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Socio-Political Aspects in Kalhana's Rajatarangini

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Abstract: *The Rajatarangini by Kalhana is generally known as the History of Kashmir, but it includes not only the history of kings of Kashmir but also there are so many things are mentioned which are useful thoughts social and political aspects ethics, moral values, sacrifice of soldiers and sincerity of ministers. The king how to manage the situation in critical conditions. There are so many problems in our society in those days also same problem were there. So, how they were managed the situations and a good governance done by the Kashmiries. It is now also applicable for this globalization and modern society.*

Keywords: *Flood, corruption, suyyas engineering works, duties of kings.*

1. INTRODUCTION

Socio-political aspects are very needful in modern days because to solve the problems. Some things are taught by experience and some are other experiences because in our life all are not happened so we can identify and know the right things by some others life. Therefore the Rajatarangini includes these types of problems and also solution, because history repeats. If the situation is handled in critical conditions by the king, he is only the right person to administrate the country or the place.

Prof. Radhakrishnan thus explains the ancient Indian View in modern language. "The principle of Karma reckons with the material or the context in which each individual is born, while it regards the past as determined it allows that the future is only conditioned. In Sanskrit literature there are so many books are written by Sanskrit scholars [1-3].

Eg: Koutilya's Arthashastra is describing responsibilities of kings and administrative rules, in Kalhanas days also there are same rules but work is different because ability of kings.

2. DESCRIPTION OF SOCIO-POLITICAL ASPECTS

Kalhana's Rajatarangini is a rich store house of socio-political aspects. Kalhana wrote when both the east and the west like were in the catches of the feudal system. The men of strong breed conquered and lorded peoples leaving the economic fight against nature to others whom in due course they plundered and subdued. The world the "beasts of prey and the herbivores; Indeed if we are to believe him, the

same state of things continues to our own times. For he says "There is a natural distinction of grade between men born to command and men born to service, between the leaders and the led of life. The existence of the distinction is a plain fact and in healthy periods and by healthy peoples it is admitted (even if unwillingly) by everyone. In the centuries of decadence, the majority force themselves to deny or ignore it, but the very insistence on the formula that "all men are equal" shows that there is something here that has to be explained away. (Man and Technique (P.67-1932) Kalhana wrote centuries before the Industrial Revolution and Technocracy before even the invention of gun powder and the printing press. Life was not complicated as it is now and the problems of government not so complex although his contemporary rulers found them difficult enough. He had not heard of the advocacy of the rights of man nor the denunciation of monarchy, but he says many things about them in his strictures and caricatures of kings and priests, their morals and methods (V.-172-174)², VIII -2509-13). Then was held with the fiery illuminations produced by the clash of arms of the wedding of the heroes with the maidens of paradise in the festival of battle. In that mele of mighty warriors the head of the Dard king was cut off, while the fame of the awe-inspiring Rudra waxed further more.

He tells us in the colophon that he was the son of a minister of state and it is certain that he had not known want and had never worked for a living. But his heart goes out to the poor and down trodden reveals his sympathy for the underdog denounces forced labor (V.172-174) and expresses his horror of the slave trade of the mlecchas (Barbarians)(IV 397) As a historian his tendency is however, toward humanistic studies and toward art rather than studies and toward art rather than toward economic life although description of famine food prices, taxation, currency and other details of economic life are not lacking in his work. History, according to him was not something to learn, but something to make people live and understand life. He gives both sides of all questions and points out the faults as well as the virtues of kings and other characters that he describes. Further, his observations show that the achievements of the great are merely answers to certain big needs in society and that success was only possible because the time was ripe.

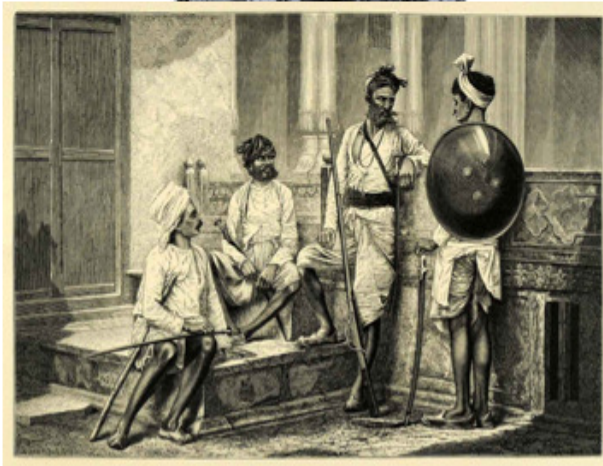


Fig. 1. Kanishkainaugurates Mahayana Buddhism in Kashmir.

Hence he does not cover up the faults of the state, an individual ruler or group of men. Another trait in Kalhana, which is modern, is his freedom from narrow nationalism. He pays tribute of administration to the brave men of Bengal who travelled all the way up to Kashmir and avenged at the cost of their lives, the death of their king who had been treacherously murdered at trigami (IV 322-330).

The picture drawn by Kalhana of the political and social life in Kashmir is not unlike finally's picture of the by zantine empire minus the slaves and eunuchs, up to the middle ages, when Aryans rule came to an end with the defeat prithvi Raj Chauhan of Delhi about half a century after Kalhana wrote his poem slavery had not existed in India inspite of a socio-religious system of which the natural inequality of man seemed to be the pivot. The law of the Aryas prohibited slavery and the injunction had already been emphasized in the arthashastra authoritative work on political science of the 4th century B.C. (Vide Note IV 397)³.

The condition of the common people disclosed in Kalhana's poem was however, not far removed from serfdom as they were crushed by the eternal strife between the kings and the feudal barons on the one hand, and on the other, by the

tyranny of the bureaucrats (Kayastha) and fiscal extortion. Bureau critic taranny and extortion the twin demons had similarly destroyed Hellas and Roman society in the last century of the western empire. The Romans called the common people proletarian from a word applied by them to the poor citizens who could only serve the state by producing children (Proles). It is interesting to note that the words used by Kalhana for the mass of the people are Jana or Janata" which are in current use today and possibly are derived from the Sanskrit "Jan" to be born.

2.1 KING LALITADITYA

The condition of the common people in Kashmir under Lalitaditya and strong rulers like him apparently did not differ in essential respects from serfdom. The Machiavellian principle of government recommended by that king in the eighth century was s follows. "Action should be taken repeatedly so that the people in the villages shouldnot posses grain for consumption and bullocks for the area of the fields in excess of annual requirements! For, if they were to have excessive wealth, they might become very terrible Damaras in asingle year able to violate the authority of the king." (IV -347-48) The food of the common people was, as it still remains, rice and hakh (Sanskrit Saka) (V.49)

Neither caste nor birth was however, a bar to the holding of any civil or military posts. The Domba and the Brahman were alike soldiers and indeed some of the bravest warriors generals and expert swordsmen were Brahmans (VIII 1071-1345, 2319-2330, 2518) A state of things we see repeated later during the national revival in the Maratha Period.

Kalhana's poem proves that the ancient system of the Aryans in India. Who like the Ionic and Doric races and the Lacedaemonians, recognized the freedom of women prevailed up to the 12th century, There is no word in the Sanskrit language for (Purdah) (Screening of women from the gaze of men) or for harm or seraglio. The ruling princes had plurality of wives who resided in the Antah-pura (Interior apartments) or the Suddhanta (pure of Interior) as in the earlier age of the classical drama and literature we find from Kalhana's work that seclusion or veiling of women was unknown even among royalty. The queens of Kashmir pursuant to the ancient law and convention. were sprinkled with the sacred waters of the coronation side by side with the kings, who shared the throne with their consorts. The queen had separate funds. Their own treasures and councillors and were actively interested in the government of the country. They received the homage feudatory chiefs when they held open court (VIII. 3303)

Inter caste marriages are mentioned (VIII. 2043) and a princess of the blood royal was given in marriage to the Brahman Superintendent of a convent (VII 1112) The best of the Kashmiri rulers, Chandrapida and his brother Lalitaditya, the ablest warrior king, were according to Kalhana, the kings sons by a "divorcee", a Baniya woman of Rohtak near Delhi, (IV 15-42) while the mother of

another warrior kingsamkaravarman was the daughter of low –cast spirit distiller, (V-206) even touchability was no bar, perhaps in Kashmir it had lost its sting during the dominance of Buddhism or the Kashmir kings had cosmopolitan tastes like the turks of central Asea and their breather in India. (There is an old Turkish proverb god made man in different races but woman of one race only).

King chakravarma (923-933 A.C.) married an untouchable Domba woman and made her the premier queen who enjoyed the privilege among royal ladies of being fanned by the Yak-tail, (V-387) Kalhana relates that she entered the sacred temple of VishnuRanaswamin near Srinagar to which followed by the feudatories, she paid visit in state. Her relatives were appointed ministers. Kalhana tells us that those, who had actively supported this marriage and banqueted with the queen were ministers of subsequent kings also. The horror of association with the untouchables which Kalhana express two centuries later must have been a subsequent growth. In the time of chakravarma and in that of his successors including the high caste yashakara no such antipathy apparently existed (VI 69) Kalhana mentions the Indo-Seythian emperor Kaniska the clovis of Buddhist India, as one of the kings of Kashmir. He correctly describes him and Hushka, Jashka, and the others as Turushka (I.168-170). The foundations of this pious Buddhist Emperor in Kashmir are mentioned by Kalhana. In the middle of the seventh century HuanTSang together with his travelling companion Prajnakara from balk put up in the monastery north of Kabal, which had been built by Kaniska as a residence for the Chinese princes who were his hostages.

The kings of Kashmir had for generations formed matrimonial alliances with the Turkish dynasty of Kabul and the famous queen Didda – the prototype of the empress Catherine of Russia was a granddaughter of the Shahi. After the destruction of their kingdom. We learn from Kalhana that Turkish sahi princes took refuge in Kashmir where they became ministers and generals and continued to intermarry with the ruling family of Kashmir up to the time of Kalhana.

The world of the Rajputra described by Kalhana. Count Keyserling observes “It is delight to wander through this rose-tinted town. How splendid these Rajputs look! Life in Jaipur is conducted no differently from that at the courts of rulers in the heroic age, as Valmiki has described it in the Ramayana. The world of the Rajput is indeed medieval so much so that no boy, whose ideas have been formulated by the novels of Fouque, would be disappointed by its reality. In Jaipur they do not ride but gallop, all the arts of knighthood are practiced only knightly virtues matter, knights alone count. Here that excessive one-sidedness predominates which along leads to the production of strong and enduring forms. It is undoubtedly better if the forces of heredity are over rather than under estimated. There are no more noble types than these Rajputs.

King is do not disturb by other Dharmas (V.379)

In Kalhana's own view his was not only a work of serious contribution to history it was pre eminently a work of social and political aspects he looked upon himself not merely as a historian but as a Kavi (Poet-Seer) and he criticized about the society in those days. Kalhana chose for his work on history the metrical model advisedly, not simply as a form of expression but as absolutely required by a certain class of ideas. Kalhana's intelligent eyes watched the court and noted what they saw in the hope that centuries later their observations would enlighten distant lands, relight dead suns and set dead moon shining upon the streams and snow clad mountains of his native land.

Kalhana's book is something far more than a record of king's doings. It is a rich storehouse of information, political social, to some extent economic. Women seem to play quite an important part, not only behind the scenes but in the councils and the field as leaders and soldiers. We read of sayya's great engineering feats and irrigation works; of Lalitaditya's distant wars of conquest in far countries and then there were famines and floods and great fires which decimated the population and reduced the survivors to misery.

2.2 KING CHANDRAPIDA

King Chandirapida was not guided by the ministers, he himself. instructed them in the right policy diamond is not cut by any of them it however, cuts other precious stones. (IV-51) By that king, who showed the way of justice, was established legal procedure free from lexis as the sun words off the mandeas from his diurnal course (Mandeha=The Titans who obstruct the rising of the sun on mount udaya).

When he began the construction of the temple of Tribhuvanavamin a certain leather worker would not give up his hut which was on the suitable site. Though he had been constantly promised money by the officials in charge of the new construction he, who was in the grip of his native obstinacy, did not brook the laying down of the measuring line. There upon they approached the lord of the earth and reported this matter; he however, held them to be at fault but not that tanner. He exclaimed “Fie on their lack of foresight that they should, without first having asked him, have entered upon the new construction” stop the construction or build somewhere else; by seizing the land of another who would tarnish an act of piety” (IV-59) If we over selves, who are the Jages of what is right and unright, enforce procedure which is unlawful who should tread the path which is according to law?” while the king was speaking in this wise, a messenger sent by the cabinet of ministers on behalf of that shoemaker arrived and prayed. He wishes to see the liege lord but lord but he says, ‘If it is not the correct thing for me to enter the hall of audience then let this be during the hour of the vestibule session’.

The next day he was given an audience by the king outside and was asked “why art thou the sole hindrance in our work of piety? “If that house appeals to thee as charming then

thou mayst apply for one better than that or in the alternative for a large sum of money thus it was put to him King has given the money to the leather worker.

It is the judgment of king. Which is the helpful judgment for a poor leather man.

2.3 KING LALITADITYA: MAINTENANCE OF THE DOCUMENTS

In the treaty of peace with the illustrious Vasovarman, the minister for peace and war, mitrasarman, could not brook in the formal document what had been written with diplomatic skill "This is the treaty of peace concluded between Yosovarman and Lalitaditya" realizing that the document which did not give precedence indicated the lack of superiority of his sovereign.

Though disliked by the generals who were uneasy at the prolonged duration of the war, the king thought highly of his demand for strict observance of forms. (IV. 139) Being gratified he made him the recipient of five high titles, but that king Yosovarman he tore up from the root, over the eighteen offices which had been established formerly, the five offices of state, which he originated, gained precedence from that time onwards.

These had designations of the office of the high chamberlain, that of 'the principal minister for peace and war', of 'the chief of the stables' of 'the high treasures' and the fifth 'the office of 'the high Sheriff, whereof ruling princes such as the sahi became the office bearers.

Thus so many works are done by the kings, but this type of changes are very rare in the Kalhana's Rajatarangini. Lalitaditya his conquest also very famous and most adorable he told to their soldiers to appoint the king who is able to rull this Kashmir".



A view of Vitasta

Fig. 2. The river draining the entire Kashmir Valley called by the Kashmiri as "Vyath" is the direct derivative of the original Sanskrit name Vitasta.

Lalitaditya-At Cakradhara he made a diversion of the waters of the vitasta and by constructing a series of water wheels dealt them out widely among the villages.

Thereafter a messenger who had been sent by the ministers, who for a long time had been without news, returned from his presence and reported to them as follows.

Thus the lord instructs you, "what is this delusion on the part of men like you that your await my return after I have penetrated into this region?"

"After giving up the acquisition of ever new triumphs day after day, what work do you see for me in my own realm of I should return?"

Therefore I shall speak of what is the gist of governance suitable for my own country, in pursuance of it you should, without mishap, carry on the government and be blameless?"

Those who in this country desire to have the mastery must at all times guard against dissentious among themselves; for in their case no period arises from alien enemies as there is none for the carvakas from the world beyond even for no offence in this country the dwellers in the depaths of the mountains should be fined, for it they should accumulate wealth, they might become impregnable in the shelter of the forts; Action should be taken repeatedly so that the people in the villages should not posses grain for consumption and bullocks for the area of the fields in excess of annual requirement'. For if they were to have excessive wealth, they might become very terrible Damaras in a single year able to violate the authority of the king.

When once the rural population secures raiment, women, woolen blankets, food, trinkets, horses, dwellings which are worthy of the capital; when fortifications which ought to be cared for are neglected through arrogance by the kings, and when they show lack of appreciation of the character of their officers; when from a single district is exacted the maintenance for the armed forces, when the civil servants have formed a league by matrimonial alliances with one another; when the kings take the same view as the civil servants in the departments of state, then it may be known without doubt that there has been a reversal of the good lack of the subjects. (IV. 349, 352)

2.4 SSAYYA'S ENGINEERING WORK

This country (Kashmir) which has violent floods from the waters of the Mahapadma (Volarriver) lake and is intersected with streams had ever small produce. Through the great effort of king Lalitaditya when the waters were detained to a certain, it had become slightly productive thereafter. In course of time after the passing of Jayapida, when there where kings of very little virility, the land was once more covered with the surging waters. Ten hundred and fifty Dinnars had become the sale price of a Khari of rice in husk in the famine stricken land. Through the merits

of avantivarman, in order to enable living beings to exist, the illustrious suyya, who was the lord of food personified, was born on earth.

With the name of suyya he grew up an intelligent man, learned in letters, and became, in the house of a certain householder, a tutor for the children. With fasts, baths and other religious observances he won the hearts of the various, and scholars, during conversazione surrounded him who had a brilliant intellect. In their conversazione when they complained of the conversation by water, he said, "I have a plan but without resources what can I do?" like a madman he went on saying this regularly till the king having heard of it from spies was astonished thereupon after summering him "what have you been saying?" thus the king enquired. "I have a plan" and the rest of it he repeated in the very presence of the king without tribulation "He is crazy" said his entourage; the king, nevertheless anxious to see the plan, placed at his disposal his own money. From the treasury having easily secured many pots of Dinnaras he hastened to proceed to Madavarajya by boarding a boat.



Fig. 3. Madan Mohan Forever, Part 1: A journey through his memorable music. Rajputs1878

Then in the village named Nandaka, which was submerged in flood waters, after dropping one vessel of Dinnaras he turned back immediately. To be sure this is only a crazy man" though the courtiers talked thus, the king, on hearing this news, became keen on watching how it would terminate.

In Kramarajya, on reaching the locality known as Yaksadara, Suyya cast handfuls of Dinnaras into the water. There the boulders having rolled down from the mountains over hanging both the banks had squeezed the vitasta and made the water run country to the current. The famine stricken villagers in search of the Dinnaras then removed the boulders from the stream and cleared the vitasta.

In this wise having drained that water in two or three days, he had the vitasta at one spot barraged with the help of artisans, with stone barrage by suyya, who worked wonders, the entire river, the offspring of Nila, was tied up for a week. Having cleared the bed of the stream and after constructing stone embankments, as a counter measure against rolling boulders he opened the dam. Being long detained she (vitasta) as if impatient for the sea, thereupon started with a rush to proceed on the way to the ocean.

Covered with need and sparkle with fish the land, when stripped of water, appeared like the vault of the sky which when free from clouds displays the gloom of darkness and is full of stars, wherever he learnt of breaches by inundation during the disastrous floods in each one of them he constructed new channels for the vitasta.

To the left of trigami the Sindhu, to the right the vitasta, the two flowing formerly met near Vainyasvamin; to this day there exists in the precincts of Sringara, the confluence of these two great rivers, indestructible even at the end of the Kalpa, which was the enterprises of Suyya. After building stone embankments for the vitasta for seven Yojanas he brought the water of the Mahapadmalake under control.

Having thus reclaimed the land from the water like the primeval Boar. He founded all types of villages teeming with numerous population. He made these villages which are rich in all provisions look, with the dykes by which the water had been checked, like bowlds and thus the people speak of them Kundala. The pots of Dinnaras, which he dropped into the unfathomable waters, were found in Nandaka, which had emerged from the waters, in the midst of dry land.

After examining various kinds of soil, he supplied the villages, removing their dependence solely on rain with the water of viaducts from the river. And he had the villages watered and taking the soil from each village according to the time which it took to dry up, he determined in his mind at what periods it would require irrigation. He decided for each village the extent and distribution of canal water on a permanent basis and with the Anula and other streams he made the directions on all sides charming, being enriched by prosperous irrigated fields with their splendid and bounteous crops.

The reclamation of the land from water, the bestowal of it to pious Brahmins, the building of barrages with stones in water and the suppression of Kaliya, which were achieved by Visnu in four incarnations of righteous acts were achieved by suyya who had a mass of religious merit, in a single birth only. Where formerly during times of great abundance the purchase price of a Khari of rice had been two hundred Dinnaras since its creation, in that same realm of Kashmir since his times wonders the purchase price of a Khari of rice came to be thirty six Dinnaras. He enforced on the lake which pervaded the edges of the horizon by his own

authority a permanent regulation until the end of cosmic existences for non slaughter of fish and birds.

In this way we have recognized in the Kalhana's Rajatarangini Socio-Political aspects.

3. RESULTS

Rajatarangini is very important book for everyone. So it is always useful to all time.

4. CONCLUSIONS

Socio-political aspects are now a day's very fruitful

Rajatarangini includes and this paper will be useful to the today's life.

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