

## Chapter 1

# SIGNIFICANCE OF MĀNASOLLĀSA AND ITS RELEVANCE TODAY

Mānasollāsa, also known as Abhilaṣitārthacintāmaṇi, is a monumental work of the 12th century monarch, Someśvara III of the Cālukya dynasty. He was a versatile person. He was an erudite Sanskrit scholar, a great warrior, an able administrator and a benevolent ruler of his subjects. In his renowned work, the ruler has outlined the duties and responsibilities of a king devoted to the well-being of his people.

Generally speaking, every person desires to achieve knowledge, brilliance of mind, wealth, strength and a robust health. In this respect, we are fortunate that our ancient sages and well-wishers have left their experiences and wisdom for our benefit. Many of these ancient concepts are still valid and are useful as guiding stars in our present day life. It is precisely for this reason that we have to study our ancient literature and the *Śāstras*.

The almost innate propensity of the ancient Indians, described above, gave birth to scientific treatises on different subjects. The ancients, for instance, wrote on दर्शन, व्याकरण, कोश, ज्योतिष, गणित, धर्म, राजनीति, हस्तिविद्या, अश्वविद्या, आयुर्वेद, धनुर्वेद, गान्धर्ववेद, योग, वाणिज्य, चित्रकला, शिल्पकला, वास्तुकला, नृत्य, नाट्य, काव्य and several other *Vidyās* and *Kalās*. These works continue to stand as the memorable and concrete embodiments of the manifold expressions of their inquisitive intellect, ably assisted by their irresistible enthusiasm. Their analytical intellect was never averse to any subject under the sky. There is no subject under the sun on which something has not been written in Sanskrit. The people in general, and the intellectuals in particular, were so very scientific minded that they could not think of virtuosity as a bar to the scientific investigation of any subject.

Someśvara III was not only a king, but a royal adviser, a religious teacher, a great educationist, a great philosopher and a great well-wisher of mankind. As such, his work *Mānasollāsa* is useful and interesting not only to the common people but also to those who want more than the worldly things. It may be said that it is one of the most important works in Sanskrit literature.

*Mānasollāsa* is written in Anuṣṭubh metre, interspersed with prose passages. Its language is easy but florid. The work treats of many subjects and gives maximum information. The work is designated by the author as the “जगदाचार्यपुस्तकः” or a book which teaches the world. The scope of the book is so extensive that it can rightly claim that epithet.

*Mānasollāsa* is a well-known encyclopaedic work in Sanskrit literature composed in verses by Someśvara III (1127-38 AD), a distinguished scholar. He was the son of the great king Vikramāditya VI. Someśvara proved to be a monumental figure in the history of Cālukyas, who ruled at Kalyāṇa in Karnātaka (India), from the 10th to the end of the 12th century. *Mānasollāsa* contains elaborate information on almost all branches of ancient lore. Hence, it serves as a storehouse of information on all leading topics of learning. This interesting work is useful to the common man to lead a peaceful life. *Mānasollāsa* propounds time-tested knowledge, and accordingly, gives fresh inspiration to human beings even in the present day changing times. It consists of five *Prakaraṇās* of twenty chapters each of unequal length and encompasses several related subjects.

General topics are explained in the first *Prakaraṇa*. They are general and religious ethics, social service, manufacture of idols and diseases and their remedies. In the second *Prakaraṇa*, polity is treated in detail under seven different heads. Law, both personal and interstate, and other aspects such as peace, war, invasion, neutrality and alliance, are also

dealt with. The third *Prakaraṇa* is devoted to the description with minutest details, of architecture, picture-drawing, painting, iconography and pleasure of domestic life. The fourth and fifth *Prakaraṇas* explain the various forms of amusements and entertainments. Incidentally, a brief reference is also made to arithmetic, decimal notations, preparation of calendars, astrology, omens, augury, palmistry, training of horses and elephants along with the treatment of their diseases, mining, alchemy, gems and precious stones, marriage and child-rearing, cookery, liquor, beverages, music, conveyance, scents, and so on.

The subjects treated in *Mānasollāsa* give a bird's eye view of social services, ethics, education, health, justice and the role of a physician in the welfare state. Education, imparted with devotion and dedication, enables a society to be mentally alert to face the increasing challenges posed by the changing times. Health, meticulously guarded, keeps the society physically fit and mentally calm and peaceful to utilise all energies for the well-being of mankind. The place of a physician in the establishment is highlighted by Someśvara in a befitting manner. He opines that the well-being of a State depends upon mental, physical and social health of its subjects. Mental health depends upon the imparting of all-round education aimed at intellectual, emotional and spiritual advancement of all people. Physical health is assured by taking timely precautions in warding off diseases. Social health is assured by the dispensation of speedy and impartial justice without fear or favour.

The ruler of a kingdom, according to *Mānasollāsa*, should regard the protection of health, wealth and progress of his people on a priority basis. There should be adequate facilities for guarding the people against all sorts of pollution so that their mental, physical and moral health is assured. There should be enough opportunities for the people to make an honest living through hard work. Health is also wealth in a strict sense. Only healthy people can utilise their energy for increasing the wealth of

a state. They alone can ensure steady economic growth and make the country prosperous. With this object in view, Someśvara gives a place of prominence to physicians in society to enable them to discharge their duties and to rid society of various types of diseases. The king is visualizing an ideal society in which diseases related to human beings as well as animals have to be diagnosed and treated by his physicians and doctors.

Kshemendrā in his 'Auchityavichāracharchā', has stressed the importance of freedom from pollution. He points out that there are five types of pollution : (i) Pollution of the mind; (ii) Pollution of action; (iii) Pollution of family; (iv) Pollution of body; and (v) Pollution of speech. He considers pollution of the mind as the most depressing.

In the present century, we are living in an era of pollution of all types. Prevention of pollution is an uphill task facing mankind. The sages of yore had a vision of life. They strongly pleaded for preventing mind from being polluted. If the mind is purified, they argued, other types of environmental pollution can be minimised, if not totally eliminated. This is possible by mind control. Mind-control depends upon cultivation of pure habits in thought, word and deed.

Someśvara's family boasts of eminent scholars who had made significant contribution to the cause of Sanskrit learning and had been befittingly honoured for their scholarship, right from his forefather Taila (Tailapa) II, who ruled around 973 A.D. After the extinction of the Bādāmi Cālukyās in Karnāṭaka in 757 A.D., there was a gap of two centuries, after which a branch of the Eastern Cālukya dynasty came to power in the tenth century, only to fall again in 1198 A.D. With the death of the last chief of the line of Someśvara IV, Tailapa II, founded the Cālukya dynasty in Karnāṭaka. This dynasty was just an offshoot of the Bādāmi Cālukyās. He established his Kingdom with Halasige (in Belgaum

District) as his capital.<sup>1</sup> Tailapa II, was a subordinate of Kṛṣṇa III. In 957 A.D. we find him as a subordinate of Kannaradeva, governing the Melapati region. But later, in a record of 965 A.D., he is mentioned as a *Mahāsāmanta*, governing *Tardavadi* 1,000 division. In this record, he is given the titles 'Cālukyarāma' and 'Āhavamalla' and described as 'Satyāśraya-kula-tilaka'.<sup>2</sup> This indicates the rise of his power and influence. He ruled for 24 years from 973 to 997 A.D. He was an able warrior and overcame with determined effort the many obstacles that came to him on his way to secure and stabilise his new kingdom. He declared himself as the 'Lion of Cālukyas'.<sup>3</sup> Thereafter, the dynasty continued for some years later.

This dynasty was fortunate to have five great warriors and statesmen, rulers of eminence in unbroken succession, viz., Taila II, Satyāśraya, Jayasimha, Someśvarā I, and Vikramāditya VI. This advantage raised the status, prestige and influence of this dynasty in the southern part of India. Among all these kings, Vikramāditya VI, became very famous. We find that the period of fifty years of rule of Vikramāditya VI, was one of uninterrupted peace. Krishna Murari<sup>4</sup> says : "Vikramāditya then entered Kalyāṇa and had a long, and on the whole, a peaceful reign of fifty years. It does not, however, mean that there were no disturbances at all. In fact, his younger brother and Yuvarāja Jayasimha, was the first to raise a revolt against Vikramāditya's rule. Jayasimha no doubt supported him earlier in ousting the elder brother. For this he was suitably rewarded by the new king who appointed him Yuvarāja. During his father's lifetime Jayasimha was the governor of *Tardavādi* division in 1064 A.D., when Someśvara II came to the throne." All this shows that

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1. I.M. Muthanna, *Karnataka History, Administration and Culture* (Bangalore, 1977), p.61.
  2. P.B. Desai (Ed.), *A History of Karnataka*. (Dharwad, K.R.I., 1981). p.159.
  3. *The Calukyas of Kalyan* by Krishna Murari, Concept Publishing Company, Delhi 1977, p.41.
  4. *Ibid.*, p.122.

Jayasimha was highly regarded by his elder brother and king who had great confidence in him. Vikramāditya VI was a great soldier, and his early training was directed towards making him a tough warrior and good citizen. It is no wonder that he possessed a sturdy physique and outstanding administrative skill. He was not only a great soldier but a wise statesman and a skilled diplomat also. I.M. Muthanna says : “Cālukya Vikrāma VI, was an equally great ruler who went as far as Bengal and Assam and later towards Kerala and Simhala in the south.”<sup>5</sup> After a long rule of fifty years, Vikramāditya VI, passed away early in 1127 A.D. He has left behind a number of inscriptions which give us useful information about the various aspects of life of the people in that period. An inscription from Āland affirms that under the beneficial rule of this monarch, the Kali (iron) age was transformed into Kṛta (golden) age.<sup>6</sup>

We learn from Vikramaditya VI's inscriptions that he had about a dozen wives and four sons. Queen Candalādevi was the mother of Someśvara III, Jayakarna and Tailapa. Mallikārjuna who figures as Yuvarāja governing the *Tardavādi* division and the Karahāḍa 4,000 was also probably a son of Candalādevi. She was a princess of the Śilāhāra family of Karahāḍa, who wooed the Cālukya king in a “Svayamvara” as described by Bilhaṇa.<sup>7</sup> She is described in a number of records as a lady of exceptional accomplishments. The epithets, “Nṛtya Vidyādhari” i.e., an adept in the art of dancing<sup>8</sup> and Abhinava-Sarasvatī, or Abhinava-Śāradā,<sup>9</sup> ascribed to her appear to be more factual than formal, indicative of her proficiency in music, dance and other fine arts. Among the other queens, mention may be made of Ketaladevī, Malayamatidevī,

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5. I.M. Muthanna, *op.cit.* p.53.

6. P.B. Desai (Ed.), *op.cit.* p.185.

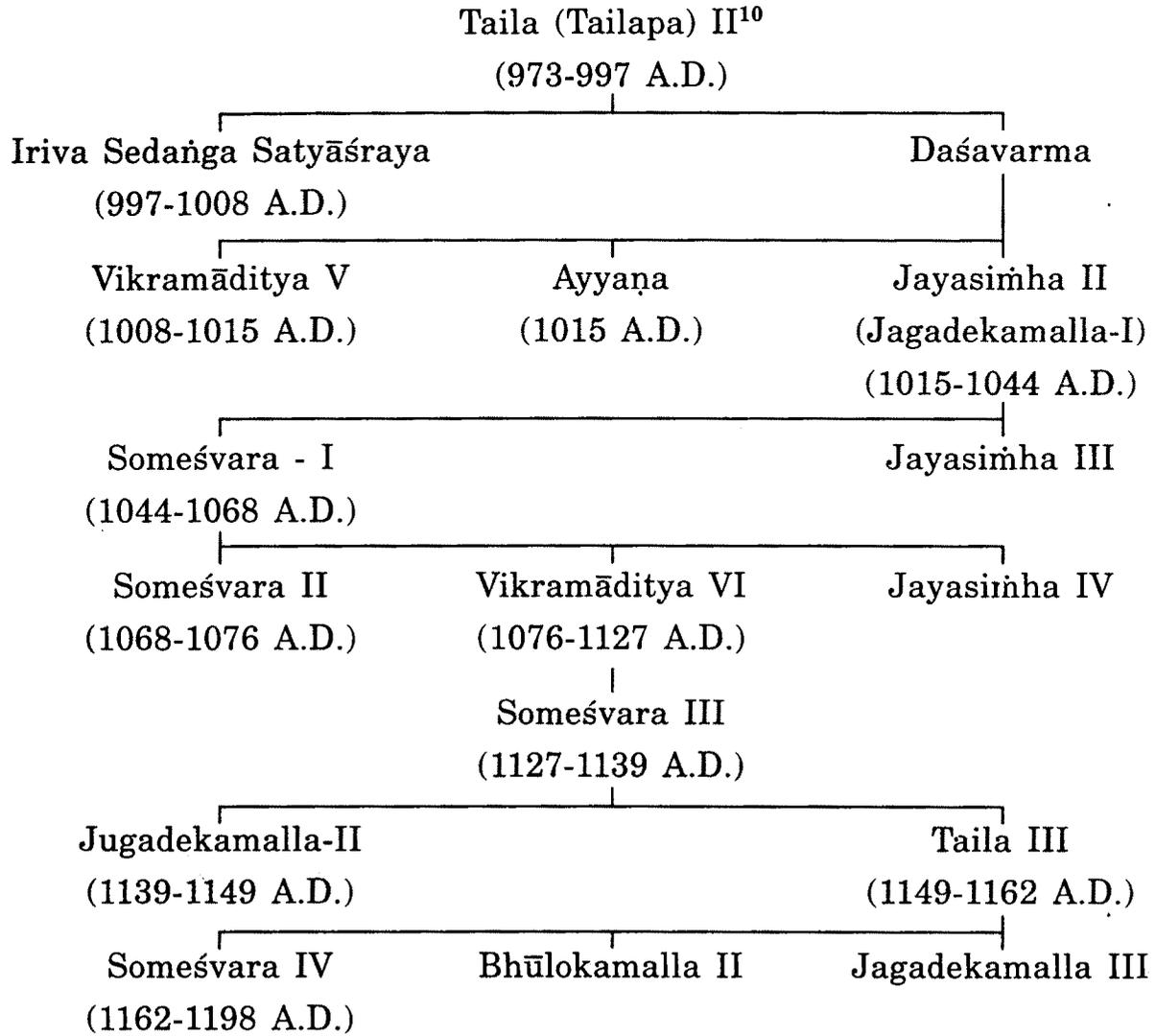
7. *Ibid.*

8. V.S. Kulkarni, “Historical and Cultural Studies of the Region Around Basavakalyan” Ph.D. Thesis, Karnatak University Dharwad, 1979, p.53.

9. P.B. Desai, *op.cit.* p.185.

Padmalādevī and queen Jakalādevī who was a pious lady and a follower of Jaina faith. Some of them were good administrators. Taila III, viewing with concern the growing menace to his kingdom, had appointed for some time in about 1158 A.D., (1162-1198 A.D.) his son Tribhuvanamalla Someśvara IV as his successor and invested him with sovereign powers. But this prince, with probably two other princes of the family, fled to a safe place to escape from the hands of Bijjala who was succeeding in his aggressive plans.

The genealogy of the western Cālukyas, who ruled after the year 973 A.D. is as follows :



10. P.B. Desai, *op.cit.* p.215

Someśvara gives in his 'Vikrāmānkabhyudaya', some information about the heredity of his family. According to him, Taila II had three sons by name Satyāśraya,<sup>11</sup> Daśavarman, and Pulakeśī. Then Jayasimha II had a son by name Āhavamalla. Further, he mentions that Vikramāditya VI was known to be the greatest ruler in the Cālukya dynasty. As noted above, historians opine that Vikramāditya VI had four sons by name Mallikārjuna, Someśvara, Jayakarna, and Tailapa. This information is contained in the inscriptions found near Basavakalyāṇa.

In Kalyāṇa dynasty, Tailapa, Iriya Bedaṅga, Someśvara I and Vikramāditya VI occupied the Telugu areas. They fought with the Colās also. Vijayapura was the capital of the Cālukyas of Kalyana.<sup>12</sup> Lakkundi or Lakkingundi was a great centre at that time and Kalyāṇapuri was famous in many ways. According to Krishna Murāri,<sup>13</sup> "Towards the close of the tenth century the power of the Rāṣṭrakūṭas waned, and the main line of the Cālukyas which emerged from obscurity of about two centuries, once more dominated the political scene of the Deccan with Kalyāṇapuri, 'the best of all the cities in the world' as their capital contesting the sovereignty of India, South of the Vindhya with the Colas of the Tamil country. War and politics were by no means the only concern of the Cālukyas. They figured prominently as patrons of art and learning. They were great builders, and one dominant style of Indian architecture derives its name from them. Kannada and Telugu literatures drew sustenance from their patronage." Bilhaṇa and the jurist Vijñāneśvara of the

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11. The name of Satyāśrayakula is derived from that of one of the early Cālukya kings - Satyaśrī, or Satyāśraya.

(cf. *Indian Antiquary*, Jas Burgess, Vol.I. 1872, p.141).

12. Krishna Murari. *op.cit.* p.151.

cf. A.S. Nanjundaswami. *History of Cālukya*. (in Kannada) (Samaja Book Depot, Dharwad, 1976), p.47. Cf. I.M. Muthanna. *Op.cit.* p.62.

13. Krishna Murari. *op.cit.* p.1.

Mitākṣara code lived at Kalyāṇa. During the time of the Cālukyas, Karnāṭaka became a great power which contributed to the cultural greatness of India. The restoration of Cālukya supremacy inaugurated a new era of architectural renaissance, wherein came forth a sumptuous harvest of glorious monuments.<sup>14</sup> According to P.B. Desai, "This period may therefore be described as a golden period as vouched by a large number of inscriptions found in these areas."<sup>15</sup>

Vikramāditya VI had left nothing to be achieved afresh by his successors. Added to this, Someśvara III was a person of a different bent of mind. He was more a scholar than a fighter. Generally speaking, the reign of Vikramāditya VI was a period of happiness for the Deccan. He founded a new town named Vikramapura.<sup>16</sup> Vikramāditya VI was succeeded by his son Someśvara III in A.D. 1127. He was as great a monarch as his father. But he was greater than his father in one respect; being a learned man himself, he bore the title 'Bhūlokamalla', 'the wrestler of the earth' and 'Sarvajña Cakravarti', 'the omniscient emperor'. Fortunately for him, there were no notable disturbances inside the country or on the borders. Therefore, valuable books like *Mānasollāsa* or *Abhilaṣitārtha Cīntāmaṇi* and *Vikramānkābhyaṅgam* could be written.

The scholarly and voluminous work *Mānasollāsa* running into about 8,000 verses, is divided into five *Vimśatis* or *Prakaraṇas*, each containing twenty *Adhyāyas* or chapters of unequal length, some chapters again comprising of several sub-sections.

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14. P.B. Desai. *op.cit.* p.212.

15. *Ibid.*, p.193.

16. Krishna Murari. *op.cit.* p.147.

As a philosopher, poet, and as a great political thinker, Someśvara III occupies a pre-eminent position. In this way, he may be said to have excelled his forefathers in the breadth of the spectrum of activities. According to B.R. Gopal<sup>17</sup> “Bhūlokamalla’s rule of about 13 years was one of peace in the kingdom.” Someśvara’s pious nature and interest in academic pursuits had resulted in peace and harmony in the kingdom. Political sagacity, selfless devotion and respect for his elders and preceptors,<sup>18</sup> unshakable faith in Lord Śiva<sup>19</sup> and Viṣṇu,<sup>20</sup> and remarkable foresight are a few among his numerous virtues.

The *Arthaśāstra* of Kauṭilya is a monumental work on polity, which refers to previous discussions and in some respects attempts a comparative study of the subject. Kauṭilya quotes the following individuals or schools of opinion, viz., Manu, Uśanas, Bṛhaspati, Bharadvāja, Viśālākṣa, Kauṇapadanta, Paraśara, and Bahudantiputra, etc. There are other works which are more or less representative of their times and throw much light on the subject by their mass of information. But we should draw not merely upon these treatises, or those portions of them that deal specifically with polity, but also upon others which, though not directly treating it, throw many hints and side-lights, the

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17. *The Calukyās of Kalyāna and the Kalachuris* by B.R. Gopal, Prasaranga, K.U.D. 1981, p.314.

18. असूयावर्जनं चैव पतितैः संगवर्जनम् ।  
क्रोधस्य वर्जनं चैव स्वात्मस्तुतिविवर्जनम् ॥ 1.1.15.

पितृणां तर्पणं कार्यमतियेश्चैव भोजनम् ।  
शुश्रूषणं गुरुणां च तपस्तीर्थेषु मज्जनम् ॥ 1.1.17.

19. वन्दे भवलताबीजं लिंगरूपं महेश्वरम् ।  
अव्यक्तमपि सुव्यक्तं यस्यान्तः सचराचरम् ॥ 1.1.3.

20. नौमि वेदध्वनिवरं देवं धत्ते सदैव हि ।  
नाभिपद्मोदरे विष्णोः क्वणद्भ्रमरविभ्रमम् ॥ 1.1.5.  
सुदर्शनदलितबाणबाहो शिरोमात्रावशेषीकृतराहो  
निरवधिशस्त्रार्थोपदेशदक्ष संगररंगदलितहिरण्याक्ष ।  
समुत्सारितपुरन्दर भयविहित-प्रणतजनपापक्षय  
संसारपाणवार-सन्तरणसेतो जय जय नाथ वैनतेयकेतो ॥ 4.16.357.

combined effect of which may clear up many an obscure corner of the subject of our inquiry.

Political realism believes that politics, like society in general, is governed by objective laws that have their roots in human nature. In order to improve society, it is necessary to understand first the laws which govern the society. The operation of these laws being rigid, men will challenge them only at the risk of failure. It is generally believed that human nature has not changed much since the classical period. Hence, novelty is not necessarily a virtue in political theory, nor is old age a defect. The fact that a theory of politics, if there be such a theory, has never been heard of before, tends to create a presumption against, rather than in favour of its soundness. Conversely, the fact that a theory of politics was developed hundreds or even thousands of years ago, as was the theory of the balance of power, does not create a presumption that it must be outmoded and obsolete. A theory of politics must be subjected to the dual test of reason and experience. To dismiss such a theory because it had its flowering in centuries past is to present not a rational argument but a modernistic prejudice that takes for granted the superiority of the present over the past.

The maxims relating to polity and statecraft, expounded in chapter II of *Mānasollāsa* have been discussed frequently. Most of them conform to the traditional pattern. *Rājadharmā*, *Daṇḍanīti* and the importance of the Ministers, Treasury, Fort, ally, *Purohita*, *Yuvarāja*, *Senāpati*, *Dvārapāla*, *Āntarveśika*, *Kārāgārādhyakṣa*, *Nagarādhyakṣa*, *Dharmādhyakṣa*, *Sabhādhyakṣa*, *Daṇḍapāla* and *Durgapāla*, etc. occupy the bulk of the space.

The *Mānasollāsa* refers to three Śaktis or powers that operate in a state. They are *Utsāhaśakti*, the personal energy and drive of the ruler himself, *Prabhuśakti*, the power of the army and treasury, and

*Mantraśakti*, the power of counsel and diplomacy.<sup>21</sup> These powers are thought of in connection with a state's relations with other states and have no bearing on the internal structure of a state's organisation.

### **Powers and Functions of the King**

The powers and functions of the king as laid down in the *Smṛtis*, *Arthaśāstra* and *Kāmandakīya Nītisāra*, do not in any way differ from what we find in the *Mānasollāsa*. During the reign of king Someśvara, there were rulers in other regions, who were not autocrats. They were fully conscious of their responsibilities and duties to the state and their subjects. The realization of *Trivarga* was an ideal of a state. The king was advised to follow *Dharma*, *Artha* and *Kāma* in their moderate limitations without injuring the interests of one another. The first duty of the king was to protect his subjects as his own children.<sup>22</sup> Someśvara has mentioned in great detail the religious duties of a king without deviating from the hereditary point of view. Someśvara had constructed many works of public utility. He was a great builder in every sense of the term, builder of a great empire and a brave army. His rule, therefore, resulted in prosperity, peace and plenty. Buildings, which have architectural value, will be referred to later. Here, we may note that he constructed reservoirs, tanks and irrigation-canals for the welfare of his subjects. By protecting the *Svadharmā* of his subjects, the king fulfilled *Trivarga*. *Svadharmā* is the particular duty of each individual in every group. Though Someśvara on the whole acknowledges *Svadharmā*, yet he mentions *Samāna-Dharma*, the duties common to all castes and groups. Someśvara discusses them in the *Mānasollāsa* in the first *Prakaraṇa*.

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21. षड् गुणाः शक्तयस्तिष्ठः प्रभावोत्साहमन्त्रजाः ।  
भेदो दण्डः साम दानमित्युपायचतुष्टयम् ॥ (अमरकोशः) 1.1.22.
22. स्वराष्ट्रे पालयेद्गजा प्रजाः पुत्रानिवौरसान् ।  
चोरेभ्योऽमात्यकेभ्यश्च तथैवार्थाधिकारितः ॥ 2.3.155.

These are kindness, truthfulness, not aspring for other's property, controlling one's desires, avoiding marriage against the order of the castes and chastity. The king's duty is to promote these practices among his subjects. By protecting *Svadharmā* of his subjects, the king receives one sixth of the fruit of the religious merit of his subjects.

### Significance of Flora in Mānasollāsa

Someśvara exhibits his vast knowledge of horticulture. A description of various methods employed for the care and maintenance of trees and plants bears testimony to this fact. He refers to trees bearing fruits. He describes various types of trees as follows :

1. *Citrāphala Vṛkṣāḥ* i.e., trees bearing strange fruits.
2. *Phalabhūyiṣṭhāḥ* i.e., trees bearing abundant fruits.
3. *Sarvakālahalānvitāḥ* i.e., trees which bear fruits throughout the year.
4. *Svādūphalopetāḥ* i.e., trees bearing delicious fruits.
5. *Tatkālikaphalodayāḥ* i.e., trees which bear fruits instantly.<sup>23</sup>

Cālukya king Someśvara knows the importance of the trees, and their effects. So he says that much care should be taken of the trees and plants as if they are our own children. (*Putravatparipālitaḥ*). Further, he instructs the officers that they must not only increase well-fertilized lands but also take care to maintain good forests. He recommends that

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23. तत्र चित्रद्रुमोपेतं वनं कुर्यात्समन्ततः । तन्मध्ये रुचिरं रम्यं क्रीडाहेतोर्मनोहरम् ॥  
कारयेत्पर्वतं राजा तुङ्गशृङ्गविराजितम् । नानावृक्ष-समाकीर्णं सुविशालशिलातलम् ॥  
तत्र चित्रफला वृक्षात्तत्रयोगविनिर्मिताः । अन्यपत्रान्यफलकाः पुत्रवत्परिपालिताः ॥  
अनन्तफलभूयिष्ठाः सर्वकाल फलान्विताः । लाघवोऽपि महाकायाः प्रशस्ताः कुब्जतां गताः ॥  
अन्ये स्वादुफलोपेतास्तात्कालिकफलोदयाः । प्रयत्नेन कृताः शैले नाना फलमहीरुहाः ॥ 5.1.2-6.

the trees – Aśoka, Niṃba, Punnāga, Bakula, Nāgakesara, Śirīṣa and Tilaka – should be planted first in the forest as they bring about happiness, glory and prosperity.<sup>24</sup>

Someśvara tells about watering of trees and plants as follows : The watering process should differ according to the change of seasons. Then only we get good results in getting desired fruits and flowers. The first thing to be observed in this connection is that for full one year after sowing the seeds, one should water the plants with a *Kumbha* (earthen pot) and the number of the *Kumbhas* should be increased according to the number of years. Someśvara suggests that it should be continued for twenty years.<sup>25</sup> In the *Hemanta* and *Śiśira* seasons, the trees should be watered on alternate days. In *Vasanta* and *Griṣma*, they should always be watered in the morning. In the *Varṣā* and *Śarad* seasons they should be watered only when the base of the trees is dry.<sup>26</sup>

Someśvara mentions about the treatment of seeds. Two methods are given in this connection. The first method is applicable to the seeds of all kinds of trees. According to this method, the seeds of ripe fruits are first dried in the sun. Then they are kept covered with cowdung for five days.

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24. अशोकनिम्बपुत्रागबकुला नागकेसरः ।  
शिरीषस्तिलकश्चैवमुप्यन्ते प्रथमं वने ॥  
सुखारोग्य यशोवृद्धिलक्ष्मीविजय वृद्धये ।  
सौभाग्यार्थमिमे वृक्षाः कर्तव्या भूभृता वने ॥ 5.1.18-19.
25. बीजावापात्समारभ्य कुम्भेनेकेन सेचयेत् ।  
यावद्वर्षं ततः कुम्भं प्रतिवर्षं विवर्धयेत् ॥  
समानां विंशतिर्यावत्ततस्तेनैव मानतः ।  
जलं देयं प्रयत्नेन यथाकालं महीरहान् ॥ 5.1.33-34.
26. हेमन्ते शिशिरे देयं तोयमेकान्तरे दिने ।  
वसन्ते च तथा ग्रीष्मे देयं प्रातः सदा बुधैः ॥  
वर्षासु च शरत्काले यदा शुष्कं महीतलम् ।  
तदा देयं जलं तज्जैरालवाले महीरुहाम् ॥ 5.1.21-22.

They are fumigated with the smoke of *Vidaṅga ghrta*.<sup>27</sup> The second method is about a special treatment given to the milky trees. According to this method, the seeds are soaked in cow's milk continuously for ten nights. They are dried in shade, coated with cowdung and mixed with the milk of a tigress and ashes and with barley and wheat.<sup>28</sup>

Then he mentions about the treatment of soil. The soil used for planting fruit and flower giving trees should be sprinkled with sweet water and should be free from pieces of stones. It should be smooth and soft. Someśvara says that the following should be used as manure for getting the highest yield : (1) Dung of pigs, horses, etc. (2) Fats of elephant, fox, deer, etc. (3) Flesh of fish, dog, mouse, deer, cat, cāṣa bird etc.<sup>29</sup> (5.1.40-98). Further, he tells about pits. The pit in which a tree is to be planted should be four feet square and four feet deep. The trees should be planted according to their size. They may be of big, medium or small size. The space between the trees should accordingly be about 16, 11, 8 or 14 *hastas*<sup>30</sup> (one *hasta* measures about 18 inches). Trees and plants should be well protected from frost, extreme heat, smoke, fire, insects and birds. Weeds should not be allowed to grow near the pits.<sup>31</sup>

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27. स्वभावपक्वफलनोर्निर्दोषं शुष्कमातपे ।  
फलबीजं समालिप्तं गोमये दिनपञ्चकम् ॥  
विडङ्गघृतधूपेन धूपितं कारयेद्भृशम् ।  
सर्वेषामेव वृक्षाणामेष बीजविधिः स्मृतः ॥ 5.1.7-8.
28. गोक्षीरभावितं बीजं दशरात्रं निरन्तरम् ।  
छायाशुष्कं च मिलितं व्याघ्रीदुग्धेन भस्मना ॥  
यवगोधूममिलितं गोमयेन प्रलेपितम् ।  
स्थापयेत् क्षीरवृक्षाणां विधेया बीजसंस्कृतिः ॥ 5.1.9-10.
29. द्राक्षा भवति सुस्वादभूयिष्ठ-फलशोभिता । 5.1.42.
30. षोडशैकादशाष्टौ वा तथा हस्ताश्चतुर्दश ।  
कर्तव्यं रोप्यमाणानामन्तरालं महीरहाम् ॥ 5.1.13.
31. नीहारच्चण्डतापाच्च धूमाद्वैश्वानरात्तथा ।  
जालकाराः (रात्) प्रयत्नेन रक्षणीयाः क्षमारुहः ॥ 5.1.25.

He further suggests some other methods to protect the trees. Trees should be protected against snowfall.<sup>32</sup> The insects and worms can also be killed if *Viḍaṅga*, *Hiṅgu*, *Sindhūra*, *Marica*, *Ativiṣa*, *Vacā*, *Bhallātaka* and the (powdered) horn of a buffalo are mixed in equal quantities into the soil. This process cures all the diseases of the plants.<sup>33</sup> In this way, king Someśvara discusses about the science dealing with plant life. The third chapter of this thesis discusses about the science dealing with the life of humans as also of animals. Thus, it can be seen that Someśvara is well-versed in the science of living organisms.

### **Geographic Study in Mānasollāsa :**

The knowledge of Geography of Someśvara reveals a general resemblance with that of Kālidāsa, Bāṇa and Bhāravi with reference to the concept of different geographical units and divisions of Ancient Bhārata. These writers were separated by more than 1,000 years and belonged to different parts of the land. These writers show acquaintance with the regions to which they did not belong, though it must be admitted that their description of the regions of their nativity is more precise and hence authentic. But some writers derive a considerable number of topographical details from the common source, the Purāṇas, which Someśvara consults or refers more frequently and profusely in case of rivers and mountins etc. This fact partly explains the similarity of geographical data found in works of some writers. This is due also to the

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32. विद्युता दग्धवृक्षस्य भूमिमादायनदने ।  
रक्षार्थिं विक ( कि ) रेद्रेषां तथा न हिमबाधनम् ॥ 5.1.27.

33. विहङ्गहिङ्गुसिन्धूत्थमरिचातिविषावचाः ।  
भत्लातकं तथा शुङ्गं माहिषं समभागतः ॥  
एतैर्विरचितो योगै निहन्यात् क्रि ( कृ ) मिकीटकम् ।  
उद्याने पादपानां तु सर्वव्याधिविनाशनः ॥ 5.1.31-32.

fact that the geographical names were rarely disturbed in ancient times, even though changes took place quite often in the political field. These changes, however, did affect the boundaries of different states and *Janapadas*. It is worthwhile to note that a good number of old geographical names are still current either in identical form or in a slightly changed form, and this fact facilitates the otherwise difficult task of identifying the ancient places.

### **Someśvara as a Poet**

Someśvara is hailed as the Prince among Indian Poets. Individuals may equal or excel him in one or other aspects of the art of composing poems. But collectively taken, in all aspects, he is unequalled. His uniformly high excellence of style is all his own, not to be found elsewhere in his time. The perfect balance of sound and sense is incomparable. The ease with which he uses words that literally flow from his brilliant mind (*Pratibhā Śakti*) is bewildering. He is a close observer of all kinds of men and their nature. His insight into the human mind is deep and characterisation life-like. As a poet of human nature, he is very famous for his dazzling descriptions, sharing the joys and griefs, feelings and emotions of humanity, charming *Svabhāvoktis*, etc. He has a keen sense of humour and a very healthy optimistic outlook and zeal for life. From the analysis of the contents of the *Mānasollāsa*, it is seen that Someśvara deals with all factors connected with human life. Lastly, Someśvara suggests to the kings that they must give sufficient wealth to the good poets and logicians.<sup>34</sup> Because of such benevolence and encouragement, literature of eternal value came to be produced in abundance during those days.

Someśvara knew the importance of the words and their meaning very well. Hence he has been able to bring out a better elaboration of

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34. कवीनां तार्किकाणाञ्च प्रसादं भूरि दापयेत् ।  
उक्तः शास्त्रविनोदोऽयं सोमेश्वरमहीभुजा ॥ 4.2.404.

different figures of speech easily. Also notable in his *Kāvya* are the different styles and the striking expressions.

As a literary artist, Someśvara stands second to none. His language is natural, simple, chaste and refined. His thoughts and ideas are so profound that they make one infer that he must have had liberal education in a systematic manner. His imaginative faculty is wonderful and sentiments lofty. His work *Mānasollāsa* suggests clearly that in his early life he must have spared no pains to widen his intellectual capacity and to develop his all-round knowledge. It has been already shown how it is evident from the study of his work that he had mastered thoroughly all the scriptures and the works in different branches of Sanskrit learning.

Someśvara had mastery over the works of great scholars like Viśvakarma, Maya, and Piṅgalācārya. He had studied the *Matsya Purāṇa* also.<sup>35</sup> He had studied the Vedas with their auxiliary works as well as the *Śāstras*. His works bear ample testimony to the same. He was well-grounded in the *Rāmāyaṇa*, the *Mahābhārata*, as well as in the *Purāṇas*.<sup>36</sup>

In this way, Someśvara has included several branches of knowledge in *Mānasollāsa*. So this work is rightly considered to be an encyclopaedia. He himself says that he was *Garbhasārasvateya*, i.e., scholar from birth. This statement is not an exaggeration at all. Further, he advises the kings that they must keep their *Prajā* or people always

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35. विश्वकर्म-मतेनापि मयशास्त्रानुसारतः ।  
मत्स्यप्रोक्तविधानेन पिङ्गलामतमानतः ॥ 1.11.76.

36. शृङ्गारोदधिशीतांशून् रगाम्बुजदिवाकरान् ।  
कथां पृच्छेन्महीपालो महाभारत-सम्भवाम् ॥  
रमायणोद्भवां भव्यां पुराणेभ्यः समुद्रगताम् ।  
बृहत्कथा समुत्पन्नां वीराणां चरितोत्कटात् ॥ 4.19.1411-1412.

happy, for which the kings must study the work *Mānasollāsa*. *Mānasollāsa* is written for the sake of *Prajārañjana*. Here he gives the example of the moon. According to Someśvara, just as the moon gives pleasure to mankind by moonlight, *Mānasollāsa* does so by the rich knowledge embodied in it. Hence, he has very rightly said that the kings must study *Mānasollāsa* in the interest of the welfare of their subjects. He also suggests that scholars also should study this work for the development of their knowledge.<sup>37</sup> The author's skill in collecting, editing, composing and presenting the matter is superb. Hence, *Mānasollāsa* caters to the needs of people of all classes. This proves that Someśvara's contribution to knowledge is undoubtedly unique and invaluable. Noting all these things, the reader of *Mānasollāsa* will feel to have gained something of everything.




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37. राज्यप्राप्तेर्नृपकुलभुवामित्युपायोपदेशः  
 सम्यक् सोमेश्वरनृपतिना गर्भसारस्वतेन ।  
 चक्रे चन्द्रप्रतिमयशसा रञ्जनाय प्रजानां  
 पुण्यौधानामपि च महतां वृद्धये बुद्धये च ॥ 1.20.308.