

BACK PAPERS.

G.O.	No.	Department.	Date.	G.O.	No.	Department.	Date.

FURTHER PAPERS.

G.O.	No.	Department.	Date.	G.O.	No.	Department.	Date.

[78]
2,000-11-11-00

Diary

Sarmeswaras Sactri

about the end of 1907

NOTE FOR THE C.S.

The Sanskrit poem
"Victoria Vichitra" composed
by this same man
was forwarded to
India with the letter
of 9 Feb 19. 5. 97
for transmission
to the Secy of State.

applicant therefore
presumes that there
will be no difficulty
in forwarding this
one also.

The poem will
however have to be
translated, as was
the last, by the curator
of the Fort Oriental
M.S. Library;
and as this will take
some time it is quite
possible the translation
will be received
too late for transmission
by the 22nd of
instant. Please
be kind to be
kind to be

BACK PAPERS.

G.O.	No.	Department.	Date.	G.O.	No.	Department.	Date.

FURTHER PAPERS.

G.O.	No.	Department.	Date.	G.O.	No.	Department.	Date.

73
2,000-15-11-100

Diary

Sarmesurana Sactri

about the subject of the

NOTE FOR THE C.S.

The Sanskrit poem "Victoria Velitra" composed by this same man was forwarded to India with ~~for~~ letter No 9 Feb 19. 5. 97 for transmission to the Secy of State.

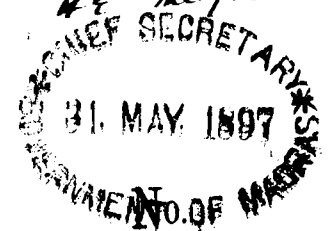
Applicant therefore presumes that there will be no difficulty in forwarding this one also.

The poem will however have to be translated, as was the last, by the Curator of the Fort Oriental M.S.S. Library; and as this will take some time it is quite possible the translation will be received too late for transmission by the 22nd instant. Please see list below

Public (1897) Department.

CURRENT No. 2028

From H. A. Sim Esq. 205.
By Private Secretary to
H. E. McFurness.



Order
Encl N^o 115871 June 1897.

The Curator, Fort
Oriental Manuscript

Library, is requested

Dated 29th May 1897.

to furnish at an
early date an English
translation of the
accompanying
Sanskrit poem.

Received 31

Registered X 1 - 6 - 97

Enclosures - 1

Spare copies

SUBJECT.

Transfers a letter of 21st May 1897
from Sardar Sarthi, Thivand
requesting that the accompanying
Sanskrit poem composed by
him in honour of Her Majesty the
Queen's Diamond Jubilee may
be forwarded for submission
to Her Majesty.

(By order)

CW.
7/6/97

Curator of Mss. Library
in the present

L. H. M.

By order of Sec.

BACK PAPERS.

G.O.	No.	Department.	Date.

FURTHER PAPERS.

G.O.	No.	Department.	Date.

Pub.
29.
2,000-5.

To

His Excellency the Governor of Madras.

Your Excellency,

It is with due respect and humble submission that I beg to place before you this short Poem "Leekishni-Giriga Samvad" composed by me in honour of her Most Gracious Majesty's Diamond Jubilee to be placed before Her Majesty's honoured feet. I have had the honour of sending to you your Excellency on a former occasion a poem called "Victoria Vahitra".

I most humbly request your Excellency to place this poem before Her Majesty's feet with most sincere & loyal feelings at Her Gracious Majesty's Royal feet.

I have the honour

your Excellency,

to be,
your humble servant

महेश्वरदास

K. N. Srinivasan Esq.

Public (1897) Department.

CURRENT No.

Order

From

The Curator, Govt.
O. Mus. Library.

No. 24.

Dated

Received

Registered

Enclosures

Spare copies

27
20
20 } 7-97

- encl. to Pub. C. r.
2037/97 with
translation.

SUBJECT.

Forwarding an English
translation of the Sans
Sanskrit poem of 3 lines
in a Sastri written in
honour of H. His Majesty's
Jubilee.

One of the original
sent to the Curator

orig
sent.
not rec'd back
RC
2037

BACK PAPERS.

G.O.	No.	Department.	Date.

FURTHER PAPERS.

G.O.	No.	Department.	Date.

Lekshmi Tiriga Samvada
by
Saraswathi

श्रीः
सर्वेभ्यः

महामातृचक्रवर्तिन्याः

निकट बालस्य सर्वेश्वर
आश्रिणी (सवि) विज्ञप्ति:

मातः भवत्याः Diamond Jew-
 bilee नामानं मदीत्सवं
 अनधिकृत्य विरचितं
 प्रदितं न लक्ष्मी गिरिजा
 संवादनामानं ग्रंथं
 भवदृष्टि विषयीकृत्यत्
 भवन्ती इति बहुदाः
 प्रार्थयै=

नमो ब्रह्मदेवे कोणाएचदपि बालिमयि
 कथयाम्ही क्रियताम् हि पुरतः
 सखिन्यं पुनः पुनः
 प्रार्थना

Vincetoxicum,
2186 May 897

yours obediently,
इत्थं, सर्वेश्वरसास्त्री
Sriwaka Sastri

श्रीः

1

लक्ष्मी गिरिजासंवादः

मंगलम्

(श्लो) शिवं चिद्रूपमानंदं भक्तानां
पालनैरतं। वन्दे मोहविनाशाय
गुणत्रयमयंगुरुं॥

=

ततः प्रविशती विमानेन
लक्ष्मी गिरिजे

गिरिजा॥ अहो रमे सखि विशेषः कोनाम
महीतले चैव ब्रूहि-

लक्ष्मीः) शृणुप्रिये सादरं ममोक्तं
अद्भुतं किं करवाणि किंकथयानि
मम भाग्यपरिणामं-

नि) प्रिये बद्धनिवाणीश्रवणेन कंपते हृदयं
कीसावाशयः प्रकाशयतु भवती

ल) किंकलं स्यात् प्रकाशनेन तस्य
काष्ठरुषाः खलु पुनरपि पुनरपि
संकटं स्वकीयं प्रकटयेयुः तस्मात्
अल्लतत् प्रकटनेन-

नि) सखि एतावन्तं कालं त्वं प्रियसखीति
मदीया चिन्ता संप्रति तु तद्विपरीता
समभूत्-अद्भुत-लौकी भिन्नरुचिः
इति यत् तत् संप्रत्येव सफलमभूत्
विमलमप्यभूत्-

यथावा) यीषित्स्वभावीविषमः
 नद्विश्वासीनिरर्थकः।
 लीकोभिन्नरुचिर्न्याये
 दर्पणं यी(षी)षिताम्भनः॥

1

ल- एषन्यायौमहाभागे
 त्वयिकिंनप्रवर्तते ।
 किम्भूमेवद्वियीषित्वं
 त्वयिकिन्नास्तिचण्डिके॥

2

जि- तथापि नितराम्भाये
 न्यायस्त्वथैववर्तते ।
 आवाभैवात्रसाक्षिणी
 किमर्थं कुप्यक्षिप्रिये॥

3

ल- नमैकीपः यन्तत्वं तदेव भणितं
 अस्मत्कार्यं निर्वर्तयावः=

गि- अप्तांतावत् किमर्थमावांविवादं
 कुर्वः सरवीतात् त्वदी^(य)सुखदुःख
 विचारार्हता ममापीतित्वाद्भूद्विश्य
 अइमप्राक्षं-उक्ते नकापिद्वाविश्चेत्
 सबहुमानं ब्रूहि मद्दर्शनं सुखादिकं
 कस्यनि कटे विज्ञापयिष्यसि मदेक्षया
 प्रियतमा किंकाचनते वतते कासा
 तस्मान्निवेद्यतावत् त्वन्निकटे सर्वमपि

ल- प्रियतमै गिरिजे दुःखाकुलतया
 का त्वन्निकटे वक्तुमहं न शक्तेः भूवं सखि
 तन्मैत्रानुरीधेन कथंचिदपि
 सर्वं भणामि त्वन्निकटे स्वलुप्तमपि
 (क्षि) विज्ञापनीयं तथा चेत् कदाचित्
 त्वन्निमित्तिकैव दुःख निवृत्तिः
 भवेत् चिन्तामात्रेण^(१) वदुःखं
 उपर्युपरि वर्धते किंकरवाणि

प्रियमखीत्वात् वदामि शृणुशृणु
 शारदेतिकाचन मत्सदानवस्थायिनी
 बह्वपन्ती विदिताकिल सा संप्रति
 मदाश्रितानपि स्ववशांश्च करीति
 तन्मायामौदिताः केचन मामपि
 नलक्ष्मीकुर्वन्ति साच मां शिरसि
 अवलंब्याकर्षति यत्र शारदास्ति
 तत्रैव प्रायशः लक्ष्मीरपि वसति
 इत्यपि किं वदन्तीसमजनि हा
 कष्टं मे च राज्यकाले सा परम
 दीनासंजाता संप्रतितु उद्धता
 सर्वलोकमापिती सर्वजनकाम्या
 आवाहयुं मनो रमाच दृश्यते
 हाहा कष्टं कष्टं मम राज्यपरि^णदृष्टेशः
 वत्स्मरणी वेषते मे हृदयं
 सखि एवाहृष्टः स्वनिवृत्तेः यं भवन्
 उपायं ब्रूत-

गि- साखे त्वद्वक्तुं सर्वमपि तज्जमेव तथापि
 आहमपि किंचित् वच्मि मृणु
 सं प्रतिराज्यभारः कस्य- राजनीतिः
 कीदृशी- शारदा विरयै वै किं कीजं
 शारदा तव का लीकै जन स्थितिः
 कीदृशी सर्वमपि पर्यालोचय
 तदानीति च त्वं स्फुटी भविष्यति

ल= सखित्वमेव सर्वमपि प्रकटीकुरु

गि= श्रूयतामवधानेन= त्वं तु शारदायाः
 श्वश्रूः तस्मिन् त्वत्पुत्रं न गच्छि कम्
 लात्स्वदुःखं तन्नः तस्मात्त्वत्पुत्रत्वं
 ब्रह्मणः तस्य भागितुं तव स्नुषा
 श्वश्रूस्नुषयोः सद्विवेकं विरोधेता
 तस्मात् श्वश्रूयोः विरोधे श्वश्रूस्नुषाभावः
 कारणमिति सर्वविहितमेव

राज्य भारम्भ क्रमत्वाः ७००० महा
 राश्याः-सातु त्वमर्तु भूतस्यनारा
 यणस्यांशएव-बूलवस्तु निर्माण
 निमीण निपुणत्वात् ब्रह्म
 रूपाच लौकिकवर्तितात्
 त्वरूपाच तत्परिमाणमान
 त्वात् जनानामापेक्षीयत्वमेव
 सर्वविधानि वासभूतत्वात् शारदास्माच
 तस्मात् शब्दा पुष्पात्पुष्पाच दृश्यते
 भवसिधौ किमश्वरादेकं
 लक्ष्मीकुर्वितुं शक्य-इतः पूर्वं पुत्रस्य
 ब्रह्मणा वा इत्वात् यथावदसि तथैव प्रवृ
 त्तिं कृत् त्वत् सान्नेधानेन वसति
 विनयादिना-त्वमपि सत्यकृतां
 अमर्त्यः-मर्त्यस्यैव फलिनः
 लोकोच्छ्रयत्वरानामेव

संप्रति तु तस्मिन् प्रौढत्वात् भार्याप्रियत्वाच्च
 तव कौटिल्यं न विरुद्धं न फलति म्लेच्छा
 दश्च महाराष्ट्राजिताः तस्मात् तदाज्ञा
 नुरीयात् शारदाञ्च सुप्रसन्नासंचरति
 योद्धांसः तद्विकट एव त्वामपि प्रै
 रयाते तस्मात् त्वं च शारदाञ्च
 सर्वत्र अनुकूलैव भवेदिति महा
 राष्ट्राभाज्ञाजगति तस्मात्
 नृपात्वनिबन्धनं वैरं दूरतः तृज्य
 सुखितया त्वया भवितव्यमिति
 परमोऽयं मोपदेशः किमर्थं
 निष्फला मसूयां निर्वहसित्वं
 श्रीमत्याः *Victoria* महाराष्ट्राः
 काले तवासूयानसफला स्यात् सान्
 महाराष्ट्री शतं शतं शतं संवत्सरान्
 जीविष्यति च तस्मात् त्वं च शारदाञ्च
 सर्वानपि लोकां व्याप्नुतं न कदापि
 अयमुपदेशो विस्तृतस्मात्

ल = हे तत्त्वदर्शिनि प्रियसखि त्वदुक्तं त्वमेव
यस्मात् ^{London} देशी सर्वविबिद्वांसः
अ इमं तत्रैव वसामि =

गि = आस्तांतावत्-त्वं सर्वदेहासंचाक्षि
खलु त्वन्निकट किंचित् प्रष्टव्यं
आस्ते =

ल = सम्यगुत्तरयामि क्रियताम्नाम्
प्रश्नः-

गि = पश्य पश्य पश्य बह्वी राजानः
ससैनिकाः सौत्सादाः बहु
विधवि रुदां किताः स्तुतं (ने)
स्तुतमित्युक्त्वा पश्यन्तः पतिष्ठन्ति
केचन कायगन्तरसन्निपातन
मन्त्रिप्रवरान् प्रेषयन्ति =

केचित्तु स्वपत्तनादिकमलं कुर्वन्ति ✓
 तौरणादिकं विरचयन्ति संगीत
 गी ह्रीं च परिबोध्यन्ति नानाविधान्
 विचित्रांश्च विशेषान् प्रकटयन्ति
 इतः पश्य बह्वी विद्वांसः संधीभूय
 अतिकृत्स्नं लिङ्गः परस्परं बद्धन्
 विचित्रान् वृत्तान् प्रकटीकुर्वन्ति
 इतः पश्य बहवश्च जालविधापाशताः
 समृद्धीभूय प्रतिष्ठन्ति शृङ्खलिताः
 सर्वेऽपि प्रसन्ना विजने परस्परं
 सृष्टिवृत्तानादिकं च कुर्वन्ति
 अनेकाः बालाः यौषितीपि नाना
 विधतन्तु सन्तानेन कन्तु कास्मिन्नि
 निर्जान्ति-विचित्रवस्तु निर्माण
 निष्पन्नाः नानाविधानि विचित्रा
 णि च क्खन्ति विरचयन्ति

अनेके आत्मा अनेके विद्वांसः अनेके धिक्कृतः
 संकीर्ण्य संकीर्ण्य समुद्रतीरे मद्वा
 नावं प्रतीक्षन्ते आदौ आश्चर्यमेतत्
 अनेके सार्थवादाः अनर्पे मूल्यनि
 क्खानि स्वीकृत्य मद्वा नावं प्रतीक्षन्ते
 आश्चर्यमेतत् अनेके श्वेतपुरुषाः
 युवतीभिस्सह सीलासं चरन्ति
 केचिच्छुतंश्रुतामि ति संश्रमणयोषि
 क्खतरं क्खेयु इतीता मद्वा ना बभूवु इति
 केचित् जनसंचानुरीयेनाथः पतन्ति
 इत्थं मद्वा न् कीलाइली दृश्यते किन्तु
 निदानं ब्रूहि वयस्ये अक्खेच्छा मां
 अस्तिववा यते - अमृतपूर्विकां
 यः कश्चन मद्वा न् मद्वा न् प्रवर्तते
 इति मन्यते इदं मन एव खलु सक्खि
 कारणं भवति अमृतपूर्विकां
 अमृतं =

ल) अपारिमितौ यमस्तौ षः तव प्रज्ञस्य
 श्रवणेन- उत्तरयामि एकतानया
 भवितव्यम्

ओं= भूमीकवक्रवर्तिनी

सकलजनजनभानन्दकर्षिणी सकल
 लोकाभाता यशोधवकितसकल्लोका
 सर्वव्याचाकुरीव कृभा सत्तगुण
 प्रधाना महामहिमपुण्यशान्ति
 सर्वकार्यतत्त्वदर्शिनी देवध्यान
 परायणा दुष्टनिग्रहशिष्ट
 परिपालनतत्परा नवरत्नखचित
 रौवर्णसिद्धमासनमध्यस्थिता
 Victoria नाम्नी कल्पकवल्लीदि
 समुद्रतीरे मध्येसमुद्रं London नाम्नी
 मडानगरे सुरैर्न विलसतीति विदितं
 किल-

गि=

ओं= तव परं

ल= लौकमातरं किंचित् श्लोकरूपेण
नूतिविषयीकृत्य वक्तव्यं ब्रूयामि

गि= अथ किं ममपि मङ्गलान् स्तोत्रस्तत्र विषये

ल= पठति गायति च

श्लो= करुणापूर्णमनस्का मङ्गलमूर्तिर्भद्रेश
करुणासा। विस्तोत्रनाममणिः जीयात्
राज्ञी विचित्रशीलाद्या॥ 1

वीणावादनचतुरा कीमलकाया कवीश
पणितासा। विद्वन्शीष्टीगसा देवीराज्ञी
विभाति विद्याद्या॥ 2

कल्याण्यैशुभदायै करुणामृत
सागराय वामायै। कलिदौष
क्लिञ्जिह्वै भवकं भवतु प्रदीप्त
शोभायै॥ 3

श्लो= गंभीराणमञ्जुः भक्तजनानां
 इतिप्रदाराशी। श्रेयोदेवी
 निपुणा जीवतु इष्टांशतं
 (सहस्रमाज्ञायै) महामना॥ (५)

वा= सरिगिरिजै त्वमपिस्तुतिरूपेण
 भूलोकैश्चयी। आ इति विदं कुरु
 गद्यमुखेन-

गि= सरि किं पद्यमुखेन वक्तुमिदं
 न प्रभवयामिति तवाशयः

ल= सरिगिरिजै नतथाममाशयः
 परन्तु- गद्यं हि कामनिकषं
 विबुधा वदन्ती। प्राचीनमयदि
 अनुसृत्य न त्वं कवितायामिति
 निपुणैवमवा गद्यमुखेनति
 मयोक्तं त्वमन्यथामाचिन्तय-

गि = सखि त्वद्ध कं सख्यक ममकाचमविचि-
 कित्सा-साकैतिचेत्-अणु- किं नइती
 गद्यरीतिः प्रकाशिताचेत् अइंमइ
 कविस्थां उत- नातिविस्तृता नान्यत्वा
 लुकि तपदगुंभिता द्वाक्षापाकभ्रमिष्ठा
 गद्यरीतिः प्रकाशिताचेत् तथास्यां
 वद-

ल = सखि चरमीत्तप्रकारेण गद्यरीतिः
 समीचीना विद्वज्जनान्ददायिनी
 च- तत्र कोवा विप्रतिपद्येत लुकि
 तरीतं मवानुसर-

गि = आस्तां मध्ये मध्येचेत् प्रमादः
 स्यात् तदानीं त्वं जागृहि
 एकतानया भवितुं भवितुं
 भवत्या =

ल=वा= सखिगिरिजे किं मां परिहसति भवति
 तव न कदापि प्रेक्षः स्यात् इति बलुमे
 विश्वासः-आस्तां त्वया विनयः
 प्रकटितः युक्तमेवैव विदुष्या :

जि=ग= अस्ति नाम महान् सकललोकपावनः

महाशक्तिनिर्घोषन्यकारिण्यद्वान् तिजि
 तिजिगन्तादिजन्तुनिवासभूतः अनर्थ
 मूल्यस्तत्त्वादीनां निधिः जनानां मङ्गलं
 उपकृतिं फती कवि कुलमौददायी
 न्यूनताधिम्यविद्वीनः पश्चिमसागरः-
 तन्मध्यैतु-सभासा निर्जितामरनगरी
 नखाइनातिआयिबहु, धनिकपरिपूर्णा
 रत्नवैदुर्यादिस्वचित बहु विधस्तं भ
 परिमण्डितनाजाविधसौधपरिशोभि
 ना-कुलभापरिमितनूतनवस्तुसमन्तं-
 कृतमहापणसंचविचिद्वीकृत
 तीधिका सुधर्माण्यकारिमहासभा
 मण्डिता बुद्धि विजितविषयैः B.A.,
 B.L., M.A., L., D., प्रश्न वि सर्वान्यधाभिः
 महामहिमशालिभिः विद्वैर्यैः
 परिपूर्णा London नाममहानगरी
 वैजिरी

तत्रच महामहिमपुण्यशालिनी
 सकलकामाता स्वपराक्रमविस्त्रि
 सकलशत्रुमण्डला कान्धकार्दि
 सकलनीतिचतुरा विना पक्ष
 पातंसर्वानपिजनान् परिपालयित्री
 नित्यकल्याणीस्वशालिनी अति
 गभीरा मधुरगवी सार्वभौमा
 पुत्रादिसकलसंपत्परिपूर्णा
 सकलविद्यानिवास भूता महाभाष्य
 स्वरूपिणी जगद्देवकीरा महाराज्ञी
 नानाविधशूलनादि स्वचित्तसौधोपरि
 रत्नसिंहासने बहुविधभटपरिवृता
 सुखेन सौल्लासंजागर्ति तस्यास्य
 विगर्हितवेद्यान्तरभानन्दस्सदा
 संभ्रयात्

ल =

सखिगिरिने सम्यक् वस्तुस्थितिः
 प्रकटिवाभवत्या ममवानन्दीऽपरिनिवः
 मृणु वक्तमशेषंवदामि=

मि= इवः परमेवमयापि श्रौतव्यं सत्त्वरवद्

ल = प्रिये श्रूयतां = भूलीकचक्रवर्तिन्याः
 मद्दाराणाः ॐ म दिक् ग्रह मुनि
 संख्याके संवत्सरेऽस्मिन् June मासि
 विंशे दिवसे Diamond jubilee नामा
 मद्दानुत्सवः प्रवर्तिष्यते तद्दृष्ट्वा
 प्राप्तं चेदपि मनुष्यजन्म विफलमेव
 तद्दृष्ट्वा देवानामपि जन्म निरर्थकमेव
 सर्वेष्ववलीकनीयीयं विषयः अहचय
 पात्रं च तद्दृष्ट्वा तर्थात् सर्वपिराजानः
 प्रतिष्ठन्ते (३) मातृ भूतायामद्दाराणाः
 उत्सुकाले तत्परिपालितानां पुत्र
 प्रायाणा मस्मादृष्टानामपि नगरे
 तादृशी उत्सवः प्रवर्तते इत्थं मत्वा
 केचन पत्तनादिकं मलं कुर्वन्ति अनेके
 विद्याचतुराः तस्मिन् उत्सवकाले स्वस्व
 मद्दिमानं प्रकटी कृत्य बि रु द्वादि
 स्वीरणाय यत्नन् इत्थं इतराणां
 राज्ञां प्रवृत्तेरपि एतद् उत्सवः तिबंघनं
 इत्येव हि

गि- सरि र मे पुलकांचेतास्मि
तस्यश्रवणेन महानानन्देन संजातः
तमुत्सवं पुरीषे सविस्तरं द

ल = श्रूयतां =

श्लो- इतः पूर्वद्विराजानः

बहवः भवन् प्रिये।

षष्टिश्च वत्सराज्ञी वं

कुर्वन्ति स्म मदीयताम् ॥

इतः परं महाराज्ञी

षष्टिमन्यां प्रतीक्षतां।

ततः परं महाराज्ञी

षष्टिमन्यां अपेक्षतां ॥

एवं बहु विमानवर्षान्

महाराज्ञी भुवं सदा।

गीपायतु विशालाक्षी

करुणामूर्तिरमया ॥

नो मदीयैर्दुःखैर्धर्मैः

कलरि मासि जून् शुभे

विंशे वसेत् राज्यस्य

षष्टेः प्रणी प्रिये शुभा ॥ ५

तदानीन्तु तस्यः कश्चित्
भविष्यति मदान् शुभः।
तद्वर्णने च शेषोऽपि ।
न दानोति मदाशये ॥

5

तदानीन्तु इति श्रुत्वा :
सन्निधिं प्राणयुक्ता।
विष्णुं सनीकतन्त्रज्ञः
कुर्युर्वै दुष्यचेष्टितम् ॥

6

सिद्धमात्मनं समारुह्य
मदाराज्ञी सुलक्ष्मणा।
नेत्रद्वन्द्वेन कल्याणी
सर्वान् श्रुत्वा मलीक्यते ॥

7

वैष्णवं स्मरवचितं
किरीटं शिरसादधत्।
मन्त्रस्मितकुक्षीराक्षी
प्रजापत्या उद्वेष्टते ॥

8

एतादृशीमदाराज्ञी
प्रजानां भाग्यवत्सरि।
लब्धा तस्माच्च ज्ञानां हि
भाग्यमवच मान्यते ॥

9

सर्वेऽपि च समाधुय
देवमेवायं यच्छते।
मदाराज्ञी चरंकारं
जीवेदिते मनश्चये ॥

10

गि=वा= शीभने सम्यक् कं भवत्या किं मइन्
 तादृशाठसवः प्रवर्तिष्यते तथाचैत्
 आवाभ्यामपि तन्नगन्तव्यं फिलु-

लु = प्रियैस दातरी वाइ वसामि तवापि
 चैत् अ जिगा मया सदैवागच्छ
 ग-ठावः-

गि = ओं =

लु = इतइतः =

ततः प्रविशतः *London* नाममङ्गलपरं

लक्ष्मीगिरि

लु = ससि पयपय एतद्दे शर्वे भवे

इली= किंकीबेरमुतेरपत्तनमई किं वा
 विभोःशाश्वतं नोचेत् किंचतुराजं
 रचितं नूनं पुरं श्रीभजं। एतावत् सुषमं
 न भूतमयिभो भविप्रिये पत्तनं तस्मै
 व वसेत् व तन्नमहि माराध्याश्च
 विज्ञायताम्॥

शि=वा=प्रिये तथैवानुतिष्ठेव=

ल= सखि उभाभ्यामप्याशीर्वादःकाथः

उभै

इली) जीवतु जीवतुराज्ञी शरदस्सकलाः
 सुखेन मातासा पुत्रास्सर्वपिजनाः
 आ ज्ञांमातुः सुखेनरक्षन्तु॥ ओं=
 शुभमस्तु

लक्ष्मीगिरिजासंवादापञ्चमः

महाराज्ञी षष्ठीप्रबंधः

समाप्तः

your's obediently नमः

इत्यं

सर्वेश्वरदास्ती

Shri. ...

my address

H. M. Carvassra Sastriar

Visulam Iyers Meda

Palavayadi Street

Fort
Trivandram

Travancore

S. India

Preface

To The Empress Mother, the humble and undeserving
petitioner Sarvesvara Sastri most humbly prayeth

That he very earnestly requests Her Majesty
to throw a glance on this work of his called
Lakshminigiriyasanwadani composed in honor of the
celebration of the Diamond Jubilee and sent to Her
Majesty for perusal, and

That he again and again requests her to
overlook the many mistakes that may be found
in this composition on the consideration of the
boyhood and misfortune of the author, and
kindly accept the poem.

Yours obediently

Vivandana
21 May 1897 }

(Sd) Sarvesvara Sastri

She never dealt with you. You also ill treated

Lakshmi Gīrjā Samvāda
or
A conversation between Lakshmi and Gīrjā
Prosperity

O God Siva, my preceptor, who is in the shape of knowledge, happy and fond of protecting the weak, and who possess the three qualities viz Virtue, Ambition and Ignorance, I bow to you for getting my ignorance expelled.

Enter Lakshmi and Gīrjā with their Supernatural vehicles.
(The former being the wife of Vishnu and Goddess of Fortune & the latter the wife of Siva and daughter of the Mountain Himālaya, also called Pārvati)

Gīrjā. My friend Lakshmi! if there is any important in the mortal world, kindly tell me.

Lakshmi. My friend, Listen to me attentively. What shall I do? How can I explain to you the result of my fortune?

Gīrjā. My heart beats high when I hear your pitiable words; explain to me fully what you have in your mind.

Lakshmi. What is the use of giving expression to my thoughts. It is characteristic of low persons to tell others often and often, their own sorrows. So, enough of opening my heart.

Gīrjā. Tell now my friend, I was under the impression that you are my dearest companion but now I have reasons to think otherwise. You are the cause of the saying "Tāpī" was a woman, who was out of her mind. She never dealt with you. You also ill treated

wishes to confide in them. Their minds
form the best illustration to clearly understand
the maxim "Tastes differ"

Laksh. Does not the saying apply as truly to you
as to me? Am I alone a female? are not you
you one also?

Sir. That the proverb is true in your case is
a fact to be attested by us only; why then
should you be angry?

Laksh. I am not angry; what you say is quite
true; come! let us attend to our duties.

Sir. Why should we vainly quarrel with each
other. Thinking that you are my companion
into whose welfare I have every right to
enquire, I put you the question. If there is
no harm in answering me, do so with due
respect. If not to me, to whom else are you
to explain your affairs? Let me know who
is dearer to you than myself. So open your
heart to me entirely.

Laksh. Dearest Sirija! Being overpowered with
Sorrow, I have been unable to tell you; but
anyhow I shall now do it. If I tell
you everything, perhaps you may be of use
in putting an end to my miseries. By
pondering over the sorrows, I become more
and more miserable. But since you are my
true companion, I shall now relate it to you.
Listen to me. You know indeed that a
woman by the name of Saraswati the wife
of Brahma never mingles with me. She now
entices my followers who, being fond of her
never care for me. Wherever she goes, she
drags me by the hair. So a wild rumour
has spread that I am the daughter of a
low caste. She never does with you. You also ill treated

During the reign of the Muhammadans, as
was very pitiable. She has, however, now
become proud, has spread over the world,
is liked by all, and looks very charming from
head to foot. It pains me when I think I
am thus overpowered. Kindly therefore tell me
the means by which to dispel the cause of my
distress.

Giri.

Your words are quite true. But I have also
to say something. Listen to me. Who is the
Ruler of the country? How does she rule? What
sort of a woman she? What is the cause of
your enmity towards Sarasvati. How is she
related to you? How is the condition of the
people? Consider well, all these points. Then
you will clearly understand the truth.

Laksh.

You please explain to me all these things.

Giri.

Listen to me attentively. You are the
mother-in-law of Sarasvati. Her husband
has sprung up from the lotus-like navel of
your husband, Vishnu. So Brahma is your
son, and his wife is your daughter-in-law.
Mother-in-law and daughter-in-law are
natural enemies. So the enmity between you
is the effect of the mutual relationship. The
prosperous Victoria is the Sovereign. She is the
incarnation of your husband. She resembles
Brahma in her capacity to invent new things.
She resembles you in being the Empress of the
World. She resembles Sarasvati in being the
abode of all kinds of knowledge. Therefore
Sarasvati is well nourished and "Satisfied".
Why should the daughter-in-law, when she is
near her husband, care for her father-in-law or
her mother-in-law?

Ull now as your son Brahma was a
boy, Sarasvati was obeying you, out of him.
She never dealt with you. You also ill treated

4
In persecuting her, the Mahomedan Kings
also assisted you. But now as her husband
has grown older and older, and as she is very
much beloved by him, your cunning practices
do not avail. The Mahomedans were conquered
by the Empress. Now, by the orders of the Queen
Sarasvati lives well pleased. She sends you only to
learned men. There is an order of the Empress
directing you two to live on friendly terms.
Therefore I advise you most heartily to bid good
bye to the prejudice against your daughter in law
and to befriend her. Why should you be uselessly
jealous of her? In the reign of Her Majesty
Empress Victoria your jealousy would not avail you
much. She will live for hundreds of years. Therefore
you and Sarasvati should spread over the world.
Do not forget my advice.

Laks.

Oh my dear friend who sees truth! you
speak truly; for I live in London as all men
living there are learned.

Sir.

Since you wander throughout the world, I
have something to ask of you.

Laks.

I shall answer your questions. Let me know
them.

Sir.

Look! Look! Many kings with their
armies and with various kinds of regal emblems
are busily crying loud "Fast fast."

Some of them, owing to heavy business, send
their Ministers. In some places, princes embellish
their cities with ornamental arches and other
things; increase the number of musical entertain-
ments and exhibit various kinds of novelties.

Look here! many learned men assembling together,
communicate to each other various wonderful news.
Many jugglers join together and start for some
place. All people being cheerful relate to
each other in secret some private news. Many

youths and ladies make balls out of various colored threads. Persons skilled in invention, novel things make fanciful objects. Rich in learned men, and men of high position go together on the beach and are expecting the Steamer. Many leading merchants having taken a large stock of valuable objects expect the Steamer. Many Europeans with ladies are lunging merrily, some crying "Make haste and taking hold of the hands of other ladies enter the Steamer. Some being pushed by the crowd fall down. Now what is the cause of this confusion. I am very anxious to know the real cause. I think that a big unprecedented festival is to be celebrated. Mind is the cause of all things. I think that I am a new being

Laks.

I am very glad to hear your questions. Listen to me attentively. I will answer you.

Giv.

All right.

Laks.

I suppose you know that Victoria the Empress Mother, of far reaching fame, highly cultured with the quality of purity predominant in her, shining with greatness and virtue, discerning the true state of all affairs, engaged in meditating on God, fond of punishing the wicked and of protecting the good, and sitting on a throne set with all kinds of precious stones, shines like the celestial bee in the midst of the ocean in the town of London.

Giv.

What then?

Laks.

I will go on with what I have to say after paying a ~~laudatory~~ tribute of laudatory verses to her Gracious Majesty.

I am very glad also to join you in that work.

Lak.

Reads and sings.

1. May the excellent Queen Victoria, merciful at heart, auspicious in person, favoured by God's blessings and of wonderful good nature, live long.
2. Well-versed in playing on the lute, of tender frame, praised by poets, and shining in learned assemblies, the enlightened Victoria shines well.
3. Let prosperity attend the auspicious lady, the giver of prosperity, the ocean of merciful and tender feelings and the destroyer of the evil tendencies characteristic of this Kali age.
4. Distinguished in the knowledge of the noble sciences, and conferring blessings on her admirers may the good Queen Mother, like Lakshmi, live long.

My dear Girija, you also bless and praise the Empress in the language of prose.

Giri.

Are you of opinion that I cannot make verses?

Lak.

That is not what I mean; wise men say that prose is the touchstone of poetry; knowing that you are very clever at poetry I asked you to praise in prose. Kindly do not interpret my words otherwise.

Giri.

What you say is right. I ~~shall~~ have a doubt to clear and it is this. Shall I become a poet by writing long and high sounding prose sentences or ~~a poet who writes out~~ ^{recites} short not long but sweet and easy sentences like the grapes which are easy to eat and sweet to the taste?

Lak.

Since the latter kind of style is better and liked by wise men, follow the easy mode of composition.

Gir.

If there are mistakes in my speech, be very attentive to detect them and correct them.

Lak.

Why do you joke with me. I know you will never commit mistakes. But these words show your humility which befits a learned woman.

Gir.

There lies in the West, a large and holy ocean, with sounds louder than the peal of thunder, the dwelling place of whales, whale-eaters and other animals, the mine of invaluable gems, the bestower of priceless blessings and a source of joy to the pious.

In the midst of that ocean, shines the brilliant metropolis, London whose splendour ~~exalts~~ ^{exalts} that of the city of Gods, & which is filled with men richer than Kubera the God of Wealth. Its streets shine with palaces supported by large pillars set with priceless gems, & with big shops containing large quantities of rare commodities. It is filled with assemblies surpassing the assemblies of Gods in their splendour and is populated with learned and respectable men excelling in their intelligence the God Brihaspati and bearing titles as B.A, B.L, M.A, LL.D, and the like.

In London resides comfortably and cheerfully the very respectable, holy and noble Empress Mother who conquered all her enemies by her power, who has studied the political treatises such as the Kāmantakaniti, and who rules ^{over} her subjects impartially, is very noble, ~~and~~ possessed of sweet speech, ~~and~~ is blessed with sons grandsons, ~~etc~~, the abode of all learning, very fortunate, and the sole hero of the world. The great Queen is seated on the valuable throne sparkling with precious stones and placed on the terrace of the palace surrounded by warriors. May she be blessed with eternal joy which does not allow room for any other feelings to enter.

Lak.

You have well described the things as they are, and I am very glad to hear your description. I will tell you all the remaining news.

Epi.

I wanted to hear you after this point only. Tell me soon.

Lak.

Listen my friend. In the month of June 1897 the Diamond Jubilee Festival of the Queen Victoria, the Empress of India will be celebrated. If the festival is not witnessed, useless is the mortal birth or godly birth. The celebration will be wonderful and worth seeing. All kings start to be present at the festival. It is with the hope that the day would be celebrated even in this land of ours who are the subject sons of the Queen mother, that the towns & sea are adorned. Many scholars exhibit their ability to obtain titles. You should know that it is only on account of the jubilee that many other kings are exerting themselves.

Epi.

I am so very glad, and my hairs stand on end on hearing the greatness of the feast. Kindly give me a detailed account of the ^{upcoming} festival.

Lak.

Listen. Many kings reigned before, but none of them ruled for sixty years. May she reign for another sixty years, and, at the end of that period, another sixty years. May the prosperous, merciful, and Gracious Queen protect us thus for many years. On the 20th of the blessed month of June in the year 1897, she completes a reign of 60 years; on the day will be celebrated a great festival. The splendour of the occasion is indescribable even to the thousand-tongued Serpent-King. On that day, many kings will wait upon the Queen; many learned men versed in the various sciences will exhibit their knowledge. The prosperous and fair Queen, seated on the throne, may look at the kings ~~by means of~~ ^{with} her two eyes.

The Queen wearing the crown set with rubies and other precious stones and having a curl of smile in her face maybe pleased to look on her subjects. ~~Since such a kind of Queen is obtained only by the good fortune of her subjects~~ Since such a kind of Queen is obtained only by the good fortune of her subjects it is their ~~good fortune~~, they should be congratulated. All her subjects join together and ~~prayer~~ ^{pray} God to bless the Queen with long life.

Gov. Well, have you described the festival. If it is to take place we must be present on that occasion at London. So we will go.

Lak. I am always living there; if you want me to go with you, I will keep company in your journey.

Gov. Oh! Yes.

Lak. This way. This way.

Lakshmi and Gova
then enter the big city of London.

Lak. Friend, look at the greatness of this place. Is this the capital of Kubera, or the Capital of Indra or that of Vishnu? or else is it a new good town created by Brahma? Such a splendid city was never and will never come into existence. Let us therefore live here, and know the greatness of the Queen.

Gov. Friend. We will do so.

La. We will bless Her Majesty.

Both. May the Queen Mother live for many years comfortably, and may her subjects obey her.

Adl.

27th July 1897

orders of the Queen.

Here ends this work
composed in honor of the completion of the Sixty years' reign
called Lakshmi-Vijaya-Samvadam.

Yours obediently
(Sd) Suresvara Sastri.

No 24

27th July 1897
Chadras

From

Ch. Seshaji Sastri,
Senator, Govt. & Imp. Library.

To

The Secy. Under Secretary,
Govt. Chadras

Sir,

I have the honor to forward herewith
an English translation of the Sanskrit poem of
Saraswathi Sastri written in honor of the Diamond
Jubilee recently solemnized. The poem is written in
a very ordinary style and contains errors both gram-
matical and clerical, and they have been marked
with pencil.

I have the honor
to remain, sir,
your most obedient
servant

P.S.
The poem is herewith
returned
ChS

Ch. Seshaji Sastri
Senator Govt. & Imp.
Library

Public dept.



Draft
copy 6/2/97
4 d

114
5/8

Memorandum No. 1642

Read the following paper:—

The undersigned has the honour to request that the Curator, Oriental manuscripts library will be so good as to ~~cause the~~ return of Public current no 2037 of 1897 and the memo thereon no 1158, published 1st June 1897 forwarding, for translation, a Sanskrit poem ~~composed~~ by ~~one~~ Sarweswara Sastri of Trivandrum in ~~our~~ honour of ~~the~~ Queen's Diamond jubilee.

Note for US

The poem of ^{Gotacamund} ~~the~~ ^{August 1897} ~~1897~~ is very poor stuff

3/8/97 Ag under secretary

CS
3/8/97

CS
3/8/97

20

The Curator,
Oriental manuscripts library.

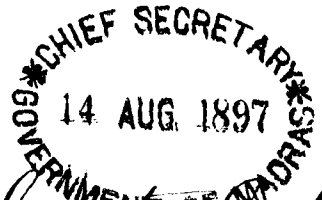
Public

3063
10324

13th August
1897

Chadras

From



The Curator of Govt & Maj. Library.

To

The Hon. Chief Secretary, Govt. Madras.

Sir,

With reference to your Memorandum NB 1642, dated 1st August 1897, I have the honor to return herewith the Public Current NO 2037 of 1897 and the Memo thereon NO 1158 Public, dated 1st June 1897, and the letter of Sarveswara Sastri sent to me with the above paper and his jubilee poem.

I have the honor
to remain, Sir,
Your most obedient
and humble servant

S. Seshagiri Sastri
Curator Govt & Maj.
Library

Recd. 14. 8. 97

Regd. 14. 8. 97

Refd. 19/9/97
Cw

C. No. 2037, 2824, 3063

H. E. THE GOVERNOR.

THE HON'BLE MR. BLISS, C.I.E.

THE HON'BLE MR. GROSE, C.I.E.

SUBJECT

Jubilee (Sanskrit) poem
by Sameswara Sastri

FOR ORDERS.

He cannot send on an such subjects
of this sort.

Tell him that his previous poem
having been duly forwarded
this cannot be transmitted
as only one address from the
same individual can be
sent.

18
21, 8/97

Letter 60 of Pubd 19.5.97 B

Please see the notes
flagged T and those
just before T.

The translation
of the "Jeebhini Jiriga Sanwada"
has only now been recd
though the poem was
sent in by the 31st May.
Foot has already
sent on the first of
Sameswara Sastri's Sanskrit
poems, and he might
have been content with
this. But apparently
he is ambitious and
wishes to meet his
previous performance.
He has not succeeded
however. The last
one was poor, ^{enough} stuff
but

but the present makes
only pretty good
nonsense. "The poem,"
says the Translator, "is
"written in very ordinary
"style and contains
"errors both gram-
"matical and
"clerical".

Orders are:
solicited whether
it is to be sent on
in the usual
way with an
Explanation of the
delay

CW The poem having been
received before June
20th 97 there is no
apparent power to
withhold it.

AC
20/5/97

1 more exp

Read again

G.O. N° 608 Pubd 19. 5. 97

C. 2037 (p)

Cs 2824 + 3063 (don't quote)

✓

Order W. 1105 of 21 Aug 97

Miss

Mr R. K. Sarmeswar
Sastri will be informed
that ^{as} his previous poem
~~was~~ ^{was} ~~has~~ ^{has} been duly forward-
ed, and as only one
address from the same
person ~~individual~~ can be
sent, his present
poem cannot be
transmitted.

1 from C.B. order

AC

21/8/97

AC

21/8/97

To
Sarmeswar Sastri
(address see B)
thru the Post to Col

Dep
21/8/97

Public Dept

Read again

G.O. N° 608 Pubd 19. 5. 97
(2)

C. 2037 (p)

Cs 2824 & 3063 (don't give)

or

Order N° 1105 of 21 Aug 97
Mis

Mr Key Sarmeswar
Sastri will be informed
that ^{as} his previous poem
^{was} ~~known as~~ ^{has been} duly forward-
ed, and as only one
address from the same
^{person} ~~individual~~ can be
sent, his present
poem cannot be
transmitted.

1 from C.B. order

To
Sarmeswar Sastri
(for address see B)
thru the Post in Tol

Cw
21/8/97. Mc
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Dep
21/8/97.

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