहारवनमप्यनुधावतीव द्रोणी गतिव्यवसितं सृष्टशस्तदेतत् ॥ ९० ॥
 धावन्यपि श्रयति नर्म तरो यदेवा
 निष्कम्पतां गतिजवं निगदाम्यमुष्याः ।
 अत्यल्पतामिव गतैरधिपारमारा-
 दक्ष्णोः सवेगमगमैरधिकायमानैः ॥ ९१ ॥
 बाहायुगेन सरसि प्लवतेऽवलम्ब्य काचिद्वल्लोकयत काञ्चनकुम्भमेषा ।
 कोपान्मिमज्जयिषतीव कुशेशयाक्षी वक्षोजगोरत्रमुषं बत वारिगर्भे ॥ ९२ ॥
 अन्या निजोद्युगलेन तदंशुसाम्यगर्वावहं कदलकाण्डमहो विमृष्ट ।
 अम्भोविहारमधिक्रेलिसरः सृजन्ती हस्तोपमास्पदरुपा हरते सरोजम् ॥
 बाहुद्वयप्लवनवेगभवापरस्या
 बीचोमुखं निजविरोधि निरस्यतीति ।
 आवृत्तवृन्तदलिताब्जनिभेन काचि-
 दम्भोजिनी हसति भीवलितस्यमस्मिन् ॥ ९३ ॥
 आलम्ब्य हेलकमिहाधितडागमेकं कासांचन पुतिजुषां कलभाषिणीनाम् ।
 भान्त्याननानि बहिरुत्सितानि तानि पाथोजकाननमिव प्रचलस्वभावम् ॥

अम्भोजकैरवमपास्य बहिर्जलान्त-

र्मङ्क्तुः क्षपानपि बलादवमस्य दृग्भ्याम् ।

उज्जृम्भते कचन काप्युपजायते य-

द्वङ्गैः स्थितिः प्रतिकलं भरितोभयेषाम् ॥ ९४ ॥

वक्त्रेक्षणद्युतिहराण्यपि पङ्कजानि वध्वो वहन्यधिशिरो नयनांशुचोरान् ।
 अस्मान्परं विकलयन्त्यधुनेति मीनाः प्रष्टुं तदुद्भवमिव प्रविशन्ति पङ्कम् ॥
 काचिद्भयादधिसरो गलदप्लमम्भो बाला विहाय समशः प्लवने न शक्ता ।
 पद्मानि याचति परां चिरमुत्तरन्तीं तस्या विलोकयत दैन्यमभूतपूर्वम् ॥
 पद्माकरो मृगदृशां स परम्परासु पद्मादिमं स्वमखिलं प्रतिपाद्य सद्यः ।
 अत्यन्तमुल्लसति हन्त महाशयस्य सर्वस्वदानमपि सांप्रतमेव भूष्णोः ॥ ९५ ॥
 सरसि विहरणं सरोरुहाक्षीर्विभ्रुवलोक्य वितन्वतीरतीव ।
 व्यहरत रसिकः स्वयं तदानोमयमपि तत्र मुदावतीर्य तर्थाः ॥ ९६ ॥

विहृत्य सरसि क्षमाविभुरयं निजैर्यौवतै-

खस्त कनकद्रवैरतिविचित्रिते वाससो ।

अभूषयत भूषणैरथ मणोमयैः प्राविश-

त्स सौधमधिकोज्ज्वलं श्रयति च स्म भोगान्बहून् ॥ ९७ ॥

कदापि जलकेलिभिः तिशिरतोयधारागृहैः

कदाचन वधूकुचैरधिकशीतलैरेकदा ।

विशुद्धतरमीत्तिकप्रथितदामभिश्चान्यदा

त्रिभुः स समयं क्षितेरनयदर्यमोत्तेजकम् ॥ ९८ ॥

राघवनवनवनादर माघवनवनक्षमाहोदार ।

खण्डितवमुधाकण्टक पण्डित वसुधारायामिषिक्त कवे ॥ ९९ ॥

जलनिधिगर्भवासवशतिर्भरदर्वरिपु-

प्रतिहतिहेतुसेनुकृतिनूतनदाशरथे ।

कत्रिभुगायकाभिमतकल्पनकल्पतरो

जय कणासनाथ रघुनाथ जनाधिपते ॥ १०० ॥

श्रीगोविन्दमखीन्दुवंशमणिना श्रीयज्ञनारायणा-

भिह्येनाध्वरिणा कृते मधुसुधाराधाय मेधाविना ।

शान्तानिष्टमदोऽननिष्ट मधुरः सर्गोऽष्टमश्चोज्ज्वल-

स्तत्राकद्वद्विद्वद्भुतकरे साहित्यरत्नाकरे ॥ १०१ ॥

इति श्रीपद्मवाक्यप्रमाणपारावाराणश्रीमदद्वैतविद्याचार्यसाग्न-

चिन्त्यसर्वतोमुखातिरात्रसाग्नचिन्त्यासत्राजपेययाजि-

गोविन्ददोक्षितवरनन्दनस्य साग्नचिन्त्यसर्वकतु-

याजिनः श्रीयज्ञनारायणयज्ञनः कृतौ

साहित्यरत्नाकरे महाकाव्ये

अष्टमः सर्गः ।

नवमः सर्गः ।

अथ कैरवभैरवो नभःपथकैरम्बुमुचां कदम्बकैः ।

रुच्ये समयः स्मरादृतो रुच्येतोहरशाद्वलस्थलः ॥ १ ॥

अवनीपरितापहारिभिर्नवनीपस्तवकोपहारिभिः ।

यवसैकसुहृद्वनीतलैर्दिवसैः किञ्चिदभावि शीतलैः ॥ २ ॥

अहरं जगतामहं रवेः सचिवः प्राक्सलिलानि पश्चिमः ।

इति तान्यमुनेव मारुतः पुनरुत्सर्जयितुं पुरो ववौ ॥ ३ ॥

जलदैर्मम मार्गरोधकैर्जगदेतत्सकलं निरोत्स्यते ।

इति भीरुवाहिमद्युतिस्तनयं दण्डधरं समासदत् ॥ ४ ॥

जलशोषणचातुरीं निजां विभुरह्णां किमु विस्मृतां चिरात् ।

तटिनोऽपिवात्तपोधनादधिकर्तुं दिशमाप दक्षिणाम् ॥ ५ ॥

दिशमब्धिपिबेन मौनिना दिनभर्ताधिगतः परिष्कृताम् ।

स्पृशतीति तमङ्घ्रिसंततिं स्तनयित्वौ समकोचयद्विया ॥ ६ ॥

अवलम्ब्य दिनान्यशोषयद्भविस्मृतांसि पुरेति रात्रिषु ।

अकरोदभिवृद्धिमादराददसीयां ध्रुवमम्बुदागमः ॥ ७ ॥

शिथिलेऽप्यचिरांशुभिः कथं फणभृत्प्रहबन्धने रथम् ।

तरसा प्रविचात्य सारथिस्तरणेर्ह्रासयति स्म वासरात् ॥ ८ ॥

सलिलानि मदपितान्ययं सकलान्यप्यपहृत्य दक्षिणाम् ।

अयते दिशमर्यमेत्यगादमुमाकृष्टमिवाम्बुदव्रजः ॥ ९ ॥

स्थगितास्थगितौ सरोजिनीविभुचन्द्रौ जलदैर्विरेजतुः ।

स्वपनोन्मुखतां सरस्वति श्रयतः शार्ङ्गभृतो दृशाविव ॥ १० ॥

प्रथमं दिवि पञ्चवैधनैस्तपनश्छन्नतनुर्मुहुर्मुहुः ।

समशीलयदम्बुदागमात्स्वतिरोयानकलामिव त्रसन् ॥ ११ ॥

पृषतैर्भुवि पञ्चवैर्यथा प्रियमातन्वत चातकावलेः ।

न तत्र जलदाः स्वधारया ननु सर्वेऽतिरप्रियंकरः ॥ १२ ॥

सलिलद्रुहमाश्रयत्ययं स्वयमब्जोऽपि रविं कदाचन ।
 इति रोषशशिरोदुभिः स्तनयित्तुः शशिनं समावृणोत् ॥ १३ ॥
 भुवमातपभूमतापितां शिशिराम्बुभृतश्चिरं तथा ।
 व्यधुरन्वहवृद्धिशालिभिः सलिलै रक्षति सा यथा सहेत् ॥ १४ ॥
 अवधोरितमौल्यमाग्रहन्त्यधुना श्रेणकुचा इति क्रुधा ।
 जलदाः स्म तदाश्रयान्गृहान्स्थगयन्ते लघुधूपकैतवात् ॥ १५ ॥
 अधिघर्मदिनान्तमादिमे शयिते विष्टपसन्ननि प्रभौ ।
 परितोऽप्यचरन्पयोनुचो निजगर्जनिभघण्टिकारवाः ॥ १६ ॥
 चलचन्द्रकनोलकण्ठविष्फुरितं नाव्यविधौ भुवस्तले ।
 अवलोक्य बकास्थिमालिका दिवि बभ्राम रूषेव कालिका ॥ १७ ॥
 जलदा भुवि चातकद्विज्जत्रजसंजीवनवैभवोचितम् ।
 अवहन्त दिगन्तविस्तृतं बहुशः किं बककैतवं यशः ॥ १८ ॥
 सुरनायकचालिते मुहुः स्फुटधारं दिवि बाहने वहन् ।
 बकसंततयः प्रकीर्णकत्रजलक्ष्मोमभितथलाचलाः ॥ १९ ॥
 शशितिग्मरुचौ मशोधिकौ समये स्वस्वशे दिवानिशम् ।
 सहसा वृणुतः समुत्थिताविति तावावृत वारिदागमः ॥ २० ॥
 अविभक्तमहर्निशं व्यधुर्विधुतादित्यविधुप्रभा घनाः ।
 अवनोतलमब्जकैरवैर्विरहय्यापि त्रिभागसूचकैः ॥ २१ ॥
 अवधूय रविं तदाश्रयं हरितोऽहान्यपि पश्चिनेर्धनैः ।
 अरुधत्समकोचयत्स्वयं पयसामज्जपदम्बुदागमः ॥ २२ ॥
 सलिलानि रूषा सरोजिनोरधिगर्भं सरसाममज्जयन् ।
 सवितुर्न कदापि शोषकास्त्वपतेः पूर्वमोचयन्निति ॥ २३ ॥
 सकलाम्बुजजातिनास्तिके समये मेघनिर्द्वरोदसि ।
 सविता बत पाणिनीरजं समरक्षद्बहुयत्नमेककम् ॥ २४ ॥
 अरुचन्दिवि विद्युतो घनैररुणस्येव रूचो हठाहताः ।
 निमृतेतरतापदेशतो निजनिर्मोचनकर्मलालसाः ॥ २५ ॥

जलदै रविचन्द्रोदधकैः क्षणदीप्तेरपि मे क्षतिर्भवेत् ।
 इति भीतिशशिवादिवाभवच्चपलानां दिवि चञ्चलं कुलम् ॥ २६ ॥
 द्युतयः किमु विद्युतस्त्विषामधिनेतुर्द्रुतमम्बुदैर्दृताः ।
 अभितोऽपि चिराय लाघवाद्दधृता बभ्रमुरभ्रसीमनि ॥ २७ ॥
 स्वविभावितकोतकीसुमस्तवकामोदहरा वनेष्विति ।
 भुवि न स्म सहन्ति विद्युतो भुजगानां कचिदप्यवस्थितिम् ॥ २८ ॥
 परितापहृतां पयोमुचां प्रवितोर्णाजनि रत्नगर्भया ।
 निजकर्णभङ्गमणीधनुर्निभतः किं नवरत्नमालिका ॥ २९ ॥
 वरटासदसां बलाहकस्तस्मिन्नेन द्रवतां ससाध्वसम् ।
 अपतन्करकापदेशतो मृशमण्डान्यभितो भुवस्तले ॥ ३० ॥
 जलदैर्दिवि चन्द्रिकातपो निबिडो किं स्थगनैर्निपेततुः ।
 स्वरुषर्षणचूर्णितो क्षितौ करकावासवकोपकैतवात् ॥ ३१ ॥
 समयेन सवर्षारवं घननीलाश्मघट्टचूर्णितो ।
 पततः स्म भुञ्जीन्दुभास्करो करकावासवकोपकैतवात् ॥ ३२ ॥
 समयो नटनानि विद्युतां समवेक्ष्याभ्रपथे मणीगणैः ।
 मुदितोऽभ्यषिचन्मुहुः क्षितावपतंस्ते हरिकोपपतः ॥ ३३ ॥
 करकाघुटिकाहतैः शतक्रतुकोदण्डधरो घनागमः ।
 निजशास्त्रवनीरजाश्रयं नियतं हंसकुलं निरास्यत ॥ ३४ ॥
 अभितापितमंशुमत्करैरधिघर्मे जगदण्डमम्बुदः ।
 सलिलैरसिचत्ततोऽभवत्स्तनितं तत्स्फुटनोद्भवो रवः ॥ ३५ ॥
 जलदस्य बभूव गर्जितैर्जगदण्डं श्लथसंधिवन्धनम् ।
 अतिवर्षमिषात्तदस्त्रसन्नवनावावरणाम्भां भराः ॥ ३६ ॥
 निबिडो न परं बहिर्गतं निखिलं व्योम रुरोध नोरदः ।
 जनताः श्रुतिगर्भभागपि स्थलधाराहतजातनिस्वनैः ॥ ३७ ॥
 तपनोपचितं स्वतापमप्यभिर्वर्षजलदोऽयमाक्षितम् ।
 इति बाष्पमिलामुचन्न किं सदयाः शत्रुजनेऽपि साधवः ॥ ३८ ॥

अविशिक्षितगर्भमद्विजोपतितापो बहिरक्षमो वसन् ।
 इति हन्त रूपेव वारिदाः पविहस्तं परुषैरदारयन् ॥ ३९ ॥
 निरुपाधि सजोवनं जगन्निखिलं कल्पयतः पयोमुचः ।
 असहृद्भिर्दुराहतानि तत्परुषोक्तीरिव पत्युरेकदा ॥ ४० ॥
 स्वरसातिशयेन संकुचत्समनिम्नोन्नतबोधमध्वनि ।
 ध्रुतकङ्कुणमस्तहंसकं द्रुतमम्भोनिधिमापुरापगाः ॥ ४१ ॥
 मिहिरेन्दुशिला मिथः सदा विदधत्योऽपि विरुद्धकार्यताम् ।
 निजनाथमहो निरोधको समये ताममुचन्समं शुचा ॥ ४२ ॥
 स्ववितीर्णमिताम्बुवर्षिणो मुदिरादम्बुधिराप मुक्तिकाः ।
 अपवर्जितमल्पमप्यहो प्रकटं सत्सुफलाय कल्पते ॥ ४३ ॥
 अलयः कुटजासवं वनेष्वपिबन्भ्रमदभ्रमभ्ररे ।
 अवनी समताडि धारया बत सद्यः पथिकैरखिद्यत ॥ ४४ ॥
 रथमन्त्रिसुहृच्छरासनैरहितः पञ्चभिरप्यहो शरैः ।
 अखिलं जगदीशिता रतेरज्यत्केवलमात्मगौरवात् ॥ ४५ ॥
 सनवाम्बुजकैरवश्रियो घनवाचंयमतोपदेशकाः ।
 अभवन्परिमृष्टपद्मिनीविभवस्वच्छदिशोऽथ वासराः ॥ ४६ ॥
 अनयस्करभास्करप्रभैरनयस्कन्दनहंसविभ्रतैः ।
 समगो भिदुराभयंकरैः समशोभि द्विरदेहितैर्दिनैः ॥ ४७ ॥
 घनबन्धनमोचिती दिवाकरचन्द्रौ शरदा कथंचन ।
 त्रिपमां नियतो विना गतिं विदधाते स्म समं दिवानिशम् ॥ ४८ ॥
 जलशगमजाड्यसंकुचस्थितयः कापि चिरं दिशोऽखिलाः ।
 अभवन्ध्रुवमक्षिगोचरा द्युमणिद्योतसिसेविषावशात् ॥ ४९ ॥
 सततोदकर्षसंसजजल्लोलोहरितो हरित्तटान् ।
 करकोशलतः सुधाकरः कलयामास किलातिनिर्मलान् ॥ ५० ॥
 वप्रमर्यमवैभवद्विरः कृतिनः प्रागधुना कृशाः स्वतः ।
 इति तूर्णमिदं समीगतो धनदस्याम्बुधरा दिशं ययुः ॥ ५१ ॥

सलिलानि सरस्वतां घनैरभिवृष्यात्महतानि वर्षितुम् ।
 तुहिनानि तदाहतेर्दिशा तुहिनग्राववशा व्यागाह्यत ॥ ५२ ॥
 उचितेऽनुचितेऽपि संभृतान्युदकान्यम्बुमुचः स्थले मुहुः ।
 अपवृज्य विगण्डराः शुचेत्यहसन्वाशरुचा दिशोऽखिलाः ॥ ५३ ॥
 बुबुधे जगदालयो विभुर्भुजगोन्द्रे शयितो यतो रविः ।
 परितोऽपि घनान्प्रलम्बिताः प्रतिसीराः समकोचयद्विवि ॥ ५४ ॥
 उदकानि निनीय वारिदैरुदधेः क्षास्तराणि भूरिशः ।
 कृशता शरदि क्रमाद्रुजा किमु पाण्डुत्वमपि स्म धार्यते ॥ ५५ ॥
 शकलैर्घटितं पयोमुचां सकलं व्योमतलं व्यरोचत ।
 शतकोटिविघर्षणैरिव श्लथसंधिर्जगदण्डकर्परः ॥ ५६ ॥
 घनदुर्दिनजाड्यमोषधीकमितापास्य चिरं करैर्निजैः ।
 स्पृशति स्म सतोषमोषधीः फलभारादिव भावितानतीः ॥ ५७ ॥
 जलमध्यजुषो रजसला जलजिन्यः सह हंससंसदा ।
 रतिमादधतीति लज्जया व्यनमन्किं कलमाः पचेल्मिमाः ॥ ५८ ॥
 अपुष्परमभसा घनाः कलमानभ्रगताः शरस्पुनः ।
 फलभागभवत्परैर्धितं फलति द्रागितरत्र भाग्यतः ॥ ५९ ॥
 परिपोषिण एव कर्षकाः फलभारच्छलतः पुरो नतान् ।
 कलमान्सखलाः कथं लुनन्त्यधुनेत्यध्वनि चुम्बुशुः शुकाः ॥ ६० ॥
 मधुरं भुवि शालिपालिकामृदुगीतं मम वा फलं जनाः ।
 त्रिमृगन्त्विति विषयगानमफलना किं कदलीपरम्परा ॥ ६१ ॥
 अभिरक्षि मात्मनो जनान्कृषतच्छेदकृत्यलोलुपान् ।
 विदल्येषः स्म मुक्तिका विकिरन्ति ध्रुवमिक्षरोऽभितः ॥ ६२ ॥
 घाब धनतः प्रमोचितः वमिता वः शरदेति शोकनाम् ।
 न कथं गिरमूचुरादरान्नलिनीनां कलहंसिका रणैः ॥ ६३ ॥
 सरसीषु सरोरहाणि तत्प्रतिबिम्बस्य बभुर्धनानलीन् ।
 अधिगत्य बहिः स्थितानि तान्यवगाढान्यभयाद्भयादपि ॥ ६४ ॥

जलगर्भगते कुमुद्वतीजलजिन्यो वनभीतितथिरम् ।
 विधुतिगमरुचो विसारितैरुदहाष्टीमुदकाद्वहिः करैः ॥ ६५ ॥
 हरिणं गतमात्मवाहनं कणिशास्त्रादनकामनावगात् ।
 अपहाय पदातिराशुगो विचचाराभुजबोधिकाः शनैः ॥ ६६ ॥
 अहितं जलदागमं शरत्तरसापास्यत तद्भवामपि ।
 भुवि कीर्त्तिमहो बुभूषिभिः सहनीया हि न शत्रुसंपदः ॥ ६७ ॥
 श्रयतः स्म चकोरचातको भुवि दुर्भिक्षसुभिक्षमम्बुदैः ।
 शरदा त्वथ तद्विपर्ययं समयो नैकगुणो हि जन्तुषु ॥ ६८ ॥
 कलशोतनयान्न काप्यमूदुदिताद्भोरुदधेर्यदात्मनि ।
 शरणागतसादरः स्वम्बुबुधे जीवनपुण्यतो हरिः ॥ ६९ ॥
 अजनिष्ट हठात्प्रबोधितो हरिरस्मल्लहरोक्षलङ्घलैः ।
 इति भीतिवशादिवापगा जलधिं प्राप्नुजातनिस्वनाः ॥ ७० ॥
 चलयाम दिगन्तकुञ्जैः सममेतां विधृतां बलादिति ।
 वसुधामिव वप्रखेलनच्छलतः स्म प्रहरन्ति दन्तिनः ॥ ७१ ॥
 परहस्तिमदाम्बुसौरभभ्रममाधाय समेतरच्छदाः ।
 निजगन्धभरैर्निरन्तरं करिणो रोषकषायितान्यधुः ॥ ७२ ॥
 वर्षामु वारिधरवारितदिग्विभागास्त्राक्रम्य सर्वमजयजगदुद्धतो यः ।
 प्रासक्त्यशालिदिशि स प्रचुरप्रचारः कामो बभूव शरदोति कथं विचित्रम् ॥
 स्वस्वारिश्चिन्तिपालकप्रतिहतिस्वच्छन्दनैकावनी-
 पाकारानिज्यप्रयाणनिहतैः प्रौढा मुहुर्भाङ्गुतैः ।
 नि साणैः सानुद्विर्द्वाभजनिर्निद्रभावं ध्रुवं
 पाथोरशिवरे चिरेण शयितः पद्मालयावल्लभः ॥ ७४ ॥
 सोऽयं नेपालनेतुः पुनरधिनगरि स्थापनार्थं तदीये
 सरान्दुर्वारगर्वावनि धरणिमृतः सचरं निर्जिगीषम् ।
 जम्भारातिः सुधर्माविव धिषणजयन्तान्वितो मन्त्रहेतो-
 भूपः प्रापयताथो सचिवसुतयुतो जातु लक्ष्मीविलासम् ॥ ७५ ॥

युद्धसमुद्धतशत्रुजनवृटनप्रभवद्वस्तिहयस्तिमितस्थितसुस्थिरसद्विभव ।
 भव्यकृतिव्यसनक्षमरक्षणकर्मपटो चित्तवसत्तरवल्लवतल्लजनर्मवटो ॥ ७६ ॥
 जलनिधिगर्भवासवशनिर्भरदर्पशिपु-
 प्रतिहतिहेतुसेतुकृतिनूतनदाशरथे ।
 कविबुधगायकाभिमतकल्पनकल्पतरो
 जय करुणासनाथ रघुनाथ जनाधिपते ॥ ७७ ॥
 श्रीगोविन्दमखीन्दुवंशमणिना श्रीयज्ञनारायणा-
 भिरुयेनाध्वरिणा कृते मधुसुधारोधाय मेधाविना ।
 सर्गोऽयं नवमोऽप्यभूदनवमः संभावनोयैर्गुणै-
 रत्राकद्वदविद्वदद्भुतकरे साहित्यरत्नाकरे ॥ ७८ ॥
 इति श्रीपदवाक्यप्रमाणपारावारपारोणश्रीमदद्वैतविद्याचार्यसाग्नि-
 चित्त्यसर्वतोमुखातिरात्रसाग्निचित्यात्तवाजपेययाजि-
 गोविन्ददीक्षितवरनन्दनस्य साग्निचित्त्यसर्वक्रतु-
 याजिनः श्रीयज्ञनारायणयज्वनः कृतो
 साहित्यरत्नाकरे महाकाव्ये
 नवमः सर्गः ।

दशमः सर्गः ।

ससुतो वसुधासुधाकरोऽसौ सह गोविन्दमखोन्दुना सभायाम् ।
 समगादथ तत्र गोत्रभेदो सजयन्तो गुरुणा यथामरणाम् ॥ १ ॥
 प्रमुरेष ततोऽनु भद्रपोठे सचिवेनात्मभुवं समं निवेदय ।
 अपराङ्गमुपाश्रितोपबर्हं विमताज्ञातमुपाविशद्वितन्वन् ॥ २ ॥
 प्रमुत्सुतमन्त्रिणः सभायां परमेते समसस्मरन्त्यसन्तः ।
 प्रथमं मितितं प्रपञ्चसृष्टेः पुरुषाणां त्रितयं पुरातनानाम् ॥ ३ ॥
 सचिवो नृपतेर्नृपो विवक्षां सचिवस्यापि तथोश्च राजसूनुः ।
 प्रतिपाल्य परस्परं सभायामपुष्पमौनममो मुहूर्तमात्रम् ॥ ४ ॥
 त्रिभिरेकफलाय तैर्विधक्षत्रितयेनोन्मिपितान्तरैरपोपि ।
 अपरत्र बुधैरमानितोऽपि प्रगुणत्वेन परस्पराश्रयोऽस्मिन् ॥ ५ ॥
 वचनान्यभवन्व्यवस्थितानि त्रिषु तेष्वेकफलानि संमिलन्ति ।
 त्रिविधेष्विव शास्त्रिषु द्विजेषु प्रभवेनाविदितानि भाषितानि ॥ ६ ॥
 बदरीकुणशोणमक्षिकोणं वसुधायामथ वासवोऽवतीर्णः ।
 कृपाणासुलभं कृपाणिकायामतनोदाशयमप्यतः प्रकाशम् ॥ ७ ॥
 सचिवो नृपतेः स्वतो विवक्षां हृदि जानन्नपि तत्कृतेऽङ्गितेन ।
 स विदन्निव तां ततः प्रगल्भामुचितज्ञो गिरमुज्जगार धीरः ॥ ८ ॥
 अवनोन्द्रसमोहिताविरुद्धा सचिवोक्तिर्विधिषु स्वतन्त्रवृत्तिः ।
 प्रभवेजनताप्रमोदसिद्धयै श्रुतितात्पर्यहिता स्मृतिर्यथैव ॥ ९ ॥
 प्रबलोऽपि निसर्गतो निदेशः प्रभुचन्द्रस्य परिष्कृतो वचोभिः ।
 सचिवस्य हि कल्पते क्रियासु स्मृतिराक्यैरिव वैदिको नियोगः ॥ १० ॥
 अधिचेतसमाहितं त्वदोये करवाला निशकाङ्क्षितं विधेयम् ।
 तरसा करणेऽपि तस्य हेतुं धरणीपाल यथातथं वदामि ॥ ११ ॥
 युधि वीतकृपा कृपाणिकासावधिप द्वेषिकरोटिभिः कदुष्णम् ।
 चणकै रधिरे नवं मियासर्विषयानद्विषतः पुरा करोति ॥ १२ ॥

तरवारिलता नृप त्वदीया धिषणेषु द्विषतः परैरभेद्यम् ।
 हृदयं हितमन्त्रवर्मगुप्तं भृशमेपा त्वरितं भिनत्तु भूयः ॥ १३ ॥
 अचिरादनरेन्द्रमन्त्रसाध्यः प्रबलोऽयं नृप पारसीकदेहान् ।
 प्रविशन्नसिपन्नगस्त्वदीयः पिबतु प्राणसमीरणान् रणाग्रे ॥ १४ ॥
 अधिनेतरयन्ति पारसीका युधि नेपालनृपं पराभवन्तः ।
 अधुना खलु चोलकं सहायं विधुनानं तव शासनं बलेन ॥ १५ ॥
 नृपचन्द्र नृशंसवृत्तिरास्ते स तथा संप्रति चोलको धरायाम् ।
 प्रवदन्ति जना यथा मुनीनां प्रवरं हन्त दशाननं चरितैः ॥ १६ ॥
 अभवद्बहुकालकूटबाधानुभवस्तोयनिधेश्विरंतनो यः ।
 अधुना स निजान्तरैकवासं सहतश्चोलकमस्य साधनैव ॥ १७ ॥
 पथिकान्मिलतः पथिष्वजस्रं बत गोणीकृतभस्त्रिकासु बद्धा ।
 मुसलैः स विभो मुहुः प्रहार्य क्षिपति ग्राहमुखेषु निर्निमित्तम् ॥ १८ ॥
 वनदंष्ट्रिमिराहता त्वदोयैः कलमालीयभिधायिनां जनानाम् ।
 अधिरोपयतेऽधिरोमकूपं शितसूचोरहह क्षमासितांशो ॥ १९ ॥
 पथि तोयपिपासया प्रपासु प्रसितान्दुग्धदिदिक्षयेव पान्थान् ।
 स बलादुपहूय तप्तसीसद्रवमेवाहह पाययत्यजस्रम् ॥ २० ॥
 इयता वचसा यदेकदेशोऽप्यधुना नाभिहितस्तदस्य सर्वम् ।
 चरितं हतकस्य शक्यते तन्न मया वर्णयितुं नमः शिवाय ॥ २१ ॥
 भवता नरपालकेन्द्र भग्नो निहते चोलकनास्त्रि नीतिमार्गात् ।
 प्रभवो न भवन्ति पारसीकाः पुरि नेपालविभुं पुनर्निरोद्धुम् ॥ २२ ॥
 सचिवोक्तमिति श्रवःपुटाभ्यां परिगृह्णन्धुनाथपार्थिवेन्द्रः ।
 अगदीदिति दन्तदीधितिभ्यो जनयन्मर्म दिवापि चन्द्रिकाणाम् ॥ २३ ॥
 निहते युधि चोलके नृशंसे निहता एव भवन्ति पारसीकाः ।
 नरनाथ निजाश्रयस्य बाधे नयसिद्धो न किमाश्रितस्य बाधः ॥ २४ ॥
 अवनोन्द्र तवाश्रितस्य पादौ पुरि नेपालविभोः पुनः प्रतिष्ठाम् ।
 अयमाज्ञा विधातुमभ्युपायः परमस्मिन्प्रतिभाति किंचिदेवम् ॥ २५ ॥

अविवेकनिधिः स पाण्ड्याभूपो भुवि वेतण्ड इव भ्रमन्मदेन ।
 नरपालमृगाधिपे स्वशक्त्या निरपाये त्वयि शात्रवं विधत्ते ॥ २६ ॥
 प्रबलं बत शात्रवं स पाण्ड्याः प्रभुचन्द्र त्वयि शील्यत्यहेतु ।
 अधुना तु सचोलकस्य तस्मिन्नपि तुण्डोरविभोः प्रवर्तनेन ॥ २७ ॥
 बहुभिर्मृधमेकदा परैर्यत्प्रबलोऽपि क्षितिपालको न कुर्यात् ।
 तदमो विषयेषु विप्रकोणां धरणीन्दो युगपत्स्वया न योध्याः ॥ २८ ॥
 अवतंस्य वचस्तदस्य मन्त्रो नयसिन्धो रघुनाथमेदिनीन्दोः ।
 अवदास वदावदप्रवेकः परमानन्दधुबन्धुरान्तरङ्गः ॥ २९ ॥
 धिषणा रघुनाथनेतुरेषा धिषणाक्षेपणनैपुणीनिरूढा ।
 अतिसूर्यकरप्रहान्पदार्थानतिसूक्ष्मापि विभ्राति भासयन्ती ॥ ३० ॥
 अयतेऽस्य वचोऽनवद्यमर्थं श्रयतेऽर्थो नृपचन्द्र नीतितत्त्वम् ।
 तनुतेऽपि च नीतितत्त्वमेतत्प्रकृतेऽतिप्रवणां मतिं विधेये ॥ ३१ ॥
 प्रभुरेष तदेति भाषितेन प्रसवेनेव सदा लिमोददात्रा ।
 सरसेन फलैकसाधनेन व्यतनीन्मन्त्रिणमुल्लसद्वतंसम् ॥ ३२ ॥
 अनयैव किल त्वयानुपूर्व्या वदता कश्चन वैरिणां नृपाणाम् ।
 प्रणिधिश्चरितस्य पाण्ड्याभूप्रभृतीनां प्रहितो विचारणाय ॥ ३३ ॥
 नयनं प्रणिधिर्नरेश्वराणां नयमार्गे चरतां सदातिशेते ।
 असमीपगतार्थबोधकत्वात्परभूपालग्रहः प्रकाशनाच्च ॥ ३४ ॥
 अथनोविभुरान्तरेण चारैरपि पश्यन्त्यनेन सावधानम् ।
 द्विषतः सहजान्हि धर्मबुद्धेर्विषयस्यापि सदा जयत्ययत्नम् ॥ ३५ ॥
 द्वितीयाधिकमेकमक्षि शंभोर्नृपतेस्तद्व्ययमान्तरं स्पशश्च ।
 मथिता प्रथमो हि काममन्यो महिषान्काममुखान्बडप्यरातीन् ॥ ३६ ॥
 प्रणिधिर्दृग्विबोचितानुरागः प्रभुचन्द्रस्य हितप्रवृत्तिहेतुः ।
 श्रवणानतिरुद्धनस्वभावः प्रथतेऽलोकपरिष्क्रियानभिः ॥ ३७ ॥
 प्रणिधिः किमिति प्रतीपभूमोपतिसंदोहचिकीर्षितं विवेक्तुम् ।
 प्रहितः स चिरायतीति सोऽयं पतिरव्या मनसा ततो जगाद ॥ ३८ ॥

बहुरूपपटुः प्रवेश्यमानः प्रथकोऽथ प्रतिहारपालकेन ।
 समलक्ष्यत मङ्क्षु स स्पशोऽयं सविधे तस्य शतक्रतोरव्याः ॥ ३९ ॥
 प्रणिपत्य स पत्युर्बरायाः प्रणिधिस्तस्य पदं भयानताङ्गः ।
 वसनाञ्जलगर्भितेन पाणिद्वितयेनाभिदधे मुखं पिधाय ॥ ४० ॥
 फलपर्यवसायि भाषितं मे श्रुतिकाले न विभो सुखाकरोति ।
 इति संप्रति मौनमाश्रितं मामिह संभाषयते चराधिकारः ॥ ४१ ॥
 वचनानि यथायथं श्रुतानि व्यवहर्तुं श्रवणे कटूभवन्ति ।
 प्रयते न विभेमि चाभिजानन्प्रभुचन्द्रस्य तवाधिकं विवेकम् ॥ ४२ ॥
 अनतिश्रुतमायतिक्ष्मं च ब्रुवति प्रेम तवास्तु भूप मा वा ।
 अनवेक्ष्य हिताहिते निजे हि स्वविभोः पश्यति सौख्यमेव भृत्यः ॥ ४३ ॥
 इति वाक्यमुदीरितं चरेण प्रबलन्यायपरिष्कृतं निशम्य ।
 जगदेकहितैषिणाथ सोऽयं जगदे तेन मुदा जनाधिपेन ॥ ४४ ॥
 प्रमुकार्यपराङ्मुखः स्वकार्यं कलयन्स्वप्रमुकार्ययोः समानः ।
 प्रमुकार्यपरो धृतस्वकार्योऽप्यवनीन्दोरिति मन्त्रिणस्त्रिधा स्युः ॥ ४५ ॥
 विविधान्सचिवानिति स्वरूपैर्विनयैरप्यविवेचनीयभेदान् ।
 विभज्यवनीविभौ यथावद्वसुधा तद्भुजवश्यतां प्रयाति ॥ ४६ ॥
 प्रतिभा श्रुतमौचितो धृतिश्च प्रभुचन्द्रस्य तदा फलन्ति कामम् ।
 सचिवा यदि सन्ति पञ्च षड्वा स्वविधेषु समुह्य जगद्भवाः ॥ ४७ ॥
 अखिला नरपालमात्मकार्यप्रवणा हन्त तदा प्रतारयन्ति ।
 यदि न स्वसमो यथार्थवेदो निजकार्ये धुरि नीतिमानमात्यः ॥ ४८ ॥
 अभिधत्स्व चरोऽप्यमात्यकल्पः प्रमुकार्यैकपरायणो यतस्त्वम् ।
 प्रतिधो न भवेदनेन किं तु प्रमदो मे स्पश तेन मा स्म भैषीः ॥ ४९ ॥
 प्रणिधिस्तदनुज्ञया प्रणीतप्रणिधानः प्रणिपत्य यावदर्थम् ।
 अयतिष्ठ यदिष्टमष्टदिक्षु प्रभवेत्तत्प्रभवे निवेदयिष्यन् ॥ ५० ॥
 भुजधाम तदेव भूवलारेर्गणनीयं यदहो गणै र्पिणाम् ।
 स्वपुरेषु रहो विनूयमानं प्रणिधिर्गूढपदं मुहुः शृणोति ॥ ५१ ॥

महिषस्य यशस्तदुच्यते यन्महिसिन्धो वलयाचलेन्द्रसोतौ ।
 परिपूरितमन्ततः समन्तात्प्रथते दुग्धमिव स्वकीयभूम्ना ॥ ५२ ॥
 भुजधाम यशोऽपि तादृशं ते भुवि नान्यस्य तदेतदच्युतेन्दो ।
 अहमेव विदिक्षु दिक्षु सोमास्वपि सर्वासु चरन्धिराय जाने ॥ ५३ ॥
 विजिता बहुधा पृथक्पृथक्ते त्रिमताः पाण्ड्यमुखास्त्वया रणेपु ।
 मिलिताः शपथैर्मिथः समस्ताः पुनरप्यत्र पुराभिषेणयन्ते ॥ ५४ ॥
 अनुजोव्य चिरादनन्यमितं पुरि कर्णाटकभूपतिं सबन्धुम् ।
 निजनाथमहो निहत्य कैश्चित्समगात्पाण्ड्यनृपेण जग्गराजः ॥ ५५ ॥
 पुरि तत्र हते स्वपुत्रपौत्रैः सह कर्णाटनृपे तदावशिष्टम् ।
 परिगृह्य तदात्मजं स याचप्रभुरन्यैश्च समायियासतीह ॥ ५६ ॥
 अधिरङ्गममी मिलन्ति यावद्युधि मत्ता रिपवः सपाण्ड्यभूपाः ।
 पुर एव ततोऽमुना विधेयं तव कर्णाटनृपात्मजेन सत्यम् ॥ ५७ ॥
 स मनोजवसो न किं विधेयात्सुमनोराजनिभः सुतो विधेयम् ।
 अहिताः सकला युयुत्सया ते प्रहितास्तत्र मिलन्तु भूप मा वा ॥ ५८ ॥
 लघुना वचसा युतः कथं वा रघुनाथक्षितिपस्य तं प्रतापम् ।
 कथयाम्यहितैर्यदोपयाहं कथया विस्मितवान्प्रयुक्तयेव ॥ ५९ ॥
 नृपधूर्वहतां निजे तनूजे वसुधायास्तटिनीवरावृतायाः ।
 वितनुष्व रणेष्वसौ विशङ्को विमतानाशु विनाशयत्ययत्नम् ॥ ६० ॥
 अनपायविभुत्वहेतुमेतत्स निपाय स्पशवाक्यमच्युतेन्द्रः ।
 प्रति तं वचनं प्रमोदमानः प्रथितं किञ्चन वर्णयांचकार ॥ ६१ ॥
 विजिता बहवो विशामधीशा बहुधाभोजि वसुधराप्यशेषा ।
 विदुषामपि संभृतं व्यतारि द्रविणं किं परमस्ति मे विधेयम् ॥ ६२ ॥
 परमेतदिहावशिष्यते मे परमेऽस्मिन् रघुनाथनाम्नि पुत्रे ।
 अवनीमरमाकल्प्य शत्रूनवनोतानमुना विजापयिष्ये ॥ ६३ ॥
 तदमुं धरणीतलेन्द्रतायामभिषिञ्चे त्वमपि द्रुतं विकीर्णैः ।
 सविधं मम कैश्चन क्षितीन्द्रैः सह कर्णाटनृपात्मजं नयस्व ॥ ६४ ॥

उदितामिति सोऽयमुर्वरेन्दोर्वदनात्कल्पकमञ्जरीं वतंस्य ।
 निरतो महति स्पशो विधेये निरगाद्भूदगारतोऽतिवेगात् ॥ ६५ ॥
 निजपार्श्वभुवं प्रसाधयन्तं नृपचन्द्रो रघुनाथपार्थिवं तम् ।
 अवलोक्य स मन्त्रिणाथ वाणीमवतंस्यामिति वर्णयांचभूव ॥ ६६ ॥
 सरिदोशवृता वसुधरेयं चतुरङ्गेण पुरी युता बलेन ।
 अखिला प्रकृतिर्भवत्प्रधानाप्यनुनेदं प्रथमं भवेत्सनाथा ॥ ६७ ॥
 तनयो धिनयोज्ज्वला विवेकी धरणीन्दोर्यदि भूरनेन धन्या ।
 अपरस्य स तादृशोऽस्तु मा वा यदमुष्यापि भृतिः परैर्विधेया ॥ ६८ ॥
 प्रभुरात्मभवस्य नीतिपद्याप्रवणस्य प्रकृतिप्रमोदहेतोः ।
 न किमा नरपालकत्वशक्तेर्नगरीकोशबलादिरक्षितेव ॥ ६९ ॥
 पटुधाम्नि सदाश्रवे कुमारे प्रतिपक्षा नृपतेर्यथा त्रसन्ति ।
 अखिला स्वमतादृशे तु तस्मिन्नवजानन्ति तथा बत स्वपक्षाः ॥ ७० ॥
 विनयादिगुणोज्ज्वलत्वमुर्वीविभुसूनुत्वमपि द्वयं न यस्य ।
 परिपालयिता स चेत्प्रजानां क्व धनं क्वात्मभवाः क्व वा स्वदाराः ॥ ७१ ॥
 अवनीं त्रितुरागतामरक्षन्परमस्याः प्रभुरन्यपालितां च ।
 अवनोन्दुरिमापि प्रशासन्निविधास्तेऽधममध्यमोत्तमाः स्युः ॥ ७२ ॥
 अवनोविभुमन्त्रिणौ स्वतन्त्रावपि संभूय विधेयमेकमेव ।
 कुशलो नयने यथैकमर्थं कुशले द्वे युगयन्निशामयेते ॥ ७३ ॥
 महिषस्य महाहवेषु यष्टुः सचिबोऽध्वर्युरितः सहार्त्विजिनैः ।
 अधिकारिभिराहुतस्य मन्युज्ज्वले भाति सुताञ्जयाय राज्ञः ॥ ७४ ॥
 सचिबो धिषणेव सांख्यशास्त्रप्रथिता कर्मसु कर्तृभावमेति ।
 फलभागिदमात्मवत्पृथिव्याः परिणेत क्वचिदप्यसक्त एव ॥ ७५ ॥
 कुशलो रघुनाथभूमिपालः कुलकूटस्थपुरोहित त्वयायम् ।
 अधुनाहमिवान्तराजनीतिः प्रभवद्भूपरिपालने मखीन्दो ॥ ७६ ॥
 निखिलाप्यमुना नृपालनीतिः स्वत एवाधिकृता विभो तथापि ।
 अहमत्र नियोगमद्य कुर्वे भवतोऽशून्यमिति स्म भाषते सः ॥ ७७ ॥

नृपतेस्तनुजेन नीतिशास्त्राध्ययनोत्साहवतायमध्यमानः ।
 अथ तामरुमध्यजीरापद्यामधिगम्यैव कलामयन्ति राज्यम् ॥ ७८ ॥
 प्रभुतानवपीवनाभिरूप्यप्रवृत्तप्रमुखैर्पुतो गुणौघैः ।
 द्विषतो यदि शास्ति काममुख्यान्विभुरेतेन तदा महो सनाथा ॥ ७९ ॥
 अवितं पुरमिन्द्रियप्रचारैररिभिः काममुखैः सदावद्वम् ।
 पुरमध्यपरं भुवोऽधिनेतुः स्वत एवावति शात्रवावरोधात् ॥ ८० ॥
 सहजारिसुतावरोधभृत्यस्वसमीपप्रभुशत्रुभूपतिभ्यः ।
 अत्रितोऽपि बलेन शङ्कमानो भुवि याति क्षितिपः स्थिरां प्रतिष्ठाम् ॥ ८१ ॥
 प्रभुरेव यतः स्वयं प्रजानामिह चामुलं च साधको हितेषु ।
 परिपालनमात्मनोऽपि भुक्तिप्रमुखैस्तद्व्यसनैः प्रजार्थमेव ॥ ८२ ॥
 प्रभुरात्मनि वेदताप्रतीतिः प्रकृतीनां सततं यथा स्वतः स्यात् ।
 प्रतिपालयताममस्तथैव प्रभुरित्येव हि न प्रजा रमन्ते ॥ ८३ ॥
 अखिलैरपि भूभृदात्मभिन्नैरनिशं स्वस्वसमीहितैकतानैः ।
 प्रतिकायमयं प्रतार्यमाणो भजति स्वाभिमतं फलं कथं वा ॥ ८४ ॥
 स्वकुलक्रमवेदिभिर्विशुद्धैः प्रभुकार्यैकपरैः सदाध्यमाल्यैः ।
 यदि मन्त्रयते यथावदुर्वीपतिरस्याशु तदा फलं करस्थम् ॥ ८५ ॥
 अविमर्दसहादवेत्य यत्ताद्विषयादस्फुटवृत्तयोऽपि चोराः ।
 वसुधापतिना व्यपोहनीयाः स्थितमक्ष्णो जठरात्तृणं यथैव ॥ ८६ ॥
 मन्त्रो महोन्द्रस्य मनोषितार्थप्राप्तेः पुरस्तात्परगोचरश्चेत् ।
 अमित्रमित्रं तनुभूरिवात्मनाशैकहेतुर्न किमञ्जसा स्यात् ॥ ८७ ॥
 अवैद्यकापेक्षि रसायनं मतेरदेहसादि स्थविरत्वमात्मनः ।
 अनस्तिभारा श्रवसोरलंक्रिया गुरूपदेशो न गुणाय किं नृणाम् ॥ ८८ ॥
 रमा तावद्वसेद्रेहे राज्ञो यावन्न जायते ।
 इयती संपदेवालमित्यल्लोत्तरा मतिः ॥ ८९ ॥
 वसु कोशभृतं वसुधरापतिरुप्रैः परिपालयेद्भटैः ।
 सरितां परिणीर्यथा मणीन्सलिलस्थान्प्रकरेण यादसाम् ॥ ९० ॥

वसु दत्तमल्पमपि वाञ्छितं सतां सहसामिबर्धयति संपदं विभोः ।
 प्रतिपादितं परिमितं पयोमुचां सलिलं यथा मणिगणान्सरिपतेः ॥ ९१ ॥
 मधूनि पुष्पाणि मधुव्रतो यथा वसूनि गृह्णन्वसुधाधिपो जनान् ।
 हठात्परैर्दुर्ग्रहमा प्रदानतः फणामणीं पालयतां फणो यथा ॥ ९२ ॥
 दुर्गे गुप्ते दुर्जयोऽपि स्वशक्त्या कुर्याद्वासं कोविदो भूमिपालः ।
 श्वेतद्वीपे सिन्धुखेये न किं वा लक्ष्मीजानी राजधानीमतानीत् ॥ ९३ ॥
 प्रभोर्न किं बलवति दुर्बलेऽपि वा प्रवर्तते द्विषति समं पराक्रमः ।
 मृगाधिपो मदकरिणो मृगस्य वा विनिग्रहे भवति हि तुल्यविक्रमः ॥ ९४ ॥
 अखिलानपि सद्गुणान्विभोरभिबोभोति हि नास्तिकं मनः ।
 असितं व्रणमान्तरं यथा महतीं होरमणेरनर्घताम् ॥ ९५ ॥
 उपेक्ष्यतां प्रभुर्बलविक्रमोत्सुकः कदर्यमप्यसुहृदमाः कथं नयेत् ।
 तमाः पराभवतितमां रिपुः स कोऽप्यहर्पतेरपि नृपते महो न किम् ॥ ९६ ॥
 ससाध्वसाक्रमविधिसाग्रहा रिपुग्रहाः कथं क्षितिपतिभिः सुनिग्रहाः ।
 अभूतिकेरनिशममन्त्रचिन्तनातुरायणैरवनितुषारदीधिते ॥ ९७ ॥
 समीपतो रिपुपरः सखा ततः सखा रिपोस्तदनु सुहृद्रिपुः पुरः ।
 द्विषत्सखस्य च नृपतिः सखेत्यमी विभोर्जयोन्मुखमनसः पुरःसराः ॥ ९८ ॥
 पाष्णिग्राहाक्रन्दयोः शत्रुमित्रं पश्चादाद्यो मित्रमन्यो जिगीषोः ।
 आसारौ द्वावेनयोश्चारिमित्रे विख्याताः स्युर्नीतिविद्भिर्महीन्द्राः ॥ ९९ ॥
 विजिगीषोररेक्षान्यो विदिग्देशे स मध्यमः ।
 असंयुजोः संयुजोश्च निग्रहेऽनुग्रहे प्रभुः ॥ १०० ॥
 विजिगीषुशत्रुमध्यमविषयेभ्योऽन्यत्र यः स्थितस्तेषाम् ।
 शक्तः स युजामयुजां संरक्षणशिक्षयो रदासीनः ॥ १०१ ॥
 इत्यात्मजं निजमसाविममच्युतेन्दुरत्यादरेण धृतनीतिमथादधानम् ।
 आविःप्रमोदमुचितामवलोक्य वाणो गोविन्दयज्वतिलकं गुणवानवादीत् ॥

सौम्ये भागिनि वासरे शुभतरे शौण्डीर्यमुत्थैर्गुणैः

प्रवृत्तं रघुनाथनामक्रमं प्रोढापदानं सुतम् ।

क्षिप्रं त्वं चतुर्ण्योपरिवृतक्षोणीतलप्राभवे

कुर्याः कौतुकतोऽभिपिक्तमखिलैर्गोविन्दयज्वाप्रणीः ॥ १०३ ॥

कुर्वन्तद्वचनं यत्समुचितं गोविन्दयज्वा ततः

पौराणामभिषेकमङ्गलकृते प्रावोवृत्तसंभ्रमम् ।

साऽपि श्रौरघुनाथभूमिस्मणः स्वावासगोहं मुदा

प्रारम्भारेण समं समाविशदिति प्रह्वैः परीतो नृपैः ॥ १०४ ॥

अशुभ्रमधुरताद्रवद्रवज्जनककवन सन्नवन ।

उद्धतवृत्तिरिपुस्थितियुद्धतरुभ्राजमानभुजतेजः ॥ १०५ ॥

जलनिधिगर्भवासवशनिर्भर्दपरिपु-

प्रतिहिहिहेतुसेतुकृतिनूतनदाशये ।

कविबुधगायकाभिमतकल्पनकल्पतरो

जय करुणासनाथ रघुनाथ जनाधिपते ॥ १०६ ॥

श्रीगोविन्दमखोन्दुवंशमणिना श्रीग्रङ्गनाथणा-

भिरुपेनधरिणा कृते मधुसुधारोधाय मेधाविना ।

सर्गोऽयं दशमो द्विपन्मदशमोऽप्यासोत्समप्रेर्गुणै-

रत्राकद्वदविद्वद्भुतकरे साहित्यरत्नाकरे ॥ १०७ ॥

इति श्रीपदवाच्यप्रमाणपारावारपारीणश्रीमदद्वैतदिद्याचार्यसाग्न-

चित्यसर्वतोमुखातिरात्रसाग्नचित्यात्तवाजपेययाजि-

गोविन्ददीक्षितवरनन्दनस्य साग्नचित्यसर्वकृत-

याजिनः श्रीयज्ञनारायणयज्वनः कृतौ

साहित्यरत्नाकरे महाकाव्ये

दशमः सर्गः ।

एकादशः सर्गः ।

अथ मागधाः कतिचिदस्य भूपतेः स्वपनोपयोगपरिशोभितं गृहम् ।

अभजन्त मन्दमपनिद्रकञ्चुकिप्रतिहारदेशमुपसि प्रसाधितम् ॥ १ ॥

अनिले भयादिव कुतोऽप्यनागते निभृतप्रदीपनिकुम्भमेवकम् ।

पुरतः स्थितं सहपुरोहितद्वयैर्मगधैरलङ्घि मणिधाम भूपतेः ॥ २ ॥

अब्रज्जनैरवितमान्तरालप्रतिहारमत्र दृढबन्धनारम् ।

प्रतिपद्य वर्षवरपङ्क्तिभिः क्षणं प्रघणे समौनमवसन्भयादमो ॥ ३ ॥

उषसि प्रसन्नमतिर्वरापतिः शयितः स्वयं स शयनेऽतिशोभने ।

शरदीव वारिधिशयस्तदा जगत्परिपालनैकरसिकः प्रबुद्धवान् ॥ ४ ॥

चरणोपसंग्रहणचातुरीजुषां मुदृशां स्थिते सपदि कङ्कणारवे ।

परिचारिकासु कतिचित्प्रबुध्य तं शयितास्त्रसेविषत सादरा दरात् ॥ ५ ॥

अखिलास्ततोऽनु हरिणैः क्षणाः क्षणादपरा ध्रुतस्वपनमस्य भूपतेः ।

व्यजनप्रकीर्णवहनादिकं क्रमादुपचारमात्मचरितोचितं व्यधुः ॥ ६ ॥

नवहेमतन्तुचयनाहशोभिनीः परितोऽपरा यवनिकाः प्रलग्बिनीः ।

समकोचयन्मणिगृहप्रभाभरस्थगनासहेव सरसीरहेक्षणा ॥ ७ ॥

घनसारतैलकलिताभिवर्धनाः कतमा दधुर्धुरि तथा प्रदीपिकाः ।

हरितां समस्तमवकाशमाशुगो नयते यथा नवनवं स्म सौरभम् ॥ ८ ॥

गमकादिभेदकमनीयगुल्लसद्गति तानसंततिकरम्बितार्जवम् ।

समयोक्तरागविधया शनैः परा जगुःस्य मानवजगत्पतेर्गुणान् ॥ ९ ॥

स्वमुखांशुसाधिमसमानवैभवं मणिदर्पणं मुगदृशान्यया पुरः ।

विधृतं खेव विभुरैक्षत क्षितेस्तलिमं त्रिसृज्य तनुपूर्वभागतः ॥ १० ॥

मगधा विबुध्य महिपप्रबोधनं समयज्ञयौवतसमप्रगानतः ।

द्रुतमस्य ते स्तुतिकरम्बितैर्गिरां ग्रथनैर्जगुर्मकभेदमानितम् ॥ ११ ॥

अयि सुप्रभातमिदमस्तु ते तथा रतिनाथरूप रघुनाथभूपते ।

प्रकृतं यथा प्रकृतिकाङ्क्षितं भवेदखिलावनोभूतिकृतेऽभिषेचनम् ॥ १२ ॥

अभिषेकमङ्गलकृतेऽधिनण्डपं प्रभया निबद्धपटमोक्तिकस्पृशा ।
 विधुता ह्रियेव विजहाति भूप सा तरसा महांसि दिवि तारकावलिः ॥
 स्वपयःसमाह्वतिविदत्सिद्धप्रहितो मुदेव पतिरेष रोचिषाम् ।
 अभिषेकमङ्गलमवेक्षितुं रयादुदयाग्निशृङ्गमुदितोऽधिरोहति ॥ १४ ॥
 विजहन्महस्कमतिविप्रलाञ्छनं कुहचिरपजकुवलयप्रमोदनम् ।
 द्रवति क्षितौ दिवि च राजमण्डलं त्वयि भास्करेऽप्युदयभाजि संप्रति ॥
 स्वमित्रानुरूपपतिका वसुधरा भवतीयमथ भवतोऽभिषेचने ।
 सुचिरादितोव शुभलाभतो विभो शनकैर्दिशा हसति शातमन्यवी ॥ १६ ॥
 मलिनाशयाः प्रतिदिशं मल्लिख्यैरभिसारिका गतिमपावृतां निजाम् ।
 तरसा त्यजन्त्यतिभियेत्यदूषितस्तमसा भवत्यवनिनाथ सत्पथः ॥ १७ ॥
 भवतो रवेरपि च पादमाहितं धरणीभृतस्त्वरितमेव मोलिभिः ।
 भुवि ये वहन्ति भृशमुग्रशार्वरप्रभवाः पदेषु सुलभं प्रशाम्यति [?] ॥ १८ ॥
 अधुना विभो परिचिताखिलागमा विचरन्ति भोः सरभसं द्विजातयः ।
 भवतो वसुप्रहणतत्पराशया हरिदन्तराक्रमणलोलुपाश्च ते ॥ १९ ॥
 कमलाभिवर्धनकराः करा रवौ त्वयि चाधुनाभ्युदयवर्तिनि क्षणात् ।
 सकलङ्कुराजकसादितं मुहुः सुखयन्ति चक्रमखिलं स्वभावतः ॥ २० ॥
 इति ते विनुत्य धरणीश्वरं चिरं वचनैरमुं तदनु वन्दिनो बहिः ।
 अगमन्कवाटयुगमप्यथादधुः कनकोज्ज्वलं विघटितं मृगोदशः ॥ २१ ॥
 पुरतो विधाय स पुरोहितो हितो दधिदूर्वमाशु धरणीभृदागतो ।
 शुभवादितौ सुललितैर्विलोकितैः कृपयापि तावन्गृहोतवानयम् ॥ २२ ॥
 अबलाकराब्जमवलम्ब्य मेदिनीवलभित्प्रकम्बितसनाञ्चलाञ्जितः ।
 उपभुक्तचन्दनभृतोत्तरच्छदादुदतिष्ठदेष तलिमादुदारधीः ॥ २३ ॥
 कपिलां समीपमथ काचिदञ्जसानयति स्म गां नरपतेस्तलोदरी ।
 पुरतो वलन्निजपुरोहितद्वयः प्रकटं व्यधादयमपि प्रदक्षिणम् ॥ २४ ॥
 अवतार्य भूषणगणानहर्मुखस्त्रपनोचिताकृति मुदा शनैरयम् ।
 स महोपतिः शयनसम्पन्नि स्थितां मणित्रेदिमत्र महितामुपाविशत् ॥ २५ ॥

व्यजनेन काचिदबला वलत्कुचद्वयलोलहारवलयोत्तरीयकम् ।
 घनश्रावदूककरकङ्कणं शनैरमुमीशितारमवनेरवीजयत् ॥ २६ ॥
 सुमजालकेन सुरभीकृतं पुरा सृजती कचैरपि सम्प्रसोरभम् ।
 उपगृह्य तैलमुचितं स्म तं परा सुदृग्भ्यनक्ति वसुधासुधाकरम् ॥ २७ ॥
 मणिपीठवर्तिनि महोपतो पुरो निदधुर्घटांस्तुहिननैरुत्तितान् ।
 कनकाहितान्कतिचन स्तनद्युतिप्रतिरोधिताप्रतिघोरवादिष ॥ २८ ॥
 अपरा परागमवनीशकैशिके नवचन्दनद्रवकृतं नतोदरी ।
 सरलीकृते नखमुखैः सकौशलं व्यतनीत्कपोल्यलमानकुण्डलम् ॥ २९ ॥
 मृगनाभिगन्धरसमिश्रितैर्हिमैर्नरचन्द्रमा मृगदशा नखपचैः ।
 कलशेन रत्नखचितेन सोऽन्यया स्नपितोऽजनि स्वविभुतोचितं शनैः ॥
 स्नपितो विमृष्टसलिलद्रवौशुकै रमणीय एष रमणो भुवः स्वतः ।
 अखिलैर्विनापि नवरत्नभूषणैरुच्यततोऽधिकमहो महोभरैः ॥ ३१ ॥
 शशिनं नभोगमतिशैत्यदुःसहं सहसा विहाय भुवि चन्द्रिकामसौ ।
 स्वमिवागतां नृपतिचन्द्रमा नवामवसिष्ट धोतरुचिर्मंशुकद्वयोम् ॥ ३२ ॥
 लघुधूपतो ललनयाधिवासिताः स्वत एव सौरभवहा विभोः कचाः ।
 प्रभुर्बभूवप्रकटनाय केवलं परथा यतो भवति सिद्धसाधनम् ॥ ३३ ॥
 उपविश्य पीठमुचितं वसुधारासमणः स नैकविधरत्नवर्मितम् ।
 कुटिलभ्रुवा मृगमदेन मेदुरान्कुरलानबन्धयत कोमलानयम् ॥ ३४ ॥
 अधिशोपितेऽधिकुचमन्यया शयद्वितयेन रत्नमुकुरे विभुस्तदा ।
 प्रतिबिम्बितो धुरि पराभिरोक्षितो हृदयं तदीयमिव संगतः स्वयम् ॥ ३५ ॥
 मृगनाभिचित्रकमध्यान्महोपतिः कुरलैर्मधुव्रतकुलेन चोदितम् ।
 स्वजनेषु कांचिदिव सख्यसिद्धये धुरि नासिकाकनकसूनसंनिधौ ॥ ३६ ॥
 भसितं सितं धरणिपालमण्डलोविभुनामुनाप्यधि विशेषकं धृतम् ।
 स्वत एव रम्यमपि वक्त्रमंशुमत्सृजतः स्म कीर्त्तिरिव तस्य राजते ॥ ३७ ॥
 कमिता भुवः सुमनसां कदम्बकैश्चिरमादरेण शिरसोपलालितः ।
 स्वयमप्यललयत तान्ययं तथा कृतिषु स्फुटं हि घटते कृतज्ञता ॥ ३८ ॥

मकुटादिभिर्मणिभिर्भूषणैरसावबनोवहारिखिलैरलंकृतः ।
 भगवन्तमम्बुहृदिणोपतिं शनैरुपहृत्य भक्तिमधिकामुपास्थित ॥ ३९ ॥
 प्रतिभूषणं मणिषु पद्मिनीविभुं प्रतिबिम्बितं नरपतिर्वहन्नयम् ।
 त्विषि कोटिसूर्यनिचयस्तदा भयादवलोकितश्चिरमहो बधूजनैः ॥ ४० ॥
 स्वमहोभरादिव सरोजिनोपतिं दिवि भोतिसंकुचिततेजसं पुरः ।
 अनिमेषमेव महिपोऽवलोकयन्नयमस्तबोदथ गिरार्जवस्पृशा ॥ ४१ ॥
 प्रणवाधिशसितमिदं प्रभो त्विषां तव बिम्बमावसति यत्तदादिमम् ।
 उदिति त्वयोविदुषलालितं महः कमलेशणं जयति काञ्चनाकृति ॥ ४२ ॥
 अभिवृष्य भूमिममितीषधीं करैरभिवर्ष्य चेन्दुमधिकामृतं सृजन् ।
 अनिशं हविर्भिमृतेस्तथा भयान्सुरलोकमर्कं नयते सुमिश्रताम् ॥ ४३ ॥
 सक्ताहिताश्वनहनं सदा रथो तनुषे सुरक्षितधरप्रदक्षिणम् ।
 फलमस्य रात्रिदिनभागवेदनं मिहिरास्य च श्रुतिमितक्रियार्जनम् ॥ ४४ ॥
 अखिलां त्वयोमुदहरद्विचित्र्यं यं महिदेवभावजनकं मनुं विधिः ।
 अमुना त्रिसंध्यमपि किं त्विषां विभो भवता विना हतिपरोऽभिवन्द्यताम् ॥
 जगतः स्वयं भजसि यश्चराचरद्वितीयोमयस्य दिननेतरात्मताम् ।
 परमं त्वमेव स महः परे सुरा भवतो विभूतिपरमाणवो न किम् ॥ ४६ ॥
 अनुमासमिन्दुमतिभासरं करैरपि पात्रकं निशि निशि प्रकल्पयन् ।
 मस्सां विभो मम महोभिरुज्जलैरपि भूतलं निखिलमावृतं क्रियाः ॥ ४७ ॥
 इति कैश्चिदेनमिनमुक्तिनामकैः ससुमैश्चिरेण समपूजयत्प्रभुः ।
 फल्साधनैकपटुभिर्महागमप्रथितैः सतालपरिशीलनोचितैः ॥ ४८ ॥
 शशिमोलिमाधवसदार्चनाविधिप्रसिद्धिजप्रकरवेदभासुरम् ।
 पुरतः स्थितं स सूरपूजनागृहं खुनाथभूमिरमणः समासदत् ॥ ४९ ॥
 मृगनाभिचन्द्रघुसृणादिमिश्रितैर्नैवचन्दनैरजनि नैकजातिभिः ।
 प्रसवैश्च यत्प्रतिदिनं सुरार्चनास्त्रिविक्तभेदगुणसौभावृतम् ॥ ५० ॥
 द्विजवेदत्रोषणवितोर्ण्या न किं प्रबभौ यदप्रतिहतं प्रतिश्रुता ।
 बहुधावकर्णनबलोपशीलितं तमुदोरयत्किम् तदानतिक्रमम् ॥ ५१ ॥

सततस्थितत्रिपुरशत्रुशेखरद्युतिभिर्विधूततिमिरे यदन्तरे ।
 वयमादृता इति वधल्लुब्धकैस्तपनीययष्टितपु प्रदीपिताः ॥ ५२ ॥
 व्यजवोजनानिलचलं वरागरुप्रभवं व्यतप्त बहु धूममण्डलम् ।
 परितोऽपि यत् पटुभिर्मृशं मणिद्युतिभिर्महाभयधुरं भ्रमत्तमः ॥ ५३ ॥
 त्रिविधोपचारकृतिविश्रुतैर्द्विजैर्हरिशंकरौ विधिवदर्चितौ पुरा ।
 अवनीं स्पृशन्नवयवैर्यथोचितं खुनाथभूमिरमणोऽभ्यवन्दत् ॥ ५४ ॥
 अयमुत्थितो नृपतिरादरात्पुरो रघुश्रीरतामधिगतं रमाविभुम् ।
 वचनैर्दशावतरवैभवाञ्चितैश्चिरमस्तबोदथ शिरोधृताञ्जलिः ॥ ५५ ॥
 अनुवर्णमब्धिकुहरेऽमरद्विषा शिथिलीकृताः सुचिरमादिमा गिरः ।
 त्वरितं विचेतुमनसा त्वया धृता जलनिर्निमेषक्षपभूमिका विभो ॥ ५६ ॥
 असुरद्रुतैः पुरहरस्य सैन्धवैरधिगन्धुदेशमुपबाहवं स्थितम् ।
 इति तान्विदन्ननिमिषेन्द्र तत्पदैर्विचरन्पथाङ्गनभृता त्वमाहरः ॥ ५७ ॥
 अनिमेषतां चिरमवाप्य वारिधेरजठरे कुहापि पतिता जरङ्गवो ।
 उदहारि तूर्णमुपरि त्वया ततो भवतु स्थिरा वृषपरम्परेति किम् ॥ ५८ ॥
 निभृतं विभो त्वयि निरन्तरं न किं कमठाकृतौ जयति कल्पितासिका ।
 युतचक्रबालधरयोगपट्टिका वसुधा समाधिबशगेव योगिनी ॥ ५९ ॥
 अजनेस्त्वयाधिकरणेन भूयते तव चाणुना भजनधन्यचेतसा ।
 इति चिन्तयामि कमठेश्वरान्यथा क्रमसे न संकुचितगात्रमात्मनि ॥ ६० ॥
 अधिष्ठणोठमनिशं तथा कथं क्षिति रह्यते न कमठ क्षिता त्वया ।
 अधिकं सपत्न्यधरिता यथानया कमलालया हृदयकल्पितस्थितिः ॥ ६१ ॥
 पतिता बलादनुपयोधि दंष्ट्रया किटिहृषिणो मम मही कृतव्यथा ।
 बहिर्दृष्टाविति सदा बहस्यमूमधिपृष्ठमादिकमठ त्वमादरात् ॥ ६२ ॥
 अनतिस्फुटां स्ववसनावगुण्ठनादवनिं कुतोऽपि कुपितार्हभूमिकाम् ।
 उपरि श्रियोऽपि हृदयोचितस्थितेरधिदंष्ट्रमादिमकिटे त्वमातनोः ॥ ६३ ॥
 जठरं प्रविश्य जलवेर्हतामरद्विषता जवेन किटिवेषपोषिणा ।
 तलवर्तिपङ्कजलधारमादरादधिदंष्ट्रमोश भवतादनी धृता ॥ ६४ ॥

महिदार एव महिदारतां पुनः प्रकटीकरोतु वपुषा भवान्पुरः ।
 अमजकथं सुरहरिर्निसर्गतो नृहरिर्लमोश भुवि नीतिगर्हितम् ॥ ६५ ॥
 अवहन्त शात्रवभुजान्तरारं न किमायतं दलयितुं नखानि ते ।
 कुटिलानि वज्रमयकुञ्चिकात्मतां नयतो ज्वेन नरसिंहतां वपुः ॥ ६६ ॥
 दलितं पुरा हृदयमद्वाहसतो दनुजेशितुर्दलयितुं वयं पुनः ।
 प्रसिता दशापि परमित्यवाङ्मुखा नखरा द्विषेव नरसिंह तेऽभवन् ॥ ६७ ॥
 जठरं स्वभक्तजनकं विदारितं कथमात्मभिः सपदि कर्कशै रपिः ।
 इति चिन्तया नरहरे द्विषापि ते नतमौल्यः किमभवन्नखाङ्कुराः ॥ ६८ ॥
 कठिनं समप्रणकण्डु वासवं द्विषतो हृदादि हरिणा विना घृणाम् ।
 नखराङ्कुरैर्विनतक्रोडिभिर्दृढैश्चदलेखि किं विदलनोपधेस्त्वया ॥ ६९ ॥
 त्रिपदोमिताप्यधिप दीयते त्वया जगतो यदोयमधुना जगन्नयो ।
 इह संगतोऽस्मि विबुधेन्द्रचोदनादिति दैत्यवञ्चक वचस्तवैधत ॥ ७० ॥
 भवते पदक्रमपरोक्षणानि मे बहुवेदिनः परमहर्षमञ्जसा ।
 कलयेयुरिष्टमुपकलयेत्यलं बलिवञ्चने तत्र बभूव भाषितम् ॥ ७१ ॥
 बलिवञ्चके कपटवामनाकृतौ भवति त्वयोति जगति प्रथाभवत् ।
 बत वामनेन सहवासवैशसाप्रतिरोधितापि पथि धावनं वरम् ॥ ७२ ॥
 अपराजहंसगतिरात्मना बलादजनि क्षमेत्यनुशयेन तां पुनः ।
 भृगुशेरदारितहिरण्यनाभजः सहसानयः किमु सराजहंसताम् ॥ ७३ ॥
 अनुशिष्य भूतलमशेषमेककः स्वभुजप्रतापवशवर्ति कः परः ।
 बत तत्सुतेन भवता भृगोर्विना महितामदान्नजमखस्य दक्षिणाम् ॥ ७४ ॥
 स्वभुजोदिताप्यजनि संततिर्हता भवतेति विस्मयपदं न तद्यतः ।
 अत्रधि प्रसूरि तथापि पाषाणी स्थितिरित्यदः श्रयति चित्रतां पुनः ॥ ७५ ॥
 विह्वतात्मना कपटतो विजित्य भूरमराहितप्रभुमयाच्यतेति किम् ।
 असकृद्विमाधितनृपान्वयो महीमखिलामदाद्भृगुसुतस्ततो भवान् ॥ ७६ ॥
 असकृन्निहत्य भुवि राजमण्डलोमखिलां त्वया भृगुसुतेन गौरवम् ।
 परिचिन्त्य खण्डपश्चाः स केवलं रचितोऽजनिष्ट बत राजशेखरः ॥ ७७ ॥

दलिते त्वया गिरिशधन्वनि क्षितिं ध्वनिभिश्चलां द्रुतममंसत प्रजाः ।
 बत तद्गुणत्वभयकम्प्रगूढपाद्विभुमस्तकस्थितिवितीर्णदुर्दशाम् ॥ ७८ ॥
 खनृपान्वयद्विषति शस्त्रपाटवं कृतवानितोव गिरिशस्य कार्मुकम् ।
 दलयन्पराजितममुं ततो भवान्कुलघातिनं रघुवर क्रुधा व्यधात् ॥ ७९ ॥
 विपिनानि मातृवचसा विभो भजन्निजमातृवाक्यनियतो यतो भवान् ।
 अधिमार्गं किमकरोत्स्वमातरं हतवन्तमत्रिदशदेशवर्तिनम् ॥ ८० ॥
 निहता प्रसूर्गुणनियोगतः पुरेत्ययशो गतं गुरुजनापकारिणा ।
 वचसा विमातुरपि वैभवं भुवो भवतो विहाय बत गच्छतो वनम् ॥ ८१ ॥
 शरणागतेष्वभिरतिस्तवात्मनोऽप्यधिकेत्यसूचि भवतावनीभुवः ।
 अभिरक्ष्य वायसमनिष्टमंशुमत्तनयाहितं च विदलय्य वालिनम् ॥ ८२ ॥
 स्फटिकान्तरग्रिमिव भास्वतो महः प्रतिबिम्बितं तव विभो पराक्रमम् ।
 हनुमत्यजोजनदहो यदन्वयव्यतिरेकितैव वहति प्रमाणताम् ॥ ८३ ॥
 अमहोचरत्वनियतेऽमरप्रभावकोर्णितां दशमुखस्य तन्वतः ।
 दलनात्पुरैव दयया विभो व्यधास्त्वमहो कथं नु खरदूषणक्षिपाम् ॥ ८४ ॥
 अखिलं जगद्भुतमजीवनं भवेदिति लोकबन्धुजननेश्वर त्वया ।
 अतिवेलकोपविषयोऽपि नार्णवः स्वशरैरशेषि मुखसंभृताग्निभिः ॥ ८५ ॥
 रघुवंशरत्न लग्णोदमाग्रहेऽप्यभिलक्ष्य शोषकशराग्निवैशसात् ।
 लवणप्रचाररहितं तलं क्षितेरनुजात्मना कथमहो भवान्व्यधात् ॥ ८६ ॥
 दशकण्ठमात्मजनितामरेन्द्र दुर्दशकं वरेण कुरुते स्म यस्त्वया ।
 विनिहत्य तस्य नु ग्रिधेस्तमस्त्रतो रघुनन्दनेन रचिता विडम्बना ॥ ८७ ॥
 अखिलान्दिशामधिपतीन्विजित्य यो दशकंधरो व्यतपत त्वमेषु तम् ।
 समवर्तिनः ससुतमाश्रवं बलादकरोस्तवाद्भुतकरो हि साधिमा ॥ ८८ ॥
 निजसेवको कपिनिशाचरेश्वरो प्रभुतां नयन्प्रथमतः स्वयं ततः ।
 प्रभुरस्ति यः स्म स भवान्दयानिधे रघुवीर मे दिशतु राज्यमूर्जितम् ॥ ८९ ॥
 जनने यदोरमहिराजतोचिते जनिरप्यभूत्तत्र तथोपकारिणी ।
 अवनीभरापनयनं यथाकृथाः परिवर्जितस्वपरपक्षचिन्तनम् ॥ ९० ॥

मथितैककार्जुनमदं सुतं भृगोरतिशय्य केलिगलितार्जुनद्वयः ।
 समरे त्वमर्जुनसपक्षतां पुनः कथमातनोः वथय नन्दनन्दन ॥ ९१ ॥
 अपसारथित्वमवलोक्य यत्नतः समरेषाजीजपत शक्रसनुना ।
 यदरीन्मुहुर्यदुपते पुरा भवानिह हेतुरिन्द्रसहजत्वमेव ते ॥ ९२ ॥
 निजभक्तपार्थरथसारथिर्भवान्निखिलान्निपून्यदमुना व्यजापयत् ।
 अधुना मयापि तदये विभो मनोरथसारथिः सपदि जापयत्वमूर् ॥ ९३ ॥
 अरुह्य यौवनमपालयद्वजे प्रमदासु काममतिबालकोऽपि यः ।
 भवतो यदुप्रवर तस्य किं न तद्वद कामपालसहवासिताकृतम् ॥ ९४ ॥
 व्रजयौवतस्य वसनानि निर्घृणं विरुने हृतान्यनवयन्विभो त्वया ।
 वसितांशुकां कुरुवरप्रियां व्यधाः सदसोत्पबोधि सरलं जनः कथम् ॥ ९५ ॥
 भवतोऽपि कृष्ण सबलं प्रयत्नतो नरकच्छिदो युधि न किं वदाधिकाः ।
 प्रसितास्त्वदङ्घ्रिभजनैर्यत्नतो धुतनैकमेदनरकाः स्वतो यतः ॥ ९६ ॥
 सुममेकमेव सुदृशा पुरार्थितं भवता व्यतारि वत दैवतस्तरुः ।
 अभिवाञ्छितादधिकमद्य मे ततस्त्वमुपाहर त्वरितमोश वैभवम् ॥ ९७ ॥
 अग्रनेश्चिरादपनिनोपुणा भरं निखिला हता निरवशेषमात्मना ।
 इति चिन्तयेव सुगतत्वमेयुषा भवता तिकारुणिकता प्रकाशिता ॥ ९८ ॥
 षडभिज्ञ भोः सकलशून्यवादिनां गुरुरेव साधु कुरुषे रम दूषणम् ।
 वत सर्वतन्त्रपरतत्त्वरूपया सकलात्मकस्य तव सत्तयानया ॥ ९९ ॥
 ऋषितेन निश्चसितरोधिनोऽखिलश्रुतिदूषणेन सुलभेतरौजसः ।
 यवनान्निहन्तुमनसा यतिष्यते कलिसंक्षये जगति कल्किना त्वया ॥ १०० ॥
 सुगतात्मना श्रुतिरदूष्यत त्वयेत्ययशो यदास तदपाकरिष्यसि ।
 सकलत्रयीविधिसमापकान्खलान्युगपन्निहत्य युधि कल्किविग्रहः ॥
 वदनोदितैर्ध्वनिरसप्रसन्नतामधुरस्वभावमहितैर्मणीचकैः ।
 अमृतासत्रप्रसन्नशेखरं क्षितेरयमार्चयत्तदनु देवमीश्वरः ॥ १०२ ॥

अभिकाय शैलदुहितुर्निशाधिभू शुभिकाय सर्वविबुधाधिकाय ते ।
 मलयाद्रिगुप्तवल्याय मौनिहृन्निलयाय देव कलयामि वन्दनाम् ॥ १०३ ॥
 कलयानिशं शिरसि भूषितं महः कलयानि किञ्चन यदिष्टदेवताम् ।
 सहजानि तत्परिहरिष्यति ध्रुवं सहजानि दुष्परिहराण्यघानि मे ॥ १०४ ॥
 भव तेजसा शमितमयुना नमो भवते जनान्स्वगुणवन्दिनोऽवते ।
 भसिता यतादरवशेन वर्ष्मणा भसिताय शश्वदपि शोणरूपिणे ॥ १०५ ॥
 चतुराननादिबुधवन्दिताङ्घ्रये चतुराय भक्तजनरोषणेऽनिशम् ।
 प्रभवेन वैशसजुषो नमांसि मे प्रभवे नगेन्द्रजनुषो भवन्तु ते ॥ १०६ ॥
 भवतः कलां शिरसि यां नदीजलभ्रमघूर्णितां सकलमिन्दुमुल्लिखन् ।
 प्रविविक्षतोव करशम्बरस्तया भवतापमाशु भव मे व्यपोह्य ॥ १०७ ॥
 द्वितयान्यदृष्टिविभवा त्वयि प्रभो शरणागताः षडपि ये सदा द्विषः ।
 शमयन्ति कामसहितान्भवन्ति ते तव काममात्रजयिनः स्वतोऽधिकाः ॥
 गरलं महद्गुपितसर्वविष्टपं गलभूषणं वितनुते भवानतः ।
 सुरदीर्घजीवननिदानमोषधीवरशल्कमस्ति शिरसीति चिन्तये ॥ १०९ ॥
 गरलं मुहुर्गुपितबाह्यविष्टपं नियतं भवान्निजगले नियच्छति ।
 जठरान्तरस्थितचराचरयथाशमनाय हन्त शमनान्तक प्रभो ॥ ११० ॥
 विधिमाधवाविदितमस्तकाङ्घ्रिरप्यलमल्पभक्तनुतिमानसाश्रयः ।
 अपि हन्त बाङ्मनसयोरगोचरो हर कीदृशी तव वदाव्यवस्थता ॥ १११ ॥
 परशुः स्वभक्तभरणे सपावकः करयोर्यतः शपथकर्मणे धृतः ।
 प्रसितं मृकण्डुभवसंहतौ ततो हर यत्नतो यममारयद्भवान् ॥ ११२ ॥
 द्वितयात्परा महति देव तेऽलिके हृदये च दृष्टिरतनुर्हृतः कया ।
 प्रथमं तवेति विशयं पराकरोष्यनिशं त्रपामुक्कुल्यानयालिके ॥ ११३ ॥
 स्वविनाशितं स्मरमजीवयत्पुनस्तव वामलोचनमिति त्रपावशात् ।
 निटिलस्थमोक्षणमभून्निमीकितं सततं वधूपरुषसंगतात्मनः ॥ ११४ ॥

हर यत्पुरा युधि हसो महौजसो दितिजान्पुत्रतयवासिनो बहून् ।
 तृणतूलदाहमधिकं ददाह तद्रुणततोक्षणागरसाह्यचेष्टितम् ॥ ११५ ॥
 तनयद्रुहे जनकदारिणेऽपि ते शरणागताय दिशतः सरूपताम् ।
 यजति स्मरन् इह देवतान्तरं धरचाप तस्य हि तदेव शिक्षणम् ॥ ११६ ॥
 गोचरोऽपि वचसामगोचरः पावनोऽपि जगतामपावनः ।
 अन्तकोऽप्यध्वतामनन्तकः कस्तव स्तवविधिकमक्षमः ॥ ११७ ॥
 मंपादितान्यपि मुरारिशरादिमानि चन्द्रावतंस विनहद्युधि साधनानि ।
 तिस्रः पुरस्त्वमदहस्तृणतूलदाहं हासेन येन स तत्रादिशदुन्नतत्वम् ॥
 वृन्दारकेषु यदि कोऽपि भिनत्ति मृत्युं
 जायेत वा यदि न जातु जगत्प्रभुभिन् ।
 साम्यं बिभर्तु स तदा तव चन्द्रमौले
 भग्रास्त्वहंकृतिरतो भवतोऽभिवृद्धा ॥ ११९ ॥
 हालाहलं हर नियम्य परानियाम्यं
 सर्वान्बुधान्सपदि यः स्वनतानरक्षत ।
 दृप्तानशिक्षत पुनर्युधि दक्षयज्ञे
 तानेषु कोऽपि तव तस्य कथं समः स्यात् ॥ १२० ॥
 आरुपाति चेत्स्वमनिदं प्रथमत्वमेवमापादलुम्बि हर धातृकरोटिदाम ।
 अन्यस्य सोऽयमपि ते सदृशस्तदा स्यादाद्योऽहमेव जगतीत्यनृतोऽभिमानः ॥
 अलोकदृष्ट्या विजितोऽभवन्मया स्मरः पुरेति स्मरता त्वया पुनः ।
 तनुश्रियाप्येष जितस्तपोवने मुनिस्त्रियस्तद्विमुखा हि मोहिताः ॥ १२२ ॥
 न्यग्रोधमूलवसतिर्यमिषु प्रभाव्य नाथ प्रबोधमथ तान्कुरूपे विमुक्तान् ।
 इत्यादिमं वचनमोरयति द्विजं त्वां देवेषु मामुपदिश त्वमतो विबोधम् ॥
 आदौ पाणिनिना त्वमक्षरसमाम्नायोपदेशेन यः
 शब्दानामनुशासनान्यकलयः शास्त्रेण सूत्रात्मना ।
 भाष्यं तस्य च पादहंसकरैः प्रोढाशयं तं गुरुं
 शब्दार्थप्रतिपत्तिहेतुमनिशं चन्द्रावतंसं भजे ॥ १२४ ॥

अज्ञातप्रभवैर्वचोभिरखिलैरालम्बि धर्मप्रमा-
 हेतुत्वं विविधाध्वरक्रमकृतिष्वेकायनैश्चोदनैः ।
 तेषामध्वरकर्मणामधिपतिं त्वामीश नाराधुव-
 न्धर्मानर्जयितुं न शक्यति जनो दक्षोऽप्यदक्षोऽथ वा ॥ १२५ ॥
 सव्यङ्गं भुजगोपवीतवहनात्साशङ्कमन्याङ्गतः
 साकूतस्मितफुल्लगल्लफलकं स्पृष्ट्वा समाश्वासयत् ।
 तत्संस्पर्शवशेन जातपुलकं त्वं मानसे तन्महः
 सामानाधिकरण्याधाम जयसि स्त्रैणस्य पौत्रस्य च ॥ १२६ ॥
 हर्षं दक्षिणवामभागकरयोरन्योन्यमाश्लेषणा-
 देष्यन्तं भुजयोर्द्वयो कथयते यस्य स्फुरन्ती स्फुटम् ।
 प्रायस्ताण्डवलास्यकर्मनिपुणो पादौ यदोयो समं
 भूमा त्वं निरतस्तपोधनमनोभूमावसौ राजसे ॥ १२७ ॥
 व्यत्यस्तात्मीयपार्श्वद्वयमधिमुकुरं स्वस्य वीक्ष्यानुबिम्बं
 यो जानन्नूनमन्यां निजतनुमुपयुक्तान्यपार्श्वद्वयोकाम् ।
 अद्याश्लेषं ममेयं वितरति बहुधेयन्तरानन्दजातै-
 र्हासैर्दृष्यत्कपोलो विभवसि भगवानर्धनारोश्चरस्त्वम् ॥ १२८ ॥
 इत्थंकारमनेकवारमवनेरीशो गिरां कन्दलैः
 स्तुत्वा सिन्धुसुतापतिं शशिकलाचूडं तथा भक्तिमान् ।
 आशीर्भिः स पुरस्कृतः क्षितिसुरैराम्नायविद्याकरैः
 प्रोढश्चोरभिषेकमण्डपमभिप्रस्थातुमैच्छन्मुदा ॥ १२९ ॥
 परिचिन्त्य पयोनिधिस्थितां यदुनेतुर्नगरीमिवोत्तराम् ।
 रघुनाथ समुद्रवर्तिनीं रचय द्वावतीं च दक्षिणाम् ॥ १३० ॥
 जलनिधिगर्भवासत्रशनिर्भरदर्परिपु-
 प्रतिहतिहेतुसेतुकृतिनूतनदाशरथे ।
 कविबुधगायकाभिमतकल्पनकल्पतरो
 जय करुणासनाथ रघुनाथ जनाधिपते ॥ १३१ ॥

श्रीगोविन्दमखीन्दुवंशमणिना श्रीयज्ञनारायणा-

भिरुपेनाध्वरिणा कृते मधुसुधारोधाय मेधाविना ।

जातो दत्तसुचित्तनिर्वृतिदशः सर्गोऽयमेकादश-

स्तत्राकद्वद्विद्वद्व्रतकरे साहित्यरत्नाकरे ॥ १३२ ॥

इति श्रोपदवाक्यप्रमाणपारावारयारोणश्रीमद्वैतविद्याचार्यसाग्नि-

चिन्त्यसर्वतोमुखातिरात्रसाग्निचित्यासवाजपेययाजि-

गोविन्ददोक्षितवरनन्दनस्य साग्निचित्यसर्वक्रतु-

याजिनः श्रीयज्ञनारायणयज्यनः कृतौ

साहित्यरत्नाकरे महाकाव्ये

एकादशः सर्गः ।

द्वादशः सर्गः ।

संभारपूर्णमभिषेकचतुष्कमस्मिन्प्रस्थातुमुद्यतवति क्षितिपालमौली ।

आनेष्ट पुष्यरथमेकमथाधिरोहयोग्यं सुयुक्तहयगोयुगमाशु सूतः ॥ १ ॥

गाङ्गेयचित्रधुरमात्तकशाकसूतसंनाहिताश्वयुगलं समवृत्तचक्रम् ।

सोहोचमध्यधि विटङ्कतटं कृतेन शोभावता मणिगणैः शिखरेण युक्तम् ॥

राज्याभिषेकसमये रघुनाथनेतुरासादितं सुचिरमस्य पुरीजनानाम् ।

सिद्धं मनोरथमिव श्रियमावहन्तं वीथीमुखे विविधचित्रवितानरम्ये ॥ ३ ॥

भूमोरथैः प्रतिपदं पुरवीधिकासु कृतैः समत्र कृतदर्पणपङ्क्तिरूपैः ।

अक्षणां शतैः कुतुकतः परितोऽनिमेषं निर्वर्णयतेऽयमिति निश्चितमध्वनीनैः ॥

सौरभ्यमाशु सुमतोरणदामपङ्क्तैः सारं हरन्ति मधुपा वियति भ्रमन्तः ।

इत्युद्धृतैर्ध्वजपटैस्त्रि राजधानी वीथीमुखे मुहुर्मूर्धनिवारयन्तम् ॥ ५ ॥

वीथीपथे नृपजनैर्विरजीकृतैऽस्मिन्धूलोभरान्कुसुमतोरणवह्नयः स्नान् ।

त्यक्त्वालिनां पदतलैः प्रहृता भवन्ति हन्तेति मौक्तिकरुचेव हसन्तमुच्चैः ॥

धूलोभरेषु सुमतोरणविच्युतेषु सद्यस्तदासवभरैः शमितेष्वथापि ।

सिक्तं हिमैर्नृपतिसेविभिरादरेण वीथीतलं विलसितं त्रिदधानमुच्चैः ॥ ७ ॥

हर्म्येषु रत्नखचितेष्वभितः स्वकीयान्याधाय साधु शतशोऽप्यनुविभवनानि ।

राज्यावनाय निरते रघुनाथभूपे पुष्यन्मनोरथशतं पुरमावहन्तम् ॥ ८ ॥

श्रीतक्रमान्विभजता स्वपुरोहितेन नान्दीमुखं प्रतिसरं स नरेन्द्रचन्द्रः ।

राज्याभिषेचनकृते रचयन्विधेयं हर्षेण पुष्यरथमेकमथाध्यरक्षत् ॥ ९ ॥

रथ्यो विमुक्तघृतरश्मि ततः प्रतोदं व्यापारयन्निजकरेण बलत्कशेन ।

युक्तौ स पुष्यरथहेमयुगे नृपेण संचोदितः सपदि चालयति स्म सूतः ॥

रथ्याधिकस्यदवशेन रथाङ्गयुग्मनेमिभ्रमिप्रविसरन्निजरेणुदम्भात् ।

आचन्द्रतारकमसौ वहते पुरा मामित्येनमोक्षितुमिव क्षितिस्थितासीत् ॥

रथ्यापथे स्म चिरमस्ति रथस्य चारः

सद्यस्तथा मनुजचन्द्रमसाश्रितस्य ।

विद्वेषिणां महिभुजां विधुता यथा स्या-

न्मार्गे गतिर्जगति हन्त मनोरथानाम् ॥ १२ ॥

रथ्यां प्रसाधयति पुष्परथेन दीप्त्या

रथ्याविभोरपि वरे रघुनाथभूपे ।

एणीदृशामथ तदीक्षणकाङ्क्षिणीनां

कोलाहलः सपदि कोऽप्यधिसौधमासौत् ॥ १३ ॥

प्रासादपङ्क्तिरचत्प्रमदाभिराशु भूयो गवाक्षविवरैः स्फुटितारोकैः ।

द्रष्टुं समस्तमपि पौरजनप्रकर्षमक्षणां शतैरिव मुदा सहितानिमेषैः ॥

धूपा नवागरुम्भवा धुरि जालकेभ्यो

रथ्यापथाद्विविधवाद्यरवाः पुरा वा ।

व्यासास्तदेति विशयेन विशां विनैव

व्यापन्समं सकलमाशु दिशावकाशम् ॥ १५ ॥

लाजाः सुमान्यपि मुहुर्ललनाजनेन हृषीदवर्षिपत हर्म्यजुषा नृपाले ।

पौरश्रिया स्वरमणे परिणीतयेऽस्मिन्नाद्राक्षता इव शिरस्यवकीर्यमाणाः ॥

काचित्पुरो महिशतक्रतुनन्दनेन वीथी व्यलङ्घ्यत परं न विशां ततोऽनु ।

प्राप्ताजनिष्ट विशिखापि विलोभनीया नानापणेषु निचितैर्नवरत्नसंघैः ॥

वैश्यालयप्रचुरवज्रगवाक्षमार्गादाहृत्य वायुगुरुद्वयसौरभाणि ।

यत्नाद्वतेऽवलत यत्र सुवासिताङ्गान्पान्थान्सदापि रचयन्परिस्मरणेन ॥

क्रयैर्लसन्ति सुदृशः स्म कथं न वृन्दैः

पुण्ड्रेक्षुभिः सुमनसामपि पुष्टभृङ्गैः ।

स्वालोकमात्रजनुषां स्मरसंततोनां

यस्यां जयप्रहरणैरिव दीपमानैः ॥ १९ ॥

नानामणीहरिणनाभिमधुद्रवाद्यैः क्रयैर्यदर्यसुदृशः क्रयिकान्पदार्थैः ।

वाक्यैर्विदग्धरचनैरपि वञ्चयित्वा सर्वेन्द्रियाण्यवशयन्त सुखेन कन्तोः ॥

पूपा नवाज्यपिठरोदरपच्यमानाः

स्त्रैः सौरभैः सिमिसिमारवसाह्वभव्यैः ।

प्राणेन्द्रियाभिलषितं कथमध्वगानां

शश्वन्न यत्र विदधुः श्रवणैकसाक्षि ॥ २१ ॥

वाचाललोहवलयैः पथि वैश्यडिम्भाः पान्थेषु पाणिपिठरीभरितानपूपान् ।

आवेदयन्त परमात्तगता यदन्तः पौरैषु तत्परिमलाः परितोऽखिलेषु ॥ २२ ॥

गोधूमपिष्टकलनालघुघूर्ण्यमाननानाघरट्टकटुनादकरम्बितापि ।

आस्वादलोभसुणिकाभिवलद्रसङ्गं या सौरभैः कुतुकमेव जने वितेने ॥

वैश्येषु केचन महोपतिवर्यमेनं वृद्धाः समेत्य विनयेन वृता वधूभिः ।

नव्यैर्मुहुर्मुहुरथो नवरत्नसंघैर्हर्षादहं प्रथमिकागममम्यपिञ्चन् ॥ २४ ॥

वैश्यालयप्रचुरवैभवसाक्षिणीं तां वीथीं विलङ्घ्य स ततोऽनु विवामधोशः ।

अन्यामपि स्वरथचक्रपरिक्रमेण धन्यामसाधयत वारवधूनिवासम् ॥ २५ ॥

मोचायुगान्यनगृहप्रतिहारदेशं मूतानि तत्र बभूवत्पल्लोचनानाम् ।

वक्तुं स्थितानि किममुष्य वसुंधरेन्दोः सद्यस्तदूकलितस्वविभापहारम् ॥

तामिन्दुबन्धुवदनास्तरसाभितोऽपि प्रासादपङ्क्तिषु गताः प्रतिभूमिभागम् ।

अम्लानमम्रमरपादहतं कटाक्षैर्नीलज्जतोरणशतं निबिडं बबन्धुः ॥ २७ ॥

आकारसौष्ठवलवानुकृतेऽदोतमागस्त्रसन्महिवलासुद्धात्मजस्य ।

चेतांसि सारसदृशां खदमानधन्वा तत्रोपहृत्य तरसा युगपन्निरास ॥ २८ ॥

मग्नान्यहो महिमृतो महति प्रभाणां

तस्या क्षरे समधिकं तरुणीमनांसि ।

कामं प्रतारकतया कथितोऽपि भूयो

भूयो न्यमज्जयत पुण्ड्रलताशरासः ॥ २९ ॥

प्रायेण तत्र नृपतेर्भूमितैः पुरस्ता-

त्कर्पूरदोपनिकरैः कल्माषिणीभिः ।

द्वेष्यावनोविभुमहांसि दिनप्रदोप-

च्छायानि बभ्रमुरहो खत एव सद्यः ॥ ३० ॥

वीथीमिषामपि स वारत्रिलासिनीनामुलुङ्घ्य भूतनुभूदितप्रमोदः ।
 हैमं चतुःकमगमत्समया सत्रेण पश्चाभिषेककरणाय परिष्कृतं तत् ॥ ३१ ॥
 पश्चाभिषेचनकृते प्रमदेन तूर्णमभ्यर्णमागतममुं सुतमच्युतेन्द्रः ।
 गोविन्दयज्वमणिना कुलमन्त्रिणाय प्रत्युज्जगाम पुरतः प्रचलत्परोधाः ॥ ३२ ॥
 अभ्युद्गतं जनकमच्युतभूपेन गोविन्दयज्वसहितं कुशलः श्रुतेषु ।
 आलोकयन्सपदि पुष्परथादथायं हर्षादवातरदथो रघुनाथभूपः ॥ ३३ ॥
 पित्राच्युतक्षितिभृता रघुनाथभूमोपाकाहितः प्रकृतिभिः परितः परीतः ।
 पश्चाभिषेचनकृते प्रसितं चतुष्कं हर्षेण सादरमनीयत हैममेतत् ॥ ३४ ॥
 उन्नेपकारि भुवि भास्वर उर्वरेन्दोः हृदेलभोगमिदमित्युदधिर्नभोगम् ।
 उन्नेषयन्रविविधू किमुपागतोऽभूत्त्राहताम्बुनिभतः समुदीक्षणाय ॥ ३५ ॥
 आत्माभिकाश्रयदुराग्रहभूदोषजेता महोवलजिदेष विभात्यमुष्मिन् ।
 इत्येनमीक्षितुमिव क्षितिलोकनाथं यत्राहताम्बुवपुषा सरितः समेषुः ॥
 छेत्तुर्विभोरपुनरुत्थिति शार्वराणां यत्रोदयं जिगमिषोर्महसोऽव दार्ढ्यम् ।
 अध्वेतुमर्कशशिनी सरिदम्बुपूर्णसौवर्णरीप्यकलशच्छलतः स्म भातः ॥
 नक्षत्रसंततिमहांसि नरेन्दुरेप यस्मिन्सदापि सहितेति वचः स्वनिष्ठम् ।
 तारा विबुध्य नु वितानपटावलम्बिभुक्तामणोकपटतो मुहुराश्रयन्त ॥ ३८ ॥
 स्वा चन्द्रिका भुवमिता स्वयमर्कभोत्या
 प्रायेण पुष्यति वितानपटात्मनेदम् ।
 हर्षाद्विरेति यदधीश्वरमिन्दुरेन-
 माह्लादकत्वमनयन्निजमादरेण ॥ ३९ ॥
 सर्वोन्नतोऽप्यहमर्नसि सदाशिवेन प्रागित्यमर्त्यशिखरी प्रबलो भविष्यन् ।
 आचन्द्रतारकमधोशितुरस्य यत्र भद्रासनं मणिमयं किमु पर्यणंसीत् ॥ ४० ॥
 यत्राङ्कुरार्पणमकारि यथावदादौ भूमिसुरैर्न परमागमबोधधन्यैः ।
 वर्णाश्रमस्थितिविभागवदावदेन धर्माङ्कुरार्पणमनेन धराभृतापि ॥ ४१ ॥
 पश्चाभिषेचनमुदं पवमानबालो यत्नान्निरीय महिपस्य यदन्तराकात् ।
 अत्यादरेण कितरन्तुतहव्यगन्धाञ्जोद्घुष्यते स्म पटह्रस्वनतो जनानाम् ॥ ४२ ॥

ओदुम्बरे मणिगणाञ्चितभर्मपट्टसंवर्मिते स्वजनकेन स भद्रपीठे ।
 शार्दूलचर्मविहितास्तरणे नियुक्तस्तस्मिन्व्यविक्षत ततो रघुनाथभूपः ॥ ४३ ॥
 भद्रासने निवसतः प्रथिते मणीभिः साम्यं तदा परममुष्य समाश्रयिष्यत् ।
 शृङ्गे पतिः स महसामधिरत्नसानु तुङ्गे कदापि यदि तोषवशादुद्विष्यत् ॥
 सर्वौषधैर्धिमधुद्रवसंभृतैस्तमुच्चार्य मन्त्रमुचितं स्वहृतावशेषैः ।
 गोशृङ्गकोशनिहितै रघुनाथभूपं गोविन्दयज्वगुरभ्यषिचन्मनीषी ॥ ४५ ॥
 दूर्वाक्षतप्रसवरत्नसुवर्णपूतैः सर्वाभ्युशितटिनीसरसां पयोभिः ।
 गोविन्दयज्वगुरा कुशली स भूयस्तत्राम्यषिच्यत ततोऽनु पुरोहिताभ्याम् ॥
 हर्षेण तं तनुजमच्युतभूवलारित्राभिषिच्य विविधैरुदधेः पयोभिः ।
 कन्यागर्भेऽटवरैर्गणिकाभिरेनमप्यभ्यषेचयदयं तदनु क्रमेण ॥ ४७ ॥
 वस्त्रद्वयं विभुरवस्त वसुंधरायाः सोऽयं निरङ्कुशशिसोदरमादरेण ।
 प्रत्यर्चिदानपटुताप्रभवे समञ्जे स्वं सेवनीयमिव सस्पृहमाश्रयन्ती ॥ ४८ ॥
 भद्रासनस्थितिविधिप्रथितं विभूत्या नित्याग्निहोत्रभवया निटिले महीन्दोः ।
 आचन्द्रतारकमधोश्रुतानिदानं गोविन्ददीक्षितगुरः कुरुते स्म पटम् ॥ ४९ ॥
 बुद्ध्वा मुखेन्दुमनिशं बुधधर्षणेन स्वस्याभिवृद्धतरसर्वकलाविलासम् ।
 नन्तु समागतमधान्नरपालमौलिज्योतिर्गणं मणिकिरीटशरीरभाजम् ॥ ५० ॥
 शत्रुं तमो महिपतिः स्वमहोनपोह्यं बाह्यं निरस्यति सदा बहु चक्रवालात् ।
 तजामिरित्यहिमदोधितिरस्य पादमाश्लिष्यति स्म मणिहंसकविभ्रमेण ॥
 आजानरभ्यतरमूर्तिरपि क्षितोन्दुरत्तेजितस्तद्वणिमोदयनेन भूयः ।
 भूयोऽप्यधत्त मणिभूषणजालकेन सोऽयं विभूषितवपुः सुषमाविशेषान् ॥
 आरक्षितुं कुबलयं कमलानुकूलं हातुं सदाहिभयमप्यमृतांशुरेत्य ।
 इन्दुं पटुत्वमवनेरिव याचमानश्छत्रात्मनाघ्रियत तं समया जनेन ॥ ५३ ॥
 बाह्णोः समं रिपुबलक्षपणैकधास्रोजाते किमस्य महतो जगतीवलारेः ।
 विश्वत्रयं सपदि वीजनलौक्यदम्भाद्वे चामरे क्रमितुमुद्यममावहेताम् ॥
 सौवर्णकाहलरवैः सहितो जयाङ्कभरोऽर्धनिर्दिषिषध्वनि जृम्भमाणः ।
 सद्यो महीपतिपशःस्थगनैकहेतुं ब्रह्माण्डमावहदिव प्रतिधेन भिन्नम् ॥ ५५ ॥

संभूय तत्र विविधं सविधे विधेयाः सर्वावनोषल्यशासनभाष्ययोग्यम् ।
 भूमीभुजो नरपुरंदरमेनमेत्य राजोपचारमुचितं रचयाम्भवुः ॥ ५६ ॥
 भद्रासनस्थितिरमुष्य परप्रणामविद्यां त्यजन्ति मकुटानि विभुत्वभाजाम् ।
 अव्याकृतिश्रममदत्तकशाभिघातमध्याप्य हन्त गुरुतामवलम्बते स्म ॥ ५७ ॥
 सिंहासनस्थितिरमुष्य चिरेण बोधदोषान्सदाश्रयणदोषविभाविशेषान् ।
 द्वेष्येषु वैभवमहानिलदीनदीनानस्नेहकल्पनमनावृति पर्यपृष्णात् ॥ ५८ ॥
 आरोढस्य नृपपीठमवापुरङ्गप्रयोः
 सोपानतां विनमतां मकुटानि येषाम् ॥
 अव्याहतं महिभुजां चिरमंसकूटा-
 स्तेषां भुवे स्म वितरन्ति विहारसौख्यम् ॥ ५९ ॥
 प्राणसिन्धुर्नरपतेः पदयोस्तथास्य भूपाः पदाङ्गदमणोपुषितैर्मयूखैः ।
 फालेषु धातुलिखिता निजभाष्यरेखाः सद्यो यथा बभूवुर्वाञ्जनसारणिताः ॥
 कालानपेक्षजलपूरकरोरकन्यमस्मिन्नवग्रहदुरासदमभ्रपङ्क्तिः ।
 संरक्षति क्षितितलं सकलं नरेन्द्रचन्द्रेऽभ्यवर्षदतिसस्यसमृद्धियोग्यम् ॥ ६१ ॥
 भूमीसुरान्मणितुलापुरुषादिमानि दानानि तत्र स महान्ति धरावलारिः ।
 नीत्वा जवेन युगपन्निगमागमाढ्यान्हर्षेण पोषयितुमैच्छदधो महेच्छः ॥ ६२ ॥
 सर्वावनोन्दुसदृशोक्तिसमर्थनैकतानप्रमाणपदवाक्यतरङ्गिताभिः ।
 प्रज्ञाभिरम्बुजजनेरिव मूर्तिभेदा विज्ञा बुधास्तमभजन्विभुमन्युदारम् ॥ ६३ ॥
 आचार्यमुह्यवरणाचरणेन तत्तद्दानेषु तानथ महत्सु धरासुधाशान् ।
 वेदापनैकनिरतान्विधिनाभिपूज्य नेताथ्यवीवसदसौ नियतो नृपाणाम् ॥
 ज्ञातः परेशुरवनीशतमन्युरेष हृष्टः पुरोहितगणैर्हृदि रामभद्रम् ।
 ध्यायन्समप्रनवःतथटां यथावदारोपितोऽजनि तुलामतुलोऽपि लोके ॥ ६५ ॥
 तोल्येऽधिकार इह दैत्यरिपोस्तुलाया
 दण्डे स्थितस्य विभुनाप्रतिमात्मना सः ।
 मध्यस्थभाषमयते मम का कथेति
 भूमच्छलादवनतो भुवि रत्नराशिः ॥ ६६ ॥

तुष्यन्नसावथ तुलातुलितानि रत्नान्येभ्यो विभज्य स वितीर्य यथांशमादौ ।
 उर्वीसुरेभ्य उचितानि वसूनि भूपो दीनान्धयाचकततेर्दिशते स्म पश्चात् ॥
 आह्वय काञ्चनतुलामवनीवलारिः स्वर्णं तथा स्म तुलितं ददते द्विजेभ्यः ।
 स्वर्णं चिरेण बहुधा निचितं बुधानां सर्वेऽपि ते विकल्पयन्ति यथा क्षणेन ॥
 धैर्येण मेरुमखिलं तुल्यन्दिजेभ्यो
 दातुं समुद्यतमना धरणीविडोजाः ।
 दत्ते स्म हेम स धटे तुलितं तुलाया-
 मित्यस्ति विस्मयमिदं विदुषां कथं स्यात् ॥ ६९ ॥
 भास्वति कवो तुलामधिबुद्धे रघुनाथभूमिचन्द्रमसि ।
 सुमनःकदम्बपुष्टिं स्वर्णस्तोमाभिवृष्टिरातनुत ॥ ७० ॥
 सान्द्रश्रीरधिराजवंशमुदितः साम्राज्ययोगे पुरा
 क्रोडाकृतसमस्तशत्रुरवनीं केयूरवाहं वहन् ।
 भूयोऽप्येत्य हिरण्यगर्भजननं भूत्येकतानं शुभे
 लग्ने प्राभवमेष सर्वजगतीराज्याङ्गमाब्रूयत् ॥ ७१ ॥
 हिरण्यगर्भदानेन भरण्यप्रतिमेन ते ।
 धर्माणां विबुधाः शर्म निर्माणामिभ्यतां ययुः ॥ ७२ ॥
 विश्वद्वीपमहिप्रदो युधि पुरा वीरो जितः केवलं
 शौर्येणेति विचारयन्रघुपतिः शौर्येण दानेन च ।
 जेतुं तं पुनरप्युदेत्य निहतद्वेष्यो द्विजेभ्योऽखिलं
 प्रायः श्रीरघुनाथभूपवपुषा ब्रह्माण्डमेवादितः ॥ ७३ ॥
 मम देयवस्त्वपि दिशेन्मनीषितं विदुषामनन्यसुलभं स्वतो यदि ।
 प्रभवेत्तदा वितरणप्रथा भुवीत्यथ कल्पपादपमिवाददादयम् ॥ ७४ ॥
 दत्त्वासो गोसहस्रं स्मृतिगतमननुष्ठानरूपं निरस्य-
 न्नप्रामाण्यं हविर्भिः क्रतुषु घृतमुखैरत्यनल्पैस्तदीयैः ।
 प्रत्येकं हूयमानैः प्रतिमुहुरपि तैः संप्रदानैर्द्विजेन्द्रै-
 दुर्भिर्क्षीं देवलोकेऽपि निगममधादप्रमाणं कथं वा ॥ ७५ ॥

कथमेव हिरण्यकामधेनुः प्रभुणा सा प्रतिपादिता बुधेभ्यः ।
अदिगद्गिणान्ययाचितान्यप्यवधूतामरकामधेनुगर्वम् ॥ ७६ ॥

हिरण्याश्वो दत्तो नृपदिमकरेणोजततरः

स्वयं नैव स्थानाच्चलनमपि किञ्चिद्भूतत यः ।

ग्रहोतृणां सद्यो भुवि कथमहो स स्वभजना-

द्बुधानां दारिद्र्यं पुनरगमयत्पारमुदधेः ॥ ७७ ॥

अश्वैर्युतं रथमपारहिरण्यकृतैः सौवर्णमेष वितरन्नपि सार्वभौमः ।
दाक्षिण्यराशिरधिकामथ दक्षिणां च दीनारभूषणगणैर्दिशति स्म सद्यः ॥
हस्तिनं रथमपि क्षमाधिभूर्यपन्नपरितोषतः सताम् ।
हेमहस्तिरथदानमातनोदेष सादरमुदारशेखरः ॥ ७९ ॥

चोळानां समयानपेक्षलहरोसह्यात्मजानां विभुः

स्वं कैदार्यमकृष्टपच्यमखिलं संचिन्त्य सोऽयं मुहुः ।

किं साध्यं भुवि लाङ्गलैरिति सदा कोट्यै महन्यै ततो

धात्रीशः किमु पञ्चलाङ्गलमहादानं बुधानां व्यधात् ॥ ८० ॥

अनाहार्यामन्यैरनुशरदमप्यात्मयत्नानुरूपं

सवित्रीं धान्यानां समुदयमयं संततेः स्वापतेयम् ।

अनर्घाकल्पावधि धुतलयां यच्छतां गृह्यतां च

श्रियं दात्रीं धात्रीं स्थिरमतिरदात्सद्विधेयो बुधेभ्यः ॥ ८१ ॥

संचार्यते हि सुकृतेन मनोरथो मे स्वच्छन्दमप्रथितचक्रमितोह लोके ।

विख्यापयन्निव मणीमयविश्वचक्रदानं महोन्दुरतनिष्ठ धरासुराणाम् ॥ ८२ ॥

आकारेण विबुधं यावकगणेष्वकाङ्क्षितं यच्छतः

साम्यं याचितमात्रदानकुशला सा मे कथं काङ्क्षति ।

इयुर्वीवलशासनः किमकरोदोऽप्याजुषा चेतसा

धात्र्यां कल्पलतां निजाश्रितबुधैर्दानेन बन्दोक्तताम् ॥ ८३ ॥

आत्मना तुल्यमार्पयं मणिस्तोममित्यपरितोषतः पुनः ।

दानकेलिसिकस्तदाकरान्स स्म किं दिशति सप्त सागरान् ॥ ८४ ॥

रत्नैरनघै रचयन्स धेनुं व्यशिश्रणद्यां वसुधासुधांशुः ।

सा रत्नगर्भा समत्राप्य धेनुरूपां समानां ररुचे महाधैः ॥ ८५ ॥

अभीप्सितं याचितमप्ययाचितं सद्यो ददे वस्तु समस्तमर्थिनाम् ।

इतीव गर्भैर्धितसर्वविष्टपं भूपो महाभूतघटं सतामदात् ॥ ८६ ॥

रत्नहेमरजतादिमैरसौ मेदुराञ्जिश्वरमेरुपर्वतान् ।

पाण्डराश्वहल्पङ्किसिन्धुराङ्कालपूरुषमपि क्रमाददात् ॥ ८७ ॥

वाय्योगकरणादिदेवतावारयोग्यबहुदानवैभवैः ।

भूसुराजिगमशास्त्रसाहितीभासुरानपुषदेष पार्थिवः ॥ ८८ ॥

हेमाद्रिकल्पप्रचनश्रवणेन भूपो हेमाद्रिमेव बत दानभरैस्तक्ष्णोत् ।

धर्माजनेषु निरतामपि सूचकानां धात्रीश्वरा भुवि गिरं न किमाद्रियन्ते ॥

अवनोरमणेन यानि दानान्यकृतानि स्मृतयो न तान्यजानन् ।

भुवि ये सुधियोऽप्यपोषितास्तैर्न वल्न्ते बत ते नमः शिवाय ॥ ९० ॥

आहूय याचकजनाननुदीतलोभरुक्षोक्ति याचितममीभिररोषलेशम् ।

आकर्णयन्नभिमतदधिकानि वस्तून्यत्यादराददिशदेष विशामधोशः ॥ ९१ ॥

अभ्यर्थितादपि वसून्यधिकानि भूयो भूयो दिशन्नपि धुतभ्रुकुटीविकारः ।

अश्लाघनोक्तयनुदितानुशयं दयारुरालोक्ते स्म विभुरर्थजनानवन्त्याः ॥

आमेरुदक्षिणसरिद्वरमग्रहारस्तोमेन वेदनिधिकोविदसात्कृतेन ।

भूमेर्विधाय बहुधा स्फुटमङ्गनानि क्षेमेण स व्यतपत क्षितिपालमौलिः ॥

सर्व धैर्यविधूतमेरुविभवे सर्वसहाया भरं

प्रीढेऽस्मिन्नुनाथनाम्नि निदधत्पुत्रेऽव्युतक्षमापतिः ।

श्रीरङ्गस्थलसंगतो बुधकुलं शीतांशुर्बर्षीमिव

प्राप्तः सैष पुषोष शेषशयने भक्तः परे धामनि ॥ ९४ ॥

प्रत्यर्थिब्रजभूरिदानपटुना बाहर्गालेनात्मनः

सर्वमिम्बुधिभिश्चतुर्भिरनिशं सर्वसहामावृताम् ।

रक्षन्नादरतो द्विबाहुरपरो लक्ष्मोशितेव प्रधो-

रायुष्मान्नुनाथभूमिपरिणीरध्यास्त भद्रासनम् ॥ ९५ ॥

लोकालोकगताखिललोकालोकप्रियकराकार ।

प्रमदवनोसुमकेलिप्रमदवशप्रेयसीमनोरसिक ॥ ९६ ॥

जलनिधिगर्भवासवशनिर्भरदर्प-रिपु-

प्रतिहतिहेतुसेतुकृतिनूतनदाशरथे ।

कविबुधगायकाभिमतकल्पनकल्पतरो

जय करुणासनाथ रघुनाथ जनाधिपते ॥ ९७ ॥

प्रौढश्रोत्रघुनाथभूपतिकृपास्फारोभवत्साहिती-

साम्राज्यो निगमागमार्थनिपुणः श्रीयज्ञनारायणः ।

सर्गं द्वादशमञ्जितामृतदर्शं स व्यातनीदध्वरो

तत्राकद्वद्विद्वद्वृतकरे साहित्यरत्नाकरे ॥ ९८ ॥

इति श्रीपद्माक्षयप्रमाणपारावारपारिणश्रीमद्वैतविद्याचार्यसाग्नि-

चिन्त्यसर्वतोमुखातिरात्रसाग्निचिन्त्यासवाजपेययाजि-

गोविन्ददीक्षितवरनन्दनस्य साग्निचिन्त्यसर्वकृत-

याजिनः श्रीयज्ञनारायणयज्वनः कृती

साहित्यरत्नाकरे महाकाव्ये

द्वादशः सर्गः ।

त्रयोदशः सर्गः ।

चारो नत्रा चोदितः स प्रजानां दृष्ट्वा शत्रुक्षमापतीन्दुतवृत्तीन् ।

वक्तुं वेगादागतो वासधाम्नः कक्ष्यामग्र्यामस्य कामप्यवाप ॥ १ ॥

नत्वाधोशं नन्तुमप्येनमुर्व्या नित्यं राज्ञां निर्यतामायतां च ।

सान्द्राः सेनाः सैन्धवेभ्यः प्रणादस्थेभ्यः यस्यां सिन्धुबन्धुं हसन्ति ॥ २ ॥

क्ष्वेलाहेषावृंहितैः क्षमापनानातूर्यध्वानो यत्र तूर्णं समेतः ।

स्वोपादानव्यापकत्वानुरूपं स्वच्छन्दः किं जृम्भते संभ्रमेण ॥ ३ ॥

स्फीतान्यब्धौ भूभृतो दानतोयान्येते नित्यं द्रासयन्तीति मेघाः ।

पार्श्वे मत्ता यत्र पादेषु बद्धास्तान्येवेभाः संततं संत्यजन्ति ॥ ४ ॥

अग्रे यस्याः शश्वदन्योन्यदानामोदाग्राणैर्हस्तिनां साग्रहाणाम् ।

फीट्कारैस्तद्वन्धने यत्तभाजां भीता घोषैश्चोद्भ्रमत्युद्भङ्गिः ॥ ५ ॥

स्वेन व्योम्नि स्थापितं किं स्थलत्वं नेति प्रायः क्षमां निरस्याश्चपङ्क्तिः ।

अग्रे यस्यां धावते हन्त सद्यो रुद्धे पादोत्क्षिप्तरेणूत्करेण ॥ ६ ॥

धाराशिक्षाधाविनां सैन्धवानां क्षोणी पादैः क्षोभिता यत्र भूयः ।

वेत्राघातव्यस्तभूपालभूषापांसुत्रातैः प्राप्यते मांसलत्वम् ॥ ७ ॥

आपूर्यान्तः प्रौढलोहाग्निग्रन्थेष्वविध्वानो यत्समोपे समीरः ।

सह्या स्वस्यारातिसैन्यक्षिपायामुद्योगित्वं नित्यमुद्गुण्यतीव ॥ ८ ॥

हस्तप्राद्यापारलोहाग्निग्रन्थैर्हर्षालाखादनाघूर्णिताक्षैः ।

संनद्धैर्या संततं पारसिकैरत्साहैर्वा सप्रतोकरूपेता ॥ ९ ॥

मित्रं नेतुस्तेजसो मित्रमश्वैर्धूल्या धाव्यामाहितं धूसराङ्गम् ।

पार्श्वे यस्याः पङ्क्तिर्वीरिथानामुच्चैर्माष्टिर्विद्वतैः केतुपट्टैः ॥ १० ॥

खखावासाक्रान्तिशौर्यापदानं चित्तन्यस्तं यत्र भूशीतभानोः ।

भित्तिष्वारादेक्ष्य भीतिं च लज्जां वेद्यां नम्रा बिभ्रते विद्विषन्तः ॥

आत्मीयाङ्घ्रिद्वन्द्वसेवाभिवृद्धश्रेयोराशेरस्य भूशीतभासः ।

रक्षां दृष्ट्वा पूजया रामभद्रः कुर्वन्नास्ते यत्र कोदण्डपाणिः ॥ १२ ॥

शौर्योत्साहाश्चर्यसंकेतभूमिं कक्ष्यां दृष्ट्वा तादृशीं कौतुकेन ।
 चारः संघे संमिलन्स प्रयत्नादन्यां कक्ष्यामान्तरोमाससाद ॥ १३ ॥
 वेद्यां तस्या भूपतेर्वेत्रहस्तैर्द्वित्रैरेव स्थापितान्द्वस्तवृत्तीन् ।
 कालस्येवालोकयत्कायभेदान्सोऽयं भोतो नित्यशुल्कांस्तुष्टकान् ॥ १४ ॥
 सद्योमृष्टस्वच्छताम्रोपमानैर्दीर्घश्मश्रुश्रेणिदोस्तैर्महद्भिः ।
 गूण्यालोकैरक्षतश्रोत्रयुग्मैर्वज्रैः क्रूरान्वक्तिभ्रूकुटीकैः ॥ १५ ॥
 उद्भ्रान्ताक्षालोहितोष्णोपबद्धांस्ताम्रच्छायैः सावतंसान्गरुद्भिः ।
 वज्रप्रायैर्वर्मितान्वारवाणेर्निस्ताम्बूलान्मथनित्यावलितान् ॥ १६ ॥
 कट्यालम्बिप्रौढकोशेयसक्तं तूणीभारं बिभ्रतो दुर्विदग्धान् ।
 सव्येनोच्चैः पाणिना शार्ङ्गचापं द्वित्रानन्येनापि तीक्ष्णान्पृष्ठकान् ॥ १७ ॥
 सर्वत्राप्यक्ष्मापसंघोपनोतैर्दीप्तां रत्नसर्णदीनारूप्यैः ।
 शश्वत्सोऽयं प्राप संख्यायमानैः कक्ष्यां संख्याजोविनां कांचिदन्याम् ॥
 खलानोतस्वर्णदीनारमंख्याधीनान्संख्याजोविनो हन्त भूपाः ।
 अज्ञातान्वाराधनाः संश्रयन्तो दृष्ट्वान्योन्यं तत्र दीनास्त्रपन्ते ॥ १९ ॥
 खलानोतस्वर्णसंरुपेषु तस्यां संख्यावृत्तिष्ठानतिर्या नृपाणाम् ।
 बाढाकूटैर्ध्वराभारभुजैः शश्वद्वोटुं सैप संनाह एव ॥ २० ॥
 प्राप्तं रत्नैस्तत्र शाणेषु घर्गार्यक्तुं भूपैस्तःप्रदैश्चाचिरेण ।
 तेजो नव्यं प्राप्यते दीपिताशं कामं राज्ञा तत्प्रतिप्राहिणा च ॥ २१ ॥
 रेखा हैमोः कापपाषाणसक्ता लोलुप्यन्ते सिक्थकैर्यास्तदर्याः ।
 स्वर्णप्रायं प्राभृत्तं खं दिशन्तः स्फूर्तिं धाम्नां मन्यते भूभृतस्ताः ॥ २२ ॥
 अस्य क्षोणेनेतुरास्तेऽधिचित्ते गाम्भीर्यस्य स्वाधिका गाढतेति ।
 द्रष्टुं पाथोराशिना तत्र केचिन्मुक्ता ज्ञात्वा मोचिता रन्ध्रयन्ते ॥ २३ ॥
 धार्यैर्नेतुहन्त तोल्येऽधिकारो रत्नैरेषां केति रोषात्तदर्याः ।
 न्यस्तान्मानेष्वाश्मनः किं तुलायां नष्टान्ति द्राक्प्राकृतान्भस्त्रिकासु ॥ २४ ॥
 गोपैः स्वामिद्रव्यगुप्तिप्रशस्तैर्निध्यायासावास्थितां निर्निमेषैः ।
 कक्ष्यां संख्याजोविनां कौतुकी तां द्वारं कामप्याप दीवारिकाढयाम् ॥

आभाति खखाधिकारानुरूपैर्भूषाभाषावेषपोषैर्युतानाम् ।
 सोष्णीषाणां कञ्चुकैः शोभितानां सेवाभाजां स्थानमाभ्य यस्याः ॥
 वेत्राघातव्यस्तभूषाविशोणै रत्नैर्नव्यैर्भक्तितो राजलोकाः ।
 आतन्वन्तीवेश्वराङ्घ्रिं प्रणन्तुं भूयो यस्यां द्वारपूजां पुरस्तात् ॥ २७ ॥
 आसाद्याहंपूर्विकामुर्वरेशैरागच्छद्भिः पूरिता या सदैव ।
 प्रायो दातुं चारतां पार्श्वसीमोर्लङ्घ्या रत्नसर्णरम्यारम्याम् ॥ २८ ॥
 द्वास्तस्या भूपतेर्दर्शनार्थं वेषं योग्यं कल्पयन्वेत्तिवर्गैः ।
 अन्तर्नीतः क्रोधरुद्धावनीभृत्संघैः सोऽयं भद्रशालां जगाहे ॥ २९ ॥
 नानादेशस्थैर्नृपं नैकरूपैर्नन्तुं प्राप्तैर्या जनौघैर्विभाति ।
 लोकेनेव प्रेरितः सेवनार्थं लोकालोकप्रावृतेनात्मसूनुः ॥ ३० ॥
 नत्वा राज्ञो निर्यतो नाथमुर्व्या दृष्ट्वा रुद्धा द्वारि दीवारिकौघैः ।
 राजानोऽन्ये तत्समा लज्जमाना यस्यां दैन्यं दृग्भरेबोद्धिरन्ति ॥ ३१ ॥
 कृत्ये नेतुर्धावतः कापि भृत्यान्द्वारादाज्ञाशक्तिदेहानिवैक्ष्य ।
 तत्तद्देशाधीश्वरा यत्र भोत्या खलानीतिं शङ्कमानाः श्रयन्ते ॥ ३२ ॥
 राजन्याली न्यस्तराजन्यचिह्ना भक्त्या यस्या भिद्यते प्राकृतेभ्यः ।
 राज्ञे नोतैर्नैकरत्नोपहारैराकारैश्चाशेषभूषाश्रितेभ्यः ॥ ३३ ॥
 द्वारे रुद्धाः कोऽपि धात्रोवलारेवार्त्तां ज्ञातुं भूमिपास्तत्समीपात् ।
 खल्लिग्धानिर्यतो यत्र भृत्यान्सद्यो दत्त्वाभीप्सितं प्रश्रयन्ते ॥ ३४ ॥
 दूरे नेतुः कोऽप्यहो दुर्विदग्धाः स्थित्वा भृत्या भूमिपान्द्वारि कांश्चित् ।
 मुग्धान्यस्या बारितान्मोहयन्ते मिथ्योदन्तैर्हर्तुमेभ्यो वसूनि ॥ ३५ ॥
 साम्राज्यश्रीविश्वरूपैकशालां चारो दृष्ट्वा तामिमां भद्रशालाम् ।
 द्रष्टुं भूयोऽप्यैच्छदाश्चर्यमक्ष्णोर्द्वन्द्वेनेव व्याहरन्विस्तृतेन ॥ ३६ ॥
 कापि क्षोणीपालोत्पेषु जातान् राज्ञो वेद्यां तत्र रम्याखिलाङ्गान् ।
 यूनः सर्वानेकरूपानपश्यद्योधान्कांश्चित्सैष चारो निषण्णान् ॥ ३७ ॥
 अङ्गैः स्फोटैर्नैकशस्त्रश्रमणामत्युप्राणां शश्वदावर्तनेन ।
 भूषाभेदैर्लक्षितानेणनाभोपुण्ड्रैश्चित्रैश्चन्दनस्यासकैश्च ॥ ३८ ॥

हस्ते कृत्यास्तोर्णिगुप्तेऽतिरोद्रं भूयोऽप्यूर्ध्वं शृण्वतः पक्षिनादम् ।
 आविभ्राणांश्चर्मवर्मावृताक्षाश्चैर्नपाताशीलिनः श्येनयूनः ॥ ३९ ॥
 आज्ञालेखालेखकैश्च केशिन्नानां भूभृदूतनैकार्थनानाम् ।
 पात्रैरन्यां वेदिमैक्षिष्ट धन्यां बाह्यैः प्राणैः प्राभवस्येव सोऽयम् ॥ ४० ॥
 आनन्दार्कं भूभृतामन्येषु प्राज्यं लेख्यैः प्राभवं कल्पयद्भिः ।
 धातारं तु व्यक्तिमात्रे धुनानैर्भूमोजानेरस्य भूम्ना महिन्नाम् ॥ ४१ ॥
 राज्ञश्चूडानोलरत्नप्रभाभिः कृत्वा दीप्तां गृह्यतः पत्रलेखाम् ।
 नैकद्वीपस्थाननाथत्वमुर्वीनेत्रे विज्ञाप्याशु नित्यं नयद्भिः ॥ ४२ ॥
 भूक्तामुक्तेर्यन्त्रमुक्तेरमुक्तेर्युक्तैः शस्त्रैः पूर्णमुक्तेश्चतुर्धा ।
 कोशं प्राप्ते स स्पशः कापि योर्ध्वैकाग्र्येण त्राणमैक्षिष्ट हृष्टः ॥ ४३ ॥
 वेलावक्त्रा केनचिद्द्वारदेशादभ्येत्याथो भद्रशालान्तरस्थः ।
 सोऽयं नित्ये विस्मयस्मेरचक्षुर्लक्ष्मीभूतं मङ्क्षु लक्ष्मीविलासम् ॥ ४४ ॥
 बिम्बं पश्यन्त्रभिचौ स्वमारादन्यं दानामोदमप्येतदीयम् ।
 दृप्तो हस्ती दृश्यते यत्र बद्धो बाह्यस्थेमा भूपतेरोपवाह्यः ॥ ४५ ॥
 कूटस्थानां दिग्जुपा कुञ्जराणां भूमिं पङ्क्त्या धारितां भूवलारेः ।
 दोष्णा भर्तुर्ध्वहोऽहं सदेति प्रायो दृप्तो यत्र भात्योपवाह्यः ॥ ४६ ॥
 मत्तो यत्रोदास्मानिक्त्रयभित्तिद्योतस्रोतः पुष्कराग्रेण पीत्वा ।
 सिञ्चन्त्रप्रतिमास्ते करेणुं नागो रागोद्रेकवानोपवाह्यः ॥ ४७ ॥
 तूर्यधानैर्गर्जितैर्धूपमभ्रं मत्वा नित्यस्थायि मायूरमुच्चैः ।
 लास्यं केकागीतिरम्यं विधत्ते च्छेकैः कीरैः श्लाघ्यमानं यदीयैः ॥ ४८ ॥
 राजोवानां यत्र रत्नाहितानामंशुस्रोतांस्यासत्रासारबुद्ध्या ।
 खैरं पोत्वाप्यात्मतृष्णातिरेकात्तृप्तिर्नास्तीत्येव जानन्ति मृज्जाः ॥ ४९ ॥
 घासाङ्कूरानश्मगर्मस्थलांशून्भ्रान्त्वा लोलामेणपङ्क्तिं हसित्वा ।
 यस्मिन्कीरा वासयष्टिभ्रमेण स्वर्णद्योतानापतन्तस्त्रपन्ते ॥ ५० ॥
 बिम्बं यस्य स्वर्णभित्तिष्वेक्ष्य प्राप्तुं सर्वत्रापि पाणिं प्रसार्य ।
 एषा संसन्नेतुरेति राज्ञः शोकान्यग्रे संदिहानान्हसन्ति ॥ ५१ ॥

रुद्राध्यायान्नित्यरुद्रार्चनोक्तानुच्चैः कीराः पञ्जरेषूद्गणन्तः ।
 भूभृदानादानपात्राणि यस्मिन्भूमोदेवान्सर्व एवाक्षिपन्ति ॥ ५२ ॥
 संक्रान्तात्मा यत्र सत्रा भवान्या रत्नस्तम्भेष्वेधते राजचूडः ।
 भूयस्त्वेन प्रौढपूजाविधीनां कायव्यूहं कल्पयन्कीतुकीव ॥ ५३ ॥
 भूत्वा भूमिं रक्षतो भूवलारेः साम्यं लब्धुं भूभृता शार्ङ्गपाणिः ।
 लोकं रक्षन्मञ्चरूपेण यस्मिन्नास्ते शेषेणानिशं चित्रितात्मा ॥ ५४ ॥
 धृत्वा रक्षन्त्यत्र दोष्णा धरित्रीं स्थैर्यं लक्ष्म्याः स्थापयत्येष भूपः ।
 इत्येवाहिं तल्पयन्निन्दिरायां सक्तः शार्ङ्गीं चित्रितः साधु शेते ॥ ५५ ॥
 राज्याङ्गश्रीवृद्धये राजतुल्यव्याहारैर्भूनिर्जरवातजप्यैः ।
 जातेनोच्चैर्यः प्रतिध्वानभूम्ना हर्षेणैतान्सम्यगभ्यस्यतीव ॥ ५६ ॥
 सौवर्णीभिर्भिर्त्तिभिः शोभितो यो वज्रस्तम्भैर्वासवाश्मस्थलैश्च ।
 किम्मीराभैर्नैकभेदप्रसूनस्रग्गन्धानां संगतानीव धत्ते ॥ ५७ ॥
 रत्नैर्नानाजातिभिर्यन्निबद्धा रम्या भूपैर्यत्र सोपानपङ्क्तिः ।
 आरोहद्भिः पर्वणामाशु भेदा गण्यन्ते तद्भिन्नकान्ति श्रितानाम् ॥ ५८ ॥
 आस्ते नेतासाविहेति क्षितोन्दोरानभ्यार्चा नूतना यत्र भूपाः ।
 ऊरोकारव्यञ्जकोक्तेरभावाद्भिन्नायार्चैत्यात्मना विस्मयन्ते ॥ ५९ ॥
 रत्नोत्कीर्णे तत्र लक्ष्मीविलासे प्रीतोऽपश्यद्भद्रपीठे निषण्णम् ।
 तेजोभिः स क्षमापतिं दीपिताशैः सान्द्रं शृङ्गे रत्नसानोरिवार्कम् ॥ ६० ॥
 सहैरक्ष्णोरंशुभिः सान्द्रमर्कं रम्यं चन्द्रं राजता लक्षणेन ।
 वाक्यैर्युक्तं भोगिवर्यं सुधाद्रैः प्रेक्ष्येणाङ्गेनोज्ज्वलं पुष्पबाणम् ॥ ६१ ॥
 गम्भीरत्वेऽप्याशयस्यार्यलोकैः कामं राशिं पाथसां प्राप्यमन्यम् ।
 अन्यं मेढं स्वात्मनो धीरतायामप्यंहःसु प्रत्यहं कातरं च ॥ ६२ ॥
 पूर्णादब्धेरात्मदानाम्बुधारापूरेणाभ्रे वारि संगृह्य वृष्टे ।
 भूमौ सर्वत्रापि भूपाः समेयदातारस्तद्दानकेल्यामतुल्यम् ॥ ६३ ॥
 धृत्वा चित्ते साधु दृष्टिद्वयान्यां दैवीं सिन्धुं वाचि वक्त्रे कलां च ।
 तोलयं शंभोर्दर्शयन्तं स्वशक्त्याप्याविभ्राणं पौरुषं पूर्णमेव ॥ ६४ ॥

आरक्षयाणाः स्वाल्यारक्षमासामेकैकस्यास्तानधीशान्निजांशान् ।
 आधत्तेऽसाविन्यमोपां गुणोच्चैः प्रोत्सा भव्यैराश्रितं भिन्नभिन्नैः ॥ ६९ ॥
 स्वैरं द्वोपानाहृतान्स्वैरनर्घीरत्नस्तोमान्निगित्तिरत्नैरसंख्यैः ।
 प्रयस्तांशून्वीक्ष्य भग्नान्दयाद्वैः पश्यन्तं दृष्ट्वाभ्रमैः पारसोकान् ॥ ६६ ॥
 श्राव्यैर्दृश्यैः संभृतस्वापदानैः काव्यैः स्तोतृन्मत्कवोन्काङ्क्षितानि ।
 दत्त्वा भूयोऽप्यात्मदातृत्वमूष्मा प्रेम्णा दानात्प्रागिव प्रेक्षमाणम् ॥ ६७ ॥
 श्ले कर्नेकैः सत्कवोनां स्तुतानि श्रुत्वा संघैस्त्यागशीर्याजिवानि ।
 कुर्वाणं स्वं रत्नकोटोरमप्रे सद्यो हारश्रेणिसक्तानुबिम्बम् ॥ ६८ ॥
 चारः स्वस्वाधीशचर्या कथं वा वक्तव्यन्तस्त्रामिनो वैकृतेन ।
 उत्प्रेक्षयारत्तत्तदुर्वीपतोनां कार्याध्यक्षान्कानपि प्रेक्षमाणम् ॥ ६९ ॥
 विज्ञाय नैकधरणोविभुचेष्टितानि वक्तुं समागतममुं वसुधासुधांशुः ।
 आलाक्य चारमयमाह पुरो निषण्णं गोविन्दयज्वतिलकं गुणिनां प्रवेकम् ॥
 प्रहितस्त्वया प्रणिधरेष रयादत्रबुध्य तत्तदहिताचरणम् ।
 पुनरागमन्मम पुरस्तदमुं परिपृच्छ वाचि पटुमच्छमतिम् ॥ ७१ ॥
 वाचमिमाममुनावनिबलमथनस्यावतंस्य सचिवेन ।
 दशनविभाभिर्जगदे दशदिशि दिवसेऽपि चन्द्रिकां सृजता ॥ ७२ ॥
 अपिधाय पटाञ्जलाञ्जिताभ्यां स विनोतो वदनं चरः कराम्याम् ।
 अगदोद् द्विषतामथापदानान्यनुयुक्तो मखिनामधोश्चरेण ॥ ७३ ॥
 स्वामिद्रोहो जगगराजः स्वमित्रैः कैश्चिद्भूपैः प्राप्य कर्णाटभूपम् ।
 सेवाव्याजेनाशु सेनासनाथः सुतं रात्रौ सोऽवधीद्वन्धुपुत्रैः ॥ ७४ ॥
 स मित्रसुतबान्धवैः सह निहत्य कर्णाटक-
 प्रभुं स्वकुलोपषकं प्रबलपापदुष्यन्मतिः ।
 ततोऽनु सहितो नृपैर्द्रमिडचेरपाण्ड्यादिभि-
 र्भ्रमत्यनुवितक्रियापरवशोऽधिरत्नस्थलम् ॥ ७५ ॥
 हतेऽथ कर्णाटनृपे सहात्मजैस्ततोऽवशिष्टं पृथुकं तदात्मजम् ।
 कमप्युपायादपहृत्य यत्नतः कथंचिदायाति स याचभूपतिः ॥ ७६ ॥

आलम्ब्य मङ्क्षु धरणीन्द्र महानुभावमागन्तुकैकशरणं प्रबलं बलेन ।
 याचक्षमापतिरसाविह याचति त्वां सख्यं जितो रिपुनृपैः स्वविभुत्वहेतुम् ॥
 कर्णाटप्रभुसूनुमात्मविमतं कंचिद्रूढोत्वा शिशुं
 त्वामभ्यागमदेष याचमहिपस्तूर्णं भियेत्यन्वहम् ।
 पाण्डयश्चेरसखोऽथ जग्गविभुना पापेन च प्रेरितः
 कावेरोतटधर्मसेतुमचलं कैश्चित्क्रुधाभेदयत् ॥ ७८ ॥
 इत्याख्यातं प्रणिधरेष वाक्यं सत्यालापः प्रतिघेनावकर्ण्य ।
 स्तुत्यप्रज्ञो रघुनाथावनीन्द्रः प्रत्यज्ञास्त प्रबलस्तत्क्षणेन ॥ ७९ ॥
 गत्वा संप्रति कुम्भघोणमुचितं कर्णाटनेतुः सुतं
 बालं तं शरणागतं विरचये पट्टाभिषिक्तं बलात् ।
 प्रौढश्रीरधिभद्रपोठि निवसन्पाथोधिभिः प्रावृतां
 सर्वाभ्यवनिं स राममहिपः स्वैरं चिरं रक्षतु ॥ ८० ॥
 अन्तरोपगतमम्बुधरं चोलकं सपदि चोदितैर्नृपैः ।
 कैश्चिदेव युधि खण्डये पुरा बन्धुपुत्रसहितं प्रतापतः ॥ ८१ ॥
 पाण्डयं तुण्डोरचेद्रमिडमगधभृपालमुख्यैः सपत्नै-
 र्हस्तप्राहं गृहीत्वा सपदि समिति तत्तत्समस्तार्थजातम् ।
 योधैराहार्य शूरैः पटगृहमखिलं योजयित्वा च वह्नि-
 उवालाभिर्भासयेऽहं दिशि दिशि सततं जैत्रवृत्तिर्भहांसि ॥ ८२ ॥
 छिन्नैर्जगन्नुपादिबाहुजनुषां सेतुं शिरःकर्परैः
 कावेर्या युधि बन्धयामि सुदृढं कामं तथाहं भटैः ।
 स्पष्टं तैर्विधृताभिरेव लिपिभिः स्थायंभुवोभिर्यथा
 कर्तव्यं जयरेखिकाविरचनं कल्प्येत कल्पावधि ॥ ८३ ॥
 इतोरयन्वचनमिलावलाहितो धराधुरां निजसचिवे निवेश्य च ।
 स रोहितासदसि सरोषमोक्षणादनोकिनीमथ समनोहत्क्षणात् ॥ ८४ ॥
 अखण्डकाण्डोरमनन्तकोन्तिकं प्रगल्भयाष्टीकमनल्पधन्विकम् ।
 प्रमत्तशक्तीकमभूद्वलं प्रभोरपारपारश्चधिकं भयानकम् ॥ ८५ ॥

स्कन्धेषु विस्तृतकुथेषु करिवजानामध्यास्य साधु घटितानथ लोहमञ्चान् ।
 संचाग्निोलगिरिदुर्गगता इवारादाधोरणा विबभुरङ्कुशगर्भहस्ताः ॥ ८६ ॥
 शिरस्त्रिणः कनकसिरालकञ्चुकाश्चकाशिरे पथि पथि शार्ङ्गपाणयः ।
 तुरंगमान्श्चदचतुरं गमागमेष्वधिष्ठिता युधि विदितान्निपादिनः ॥ ८७ ॥
 क्रमेण केचन विदधुः क्रमेलकेष्ववस्थितं द्रुतमुख मञ्चमास्थिताः ।
 स्वस्तुभिः पथिकजनोचितैः समं जयानकं विमतभयानकं भटाः ॥
 व्यजृम्भत ससंभ्रमं युगविवर्तनृत्तवरा-
 पुराहितकरस्फुरद्गुण्डक्रियाङ्गम्बरम् ।
 समं विमतभैरवैः समरशंसि शङ्खारवैः
 प्रयाणपटहध्वनिः प्रसभमध्वराशाध्वनिः ॥ ८९ ॥
 कुलस्थितिभृतां कुलं सकलमाकुलं व्यातनो-
 त्समुच्चलितसिन्धुभिः पटुरवैस्तदा दुन्दुभिः ।
 निजाधिपभुजाधिकप्रसृतविक्रमन्यकृत-
 द्विषत्परिषदास्पदार्पणसमुन्मिषद्रोपतः ॥ ९० ॥
 भाङ्गारेण घनेन जातविवरं ब्रह्माण्डभाण्डोदरं
 भेरो मङ्गु बिभेद कोणनिहता युद्धोद्धटैस्तद्धटैः ।
 सौवक्ष्मामतिधैर्यशौर्यविनयोदार्यस्वभावार्जिता
 कीर्तिव्याप्तजगन्त्रया किममुना रुद्धेति कोपोद्धा ॥ ९१ ॥
 द्वीपं स्फूर्जथुनर्मबन्धुभिरधाद्वाक्सिन्धुभिर्दुन्दुभिः
 संभ्रान्तं विजयप्रयाणसमये संभावितैर्भाङ्कृतैः ।
 प्रागेव स्वविभोः प्रतापविभवाद्वाधां विधास्येतरां
 शत्रूणामहमेव तत्र वसतामित्युद्धतः कोपतः ॥ ९२ ॥
 कल्पान्तानल्पजल्पत्तरमुदिरसुहृजैर्नयात्नाभिधायी
 भेरोध्वानस्तदानीं बलिनिलयबिलाब्धानमद्धा निरोद्धा ।
 बाधिर्यापादधुर्वोऽप्यखिलतनुभृतां कर्णरन्ध्रानुबन्धी
 चक्षुःश्रोत्राधिनेत्रा भयमुकुलदृशा चक्षमे तत्क्षणेन ॥ ९३ ॥

पाथोनिधिं बलरजोभरलुप्तमर्कं शस्त्राभिघातहतशत्रुविदारितं च ।
 आवासमाद्यमुपकल्प्य तथापि शौरैराशस्यन्ददयमोडितसाधुलोकैः ॥
 जलनिधिगर्भवासवशनिर्भरदर्परिपु-
 प्रतिहतिहेतुसेतुकृतिनूतनदाशरथे ।
 कविबुधगायकाभिमतकल्पनकल्पतरो
 जय करुणासनाथ रघुनाथ जनाधिपते ॥ ९५ ॥
 प्रौढश्रोत्रधुनाथभूपतिकृपास्फारीभवत्साहिती-
 साम्राज्यो निगमागमार्थनिपुणः श्रीयज्ञनारायणः ।
 काव्येऽपूरयत त्रयोदशममुं सर्गं मखिप्रामणी-
 रत्राकद्वदविद्वद्वृतकरे साहित्यरत्नाकरे ॥ ९६ ॥
 इति श्रोपदवाक्यप्रमाणपारावारपारीणश्रोमदद्वैतविद्याचार्यसाग्नि-
 चिल्यसर्वतोमुखातिरात्रसाग्निचिल्याप्तवाजपेययाजि-
 गोविन्ददोक्षितवरनन्दनस्य साग्निचिल्यसर्वकृत-
 याजिनः श्रीयज्ञनारायणयज्वनः कृतौ
 साहित्यरत्नाकरे महाकाव्ये
 त्रयोदशः सर्गः ।

चतुर्दशः सर्गः ।

प्रत्यर्थिप्रभुविजयप्रयाणयोग्यं संनद्धं महति बले स भूषणानि ।
 आभूय प्रकृतिमनोहरैश्चाङ्गैकाङ्क्षान्महिषिणोरनुग्रहोत्तम ॥ १ ॥
 काश्मीरद्रवमृगनाभिजन्धसारप्रालेयप्रभृति विलेपनं भरन्त्यः ।
 आदर्शं कनकमयाम्बरं स्वजं च क्षमापाकाहितमभजन्क्षणेन कान्ताः ॥ २ ॥
 स्थालेषु द्रुतकनकोज्ज्वलेषु जालं प्रक्षिप्य क्षितिपमणेः परिष्कियाणाम् ।
 कोटोराङ्गदवल्यादि कोमलाङ्गयः प्रहृन्ना द्रुतमपराध पयंवृण्वन् ॥ ३ ॥
 स्थाले काचन मणिभूषणं दधाना द्रष्टुं भूपतिमपटुस्त्रपावशेन ।
 आनम्राननममुक्षते स्म सम्यग्भूपाञ्जनमणिपोषितानुबिम्बम् ॥ ४ ॥
 कान्तानां शशिबिम्बदेवसौ कपोलेष्वाकारं निजमवलोकयन्नापि ।
 आदर्शं क्षितिजितानिस्नयगृह्णादालोकैर्धृतं इति किं प्रियाजनेन ॥ ५ ॥
 वक्षोजस्थलविधृते वसुधेन्द्रं कस्याश्चिप्रतिफलितं घनात्मदर्शं ।
 आद्राक्षोदधिगतवक्षसं विदित्वा सासूर्यं प्रियमबलाजनस्तदन्यः ॥ ६ ॥
 अस्य क्षमाकमितुर्नस्तिसाम्यमङ्गं सैषाग्रे मुकुरगतं स्वयं विधाय ।
 आधत्ते कथमयितोपमानमद्येन्यास्तां मुकुरकरामहो निनिन्दुः ॥ ७ ॥
 आदर्शं प्रतिफलितं हतामृतांशुप्रासन्नं वदनममुं भासते स्म ।
 बाह्यं तद्रुचिविभवं बलेन हत्वा कोपेन द्रुतमिव गाहमानमन्तः ॥ ८ ॥
 चूडायां प्रथितममुं सूनमालयं शोभामाधित वसुधासुधाकरस्य ।
 देवस्य स्मितजितविद्विषपुरस्य त्रिलोतःसरिदिव शेखरोभवन्ति ॥ ९ ॥
 स्वच्छन्दोज्ज्वलकवितासुधैकभूषाभव्यस्यानिशमवनोपतेर्मुखस्य ।
 संघातं यत इव वज्रसंघदोषं कोटोरं शिरसि धृतं किमप्यराजोत् ॥ १० ॥
 पद्मारिं क्षयभरितं नभोगमिन्दुं संत्यज्याखिलगुणसान्द्रमूर्ध्वरेन्दुम् ।
 ताराणाममुमुचितं समाश्रितानां मोहं व्यातनिषत मौलिमोक्तिकानि ॥ ११ ॥
 नासायै कनकसुमाय नर्महेतोः कैश्येन भ्रमरगणेन चोदितस्य ।
 दूतस्य व्यरचयत द्युतिं धरित्रीशीतांशोर्मृगमदचित्रकं ललाटे ॥ १२ ॥

भूषा यद्भजनभुवो भुवो बलारेरङ्गानां मणिवचिताः किलाखिलानाम् ।
 सैव श्रीः श्रयति सदावयोरपाङ्गौ हृष्टेति त्यजत इव स्म चक्षुषी ताः ॥
 राजेन्दोः श्रुतिधृतरत्नकर्णिकाभ्यां कान्तादप्ययति न किं कपोलयुग्मात् ।
 चारुत्वं सततमनन्यसाधितं मामिल्युच्चैः समयभरितेव नासिकाभात् ॥ १४ ॥
 श्रोत्रे सुश्रुतबहुलश्रुतैकभूषे तस्यालङ्कृतिरुचिरे तथाप्यभूताम् ।
 कर्तुं स्वान्तिकगतगल्फकाभिरूप्यं कोऽप्येवं जयति गुणो बहुश्रुतानाम् ॥
 मुक्तानां मुखविधुमग्धचन्द्रिकाभिः शोभाभिः स्म वहति कर्णिके स्फुरन्त्यौ ।
 भूपालः पुरविजयोव नाव्यरिङ्गस्वर्गङ्गास्रुतियुगलौ कपोलसक्तम् ॥
 सर्वाण्यप्यवनिपतिं समेत्य भूषावृत्तीनि प्रकटमयन्ति विश्रुतत्वम् ।
 रत्नानोत्पद्यतया रदश्रियेव स्थित्वा विश्रुतमहसस्वयं प्रवालम् ॥ १७ ॥
 काश्मीरद्रवकलिताङ्गराग एष क्षमापालो धृतमृदुकञ्चुको व्यलासोत् ।
 ईशानश्चशुर इवात्तस्तथातुः प्रालेयैरवनिधरः परीतमूर्तिः ॥ १८ ॥
 गाङ्गेयाकलितमयं कटिप्रदेशे वासः स क्षितिजलवासवो वसानः ।
 स्वर्णाङ्घ्रिः सविधचरस्य चित्रमानोः संवीतः किरणचयैरिव व्यराजोत् ॥
 वज्रान्तःश्रितयुवतिव्रजानुबिम्बं बिभ्राणः पतकमसौ विशमधीशः ।
 साधर्म्यं वहति पुरा सरोजनाभेर्वक्षोभूतवनजालयाशतस्य ॥ २० ॥
 चाञ्चल्यं गुणमजहात्स्वमात्मकन्या वक्षो भूतलवलज्जेतुराश्रितेति ।
 मुक्तास्तज्जलनिधिना मुदा नियुक्ता हारत्वं धुरनिशं दिदृक्षमाणाः ॥ २१ ॥
 मन्थक्षमाधरमथनार्भटोसमुद्यत्क्षीराम्भोनिधिपरिकीर्णबिन्दुभाजः ।
 दैत्यारेरवनितलक्षपाकोऽसौ हाराणां निकरमसस्मरदधानः ॥ २२ ॥
 माणिक्यप्रकरमहःप्रदोपिताशं केयूरं क्षितिनवमीनकेतुराधात् ।
 प्रत्यर्थिक्षितिपजयप्रसङ्गहर्षाद्वाहाया बहिरिव निःसृतं प्रतापम् ॥ २३ ॥
 क्षमापालो मणिघटितस्य कङ्कणस्य व्याजेन स्वकमणिबन्धकल्पितस्य ।
 कर्तव्यं प्रतिसरबन्धकर्म पूर्वं व्यातानोद्विजयरमाविवाहहेतोः ॥ २४ ॥
 श्रौरामाक्षरजपशीलनाय पाणिव्यासक्ता व्यतपत मौक्तिकाक्षमाला ।
 संदर्भक्रम इव संश्रितः शरण्यं क्षोणीन्द्रं कुकविकुलेन बाध्यमानः ॥ २५ ॥

पादस्थं मणिकटकं प्रभोः प्रज्ञानामोपमं परमुच्यते तदा भजेत ।
 उक्षिते बलिमदहन्तुर्ध्वमङ्घ्री लघ्नं चेन्नखकृतमध्वमर्कबिम्बम् ॥ २६ ॥
 भूषाभिर्यतपत भूपतो नृपालः संक्रान्तप्रतिफलनस्तदात्मदर्श ।
 सक्नेहं बहिरूपलितमूर्तिशुद्धे चण्डोशो मनसि यथा तपोधनानाम् ॥ २७ ॥
 आदर्शे प्रतिकृतिमास्थितस्तदानीमौपम्यं समुचितमूर्तशबलारिः ।
 स्फूर्जन्या महति सुदर्शनस्य मध्ये कंसारेभजदसौ कयापि मूर्त्या ॥
 प्रेयस्यः प्रमदमधुः प्रियेण दृष्टाः पोरस्याः प्रतिघमवस्थितास्तु पश्चात् ।
 आदर्शप्रतिफलनात्तदाशयज्ञो व्याहारैरथ मुदिताः स ता व्यतानीत् ॥
 भूषाभिः सपदि विभूषितप्रतीकः शुद्धान्ते निजसुमुखोजनान्प्रवेश्य ।
 प्राणसोदथ विजयप्रयाणकाङ्क्षी वैदेहोपतिमवनोबलप्रमाथो ॥ २० ॥
 साष्टाङ्गं स्वकुलधनं प्रणय्य सम्यग्व्याहारैर्विजितसुधाक्षरोविहारैः ।
 कीटोराञ्चलघटिताञ्जलो रघूनामस्तोष्ट प्रभुमिति भूपतिः प्रहृष्टः ॥ ३१ ॥
 क्षमानग्रंकरणमुनोन्द्रसोदरेषो पश्याङ्घ्रिश्वशुरपदाब्जरेणुलेश ।
 स्तोपायार्जितधरणोसुरत्वमोनिप्रक्रान्ताध्वर्यगिरिक्षणप्रवीण ॥ ३२ ॥
 तुभ्यं दृक्प्रहरणदुर्धराशुगासस्थेमेकावधिवरु देवसार्वभौम ।
 भूयांसो रघुकुलभूषण प्रणामा भूयासुर्दुहिणपुरंदरादिकथ ॥ ३३ ॥
 द्वीपस्थं रघुतिलक द्विषं मथित्वा तस्याहं पुरि कलये तव प्रतिष्ठाम् ।
 साहाय्यं युधि मम संविधेहि तत्रेत्यभ्यर्थ्य क्षितिभृदतः प्रतिष्ठते स्म ॥
 सम्राजामथ रघुनाथसार्वभौमः संघेन द्विषमभिपेणयन्पुरायम् ।
 आस्थानीभुवि समसेव्यतोपचारान्स्वस्वार्हान्विरचयता सहादरेण ॥ ३५ ॥
 भूपालैरपरि भूतैः स खेटकोधैः सोवर्णैरवनिशतक्रतुः परोतः ।
 अस्मत्तो भुवमयितो मधुप्रमाथोत्यकैर्द्वीदशभिरिवाश्रितो व्यलासीत् ॥
 गाङ्गेयं कटिभुवि कल्पयन्करुणं बाहायां वदनमृजापटीं च तस्य ।
 कथिद्रुमदथ करप्रसारवेलां विज्ञाय स्म दिशति घोटिकादलानि ॥ ३७ ॥
 पादाग्रे व्यतपत वज्रपादुकायाः क्षमाभर्तुर्द्युतिरपरेण कल्पितायाः ।
 अञ्जन्याः पदकमलासबलमुद्रां गङ्गायाः स्तुतिरिव कंसहिंसकस्य ॥

अन्याभ्यां विभुमभितः प्रकीर्णको द्वे व्याधूते विमलतरे व्यरोचिषाताम्
 बाहुभ्यामिव यशसो प्रतापवद्भवां संजाते विभुवनचङ्क्रमाय लोले ॥ ३६ ॥
 क्षमापालस्तदनु करं स पञ्चशाखे नेपालक्षितिपरिणेतुरादधानः ।
 उद्वेलान्निपतितमुद्गरलक्ष्मीपर्यायादिव तटिनोपतेरराजीत् ॥ ४० ॥
 आभूमिप्रसुमरकञ्चुकाप्रधारिस्त्रिभ्याशापतदवनम्रसार्वभौमः ।
 भूपोऽग्रे चलितपुरोहितद्वयोक्तः कक्ष्याः काश्चन समलङ्घत क्रमेण ॥ ४१ ॥
 पृच्छन्तः प्रतिपुरुषं पृथक्पृथक्क्षमापाकारैरवसरमुर्वरापरिणयः ।
 व्याहारं मगधगणस्य बाह्यकक्ष्यावेदेषु श्रुतिविषयं व्यधुर्निषण्णाः ॥
 शुद्धान्तादयमवनोसुधांशुरारादायातोत्यथ मगधोक्तिभिर्विदन्तः ।
 बाह्यालीभुवमवस्था वेदिकाभ्यः संमर्दक्षममवतस्थिरे नरेन्द्राः ॥ ४३ ॥
 अन्योन्यव्यतिहतिशीर्णभूपभूपाधूलीभिर्द्विरदमदैश्च पङ्किलायाम् ।
 बाह्यालीभुवि पतिताः स्म हारमुक्ता भासन्ते किल यशसां नवप्ररोहाः
 प्रस्थानं विदधति पार्थिवे तदानीं कुर्वाणा स्वपरिजनान्कुहापि भीत्या
 आदाय द्रुततरमायुधानि तेभ्यः सम्राजामबिभृत संसर्दंससोमि ॥ ४५ ॥
 आक्रान्तेष्वलमथ वेत्रिभिः प्रहारं तन्वानैरपकरणं तदा नृपेषु ।
 बाह्यालीभुवममिता श्रिता पाताकिन्यातानोद्द्रुतमधिकं गतागतानि ॥
 गन्धेभागमनरलक्रमेलकोघक्रोड्कारैरपरि पतत्सु घोटकेषु ।
 श्लिष्यन्त्यो भयचलिताश्चिरेण योधान्संतुष्टान्व्यदधत वारसारसाक्ष्यः ॥
 आयाति क्षितिभृदयं विवर्तनीयो गन्धेभो मदकरटो निवर्त्यतां द्राक्
 पन्थानं स तु निरुणद्धि पत्तिरारादभ्येतोत्यजनि तदा निषादिघोषः
 संनद्धा भवत समुल्लसभोक्षणं घोटोनां निकटमुपैति घोटश्चाटः ।
 पादातं भुवि पतितं भवेत्तदेनं गृहीतेत्यभिदधिरे गिरं ह्यस्थाः ॥ ४८ ॥
 संमर्दादभिपततः स्वमाक्षिपन्तो दीपाभे यवनभटा दृशौ दधानाः ।
 अश्रन्तः प्रतिमुहुरादधुः कलङ्गं दुर्वृत्ताः करकरबालधूननानि ॥ ५० ॥
 विभ्राणैर्वरिवसितः स भृत्यमुद्रां भूपाकरेण रघुनाथभूविडौजाः ।
 बाह्यालीभुवमकरोत्पदारविन्दद्वन्द्वेनोपरिकलितेन धन्यधन्याम् ॥ ५१ ॥

भेरोणां मदकरिणां भटोत्तमानामश्वानामपि समभावि भाङ्कियाभिः ।
 फोट्कारैर्निजबिरुदोक्तिभिस्तदानीं हेपाभिश्च युगपदेकतां प्रवृत्तैः ॥ ९२ ॥
 क्षमाजानेः स्तुतिप्रतिष्ठानि मागधानां भेरोभाङ्कृतिविधिरुतश्रवोभिः ।
 भूपालैरनुमिमिरं भुजप्रसारासाराभ्यामधरदलैश्चलाचलैश्च ॥ ९३ ॥
 तत्तद्भूपतिजनपस्तदा जनानामासन्नान्विनयजुषोऽथ नायकाय ।
 नामानि त्वरितमुदीर्य नैककानि व्यक्तानारचयत वेत्रिणां समूहः ॥ ९४ ॥
 विज्ञप्तो विभुरवनेः स वेत्रिलोकैर्गल्लोकैस्तदनु कृतार्थतामनेषोत् ।
 गाङ्गेयत्सर्वकृत्वालगर्भमारात्कुर्वाणं नृपकुलमञ्जलिं किरोटे ॥ ९५ ॥
 व्याहारैः कतिचन मन्दहासतोऽन्या-
 न्यापारैरपि नयनाञ्जलस्य कांश्चित् ।
 सम्राजां स तु समभावयद्यथार्हं
 संदोहानथ रघुनाथसर्वभूमिः ॥ ९६ ॥
 आयन्ताञ्जलनवरुक्मपट्टयुग्मव्यानद्धोचितनतमध्यवेणुदण्डाम् ।
 वोढारः कनकमयीं वसुंधरायाः शोतांशोर्नवशिबिकामकार्पुश्रे ॥ ९७ ॥
 पर्याणं कनकमृगाधिपालरूपं विभ्राणं नरपतिविक्रमानुरूपम् ।
 सादो तन्निःकटभुवं शनैरनैपोदाश्रयावहनिज्जर्यमश्ववयम् ॥ ९८ ॥
 कोऽप्युत्करटकटाहदानतोयैः प्रस्विन्नं गिरिमिव निक्षरप्रवाहैः ।
 अम्प्यर्णं तदनु कमप्यनेकपानामानेष्ट प्रवरममुष्य भूमिजानेः ॥ ९९ ॥
 असंज्ञां द्रुतमवधाय भूसुधांशोराहत्य प्रतिगुहुरङ्कुशेन यन्ता ।
 आभुग्राग्रिमचरणाम्रमल्पनम्रप्रोवाकं गजमधिताधिरोहयोग्यम् ॥ १०० ॥
 मातङ्गं विनतमसौ महोपतोनामध्यक्षः शिखरिसदृक्षमध्यरुक्षत् ।
 आरूढावमुपपरी च भूमिपाली पश्चाद्द्वी करधृतघोटिकाप्रकीर्णौ ॥ १०१ ॥
 विज्ञायाशयमवलोकनेन राज्ञो विज्ञास्ते विनयभृतो विशामधोशाः ।
 आरूढा निजनिजमौपवाह्यमेनं पर्यन्तक्षितिमधिगम्य पर्यवृण्वन् ॥ १०२ ॥
 आहन्यादयमहितानृपानमोषु प्राप्ताः किं स्वकुलभवा न वेत्यवैतुम् ।
 आयातं शशिनमित्रावतोवलारेरेरे कोऽप्यविमृत शुभ्रमातपन्नम् ॥ १०३ ॥

विभ्राणाः कुलबिरुदोभवन्ति राज्ञः कोऽप्यग्रे मकरमयानि केतनानि ।
 सौन्दर्यादपरिमिताङ्गभूसमष्टिं तं व्यक्तं किमु समसूचयञ्जनाय ॥ १०४ ॥
 उत्क्षिप्ते स्फुटमुदितानुबिम्बदम्भात्सौवर्णे धरणिशचीपतेर्धवित्रे ।
 विद्वेष्यैः प्रतिगुहुरात्मबिम्बभेदाद्भूतो भूतलमभजत्प्रियो नलिन्याः ॥ १०५ ॥
 दिवाप्रदीपैर्नरदेवमेनं निषेवितारो निकषा व्यराजन् ।
 लज्जैत्रयात्रासमयेऽभियातो नोदकप्रतापा इति सूध्यन्तः ॥ १०६ ॥
 स्कन्धावबद्धगुणसक्तपदाहतेन दन्ताञ्जलाञ्चितधरातल्मानमस्य ।
 गन्धद्विपान्युगपदङ्कुशगर्भमेनमाधोरणा विरचिताञ्जलयः प्रणोमुः ॥ १०७ ॥
 आधूतखड्गतिलका मुहुरानतानि कृत्वा शिरांसि परिकृप्तगभोरघोषम् ।
 दूरादकुर्वत तुरुष्कभटा धरित्रोपाकद्विपः सविनयं प्रणतिं हयस्थाः ॥
 राज्ञामादधदथ तस्य नेतुराज्ञामुत्तंसस्त्रजमिव तूर्णमुत्तमाङ्गे ।
 कल्पान्तप्रसुमरसिन्धुबन्धुकल्पां सेनानोश्चतुरमनोकिनीमतानीत् ॥ १०९ ॥
 सैन्यैस्तस्य जनेश्वरस्य चलितैः शौर्यन्महोमण्डलं
 संभ्रान्ते सकले कुलाचलकुले संत्रस्यतामारवान् ।
 सिंहानामवकर्ण्य सिन्धुरगणे दिश्ये द्रुते भ्रश्यता
 भूभारेण निमग्नमस्तकमणिर्भुग्नः फणीशोऽभवत् ॥ ११० ॥
 संघोभूतमनुक्रमेण सदनद्वारावकाशोचितं
 बाह्यालोस्थलतो वलक्षितिषलप्रद्वेषिणस्तद्वलम् ।
 साधर्म्यं विभरां बभूव सरितामीशस्य कल्पक्षया-
 नल्पक्षोभविभिन्नसेतुसरणीनिःसारिणा वारिणा ॥ १११ ॥
 विदधति रघुनाथक्षोणिवृत्राभियातौ
 विमतविजययात्रां वीरलोकाग्रगण्ये ।
 अनुगृहमदसीयालोकलोलाशयानां
 कुवलयनयनानां कोऽपि कोलाहलोऽभूत् ॥ ११२ ॥

धरापाकारातिं तदनु तनुमध्याः कलयितुं
वितन्वत्यः सौधान्विघाटितगवाक्षारपुटान् ।

जानानां व्याचक्रुर्जनितकुतुकान्वोक्षितुममं
समुन्मोलनेत्रान्विमतजययात्रां विदधतम् ॥ ७३ ॥

अशुद्रनैकविधकाव्यरसावसोद दिक्षुद्रवामृतक्षरोधनमाधुर्यक ।
संतानविस्मयविधायकनित्यदानसंतानपोषितसमस्तबुधप्रवेक ॥ ७४ ॥

जलनिधिगर्भवासवशनिर्भरदर्परिपु-
प्रतिहतिहेतुसेतुकृतिनूतनदाशरथे ।
कविबुधगायका भिमतकल्पनकल्पतरो
जप करुणासनाथ रघुनाथ जनाधिपते ॥ ७५ ॥

श्रीगोविन्दमखीन्दुर्वंशमणिना श्रीयज्ञनारायणा-
भिख्येनाध्वरिणा कृते मधुसुधारोघाय मेधाविना ।
काव्येऽपूरि मितशतुर्दशतया सर्गो निसर्गोऽञ्जल-
स्तत्राकद्वदविद्वदद्भुतकरे साहित्यरत्नाकरे ॥ ७६ ॥

इति श्रीपदवाक्यप्रमाणपारावारपारोणश्रीमद्वैतविद्याचार्यसाग्नि-
चित्यसर्वतोमुखातिरात्रसाग्निचित्यासत्राजपेययाजि-
गोविन्ददोक्षितवरनन्दनस्य साग्निचित्यसर्वकृतं-
याजिनः शीयज्ञनारायणयज्वनः कृतो
साहित्यरत्नाकरे महाकाव्ये
चतुर्दशः सर्गः ।

पञ्चदशः सर्गः ।

प्रचलिता तदनु प्रति वीथिकां पटुरटप्यटहोदितचङ्कमा ।
प्रवहदम्बुनिधिप्रभवश्रियं समवनोदवनोभृदनोकिनी ॥ १ ॥
स्थलरथाः किल यत्र समुन्नताः प्रतिपदं रचिताः प्रचकाशिरे ।
नगरदेवतया न कथं धृता बहुविधं फलिताः स्वमनोरथाः ॥ २ ॥
स्थलरथाः स्वकुटुङ्गतटीलगन्मुकुरपङ्क्तिनिभेन मुहुर्मुहुः ।
अनिमिषेण किमक्षिशतेन यान्निरवधिप्रमदं निरवर्णयन् ॥ ३ ॥
जयकृते चरतोऽस्य धरापतेः समुचितं किल यत्र धरा प्रिया ।
विरचिता ररचे विरजस्तया प्रतिमुहुर्महिमाभरसेकतः ॥ ४ ॥
विशिखया विरजोक्तया जनैः पुनरभूयत भूरिपरागया ।
मम सुमैरिति यां मधुधारया प्रसवतोरणपङ्क्तिरसिद्धतः ॥ ५ ॥
प्रसवतोरणदामभृतासवप्रसनकर्मगतव्यसनानलोन् ।
कनकसौधघटा किमु विद्रुताव्यधित यत्र चलध्वजपाणिभिः ॥ ६ ॥
इभगणैरभिषङ्गमिदं भजेत्कुवलतोरणमित्यकुतोहतम् ।
यदभितः स्थितसौधगताः स्त्रियः स्वनयनांशुभिरेव तदा दधुः ॥ ७ ॥
कदलिका गणिकाजनमन्दिरप्रघणसीमि गताः प्रचकाशिरे ।
क्षितिभुजे किमु यत्र समेध्यते भणितुमूर्धभिरात्मविभाङ्गतिम् ॥ ८ ॥
उभयपार्श्वगृहोपरिजालकश्रितवधूवदनाम्बुजदम्भतः ।
मुन्वसहस्रधारि मुदैव यां नगरदेवतया न किमोक्षितुम् ॥ ९ ॥
अवियदोयशिरोगृहमञ्जलिप्रचुरलाजभृतो गणिकाजनाः ।
विजयलक्ष्मिप्राहकृते मिमोर्हविरिवोचितमादधतो बभुः ॥ १० ॥
रतिपती रघुनाथजनाधिपं श्रियितुमात्मपरार्थसमद्युतिम् ।
यदभितः स्थितयोवतसैनिकैः सममधिभ्यधनुः समनद्यत ॥ ११ ॥
कनकभाजनकल्पितदीपिकाश्रितकरः किल यद्गणिकाजनः ।
समतनुज्वलनाकुलमोक्षयन्निजनिजावसथप्रघणेऽवसत् ॥ १२ ॥

परिगताः प्रतिभूमि जना घना विभुगृहेष्वभितो व्यतपन्त याम् ।
 किमवकाशकृते प्रचलिष्यतो नृपबलस्य पुरे निचिताः क्वचित् ॥ १३ ॥
 धनिकगोहगवाक्षतटागतानगरधूपभग्नपदिश्य या ।
 क्षणदयेव कयापि समाश्रिता जनपतेघटनाय जयश्रिया ॥ १४ ॥
 तदनु सीधतटेपु शिरोगृहेष्वधिनिकेतकुटुम्बमपि स्थिताः ।
 क्षितिपदर्शनकोतुकशंसिनः कृतपरिप्लवनैर्नयनैर्जनाः ॥ १५ ॥
 उपचितं शनकैरुद्योषणं श्रवणरन्ध्रमरुद्ध समन्ततः ।
 अरिभयानकमानकसंभवं भवनहर्म्यजुषां हरिणोदशाम् ॥ १६ ॥
 पटहनिखनतो बधिरोकृतश्रवणरन्ध्रतया शफरोदशः ।
 अथ परस्परमङ्गुलिसंज्ञया विविधया स्वगतं व्यवजहिरे ॥ १७ ॥
 अभवदोदकहास्तिकसंसजद्विजयदुन्दुभिघोषविभीषणैः ।
 कतिपयैरवनोकमितुश्चमूखचरैर्नगरौ मुखरोकृता ॥ १८ ॥
 जयमहास्तिकहास्तिकसत्समिप्रकटनोद्भटद्वटताडिताः ।
 अजनयन्प्रभुदुन्दुभयो रणं प्रतिमहोन्दुभयोदयकारणम् ॥ १९ ॥
 घनतरोषधशृङ्गकनकटोषटितकच्छपुटच्छुरितासिभिः ।
 अनलवर्तियुतेर्नलिकायुधैः कतिपयैर्वसुधाथ करम्बिता ॥ २० ॥
 पटहभाङ्गकृतिभिर्बधिरोकृतश्रवणरन्ध्रजुषः सुदृशोऽभवत् ।
 प्रतिभयाकृतिभिर्नलिकायुधैः प्रतिमुहुश्च निमोलितलोचनाः ॥ २१ ॥
 दृढतरांसधुनेषुधिपार्श्वभूकलितबर्हिकलापकलापिनः ।
 अटनिदेशगतामलचामरस्तवकसज्जशरासनयष्टयः ॥ २२ ॥
 अनुचराहितजोजनचामरद्वितयमध्यधृतोऽप्लवनेः परैः ।
 युगपदोक्षितयोधनपाटशः पुनरमंदुरयन्पुरोधिकाम् ॥ २३ ॥
 चटुःपात्रहचर्मतिरोहिताः करविधूनितखड्गलतायुताः ।
 उरभुजस्फुरदोषधिमूलिका बलययन्त्रवशेन सगुह्यताः ॥ २४ ॥
 स्वतन्त्रलाघवदर्शनपूर्वकं बहुविधं रचितोऽप्लवनादिना ।
 मुहुर्ददायुधमत्र मुधा युधं निजजनैः सह निर्ममिरे परे ॥ २५ ॥

घनपरस्परघटननिध्वनद्रलदयोत्रलयोत्तरपाणिभिः ।
 कटिधृतायतकच्छकुशोदरैः कचिदियं समवापि च कौन्तिकैः ॥ २६ ॥
 नयनकान्तिमदेल्य नशोत्पलप्रचुरतोरणपाशमधो धृते ।
 प्रहरणप्रकरे पथि कौन्तिवैर्दृष्टिति सोधजुषो जहसुः स्त्रियः ॥ २७ ॥
 बहुविधेषु पटुत्वमथायुधेष्वनुकलं प्रतिपूरुषमद्भुतम् ।
 प्रकटयत्प्रबलं बलमुर्वरावलरिपोरवलद्विशिखां प्रति ॥ २८ ॥
 बलरजांसि महोवलशासिनः सकलदिग्बलयं समकोचयन् ।
 अगगतान्किमरातिधरापतीन्सपदि शासितुमत्र समन्ततः ॥ २९ ॥
 स्वत्रलनैर्बलिसम्भवा दिवं निबिडयद्रजसां निचयेन च ।
 क्षितिपतेः किम् राज्यविवृद्धये त्रिजगदप्यवनोमतनीद्वलम् ॥ ३० ॥
 सुरधुनी ध्वजिनोरजसाञ्जसा चुलुकिता समपूरि च भूरिभिः ।
 विरददुन्दुभिर्भोषणघोषणस्फुटदजाण्डबहिःस्त्रुतवारिभिः ॥ ३१ ॥
 प्रथमसृष्टिकथापरिमार्जकैरपि बलस्य रजोभिरजोऽभितः ।
 प्रसुरैः परिचिन्त्य जगद्विधिं प्रमुमुदे परमाणुसमागमात् ॥ ३२ ॥
 नभसि हन्त नदीपतिमेखलारमणसैन्यरजोभरपूरिते ।
 असुमयादपरस्य तनूगतान्न कुहचिद्रतिरास नभस्वतः ॥ ३३ ॥
 अथ कुसुम्भपटाहितवेषेष्टनश्रितविचित्रपत्रशिरस्तटाः ।
 घुसृणकर्दमगुम्भितकञ्चुका विरहिता दयया विनयेन च ॥ ३४ ॥
 अतिरूपा परुषाक्षरभाषिणः समचकन्ददशार्कशया स्यात् ।
 अधिगता जवनान्यवना हयानधिपुरोविशिखे पथि केचन ॥ ३५ ॥
 अतुलमाश्वमतिश्वसनं स्यात्सपदि सादिकशाहतिचालितम् ।
 अनवकाशमनन्तमनन्तरं विपुलमस्थगयद्विशिखास्थलम् ॥ ३६ ॥
 स्वरजसा स्थलतोमयमश्रुते किमिति शोधयितुं कृतचङ्क्रमाः ।
 क्षितितलं नु विहाय विहायसे समवलन्त महोन्नचमूह्याः ॥ ३७ ॥
 स्वनरपाककज्ञानुपदं नदीपतिरचूष्यत नः पदरेणुभिः ।
 किमिति वीक्षितुमेव कृतोऽप्लवा विद्यति दिद्युतिरे विभुघोटकाः ॥ ३८ ॥

हयखुराहतिभिः कृशया भुवा सपदि मांसकया समभूयत ।
 प्रबलसादिपरस्परघटनत्रुटितलोहतनुन्नरजोभरैः ॥ ३९ ॥
 खरतरस्वखुरक्रमणक्रमस्थलशिलाजनितज्वलनं रूपा ।
 स्यदधुनानिलसह्यभुवा हयाः प्रतिमुहुश्च पदैः किमकुड्यन् ॥ ४० ॥
 सह सरत्यनिलश्चलचामरश्रित इति क्षितिशीतरुचो हयाः ।
 निभृतचामरमस्य निवृत्तये निरगमन्किमु मानसंहसः ॥ ४१ ॥
 अधिगताः परिकंधरमञ्जितां विपुलमञ्जतटीं विधुताङ्कुशाः ।
 मणिगिरस्त्रपुटस्तृतमैक्तिका गजतयाप्यगमन्कतिचिद्वटाः ॥ ४२ ॥
 हरिदिमैर्विधृता स्वकुलाधिपैरतिरुघुत्वमसावयति क्षितिः ।
 इति मदाम्बुभरैरिभमण्डलो शमयति स्म चमूजनितं रजः ॥ ४३ ॥
 शमयतोभघटा स्वमदैरिति क्षितिः रजः किमदोऽजनि कार्मणम् ।
 कटकटाहमरुद्ध तदन्तरभ्रमिपरभ्रमराश्मपुःसरम् ॥ ४४ ॥
 स्वविभुदानजलांसलमम्बुधिं स्थलयतीति रूपाशमयद्रजः ।
 भुवि दिवि त्रिदिवेऽपि भृतं मदैः श्रुतिपुटैरपि सा करशोकरैः ॥ ४५ ॥
 अत्रनिजानिचमूहयरेणुभिः सलिलमामरसैन्धवमाविलम् ।
 करिघटाकदलोघटितैः पटैः परमयत्नमभूत्परिशोधितम् ॥ ४६ ॥
 हयखुराहतजातरजोभरैरपिहिते भवदम्बुजिनोहिते ।
 करिघटाकरशोकरवारणात्सफलमातपवारणधारणम् ॥ ४७ ॥
 वसुमतीतल्लासवब्राहिनीव्यथ गतास्वमितास्ववनोश्वराः ।
 निरगमन्सममेव निजैर्निजैः परिवृताः कतिचित्प्रबलैर्बलैः ॥ ४८ ॥
 नगरबोधिजुषां नलिनेक्षणाः सदनसौधसदः क्षितिरक्षिणाम् ।
 विभवनामविभूषणवाहनान्यथ मिथः स्वसखीभिरकीर्तयन् ॥ ४९ ॥
 यवनभूमिपतिः स यदाकृतिः शमनमातनुते शमितस्मयम् ।
 विकृतबीक्षणनिष्कृपभाषणक्षपितसौम्यनयक्षतसंधिभिः ॥ ५० ॥
 अयमुपैति हयैरतिपोषैरिह वृतो मनसामिव मूर्तिभिः ।
 तमवलोक्य सादिशिरोमणिं त्वमिति काचिदुवाच सखी प्रति ॥ ५१ ॥

सखि त्रिलोक्य सैन्धववाहनः प्रभुरयं परराजभयंकरः ।
 भजति यस्य पुरं परितो नदीपतिरहो परिखावलयश्रियम् ॥ ५२ ॥
 अयति तस्य विलम्बितमंसयोर्द्रुमिडभूमिभृतः श्रवसोर्युगम् ।
 विह्वतिडोलिकयोर्विजयश्रियः सरणिमित्यपरा समभाषत ॥ ५३ ॥
 गजपतिर्वसुधाकमिता पुरस्तरुणि पश्य स याति दयानिधिः ।
 अधिगतो गजमभ्रमुवलुभं विभुरिव त्रिदिवस्य विराजते ॥ ५४ ॥
 निधिरसो महसां निजसामजव्रजपरीतवपुर्व्रजति श्रियम् ।
 परिवृतस्य दिनाधिपतेर्वनैरिति वचः समुदीरितमेकया ॥ ५५ ॥
 नरपतिः स विभुर्नयनातिथिर्भवति भामिनि पश्य परंतपः ।
 विमलहारधरो विजयश्रिया वृत इवात्र मधूकसुमलना ॥ ५६ ॥
 संवीतो मणिचतुरन्तयानवतीं सैन्येन श्रयति स जह्नुकन्यकायाम् ।
 राजीवान्तरगतराजहंसलक्ष्मीमित्येका वचनमुदीरयांचकार ॥ ५७ ॥
 मनुजाधिपतिर्द्विषंतपोऽयं मगधः पुष्यरथोपरि स्थितोऽपि ।
 स तु तिष्ठति रूपयोपरिष्ठात्सकलानां सुतनो मनोरथानाम् ॥ ५८ ॥
 मकुटं नवमणिखचितं स दधत्तरुणा रूपांशुसमतेजाः ।
 गिरिरिव गोवर्णानां प्रासादो भाति रत्नमयशृङ्गः ॥ ५९ ॥
 आशयं वक्तुमुन्मत्तहस्तिनः स्कन्धमास्थितः ।
 अधःकृतावुद्धतानामित्याह गिरमेविका ॥ ६० ॥
 कोङ्कुणभूमणो मणिकङ्कणधारी स याति निःशङ्कः ।
 सुषमा यस्य वितनुते विषमायुधमात्तगन्धमिन्दुमुखि ॥ ६१ ॥
 अङ्गदं तस्य बाहायां संगतं मणिनिर्मितम् ।
 विभाति भूचक्रमिवेत्यभाषत परा गिरम् ॥ ६२ ॥
 गुर्जरपतिरयमयते निर्जरविभुविक्रमो महाभागः ।
 अवलोक्य विफलोद्धतशिवलोचनवह्निर्गन्ध इव मदनः ॥ ६३ ॥
 खड्गं बहन्विशदरेखमसो कराग्रे विश्वासपन्नमिव विद्विषतां विभाति ।
 दत्तस्य वस्त्रविषयस्य ददामि नाकमित्यक्षराङ्कुमिति काचिदुवाच वाचम् ॥

प्रासादाप्रसदः परस्परमिति प्रोढं वदन्यस्तदा

कामिन्यः स्वकटाक्षनीलकमलस्रग्भिः समभ्यार्चयन् ।

आरुह्य द्विरदेन्द्रमञ्जनगिरिप्रांशुं प्रतोल्यां शनै-

रायान्तं रघुनाथसिन्धुरशनाकान्तं लसन्तं श्रिया ॥ १५ ॥

बहुलतरवारिधाराप्रान्तस्यः सपत्नमहिपाकान् ।

तरणिं नीत्वा स्वस्थांस्तनुषे दययेति विनृत वीरजनैः ॥ १६ ॥

जलनिधिगर्भवासवशनिर्भरदर्पसिपुप्रतिहतिहेतुसेतुकुतिनूतनदाशये ।

कविबुधगायकाभितकपनकल्पतरो जय कल्याणसनाथ रघुनाथ जनाधिपते

प्रोढश्रीरघुनाथभूपतिकृपास्फारोभवत्साहिती-

साम्राज्यो निगमागमार्थनिपुणः श्रीयज्ञनारायणः ।

काव्ये पञ्चदशं च सर्गमतनोऽसोऽयं मखिप्रामणी-

रत्नाकद्वद्विद्वदद्भुतकरे साहित्यरत्नाकरे ॥ १८ ॥

इति श्रीपद्माक्षयप्रमाणपारावारपरोणश्रीमदद्वैतविद्याचार्यसाग्निर-

चित्यसर्वतोमुखातिरात्रसाग्निरचित्यासवाज्जपेययाजि-

गोविन्ददीक्षितश्रमनन्दनस्य साग्निरचित्यसर्वकृत-

याजिनः श्रीयज्ञनारायणयज्वनः कृतो

साहित्यरत्नाकरे महाकाव्ये

पञ्चदशः सर्गः ।

षोडशः सर्गः ।

आरुह्य शृङ्गारितमौपवाह्यमायान्तमभोजदशः प्रतोल्याम् ।

रतीशरूपं रघुनाथभूपमक्ष्णोरूपप्राह्वमथो वितेनुः ॥ १ ॥

नारी पुरासीद्रघुनाथनेतुः संस्पर्शतस्तस्य शिला सरण्याम् ।

आकारमस्य त्ववलोकयन्त्यो मोहादभून्नचला मृगाक्ष्यः ॥ २ ॥

अङ्गेषु रम्येषु विभोरकुर्वन्तागतानि प्रमदाकटाक्षाः ।

शाखासु पूर्णस्तबकासु लेखसालस्य लोभादिषु चञ्चरीकाः ॥ ३ ॥

तलोदरीभिर्महुराननं वा द्वयं दृशोर्वा भुजयोर्द्वयी वा ।

अदृश्यतासेचनका खिलाङ्गकान्तेर्महोशीतकरस्य नान्यत् ॥ ४ ॥

एकैकमेवापधनं मृगाक्ष्यो विलोकयन्ति स्म विभोर्न चान्यम् ।

आलोकितो यद्यपरोऽपि ताभिः स विस्मृतस्तेन समीक्षितः प्राक् ॥ ५ ॥

आयाममक्ष्णोर्भुजयोश्च हर्षादस्यावनीन्दोरनुधावमानाः ।

दशः समस्ताः सुदृशां चिरेण समश्रयन्त श्रवसौ च जानू ॥ ६ ॥

कस्तूरिकाचित्रक्रमस्य फाले कर्णे तदासीदतसोवर्तसः ।

उरःस्थले चौत्पलकूतमाला कटाक्षशोभा कलभाषिणीनाम् ॥ ७ ॥

मङ्गुत्ता किरीटाग्रमणिप्रभायां कस्तूरिकां प्राप्य च कण्ठलिङ्गाम् ।

श्मश्रूणि चोपास्य सर्वं नृपेन्दोः स्त्रीणामप्यङ्गुतिरंसलभूत् ॥ ८ ॥

अर्घ्यं प्रमोदाश्रुभवैः कटाक्षमहःसुधाभिर्मधुपर्ककृत्यम् ।

अक्षीणि तासां विदधन्ति हर्षादक्षोणमातिथ्यमुष्य चक्रुः ॥ ९ ॥

दृशो विशालाः सुदृशां कटाक्षनीलाश्मलीलानलिकानिकायैः ।

निःसीमलावण्यरसान्निपेय न जातु तृप्ता रघुनाथनेतुः ॥ १० ॥

लङ्गं समग्रं ललना वितेनुस्तदीयरूपं सुदृशां सहैव ।

एतन्म चित्रं वसुवर्षकारि यत्पल्लवं प्रयते सुदृशु ॥ ११ ॥

अस्यामिहृष्यं हरिणैश्चानामाकृष्टदक्षिण्यवनीपत्न्यः ।

वैवःशलाकावलिमग्रेदंशस्थितामयस्कान्तशिला यथैव ॥ १२ ॥

लावण्यसिन्धो रघुनाथनेतुर्मग्नस्य गाढं मनसस्तदानीम् ।
 न तारकोऽभून्नतमध्यमानां प्रतारकः किं नु बभूव कन्तुः ॥ १३ ॥
 विभुत्वनेके मनसो व्यजानन्नगुत्वमन्ये तु तयोऽणुत्वम् ।
 न्याय्यं तदेकत्र यतो न्यमाङ्क्षोत्प्रभाक्षरे पत्युरमुष्य धाव्याः ॥ १४ ॥
 स्वान्तान्यणूनि स्वत एव किं च मग्नानि लावण्यक्षरे महीन्दोः ।
 प्रहोतुमोशो न पितामहोऽपि कान्ताज्जनास्तत्र कथं प्रगल्भाः ॥ १५ ॥
 चेतांसि दृग्भ्यो नरपालमेत्य स्थितानि तत्रैव वधूजनानाम् ।
 अशक्नुवन्तीव पुनः प्रवेष्टुमानन्दबाष्पापिहितासु तासु ॥ १६ ॥
 क्षितानि चेतांसि चिराय भूपं निर्गत्य नेत्रान्तरतो निमेषैः ।
 सहामुना ताभिरधादृतानि यदन्तरासामयमेधते स्म ॥ १७ ॥
 अनेकधादृश्यत हन्त मोहान्नारोभिरेको रघुनाथनेता ।
 पौलस्त्यसेनासु पुरा प्रयुक्तामधत्त मायामधुना किमेषः ॥ १८ ॥
 नेत्राध्वना मे नृपतिः प्रविष्टो हृदन्तरं याति पुरेत्यवेत्य ।
 निमोलिताक्षो सरणिर्निरुद्धा तस्येति काचित्तरुणी जहर्ष ॥ १९ ॥
 स्रस्ते नृपालोक्तसंभ्रमेण स्तनोत्तरोये स्तनयोरवेक्ष्य ।
 तस्यानुबिम्बं विदतो तमेव सखीं परा सादरमालिङ्ग ॥ २० ॥
 परस्परामेक्ष्य पयोधरान्तर्बिम्बं महीजम्भमिदः प्रमोदात् ।
 तमेव मत्वा तरसा भुजाम्यामुभे तरुण्यादुपगूहतः स्म ॥ २१ ॥
 परा नृपालोक्तपारवश्यमथाप्यतद्विश्चिकुरान्प्रसूनैः ।
 समावृताङ्गी सकलैरलोकि विद्वेष बाणैर्विषमायुधीयैः ॥ २२ ॥
 स्रस्तोत्तरोयेण सखीसमक्षमाच्छाद्य संक्रान्तममुं कुचान्तः ।
 आलोकयन्ती तदलाभतः काप्यन्तः प्रविष्टोऽयमिति प्रहृष्टा ॥ २३ ॥
 संक्रान्तमप्यात्मशयात्मदर्शे सरागमेका न सनीक्षते स्म ।
 धरावज्जरिं परितस्तदोयानालोक्य तत्रानुचरान्विभीता ॥ २४ ॥
 रागेण दृग्भ्यां रघुनाथभूपं रामा पिबन्ती रतिनाथरूपम् ।
 इन्दुं करेणैव जिघृक्षुरेनमिच्छुर्विमोहादिति काचिदूचे ॥ २५ ॥

जयन्तदस्रप्रसवास्त्रसृष्ट्या जातं पुरा यज्जलजासनस्य ।
 असाधु तत्कौशलमद्य मन्ये लावण्यसृष्ट्या रघुनाथनेतुः ॥ २६ ॥
 श्लिष्यन्ति या भूमिसितांशुमेनं ता एव धन्यास्तरलेक्षणासु ।
 अन्यास्त्ववन्त्यामतिरूपधेयभाजोऽपि चित्रप्रतिमाविशेषाः ॥ २७ ॥
 बाहे युवां प्राप्य ममाङ्गभूयं विभोरभूतं वत विप्रकृष्टे ।
 सखो तु वां चम्पकमालिकेयं कण्ठं समाश्लिष्यति गाढमस्य ॥ २८ ॥
 असावलभ्यो मम हन्त चित्तमेनं श्रितं वा पुनरेति चेन्माम् ।
 तदास्मि धन्या न तदप्युपागादल्पेषु सौहार्दमतो न कार्यम् ॥ २९ ॥
 कटाक्षं तुभ्यं कलये नमस्यामस्याधुनाश्लेषकृतार्थिताय ।
 अङ्गेषु सर्वेषु तदङ्गपालोदूरेषु वैयर्थ्यधुरंधरेषु ॥ ३० ॥
 आकाररेखामवनोवलारेरालोक्य मोहादिति भाषमाणाम् ।
 निश्चित्य तस्मिन्निहिताभिलाषां प्रौढा सखीमित्यपरा बभाषे ॥ ३१ ॥
 वशीकरोत्येव वधूः कदापि स्वयं न वश्यः स्वदमानचापः ।
 तत्कोटिसाम्यं दधदेष मूर्त्या वश्यः कथं ते वसुधासुधांशुः ॥ ३२ ॥
 प्रेष्या कटाक्षस्य पयोधिकन्या वाचां सवित्री वचसोऽपि यस्य ।
 प्रस्मृत्य भतीरिमिमे भजेते सोऽयं कथं ते सुलभो नरेन्द्रः ॥ ३३ ॥
 आत्मानमाकर्षति रूपमस्येत्यस्मिन्न विश्वासमये विधेहि ।
 महीमहेन्द्रस्य मनस्तदेतत्सरोजनेत्रे सहते न यस्मात् ॥ ३४ ॥
 लोकत्रयीलोलविलोचनानां प्रतारकः पञ्चशरः स्वमूर्त्या ।
 प्रतारकस्तस्य च पार्थिवोऽसौ कथं विधेयस्तव कातराक्षि ॥ ३५ ॥
 अथाच्युतक्षोणिबलाभियातेर्जयन्तमेनं जगतीपरिणयम् ।
 विलोकयन्ती विविधैर्वचोभिरवर्णयत्काचिदमुष्य रूपम् ॥ ३६ ॥
 आलोक्य सौन्दर्यममुष्य रत्याः पतिव्रतात्वे सति भज्यमाने ।
 करोति शेषं न ततः परं तु कन्तुः स पत्नीति धिया तमस्यै ॥ ३७ ॥
 विजित्य कामं विभया तदीयं धूनोति चायं सुहृदं मुखेन ।
 श्वासेन बाहं ध्वजमीक्षणेन कश्येन गम्यं कवनेन चापम् ॥ ३८ ॥

सुरुपशालो न विधुः सुतेपुनीह्लादको नैव वृतो श्रिया तो ।
 भ्रातृत्वपुत्रत्वभृतेस्तदस्य सर्वैर्गुणैः किं समता तयोः स्यात् ॥ ३९ ॥
 हित्वोत्तमं च स्वमियाय काष्ठ्यं परः पुमान्पाटलतां विधाता ।
 ईशो वलक्षत्वमपीति त्विन्ना दृष्ट्यत्यमुं प्राप्य हिरण्यकान्तिः ॥ ४० ॥
 अमुष्य देहांशुसर्वतायै स्वर्णं स्वजन्मावधि साधु तप्तम् ।
 पञ्चाग्रिमभ्यं प्रविशत्फलं तत्प्राप्नोति न प्रत्युत कार्श्यमेव ॥ ४१ ॥
 मत्कर्णिकामस्य तनूमहोभिः समां त्रिधेहोति विधेः सरोजम् ।
 तत्साधनं च स्वयमेव बिभ्रत्परागमर्धासनतां प्रयाति ॥ ४२ ॥
 प्रभोर्विधायाङ्गविभां परः किमेवं सृजेदेतदिति स्मयेन ।
 परोक्षितुं तत्कर्णैः परागैः सहासृजच्चम्पकमञ्जपीठः ॥ ४३ ॥
 अमुष्य देहांशुलवैकसाम्याद्धृता बधूभिः स्तनयोर्हृदिद्रा ।
 सर्वात्मना तत्समता यदि स्यादस्यारतदा कोऽतिशयो न जाने ॥ ४४ ॥
 गोरोचना क्षोणिपतेरमुष्य शरीरशोभाभरसाम्यसिद्धये ।
 चूर्णीभवन्ती यतते सुखेन सद्भिः कथं वा समता घटेत ॥ ४५ ॥
 प्रभुर्मम स्वप्रभया विजेता तथाप्यसौ मां शिरसा दधाति ।
 इति त्रसन्संभृतहोरदम्भात्स्विन्नः किमु स्वर्णमयः किरोटः ॥ ४६ ॥
 प्रायेण दास्यत्ययमर्थिने मां भवाम्यदेयोऽहमिति क्षितोन्दोः ।
 किरोटतामेत्य गिरिः सुराणां मुक्ताभिराभाति हसन्मुदेव ॥ ४७ ॥
 विधुर्वसन्तो मदनो विधाता विधाय सर्वेऽपि विभोर्ललाटम् ।
 ज्ञातुं किल स्वस्वविधानमेभिर्लेखात्रयोयं लिखितात्र भाति ॥ ४८ ॥
 कस्तूरिकाकल्पितमस्य किञ्चिद्विशालमग्रे तिलकं विभाति ।
 भास्वमुखेन्दुप्रभयेव सामि हसन्मुखं मेघकमम्बुजातम् ॥ ४९ ॥
 एतस्य दीर्घाकृतिरेणामिविशेषकः पञ्चशरो विभाति ।
 भ्रूवस्त्रिदम्भेन भुजौ प्रसार्य दैर्घ्यं दृशोः किं धरणीपरिणयः ॥ ५० ॥
 श्रुतं समस्तं वसुधासुधांशोर्यजायते दृष्टमिव प्रकामम् ।
 दृशोरमुष्य अवसोश्च नित्यसंबन्धजन्मा महिमा स एषः ॥ ५१ ॥

नेत्रे महोनेतरमुष्य दूरस्थितं च कर्णद्वयमाक्रमिष्टाम् ।
 आक्रामतो मामपि मध्यभाजमित्युन्नतत्वं भजतोव नासा ॥ ५२ ॥
 स्पर्धावशेनास्य परस्परस्य दृशौ भजन्याविति दीर्घभावम् ।
 उदोक्षितुं प्रापि किमुन्नतत्वं मध्यस्थया नासिकया महोन्दोः ॥ ५३ ॥
 मुखेन्दुलावण्यमुधासुधाब्धौ क्रोडत्सु चित्तेषु कृशोदरीणाम् ।
 श्मश्रुच्छलेनापसृता महोन्दोः पार्श्वद्वये शैवल्पङ्किरेव ॥ ५४ ॥
 गलद्वये कर्णिकयोस्मुष्य भान्यष्ट मुक्ताः प्रतिबिम्बबाजः ।
 उच्चार्यमाणानि रघूद्वहस्य मन्त्राक्षराणोव बहिः स्फुरन्ति ॥ ५५ ॥
 अमुं श्रयिष्यन्त्यपराणि भूषावृत्तीनि रत्नानि विना प्रवालम् ।
 इत्यस्य साफल्यमिव प्रदातुं व्यधान्महोन्दोरधरं विधाता ॥ ५६ ॥
 कान्तानुरक्ताधरसंनिधानास्वच्छापि तद्वद्भवतु द्विजालिः ।
 अब्राप्य नेत्रे श्रुतिमप्यमुष्य कान्तानुरागं कथमादधाते ॥ ५७ ॥
 सुधाद्रसूक्तेर्वसुधासुधांशोः फणोश्चरोऽमुष्य भजेत साम्यम् ।
 स्वभावतो येन वचस्तदीयं विषानलज्वालविशेषरूक्षम् ॥ ५८ ॥
 आशीविषेन्दोस्मृतोक्तिता चेदध्यापकस्याप्यमृताशनानाम् ।
 सहस्रधा चेत्प्रतिपादकत्वं स्थाने तयोस्य तदा समत्वम् ॥ ५९ ॥
 आवर्तनादार्जितमागमानां जाड्यं चतुर्णां जलजासनेन ।
 संत्यज्यते सांप्रतमेव भूत्वा चतुर्विधेऽपि प्रभवन्कवित्वे ॥ ६० ॥
 प्रबन्धमात्मन्यकरोत्प्रसिद्धं वाल्मीकिरादाविति वाग्विलासैः ।
 स एव रामस्तनुते स्म तस्मिन्भूत्वा निबन्धं रघुनाथभूपः ॥ ६१ ॥
 सयत्नमाहृत्य सुदृक्प्रमोदं स पारिजातं हरिदमेकम् ।
 अधादयं त्वस्य कथां निबन्धनयत्नमाकल्पमहो तनोति ॥ ६२ ॥
 रामायणोक्तो रघुनाथनेता प्राचेतसादप्यजनि प्रतीतः ।
 तत्त्वान्यवृत्तं वदतः स्वकीयवृत्तस्य वक्तुश्च न किं विशेषः ॥ ६३ ॥
 पराजितानि क्षितिपाकभेत्तुः कण्ठेन किं कम्बुकदम्बकानि ।
 न्ययुज्जतामुष्य निषेवणाय निजात्मजा निस्तलहारमुक्ताः ॥ ६४ ॥

वोरेन्दिरानित्यविहारबाहाप्रासादयोर्भूषणजालभाजोः ।
 अत्युन्नतो हाटककूटलक्ष्मोर्मसौ धराधोशितुरादधाते ॥ ६९ ॥
 रत्नाङ्गदाभालहरीपरोते प्रभोर्मजे पार्श्वधुप्रकोर्णे ।
 संभावयन्त्यो स्वभवप्रतापात्कोर्त्तिप्ररोहो किममुष्य भातः ॥ ६६ ॥
 रत्नाङ्गदस्फुरितगजकुलानुविम्बा बाहुद्वयो बलिभिदो विलसत्यमुष्य ।
 संविन्य बाहुजनुषां समरेऽवसानं भूयोऽपि ताञ्जनयितुं भुवि गर्भिणीव ॥
 अन्यायतत्त्वमतिमांसलताममुष्य बाहुद्वयो महिबलासुहृदो भजन्तो ।
 पूर्वावतारविधृतं भुजयुग्ममन्यस्त्वामिन्प्रविष्टमिति संप्रति शंसतोव ॥ ६८ ॥
 चाञ्चल्यमब्धितना स्वममुञ्चदस्य
 स्थित्वाधिवक्ष इति सिन्धुभवाः किमन्ये ।
 आत्मस्वपि स्थिरतरातिशयाय वक्षो-
 हाराः श्रयन्ति विविधा मणयोऽप्यमुष्य ॥ ६९ ॥
 वक्षो भात्यसुहृन्मनोरथगतिद्वारोपरोधि प्रभोः
 सोवर्णं विपुलं कवाटमुपरिस्थानेन्दिराचित्रितम् ।
 पार्श्वद्वन्द्वसुयोजितस्थिरमहाबाहार्गलाभासुरं
 चारुमश्रुपरंपरासितपयोजातोन्मिषत्तोरणम् ॥ ७० ॥
 निरङ्कुशो नृपतिलकः क्षमाभृतो निरोक्षितो नमयति योऽखिलानपि ।
 स सिन्धुरं चलयितुमेव पाणिना बहल्यसौ बत सितमङ्कुशं कथम् ॥
 पार्श्वे प्रमृष्टे इव पार्थिवेन्दोर्म्येयं बलप्रं करमुष्टिनेव ।
 कान्तो त्वचा हस्तिकराविबोह मुग्धो च जानू मुकुराविवास्य ॥ ७१ ॥
 स्कन्धे गजस्य चकता क्षुतिचामरेण
 पादाङ्गदं ब्रितपते नृपतेः स्थिरस्य ।
 आलक्षितं क्षणमलक्षितमात्तरङ्गं
 बिम्बं वनेन शरदीव विभो वक्षोनाम् ॥ ७२ ॥

अम्लाना भिरपास्तः जूनहनक्लेशमिरम्भोदह-
 स्वग्निः सोधजुषामपाङ्गजनिभिः सञ्ज्ञाघमेणीदृशाम् ।
 आयुष्मान्घुनाथभूमिपरिणोरम्यर्चितो भूयसा
 संजातप्रमदो बलेन निरगात्तज्जापुरीतो बहिः ॥ ७४ ॥
 भू रभावा-
 त्कोपप्रसादो धरणीश्वरेषु ।
 उन्मूलनेनाधिकारक्षणेना-
 प्युदीरय पण्डितोद्यैः ॥ ७५ ॥
 जलनिधिगर्भवासवशानिर्भरदर्परिपु-
 प्रतिहतिहेतुसेतुकृतिनूतनदाशरथे ।
 कविबुधगायकाभिमतकल्पनकल्पतरो
 जय कवणासनाथ रघुनाथ जनाधिपते ॥ ७६ ॥
 प्रोढश्रोत्रघुनाथभूपतिकृपास्फारीभवत्साहिती-
 साम्राज्यो निगमागमार्थनिपुणः श्रीयन्नारायणः ।
 सर्ग षोडशमप्यपूरयदयं स प्रामणीर्यज्वना-
 मत्राकद्वदविद्वदद्भुतकरे साहित्यरत्नाकरे ॥ ७७ ॥
 इति श्रीपदबाक्यप्रमाणपारावारपारोणश्रोमदद्वैतविद्याचार्यसाग्रि-
 चित्त्यसर्वतोमुखातिरात्रसाग्रिचित्त्यासवाजपेययाजि-
 गोविन्दोक्षितवरनन्दनस्य साग्रिचित्त्यसर्वकृत-
 याजिनः श्रीयन्नारायणयज्वनः कृतो
 साहित्यरत्नाकरे महाकाव्ये
 षोडशः सर्गः ।

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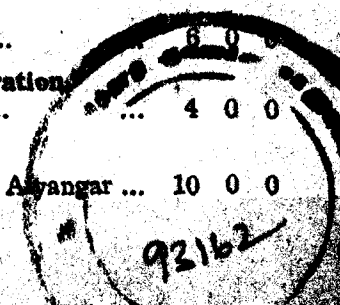
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