PREFACE.

The first instalment of the long-announced Manasollasa, otherwise known as the Abhilasita-thachintamani, which purports to have been composed by the great Western Chalukya King Bhulokamalla Somesvara, son of Vikramaditya VI, is now offered to the public. It is a voluminous work, extending to about 8000 Granthas, and is divided into five Vimsatis, each containing 20 Adhyayas or chapters of unequal length, some chapters again including several subsections. The whole work is thus divided into one hundred chapters, dealing with one hundred different topics on the necessities and written for the instruction of the members of royal families. The first volume represents two among the five Vimsatis, and comprises 40 Adhyayas or chapters.

The present edition is based on the following five MSS:

A. Belonging to the Baroda Central Library. It is a complete press-copy prepared with the help of three MSS.

B. Belonging to the Bhandarkar Oriental Research Institute, Poona. It contains 109 leaves and is, though incomplete, a very good copy.

C. Complete, though worn.

D. Complete, owing to its age. Leaves are very brittle and the old manuscript very careful handling. It offers good reading.
E. Incomplete; in the middle about 50 leaves are wanting. It is older than D. On the last leaves the ink has faded.

The last three MSS belong to the Bikaner Durbar.

The authorship of the Manasollasa is attributed, in the 9th sloka on page 2 and the colophon, to the Chalukya King Someśvara, surnamed Bhadramalla and Satyärayakunatlaka. A reference to sloka 371 on page 62 will, however, make it evident that this attribution is incorrect. In this sloka Someśvara is himself made the standard of comparison, and no author would be guilty of so flagrant a piece of vanity. It is therefore probable that the book was composed in his Court by some prodigiously learned and well-informed man, thoroughly acquainted with the royal household, royal necessities and royal whims.

King Someśvara is the son of Vikramaditya VI, and belongs to the line of the Western Chalukyas whose capital was at Kalyani. Aufrecht in his Catalogue Catalogorum fixes the period of his reign as 1127-1138. In Barnett's Antiquities of India the date is 1126-1128. The date of composition of this work seems to be 1052 Saka (1131 A. D.) as the sloka 61 on page 34 while giving the Dhruvaśīka mentions Friday as the first day of the month of Chaitra when the Saka year 1051 had elapsed.

Another work attributed to him is the Vikramaśīkābhīyudaya, an incomplete MS of which appears in one of the Pattan Bhāndāra. Further details of this MS with be given in our Pattan Catalogue which is in course of preparation.
It is generally believed that Someśvara ascended the throne in A. D. 1127; but the inscription recording the grant of land made by Mahāmūḍalēśvara Mārasimhadevarasa to the temple of Māṇikyadeva containing an image of Ekaśileya Pārśva- nātha in the 6th year of the reign of Someśvara Bhūlokamalla in the year Saka (1052 corresponding to A.D. 1130-31) shows that the date of his accession cannot be 1127; it must be 1124-25. The real date of Someśvara’s accession therefore is a matter of controversy which may better be left in the hands of the historians and antiquarians for solution. The date of accession, whether 1124 or 1127, does not, however, materially come in conflict with the date given as Dhruvāṅka in the Manasollasa already mentioned.

Some scholars are under the impression that A. D. 1127 is the date of composition of the Manasollasa. But this appears from the above, and also from other considerations, to be incorrect. Someśvara ascended the throne, as is commonly believed, in 1126 or 1127. It is quite natural that a king in those days should require a few years for getting himself firmly seated on the throne, and for waging wars with neighbouring countries, which generally gave trouble when a kingdom changed hands. It seems therefore probable that the date given as Dhruvāṅka, referred to above, is the real date of composition.

Someśvara seems to be a powerful ruler, but very little is known of his personal history. A few inscriptions were recorded during his reign but the information yielded by them is but meagre. What his religion was, it is difficult to ascertain. Here in the beginning his book opens with an obeisance to all the impor-
tant deities of the Hindu Pantheon, namely, Ganesa, Siva, Visnu, Brahma, Indra, etc. The very first sloka refers to Ganesa, but we shall not be justified in calling him a Saiva, because it is customary with authors of all sects to begin with an obeisance to Ganesa as the bestower of perfection and the remover of obstacles. The grant of Mahamanidalesvara Marasimhadevarasa already referred to further makes us believe that Jainism was also encouraged in his time. Our conclusion therefore is that Someśvara also displayed the usual liberalism of Indian monarchs. The sloka 105 on page 11 further strengthens this conclusion.

The Mānasollāsa is written in Anushtub metre, with occasional prose passages introduced in the middle. Its language is easy but florid. The work treats of many subjects and gives the maximum information in the minimum space. The work is designated by the author as the भवासाहित्य, or a book which teaches the world, and the scope of the book is so extensive that it can rightly claim that epithet. An idea of the different subjects dealt with can be obtained from the table of contents; but we will mention here only a few interesting features among many that may be found in the book. It may be remembered that Someśvara was an orthodox Hindu king and the picture presented in his Mānasollāsa is of the glories, pomps and paraphernalia of a purely Indian court and royal household. The Western Chalukyas were never known to have been contaminated by the Muhammadan civilization, as they, it is believed, had been destroyed by the Hoyaḷas.

In this work sometimes the author gives even minute
details like शिवादस्थितं तारं (on श्रुतिविधान in रुद्राचार्य p. 9.) etc. and नुकस्कर (p. 70.), and sometimes he omits the things that are really required, e.g., बच्चा तारा etc. (p. 106, ś. 860) where the word Tārā is not explained. The meanings of such words, however, may be found in other books like Vasantarāja Śākuna.

Among the two Vimśatis contained in this volume, the first, generally speaking, describes the requisite qualifications and necessities of an ambitious king who desires to obtain and extend his dominions. The second Vimśati mainly gives the ways and means of making the position of the king secure.

The first Vimśati while dealing with the virtues of a king makes the Tirtha-nāna an imperative necessity. In the Tirthaśāstra-dhāraṇīya, the author mentions several Tirthas, namely, Suśihirūṭa, Vañjara, Bhavaraṭhi, Venyā, the tributaries of the Kṛṣṇā, etc., such as may reasonably be known to local people. He does not however mention Puskara near Ajmer, which is one of the greatest Tirthas. The mention of the Taṗī river along with the famous and mighty rivers, Gaṅgeśa, Yamuna, Narmada, Gaṅtami, in the same sloka shows that the author could not shake off the local influence while speaking of

* This may be one of the Narmada near Broach or another of the same name of the Godavari.

† The modern Māṇḍrā in the Nizam’s dominions also known as Garuda Gaṅgā or Garumatt, a tributary of the Godāvari. (see the 90th. Adhyāya of the Gaṅtami Mahātmya in the Brahma Purāṇa.)
India in general. The omission of the Kāveri is worth noticing. It is probable also that in this particular he has followed the Brahma Purāṇa which also mentions the rivers in the same strain.*

The three ślokas treating of Jvara (p. 18, Sl. 188-190) are taken from an earlier work on medicine by Vagbhata, but the other ślokas have not been traced so far. In this Adhyāya and in the Adhyāyas of Aṣṭavāidyaka and Gaṅacikitsa it is worth noting that all the medicines mentioned are those prepared from medicinal plants. There is no mention of Bhasma, etc or medicines prepared from metals like iron, gold etc.

In the first Viṃśati the longest is the 10th Adhyāya called the Dīnānathabandhubbṛtyapasaṅadhhyāya. Here the necessity of appointing excellent physicians and free distribution of medicines is emphasized. Someśvara might have realized that people must necessarily love a king who takes care of them when they are in distress.

The second Viṃśati opens with an enumeration of the necessary qualifications of the king. Rasāyana comes next to make the king healthy and strong. Then he mentions the different officers required for the State, along with their requisites qualifications. Among the qualifications of the royal cook, one is Asaṃbhṛetya (who cannot be bought over by the King's enemies) and the other is Kṛtānusaya Parikṣṣaka (able to examine carefully the king's

food). This shows that the life of a king is perpetually in danger.

The line भिन्नशेष व कङ्कल्ले: गीतिला: पालवेगस्मति: (p. 43 Al. 156) indirectly shows that the author was well acquainted with the fact that people of the clerical profession are inclined to harass the public. It is quite possible also that he followed the previous writers on Niti (नीति) in this respect. On page 44 he fixes one-sixth of the produce of corn as the highest royal due, though in some cases it is made one-eighth or one-twelfth as a concession. The tax depends however on the productivity of the land. He fixes also one-sixth tax on honey and ghee, but does not formulate any taxation on other kinds of produce except to mention that a fruit garden is to be taxed according to its yield.

In those days the might of the king was calculated according to the number of elephants which he possessed. Hence the author mentions the forests which are the haunts of elephants, and minutely describes the varieties of the species and formulates means to catch them, train them, and make them fit for war.

It is believed by the writers on elephants that the elephant is a faithless animal, but our author does not subscribe to that opinion. The only kind of elephant which is faithless is the Sarpasattva while the rogue elephants come under the category of Pāśīcasattva and Ṛākṣasasattvasamudbhava. The code of words given here for the training of elephants must have been in use in those days in Mahārāṣṭra and Guzerat, as is evident from words such as देव, नेव, बजे,
etc, but the code is different from the one that is now in use either at Baroda or Kolhapur. The elephant, though naturally timid in disposition, is able to destroy men in war if properly trained. The last lesson received by the elephant is how to destroy men (रियालिन्ध न चादाचर्य p. 136, Sl. 1194). In this book no less than five methods of catching elephants are given. One of them is Vāribandha, which corresponds to the well-known Kheddar operations. A mention of this in Mānasollāsa shows that the method was in vogue in those days, but was afterwards forgotten, as may be seen from the following lines of G. P. Sanderson in his "Thirteen Year among the Wild Beasts of India pp. 101 and 103.

"Some of the Maharaja's mahouts who were amongst my following had been accustomed to catch single elephants with trained females, and in pitfalls, but they had never heard of any one attempting the capture of a whole herd. It was said that Hyder had made a trial, a century before, in the Kakankote jungles, but had failed, and had recorded his opinion that no one would ever succeed and his curse upon any one that attempted to do so, on a stone still standing near the scene of his endeavours. Consequently all the true Mussulmans who were with me regarded the enterprise as hopeless, though they judiciously kept that opinion to themselves."

(p. 101)

"I was determined to make the scheme succeed if possible, not only from my love of adventure and the necessity for executing what I had suggested to
Government and undertaken to carry out, but from the desire to prove to several officers who considered the scheme to be the vision of a lunatic, that their croakings were rather the utterances of Bedlamites. Pleasantries appeared in the Bangalore papers regarding the probable effects the Khedda operations would have on the price of salt, which it was represented was being laid in by me in large quantities for application to the caudal appendages of any elephants I happened to meet with.

(p. 103)

The author Somèsvara mentions वर्णाश्रय elephant first. This is the only kind of elephant which is described as completely white (धूर). Modern writers on elephants say that no such elephants are found:

"I have never myself seen a really white one, nor have any of the experienced native hunters whom I have met "x x x Regarding the white elephants of which we read as forming the most cherished possessions of the King of Ava, I am unable to give any information ".

Sanderson p. 85.

"Occasionally so called white elephants are met with, which are really albinos, the dark pigment being absent from a larger or smaller area of the skin; in Burma and Siam such albinos being highly valued and considered as sacred or royal animals."

(Royal Natural History, by Lydekker Vol. II, p. 529.)
This kind of elephant may be mentioned on page 50, Sl. 228. This is no doubt auspicious as it leads to victory. But this is not the white elephant described by Somesvara as सम्भवश्च. The author following previous writers might have mentioned various things, of course, which he never saw.

Two short sub-अध्यायां vizi Nidhi and Dhaturvada, रसियानाः in this book (pp. 39-61 and 63-64) are extremely interesting. Enriching the Government treasury by the practice of alchemy is really astonishing. Not only ordinary people were keen on alchemy but Rajas and MahaRajas also had recourse to such methods.

Where pearls and various kinds of gems are treated of, their defects also are not omitted, and mention is made of the devastating results of possessing such defective pearls and gems. On page 61, Sl. 426 Somesvara says that in this Kali-age pearls such as are found in oyster shells only are available. But he enumerates eight different sources of pearls, some altogether mythical. Following perhaps the tradition of previous writers. In this connection he is not content with mentioning the sources only, but also minutely describes the kind of pearls produced from each source. He says in one place (p. 71 Sl. 471) that the king should not wear pearls which weigh more than two Kilainjas (equal to 60 Gunjas).

On page 79 things worth storing in a fort are mentioned. In लोक 551 to 555 the author deals with the necessity of keeping in stock stones and sand, serpents in earthen pots,
and lions fixed to some convenient spot, and in fact, everything that may cause havoc in an hostile army.

On page 80, śloka 561, we see the author advising kings not to put faith in the army formed of enemies, men, and not to allow them near his presence. He further advises that an army of this kind should always be put in the front in the event of war.

While referring to horses, Someśvara uses the word Yavanodbhuta, by which are meant probably the Arabian horses. It appears that in his time horses from Sind, Arabia and the Kamboja countries were famous. Among these the Arabian horses have maintained their reputation even now. He seems specially inclined towards the elephants of the Kalinga forests (कङ्गिणीसमन्दिर p. 136, sl. 1194). He has also treated of the medicines to be administered to horses and elephants. On page 86 and 87 the description of fever in elephants etc. is worth noting. There is no mention however of any medicine for fever in the case of elephants.

In the Vasantarāja Sakuna it is mentioned that there are five jewels among the Sakunas:—

वोनध-ध्वनि-पिठा-समुक्षमिपातमा च पञ्चमी ।
पञ्चव्युति मुनिसम्म!=न्द्र! कोऽयनं श्रुतार्कर्त्सङ्गम !
( अभन्नविठ्ठपदणं 5. 3 )

Among them the Potaka is the chief. The śloka runs thus:—

पञ्चव्युति: श्रुतार्कक्ष हिन्दीः
इयां भविष्यतां सरिज्ज्यमाणां
पञ्चमुत् ॥ (op. cit. p. 98)
All the five jewels are treated in this book. Sakunas like the Upaśruti are also mentioned. It may be pointed out in this connection that while giving the names of the Svaras of Piṅgalā we considered it safer to follow the Vasantarāja Śākuna as all the different MSS have different and probably incorrect readings.

The chapters on polity give complete though succinct information about the royal policy. The three Upāyas also are briefly treated, but the fourth, viz. Danda is dwelt on at greater length.

It treats of the Caturasra Kotacakra and many other things dealing with astrology. It shows how the army should stand and how the kings, princes and other officers of the state should be posted...In the end the author states of Courts of Justice.

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