

people agreeable to pious men. Which king would do impious acts for the sake of the body that is encompassed by misery and disease and that is liable to get destroyed today or tomorrow ? One should not oppress the poor people desiring his own happiness.

14-15. A poor man being oppressed kills the king by means of his anger. A king desiring his own good should conduct with more humility than that shown to a respectful kinsman with folded palms. One should always speak only in a pleasing manner to friends and foes.

16. Those who speak pleasingly are gods and those who speak harsh are animals. One should always worship gods with cleanliness and get purified with piety.

17-18. The preceptors (should be respected) as gods and friends as one's own selves. The preceptor (should be pleased) by bowing down. The favourable pious men (should be pleased) by doing true gestures and services. The gods (should be pleased) by good deeds. A friend should be attracted by courteousness and kinsmen by showing respect.

19-22. The wife and servants (should be pleased respectively) by (showing) affection and (making) gifts. The rest of the people (should be won) by (showing) compassion. Not reviling the acts of others, maintaining to do one's duties, kindness towards the poor, sweet words towards all, helping a true friend even by (sacrificing one's) life, receiving warmly the person that has come to the house, making a gift (according) to one's ability, forbearance, absence of pride in prosperity, not jealous at other's prosperity, not speaking words hurting (the feelings of) others, practising the vow of silence, maintaining the bondage with kinsmen, keeping even attitude towards one's own men and taking actions conducive to welfare are the acts of greatmen.

## CHAPTER TWO HUNDRED AND THIRTYNINE

### *The duties of a king*

*Rāma said :*

1. The king, ministry, kingdom, fort, treasury, army and allies helpful to one another are said to be the seven constituents of a kingdom,.

2-16. The sovereignty is the most important means of a kingdom. It should hence always be protected. Good descent, good conduct, (young in) years, good quality, compassion, quick action, consistency, truthfulness, service to the aged, gratefulness, being fortunate, intellect, possessing an unwicked retinue, able to exhibit his valour, faithfulness, foresightedness, zeal, purity, generosity, modesty and virtuousness are the qualities of a pious man and a king. A king, seeking his own good, should make those belonging to a good family his attendants, be not cruel, but capable of winning the people and pure. A king should be eloquent, confident, possessing good memory, distinguished, strong, self-controlled, a leader, well-versed in polity and the different branches of fine arts, capable of facing an attack, capable of remedying all evils, one who knows the movements of hostiles, one who knows the principles of peacemaking and war; capable of knowing the secret counsels (of the hostiles), knower of opportune time and place, one that takes goods in the proper way and distributes to the proper person, free from wrath, greed, fear, doing evil, haughtiness and fickleness, free from harassing others, calumny, jealousy, envy and untruth, fortunate (in getting) the counsel of the aged, able, showing his amiable manners and one that is fond of good qualities which are known to confer prosperity. Men of noble descent, virtuous, brave, learned, attached, those who would implement the rules of punishment should be the ministers of the king. The minister should moreover be having good physique, a native of the country, belonging to a good family, endowed with good conduct and knowledge in arts, eloquent, courageous, possessing good eye-sight, enthusiasm, discrimination, devoid of rigidity and fickle-mindedness, friendly, capable of enduring hardship, virtuous, possessing (the qualities, of) truthfulness, good nature, firmness, perseverance, dignity, good health, able, having retentive memory, firm devotion (to the king) and not creating enmity (with other kings). Good memory, good application of the mind conducive to gain, decisive knowledge, firmness and guarding the secret counsels are the virtues of a minister. The royal priest should be proficient in the *Vedas* and codes of punishment.

17-23. The priest should do the expiatory and welfare-yielding rites as laid down in *Atharvaveda*. The wise king

should examine the fitness of these ministers with the help of experts. The two qualities of having a clear sight and skill should be examined. He should know about the family and the integrity from his own people. The three qualities—ability in service, knowledge and endurance should be examined. So also the boldness, and their pleasure in conversation should be known. Their eloquence, truthfulness, enthusiasm, greatness, endurance for hardship, firmness, loyalty and steadiness in distress should be noted. The king should know their devotion, friendship and honesty from their conduct. Likewise their strength, good nature, health, good conduct, not being fickle-minded and not exhibiting their enmity (should be known) from their companions. Their gentleness and meanness should be known (from their acts) in his presence. Everywhere the virtues of them (practised) not in his presence should be gauged from results.

24-25. A region having good crops, meritorious, endowed with minerals, beneficial for cows, having plenty of water having holy cities, enchanting, abounding in elephants, having water courses and not depending on rains is commended for abundant prosperity.

26-27. It should abound with *sūdras*, artisans and merchants and have great enterprises and agriculturists. (It should abound with men) fondly attached (to the king), hating the hostile king, capable of enduring hardship. It should contain people who have come from different countries and who are pious, possessing cattle and strength. Such a country is commended. The head should be wise and not addicted to any vice.

28-30. The fortress should be built on hills having a river or desert or forest (as a boundary) covering a large area and having a deep moat, high walls and gateways. The fort should contain water, grains and treasures to stand a long siege. Those surrounded by water, mountain, forest, desert and archers are six (kinds of forts)<sup>1</sup>. The forts should be replete with choice things, righteously acquired since the time of forefathers that would stand a heavy drain for the furtherance of righteousness etc.

31-37. (The servants should be descendants) of their forefathers' (servants), subservient, salaried, known for their valour,

1. It mentions only five names.

belonging to a good family, able, possessing knowledge about omens. (The army of the king should be) armed with different kinds of weapons, conversant with different types of warfare, possessing varied kinds of warriors, having horses and elephants duly sanctified, which has endured hardships in battle and sufferings in expeditions etc. Those who administer justice should be undivided and mostly drawn from the *kṣatriya* community. One that is proficient in *yoga*, good-natured, possessing a strong army, conversing affectionately, able to wait patiently for the outcome, not divided and belonging to a good family should be befriended. Approaching from a distance, uttering words having clear meaning and agreeable to the heart and doing good deeds are the three ways of acquiring friendship. One gets three kinds of fruits such as piety, enjoyment and prosperity through the friend. The son of a friend, a newly acquired friend, an ancestral friend and one protected from distress are known to be the four kinds of friends. Truthfulness and other things and similar pleasure and pain are the qualities in the friend.

38-41. I shall describe the conduct of those who serve (the king). A servant should serve the king (to the best of his ability). Ability, good disposition, firmness, forbearance, ability to endure hardship, happiness, good conduct, enthusiasm are ornaments for the servants. A servant should serve the king to the best of his ability for the agreed period. He should give up visiting the place of enemies, doing cruel acts, haughtiness and jealousy. A servant should not exchange harsh words with his superiors. He should not publicise the confidential matters and the secret councils of his master. He should desire the prosperity of the affectionate king. He should desert a king that is not affectionate.

42. Dissuading the king from doing evil deeds and persuading him to do good deeds (are said to be) the good conduct in brief for the relatives, friends and servants.

43-45. The king, like the god of rain, should be sustainer of all good. He would take a part of the earnings from the sources of one's earning. He should employ efficient men to be in charge of all deeds. A good king should protect eight things such as agriculture, trade, fort, bridge, elephant stable, mines,

ocean (the source of gems) and the abodes of the downcast and thus follow a good code of conduct.

46. There is danger for the subjects from the (following) five sources such as the soldiers, thieves, subjects, king's officers and the greed of the king.

47. The king should take tax after having taken note of this danger at the proper time. He has to protect his own body and the external body, the kingdom.

48. He should punish those deserving punishment and protect himself from poison as well as his wives and sons from the enemies. He should never trust them.

## CHAPTER TWO HUNDRED AND FORTY

### *The six expedients used by a king*

*Rāma said :*

1-5. A king should think mainly about the circle of twelve kings. The enemy, friend, ally of an enemy, ally of an ally, ally of an ally of the enemy are known to be at the front of the conqueror. An enemy in the rear, a king whose kingdom lies next but one, the allies of these two is the circle (of kings) of a king desiring to conquer. One who is beyond the enemy and the invader is the neutral. One is a master in favouring the united and the suppression of the divided. One who is beyond this circle of kings and possessing a greater strength is known to be a neutral. One is a lord in favouring the allies and the annihilation of the divided. I shall describe the treaty, battle, vehicle, seat etc.

6-9. One should make a treaty with the strongly opposed for one's welfare. Treaties are said to be sixteen—*kapāla, upahāra, santāna, saṅgata, upanyāsa, pratikāra, saṁyoga, puruṣāntara, adṛṣṭa-nara, ādiṣṭa, ātman, upagraha, parikrama, chinna, paradūṣaṇa* and *skandhopaneya*. Reciprocally beneficial, mutual amity, being related to each other and making presents (as token of friendship) are the four principal treaties.

10-14. One should not make treaties with the twenty people such as a child, an old man, one ill since a long time, an excommunicated relative, a coward, cowardly people, greedy people, one who has renounced the world, one excessively fond of worldly things, one devising many schemes, a despiser of gods and brahmins, an ill-fated one, one who speaks ill of fate, one suffering from famine, one having a discontented army, one having many enemies within the country and one who had become free in course of time and one swerved from adhering to truth and virtuous life. They should always be fought. A war is the result of mutual offence of men (hostile kings).

15-18. One aspiring the prosperity for himself, one being oppressed by another and one having favourable position, time and strength should begin war. Taking possession of kingdom, women, suzerainty, knowledge and strength, pride, honour, loss of fortune, destruction of knowledge, one's soul force and the virtue, that is due fate, dishonour on account of a friend, the destruction of a relative, cessation of the favour of (natural) elements, disturbance among the circle of monarchs, intense attachment for the sake of one are the causes for hostility.

19-24. Enmity is said to be of five kinds—through the co-wife, on account of one's abode, on account of wife, that arising from one's expression and that due to an offence. It should be amended by (suitable) expedients. A king should not engage in any of the following sixteen kinds of war, such as giving meagre result, yielding absolutely nil result, of uncertain result, that vitiating the existing order, proving fruitless in the long run that which affects in the long run and the existing order, with an army mobilised by enemy whose strength is not known, being undertaken for the sake of an ally or for the (recovery of a) woman or that (lasting) for a long time, or with brahmins, with one equipped with an untimely providence, with (an enemy) supported by a mighty friend, when it yields some result only at that moment but with no fruit in the long run and that which bears fruit in the long run but no benefit at that very moment. A king should undertake a task that would bear fruit at that moment and also in the long run.

25-32. One should wage war when one's forces are happy and strong and the enemy forces are of contrary nature. One

should commence a battle when the friend, an ally and a neighbouring king are firmly attached to him and that of the enemy is the contrary. A military expedition is said to be of five kinds by experts such as an open foe, as an ally (If one of the combatants), as united force, as occasional and remaining neutral. Like the expedition, halt is also of five kinds according to the ability of mutually (combating forces) of the enemy and the invader. One should inform his arrival to (the commander of) the stronger of the two opposing forces remaining without taking the side of either of them and like the eye of the crow remain un-noticed. One should join the stronger one when the hostilities begin. When both of them suspect his feigned neutrality and would dislike the engagement, one should himself attack the enemy that is more antagonistic. When a king with his army is routed by the powerful enemy and does not find a strategy, he should practise truthfulness and noble virtues of the ancestors. He should visit the powerful ally frequently, stay by his side, view things as he does and show gratitude for the support extended. The code of conduct for those seeking refuge has been heard.

## CHAPTER TWO HUNDRED AND FORTYONE

*The four means conciliation etc.*

*Rāma said :*

1. The power of counsel is commended than the power of greatness and enthusiasm. Kāvya (Śukra), the preceptor of demons), possessing greatness and enthusiasm was conquered by the priest of the celestials (Bṛhaspati).

2-4. One should not have a counsel with untrustworthy and foolish persons. How can a scheme that is impossible to begin be made to bear the fruit without toil. A counsel is laid down as of five kinds—knowledge of the unknown, ascertainment of that known (already), removal of doubt relating to an ambiguous matter in politics, (determination) of the right time

and place of action and helpful means, and remedial measures against misfortunes.

5. The marks of success in the acts are the cheerfulness of the mind, faith, efficiency of the means, aid and effort.

6. Pride, negligence, lust, prattling in sleep and enjoying pleasures with the beloved women break the secret counsel.

7-13. A person who is bold, having good memory, eloquent well-versed in the (wielding of) weapons and in the sciences, and one accustomed with the work deserves to become a messenger of the king. A messenger is said to be of three types such as one that discharges duty efficiently, one that does moderately and one who just conveys the message. (Each one of the succeeding one) is inferior by a quarter based on the ability (of the respective ones). One should not enter the city of the enemy and his assembly without having (previous) acquaintance. One should abide the right time and should fall upon (the enemy) after knowing (the opportune moment). One should know the weakness of the enemy as well as his treasury, friends and strength. He should also know the likes and dislikes from the looks and gestures (of the enemy). (An enemy) should make four-fold eulogies of both the sides (i.e. the master and the enemy). He should live with good spies having the guise of ascetics. An ambassador would be an open spy. A spy in disguise is of two kinds. Spies would be in the guise of a merchant, agriculturer or mendicant and the like. When the effort of the messenger has become fruitless, the king should attack the distressed enemy. One should take into account the natural calamity (that has befallen the enemy) and fall upon him.

14-24. Because it destroys the good fortune on account of bad policy it is said to be misfortune. Conflagration, water, diseases (epidemics), famine and hell are the five calamities due to divine agency. The rest are due to human agency. The misfortune due to divine agency should be subdued by means of human effort and appeasing rites. The misfortune due to human agency should be removed by means of expedients based on the rightful living. Deliberation, the reaping of the fruits of deliberation, following a course of action for future contingencies, the income and expenditure of the state, enforcing laws, the prevention of (the encroachment by) the enemy, (taking) remedial steps for the calamity and the protection of



kingdom and the king are the duties of a minister. Hence one beset with misfortune would ruin kingdom. Gold, grain, clothes and vehicle would be through the subjects. In the same way other things (are got through the subjects). If the subjects are having misfortune (all the above) are destroyed. Citizens of the city etc. help to protect subjects having misfortune as well as the treasury and law if it is sought. (The duties of feudatory chiefs) are to put down disturbance, help the sovereign in war, protection of people and taking note of the allies and foes. A king would perish on account of the fault of the vassals and suffer misfortune. Treasure enables a king to pay his servants, to win him friends and subjects, to aid the purposes of virtue and desire, to attend to the renovation of forts. If that is having misfortune, it would ruin the king. The king is dependent on the treasury. The enforcement of law is a means to create friends and foes, to acquire land and gold, to conquer enemies, to accomplish a work quickly that would take long time. If that is affected it would ruin the king. An ally would collect together allies, destroy the enemy and help him with money etc. If that is affected, that would destroy the king.

25-27. The king having a vice would destroy the affairs of the state. The vices of a king are the use of harsh words, (inflicting) cruel punishment, wasteful spending of revenue, drinking, (excessive enjoyment of the company of) women, hunting and gambling. Idleness, obstinacy, pride, intelligence and duplicity are the defects of a minister as already pointed out. Drought and epidemics etc. are the misfortunes of a country.

28. Shattered machines, walls and ditches not equipped with weapons and possessing a depleted army are the defects of a fort.

29. One nearly drained, not filled regularly, not being accounted, not accumulated, made waste and situated at a far off place are the defects in treasury.

30-33. Being obstructed, scattered, not honoured, disrespected, not existing, afflicted with disease, tired, arrived from a distant place, newly recruited, much reduced, disappointed, repulsed much, abound with hopes and disgust, deceived, having wives, having grievance within, break in the supply of provisions of different kinds, the base being made void, divided by

the hostile (king), deprived of a leader and bribed by the hostile king at the rear are said to be the defects of an army.

34. An ally suffering adverse fate, attacked by the enemy forces, having lust, rage etc. and energy would be (considered as) an enemy.

35-41. Lavish spending of money, inflicting harsh words and punishment on account of anger, due to lust, hunting, gambling, drinking and women (are the vices of a king). Harsh words create the estrangement in the world and havoc. Punishment is a means (to achieve) things difficult to accomplish. A king should remove it with care. A king that inflicts punishment and harsh words would agitate the subjects. The agitated subjects resort to the enemy. Multiplication of enemies would be for your destruction. A wasteful expenditure of wealth to a greater extent in order to defile one is said to be extravagance in spending by the learned in political science. By drinking one becomes ignorant, by hunting one gets destroyed by the enemy. One should wander in the forest that is guarded doing hunting in order to remove hardships due to victory. The destruction of virtues, wealth, life and quarrels etc. would be on account of gambling. Delay and affliction to virtue and wealth would result from the defect of association with women. On account of the vice of drinking (there would be) destruction of life, indecision relating to things to be done and not to be done.

42-46. One who knows the (mode of) laying the capital and the opportune moments would conquer the enemy. The dwelling of the king alongwith the treasury should be in the midst of the royal capital. The artisans, friends, unhostile foresters and the main division of the army should be placed surrounding the royal dwelling. The army should be placed ready at a corner under the lead of the commander. They should roam about the quadrangular points in a circle during the nights. Information relating to one's self should be known (through spies) moving about the borders (of the country). All should leave and enter the city being noticed, The seven (political) expedients such as conciliation, gift, dissension, punishment indifference, conjuring and deceit should be instituted for accomplishing them.

47-51 Conciliation is of four kinds such as the expression of gratitude, recollection of the relationship between one another,

use of soft words and seeing and submission of the self with the words "I am yours", when (the other person) had come. The making of a gift of wealth to one that has come (is of three kinds such as) excellent, medium and inferior. The making of a gift is of five kinds (such as) giving back (the gift), accepting (the gift) received, making a novel gift, accepting a gift by his own choice, giving and returning. Dissension is of three kinds by experts knowing dissension (such as) destroying amity, creating a thrill of fear, inducing dissension between the two. Punishment is of three kinds (such as) killing, confiscating the property, and imposing hardship.

52-53. (Punishment is also of two other kinds such as) public and secret. The public enemies (should be punished) in public. In cases in which the people would get agitated by killing in public, (killing by poisoning) the food is commended. The enemies (of the public should be killed) by employing special black rites or with weapons etc. A member of the brahmin community alone should not be killed even after being under control after conciliation.

54-58. A good person should do conciliation (speaking) sweet words as if besmearing the heart, looking (at the person) as if feasting and taking in his form as if ambrosia. One duped with false hopes, desirous (of getting) wealth, one being invited and insulted, one having contempt for the king, one superseded in honour, one thinking much about his virtue, one whose virtue, desire and riches have been cut off, one that is angry, one having self-respect, insulted, one rejected without any cause, appeased even though had enmity, one whose wealth and wife have been taken, one deserving to be honoured but not honoured and such men permanently remaining in the enemy camp and are to be suspected should be divided.

59-62. (A king) should honour those that have come (from the enemy side) with presents and pacify those on his own side. Winning affection by conciliatory measures, showing threats, and honouring and buying the allegiance of principal men are stated to be the means for dissension. One having a frustrated ally is ruined like the timber eaten by an insect. (A

king) possessing the three kinds of regal power<sup>1</sup> and one who knows the proper place and time should subjugate his enemies by (means of) force. The ruler of a neighbouring country who is favourably disposed should be pacified in the event of his being befriended by mighty allies. The greedy and poor (should be won) by making a gift. Other friends (should be won by pointing out) danger from others. The wicked (should be won) by threats of punishment and the sons, brothers and others by conciliatory measures. The chieftains of the army, the warriors (and) the heads of provinces (should be controlled), the vassals and foresters by making gifts and (causing) dissension (among themselves). The offenders (should be put down) by (means of) dissension and punishment.

63-68. After having propitiated the images of gods the male should dress as the female and illusions should be made by men such as the forms of goblins, meteors, monsters and vixens, assuming the desired form, showering of weapons, fire, stones and water, (and showing) the divine phenomena such as darkness, wind, fire, and cloud. Bhīma (one of the Pāṇḍavas) killed Kīcaka (son of king of Virāṭa) assuming the form of a woman. It is said to be indifference when one does not dissuade another from unfair battle or plight just as Hiḍimbā (the demoness that married Bhīma) remained indifferent towards his brother (when he was fighting with Bhīma). Indrajāla (stratagem) such as clouds, darkness, rain, fire, mountain, wonders, the banners of a large army causing fright and mirage-like picture of being torn and spread should be shown in order to frighten the enemies.

## CHAPTER TWO HUNDRED AND FORTYTWO

### *Statesmanship for a king*

*Rāma said :*

1-6. After having worshipped gods and arranging six divisions of the army (the king) should march against the enemy. (The six divisions of the army are) the central force, the front, the rear, the auxiliary, hostile and the pioneer.

1. These are the supreme position of the king, the strength of a good council and energy.

Each (division) of the (above) forces are more important (than the succeeding ones). (The same holds good in the case of) reverses also. The commander-in-chief should go to such places as the rivers, mountains, forests and forts wherever there may be danger, with the army in array consisting of six divisions, machines, treasury, foot-soldiers, cavalry, chariots and elephants. The leader (of the forces) should march at its head being surrounded by best warriors. The queen, king, treasury and the excellent warriors of the army should be placed in the middle. The cavalrymen (should be) on the two sides, the chariots by the side of the cavalry and the elephants by the side of the chariots. The pioneer forces (should be by the side) of the elephants. Then the commander-in-chief should go slowly behind all with a fully equipped army encouraging the dejected.

7-13. A marching army should be set in (the array of) a crocodile and in (the array of) a hawk with raised wings or a *sūci* or *viravaktra*<sup>1</sup> in case of danger in the front. In case of fear behind, (an array in the form of) the cart (should be made). (In case of fear) on the sides, (an array) known as *vajra* (should be made). If there is danger on all sides one should set up (the array known as) *sarvatobhadra*. (A commander) should guard his army (while passing through) a cave, mountain forest, river and dense forest. (He should also guard) when the army has to go a long way, when it is tired, when it suffers hunger, thirst or adversity, when it is affected by ill-health, famine and epidemics, when attacked by robbers. (He should also protect the army) from marshy land, dust storm and watery place. He should see that they are neither scattered nor gathered together on the way. (He should also guard them) while sleeping, eating their food, while staying at an unfit place, when they are not well-placed, when they have been scared by robbers, fire and fear and when they have been struck by rains and wind. When the army of the enemy (is in a similar position) it should be struck. One should have an open encounter (with an enemy) only when the grounds and time are favourable and one is strong. On the contrary (one should do) treacherous warfare. When they (enemies) are attacking, the bewildered should be killed.

1. Types of arrangement of the army.

14-17. (An enemy) on another's soil (could be won) from staying in one's own soil. (An enemy) in one's own soil (could be won) by means of sowing seeds of dissension. (An enemy) subject to the wrath of his people should be made captive by employing the foresters and others and killed. They can also be conquered by employing extremely brave warriors. (One may also employ) dissension, bribe or (may) draw away. By appearing in front of (the enemy) the king would become a sure object of their aim. Then (the enemy) should be killed by extremely brave warriors by striking swiftly with a strong force. Brave warriors could be set in an array in front or at the back (and the enemy) could be killed. It has been explained by these two (methods) as to how to attack the two enemies on the adjacent sides in a treacherous warfare. If the front part (of the hostile army) is in an unfavourable land, the rear portion should be attacked swiftly.

18-22. If the front and rear are both unfavourable (one should strike) on the sides in the same way. After having fought with the vanguards, allies (of the enemy) and the pioneers, one should attack the fatigued, slow and the one whose aid has been cut off without causing fatigue for his force. In the alternative, one should defeat by employing the pioneer force or the allies. Or, one should feign defeat and attack (the enemy) that is complacent that he has won by resorting to good counsel. One should destroy the enemy force when it is resting in the camps, barracks, villages, fields and among subjects without protection. Otherwise the cattle of the enemy should be seized and then the army on their way to reach the goal. Or the hostile army fatigued on account of overnight vigil fearing an attack and sleeping during the day overcome by sleep should be attacked (to gain victory).

23-27. In the alternative (a hostile army) sleeping during the night without any fear (should be attacked) by (employing) elephants or with men armed with swords. The functions of (men on) elephants are proceeding in front of the marching army, entry into forest fortification, division of the united (hostile) army, collecting together a divided army, causing right, breaking the doors (of the fort) and the protection of the treasury. Division of an undivided army and effecting the union of friendly forces are the task of (the men on) chariots. The

functions of cavalry are to reconnoitre the forests, different directions and the highway, guard the transport of provisions, follow the retreating army, attend to tasks requiring quick action, follow the weak and attack the last columns and rear (of the hostile army). (The functions) of infantry are to bear always the weapons, inspecting the camps and the highways and to remove (obstructions).

28-33. The ground (suitable) for infantry should not be very uneven or abound with thick rows of trees, ant hills, bushes and thorns and should have (provision for) escape. The ground (suitable) for cavalry should have scanty trees, should be quickly traversible, firm, without sand and not be marshy and have (provision for) escape. The ground (suitable) for the chariot should not have trees, fields, mire, trees causing obstruction, creepers and mire. The ground for the elephant are hills difficult to cross having streams. (A king should march) setting the army in an array consisting of different (segments) such as chest etc. It is known as the rear of the army. It is capable of serving the needs of the king. An array not having this (the division) would appear as if it has been segmented. A wise king desiring to conquer should not fight without having (the array with) the divisions. The treasury would remain with the king. A kingship would be suzerainty over the treasure.

34-48. The soldiers should be paid (rewards) on gaining victory. It is not proper to give only a little. A lakh (should be given) on the death of (the enemy) king and half that when the son of that king is killed. Similarly (the soldiers) should be paid when the (enemy) commander-in-chief is killed or at the killing of the elephant etc. Otherwise (the soldiers) should fight in such a way that the infantry, cavalry, (men on) chariots and elephants do not get affected when the battle has been completed. (The soldiers) should fight without confusion. Confusion causes melee. One should employ an elephant in battles causing great confusion. Three infantry soldiers would be equal to fight a cavalryman. Three such cavalrymen should be employed (to combat) a single elephant (man). Fifteen infantry men would guard (each) foot (of the elephant). It is laid down that an arrangement known as an *anika* (a unit) of the elephants should be made for (guarding) the chariot. There should be nine elephant men. The vulnerable point of such an army is

said to be of five kinds. An array should be set by this division of the army. The chest, sides and wings are said to be (three) divisions. An array is said to have seven parts such as the chest, sides, wings, centre, back (hip), rear and the edge by those well acquainted with (the arrangement of) arrays. The array (called) *guru* consists of chest, sides and wings together with the rear. That of *sukra* is devoid of two sides. The commanders should remain being surrounded by excellent warriors. They should fight without any faction defending one another. Excellent warriors of the army (should be) at the centre. A commander (of an army) is the life of a battle. It would be destroyed if it is without a commander. The powerful elephants should be placed at the chest (of an array), the chariots on the sides and horses on the wings. This array is said to be breaking the central force. An army of horses at the centre, an army of chariots on the sides and an army of elephants on the wings is known to be an array of breaking the inner (force). Station the cavalry in the place of chariots, the infantry in the place of cavalry (in the above order) or place elephants everywhere in the array in the absence of chariots. (There is another view). If there is more than the required army it is said to be *ābādha*.

49-59. (An array called) *bhoga* consists of arranging (the army) in concentric circles. (An array called) *daṇḍa* is of many kinds. (I shall describe them) to you. Listen. (An array) spread horizontally would be (called) *daṇḍa*. (The array called) *bhoga* is in the form of a wave. (The array called) *maṇḍala* (would be) in perfect circle. The *asamhata* (class) (would be) in concentric circles. (The other arrays such as) the *pradara*, *dr̥ḍhaka*, *asahya*, *cāpa*, *kukṣi*, *pratiṣṭha*, *supratiṣṭha*, *śyena*, *vijaya*, *sañjaya*, *viśāla*, *vijaya*, *sūci*, *sthūṇākarna camūmukha*, *sarpāsya* and *valaya* are all invincible and modifications of (the array called) *daṇḍa*. They have the following characteristics—extending on both sides, extending on one side, extending in one wing, extending on both wings, three others of the contrary nature. (The array) *pratiṣṭha* extends on the wing and chest (and) the other *supratiṣṭha* is the contrary. (The arrays called) *sthūṇāpakṣa* and *dhanuḥ pakṣa*, *dvisthūna* and *daṇḍa* after that (are of) doubled units at the end or an additional wing or of the reverse of another. They should be known to have the characteristics



of two or four columns of soldiers in order. (The arrays known as) *gomūtrikā*, *ahisañcāri*, *śakaṣa* and *makara* are said to be variations of the (array) *bhoga*. So also (the array called) *pāriplavaṅgaka*. (The array called) *yugorasya* (consists of) two wings in (the array) *daṇḍa*. (The array of the form of) cart is contrary to that. (The array of the name) crocodile is of mixed nature. (The array) *śeṣa* (is marked) by the rows of elephants. (The arrays) *sarvatobhadra* and *durjaya* are the modifications of the array (called) *maṇḍala*. That which has openings on all sides is the first one and that having the eight army units is the second one. (The arrays known as) *ardhacandraka* (of the shape of half the moon) and *ūrdhvāṅga* (elevated parts) (are formed) by the combinations of (different) divisions of (the class known as) the *vajra*. In the same way (the arrays known as) *karkaśṛṅgi* (the pincers of a crab), *kākapāda* (the feet of a crow) and *godhikā* (lizard) are known from their difference in shape (consisting) of three, four and five units of army.

60-67. Seventeen kinds of arrays could be formed from the (array called) *daṇḍa*. Two from the *maṇḍala* (class), six from the *asaṅghāta* and five from the *bhoga* (are combined) in a battle. (The structures of the abovesaid battle arrays) may be modified by omitting a wing or two wings. Otherwise (a squadron) may be taken from the chest (of the army) and placed around the edges. After having attacked the boundary army in the front with the army forming the wings, one should strike the army at the hip with (the army at) the boundaries and attack with that comprising the chest. The routed soldiers of a hostile army as well as the reserves should be completely destroyed and one's own should be expanded. The main part (of the hostile army) should be attacked with double that of the main and the reserve force (of the hostile army) with the main. A compact (hostile) army should be scattered with a strong contingent of elephants. If (the hostile army) is (in the array) *daṇḍaka* with the flanks, wings and chest (drawn up) then (a general) should employ the (array) *daṇḍa* and quickly show the position. (The array called) *pradāraka* would be by the addition of two wings to the *daṇḍa*. If it is added with wings and flanks it is known as *dṛḍha*. The array that is increased by (adding) two flanks is known to be *asahya*. The (array) *khātaka* (consists of) keeping the flanks and wings down and attacking with the troops at the chest.

68-72. The array *valaya* is said to be (the union of) two *danḍas* capable of breaking the enemy. The (array) *durjaya* (consists of) four *valayas* that is capable of routing the enemy forces. By changing the arrangement of elements (troops) on the flanks, wings and chest of (the array) *bhoga* (we get the arrays) *sarpacāri* and *gomūtrikā*. The array *śakaṭa* is of the shape of a cart. The reverse is said to be the array *amara* capable of destroying the enemies. The arrangement (of troops) on the sides, wings and chest would be in the same way as the (array) *maṇḍala*. The divisions (called) *cakra*, *padma* and others are variations of the *maṇḍala*. In the same way the arrays *sarva-tobhadra*, the excellent *vajrākṣa*, the crow-shaped one, the half moon, *śṛṅgāṭaka* (resembling the junction of four roads) and *acala* of the forms corresponding to their names should be formed according to one's convenience that would prevent the enemy forces.

*Fire-god said :*

73. O Brahmin ! Rāma<sup>1</sup> reached Ayodhyā after killing (the demon) Rāvaṇa. Lakṣmaṇa (brother of Rāma) killed Indrajit (son of Rāvaṇa) in days of yore by means of statesmanship narrated by Rāma.

## CHAPTER TWO HUNDRED AND FORTYTHREE

### *Physiognomy of men and their indications*

*Fire-god said :*

1. O King ! Ethics were described by me to Rāma. I shall now describe the characteristics of men and women as described by Samudra to sage Garga formerly.

*Samudra said :*

2-7. I shall describe the good and bad characteristics of men and women. O Virtuous one ! A man having (the signs and features symbolised by the terms) *ekādhika*<sup>2</sup>, *dviśukla* (two whites), *trigambhira* (three depths), *tritrika* (three triads or nine virtues), *tripralamba* (three elongated organs), a spreading in three, threefolds (of skins), *trivinata* (having bends at three

1. One of the manifestations of lord Viṣṇu.

2. These terms are explained below in verses 7 ff.

places), *trikārajña* (knowing the three periods of time) and *trivipula* (broad organs at three places) would be possessing good characteristics. Similarly, (one possessing) four marks (on four different parts of the body), or four equal parts of the body, or cubits four frontal teeth (of commendable size), dark complexion of four, in four (parts of the body), sweet smells at the four (joints of the body) and four (specific organs) of short stature, five (parts of the body) small and long, six (parts) raised, eight bones (strong), seven (parts) glossy, nine (parts) clean, nine (parts like) the lotus, ten (parts like an) array and of the form of the fig tree, fourteen pairs (of parts) equal and sixteen eyes is commended.

8-15. (The term) *ekādhika* stands for virtue together with (the goals of life) righteousness, attainment of riches and pleasures. (The term) *dviśukla* (signifies) the whiteness of teeth and the eyes except the two pupils. (The term) *trigambhira* (denotes) depth in the ear and navel and (the term) *tritrika* the virtues of absence of envy, compassion, forbearance, endowed with auspicious deeds, purity, desire, liberality, ease and valour known as one triad of virtue. (The term) *tripralamba* (denotes) a person that would have the testicles and arms long. One who has spread by his radiance, fame and fortune on the quarters, country and his own class (is said to be) *trikavyāpi*. A person that has three folds on the belly (is said to be) *trivalimān*. Listen to me. I shall describe the man having three bends. (He is the person) that bows to the gods, brahmins and preceptors. One who knows the suitable time for (the practice of) virtues, attainment of riches and pleasure is said to be the knower of three periods. One who has a broad chest, forehead and face (is said to be) *trivistirṇa*. The two hands and two feet bearing (the marks of) banners, umbrellas etc. (are deemed to be bringing good). The fingers, chest, back and hip that are equal are commendable. The commendable height (of the human figure is) four cubits. Four (frontal) teeth having moon-like lustre (is meant by *caturdaṁṣṭrah*). I shall describe the four black things. The two pupils of the eyes, the two eye-brows, the beard and hair (are the four) black (things).

16-26. The absence of bad smell in the nostril, mouth, perspiration and armpits (is *caturgandha*). The four short\* things

are short penis, neck and the two shanks. The finger-joints, nails, hair on the head, teeth and skin (are the five) minute, (parts). The two cheeks, two eyes, forehead, nose and the space between the breasts (are the five) long parts. The chest, shoulders, nails, nose, face and the back of neck (are the six) raised parts. The seven parts that are glossy are the skin, hair on the head, teeth, hair on the body, one's sight nails and speech. (The eight bones that are strong are those in) the two knees, two thighs, back, bones of the hand and nose. The nine parts that are clean are the two eyes, two nostrils, two ears, penis, anus and face. The ten (parts of the body) of men of the lustre of a lotus that are commended are the tongue, two lips, palate, eyes, hands, feet, nails, tip of the penis and face. The hand, foot, face, neck, two ears, heart, head, forehead, belly and back, the ten that are broad (like an array) are praiseworthy. One is said to be of the form of a fig (tree) if the inter-space between the two middle and index fingers of the extended arms is equal to the height. The two feet, ankles, buttocks, sides, groins, testicles, breasts, ears, lips, thighs, shanks, hands, fore-arms and eyes are the pairs of fourteen organs that are equal in general for a man. One that sees with the fourteen branches of learning and the two eyes is said to be having sixteen eyes. One with extremely dry body with exposed veins and emaciated, smelling badly (is deemed to be) unfortunate. The person with contrary (characteristics) and pleasing look is commendable. The voice of a lucky man is sweet. His gait resembles that of an elephant in rut. He has two hairs from the same root. It gives protection from fear at once.

## CHAPTER TWO HUNDRED AND FORTYFOUR

### *The characteristic features of women*

*Samudra said :*

1-6. A woman that is beautiful in all her limbs, having the gait of an elephant in rut, having heavy thighs and hips and possessing a look like that of a longing pigeon is commendable. One that is having luxurious dark hair, slim, not having hairs

on the body, beautiful, feet touching the ground evenly, and having a pair of breasts closely pressing each other (is also deemed to be lucky). The navel spiralling right to left, the private organ resembling the leaf of the fig (tree), ankles having a dip in the middle and (the dip in) the navel is of the measure of (the head of) a thumb (are also commendable). One that is not having an elongated abdomen (is also praiseworthy). One whose hairs are not soft is not good. One that is not having the name of an asterism, tree and river, one that is not fond of quarrels, one that is not greedy and one that does not speak harsh is auspicious and is honoured by the celestials. One that is having her cheeks of the colour of the *madhūka* flower, one that is not (having the body as) sinewy and abound with hairs, not having the eyebrows close to one another (is also commended). Even if one is crooked if she bestows her affection on the husband (she is deemed to be) the life of the husband even if the good characteristics are not present. If the quality of attraction is present other qualities (would also be present). One whose little toe does not touch the earth is verily the death itself.

## CHAPTER TWO HUNDRED AND FORTYFIVE

### *The characteristics of the royal fan, bow and sword*

*Fire-god said :*

1-6. The handle of (the royal) fan (should be of) gold. The royal umbrella made of the feathers of *hamsa*, peacock, parrot or the feathers of crane is praised. It should not be made with mixed feathers,. (An umbrella) of a brahmin (should be) of square shape and that of a king (should be) circular and white. (There should be) three, four, five, six, seven or eight joints on the handle (of umbrella). The auspicious seat of the king (should be made) with (the wood of) the *kṣīra* trees of fifty inches long. Its breadth should be three cubits and decorated with gold and other things. O Excellent brahmin ! The bow (is made of three materials) iron, horn or wood. The three materials for the bow-string are the bamboo fibre, hide and wood. Four

cubits would be the excellent measure of a bow. It is said to be mediocre if equal and inferior if less than that. Materials should be added at the middle part for the sake of the grip of the fist.

7-13. O Brahmin ! the tip of the bow made of horns or iron (should be having) minute edge (covered) by hides. The edge (should be) like the creeper, (like) the eye-brow of a beautiful damsel and should be fastened well. O Brahmin ! One should make the bow separately made of the horn or iron or (the two) mixed. A good bow should suitably be decorated with particles of gold. A bow that is crooked, broken and with incisions is not commended. Gold, silver, copper and black iron are remembered (to be the materials) in (making) a bow. A bow (made of) horns of a buffalo, a *sarabha* (a fabulous animal) or *rohisa* (a kind of deer) are auspicious. A bow (made of) sandal, cane, *sāla*, *dhavala* and *kakubha* (trees) (are good). The most excellent bow is that made of bamboos cut and collected in the autumn. The bow should be worshipped with the sacred syllables called *trailokyamohana* (captivating the three worlds) (used) for the swords. The arrows (may be made) of iron, bamboo or reeds. (They should be) straight and gold-coloured and bound by sinews. (They should have) good feathers. (They should have) gold feathers that are good. (They should) be cleaned with oil and be of good colour. One should worship weapons, bows and other things before starting an expedition or the royal consecration.

14-27. The king (should also worship) those carrying banners and weapons and the astrologers. Lord Brahmā performed a sacrifice on the banks of celestial Ganges on the peaks of the Meru (mountain). When he was contemplating at the sacrifice he saw the demon Loha (that causes) obstruction. As he was thinking about that, a great mighty form appeared from the fire in front of him. He bowed down to the lord (Brahmā) and the celestials greeted him with joy. Lord Hari took the sword (called) *Nandaka* from the demon as requested by the celestials. The lord seized it slowly and it became unsheathed. The sword was blue (in colour) with gem (studded) handle. Then the demon became (endowed with) hundred hands. That demon made the celestials run away in the battlefield by means of the mace. The body of the demon was

cut by lord Hari with the sword and (the parts of) the body fell on the earth and all of them became pieces of iron on account of their contact with the (sword) *Nandaka*. After having killed him lord Hari gave him a boon (saying) “Your holy body would become (the material) for weapons on the earth”. On account of the grace of lord Hari, Brahmā also worshipped lord Hari with the sacrifice without obstruction. Then I shall describe the characteristics of a sword. Swords that are produced at (the places) Khaṭī and Khaṭṭara are known to be worthy of being seen. Those belonging to (the region called) ‘Ṛṣi’ (would be capable of) cutting the body. Those produced from Sūrpāraka would be strong. Those got from Vaṅga are sharp and capable of cutting. Those produced from the country Aṅga are sharp. Sword (of the length) of fifty inches is said to be excellent. Half of that measure is known to be medium. One should not bear a sword shorter than that length. O Noblest one ! It is said to be extremely worthy to wear a sword that is long and that which makes a sweet sound like that of a bell. A sword having the tip resembling the lotus flower or round is commended. Swords having the colour of the tip of a *karavira* leaf, the smell of ghee and the lustre of the sky (are also good). Spots at equal intervals of an inch on the swords are commendable as on the *liṅga*. Those resembling the colour of a crow or owl and of an uneven shape are not auspicious. One should not see his face reflected in the sword. One should not touch the sword after eating (without washing the mouth). One should not disclose the value and quality of a sword. One should not place the sword under the head in the night.

## CHAPTER TWO HUNDRED AND FORTYSIX

### *The testing of gems*

*Fire-god said :*

1-7. I shall describe the characteristics of gems. The gems that are to be worn by the kings are diamond, emerald, ruby, pearl, sapphire, *mahānila* (a kind of sapphire), lapis lazuli,

*gandhasasyaka* (?), moon-stone, sun-stone, crystal, *pulaka*, *karke-tana*, topaz and the *jyotirasa*. Crystal, *rājapaṭṭa* (an inferior kind of diamond) and *rājamaya* are auspicious. O Brahmin ! Ruby, *gañjā*, conch-shell of a variety, *gomedā*, *rudhirākṣa* (holy beads and the marking nut (are auspicious). O Excellent brahmin ! *Dhūli* emerald, blue vitriol, lead, *pilu*, coral *girivajra* (?) the gem (found) in the serpents, auspicious diamond, *ṭiṭṭibha* (?), *piṇḍa* (?), *bhrāmara* (a kind of stone ?) and *utpala*—(these) gems set in gold (and worn) would confer prosperity and success. Inward lustre, free from impurities and good formation of the shape (are the characteristics of good gems).

8-15. Such gems could be worn. Those not having lustre, impure, cracked and containing pebbles inside should not at all be worn. It is commendable to wear the diamond. The diamond that could be carried away by water, that is unbreakable, without impurity, of hexagonal shape, has the lustre of the rainbow, light and (brilliant) like the sun is auspicious (to wear). Similarly an emerald possessing the hues of the plumes of a parrot, glossy, radiant, without impurity and containing minute particles resembling powdered gold is auspicious. The rubies got from crystal mines would be extremely red and spotless. Those got from (the place) Kuruvinda are naturally red. and those got from sulphur mines are of dark brown (colour). The pearls got from oysters are free from impurities. O Sage ! Those got from the conch-shells are superior to them. (The pearls) obtained from the tusks and temples of the elephants, those got from the boars and fish and those found in the bamboos and clouds are excellent. Rotundity, whiteness, transparency and heaviness are the (good) qualities in a pearl. A good sapphire shines in the milk, spreads more lustre and tinge of its own colour. It should be declared as invaluable. The lapis lazuli of red-blue (colour) is excellent and should be used in a necklace and other (ornaments).



## CHAPTER TWO HUNDRED AND FORTYSEVEN

*The characteristics of a site for building*

*Fire-god said :*

1-3. I shall describe the characteristics of a building site for the brahmins and others. They are white, red, yellow and black (soil) in order (for the four castes). A building site should have the smell of ghee, blood, cooked rice and wine in order (for the four castes). (They should also) taste sweet, pungent and acid and other secondary tastes in order. (The ground) should be cleared of *kuśa*, reeds, *kāśa* (a kind of grass) and *dūrvā* (a kind of grass having razor-like edges) after having dug out pieces of iron etc. and worshipped the brahmins.

4-9. Sixty-four squares should be made. Lord Brahmā (occupies) the four central squares. The presiding deity (of the two squares) on the east of those (squares) is said to be lord Aryamā. God Vivasvān is (on the two squares) on the south. God Mitra is (on the two squares) on the west. Gods worshipped on the angular points are :) God Mahīdhara (Pṛthvīdhara) is on (the two squares on) the north. Āpas and (Āpa) Vatsa are on the south-east. God Sāvitra, Savitā, Jaya and Indra (are respectively) on the south-west and west. God Rudra and (personification of) disease are on the north-west. (The gods worshipped) outside on the east and other directions from the angular squares are Mahendra, Satya and Śeṣa on the east. Cṛhakṣata, Aryaman<sup>1</sup>, Dhṛti and Gandharva on the south, Puṣpadanta, Asura Varuṇa and Yajña<sup>2</sup> on the west and Bhallāṭa Soma, Aditi<sup>3</sup> and Dhanada on the north. Nāga is the lord on north-east. Similarly, the first and the last are said to be the lords in each one of the eight directions.

10-15. Parjanya is the first god. The second one is Karagraha. (The other gods are) Mahendra, Ravi, Satya, Bhṛśa and Gagana. Pavana (should be worshipped) in the east, (gods) Antarīkṣa and Dhaneśvara in the south-east and the celestials Mṛga and Sugrīvaka in the south-west. Roga and Mukhya (should be worshipped) in the north-west, Puṣpa,

1. Yama and Bhṛṅgarāja in other texts.
2. Śeṣa in other texts.
3. Caraka, in other texts.

Kubera as well as Gṛhākṣata, Yama, Bhṛṣa, Gandharva and Nāgapaitṛka on the south, Dauvārika, Sugrīva, Puṣpadanta, the demon, the (presiding deity of) water (should be worshipped) in the west. The pulmonary disease that emaciates (men) and Nāgarāja (the king of the serpents) (should be worshipped in the north). (The gods) Mukhya, Bhallāṭa, Moon, Aditi, Kubera, Nāga, Fire (god), the excellent Indra and Sun (god) (should be worshipped) in the east. Gṛhākṣata and puṣpa (are worshipped) in the south, the outstanding Sugrīva in the west and Puṣpadanta and Bhallāṭa at the northern door.

16-23. A stoneslab or a brick should be laid on the ground and worshipped with the mystic syllables (as follows) and the celestials should be worshipped. O Daughter of (the sage) Vasiṣṭha ! Gladden us with wealth and progeny. O Victorious one ! Heir of sage Bhārgava (Paraśurāma) ! Bring victory to the progeny. O Heir of (sage) Aṅgirasa ! The Satisfied one ! Fulfil my desires. O Auspicious one ! Heir of sage Kāśyapa ! Make my mind good. O One endowed with all seeds ! One surrounded by all gems and herbs ! O Bright one ! Rejoicing one ! Daughter of (sage) Vasiṣṭha ! Be pleased here. O Daughter of Prajāpati ! Goddess on the quadrangle on the earth. O Goddess of Good fortune and Good demeanour ! Auspicious one ! Daughter of (sage) Kāśyapa ! Be pleased in (this house). O One worshipped by great masters and adorned with incense and flowers ! O Goddess that makes one get prosperous ! O Daughter of (sage) Bhārgava ! May you be pleased in this house. One not mutilated ! Unbroken one ! Complete one ! Daughter of the sage Aṅgirasa ! I establish you on this brick. Confer on me the desired (things). One that is held by sovereigns, chieftains and owners of houses ! May you be one that increases the progeny, wealth, elephants, horses and cows. (A brick or) stone should similarly be laid at the entrance to the house (for the first time).

24-31. A *plakṣa* tree would be auspicious on the north and the *vaṭa* (tree) on the east of the house. *Udumbara* on the south and the *aśvattha* on the west are excellent. A garden should be laid on the left (of the house). Dwelling in such a house is good. The trees planted and grown should be watered morning and evening in the summer, alternate days in the winter and each

night in the rainy season if the ground gets dried. They should be sprinkled with cold water mixed with the paste of *vidaṅga* (a medicinal herb used as a vermifuge). If the fruits get destroyed, (the trees should be sprinkled with water mixed) with (the paste of) horse-beans, black-gram, green gram, sesame and barley. Sprinkling of cold water together with ghee is always (beneficial) for (the trees bearing) fruits and flowers. Sprinkling water with fish makes the trees grow. The powdered excrement of the sheep and goat (mixed with) the powdered barley and sesame, beef and water should be buried in the ground for seven nights and then sprinkling that would make all the trees bear fruits and flowers abundantly. Sprinkling mango trees with cold water mixed with fish is commended. The gentle kick of the *aśoka* (tree) by women with their feet is also commended. Date palms, coconut and other trees grow well by (adding) salt. Sprinkling with water mixed with *vidaṅga* (herb) and fish would be beneficial for all trees.

## CHAPTER TWO HUNDRED AND FORTYEIGHT

### *Benefit of worshipping lord Viṣṇu with flowers and leaves*

*Fire-god said :*

1-6. (Lord) Viṣṇu would confer success in all ventures by worshipping (him) with flowers. (The flowers for worship are): *mālati, mallikā, yūthi, pāṭalā, karaviraka, pāvanti, atimukta, kaṇṇikāra, kuraṅṭaka, kubjaka, tagara, nīpa, vāṇa, barbara, mallikā, aśoka, tilaka, kunda* (and) *tamālaka* would be good for worship. The leaves of *bilva, śami, bhṛṅgarāja, tulasī, and vāsaka* (are deemed good) for worship. The *ketaki* leaf and flower, lotus and red lotus and others (are also good). But the *arka, unmattaka, kāñci, girimallikā, kauṣṭaja, śālmuli* and *kaṅṭakāri* flowers are not at all good for the worship. The bathing of lord Viṣṇu with a *prastha* (measure) of ghee would be equal to the benefit (of making a gift) of a crore of cows. (By doing so) with *āḍhaka* one would become a king. One would ascend heavens (by bathing) with ghee and milk.

## CHAPTER TWO HUNDRED AND FORTYNINE

*The science of archery*

*Fire-god said :*

1-5. O Brahmin ! I shall describe the science of archery in four sections. It is said to be of five kinds resting on the warriors on chariots, elephant, cavalry and infantry. It is said to be of five kinds such as those projected by a machine, thrown by the hand, those cast (by hands) and retained, those permanently retained (in the hand) and boxing. (The weapons) are said to be of two kinds—ordinary weapons and missiles. They are again stated to be of two kinds by the divisions (such as) curved and conceit. (The weapons projected) by means of a sling or bow or other such contrivances are said to be projected by a machine. Stones and weapons such as the iron clubs are stated to be (weapons) thrown by the hand. (Weapons) such as the *prāsa* (dart) would be known as (the weapons) cast and retained. Swords and other (weapons) are those permanently retained. Personal combat without weapons (is the last one).

6-8. After surmounting the difficulties, (the king) desiring to fight should engage fit men (for the purpose). Battles (fought) with the bows (and arrows) are excellent, those with darts are mediocre, those with swords are inferior and those fought with hands are still inferior to them. A brahmin is said to be the preceptor in archery for two castes. A *sūdra* has the right to fight in case of an emergency if he had undergone training. The people of mixed castes belonging to that country should render assistance to the king in the battle.

9-19. If the thumbs, calves, palms and feet are kept closely pressed against each other, the position (is said to be) *samapada* from its characteristic feature. It is said to be *vaiśākha* if one stands on the outer toes and the two knees are held in a straight and motionless posture and the distance (between the two soles) is three *vitastis* (twelve *aṅgulas*). It is known as *maṇḍala* if the two knees look like a row of *hamsas* and (the feet are) four *vitastis* apart. It is stated to be *ālīḍha* when the right thigh and knee are held motionless and (appear) like the plough and are five *vitastis* apart. If the same is changed (to the left) it is known to be *pratyālīḍha*. If the left leg would be curved and the right

would be straight and the two calves and the legs remain fifteen *āṅgulas* apart, the posture would be (known as) *jāta* (on the whole) extending to twelve *āṅgulas*. If the left knee would be straight and the right knee extended well or the right knee is curved and motionless and the feet together with the knee are four cubits apart, it is said to be *vikāṣa* extending to two cubits. If the knees (are kept down) twice (as much) and the two legs are raised, that posture is said to be *vikāṣa*. The feet are a little turned round, firm and equal to four cubits. It is properly seen to extend to sixteen *āṅgulas*. O Brahmin ! With this posture (known as) *svastika* one should first bow down holding the bow by the left hand and the arrow by the right hand.

20-29. One that loves his bow should remain in the (postures) *vaiśākha* or *jāta* or firm or extended and put the string on the bow. The lower tip of the bow and the striking part of the arrow should be fixed on the ground. O One practising good austerities ! it should be raised with the hands by means of the curved fore-arms. That bow and arrow of a person is excellent which has a space of twelve inches between the bow and the feathered part of the arrow. The string should be made neither too long nor too short. Holding the bow (in line) with the navel and the quiver on the back, the bow should be raised with the left hand between the eye and the ear. The arrow should be taken with the right fist to the edge of the breast. (Then the string) should be put on and quickly drawn to its full capacity. (It should not be stretched so much as to be) within or beyond or above or below or curved or raised or shaking or extremely obstructed. It should be parallel, firm and straight like a rod. After having covered the mark with the right fist, the archer (should stand) with his chest raised and bent in the shape of a triangle, the shoulders stooping, the neck without motion, and the head poised erect as a peacock. The space between the forehead, nose, face, shoulder and the elbow should be equal. The space between the chin and shoulder is known to be three *āṅgulas*.

30-37. The interval between the chin and shoulder is said to be three *āṅgulas* in the first, two *āṅgulas* in the second and one *āṅgulas* in the third (kind of bow) | After having taken the feathered end of an arrow with the thumb and the index finger and then with the ring and middle (finger of the right hand),

it should be drawn fully such that the arrow gets completely stretched. After having begun in this way, the arrow should be released in the proper manner. O Man of good conduct ! The target that has been seen (by the eyes) and covered by the fist should be split with the arrow. After releasing (the arrow) the left hand should be thrown back quickly. O Brahmin ! It is known as excision. It should be known by you. An expert in the archery should keep the elbow down while drawing (an arrow), above while releasing and be in line with the target in the middle (state). Those who are well-versed in (the science of) archery know it as the excellent. The superior kind of arrow is known to be twelve *muṣṭis*<sup>1</sup>, the mediocre of eleven *muṣṭis* and the inferior one of ten *muṣṭis*. A bow of four cubits is excellent, that of three and a half cubits is mediocre and that of three cubits is said to be inferior always by the infantry men. The same is said to be excellent in (the case of) cavalry, chariot and elephant.

## CHAPTER TWO HUNDRED AND FIFTY

### *The science of archery*

*Fire-god said :*

1-7. Then a brahmin should get ready the weapons such as the mace, bow etc., wash them well free from flesh and place them on the sacrificial ground. Then after having collected the arrow, furnishing himself with an armour and remaining composed he should get the quiver and bind it firmly on the right shoulder. Even though there may not be any definite aim, that arrow that has been placed in it in that position should be lifted from the quiver with the right hand. Then the arrow together with the hand that be lifted should be placed (on the bow) and held. The middle-part of the bow should be held with the left hand. After having made his mind diverted of all anxieties, the feathered end of the arrow should be placed on the string

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1. The breadth of the clenched fist.

After holding firmly in the (position known as) *siṃhakarna* evenly with the feathered end, the fruit of the left that rested on the left ear should be borne (?) The covers should be borne with the left middle finger. One who knows the procedure should fix his mind on the target and (hold the arrow) with (the right) fist on the right side of the body and discharge covers.

8-12. (One that practises to shoot an arrow) should place a pole as the target in line with the fold on the forehead. The circular mark (of the extent) of sixteen *aṅgulas* should be struck after pulling (the arrow). After having discharged such an arrow, one should then practise (discharging) fire-brands with that. One should place the arrow again and again with the middle finger. One should strike from the quiver at the target perceived by the eye (imagining) as a square on the right. One that is in the first stage should practise to pierce (the target) in a square. Then he should practise to aim quickly, turning round and to pierce that below or above. When (the targets are) at the position of being pierced the bow (should be lifted) from its position and the hands should threaten with varied sounds of invincible (nature) (?)

13-19. O Brahmin ! Among those (objects) to be struck (by a bow-man), two (kinds) are known to be *dr̥ḍha* (requiring firm hand), two are known as *Duṣkara* (difficult to hit) and two as *citra-duṣkara* (extremely difficult to hit). That which is not below and hard is stated to be requiring firm hand. That which is below as well as that which is above is said to be *duṣkara*. That which is between the head and the zenith is known as *citra-duṣkara*. Thus after having known the position of the objects to be hit with the right and left, a hero (archer) should first make progress. Then one would be the conqueror of the target. This is said to be the rule that has been laid by those well-versed in that. It is said that one would have more mobility from that practice. The target that comes within the purview of the arrow should be aimed at firmly. One should strike at once, break, pierce and cause distress to that which is whirling round, that which is moving and that which is extremely steady. One who is well-versed in the performance of actions should practise this way after knowing that. One that has learnt the application would conquer (the lord of) death by means of his mind, eyes and look.

## CHAPTER TWO HUNDRED AND FIFTYONE

*The method of using a noose**Fire-god said :*

1-6. One that has controlled the hand, conquered the mind and obtained proficiency in (hitting) the target perceived should board the chariot after getting the specified perfection. A noose should be ten cubits (long), round and such as to be held in the hand. The thread (of the noose) should be made either of cotton or *muñja* (grass), tendon, *arka* (plant) or hide. It may be made of any other strong (material) well twined with thirty (pieces). A wiseman should make the noose well-rounded. The instructors should always provide a place for that on the sides. Having gathered it with the left hand it should be lifted with the right-hand. After having made (the noose) into a loop, it should be whirled round the head and thrown quickly on a person covered by the armour and quiver. One that is well-trained should be employed after having made him proficient to use the noose on the (horsemen) galloping, capering and running away.

7-12. After having conquered the enemy, he should be made a captive in the proper manner. The sword should be hanging on the left side on the waist. (The sheath) should be held firmly by the left (hand) and (the sword) should be drawn out (from the scabbard) with the right hand. The circumference of a dart should be six *aṅgulas*, its height seven *hastas* and it (be made) of iron. Armours are of different kinds. It should be half the *hasta*, equal, spreading across and upwards. It should be fitted in the proper manner. Listen to me as I describe. After having made the person stand with the quiver and armour on his body, one should take the new, strong club in the right hand, move nine *aṅgulas* and strike. By this (blow) the head (of the enemy) would certainly be destroyed. (Otherwise) he may be struck down with both hands. After having done thus without strain, one is said to accomplish the death of the person. I have already described how to cause the distress of the arms for the sake of the movement.













