VASIṢṬA'S

DHANURVEDA SAMHITĀ

(Original Sanskrit Text With Translation Into English)

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(Original Sanskrit Text With Translation Into English)

Translated into English
by
PURNIMA RAY

(WITH FOREWORD
by
DR. B.R. MANI)

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DEDICATION

In Memory of my parents

FOREWORD

The present treatise *Vasiṣṭha's Dhanurveda Saṁhitā* is a faithful rendering of the original composition of sage Vasiṣṭha who had it transmitted through a tradition of sages being traced back to gods Śiva and Brahmā and described in the Śukranīti as upaveda of the Yajurveda. The entire tradition permeates provocative material with different levels of interests and interpretations. Previously, largely unfamiliar to modern scholarship the subjects delineated here were compulsorily taught to such who wanted to acquire excellence in the skill. This meant laying down of thorough instructions and formularies by other sages like Paraśurāma, Viśvāmitra, Vaiśampāyana and Ausānas whose texts have been recovered in manuscript form from libraries of Tirupati, Nepal Darbar, Asiatic society, Bombay, Deccan College Research Institute, Pune and Oriental library of Baroda.

It is a richly textured work which has brought forth meticulously researched data for assessing the tradition of craftsmanship and a basic weaponry of war which cardinally affected the fabric of human society. The work provides interesting and scientific reading in regard to both physical and mystical implecations ranging from craftsmanship of the weaponry including measurements and qualities of bows and arrows, methods of teaching, shooting techniques to the use of medicines and charms and general war practices.

I appreciate Mrs. Ray's attempt to revise interest in the ancillary sciences of the past through this evocative work on archerly, which is rare, indeed, and has been made accessible to scholars after much genuine and wakeful efforts of her. The translation is precisely lucid and connotative of intense lexicology.

B. R. MANI
Superintending Archaeologist,
Archaelogical Survey of India,
Delhi Circle, New Delhi.

Buddha Purnima
May 28, 1991

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This work would not have taken shape unless Dr. B.R. Mani, Superintending Archaeologist, Archaeological Survey of India, Delhi Circle, extended his help. Inspite of his busy schedule and heavy responsibilities he went through the translation, corrected and very kindly guided me in many ways. I am more than grateful to him.

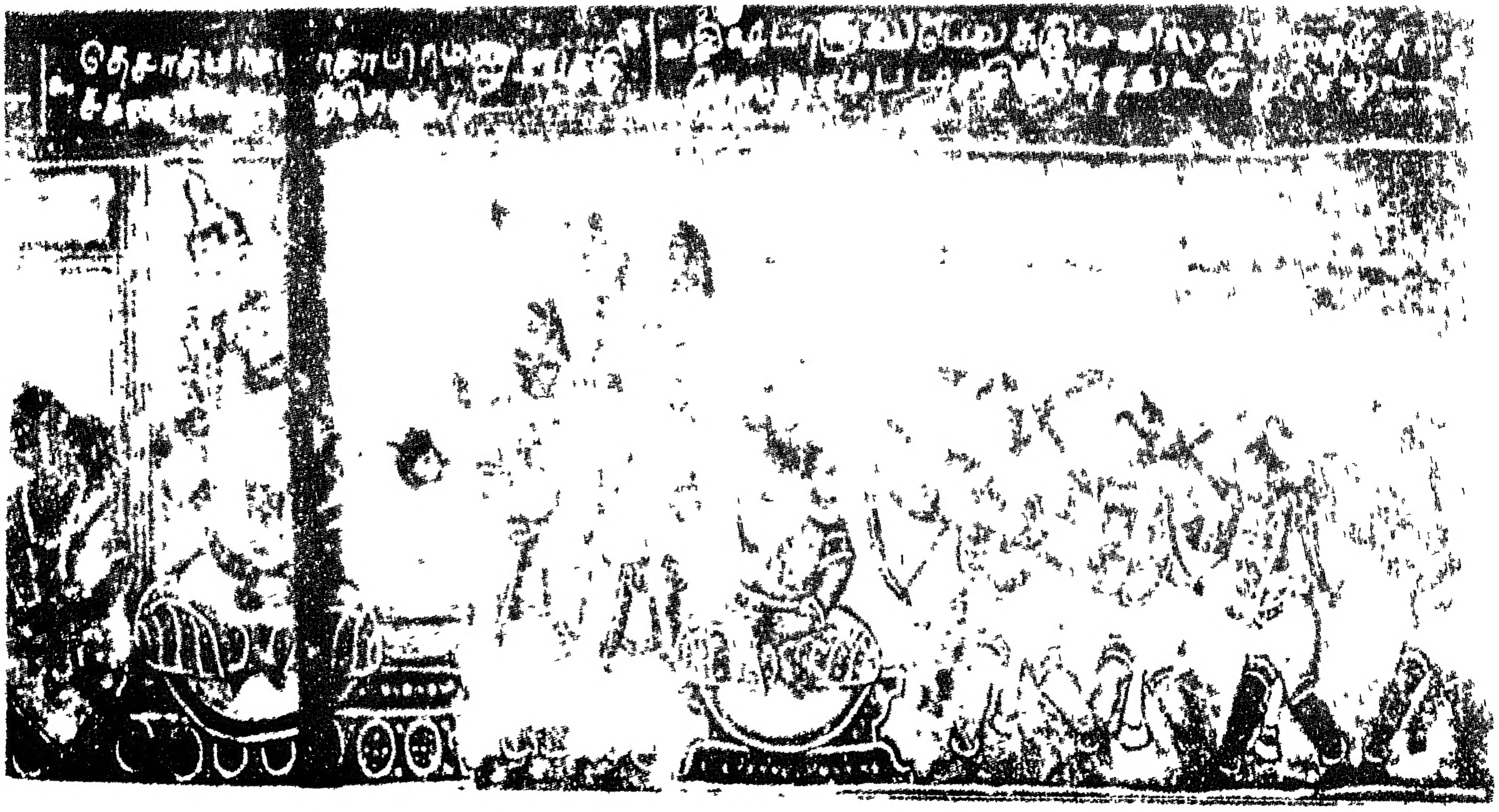
I am deeply indebted to Dr. P. Banerjee who has kindly permitted me to publish a photograph from his collection. I am also thankful to Dr. H.N. Singh, Sri Mrinal Ray, Dr. (Smt.) Sarda and Sri S.L. Nagar for useful suggestions and encourgement.

I would like to thank Sri J.P. Yadav of J.P. Publishing House for bringing out this book in a desirable manner.

Purnima Ray

Assistant Librarian,
Archaeological Survey of India,
Delhi Circle, Safdarjang Tomb,
New Delhi.

28.5.91



24. Vaśishṭha teaching archery to Rāma and his brothers, painting on the ceiling of a Maṇḍapa, Alagarkoil, near Madurai, South India, Nāyaka School, 1720.

INTRODUCTION

The existence of *Dhanurveda* or Science of Archery can be traced back to ancient time as is evident from references in several ancient literatures. Visnu Purāṇa[1] refers it as one of the eighteen branches of knowledge taught by Bhṛgu, while the Mahābhārata[2] mentions it as having sūtras like other vedas. Śukranīti[3] describes it as that 'upaveda of yajurveda' which has five arts or practical aspects—use and employment of arms by the proper arrangement of legs, duelling by the various artifices, throwing arms towards the aim formation of battle arrays according to the signals, arrangement of horses, elephants, chariots, etc. Agnipurāna[4] and Sāmrājya-Lakshmī-Pīthikā,[5] a Śaiva Tantra, contain separate chapters on Science of archery and describe in detail the correct posture in shooting, position of drawing the bows, measurement of

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1. Viṣṇupurāṇa tr. by H.H. wilson. Calcutta, Punthi Pustak, 1961, Book III Chapter VI.

२. "धनुर्वेदस्य सूत्रं च यत्रसूत्रं च नागरम्" ।
—Mahabharata (Sabhaparva 5.1.0) ed. by Belvalkar, Poona, 1944.

3. Śukranīti, tr. by B.K, Sarkar. New Delhi, Oriental Books, 1975 Chapter IV Sec. III (152-164).

4. Agnipurāṇa tr. and annotated by N. Gangadharan. Delhi, Motilal Banarasidass, 1985 Pt. II Chapter 249 and 250.

5. Sāmrājya Lakshmī Pīṭhikā, ed. by V. Sastri, Tanjore, 1952, Chapter 135, 136.

bows, etc. According to Viṣṇudharmottara[1], god Śatakrata (Indra) represents Dhanurveda or the knowledge of warfare. Another representative of Dhanurveda in a personified form and his worship as god is found in the book 'History of Punjab' by Syad Muhammad Latif [2] (originally published in 1889). Here the deity who rides on a bull posses four feet, eight arms and three eyes. His weapons are bow, sword, thunderbolt, discus, śataghni, club, spear, battle axe.

The present translation work is based on the book Vasiṣtha's Dhanurveda Saṁhitā (Bengali ed.) by Pandit Iśwar Chandra Śastri and Arun Chandra Sinha. The book was published in 1922 from Mymensingh, now in Bangladesh.

In the introduction of his book, Śastri referred Brahmā as an introducer of Dhanurveda and about Lord Mahādeva who preached the Science of Archery to Paraśurāma. He also had mentioned the names of great sages Viśvāmitra and Vaiśampāyana as authors of several treatises on Dhanurveda. Unlike the Purāṇas, Vasiṣṭha associated Dhanurveda with both Yajurveda and Atharvaveda.

Besides providing the account of the training of the archers, Vasiṣṭha's Dhanurveda describes different types of bows and arrows, process of making them, different steps in practice teaching. Adoption of tāntric ways for wining the battle, worship of different gods for victory, application of herbs, charms as preventive measures in war, formation of arrays, duties of kings and army commanders, training of the elephants, horses have also been dealt with.

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1. धर्मश्च धर्मशास्त्राणि पुराणं च तथा मनुः ।
   इतिहासं प्रजाध्यक्षो धनुर्वेदं शतक्रतुः ॥

   —Bhattacharyya, D.C., Pratimālakṣaṇa of the Viṣṇu-dharmottara, New Delhi, 1991, PP. 166.

2. Latif, S.M., History of Punjab. New Delhi, Eurasia Publishing House, 1964 (Reprint).

Dhanurveda Saṁhitā of Vasiṣṭha, according to Sri P.C. Chakravarti[1] can not be dated before 17th century A.D. as it mentions "Chatrapati", the title which came into vogue only during marāthā hero Shīvaji's time (AD 1630-1680).

It has got a number of verses identical with Sāmrājya Lakshmī Pīṭhikā and Bṛhat-Śārṅgadhara Paddhati.[2] which testifies the presence of one common and earlier source. This is probably Śiva Dhanurveda which Vasiṣṭha's Dhanurveda had quoted often.

The sanskrit version and the illustrations given in this book have been reproduced from the original, The terms and words have been explained in the footnote wherever possible and necessary. Inspite of my best efforts, errors might have crept in and I stand responsible for all these omissions.

Purnima Ray

New Delhi

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1. Chakravarti, P.C. Art of war in ancient India, Delhi, 1990 (Reprint).
2. Pant, G.N., Indian Archery, New Delhi, 1978, pp. 331-341

SYSTEM OF TRANSLITERATION

(Vowels)

अ =a, आ =ā, इ =i, ई =ī, उ =u,
ऊ =ū, ऋ =ṛ, ए =e, ए =ai, ओ =o,
औ =au, अं =ṃ, अः=ḥ

(Consonants)

क =k, ख =kh, ग =g, घ =gh, ङ =ṅ,
च =c, छ =ch, ज =j, झ =jh, ञ =n
ट =ṭ, ठ =ṭh, ड =ḍ, ढ =ḍh, ण =ṇ
त =t, थ =th, द =d, ध dh, न =n
प =p, फ =ph, ब =b, भ =bh, म =m
य =y, र =r, ल =l, व =v,
श =ś, ष =ṣ, स =s, ह =h

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धनुर्वेदसंहिता

महर्षि वसिष्ठ विरचिता

Vasiṣṭha's
Dhanurveda Saṁhitā

अथैकदा विजिगीषुर्विश्वामित्रो राजर्षिर्गुरुवसिष्ठमभ्युपेत्य प्रणम्योवाच । ब्रूहि भगवन् ! धनुर्विद्यां श्रोत्रियाय दृढचेतसे शिष्याय दुष्टशत्रुविनाशाय च । तमुवाच महर्षि-ब्रह्मर्षि-प्रवरो वसिष्ठः, शृणु भो राजन् विश्वामित्र ! यां सरहस्यधनुर्विद्यां भगवान् सदाशिवः परशुरामायोवाच तामेव सरहस्यां वच्मि ते हिताय, गो-ब्राह्मण-साधु-वेदसंरक्षणाय च यजुर्वेदाथर्व—सम्मितां संहिताम् ।

अथोवाच महादेवो भार्गवाय च धीमते ।
तत्तेऽहं संप्रवक्ष्यामि यथातथ्येन संशृणु ॥१॥

Once king *Viśvāmitra*[1] being desirous of victory, visited

1. Viśvāmitra, a celebrated sage was originally a Kṣatriya, being the king of Kanyakubja and son of Gadhi. Once he tried to take away forcibly the great sage Vasiṣṭha's cow of plenty, the Kāmadhenu, but could not succeed. Then he went to the Himalayas and devoted himself to the most rigorous austerities to gain spiritual parity with his rival sage Vasiṣṭha and got the titles Rajarṣi, Ṛṣi, Maharṣi and Brahmarṣi. Finally, a reconciliation was brought about and Viśvāmitra acknowledged Vasiṣṭha and paid him homage.

the royal sage *Vasiṣṭha*[1], saluted, and thus addressed, 'O Reverend Lord ! I beg you to teach me, your humble brahmin disciple the sciences of Archery for destruction of the enemies'.

'O King *Viśvāmitra*' said the brahmin saint *Vasiṣṭha*, 'Pay attention to what I say. For the benefit and protection of the brahmins, hermits, Vedas and cows, I am going to narrate you the secret of the art and sciences of *Dhanurveda*[2]

---

1. Vasiṣṭha was one of the seven great sages (Sapta Ṛṣis) whose activities can be traced from the Vedas down to 10th century A.D. inscriptions. He is first noticed in the Ṛgvedas and later in the Aitareya Brāhmaṇa. He was a great teacher. He taught many disciples the Vedas and the Vedāṅgas.

2. Sri E.D. Kulkarni in his article 'The Dhanurveda and its contribution to lexicography' (Bulletin of the Deccan College Research Institute Vol. 3, 1952), mentions a number of works on Dhanurveda—Dhanurveda of Vasiṣṭha (Published), Dhanurveda of Viśvāmitra (Mss. belongs to Tirupati Library No. 7493b), Dhanurveda of Jāmadagnya, Dhanurveda of Auśanasa, Dhanurveda of Vaiśaṁpāyana, Vīracintāmaṇī of Śārṅgadhara (printed in Śārṅgadharapaddhati). Dhanurveda attributed to Śiva (Mss. belongs to Darbar Library, Nepal No. 557), Dhanurvedaprakarana (Vīreśvarīyam) of Vikramāditya (Mss belongs to Darbar Library, Nepal, No. 2(82), Kodaṇḍamandana (Mss. belongs to Bombay Branch of Royal Asiatic Society), Kodandaśāstra of Dilīpabhūbhṛt (Mss. belongs to Deccan College Research Institute's Collection; Darbar Library, Nepal and Oriental Library, Baroda. Dhanurvidyādīpikā, Dhanurvidyārambha-prayoga, Dhanurvedacintāmaṇi of Narasiṁha Bhaṭṭa. Īśānasaṁhitā, Kodaṇḍacaturbhuja, Sārasaṁgraha, Sāṁgrāmavidhi (Mss. belongs to Darbar Library, Nepal)

(Archery) which *Paraśurāma*[1] learnt from Lord *Śiva*. This has attained an equal status as the *Yajurveda* and *Atharvaveda* Saṁhitās.

I shall describe the facts in the same way as was Bhārgava (Paraśurāma) told by Lord Śiva. You listen carefully !' //1//

तत्र चतुष्टयपादात्मको धनुर्वेदः । यस्य प्रथमे पादे दीक्षाप्रकारः । द्वितीये संग्रहः, तृतीये सिद्धप्रयोगाः, चतुर्थे प्रयोगविधयः ॥२॥

The entire *Dhanurveda* has been divided into four sections : The first part gives instructions on the principles, the second part contains the rules for collection, the third part describes the ways of casting the bows, while the fourth part tells about the application of the weapons[2]. //2//

अथ कस्य धनुर्वेदाधिकार इत्यपेक्षायामाह ।

धनुर्वेदे गुरुर्विप्रः प्रोक्तो वर्णद्वयस्य च ।
युद्धाधिकारः शूद्रस्य स्वयं व्यापादि शिक्षया ॥३॥

In respect of the right on Dhanurveda, he said that the archery teacher should always be a brahmin. But the other two castes[3] have equal right to use it in a battlefield. Also the

---

1. Son of Jamadagni and sixth Avatāra of Viṣṇu, he was a typical Brāhman and his history typifies the contests between the Brāhmaṇas and Ksatriyas. He received the celestial bow named Dhanushī of Lord Viṣṇu from his father. Paraśurāma's spiritual power was diminished when Lord Rāma strung his Dhanushī.
2. All the treatises on Dhanurveda available so far confirm that the whole military science comes under Dhanurveda, not simply bow and arrow.
3. The other two castes represent Kṣatriya (Ruler or a person belonging to the ruling class) and Vaiśya (the class of men involved in business and farming, according to the system of four social order).

Śudras[1] have the right to learn archery for hunting purposes. //3//

चतुर्विधमायुधम् । मुक्तममुक्तंमुक्तामुक्तं-
यन्त्रमुक्तञ्चेति ॥४॥

The weapons are of four types—*Mukta*[2], *Amukta*[3], *Muktamukta*[4] *and Yantramukta*[5]. //4//

दुष्टदस्युचोरादिभ्य साधुसंरक्षणं धर्म्मतः ।
प्रजापालनं धनुर्वेदस्य प्रयोजनम् ॥५॥

The purposes of learning archery are to protect the virtuous people from the evil persons, robbers and thieves and also to protect and defened the subjects. //5//

एकऽपि यत्र नगरे प्रसिद्धः स्याद्धनुर्द्धरः ।
ततो यान्त्यरयो दूरान्मृगाः सिंहगृहादिव ॥६॥

Just as the animals in a forest keep away from the lion's den, so also the enemies keep away from the city which has a single mighty archer. //6//

---

1. Ṛgveda (x, 90.12) narrates, "The Brāhmaṇ was his (Purusha's) mouth; the Rajanya was made his arms: the being (called) the Vaiśya, he was his thighs; the Śudra sprang from his feet".
   Agnipurāṇa (Vol. II Chapter 249) considers learning Dhanurveda is the birth right of the first two orders of society viz the Brāhmaṇas and the Kṣatriyas. A Śūdra is allowed to act as a soldier only in times of peril and on the event of his having acquired a general proficiency in the art of warfare by regular training and practice.
2. Discus etc. which can be thrown by hand.
3. Category of weapons which are not separated from the hand e.g. falchion.
4. Weapons which are sometimes separated from hand and sometimes not e.g., spear.
5. Weapons hurled with the help of machines, e.g. catapult ball, etc.

अथ धनुर्दानविधिः ।

METHODS OF TEACHING ARCHERY

आचार्य्येण धनुर्द्देयं ब्राह्मणे सुपरीक्षिते ।
लुब्धे धूर्त्ते कृतघ्ने च मन्दबुद्धौ न दापयेत् ॥७॥

Ācārya (Teacher) will teach the sciences of archery only to the Brahmin who has successfully come through the tests and not to the greedy, ungrateful and the foolish people. //7//

ब्राह्मणाय धनुर्द्देयं खड्गं वै क्षत्रियाय च ।
वैश्याय दापयेत् कुन्तं गदां शूद्राय दापयेत् ॥८॥

The Brahmins, the Kṣatriyas, Vaiśyas and Śūdras should be trained in archery, falchion, spear and mace respectively, //8//

धनुश्चक्रञ्च कुन्तञ्च खड्गञ्च क्षुरिका गदा ।
सप्तमं बाहुयुद्धं स्यादेवं युद्धानि सप्तधा ॥९॥

The seven ways of fighting[1] are through—bow and arrow (archery), discus, spear, falchion, dagger, mace and wrestling. (fig. No, 1—6) //9//

अथाचार्य्यलक्षणम्

CHARACTERISTICS OF TEACHER

आचार्य्यः सप्तयुद्धः स्याच्चतुर्भिर्भार्गवः स्मृतः ।
द्वाभ्यां चैव भवेद्योध एकेन गणको भवेत् ॥१०॥

He who knows the seven ways of fighting is entitled to teach the art of warfare and is eligible to become the *Ācārya*. He who is accustomed with four ways of fighting is Bhārgava.[2]

---

1. The Vedas, Puraṇas and Epics refer the other ways of fighting are through—Swords, Javelin, Battle-axe, Hatchet, Discus or Quoit, Noose and Lasso, Śataghnī etc.

2. Bhārgava is a brahmanical family name commonly found in Punjab and U.P. So it is difficult to say whether the name is derived from the sage Bhṛgu or the teacher expert in four types of warfare.

He who knows two types of fighting is the *Yoddhā* (warrior) and the person who knows only one type of fighting is termed as *Gaṇaka* (Astrologer). //10//

हस्तः पुनर्वसुः पुष्यो रोहिणी चोत्तरात्रयम् ।
अनुराधाश्विनी चैव रेवती दशमी तथा ॥११॥

The ideal time for teaching and learning archery is the presence of ten stars—Hastā,[1] Punarvasu,[2] Puṣya,[3] Rohiṇī,[4] Uttarāphālgunī[5], Uttarbhādrapada[6], Uttarāṣāḍa[7], Anurādhā[8], Aivinī[9], Revatī[10]'. //11//

जन्मस्थे च तृतीये च षष्टे वै सप्तमे तथा ।
दशमैकादशे चन्द्रे सर्वकार्य्याणि कारयेत् ॥१२॥

Learning Archery is also fruitful when the moon is present in one's zodiacal sign of nativity or occupies its third, sixth, seventh, tenth, eleventh position. //12//

---

1. Hastā is the 13th lunar asterism, identified by some with part of the constellation corvus. Shape is hand. The Presiding deity is Savitṛ.
2. Punarvasū is seventh lunar asterism, shape is house, the presiding deity is Aditi.
3. Puṣya is the eighth lunar asterism, shape is arrowhead. Presiding deity is Bṛhaspati.
4. Rohinī is the 4th lunar asterism personified as daughter of Dakśa, and the favourable wife of moon. It is called Rohini from the colour of the constellation's principal star Aldebaran. It is cart shaped. Presiding deity is Prajāpati.
5. Uttarāphālguni the 12th asterism. It is cot shaped. The presiding deity is Bhagat.
6. Uttarā Bhādrapada is the 27th asterism, the presiding deity is Ahirbudhnya.
7. Uttarāṣāḍa is the 21st asterism, the presiding deity is Viśvedevāh.
8. Anurādhā is the 17th lunar asterism, the presiding deity is Mitra.
9. Aśvini, now the 1st nakṣatra. The presiding Vedic deity is Aśvinau.
10. Revati, the 28th asterism, presiding Vedic deity is Pūṣan. (Reproduced from Brahmagupta and his works by S.P. Sarasvati, Delhi, 1986)

तृतीया पञ्चमी चैव सप्तमी दशमी तथा ।
त्रयोदशी द्वादशी च तिथयस्तु शुभामताः ॥१३॥

Learning archery on the third, fifth, seventh, tenth, thirteenth and twelfth lunar day is very auspicious. //13//

रविवारः शुक्रवारो गुरुवारस्तथैव च ।
एतद्वारं त्रय धन्यं प्रारम्भे शस्त्रकर्म्मणाम् ॥१४॥

It brings good result if one starts learning archery on any of the following days—Sunday, Friday and Thursday. //14//

एभिर्द्दिनैस्तु शिष्याय गुरुः शास्त्राणि दापयेत् ।
सन्तर्प्यदानहोमाभ्यां सुरान् स्वाहा विधानतः ॥१५॥

To start with the teaching, the ācārya (teacher) should offer gifts to god and also arrange for putting up an oblation of fire where offering of clarified butter is made along with chanting of hymns. //15//

ब्राह्मणान् भोजयेत् तत्र कुमारींश्चाप्यनेकशः ।
तापसानर्च्चयेद्भक्तया ये चान्ये शिवयोगिनः ॥१६॥

The disciple should feed the brahmins, the virgins and should also worship the hermits or yogis, who are the ardent devotees of Lord Śiva. //16//

अन्नपानादिभिश्चैव वस्त्रालङ्कारभूषणैः ।
गन्धमाल्यैर्विचित्रैश्च गुरुं तत्र प्रपूजयेत् ॥१७॥

Thereafter the disciple will worship his teacher by offering food and also decorate him with garlands, clothes and ornaments. //17//

कृतोपवासः शिष्यस्तु धृताजिन परिग्रहः ।
बद्धाञ्जलिपुटस्तत्र याचयेद् गुरुतो धनुः ॥१८॥

The disciple who is on fast should wear the deer hide and with folded hands beg the teacher to teach him archery. //18//

अङ्गन्यासं ततः कार्य्यं शिवोक्तं सिद्धिमिच्छता ।
आचार्य्येण च शिष्यस्य पापघ्नं विघ्ननाशनम् ॥१९॥

The teacher then in order to destroy the evils and sins and to bring success to his disciple should touch different parts of the body along with recitation of different incantations as mentioned by Lord Śiva.[1] //19//

शिखास्थानेन्यसेदीशं बाहुयुग्मे च केशवम् ।
ब्रह्माणं नाभिमध्ये तु जङ्घयोश्च-गणाधिपम् ॥२०॥

The teacher now prays to Lord Mahādeva to dwell at the crown of his head or palate, Lord Kṛṣṇa at his arms, Lord Brahmā on the navel and Lord Gaṇeśa on the thighs. //20//

ॐ ह्रीं शिखा स्थाने शङ्कराय नमः,
ॐ ह्रीं बाह्वोः केशवाय नमः,
ॐ ह्रीं नाभिमध्ये ब्रह्मणे नमः,
ॐ ह्रीं जङ्घयोर्गणपतये नमः ॥२१॥

The following hymns should be uttered for the four gods while touching the appropriate body parts—"*Om*[2] *Hrīṁ, Śrī Śankara* (Lord Śiva) be dwell at the palate, *Om Hrīṁ, Keśava* (Lord Kṛṣṇa) be dwell at the arms, *Om Hrīṁ, Srī Brahmā* be at the navel, *Om Hrīṁ, Srī Gaṇeśa*, at the thighs—salutations to all of them". //21//

ईदृशं कारयेद् न्यासं येन श्रेयो भविष्यति ।
अन्येऽपि दुष्टमन्त्रेण न हिंसन्ति कदाचन् ॥२२॥

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1. This probably meant the incantations narrated either in the Śiva Dhanurveda or in the Āgama Śastras.

2. Om : is the symbol of Union of three gods. It is the most abstract symbol of divinity and instrument of realization.

   Repeating and meditating on OM brings about the disappearance of all obstacles and an awakening of a new conciousness—Yoga Sūtra I-29.

Touching of different parts of the body along with chanting of sacred hymns is supposed to be auspicious and prevents any jealous person to do any harm. //22//

शिष्याय मानुषं चापं धनुर्मन्त्राभिमन्त्रितम् ।
काण्डात् काण्डाति मन्त्रेण दद्याद्वेदविधानतः ॥२३॥

The teacher can offer the bow to his disciple only after purifying it with the hymns mentioned in the *Dhanurveda* and also with the sacred hymns "*Kāndāt kāndāt*".[1] //23//

अथ वेधविधिः

SHOOTING TECHNIQUE

प्रथमं पुष्पवेधं च फलहीनेन पत्रिणा ।
ततः फलयुतेनैव मत्स्यवेधं च कारयेत् ॥२४॥
एतैर्वेधैः कृतैः पुंसां शराः स्युः सर्वसाधकाः ॥२५॥

A disciple should hit a flower with a blunt headed arrow at first and then he can pierce the fish with a pointed head arrow. There are three ways of piercing an object. By these ways, one will be able to fix the target and pierce it. //24-25//

वेधने चैव मांसस्य शरपातो यदा भवेत् ।
पूर्वं दिग्भागमाश्रित्य तदास्याद्विजयी सुखी ॥२६॥

If during the time of aiming at flesh, the arrow falls on the eastern side after piercing the target, the fighter becomes a happy winner. //26//

दक्षिणे कलहो घोरो विदेशगमनं पुनः ।
पश्चिमे धनधान्यञ्च सर्वञ्चैवोत्तरे शुभम् ॥२७॥
ऐशान्यां पवनं दुष्टं विदिशोऽन्यांश्च शोभनाः ।
हर्षपुष्टिकराश्चैव सिद्धिदाः सर्वकर्म्मणि ॥२८॥

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1. Kāndāt Kāndāti prorohanti.....has been mentioned in the Yajurveda, Chapter 13, hymn no. 20.

The arrow when falls on the southern side, it brings misery to the archer and also he may land up in far off countries. The arrow when falls on the western side, the archer is blessed with crops and wealth. The archer achieves success in everything if it falls on northern side. If the arrow falls on the north-eastern side, it brings evil but the arrow when falls in diverse directions or places it brings happiness and success to every work. //27-28//

एवं वेधत्रयङ् कुर्य्याच्छङ्खं दुन्दुभि-निस्वनैः ।
ततः प्रणम्य गुरवे धनुर्बाणान्निवेदयेत् ॥२९॥

One should pierce his target in three previous ways amidst blowing of conchs and beating of trumpets. Thereafter the disciple should place the bow and arrow at his teacher's feet and prostrate before him. (The disciple can take away his bow and arrow only after offering some gifts (*gurudakṣiṇā*) to his teacher. //29//

अथ चापप्रमाणम्

MEASUREMENTS OF BOW

प्रथमं यौगिकं चापं युद्धचापं द्वितीयकम् ।
निजबाहुबलोन्मानात् किञ्चिदूनं शुभं धनुः ॥३०॥

The two types of bows are—*Yaugika*[1] and *Yuddha Chāpa*[2]. The bow that is little less firm than the archer himself is supposed to be auspicious. //30//

वरं प्राणाधिको धन्वी न तु प्राणाधिकं धनुः ।
धनुषा पीड्यमानस्तु धन्वी लक्ष्यं न पश्यति ॥३१॥

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1. *Yaugika* or composite bow is made up of horn, wood and sinew and is mainly used for practice.

2. Yuddha Chāpa is the bow for fighting.

अतो निजबलोन्मानं चापं स्याच्छुभकारकम् ।
देवानामुत्तमं चापं ततो न्यूनं च मानवम् ॥३२॥

The bowman is precious than the bow. If the archer is troubled by the bow, he can not see and shoot the aim easily. Hence the size of a good bow should be in proportion to the strength of the bowman. The length of common man's bows should always be shorter than the divine bows. //31-32//

अर्द्धपञ्चमहस्तन्तु श्रेष्ठं चापं प्रकीर्त्तितम् ।
तद्विज्ञेयं धनुर्दिव्यं शङ्करेण धृतं पुरा ॥३३॥

The bow measuring five and half cubit is recognised as the best. This type of glorious and best bow was in possession of Lord Mahādeva. //33//

चतुर्विशाङ्गुलो हस्तश्चतुर्हस्तं धनुः स्मृतम् ।
तद्भवेनमानवं चापं सर्वलक्षणसंयुतम् ॥३४॥

The most auspicious and suitable bow for common man's use measures four hastas. Twenty-four angulas make one hasta (cubit) and four hastas make one bow. //34//

अथ शुभचापलक्षणम्

CHARACTERISTICS OF A GOOD BOW

त्रिपर्वं पञ्चपर्वं वा सप्तपर्वं तथा पुनः ।
नव पर्वञ्च कोदण्डं सर्वदा शुभकारकम् ॥३५॥

The bows having odd joints like three, five, seven and nine are always considered as auspicious. //35//

चतुष्पर्वञ्च षट्पर्वं अष्टपर्वं विवर्ज्जयेत् ॥३६॥

The bows having four, six and eight joints should be discarded. //36//

केषाञ्चिच्च भवेच्चापं वितस्तिनवसम्मितम् ॥३७॥

According to some authorities the bow should measure nine *vitasti*[1] (i.e., 4½ cubits). //37//

अथ वर्ज्जितधनुः

PROHIBITED BOW

अतिजीर्णमपक्वञ्च ज्ञातिधृष्टन्तथैव च ।
दग्धं छिद्रं न कर्त्तव्यं बाह्याभ्यन्तरहस्तकम् ॥३८॥

One should not use very old, fragile bows and also the bows made up of unseasoned and unripe bamboo or cane and also the bow which had earlier been used in the family by the ancestors. The burnt or perforated bow should also be discarded. //38//

गुणहीनं गुणाक्रान्तं काण्डदोषसमन्वितम् ।
गलग्रन्थि न कर्त्तव्यं तलमध्ये तथैव च ॥३९॥

The bow without string, the bow encompassed with string should be avoided. Due to the defect in the stem, joints may appear at the neck and also at the bottom of the bow. Such bows should also be rejected. //39//

अपक्वं भङ्गमायाति ह्यति जीर्णन्तु कर्कशम् ।
ज्ञातिधृष्टं तु सोद्वेगं कलहो बान्धवैः सह ॥४०॥

The bows made up of unripe bamboo break up easily. Bows made up of very fragile bamboo do not possess the elasticity. Hence these are considered to be of inferior quality. Again, the bows used by the family ancestors should never be used, since these may bring disputes among the friends. //40//

दग्धेन दह्यते वेश्म छिद्रं युद्धविनाशकम् ।
बाह्ये लक्ष्यं न लभ्येत तथैवाभ्यन्तरेऽपि च ॥४१॥

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1. *Vitasti* is the distance between the wrist and the tip of the finger and said to be equal to 12 añgulas or about 9 inches.

The house may caught fire or the archer may loose the battle if burnt bows or perforated bows are used. //41//

हीने तु सन्धिते बाणे संग्रामे भङ्गकारकम् ।
आक्रान्ते तु पुनः क्वापि लक्ष्यं न प्राप्यते दृढम् ॥४२॥

If the bow is of inferior type, there is every possibility of breaking up while fixing the arrow. A perfect shooting is not possible if the bow is overwhelmed by the string. //42//

गलग्रन्थि-तलग्रन्थि-धनहानिकरं धनुः ।
एभिर्दोषैर्विनिर्मुक्तं सर्वकार्य्यकरं स्मृतम् ॥४३॥

If there is knot at the neck or at the bottom of the bow, loss of wealth is indicated. The bow which does not contain these bad qualities is considered to be good and all purpose serving. //43//

शार्ङ्गं पुनर्धनुर्दिव्य विष्णोः परमायुधम् ।
वितास्त सप्तम मानं निर्म्मित विश्वकर्म्मणा ॥४४॥

The divine *Sārñga*[1] bow is the great weapon of Lord Viṣṇu and measures seven *vitaśti*. It was made by Viśva-karmā[2]. //44//

न स्वर्गे न च पाताले न भूमौ कस्यचित् करे ।
तद्धनुर्वशमायाति मुक्तैकं पुरुषोत्तमम् ॥४५॥

Nobody in heaven, earth or hell except Lord Viṣṇu can bring under control the Sārñga bow. //45//

पौरुषेय तु यच्छार्ङ्गं बहुवत्सरशोभितम् ।
वितस्तिभिसार्द्धं षड्भिर्निर्म्मितं चार्थसाधनम् ॥४६॥

The man made bow measures six and a half *vitasti*. It is durable and serves all purpose. //46//

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4. Śārñga bow is made out of buffalo's or sharabha's horns.

2. The divine creative architect or artist.

प्रायो योज्यं धनुः शार्ङ्गं गजारोहाश्वसादिनाम् ।
रथीनां च पदातीनां वांशं चापं प्रकीर्त्तितम् ॥४७॥

The *Śārñga* bows were found useful for the cavalry and the warrior on elephant's back but for the charioteer and the infantry, bow made up of bamboo is the best. //47//

विश्वामित्र! शृणुष्वाथ धनुर्द्रव्यत्रयं क्रमात् ।
लोहं शृङ्गञ्च काष्ठञ्च गदितं शम्भुना पुरा ॥४८॥

Listen O' Viśvāmitra ! the bows are made up of three materials—iron, horn and wood. //48//

लोहानि स्वर्णरजतताम्रकृष्णायसानि ।
शृङ्गाणि महिषशरभरोहितानाम् ॥

शरभोऽष्टपाद् चतरुर्द्धपादो महाविषाण-
उष्ट्रमितो वनस्थः काश्मीरदेशप्रसिद्धो मृगाख्यः ॥

दारूणि चन्दनवेत्रसाधावनशालशाल्मलि-
साककुभवंशाञ्जनानाम् ॥४९॥

Gold, silver, copper and steel are utilised for making *Sāṛñga* bow. The *Śārñga* bow is made out of buffalo's or sharabha's horns. The sharabha deer is the habitant of Kashmir. It is an octopad that possess big horns and almost looks like a camel. The trees useful in making bows are—Sandal, Cane, Śala[1], *Dhanvana*[2], *Kakubha*[3], *Śalmali*[4], *Segaun*[5], Bamboo and Anjana tree. //49//

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1. Vatica Robusta (a Valuable timber tree).
2. A kind of hedyserum.
3. Pentaptera arjuna.
4. Silk cotton plant.
5. Teak wood.

अथ गुण लक्षणानि

QUALITIES OF GOOD STRING

गुणानां लक्षणं वक्ष्ये यादृश कारयेद्गुणम् ।
पट्टसूत्रो गुणः कार्य्यः कनिष्ठामानसम्मितः ॥५०॥

धनुः प्रमाणो निःसन्धिः शुद्धै स्त्रिगुणतन्तुभिः ।
वर्त्तितः स्याद्गुणः श्लक्ष्णः सर्वकर्म्मसहो युधि ॥५१॥

The good string is made up of silken thread which is twisted to the thickness of the little finger and its length is equal to that of the bow.

The string should be pure, polished and without joints. Three strings are taken and twisted in such a way that it becomes neither too thick nor too smooth and has a thickness equal to that of the little finger. This string can sustain strains during battles. //50-51//

अभावे पट्टसूत्रस्य हरिणीस्नायुरिष्यते ।
गुणार्थमपि च ग्राह्या स्नायवो महिषी भवाः ॥५२॥

If silk is not available, the sinews of deer, buffalo or bull can be used for making bowstring. //52//

तत्कालहतछागस्य तन्तुना वा गुणाः शुभाः ।
निर्लोमतन्तुसूत्रेण कुर्य्याद्वा गुणमुत्तमम् ॥५३॥

The freshly killed hide of cow or goat devoid of hairs is made into threads. The bowstring made out of this thread is considered as best. //53//

पक्ववंशत्वचः कार्य्यो गुणस्तु स्थावरो दृढ़ ।
पट्टसूत्रेण सन्नद्धः सर्वकर्म्मसहो युधि ॥५४॥

The outer rind of fully ripe bamboo is unsuitable for making string unless it is twisted around with silken thread. The string thus made is very strong, durable and can withstand all types of stress and strain. //54//

प्राप्ते भाद्रपदेमासि त्वगर्कस्य प्रशस्यते ।
तस्यास्तत्र गुणः कार्य्यो न वित्तः स्थावरो दृढः ॥५५॥
गुणाः कार्य्या समुञ्जानां भङ्गस्नायवर्कवर्म्मिणाम् ॥

In the month of Bhādra[1], when the bark of Sunplant matures, the fine threads of its skin can be taken out to make a fine bow string. This will be lasting too. //55//

अथ शरलक्षणानि

QUALITIES OF ARROW

अत. पहं प्रवक्ष्यामि शराणां लक्षणं शुभम् ।
स्थूलं नाति सूक्ष्मञ्च नोऽपक्वं न कुभूमिजम् ॥५६॥

Arrow should neither be too thick nor too thin. It should also neither be made out of unripe bamboos and also nor be the product of vile land. //56//

हीनग्रन्थिविदीर्णं च वर्जयेदीदृशं शरम् ।
पूर्णग्रन्थि सुपक्वं च पाण्डुरं समयाहृतम् ॥५७॥

The arrow should be made out of matured pale yellowish reed[2] plants. It should not be of lesser joints. Also it should not be weak or split. //57//

शरवंशा गृहीतव्या शरत्काले च गाधिज ! ॥५८॥

O Viśvāmitra ! the son of Gādhi ! the appropriate season for preparation of reed arrow is autumn. //58//

कठिनं वर्त्तुलं काण्डं गृह्णीयात् सुप्रदेशजम् ।
द्वौ हस्तौ मुष्टिहीनौ च दैर्घ्ये स्थूले कनिष्ठिका ।

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1. The sixth month of a hindu calender of Śaka Era.
2. Tall, straight stalk of stemmed water or marsh plants.

विधेयाः शरमानेषु यन्त्रेष्वाकर्षयेत् ततः ॥५९॥

The reed which is round but hard and which has been grown in a favourable[1] place can be accepted. The arrow should measure two cubits or five angulas. In thickness it should be equal to that of the smallest finger. A curved arrow can be made straight with the help of a machine. //59//

काकहंसशशादानां मत्स्यादक्रौञ्चकेकिनाम् ।
गृध्राणां कुरराणाञ्च पक्षा एते सुशोभनाः ॥६०।

The feathers of crow, swan, brown hawk, crane, peacock, vulture, osprey will be excellent for fletching[2] the arrow. //60//

षड्ङ्गुलप्रमाणेन पक्षच्छेदञ्च कारयेत् ।
दशाङ्गुलमिता पक्षा शार्ङ्गचापस्य मार्गणे ॥६१॥

Length of these feathers should be six añgulas (five inches) but for arrows to be used on a *Śārñga* (horn) bow, feathers of ten añgulas (eight inches) have been recommended. These should be tied strongly with sinew and thread at the rate of four feathers per reed arrow. //61//

योज्या दृढ़ाश्चतुः संख्याः सन्नद्धाः स्नायुतन्तुभिः
शराश्च त्रिविधा ज्ञेयाः स्त्रीपुंसाश्च नपुंसकः ।
अग्रस्थूलो भवेन्नारी पश्चात् स्थूलो भवेत् पुमान् ॥६२॥

समो नपुंसको ज्ञेय तल्लक्ष्यार्थे प्रशस्यते ।
दूर पातो युवत्या च पुरुषो भेदयेद् दृढ़म् ॥६३॥

The arrows can be divided into three categories—female, male and impotent. The one heavier towards the point is *Strī* (female), the one heavier towards the end is male (Puruṣa) and the one equal throughout is termed as *napuṁsaka* (impotent). The *napuṁsaka* type is helpful in practice archery, the female type is a fast runner and the male type is able to pierce an object placed at a long distance. //62-63//

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1. favourable denotes a sunny and fertile place.
2. Fletching consists of gluing or tying the feathers to the shaft. It makes steady the arrow's flight.

अथ फललक्षणम्

ARROW HEADS—TYPES

आरामुखं क्षुरप्रञ्च गोपुच्छं चार्द्धचन्द्रकम् ।
सूचीमुखञ्च भल्लञ्च वत्सदन्तं द्विभल्लकम् ॥६४॥

कर्णिकं काकतुण्डं च तथान्यान्यप्यनेकशः ।
फलानि देशभेदेन भवन्ति बहुरूपतः ॥६५॥

The shape of arrowheads varies according to places. As per Dhanurveda these can be—*Ārāmukha*[1], *kṣurapra*[2], *Gopuccha*[3], *Ardhacandra*[4], *Sūcimukha*[5], *Bhalla*[6], *Vatsadanta*[7] *Dvibhalla*[8], *Karnika*[9], *Kākatuṇḍa*[10] and many others. //64-65//

(Fig. No. 7-17)

अथैतेषां कर्म्माणि

APPLICATION OF THE ARROWHEADS

आरा मुखेन चर्म्मछेदनम् क्षुरप्रेण बाणकर्त्तनम् ।
वा बाहुकर्त्तनम्, गोपुच्छेन लक्ष्यसाधनम्,
अर्द्धचन्द्रेण ग्रीवा, मस्तकधनुरादीनां छेदनम्,
सूचीमुखेन कवच भेदनम्, भल्लेन हृदय-
भेदनम्, वत्सदन्तेन गुणचर्व्वणम्,
द्विभल्लेन बाणावरोधनम्,
कर्णिकेन लोहमयबाणानां, छेदनम्, काकतुण्डेन
वेध्यानां वेधं कुर्य्यात् ॥६६॥

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1. Ārāmukha or serrated arrow head means 'like an awl'
2. Kṣurapra : like a razor blade
3. Gopuccha : like a cow's tail
4. Ardhacandra : Crescent Shaped
5. Sūcīmukha : needle shaped
6. Bhalla : spear headed
7. Vatsadanta : teeth of a calf
8. Dvibhalla : two pronged
9. Karnika : Petal of a flower
10. Kākatuṇda : beak of a crow.

The *ārāmukha* arrowhead can cut through the skin. *Kṣurapra* mainly used for cutting up arrows of the enemy or aiming at his hand. *Gopuccha* is good for general aim. *Ardhacandra* arrow can cut through enemy's head, neck and bow. The *sūcīmukha* can pierce the armour of the enemy. Bhalla pierces enemy's heart while *vatsadanta* is used for cutting up the bowstring. *Dvibhalla* is used for entangling enemy's arrow, *Karnika* is used for cutting up the arrow made up of iron (*nārāca*) and *kākatuṇḍa* can pierce any piercable object. //66//

अन्यद् गोपुच्छकं ज्ञेयं शुद्धकाष्ठविनिर्म्मितम् ।
मुखे च लोहकण्टेन विद्धं त्र्यङ्गुलसम्मितम् ॥६७॥

There exists a different type of *gopuccha* arrow head which is made up of sapless wood and has got a thorn of three añgula length fixed at its tip. //67//

बाणस्य फलस्थाने [सह] कण्टकयोजनात् गोपुच्छबाणो भवति ।
अनेन शराभ्यासस्तथा लक्ष्याभ्यासो वा कर्त्तव्यः ॥६८॥

The *gopuccha* can be made by putting up an iron thorn at the place of the arrow head. This arrow can be used for aiming and in practicing archery. //68//

अथ पायनम् (शरोपरि औषधलेपनम्) ।

APPLYING POISON OVER ARROWHEAD

इषु फले शरवंशामूललेपनाद्
भवति, तच्चिह्नमतेत् । यस्मिन् शरवंशसमहे ।
स्वाति बिन्दुर्निपतति स पीतवर्णो भवति तस्य
मूले विषमुत्पद्यते, तन्मूलं ग्राह्यं । स च सर्वदा
पवनाभावेऽपि कम्पते, इदमेव तल्लक्ष्मेति ॥६९॥

When the colour of the white reed plant turns yellow after receiving rain water on *Svati* Nakṣatra day, its root becomes poisonous. This root if applied on the arrow heads acts as fatal for the enemies. The best way to recognise the plant is that it trembles always, even when the wind is not blowing. //69//

फलस्य पावनं वक्ष्ये दिव्यौषधिविलेपनैः ।
येन दुर्भेद्यवर्म्माणि भेदयेत्तरुपर्णवत् ॥७०॥

The technique of applying poison[1] on arrow heads is called the *phalapayanam*. This can be done by the application of pastes of certain plants on the arrowheads or shafts. These poisonous arrows are able to pierce even unpiercable iron armour of the enemy. //70//

पिप्पली सैन्धवं, कुष्टं गोमूत्रेतु सुपेषयेत् ।
अनेन लेपयेच्छस्त्रं लिप्तं चाग्नौ प्रतापयेत् ॥७१॥
शिखिग्रीवानुवर्णाभं तप्तपीतं तथौषधम् ।
ततस्तु विमलं तोयं पाययेच्छस्त्रमुत्तमम् ॥७२॥

The peepul tree's bark along with *saindhava* (rock salt) and *kuṣṭha* (costus, a medicinal plant), should be ground in cow's urine, This paste should be smeared over the arrow-heads and then heated in fire till it becomes blue like the peacock's neck, it has the poisonous effect. It should be washed in water then. Such arrows can pierce the strongest enemy. //71-72//

अथ नाराच-नालीकशतघ्नीनां वर्णनम्

NĀRĀCA NĀLIKA & ŚATAGHNI

सर्वं लोहास्तु ये बाणा नाराचास्ते प्रकीर्त्तिताः ।
पञ्चभिः पृथुलैः पक्षैर्युक्ताः सिद्धयन्ति कस्यचित् ॥७३॥

1. Ṛgveda VI. 75, 15, x, 87.6
Atharvaveda IV. 6; V. 18. 8-15, V. 31.4.

Nārāca is the name of those arrows which are entirely made up of iron. Five big feathers remain attached to nārāca. It is a very strong type of shaft, only strong and skilled archer can use it. //73//

नालीका लघवो बाणा नलयन्त्रेण नोदिताः ।
अत्युच्चदूरपातेषु दुर्गयुद्धेषु ते मताः ॥७४॥

Nālīka arrows are shot through tubular instruments. These arrows can be shot at a great distance from a high place and are specially useful in the siege craft. //74//

सिंहासनस्य रक्षार्थं शतघ्नं स्थापयेत् गढे ।
रंजकंबहुलं तत्र स्थाप्यं वटयो धीमता ? ॥७५॥

In order to protect the kingdom from invasion of enemies, *Śataghni*[1] should be placed at the entrance of the fort. Cannon ball and other arms should also be kept ready. //75//

अथ स्थानमुष्ट्याकर्षणलक्षणानि ।

MODES OF SHOOTING

स्थान्यष्टौ विधेयानि योजने भिन्नकर्म्मणाम् ।
मुष्ट्यः पञ्चसमाख्याता व्यायाः पञ्च प्रकीर्त्तिताः ॥७६॥

Eight poses have been prescribed for an archer while shooting the arrows in standing position. Holding the string is of five types while position of draw is also of five types. //76//

अग्रतो वामपादश्च दक्षिणं चानुकुञ्चितम् ।
प्रत्यालीढं प्रकर्त्तव्यं हस्तद्वयसविस्तरम् ॥७७॥

1. Huge catapult.

If the left leg is bent backwards and the right is stretched out at two hand unit apart, it is called *pratyālīdha*. It is extremely useful in hitting a distant object. //77/

आलीढ़े तु प्रकर्त्तव्यसव्यं चैवानुकुञ्चितम् ।
दक्षिणन्तु पुरस्ताद्वा दूरपाते विशिष्यते ॥७८॥

In *ālīdha* position, the right leg is bent backwards and the left is stretched out but the distance between the two legs should not be more than two hand unit. //78//

पादौ सविस्तरौ कार्य्यौ समौ हस्तप्रमाणतः ।
विशाखस्थानकं ज्ञेयं कूटलक्ष्यस्य वेधने ॥७९॥

The archer has to stand with thighs together but the legs a hand unit apart. It is known as *Viśākha* position and is useful in hitting intricate objects. //79//

समपादैः समौ पादौ निष्कम्पौ च सुसङ्गतौ ।
असमे च पुरो वामे हस्तमात्रनतं वपुः ॥८०॥

If the archer in his standing position stands erect without shaking and with thighs, ankles and calves taut, then the position is called *samapāda*. But when the left leg is kept still at a hand unit apart and the body is bent a little towards forward, then the position is called *Viṣamapāda*. //80//

आकुञ्चितोरुद्वौ यत्र जानुभ्यां धरणीं गतौ ।
दर्दुरक्रममित्याहुः स्थानकं दृढभेदने ॥८१॥

The position where both the legs are bent with the knees almost resting on the ground, is called *dardurākrama*. This position is useful for piercing strong objects. //81//

सव्यं जानुगतौ भूमौ दक्षिणं च सकुञ्चितम् ।
अग्रतो यत्र दातव्यं तद्विद्याद्गरुड़क्रमम् ॥८२॥

The position where the left knee rests on the ground while the right knee is bent and kept in front is called the *Garuḍakrama*. //82//

पद्मासनं प्रसिद्धन्तु ह्युपविश्य यथाक्रमम् ।
धन्विनां तत्तुविज्ञेय स्थानकं शुभलक्षणम् ॥८३॥

Padmāsana pose is merely for practice archery. Here the great archers sit cross legged and aim at the target. //83//

अथ गुणमुष्टिः ।

GUṆAMUṢṬI (HOLDING THE STRING)

पताका वज्रमुष्टिश्च सिंहकर्णस्तथैव च ।
मत्सरी काकतुण्डी च योजनीया यथाक्रमम् ॥८४॥

Guṇamuṣṭi is of five types—*Patākā* (Banner), *Vajramuṣṭi* (thunder bolt), *Simhakarṇa* (ear of a lion), *matsarī* (fish). *Kākatundi*, (beak of a crow). These should be applied in proper places. //84//

दीर्घा तु तर्ज्जनी यत्र ह्याश्रिताङ्गुष्ठमूलकम् ।
पताका सा च विज्ञेया नालिका दूरमोक्षणैः ॥८५॥

In *pātākā* the arrow is held between the thumb and the first finger would surround the string. This position is useful in throwing *nālikas* and reeds. //85//

तर्ज्जनी मध्यमा मध्यं अङ्गुष्ठो विशते यदि ।
वज्रमुष्टिस्तु सा ज्ञेया स्थूले नाराचमोक्षणैः ॥८६॥

The thumb when introduced in between the fore finger and the middle finger and the bowstring is held like a fist, this position is called *vajramuṣṭi*. This is desirable while using thick arrows and *nārāca* (arrow entirely made of iron). //86//

अङ्गुष्ठमध्यदेशन्तु तर्जन्यग्रं शुभं स्थितम् ।
सिंहकर्णः स विज्ञेयो दृढलक्ष्यस्य वेधने ॥८७॥

When the string is held by placing the thumb at the middle part of the folded forefinger, it is called *simhakarṇa-muṣṭi*. This is applicable for piercing strong objects. //87//

अङ्गुष्ठ नखमूले तु तर्ज्जन्यग्रञ्च संस्थितम् ।
मत्सरी सा च विज्ञेया चित्रलक्ष्यस्य वेधने ॥८८॥

In *matsarī* position, the bowstring is held by placing the forefinger tightly on the base of the thumb's nail, This muṣṭi is useful for piercing the point or mark painted at the target place (*chitralaksya*). //88//

अङ्गुष्ठाग्रे तु तर्जन्यां मुखं यत्र निवेशितम् ।
'काकतुण्डी' च सा ज्ञेया सूक्ष्मलक्ष्येषु योजिता ॥८९॥

If the tip of the forefinger comes in close association with the tip of the thumb during holding the bowstring, then it is *kākātuṇḍī* muṣṭi. This is useful for piercing fine objects and also holding the bow stave. //89//

अथ धनुर्मुष्टिसन्धानम् ।

DHANURMUṢṬI SANDHĀNA (DRAWING THE BOW)

सन्धानं त्रिविधं प्रोक्तमधमूर्द्ध समं सदा ।
योजयेत् त्रिप्रकारं हि कार्य्येष्वपि यथाक्रमम् ॥९०॥

Sandhāna or drawing the bow can be effected in three ways—*adhasandhāna*[1], *urdhva sandhāna*[2] and *samasandhāna*[3]. These three should be applied in appropriate fields, //90//

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1. In *adhasandhana*, the stave is kept lower to the body.
2. In urdhvasandhāna mode of shooting the stave is kept higher than the body.
3. In Samasandhāna mode of shooting the stave is kept parallel to the body.

अधश्च दूरपातित्वे समे लक्ष्येषु निश्चले ।
दृढ़स्फोटं प्रकुर्वीत् ऊर्ध्वसन्धानयोगतः ॥९१॥

Adhasandhāna is useful in hitting a distant object, *samasandhāna* is useful in piercing a stationery target and *urdhva Sandhāna* is helpful in piercing a strong object. //91//

अथ धनुर्व्यायाः ।

VYĀYA (POSITION OF DRAW)

कैशिकः केशमूले वै शरः शृङ्गे च सात्त्विकः ।
श्रवणे वत्सकर्णश्च ग्रीवायां भरतो भवेत् ॥९२॥

If the string is drawn upto hair, it is *kaiśika*, if drawn upto forehead it is *sātvika* and it is *vatsakarna* when drawn up to ear. If it is drawn towards neck, then it is *bharata*. //92//

अंसके स्कन्धनामा च व्यायाः पञ्चप्रकीर्त्तिताः ।
कैशिकश्चित्रयुद्धेषु ह्यधो लक्ष्येषु सात्त्विकः ॥९३॥

The string when drawn upto shoulder, it is *skandha*. Thus the experts in archery have formulated these five types of drawing bowstring.

While in practice archery (chitrayuddha), *kaiśika* position should be followed. If the target remains in a lower position, then *sātvika* is applicable. //93//

वत्सकर्णः सदाज्ञेयो भरतो दृढ़ भेदने ।
दृढ़भेदे च दूरे च स्कन्धनामानमुद्दिशेत् ॥९४॥

While *vatsakarṇa* and *bharata* are applicable in piercing strong objects, *skandha* helps in piercing distant strong objects. //94//

अथ लक्ष्यम् ।

LAKṢYA (THE AIM)

लक्ष्यं चतुर्विध ज्ञेयं स्थिर चैव चलन्तथा ।
चलाचलं द्वयचल वेधनीयं क्रमेण तु ॥९५॥

Lakṣya or aim is classified into four types—*sthira* (still), *sacala* (mobile), *calācala* and *dvayacala*. //95//

आत्मानं सुस्थिरं कृत्वा लक्ष्यञ्चैव स्थिरं बुधः ।
वेधयेत् त्रिप्रकारन्तु स्थिरवेधी स उच्यते ॥९६॥

Firstly, the archer should stand still infront of a still object and then if he becomes able to pierce the object in three different ways then only he will be a *sthirabeḍhī* (archer expert in piercing still object). //96//

चलन्तु वेधयेद् यस्तु आत्मस्थानेषु संस्थितः ।
चलं लक्ष्यं तु तत् प्रोक्तमाचार्येण शिवेन वै ॥९७॥

When the archer stands still and is able to pierce an unsteady object under instruction of the teacher, he will be considered as *calabedhī* (able to pierce unsteady object). //97//

धन्वीतः [प्र] चलते यत्र स्थिरलक्ष्ये समाहितः ।
चलाचलं भवेत्तत्र [च्च] ह्यप्रमेयमाचिन्ततम् ॥
उभावपि चलौ यत्र लक्ष्यं चापि धनुर्द्धरः ।
तद्विज्ञेयं द्वयचलं श्रमेण बहु साध्यते ॥९८॥

When the archer is himself in a moving or walking condition and tries to pierce a steady object, then it is *calacala* but this is a very difficult condition.

When the shooter and his aim both are in moving state and the archer shoots his aim, then he is *dvayacala*. This can be learnt only through a hard labour and practice. //98//

श्रमेणास्खलितादृष्टिः शीघ्रसन्धानमाप्यते ॥९९॥

Through labour and practice one learns to shoot perfectly and quickly. //99//

श्रमेण चित्रयोधित्वं श्रमेण प्राप्यते जयः ।
तस्माद् गुरुसमक्ष हि श्रमः कार्य्यो विजानता ॥१००॥

One becomes a successful *chitrayodhi* and can win battles only through industry. To become a perfect archer one should practice archery only under the guidance of a teacher. //100//

अथ लक्ष्याभ्यासस्वरूपाणि

TARGET PRACTICE

प्रथमं वामहस्तेन यः श्रमं कुरुते नरः ।
तस्य चापक्रियासिद्धिरचिरादेव जायते ॥१॥

The man who starts aiming first by the left arm can easily and quickly grasps the art of archery. //1//

वामहस्तेसुसंसिद्धे पश्चाद्दक्षिणमारभेत् ।
उभाभ्याञ्च श्रमं कुर्य्यान्नाराचैश्च शरैस्तथा ॥२॥

When the person excels in aiming by the left arm, he can use the right arm for shooting, After that he can use both the arms for throwing *nārāca* and reed arrows. //2//

वामेनैव श्रमं कुर्य्यात् सुसिद्धिर्दक्षिणे करे ।
विशाखेनासमेनैव रथी व्याये च कैशिके ॥३॥

When the archer gains control over the right arm, he should again effort with the left arm. Specially the charisteer should practice the *kaiśika* movement standing either in *viśamapāda* or *viśākha* position. //3//

उदिते भास्करे लक्ष्यं पश्चिमायां निवेशयेत् ।
अपराह्णे च कर्त्तव्यं लक्ष्यं पूर्व्वदिगाश्रितम् ॥४॥

If the archer practice at the dawn, he should aim at the western direction and in the afternoon he should aim at the eastern side[1] //4//

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1. "With an idea to keep the Sun either at the back or on the right side"—

   Dhanurveda Saṁhitā of Vasiṣṭha tr. into Bengali by Pandit Ishwara Chandra Shastri and Arun Chandra Sinha. P. 27

उत्तरेण सदा कार्य्यमवश्यमवरोधिकम् ।
संग्रामेण विना कार्य्यं न लक्ष्यं दक्षिणामुखम् ॥५॥

For counteracting other missiles, one should aim at the northern end but one should not aim towards south unless it is war time. //5//

षष्टिधन्वन्तरे लक्ष्य ज्येष्ठं लक्ष्यं प्रकीर्त्तितम् ।
चत्वारिशत्मध्यमञ्च विंशतिश्च कनिष्ठकम् ॥६॥

The target placed at a distance of 60 dhanu[1] (240 cubit) and hit is best. That placed at a distance of 40 dhanu (160 cubit) is of medium quality, while one located only 20 dhanu 80 cubit) distance is inferior. //6//

चत्वारिशच्च त्रिंशच्च षोडशैव भवेत्तत: ॥७॥

By nārāca[2], target placed at a distance, of 40 dhanu (160 cubit) and hit is best. That placed at a distance of 60 dhanu (240 cubit) is of medium quality. while one located at 16 dhanu distance (64 cubit) is inferior. //7//

चतु: शतैश्च काण्डानां यो हि लक्ष्यं विसर्ज्जयेत् ।
सूर्य्योदये चास्तमने स ज्येष्ठो धन्विनां भवेत् ॥८॥

The person becomes a skilled archer if he is able to shoot about four hundred arrows per day i.e., from Sunrise to Sunset. //8//

त्रिशतैर्मध्यमश्चैव द्विशताभ्यां कनिष्ठक: ।
लक्ष्यं च पुरुषोन्मान कुर्य्याच्चिन्द्रकसंयुतम् ॥९॥

If the warrior can shoot three hundred arrows per day, then he is a medium archer, while he who is able to shoot only two hundred arrows is the inferior archer. The target

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1. Dhanu : A measure of 4 Hastas or cubits. (Sanskrit-English Dictionary, ed. by M. Monier-William Oxford. 1963)
2. Arrow entirely made up of iron.

should be placed on a moon shaped (or round wooden) piece placed at the top. //9//

ऊर्द्ध भेदी भवेज्जयेष्ठो नाभिभेदी च मध्यमः ।
पादभेदी तु लक्ष्यस्य स कनिष्ठो मतो भृगो ॥१०॥

He, who is able to strike the uppermost section of this target is the best archer; one who shoots the middle portion is the medium and the archer who is capable of shooting only the feet is the inferior archer. //10//

अथानध्यायः

ANADHYĀYA (CESSATION FROM STUDY)

अष्टमी च ह्यमावास्या वर्जनीया चतुर्दशी ।
पूर्णिमार्द्ध दिनं यावन्निसिद्धं सर्वकर्म्मसु ॥११॥

One should be refrained from receiving archery lesson on *aṣṭamī* (the eight day of the either fortnight of a lunar month) *amāvasyā* (New moon day) and on caturdaśī (the fourteenth day of a lunar fortnight). Even half of the full moon day is inauspicious. //11//

अकाले गर्ज्जिते दैवे दुर्द्दिनं चाथवा भवेत् ।
पूर्वकाण्डहतं लक्ष्यमनध्याये प्रचक्षते ॥१२॥

During the time of adversity or distress and during the days when it thunders, if the archer is unable to strike the target at the first attempt, then learning archery should be avoided on those days[1]. //12//

अनुराधर्क्षमारभ्य षोडशर्क्षे दिवाकरः ।
यावच्चरति तं कालमकालं हि प्रचक्षते ॥१३॥

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1. Taittirīya Āranyaka, Śatapatha Brāhmaṇas, Āpastamba-Dharmasūtra and Yājñavalkya-smṛti refer to similar cases of cessation from Vedic Studies.
—History of Dharmaśāstra Vol, II Pt. II PP. 394.

The period when the Sun is any way between the *Anurādhā* (or seventeenth star) and *Mṛgaśirā* (or the sixteenth star) is supposed to be inauspicious. //13//

अरुणोदयः वेलायां वारिदो यदि गर्जति ।
तद्दिने स्यादनध्यायस्तमकालं प्रचक्षते ॥१४॥

If it thunders at the dawn, then the time is inauspicious[1] and one should abstain from receiving archery lesson on such hours. //14//

श्रमं च कुर्वतस्तत्र भुजङ्गो दृश्यते यदि ।
अथवा भज्यते चापं यदैव श्रमकर्म्मणि ॥१५॥
त्रुट्यते वा गुणो यत्र प्रथमे बाणमोक्षणे ।
श्रमं तत्र न कुर्वीत् शस्त्रे मतिमतां वरः ॥१६॥

The clever archer should avoid taking lesson if he sees snake or the bow collapses during practice time. Also if the bowstring splits when the first arrow is shot, the best archer should refrained himself from taking lessons. //15-16//

अथ श्रमक्रिया

SHOOTING

क्रियाकलापान् वक्ष्यामि श्रमसाध्यांञ्छुचिष्मताम् ।
येषां विज्ञानमात्रेण सिद्धिर्भवति नान्यथा ॥१७॥

The process that is involved in shooting arrows will be narrated now. The person who is well versed in the science is sure to be successful at aiming. //17//

प्रथमं चापमारोप्य चूलिकां बन्धयेत्ततः ।
स्थानकं तु ततः कृत्वा बाणोपरि करं न्यसेत् ॥१८॥

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1. Yājñavalkyasmṛti, I. 145-147.

Firstly, the bowstring should be tightend to the nocks[1] and only after fixing up the position[2] hand can be laid upon the arrows. //18//

तोलनं धनुषश्चैव कर्त्तव्यं वामपाणिना ।
आदानञ्च ततः कृत्वा सन्धानञ्च ततः परम् ॥१९॥

The bow should be raised with the left hand at first and then the arrow can be implanted on the bowstring. //19//

सकृदाकृष्टचापेन भूमिवेधं न कारयेत् ।
नमस्कुर्य्याच्च मां विघ्नराजं गुरुं धनुः शरान् ॥२०॥

Before shooting. the archer should pay regards to me (Lord Mahādeva), Lord Gaṇeśa, the archer's teacher and also the bow and arrows, //20//

याचितव्या गुरोराज्ञा बाणस्याकर्षणं प्रति ।
प्राणवायुं प्रयत्नेन प्राणेन सह पूरयेत् ॥२१॥

The archer must take permission from his teacher before shooting, He should also at that time inhale the breathe carefully. //21//

1, Nocks : Notch at either end of bow for holding string. RV. X. 166.3.

2. Position denotes the various standing and sitting poses for shooting the arrows. Vasiṣṭha's Dhanurveda Saṁhitā, Brhat Śārṅgadhara Paddhati mention eight poses—Samapāda, Vishamapāda, Viśākha, ālīdha, pratyālīdha, dardurākrama, garuḍakrama, padmāsana. Agnipurāṇa (249.10-18) mentions ten positions with addition of maṅdala and daṅḍāyata to the Dhanurveda List. 'Samrājya Lakshmī Pīthikā', the Āgama Śāstra, refers to five position—ālīdha, Pratyālīdha, Viśākha, dardura and garuda (Chapter 136, 12-13).

कुम्भकेन स्थिरं कृत्वा हुङ्कारेण विसर्जयेत् ।
इत्यभ्यास क्रिया कार्य्या धन्विता सिद्धिमिच्छता ॥२२॥

If a person wants to be an expert archer he should perform the *prāṇāyāma* yogas. This can be done by slowly inhaling the breathe in lungs (*puraka*), holding the breathe for a short time (*kumbhaka*) and then slowly exhaling the breathe from lungs (*recaka*). //22//

षण्मासात् सिध्यते मुष्टिः शराः सम्बत्सेरण तु ।
नाराचास्तस्य सिध्यन्ति यस्य तुष्टो महेश्वरः ॥२३॥

Holding of bowstrings and shooting of arrows can be learnt within six months and one year respectively. The archer, however, can learn shooting of nārāca arrow anly if Lord Śiva bestows favour upon him. //23//

पुष्पवद्धारयेद्बाणं सर्पवत् पीड्येद्धनुः ।
धनवच्चिन्तयेत्लक्ष्यं यदीच्छेत् सिद्धिमात्मनः ॥२४॥

If the archer wants to become successful, he should hold the arrow with the same care as if holding a flower, he should pull the bow with the same might as if thrashing a snake.

Just as the common man's main aim is to achieve material gain, so also the arrow's direction should always be its target. //24//

क्रियामिच्छन्ति चाचार्य्या दूरमिच्छन्ति भार्गवाः ।
राजानो दृढ़मिच्छन्ति लक्ष्यमिच्छन्ति चेतरे ॥२५॥

While the *ācarya* believes in performance, the *bhārgava's*[1] aim is to throw the arrow at a greater distance. The kings

1. Bhārgava is a brahmanical family name commonly found in the Punjab and U. P. So it is difficult to explain whether the name has been derived from the sage Bhṛgu or from the title given to the teacher expert in four kinds of warfare.

always desire to pierce a strong object and the common people concentrate on shooting the target only. //25//

जनानां रञ्जनं येन लक्ष्यपातात् प्रजायेत् ।
हीनेनापीषुणा तस्मात् प्रशस्तं लक्ष्यवेधनम् ॥२६॥

The archer becomes delighted if the arrow shot by him pierces the object and hence shooting with small arrows is desirable. //26//

अथ लक्ष्यस्खलनविधिः ।

PERFECT SHOOTING

विशाखस्थानकं हित्वा समसन्धानमाचरेत् ।
गोपुच्छमुख बाणेन सिंहकर्णेन मुष्टिना ॥२७॥

Successful aiming occurs if the archer uses *gopuccha* arrow standing in *Viśākha* position, holds the bowstring in *siṁhakarṇa* way and draws the bow in samasandhana method. //27//

आकर्षेत् केशिकव्याये न शिखाश्चालयेत्ततः ।
पूर्वापरौ समं कार्य्यौ समांसौ निश्चलौ करौ ॥ ८॥

The bowstring should be drawn in *Kaiśika* position. The upper and lower part of the body be kept in a straight line, also both the shoulders should be at par and neither the hands nor the head should move. //28//

चक्षुषी स्पन्दयेन्नैव दृष्टिं लक्ष्ये नियोजयेत् ।
मुष्टिनाऽच्छादितं लक्ष्यं शरस्याग्रे नियोजयेत् ॥२९॥

The eyes should not move rather these should be fixed on the target which is covered by the muṣti and placed in front of the arrow. //29//

मनो दृष्टिगतं कृत्वा ततः काण्डं विसर्ज्जयेत् ।
स्खलत्येव कदाचिन्न लक्ष्ये योद्धा जितश्रमः ॥३०॥

The archer should totally fix his mind on the object, only then he never fails but succeeds in shooting. //30//

अथ शीघ्र सन्धानम् ।

FAST SHOOTING

आदानं चैव तूणीरात् सन्धानं कर्षणं तथा ।
क्षेपणं च त्वरा युक्तो बाणस्य कुरुते तुयः ॥३१॥
नित्याभ्यास वशात्तस्य शीघ्रसन्धानता भवेत् ।

The archer becomes a fast shooter if he daily practises by quickly taking out the arrow from the quiver, holding the bowstring and throwing the arrow as fast as he can. //31//

(Quiver. Fig. No. 18)

अथ दूरपातित्वं ।

LONG RANGE

मठ्या पताकया बाणं स्त्री चिह्नं दूरपातनम् ।

The *strī* (female) type arrow when released in the *patāka* fashion falls at a great distance.

दृढभेदनम् ।

RULES FOR PIERCING STRONG OBJECT

प्रत्यालीढे कृते स्थाने ह्यधः सन्धानमाचरेत् ।
दर्दूर स्थान मास्थाय ह्यूर्द्ध धारणमाचरेत् ॥३२॥
स्कन्ध व्यायेन वज्रस्य मुष्टचापुमार्गणेन च ।
अत्यन्त सौष्ठवं वाह्वोर्जायते दृढभेदिता ॥३३॥

The archer when stands in *pratyālidha* position and draws the bows in *adhaḥsandhāna* way and also if he sits in *dardurakrama* position and draws the bow in *urdhvasañdhāna* position he becomes able to pierce strong objects.

In order to pierce the strong object, the archer is also advised to draw the bowstring in *skandha* way and release

the *purusa* (male) type arrow by holding the bowstring in *Vajramusṭhi* way. //32-33//

हीनगतिसमूहः

MOVEMENT OF ARROWS[1]

सूचीमुखा मीनपुच्छा भ्रमरी च तृतीयका ।
शराणां गतयस्त्रिस्त्रः प्रशस्ता कथिता बुधैः ॥३४॥

According to the wise the three excellent ways of flight of the arrows are—*Sūcimukha* (like a needle), *mīnapuccha* (tail of a fish) and *bhramarī* (like the female bee). //34//

सूचीमुखा गतिस्तस्य सायकस्य प्रजायते ।
पत्रं विलोकितं यस्य ह्यथवा हीनपत्रकम् ॥३५॥

If an arrow lacks its fletched portion and also if the fletched portion is viewed during flight, then the arrow is in *sūcimukhā*[2] way. //35//

कर्कशस्तन्तु चापेन य. कृष्टो हीनमुष्टिना ।
मत्स्यपुच्छा गतिस्तस्य सायकस्य प्रकीर्त्तिता ॥३६॥

The arrow that is released from a hard and stiff bow drawn in a loose way follows zigzag pattern or *matsyapuccha* way. //36//

भ्रमरी कथिता ह्येषा शिवेन श्रमकर्म्मणि ।
ऋजुत्वेन विना याति क्षिप्यमाणस्तु सायकः ॥३७॥

According to Śiva Dhanurveda, if the arrow shooted takes a semicircular path, then the movement is named as *bhramarī*, //37//

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1. Śārṅgadhara mentioned similar movement of arrows in his treatise, verse No. 1845. The work has been reproduced in Indian Archery by G.N. Pant. pp. 331-341.
2. "When the arrow goes straight, it is *Sūcīmukha* ...Pant, G.N. in Indian Archery p. 249.

बाणलक्ष्यस्खलनगतिसमूहः

DIRECTION AND SPEED

वामगा दक्षिणा चैव उर्द्धगाऽधोगमा तथा ।
चतस्रो गतयः प्रोक्ता बाणस्खलनहेतवः ॥२८॥

Depending upon the release of the arrow, it may take four different directions—left, right, upwards and downward. //38//

(पूर्वोक्त गतिसमूहोदाहरणम्)

कम्पते गुणमुष्टिस्तु मार्गणस्य तु पृष्ठतः ।
सन्मुखोस्याद्धनुर्मुष्टिस्तदा वामे गतिर्भवेत् ॥३९॥

If the bowstring shakes when the arrow is implanted, then the archer will not be able to shoot the object and the arrow may take a turn to left. //39//

ग्रहणं शिथिलं यस्य ऋजुत्वेन विवर्जितम् ।
पार्श्वन्तु दक्षिणं याति सायकस्य न संशयः ॥४०॥

If the arrow is loosely held then it does not travel straight but takes a turn to the right. //40//

उर्द्धं भवेच्चापमुष्टिर्गुणमुष्टिरधो भवेत् ।
समुक्तो मार्गणो लक्ष्यादूर्द्धं याति न संशयः ॥४१॥

The bow should be held in *urdhasandhana* position i.e., kept above the head, while the bowstring should be directed downwards. Thus the arrow will undoubtedly be able to aim the object and pierce it. //41//

मोक्षणे चैव बाणस्य चापमुष्टिरधो भवेत् ।
गुणमुष्टिर्भवेदूर्द्धं तदाधोगामिनी गतिः ॥४२॥

If while shooting, the bowstring is held in a higher level

and the bow is kept in a lower level than the aim, then the speed of the arrow becomes less. //42//

अथ शुद्धगतयः

RIGHT SPEED

लक्ष्यबाणाग्रदृष्टिनां सङ्गतिस्तु यदा भवेत् ।
तदानीं मुञ्चितो बाणो लक्ष्यान्न स्खलति ध्रुवम् ॥४३॥

When the aim, the forefront of the arrow and the shooter's eyes are in the same level or in the same parallel line then the arrow is bound to shoot the aim. //43//

निर्द्दोषः शब्दहीनश्च सममुष्टिद्वयोऽङ्कितः ।
भिनक्ति दृढभेद्यानि सायको नास्ति संशयः ॥४४॥

The arrow released through the errorfree bow and soundfree bowstring can pierce a hard object undoubtedly. //44//

स्वाकृष्टस्तेजितोयश्च सुशुद्धो गाढमुष्टितः ।
नरनागाश्व कायेषु न तिष्ठति स मार्गणः ॥४५॥

A nicely crested or decorated arrow when shot through a tight gripped string can pierce through the body of man, elephant and horse. //45//

यस्य तृणसमा बाणाः यस्येन्धनसमं धनुः ।
यस्य प्राणसमा मौर्वी स धन्वी धन्विनां वरः ॥४६॥

The best archer is he who possesses an arrow as light as grass, a bow as bright and fierce as fire with a string as precious as life, //46//

अथ दृढचतुष्कम्

SHOOTING SIRONG OBJECT

अयश्चर्म्मघटश्चैव मृतपिण्डश्च चतुष्टयम् ।
यो भिनत्ति न तस्येषुर्वज्रेणापि विदीर्यते ॥४७॥

If the archer is able to pierce with his arrow the iron, leather[1], pitcher and earthen balls then his arrow is supposed to be stronger than the thunderbolt. //47//

सार्द्धाङ्गुलप्रमाणेन लोहपत्राणि कारयेत् ।
तानि भित्त्वैकबाणेन दृढ़घाती भवेन्नरः ॥४८॥

If the archer is able to pierce the iron sheet half *añgula*[2] thick, then he is a strong shooter. //48//

चतुर्विंशति चर्म्माणि यो भिनत्तीषुणा नरः ।
तस्य बाणो गजेन्द्रस्य कायं निर्भिद्य गच्छति ॥४९॥

The archer becomes able to pierce a large elephant's body at ease if he succeeds in piercing twenty four leather pieces placed together. //49//

भ्राम्यन् जले घटो वेध्यश्चक्रे मृत्पिण्डकं तथा ।
भ्रमन्ति वेधयेद्यो हि 'दृढ भेदी' स उच्यते ॥५०॥

The archer is called *dradabedhi* (strong or determined shooter) if he is able to shoot the pitcher floating in water, the earthen ball which is in a rotating stage in potter's wheel or any other moving object //50//

अयस्तु काकतुण्डेन चर्म्मचारामुखेन हि ।
मृतपिण्डं च घटं चैव विध्येत् सूचीमुखेन वै ॥५१॥

The kākatuṇḍa and the *ārāmukha* arrow heads are used to shoot the iron objects and leather things respectively, while the *sūcimukha* arrow heads are used to pierce earthen ball and pitcher. //51//

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1. "Rhino's skin is supposed to be unpierceable and hence the warrior's armour is made out of it."
   Dhanurveda Saṁhitā of Vasiṣṭha tr. into Bengali by Pandit Iswar Ch. Sastri and Arun Kumar Sinha p. 25.
2. añgula : a finger's breadth.

अथ चित्रविधिः

(AIMING AT PICTURES, POINTS)

बाणभङ्गकरावर्त्तः काष्ठच्छेदनमेव च ।
बिन्दुकं गोलकयुग्मं यो वेत्ति स जयी भवेत् ॥५२॥

The archer who can pierce wood, can hit a small point or who pierces two wooden balls wins the battle //52//

लक्ष्य स्थाने धृतं कान्तं सम्मुखं छेदयेत्ततः ।
किञ्चिद् मुष्टिं विधाय स्वां तिर्य्यग् द्विफलकेषुणा ॥५३॥
सम्मुखं बाणमायान्तं तिर्य्यग् बाणं न सञ्चरेत् ।
प्राज्ञः शरेण यश्छिन्द्याद्बाणच्छेदी स उच्यते ॥५४॥

The archer can behead the enemy by throwing the two bladed arrow with a little curved fist. But one should not shoot in a curved way if the arrow is nearer to the body. If the archer cuts off the enemy's arrows with the help of his own arrows, then he will be proclaimed as *bānacchedī* (arrow breaker). //53-54//

अथ काष्ठछेदनम्

PIERCING WOOD

काष्ठेऽश्वकेशं संयम्य तत्र बध्वा वराटिकाम् ।
हस्तेन भ्राम्यमाणं च यो हन्ति सो धनुर्धरः ॥५५॥

The archer is proclaimed as an expert in the field if he can pierce a rotating cowrie which is tied with a horse's string to a piece of wood. //55//

लक्ष्य स्थानेन्यसेत् काष्ठं साद्रं गोपुच्छसन्निभम् ।
यश्छिन्द्यात्तत् क्षुरप्रेण 'काष्ठच्छेदी' स जायते ॥५६॥

A cow's tail shaped dried wooden piece is taken. The person who can pierce this wooden piece from a distance with the help of *kṣurapra* arrow is called the *kāṣṭhacchedī*. //56//

लक्ष्ये बिन्दुं न्यसेच्छुभ्रं शुभ्रबन्धूकपुष्पवत् ।
हन्ति तं बिन्दुकं यस्तु चित्रयोधा स उच्यते ॥५७॥

A person is known as *chitrayodhā* if he can hit a white spot that looks like a Bandhuka flower and is marked on the target. //57//

काष्ठगोलयुगं क्षिप्रं दूरमूर्द्ध्वं पुरा स्थितैः ।
असम्प्राप्तं शरं पृष्ठे तद्गोपुच्छमुखेन हि ॥५८॥
यो हन्ति शरयुग्मेन शीघ्रसन्धान योगतः ।
स स्याद्धनुर्भृतां श्रेष्ठः पूजितः सर्वपार्थिवैः ॥५९॥

The archer, if with the help of one *gopuccha* arrow can either pierce two wooden balls thrown in the air at a time or can shot the balls with two separate arrows, becomes the best of archers and is respected by all the kings. //58-59//

अथ धावल्लक्ष्यम्

AIMING WHILE MOVING

रथस्थेन गजस्थेन हयस्थेन च पत्तिना ।
धावता वै श्रमः कार्य्यो लक्ष्यं हन्तुं सुनिश्चितम् ॥६०॥

One should practise archery while riding on the chariot, on the elephant, on the horse's back and also on foot. It should also be practised in running condition. //60//

अथ विधिः

METHOD

वामादायाति यल्लक्ष्यं दक्षिणं हि प्रधावति ।
तच्छिन्द्याच्चापमाकृष्य सव्येनैव च पाणिना ॥६१॥

If the object to be aimed at is in a moving state, and if it comes from the left side and passes through the right side then the object should be shot by drawing the bow in left hand. //61//

तथैव दक्षिणायान्तं विध्येद्बाणाद्धनुर्धरः ।
आलीढ़क्रममारोप्य त्वरा हन्याच्च तं नरः ॥६२॥

If the object moves from right to left, then the archer should shoot it by drawing the bow in *alīḍha* way. //62//

वायोरपि बलं दृष्ट्वा वामदक्षिणवाहतः ।
लक्ष्यं संसाधयेदेवं गाधिपुत्र नृपात्मज! ॥६३॥

O Gadheya, the son of king ! first ascertain the strength of the wind that is blowing through north and south and then only fix your aim. //63//

वायुः पृष्ठे दक्षिणे च वहन् सूचयते बलम् ।
सन्मुखीनश्च वामश्च भटानां भङ्गसूचकः ॥६४॥

If the wind blows either at the right side or at the back of the archer then he becomes successful[1] at aiming. But he can not succeed if the wind passes by the left side or through the front portion. //64//

अथ शब्दवेधित्वम्

AIMING THROUGH HEARING[2]

लक्ष्यस्थाने न्यसेत् कांस्यपात्रं हस्तद्वयान्तरे ।
ताडयेच्छर्कराभिस्तच्छब्दः सञ्जायते यदा ॥६५॥

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1. Narapatijayacaryāsvarodaya of Śrī Narapatikavi refers to similar condition in Bhūbaladhyaya (Vayu Cakram Śloka No. 1).
2. Vālmiki-Ramāyaṇa (Ayodhyā Kāṇda 57.8) ed. by P.L. Vaidya, Baroda, 1962.

One bronze vessel is kept at a distance of two hasta from the target point and one person is advised to create sound by throwing stones at the vessel. //65//

यत्र चैवोद्यते शब्दस्तं सम्यक् तत्र चिन्तयेत् ।
कर्णेन्द्रियमनोयोगाल्लक्ष्यं निश्चयतां नयेत् ॥६६॥

The archer has to concentrate on the source of sound and has to shoot the object without looking at. /66//

पुनः शर्करया तच्च ताडयेच्छब्दहेतवे ।
पुनर्निश्चयतां नेयं शब्दस्थानानुसारतः ॥६७॥

The person is again instructed to create sound by throwing stones and the archer again has to aim at the object without having a look. //67//

ततः किञ्चित् कृतं दूरं नित्यं नित्य विधानतः ।
लक्ष्यं समभ्यसेद् ध्वान्ते शब्दवेधनहेतवे ॥६८॥

When the archer becomes expert at aiming the source of sound, the source should be kept at a much longer distance and should be tried at. Thus the distance should be changed and made longer each day for practicing. //68//

ततो बाणेन हन्यात्तदवधानेन तीक्ष्णधीः ।
एतच्च दुष्करं कर्म्म भाग्ये कस्यापि सिद्धयति ॥६९॥

Thus if the archer keeps on practicing, he will be an expert in shooting the object only through hearing. But the work is rather difficult and very few can do it. //69//

अथ प्रत्यागमनम्

RETURNING ARROW

खगं बाणन्तु राजेन्द्र ! प्रक्षिपेद्वायुसन्मुखे ।
रञ्जकस्य च नालाभिरतोह्यागमन् भवेत् ॥७०॥

O great king ! the *khaga* (arrow) when shot through the nalikā in the direction from where the wind is blowing, comes back to the shooter obviously. //70//

एवं श्रमविधिं कुर्य्याद्यावद् सिद्धिः प्रजायते ।
श्रमे सिद्धे च वर्षासु नैव ग्राह्यं धनुष्करे ॥७१॥

The archer must go on practicing till he becomes perfect or skilled. It is strictly forbidden to use the bow and arrow during rainy season. //71//

पूर्वाभ्यासस्य शास्त्राणामविस्मरणहेतवे ।
मासद्वयं श्रमं कुर्य्यात् प्रतिवर्षं शरदृतौ ॥७२॥

The archer is advised to practice archery two full months during autumn lest he could forget the art. //72//

जाते वाश्व युजिमासे नवमी देवतादिने ।
पूजयेदीश्वरीं चण्डीं गुरुं शास्त्राणि वाजिनः ॥७३॥

During *navarātris*, in the month of Aśvin on the ninth lunar day of the bright fortnight, the archer must worship goddess Candi, Iśvarī, the teacher, the weapons and the horses //73//

विप्रेभ्यो दक्षिणां दत्वा कुमारीभोजयेत्ततः ।
देव्यै पशुबलिं दद्याद् भृतोवादित्रमङ्गलैः ॥७४॥

The archer then should offer gifts to the brahmins, feed the virgins and then sacrifice animals amidst playing of musical instruments. //74//

ततस्तु साधयेन्मन्त्रान् वेदोक्तान् आगमोदितान् ।
अस्त्राणां कर्म्मसिद्ध्यर्थं जपहोम विधानतः ॥७५॥

To achieve complete success the archer should arrange for silent prayers and religious austerities through oblation of

fire. He should also do a regular recital from the *Āgama Sāstras*[1] and the Vedas in order to attain success. //75//

ब्राह्मं नारायणं शैवमैन्द्रं वायव्यवारुणे ।
आग्नेयं चापरास्त्राणि गुरुदत्तानि साधयेत् ॥७६॥

The archer should also practise austerity with all the weapons presented by Brahmā, Nārāyana, Śiva, Indra, Varuṇa Agnī and other weapons given by the teacher //76//

मनोवाक्कर्म्मभिर्भाव्यं लब्धास्त्रेण शुचिष्मता ।
अपात्रमसमर्थञ्च दहन्त्यस्त्राणि पूरुषम् ॥७७॥

The wise who has attained the knowledge of weapons should have a fair and pure mind, and also he should be fair in speech and work. These weapons destroy an incompetent person //77//

प्रयोगं चोपसंहारं यो वेत्ति स धनुर्द्धरः ।
सामान्ये कर्म्मणि प्राज्ञो नैवास्त्राणि प्रयोजयेत् ॥७८॥

A perfect archer is he who knows the act of casting missiles as well as act of warding off or counteracting a missile thrown. An intelligent person should not apply the weapons for a simple cause. //78//

अथास्त्राणि

WEAPONS

अथास्त्राणि प्रवक्ष्यामि सावधानोऽवधारय ।
ब्रह्मास्त्रं प्रथमं प्रोक्त द्वितीयं ब्रह्मदण्डकम् ॥७९॥

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1. Āgama : A tantra or work inculcating the mystical worship of Śiva and Śaktı. Accordıng to S. Gopalan in his notes in Sāmrājya Lakshmī Pīṭhikā ed. by V. Sastri, Tanjore, 1952, "Āgamas are the most fruitful sources of treatises on all our arts, sciences, music, medicine, art, architecture, state craft, military science, chemistry psychology, alchemy."

ब्रह्मशिरस्तृतीयञ्च तुर्य्यं पाशुपतं मतम् ।
वायव्यं पञ्चमं प्रोक्तमाग्नेयं षष्ठकं स्मृतम् ॥८०॥

नरसिंहं सप्तमञ्च तेषां भेदाह्यनन्तकाः ।
ससंहारं सविज्ञेयं शृणु गाधे ! यथातथम् ॥८१॥

O' Viśvāmitra ! pay attention to whatever I say about the weapons. They are of various types—*Brahmāstra*[1] (a missile presided over by Brahmā), *Brahmadaṇḍa*[2], *Brahmasīra*,[3] *Pāśupatāstra*[4], *Vāyavyāstra*[5], *Āgneyāstra*[6], *Narasiṁhāstra*. One should know in detail about the sciences of weapons—how to cast and also the act of warding off the missiles //79-81//

वेदमात्रा सर्वशास्त्रं गृह्यते दीप्यतेऽथवा ।
तत्प्रयोगं शृणु प्राज्ञ ! ब्रह्मास्त्र प्रथमं शृणु ॥८२॥

O' the son of Gādhi ! please listen carefully that the rules for application of all the weapons have been laid down in the Vedas. I will speak about the Brahmāstra first //82//

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1. Brahmāstra was used either to kill the enemy or to imprison the enemy alive."
   Singh. L.G., Ramāyaṇa Kalina Yuddha Kalā, Agra, 1983, p. 159.
2. "*Brahmadaṇḍa* was used mainly to kill enemies in large mass and also to cut off the Brahmāstra".—*Ibid.* P. 164.
3. Brahmaśira—A very powerful weapon which Acarya Drona presented to Arjuṇa.
4. *Pāśupatāstra* : Which Arjuna received from Lord Śiva, Used to kill enemies in large mass—Singh, L.G. 164-5
5. *Vāyavyāstra* was used to create a great and heavy storm to destruct the enemies.—*Ibid.*, p. 161.
6. *Āgneyāstra* was used to create fire for killing the enemies.

अथास्त्राणां मन्त्रसंस्कारः

(PURIFICATION OF THE WEAPONS BY HYMNS)

दादिदान्ताञ्च सावित्रीं विपरीतां जपेत् सुधीः ।
जप्त्वा पूर्वां निखर्वञ्च त्वभिमन्त्रय विधिवच्छरम् ॥
क्षिपेच्छत्रुषु सहसा नश्यन्ति सर्वजातयः ।
बाला वृद्धाश्च गर्भस्था ये च योद्धुं समागताः ॥८३॥
सर्वे ते नाशमायन्ति मम चैव प्रसादतः ।
यथातथं दादिदान्तं जपेत् संहार-सिद्धये ॥८४॥

Before applying *Brahmāstra,* the archer should utter a hundred thousand million times the *Savitri*[1] mantra in a reverse manner and purify his arrow before showering it on the enemies. By doing so, he can destroy young, old, the foetus in the womb and every body present in the battle field. //83-84//

ब्रह्मदण्डं प्रवक्ष्यामि प्रणवं पूर्वमुच्चरेत् ।
ततः प्रचोदयाज् ज्ञेयं ततो नो यो धियः क्रमात् ।
ततो धीमहि देवस्य ततो भर्गो वरेण्यम् ।
सवितुस्तच्च योक्तव्यममुकशत्रुं तथैव च ॥८५॥

For applying brahmadaṇḍa, the fighter has to utter such hymns as—'*Pranavam* (Om), '*pracodayāt*' and then *dhīmahi devasya bhargovareniyam*' *savituḥ*' and then the particular enemy's name should alsc be added. //85//

ततो 'हन हन हूं फट्' जप्त्वा पूर्व द्विलक्षयकम् ।
अभिमन्त्र्य शरं तद्वत् प्रक्षिपेच्छत्रुषु स्फुटम् ॥८६॥
नश्यन्ति शत्रवः सर्वे यमतुल्या अपि ध्रुवम् ।
एतदेव विपर्य्यस्तं जपेत् संहारसिद्धये ॥८७॥

1. Savitri : *Gāyatri* hyms.
"May we attain that excellent glory of Savitar the God:
So may he stimulate our prayers'. Ṛgveda, ๓62.10

After uttering *hana hana hum phat* for two lakh times, he can cast the *brahmadanda* weapon on the enemy. The enemy, even if he equals to Yama will be perished. For counteracting the same missile, he has to utter the same hymn in a reverse way. //86-87//

ब्रह्मशिरः प्रवक्ष्यामि प्रणवं पूर्वमुच्चरेत् ।
'धियो यो नः प्रचोदयात्' 'भर्गो देवस्य धीमहि'
'तत्सवितुर्वरेण्यम्' शत्रून्मे हन हनेति च ।।८८।।

'हूं फट्' चैवप्रयोक्तव्यं क्षिपेद् ब्रह्मशिरस्तः ।
पुरश्चर्य्यां पुरस्कृत्वा त्रिलक्ष्यं नियतः शुचिः ।।८९।।

नश्यन्ति सर्वे रिपवः सर्वे देवासुरा अपि ।
इदमेव प्रयोक्तव्यः विपर्य्यस्तं विकर्षणे ।।९०।।

In case of *Brahmaśira*, the warrior has to utter *'pranavam'* (Om) and then also uttering *dhiyoyonah pracodayāt bhargo devasya dhīmahi 'tatsabuturvarenyam ṣatrunmehanahaneti'* for three lakh times, he can apply it on any body--be it God, asuras or anybody. At the time of counteracting this missile he should recite this hymn in just reverse way. //88-89-90//

पाशुपतास्त्रम् ।

PĀŚUPATĀSTRA

अतः परं प्रवक्ष्यामि चास्त्रं पाशुपतन्तव ।
यस्य विज्ञानमात्रेण नश्यन्ति सर्वशत्रवः ।।९१।।

If one is well versed in *pāśupata* weapon, he can kill all enemies. //91//

दादिदान्तां च सावित्रीं प्रोच्य प्रणवमेव च ।
'श्लीं पशुं हुं फट्' 'अमुकशत्रून् हन हन हुं फट्' ।।९२।।

जप्त्वा पूर्व्वं द्विलक्षञ्च ततः पाशुपतं क्षिपेत् ।
पुनस्तदेव व्यस्तं स्यात् संहारे तां नियोजयेत् ।
एतत् पाशुपतं चास्त्र सर्वशत्रुनिवारणम् ॥९३॥

For applying *Paśupat* weapon, the warrior should utter '*pranava*' and then for two lakh times '*ślim, paśum hum phaṭ amuk śatrun hana hana hum phaṭ*" and then he can throw the weapon upon the enemy. In case of counteracting this weapon one should recite it in a reverse way. //92-93//

वच्मि वायव्यमस्त्रं ते येन नश्यन्ति शत्रवः ।
ओं वायव्यया या वायव्ययान्योर्वाय या वा तथा ।
अमुकशत्रूम् हन हन हूं फट् चैव प्रकीर्त्तयेत् ।
पूर्व्वमेव तथा जप्त्वा नियुतं द्वितयन्तथा ॥९४॥
पुनः संहाररूपेण संहारं च प्रकल्पयेत् ।
अस्त्रं वायव्यकं नाम देवानामपि वारणम् ॥९५॥

For *Vāyavyāstra* which can also destroy enemy, one has to utter two hundred lakh times—"Om *Vāyavyā yā Vāyavyā nyovārya yā vā tatha-amuk śatrum hana hana hum phaṭ*". This weapon can defeat gods also. //94-95//

आग्नेयं संप्रवक्ष्यामि यतः परभयं दहेत् ।
ओमग्निस्त्यता हृद्ञ्च शिवं वनाश्वाविणि च ।
हगादशरूपनः सद वे ति ततः क्रमात् ।
हादति तोयति राम तथा मसो हित्वा वान् ॥९६॥
सुसेदवेदया च वदेत् ! अमुकादीं स्ततो वदेत् ।
पूर्वोक्तांश्च पुरश्चर्य्या कृत्वा शस्त्रेभियोजयेत् ।
इमं मन्त्रं पुनर्व्यस्तं संहारे चैव योजयेत् ॥९७॥

For *Āgneyāstra*, the fighter has to say for two lakh times—'Om *Agni staytālridubhūm ca Śivam Vanāśvāvini ca hagādaśarūpanaḥ sadaveti tatah kramāt hādati toyati Rāma tathā masohi vāvana Susedavedayā ca vadet*" and also the

name of the enemy should be uttered. Then he can cast the weapon upon the enemy. He has to utter it in a reverse way in order to counteract the same missile. //96-97//

'ॐ' वज्रनखवज्रदंष्ट्रायुधाय महासिंहाय हुं फट्' ।
पूर्वं जप्त्वा च लक्षं हि नरसिंहञ्च योजयेत् ।
सिंहरूपास्ततो बाणा पतन्ति शात्रवे वने ॥९८॥

While worshipping Srī Narasiṁha with chanting of the mantras '*Om Vajranakha Vajradaṁshtrāyudhāya Mahāsiṁhāya huṁ phaṭ*' for one lakh times, the archer should fix up his arrow which is as mighty as a lion and cast it on the enemies. Thus he will be able to destroy all the enemies. //98//

पूर्वोक्तेन प्रकारेण संहारञ्च प्रकल्पयेत् ।
संक्षेपतो महाभाग ! तवोक्तानि महामते ! ।
भेदास्तेषां शिवेनैव ह्यनन्ताः परिकीर्त्तिताः ॥९९॥

इत्यस्त्रप्रकरणम् ॥

These are, in short, O' great soul Viśvāmitra ! the different ways of purification and application of different missiles. Lord Śiva explained all these to Paraśurāma earlier. //99//

Here ends the chapter on missiles.

अथौषधिः

USE OF MEDICINES, CHARMS IN ARCHERY

हस्तार्के लाङ्गली कन्दो गृहीतस्तस्य लेपतः ।
शूरस्यापि रणे पुंसो दर्पं हरति कातरः ॥ १ ॥

By applying a coat of the paste of the root of Pippali (Peepul) collected on the *Hasta Naksatra* Sunday[1], even a coward person wins over the mighty fighter. //1//

गृहीत्वा योगनक्षत्रैरपामार्गस्य मूलकम् ।
लेपमात्रेण वीराणां सर्वशस्त्रनिवारणम् ॥ २ ॥

One has to collect the root of *Apāmārga*[2] on the *Puṣya Nakṣatra Sunday*. If the fighter applies the paste of *apāmārga's* root all over his body during battle time, he is sure to make futile the enemy's missiles. //2//

अधः पुष्पी शङ्खपुष्पी लज्जालुर्गिरिकर्णिका ।
नलिनी सहदेवी च पत्रमोञ्जार्कयोस्तथा ॥ ३ ॥

विष्णुकान्ता च सर्वासां जटा ग्राह्या रवेर्दिने ।
बद्धा भुजे विलेपाद्वा काये शस्त्रापवारकाः ॥ ४ ॥

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1. The thirteenth lunar asterism.
2. A medicinal plant named Achyranthes Aspera.
3. Eigth lunar asterism.

The roots of Adhaḥ puṣpī[1], Śankhapuṣpī[2], Lajjālu[3], Girikarnikā[4], Kumudinī[5], Sahadevī[6], Muñja[7], Arka[8], Aparajita[9] confer victory when tied on the arms or applied over the body. //3-4//

सर्पव्याघ्रादिसत्त्वानां भूतादीनां न जायते ।
भीतिस्तस्य स्थिता यस्य मातरोऽष्टौ शरीरके ॥ ५ ॥

The person whose body is the abode of Aṣṭamātrikās[10], will not be afraid of the ferrocious animals like snake, tiger, etc. //5//

गृहीतं हस्तनक्षत्रे चूर्णं छुच्छुन्दरी भवम् ।
तत्प्रभावाद्गजः पुसः सम्मुखं नैति निश्चितम् ॥ ६ ॥

Even the strongest elephant will certainly not be able to come nearer if the warrior keeps with him the powder of *chucchundarī*[11] received on the *Hasta Nakṣatra* day. //6//

हरिमांसं गृहीत्वा च मार्गेऽश्वानां क्षिपेद्भुवि ।
तेन मार्गेण ते चाश्वा नायान्ति ताडनेन वै ॥ ७ ॥

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1. Pimpinella Anisum.
2. Canscora Decussata.
3. Mimosa
4. Variety of Achyranthes with white blossoms
5. Water lily
6. Centratherum anthelmaricum
7. Species of sedge like grass
8. Calotrogis Gigantea
9. Clitoria Ternatea (blue)
10. Brahmaṇī, Māheśvarī. Vaiṣṇavī, Yogesvarī, Kaumārī, Indrānī, Cāmuṇḍā, Vārāhī.—(Varāha Purāṇa 27.34)
11. Either a plant that belongs to family Leguminosae, (Lat name Mucuna Prurita hook) or, a female musk rat.

In order to prevent the horse's advent, one has to throw the flesh of lion, tiger and jackal on its way. //7//

छुच्छुन्दरीश्रीफलपुष्प चूर्णैरालिप्तगात्रस्य नरस्य दूरात् ।
आघ्राय गन्धं द्विरदोऽतिमत्तोमदं त्यजेत् केसरिणो
यथोग्रम ॥ ८ ॥

If the warrior applies the mixture of *chucchundarī* and the powdered fruit of wood apple on his body, then the odour produced is sure to pacify even a mad elephant. //९//

श्वेताद्रिकर्णिका मूलं पाणिस्थं वारयेद्गजम् ।
श्वेतकण्टारिकामूलं व्याघ्रादीनां भयं हरेत् ॥ ९ ॥

The roots of Śvetādrikarnikā (creeper of the clitoria genus) even if worn in hand can prevent the advent of an elephant and the root of white Kantārikā[1] prevents approach of a tiger. //9//

पुष्यार्कोत्पाटिते मूले पाठायाः मुखसंस्थिते ।
देहं स्फुरति नो तीक्ष्णमण्डलाग्रै रणे नृणाम् ॥१०॥

The root of *Pāṭha*[2] *uprooted* on *Puṣya Nakṣatra Day*, if retained in the mouth of the warrior would ward off any sharp weapon. //10//

गान्धार्य्या उत्तरं मूलं मुखस्थं सन्मुखागतम् ।
शस्त्रौघं वारयेत्तत्र पुष्यार्के विधिनोद्धृतम् ॥११॥

The approaching weapons of the enemy can be prevented by keeping the root of Gāndhārī tree[3] in the mouth uprooted on a Puṣya Nakṣatra day. //11//

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1. Solanum Jacquini (Lat. name)
2. Cyelea Peltata.
3. A kind of decorative tree.

अथ विधिरूपवासः

UPAVĀSA (FASTING) METHOD

शुभ्रायाः परपुङ्खाया जटनीली जटाथवा ।
भुजे शिरसि वक्त्रे वा स्थिता शस्त्रनिवारिका ॥
भूपाहिचोरभीतिघ्नी गृहीता पुष्यभास्करे ॥१२॥

The warrior will be successful to counteract all missiles of the enemies if he keeps fasts and puts on the roots of white Parapuṅkhā or *Jaṭāmānsī*[1] collected on Puṣya Nakṣatra day in his hand, mouth or on head. Also thus, he would not face any threat from the king, the thief or snakes. //12//

अथ संग्रामविधिः

WAR STRATEGY

आदौ तु क्रियते मुद्रा पश्चाद्युद्धं समाचरेत् ।
सर्पमुद्रा कृता येन तस्य सिद्धिर्न संशयः ॥१३॥

The warrior should perform yoga mudrās and then he may start battle. One may surely win if he does Sarpa mudrā[2] first. //13// (Fig. No. 19)

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1. Indian Spikenard (Latin name Nardostachys Jatamānsi DC)

2. "By Sarpamudrā one can easily faces and removes obstacles". —Rudryāmala Uttaratantra, ed. by R.K. Misra, 1989 p. 123.

श्री रुद्रं ध्यात्वा तन्मन्त्रं जपेत्

MEDITATION* AND PRAYING SILENTLY FOR LORD RUDRA

ओं नमः परमात्मने सर्वशक्तिमते विरूपाक्षाय भालनेत्राय रहु फट् स्वाहा ।
ततो हैमवतीं (दुर्गा) ध्यात्वा प्रणम्य युद्धमारभेत्। ओं ह्रीं श्रीं हैमवतीश्वरीं ह्री स्वाहा । ओं ह्रीं वज्रयोगिन्यै स्वाहा । सिंहासनस्थां रुद्राणीं ध्यायेत् ॥१४॥

Om ! Obeisance to the Supreme, Almighty soul ! Salutation to the one possessing the Universe ! Salutation to the one possessing eyes on forehead ! *Ram Hum*[1] *Phaṭ*[2] ! Oblations !

Thereafter one should also meditate and pray to goddess Haimavatī (Durgā) before commencement of the war. Om *Hrīṁ Śrīṁ Haimavatīśvarī Hrīṁ* ! *Swāhā* ! *Om Hrīṁ Vajra Yogiṇyai*[3] *Swāhā* ! Goddess Rudrāṇī (Durgā) seated on lion should also be meditated upon. //14//

अपूर्णं शत्रुसामग्री पूर्णे वै स्वबलन्तथा ।
कुरुते पूर्णसत्वस्थो जयत्येको वसुन्धराम् ॥१५॥

Enemy becomes stronger in *apūrṇa śvara*[4], whereas *pūrṇa śvara* helps the warrior to win the universe. //15//

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* Mantras and penances are prescribed for warriors in the use of missiles and weapons in all Hindu treatises on polity. Atharvaveda is the great and one of the first storehouse of these military charms and incantations (A.V. pt. 3. 8. 2. 1. 6)

1. Huṁ is used for causing death, breaking amity between two persons.
2. Phaṭ is used for driving away one's enemies (Agnipurāṇa 125. 46-50).
3. Also a Buddhist deity.
4. The term apūrṇa and pūrna svara are confusing. These may be interpreted as, a person well-versed in Svara Śāstra is in Pūrṇa Svara, whereas Apūrṇa may mean the person not introduced to Svara Śāstra.

पृष्ठे दक्षे योगिनी राहुयुक्ता
यस्यैकोऽयं शत्रुलक्षं निहन्ति ।
अर्कः पृष्ठे दक्षिणे यस्य गाधे !
चन्द्रे वामे सन्मुखे वै निशायाम् ॥
वायु पृष्ठे दक्षिणे यो विदध्यात् ।
योधा शत्रुन् नाशयेत्तक्षिणेन ॥१६॥

He who has constellation of stars along with planet Rāhu at his back or on the right side, will be able to defeat lakhs of enemies. O' Viśvāmitra ! thus if the Sun remains on the backside or on the right or if the moon remains infront or on the leftside and also if the air flows either on the back or on the right side of the warrior then he will be able to destroy the enemies at once. //16//

या नाड़ी वहते चाङ्गे तस्यामेवाधिदेवता ।
सन्मुखेऽपि दिशा तेषां सर्वकार्य्यफलप्रदा ॥१७॥

One has to take into account the side[1] through which the breathe flows. If one faces the presiding deity of that particular breathe then he will be successful in all spheres. //17//

यां दिशं वहते वायुर्युद्धं तद्दिशि दापयेत् ।
जयत्येव न सन्देहः शत्रोऽपि यदि चाग्रतः ॥१८॥

The warrior is sure to win over a mighty opponent like lord Indra[2] if he fights facing the direction of the wind. //18//

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1. The breathe flowing through the left nasal is named as *Iḍā* and its presiding deity is Moon. The breathe that flows through the right one is *Pingalā* and its presiding deity is Sun.
—Narapatijaya Caryāsvarodaya of Srī Narapatikavi ed. with hindi commentaries by Pandit Ganeśadatta Pathaka Varanasi, 1971, p. 55 (Sloka No. 6-11)

1. Bhattacharyya, D.C., Pratimālakṣaṇa of the Viṣṇudharmottara, Delhi, 1991, p. 166.

सूर्य्ये पूर्वे चोत्तरे च चन्द्रं पश्चिमदक्षिण ।
सेनापतिबलं त्वेवं प्रेषयेन्नित्यमादरात् ॥१९॥

If the Sun remains either on the eastern or northern end or the Moon on the western or southern end of the fighter, then the General can at case send his troupe to the battlefield //19//.

यत्र नाड्या वहेद् वायुस्तदङ्गे प्राणमेव च ।
आकृष्य गच्छेत् कर्णान्तं जयत्येव पुरन्दरम् ॥२०॥

The side through which the breathe flows is very significant. Stretching the bowstring upto the ear of that particular side helps the warrior to defeat even lord Indra. //20//

प्रतिपक्षप्रहारेभ्यः पूर्णाङ्गं योऽभिरक्षति ।
न तस्य रिपुभिः शक्तिर्बलिष्ठैरपि हन्यते ॥२१॥

The warrior who is able to protect himself completely from the enemy's missiles, will not be killed even by the strongest enemy. //21//

अङ्गुष्ठतर्जनीवंशे पादाङ्गुष्ठे तथा ध्वनिः ।
युद्धकाले च कर्त्तव्यो लक्षयोधाजयी भवेत् ॥२२॥

The sound created by the thumb and forefinger or the foot thumb helps the warrior to win over lakhs of armies in the battle field. //22//

भूतत्त्वे ह्युदरं रक्षेत् पादौ रक्षेज्जलेन च ।
ऊरूश्च वह्नितलेन करौ रक्षेच्चवायुना ॥२३॥

The warrior can protect different parts of his body namely the belly, the legs, thighs, hands and head through

the five *tattvas*—earth[1], water[2], fire[3], air[4] and sky[5] respectively. //23//

[The warrior should know and practice different *tāttvas* in order to win the battle]

सूर्य्ये पूर्वे चोत्तरे च मुखं कृत्वा जयेन्नरः ।
चन्द्र मुखं सदा कुर्य्याद्दक्षिणे पश्चिमे सुधीः ॥२४॥
चिरयुद्धे शुभश्चन्द्रः शीघ्रयुद्धे रविस्तथा ।
दूर युद्धे जयी चन्द्रः समीपस्थे दिवाकरः ॥२५॥

The fighter can win if he faces the eastern or northern part of the Sun. The wise one wins by facing the southern and western part of the moon. The battle may last long if the moon is in favourable position. If the Sun is in favourable place, then the battle has short span. The moon helps to win a distant battle and the Sun helps to win a battle held nearby. //24-25//

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1. When the breathe flows right through the middle portion of the left or right nostril, then it is *bhūtattva* (earth).
2. If the breathe flowing through the nostrils touches the lips, then it is *jala* (water) tattva.
3. When the breathe flowing through the nostrils touches the upper part of the nose, then it is *Agnitattva* (fire).
4. When the breathe flowing either through right or left nostril passes in a slanting way, then it is *Vāyu tattva* (Air).
5. The breathe flowing through a particular nostril gets restricted by the breathe flowing through the other nostril. The particular breathe flowing at this junction is *Ākāśa tattva* (sky).

Narapatijayacaryāsvarodaya of Śrī Narapatikavi ed. with hindi commentaries by Pandit Ganeśadatta pāṭhaka, Varanasi, 1971 (Śloka No 15-18) p. 57.

आकृष्य प्राणपवनं समारोहेच्च वाहनम् ।
समुत्तरेत् पदं दद्यात् सर्वकार्य्याणि साधयेत् ॥२६॥

The warrior has to slowly inhale the breathe in lungs and hold it for sometime (*Kumbhaka*), then he can sit over his carrier. Later he has to slowly exhale the breathe from lungs (recaka) and then he can get down from the carrier. This way one attains success in every sphere. //26//

न कालो विविधं घोरं न शस्त्रं न च पन्नगाः ।
न शत्रु व्याधिचौराद्याः शून्यस्थान्नाशितुं क्षमाः ॥२७॥

The person who abides by the rules of *Svaraśāstra*[1] and attains the śūnyasvara[2] will definitely be able to conquer the enemies, the thieves, the weapons, the physical ailments and also the evil time. //27//

अयनतिथिदिनेशैः स्वीयतत्त्वेऽध्व (च्छ) युक्तो,—
यदि बहति कदाचिद्दैवयोगेन पुंसाम ।
स जयति रिपुसैन्यं स्तम्भमात्रस्वरेण,
प्रभवति न च विघ्नं केशवस्यापि लोके ॥२८॥

During the *uttarāyaṇa period* of the Sun (when the Sun positions in north), by resisting the breathe that is flowing through the left side, one can throw missiles on enemies and win. Even Lord Kṛṣṇa can not put hurdles at this time. //28//

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1. Pavanavijaya, Svarodaya, etc. are the treatises of Svaraśāstra. Pavanavijaya contains 494 ślokas. It describes the war strategies which are regulated by breathing in and out of air through the right and left nostrils, hypnotism, overcoming illness.
2. The term śūnyasvara has not been made clear. But Navapatijaya Caryāsvarodaya, a treatise on war strategy mentions it several times in śloka Nos. 21-25, 36-39, 40-44 and probably it meant the time of exhaling the breathe.

जीवेन शस्त्रं वध्नीनाज् जीवेनैव विकासयेत् ।
जीवेन प्रक्षिपेच्छस्त्रं युद्धे जयति सर्वदा ॥२९॥

During fixing and drawing up of the missiles and also for applying it on the enemy, the warrior should abide by the rules of Svarodaya.[1] Then only he can win over the enemy. //29//

वामनाड्युपदये चन्द्रः कर्त्तव्यो वामसन्मुखः ।
सूर्य्यचारे तथा सूर्य्यः पृष्ठे दक्षिणगो जयेत् ॥३०॥

If the breathe flows through the left side, then the position of the moon should either be on left or at the front of the warrior. Thus the Sun should also be either at right or at the back. //30//

दीप्ते कार्य्ये नाड़ी परिदिशि जीविता सदा कुर्य्यात् ।
शान्ते च जीवसहितात्वेवं सिद्ध्यन्ति कार्य्याणि ॥३१॥

In difficult cases or works, the breathe flowing should be in opposite direction or low state, while in normal cases, one can attain success if the breathe flows in alternate direction. //31//

तत्त्वबलान्नाडीवलमधिकं प्रोक्तं कपर्दिना नियतम् ।
ज्ञात्वैनं स्वर चारं नरो भवेत् कार्य्यनिपुणमतिः ॥३२॥

One becomes strong if he is well informed about the principles of *tattvas*. If a man follows the rules of Svarodaya, he will be skilled in every work. //32//

न देयमिति क्रूराय कुबुद्धयेऽशान्ताय
गुरुद्रोहिणेऽभक्तायेति । देयमिति ब्रह्मचारिणे
धर्म्मतः प्रजापाल-दुष्टदण्डविधारिणे साधुसंरक्ष
काय इत्येव प्रवचनं प्रवचनमिति ॥३३॥

The foolish, wicked, violent and also the person who has no respect for the teacher and who opposes him should not be given such lessons, whereas the persons who are virtuous, look after the subjects and reward the honest but punish the evils are entitled to receive the lessons on such war strategy. //33//

अथ राहुयुक्ता योगिनीबलयुद्धं व्याख्यास्यामः ।

(WAR STRATEGY BASED ON THE PRINCIPLE OF) ASTROLOGY.

(Yoginī[1] power in association with *Rāhu*).

प्रतिपन्नवम्यां प्रथमेऽर्द्धयामे राहु-
युक्ता योगिनी पूर्वस्यां दिशि स्थिता भवति ॥१॥

The conjunction of stars in association with the planet Rāhu exist on the eastern side on the first half of the first *prahara*[2] of the first lunar day of a month or on the ninth day of a lunar fortnight. 33(1)

द्वितीया दशम्यां पञ्चमेऽर्द्धयामे राहु-
सहिता शिवा प्रतीच्यामुदेति ॥२॥

The conjunction of stars named *Sivā* in association with the planet Rāhu exist on the western side on the first half of the fifth *prahara*[2] of the second and tenth day of a lunar fortnight. 33(2)

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1. Conjunction of Stars. Role of yoginīs in war strategy has been mentioned in Narapatijayacaryā Svarodaya of Sri Narapatikari ed. by G. Pathaka, Varanasi, 1971, Page No. 333-334.
2. Measurement of time equal to three hours.

तृतीयैकादश्यां तृतीयेऽर्द्धयामे तमः ।
संमिलिता पार्वती याम्यां परिभ्रमति ॥३॥

On the first half of the third *prahara* of the third and eleventh day of a lunar fortnight the conjunction of stars named *Pārvati* along with the planet Rāhu remains present on the southern side. 33(3)

चतुर्थ्यां द्वादश्यां तु सप्तमेऽर्द्धयामे राहुना ।
सह नगजा चोत्तरे ज्ञेया ॥४॥

On the first half of the seventh prahara of the fourth and twelfth days of a lunar fortnight, the constellation of stars named *Nagaja* in association with the planet Rāhu remains present on the northern end. //33(4)//

पञ्चम्यामथ त्रयोदश्यामष्टमेऽर्द्धयामे ।
स्वर्भानुयुता गौरी नैऋत्यामटति ॥५॥

The constellation of stars named *Gauri* in association with the planet Rāhu exists on the south eastern end on the first half of the eighth prahara of the fifth and thirteenth day of a lunar fortight. //33(5)//

गुहतिथौ चतुर्दश्यां च कात्यायनी ।
पवनालये चायाति ॥६॥

The conjunction of stars named Kātyāyani along with the planet Rāhu remains present on the north west quarter on the first half of the second prahara of the sixth and fourteenth day of a lunar fortnight. //33(6)

सप्तमीपूर्णिमायां चतुर्थेऽर्द्धप्रहरे विधुन्तुदेन ।
साकं योगिनीं ऐशान्यां जानीयात् ॥७॥

On the first half of the fourth prahara of the seventh day of a lunar fortnight or of the full moon day, the conjunction

of stars along with the planet Rāhu exist on the north east end. //33(7)//

अष्टम्यमायां षष्ठेऽर्द्धयामे रुद्राणी ।
तमोयुक्ता साग्नेय्यामीक्ष्यते ॥८॥
द्वितीयेऽर्द्धयामे सैंहिकेययुता ।
इति राहुयुक्ता योगिनी उपग्राह्या ॥९॥ (३४)

On the first half of the sixth prahara of the eighth day of a lunar fortnight or of the new moon day, the conjunction of stars called *Rudraṇi* along with the planet Rāhu exists on the south east quarter on the second half of the prahara, also it is accociated with Saiṁihikeya (Rāhu). This is for the 'Rāhuyuktā yoginī. //(34)// (8—9)

ततो व्यूहादिभिर्युद्धकथनम् ।

VYŪHA : ARRANGING ARMY IN BATTLE ARRAY

ये राजपुत्राः सामन्ता आप्ताः सेवकजातयः ।
तान् सर्वानात्मनः पार्श्वे रक्षायै स्थापयेन्नृपः ॥३५॥

In the battle field, the king should keep beside him only the faithful, truthful, and dedicated feudal princes. //35//

परस्परानुरक्ता ये योधा शार्ङ्गधनुर्धराः ।
युद्धज्ञास्तुरगारूढास्ते जयन्ति रणे रिपुन् ।'३६॥

The warriors who are fond of each other, who are capable of handling *Śārṅga* bows and also the equestrian warriors who are skilled in war strategy can only win the battle. //36//

एकः कापुरुषो दीर्णो दारयेन्महतीञ्चनुम ।
तद्दीर्णानु दीर्य्यन्ते योधाः शूरतमा अपि ॥३७॥

A large organised body of armies loose battle and get scattered if led by a coward chief. A chief, no matter how brave and expert he is, can not win a battle with the help of scattered armies. //37//

अतो वै कातर राजा बलेनैव नियोजयेत् ।
द्वाविमौ पुरुषौ लोके सूर्य्यमण्डलभेदिनौ ॥३८॥

So the king should not appoint any such coward in the army. The warrior who dies in the battlefield and the ascetic who is Yoga-Yuktaḥ[1] cross over the *Sūryamaṇḍala* and attain heaven. //38//

परिव्राड्योगयुक्तश्च रणे चाभिमुखो हतः ।
यत्र यत्र हतः शूरः शत्रुभिः परिवेष्टितः ॥३९॥
अक्षयं लभते लोकं यदि क्लीवं न भाषते ॥४०॥

The warrior who breathes his last in the battlefield sorrounded by the enemies and also he who does not utter any nonsense or cowardly words at the deathbed, surely attains the heaven. //39-40//

मूर्छितं नैव विकलं नाशस्त्रं नान्ययोधिनम् ।
पलायमानं शरणं गतञ्चैव न हिंसयेत् ॥४१॥

One should not kill the enemy who is lying unconscious, who is crippled, devoid of weapon or is striken with fear and also who has come for shelter (asylum). //41//

भीरुः पलायमानोऽपि नान्वेष्टव्यो बलीयसा ।
कदाचिच्छूरतां याति शरणेऽकृतनिश्चयः ।
संभृत्य महतीं सेनां चतुरङ्गां महीपतिः ॥४२॥

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1. Yoga-yuktaḥ—One engaged in devotional service.

A strong and brave warrior should not chase and kill any fleeing enemy, who is stricken with fear. If the enemy is found in the chase, he should be interrogated. Accordingly, arrangements can be made either for his asylum or for the battle. //42//

व्यूहयित्वाग्रतः शूरान् स्थापयेज्जयलिप्सया ।
पृष्ठेन वायवो वान्ति पृष्ठे भानुवयांसि च
अनुप्लवते मेघाश्च यस्य तस्य रणे जयः ।
अपूर्णेनैव मर्त्तव्यं सम्पूर्णेनैव जीवनम् ॥४४॥

The king should create an array in the battlefield through accumulation of the four types of armies[1]. The strongest warrior should be placed in front. If the wind blows or the Sun shines on the back and also if it thunders or the bird like crow, etc, fly on the back of the king in the battlefield. then he is sure to win. //43-44//

तस्माद्धैर्य्यं विधायैव हन्तव्या परवाहिनी ।
जिते लक्ष्मी र्मृते स्वर्गः कीर्त्तिश्च धरणीतले ॥४५॥

The warrior should fight with great patience and kill the enemies. While fighting, he should keep in mind the fact that if he wins over the enemy, he will be a wealthy person. In case of death, he will attain the heaven and will be known for his deed[2]. //45//

तस्माद्धैर्य्यं विधायैव हन्तव्या परवाहिनी ।
अधर्म्मः क्षत्रियस्यैषः यद् व्याधि मरणं गृहे ।
यदाजौ निधनं याति सोऽस्य धर्म्मः सनातनः ॥४६॥

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1. Infantry, cavalry, elephant-warrior and charioteer.
2. Compare 'hato vā prāpsyasi svargaṁ, jitvā vā bhokṣyase Mahīm... ..' Śrīmadbhagavagītā,.....(2.37)

The greatest virtue of the kaştriyas is to fight in the battle and die. The most disgraceful for him is the death through disease and physical ailments. //46//

अथ व्यूहानाह

MILITARY ARRAY

युवास्वरे मध्यसेना युद्धं कुर्य्यादितन्द्रिता ।
द्वे सेने पार्श्वयोश्चैका पृष्ठतो रक्षयेत् सदा ॥
एकां विकटसेनान्तु दूरस्थां भ्रामयेद् युधि ॥४७॥

Each soldier, placed in the middle and having names which start with yuvāsvara[1] would come forward and fight. The king should keep two group of armies on his each side and one group at his back. One group of army should remain far and move here and there (mainly for vigilence). //47//

दण्डव्यूहश्च शकटो वराहो मकरस्तथा ।
सूचीव्यूहोऽथ गरुडः पद्मव्यूहादयो मताः ॥४८॥
एतान् व्यूहान् परिव्यूह्य सेनापतिर्वसेत् सदा ।
बला ध्वजादिकान् सर्वान् सर्वदिक्षु नियोजयेत् ॥

The Commander-in-chief should know that there are various types of arrangements of vyuhas or military array. These are *danda* (Staff) array, *Śakata* or car shaped array. *Varāha* or boar shaped, fish (Matsya) shaped, mythological aquatic animal (Makara) shaped, lotus (padma) shaped, needle (sucimukha), garuda, the bird shaped and snake shaped array Thus he will be able to arrange the army every where and on all foursides. //48// (Fig. No. 20-26)

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1. According to Svarodaya Śāstras, certain alphabets in association with vowels, turns into Yuvāsara. Person whose name begins with Yuvāsvara plays a significant role in winning the battle—Narapatijayacaryāsvarodaya of Śri Narapatikavi ed. by Pandit Ganeśadatta Paṭhaka, Varanasi 1971, p. 33.

ततो दण्डव्यूहः

STAFF ARRAY

सर्वतो भये दण्डव्यूहर् रचनाकार्य्या ॥४९॥

If the enemy is all around then *daṇḍa vyuha*[1] should be created. //49//

पृष्ठतो भये शकट-व्यूहम्

CAR ARRAY FOR DANGER AT BACK

पश्चाद्देशे भये समुत्पन्ने शकटाकारेण व्यूहं रचयेत् ।
पार्श्वभये वराहव्यूहो गरुडव्यूहो वा विधेयः ।
दक्षिणवामपार्श्वयोर्भये उपस्थिते ।
वराहव्यूहो गरुडव्यूहो वा कार्य्यः ।

If there is apprehension of danger at the back then *Śakata*[2] or car shaped array (Fig 23) can be arranged. If the danger is on the side ways, then *varāha*[3] (Fig 24) or *garuḍa*[4] (Fig, 25) shaped array is prescribed. //50//

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1. In *daṇḍa* array, or staff like array the commander-in-chief remains in front, army-chief stays at the back. The king stands in the middle and has elephants on his both sides. Horses stand on each side of the elephants and lastly the infantry on side of the horses.
2. In *Śakata* or carriage array, the army is less in the front and more at the back so as to give it a shape of vehicle.
3. In *Varāha* or boar shaped array, the army is less in the front and at the back, but remains in a bigger number in the middle.
4. *Garuḍa* or bird array has almost similar arrangement as *Varāha*. only thing is that it has much greater number of armies in the middle.

If the danger is both from right and left sides, then *varāha* or *garuḍa* array should be arranged.

अग्रतोभये पिपीलिकाव्यूहम्

ANT ARRAY FOR FRONT DANGER

सन्मुखे शत्रुभये जाते पिपीलिका पंक्तिरूप:
व्यूहविन्यास कार्य्यं ।
स्वल्पा युद्धं कुर्य्यात् बह्वी सेना च सर्वतो ।
भ्रमेत्, सम भूमौ चाश्ववारा युद्ध कुर्य्यु: ।
जले करि तुम्बी दृति नौकाभिर्युद्धं विधेयम् ।
पदातयो भुशुण्डी गृहीत्वा वा धनूंषिचादाय ।
वने वृक्षेष्वन्यर्धाना वाऽऽरुढा भूत्वा युद्धयत ।
स्थले चर्म्मखड्गभल्लैर्युद्धयत युद्धाहङ्कारिण-
स्तुङ्गा अग्रे स्थाप्या अन्ये पश्चात् ॥५१॥

Pipilikā Vyuha or ant array should be arranged if the attack is on the front side. (Fig. No. 27)

A few army should take part in the battle and the major part should move every where for vigilence. The cavalry should fight on the plain. For fighting in the water one may ride on elephant, boat or tumbi[1]. The infantry can fight with the help of gun or bow and arrow after hiding himself behind the tree or climbing on the tree, On the land, the army can also fight with the help of shields, swords, spear. The warriors who are skilled in war strategy should be kept at the fore front and the rest should be kept behind. //51//

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1. Tumbi is a boat made out of hollow shell of a gourd.

अथ सेनानयः

TRAINING OF THE ARMY

तत्रादौ व्याकरणशिक्षां वक्ष्यामो राज्ञे ।
नृपतिर्लोट् लकारस्य कुर्य्यात् कण्ठस्थितानि च ।
रूपाणि कार्य्यसिद्ध्यर्थं ह्याज्ञैषा मम गाधिज ।
मध्यमपुरुषस्यैव प्रयोगान्यो विचिन्तयेत् ॥५२॥

सेनानीः प्रतिदिनं सम्यङ् न केनापि स हन्यते ।
मध्यममपुरुषोद्भूताः प्रयोगाः सर्वसिद्धिदाः ।
तैरेव साधयेद्राज्ञां पुरुषा राजभृत्यकाः ॥५३॥

The king should also learn grammer. He should learn by heart the imperative moods of the verb and practice the verbal root in the sense of command. 'Viśvāmitra ! These are essential while learning the war strategy and the person becomes successful who knows the usage of middle verbal termination (middle case —'thou') By using this in a proper way the king can command the royal attendants. //52-53//

पदातिक्रमः

INFANTRY

समोच्चा द्विपदा ग्राह्या ह्रमाणाः कदाचन् ।
कूर्दने धावने ये वै समास्ते कार्य्यसाधकाः ॥५४॥

पश्चाद् गमनं स्थिरीकरणं श्यनं धावनं तथा ।
चलनं परसेनायां पार्श्वदिक्षु च कारयेत ॥५५॥

The infantry or the foot soldiers shouid be of equal height All of them should be equally expert in jumping and running They should also be trained in moving backward (*Paścādgamanam*), standing still (*sthirīkaraṇam*), lying (*śayanam*) running apace (*dhāvanam*) rushing headlong into the hostile

army and moving in different directions in accordance with signals. //54-55// (Śayanam, Fig. No. 28)

षष्ठ स्थाने ग्रहा येषां क्रूराः पापाः पतन्ति हि ।
ते युद्धे युद्धयतां वीरा नान्ये कार्य्यकरा यतः
व, भ, ध, ड, छ, क वर्णा ह्यादिमायां प्रकल्प्य,
तदनु हि अच वर्णा आदिकाः सर्व्वलेख्याः ।
उपरिगतभवस्तान् स्थाप्य सर्वान् क्रमेण,
भवति च युवयस्या युद्धयतां सा प्रसेना ॥५६॥

उदाहरणम

यथा—यिवस्वान्, भरत· धन्धुमारः, डित्थः,
छत्रपतिः, कुक्षिः अस्या वस्त्राणि पीतानि ध्वजापीता च तद्वति
युद्धयूपस्तथा पीतश्चतुरस्राङ्कसंयुतः ॥५७॥

The warriors who have in their birth calender the crooked planets[1] in sixth position should fight. Others will not be successful. Va, Bha, Dha, Da, Cha, Ka in association with vowels and consonants attain Yuvāsvara[2]. Persons whose name starts with these words are sure to win the battle and can be kept in the forefront of the army. Names for e.g., Vivasvān, Bharata, Dhandhumār, Dittha, Chatrapati, Kukṣi, etc.

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1. According to Narapatijayacharya (p. 71) the planets can be of two types crooked or evil such as Saturn, Mars, Rahu, Ketu and auspicious such as Mercury, Venus, Jupiter.

2, According to Svarodaya Śastras, certain alphabets in association with vowels, turn into yuvasvara. Person whose name begins with yuvasvara plays a significant role in winning the battle,

—Narapatijayacarya Svarodaya tr. into hindi by Pathaka Varanasi, 1971, Page No. 14, 16, 46.

The colour of the cloth and that of the flagstaff of the army should be yellow. By fixing up the yollow banners and also the yellow coloured yupa[1] (having square symbol on it) in the battlefield, one is sure to win. //56-57//

श्वेतरक्तहरिकृष्णाश्चान्या सेना हित्वादिवत् ।
कर्त्तव्यापार्थिवैर्नित्यं जयलाभसुखेच्छुभिः ।;५८॥

O Viśvāmitra ! the king who is desirous to win the battle should arrange the army in five groups white, blood red, green, black and other ordinary one.//58//

ब्रह्मा विष्णुश्च रुद्रश्च चन्द्रसूर्य्यौ यथाक्रमम् ।
अधीशाः पञ्चसेनानां विज्ञेयाः शृणु गाधिज! ॥५९॥

Listen O Viśvāmitra ! that the Lord *Brahmā, Viṣṇu Rudra, Candra* and *Sūrya* are respectively the commander-in-chiefs of the five group of armies described above. //59//

ब्रह्मा रुद्रबले जीयाद्विष्णुश्चन्द्रबले जयेत् ।
रुद्रः सूर्य्यबलं प्राप्य चन्द्रो ब्रह्मबलं युधि ।
सूर्य्यो विष्णुबलं लब्ध्वा जयेच्चैव नसंशयः ॥६०॥

Brahmā gains power from *Rudra, Viṣṇu* wins by the influence of Candra, *Śiva* wins through the power of *Surya* and *Candra* wins battle through the power of Brahmā. Surya gets influenced by Viṣṇu and wins battle undoubtedly. //60//

अ ब्रह्मा विष्णुरिरुद्र उश्चन्द्रत्वे च भास्करः ।
ओ ज्ञेयो पार्थिवैर्नित्यं अस्त्रशस्त्रविचक्षणैः ॥६१॥

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1. Yūpa is a wooden framework to which the neck of a sacrificial victim is fixed at the time of sacrifice.

The king should know that *Brahma* (a),[1] *Viṣṇu* (i), *Rudra* (u), *Candra* (e), *Surya* (o) are experts in war Strategy.[1] //61//

प्राप्य स्वं स्वं बलं मेना पूर्वोक्ता युद्धगा यदि ।
क्षणार्द्धेनारीन् सर्वाण्मारयन्तीति रुद्रवाक् ॥६२॥

If armies start fighting by gaining power through prior mentioned ways, they can destroy all the enemies in no less time. This is the advice of lord *Rudra*. //62//

अथाश्वक्रमः

TRAINING OF THE HORSES

मण्डलं चतुरस्रञ्च गोमूत्रञ्चार्द्धचन्द्रकम् ।
नागपाशक्रमेणैव भ्रामयेत् कटपञ्चकम् ॥६३॥

If the horse is trained in the following movements[2] circular, square, crescent shaped, cow's urine shaped and snake or zigzag shaped, then it will not be difficult to tackle it in battle field. //63// (Fig. No. 29-33)

अथ हस्तिक्रमः

TRAINING OF THE ELEPHANT

गजानां पर्वतारोहणम्, जलगमनम्, धावनम्, उत्थानम्, उपवेशनम्, अलातचक्रादिभिर्भीतिनि वारणम् कार्य्यम्

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1. According to Agnipurāṇa (Ch 124, 5-6) the five letters a, i, u, e, o remain in all the mantras in their beginning or end and form part of the mantras chanted for Brahmā, Viṣṇu, Rudra, Candra and Surya.
2. Kautilya's Arthaśāstra (BK II Ch 30) provides us with a detailed account of the various movements employed for the training of horses.

The military training of the elephants[1] consists of mounteneering, moving through water, running, jumping, rising, sitting, etc. The elephant should be made devoid of fear by putting up fire circles. (Fig. No. 34)

रथक्रमः ।

(CHARIOTS)

रथाश्वसाधनन्तु समादिस्थले विधेयम् ॥

The horses should also be trained to pull the chariots on the plane.

अथ सेनापति करणविधिं वक्ष्यामः

SELECTION OF COMMANDER-IN-CHIEF

श्रृणु भो राजर्षे विश्वामित्र ! आकारविद्याबल-
युक्तं क्षत्रियसेनापतिं विद्ध्यात् । तस्यैते
नियमाः समस्तवाहिनीं एकदृष्ट्यावलोकयेत् ।
अन्यत् सर्व्वान् पदातीन् परिश्रमसदृशमधिकारं
दद्यात् । व्यूहरचनायामति निपुणाश्च
भवेत् स एव सेनानीर्विधेयः । इति ॥

Listen O sage Viśvāmitra ! that the Commander-in-chief should be physically fit, learned and powerful kṣatriya. He should also treat all his subordinates equally. He should prove his intelligence in arranging the army in array and also provide such work to the infantry that fits it.

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1. Chapter XXXII of Kautilya's Arthaśāstra deals with the training of elephant.

अथ शिक्षा

TRAINING AND EDUCATION

तत्रादौ पठनपाठनविधिं ब्रूमः । आदौ
क्षात्रकोशव्याकरण सूत्राण्यध्येतव्यानि, द्वावध्यायौ
सप्तमाष्टमौमनोर्मिताक्षराव्यवहाराध्यायश्च जयार्णव
विष्णुयामलविजयाख्यस्वरशास्त्राण्यपराणि च
पठितव्यानि ततः सरहस्यं धनुर्व्वेदमापठेत् ॥

In the beginning methods of study and teaching is told. The commander-in-chief should be well versed in the laws of grammer, Kṣātrakośa[1], seventh and eighth chapters of *Manusamhita, Mitākṣarā*[2] (Critical notes and application), *Jayārnava, Viṣṇuyāmala, Vijayakhya*[3], *Svaraśāstra* and others. After finishing with these, he can start learning the mysteries of archery.

हन्तव्याहन्तव्योपदेशः

PERSONS WHO ARE TO BE AND NOT TO BE KILLED

सुप्तं प्रसुप्तमुन्मत्तं ह्यकच्छं शस्त्रवर्जितम् ।
बालं स्त्रियं दीनवाक्यं धावन्तं नैवघातयेत् ॥६४॥

The person who is asleep, who is in drunken state, who is devoid of clothes or weapons, the lady, the minor, the

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1. Dictionary of war strategy.
2. Mitakṣarā was written during the period 1070-1100 by Vigyaneswar. It is considered as the most authoritative exposition of the hindu law of succession as prevailing over the whole of India. It contains commentaries on Yājñavalkya Smriti.
3. Tantric Text.

helpless, the afraid one who deserts the battlefield should not be killed. //64//

धर्म्मार्थं यः त्यजेत् प्राणान् किं तीर्थे च जपे च किम् ।
मुक्तिभागी भवेत् सोऽपि निरयं नाधिगच्छति ॥६५॥

The heroic warrior who meets death in the battlefield for the sake of religions is sure to gain eternal salvation. This single action is equivalent to other religious rites like penances and pilgrimage. //65//

ब्राह्मणार्थे गवार्थे वा स्त्रीणां बालवधेषु च ।
प्राणत्यागपरो यस्तु सर्वं मोक्षमवाप्नुयात् ॥६६॥
इति श्रीमहर्षिवसिष्ठ प्रणीता (वासिष्ठी)
धनुर्वेद सहिता ॥

The person who in order to save the brahmins, cows, women or minors gives up his own life is sure to attain eternal salvation or bliss. //66//

Here ends Vaisiṣṭha's Dhanurveda Saṁhitā.

अथास्त्रनामानि—Names of the Weapons

1. असि—Sword
2. अङ्कुश—A hook, Elephant goad
3. अविद्या—A Missile of illusory Power
4. असिपुत्रिका—A Dagger
5. अर्द्धधार—A knife or lancet witn a single edge
6. अन्तर्मुख—A Kind or Scissors used in Surgery
7. आटीमुख—Surgical instrument employed in blood letting.
8. आरा—A Knife
9. आस्तर—A missile like a boomerang
10. इली—Short Sword, stick shaped
11. इषु—Arrow
12. उत्पत्रपत्र—Broad Vladcd Knife or laneet
13. एषणी—Iron Arrow
14. ऐन्द्रचक्र—The discus of Indra
15. कवच—Amulet, Armour
16. करपत्र—A Sew
17. कालचक्र—The Wheel of Time, Cycle
18. कुठार—An Axe
19. कुन्त—Spear
20. कुठारिका—A small axe
21. कुण्डिका—Kundika
22. कुद्दाल—A Pick-axe or Spade

23. क्रकच—A Saw
24. खेटक-- A Shield
25. खड्ग—A large sacrifical Knife a Sword
26. खट्टाङ्ग—A Club or staff with a skull at the top, Considered as the weapon of Śiva and carried by ascetics and Yogins.
27. गदा—A mace
28. गान्धर्व— Arjun received this weapon from tribe Tumbari. (Gandharvas)
29. गारुड़ास्त्र—A mythical weapon used by Rāma in the battle of lanka
30. गोशीर्ष—A Kind of arrow
31. चक्र (सुदर्शन)— A discus of sharp circular missile weapon
32. चर्म—A Shield
33. चाप—Bow
34. छुरिका—Small Knife.
35. जम्भन—Quiver
36 जिम्भकास्त्र—A mythical missile
37. तुलागुड़ा—A Kind or ball (used as missile, M.Bh-III.
38. तुणीर—Quiver
39. तोमर—A Lance, Javelin
40. त्रिशूल— A trident
41. त्रिकूर्चक—A Short of Knife with 3 edges
42. दन्तकण्टक A tooth-shaped weapon
43. दण्डचक्र—A mythical weapon
44. दण्ड—Stick, Staff
45. दिव्यास्त्र—Divine weapon
46. द्रघन—A Kind of Club

47. दन्तुशङ्गु—A pair of pincers for drawing teeth

48. धर्म्मचक्र—Mythical weapon

49. धनु—A bow

50, नखशास्त्र—Weapon shaped like a claw, cheved, crookad (also can be fitted to the nails)

51. नाराच—Iron Arrow

52. नालिक—A Kind of arrow or spear

53. नागपास—A Sort of magical noose (used in battles) to entangle an enemy.

54. नागास्त्र—A Serpent shaped missile

55. निस्त्रिंश—A Sword of thirty angulas

56. नन्दन—Name of a sword

57. परिघ—An Iron bludge on or club studded with Iron

58. पट्टिश—An spear with a sharp edge or some other weapon with three points.

59. परशु -- A hatchet, axe

60. पाशुपत—A celebrated weapon given by Śive to Arjuna.

61. प्रशमन—A shooting missile.

62. प्रश्वापन—To spoil, destroy, perish.

63, पिणाक—A staff or bow of Rudra-Śiva.

64, प्रास—A barbed missile or dart.

65. बाण—A reed shaft, shaft made of a reed, an arrow.

66, वज्र—Thunderbolt.

67. वासि—A carpenter's adze.

68. वरुण—Varuṇa (magical formula received over weapons).

69. ब्रह्मशिर—Name of missile.

70. वायुस्त्र—The missile that creates storms and kills large number of enemies.

71. विद्या—Knowledge, Science, learning, Scholarship.

72. वड़िश—A hook.

73. ब्रह्मास्त्र—Brahmāstra.

74. वर्षण—Missile causing rain.

75. ब्रह्मदण्ड—Brahmaḍanḍa

76. वेतसपत्रक—A lancet shaped like a pointed leaf of the cane.

77. व्रीहिमुख—Mythical weapon.

78. विलापन—The wailing missile.

79. वृद्धिपत्र—Mythical missile.

80. भल्ल—A kind of arrow or missile.

81. भिन्दिपाल—A short Javelin or arrow thrown from the hand or shot through a tube.

82. भूशुण्डी—A kind of weapon.

83. मकरास्त्र—Makrāstra

84. मण्डलाग्र—A bent or rounded Sword.

85. मौष्टिक—Sharper.

86. मुसल—A mace, Club.

87. मादकी—The club of Rāma.

88. मयूखी—The pin or gnomon or a Sundial.

89. मुदिका—A kind of peg.

90. लघित्र—A kind of sharp weapon.

91. लगुड़—Stick, staff, club.

92. लवित्र—An implement for cutting, sickle reaping-hook.

93. शर—Arrow.

94. शक्ति—Spear, lance.

95. शतघ्नी—Catapult.

96. शलाकास्त्रA small stick or rod.

97. शूल—Pointed dart, lance, *pike*, spear.

98. शस्त्रि—A Cutter, Disscctor.

99. शरावीमुख—Sharp pointed weapon.

100. शार्ङ्ग—Bow of Viṣṇu.

101. शोषण—One of arrows of Kāmadeva.

102. सन्मोहनास्त्र—This is applied to make the enemy senseless or unconcious.

103. सर्पास्त्र —Serpentine missile.

104. सन्तापन—Inflaming, tormenting.

105. सायक—A missile, arrow.

106. सिंहमुख—Lion-mouth shaped missile.

107. सूची—Needle or sharp pointed instrument.

108. सूचीमुख—The point of a needle.

109. सीर—A Plough.

110. स्थूण—Name of a missile.

111. ह्यशिरः—Mythical weapon.

112. हेति—Agni's weapon.

113. क्षुर—A razor like barb or sharp blade at ached to an arrow.

114. क्रौञ्चास्त्र—Mythical weapon.

115. कुशपत्र—A sharp weapon.

116. श्रेणि—Troop, row, etc.

117. दात्र—A Sickie.

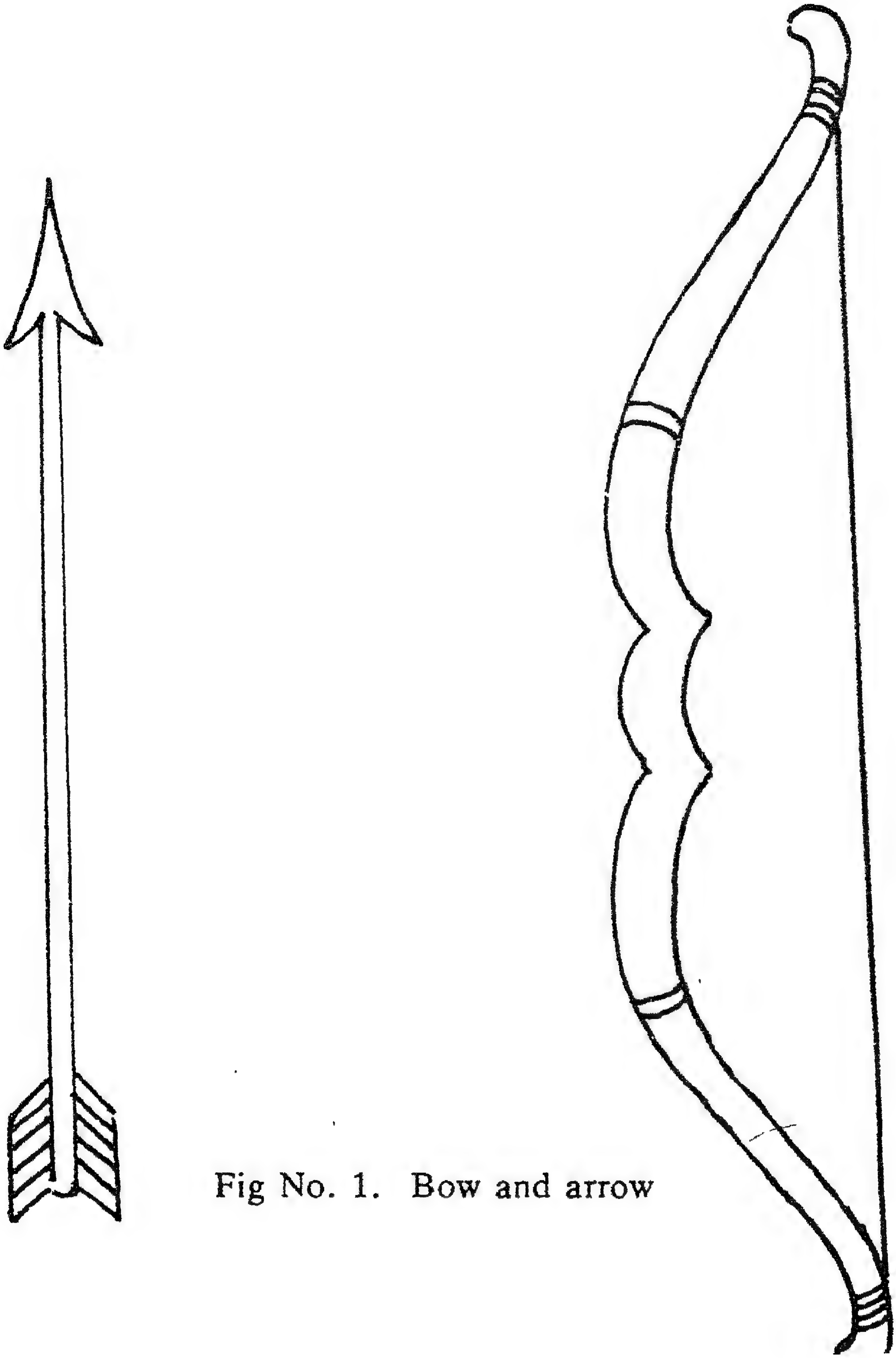


Fig No. 1. Bow and arrow

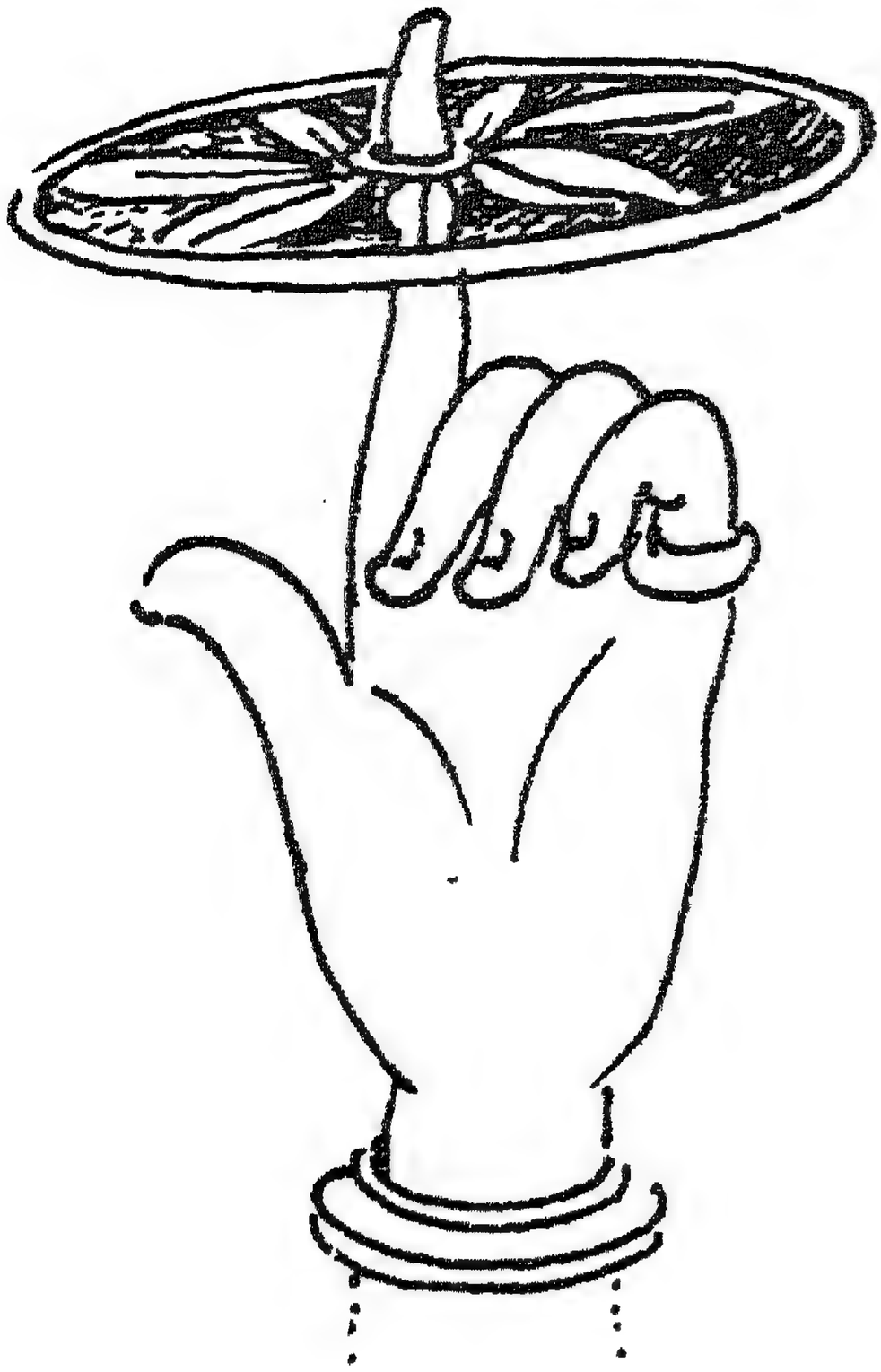
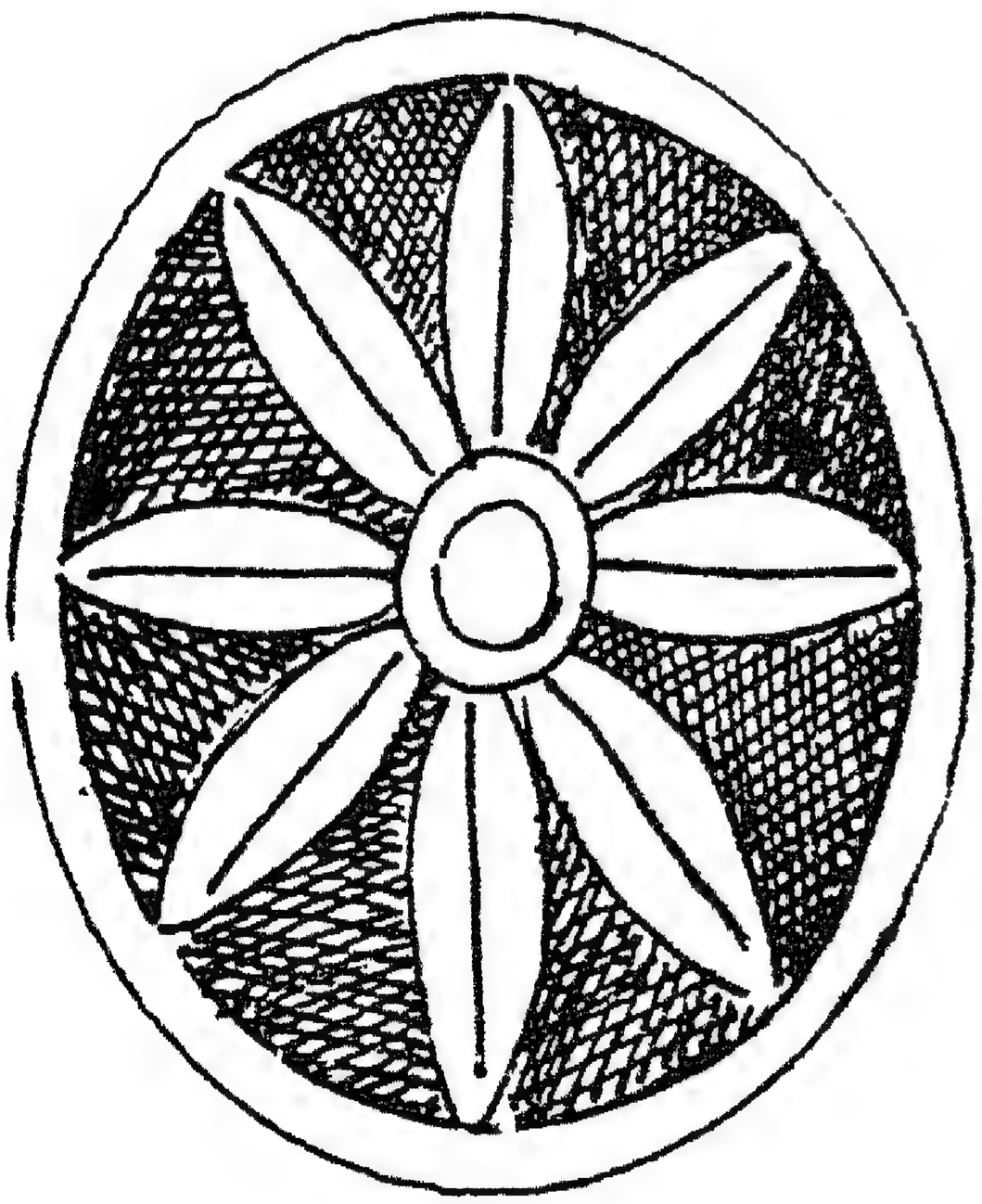


Fig No.2. Discus.



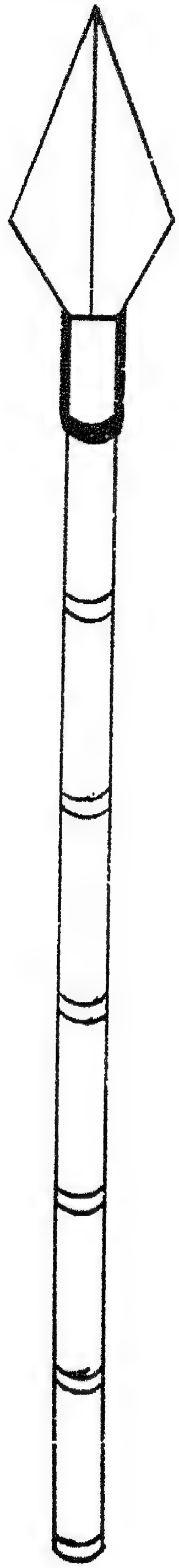


Fig. No.3,Spear

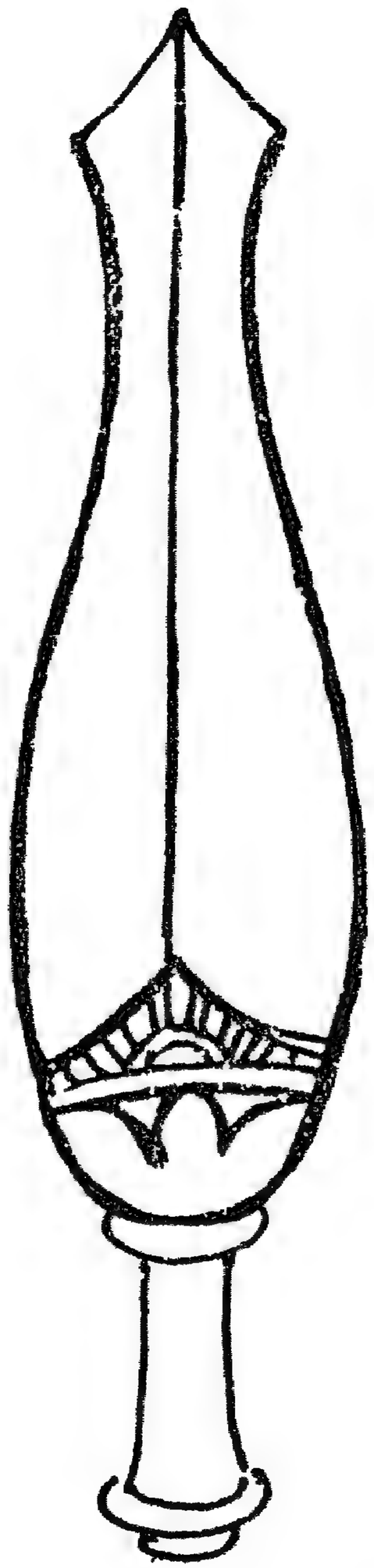


Fig.No.4. Falchion.

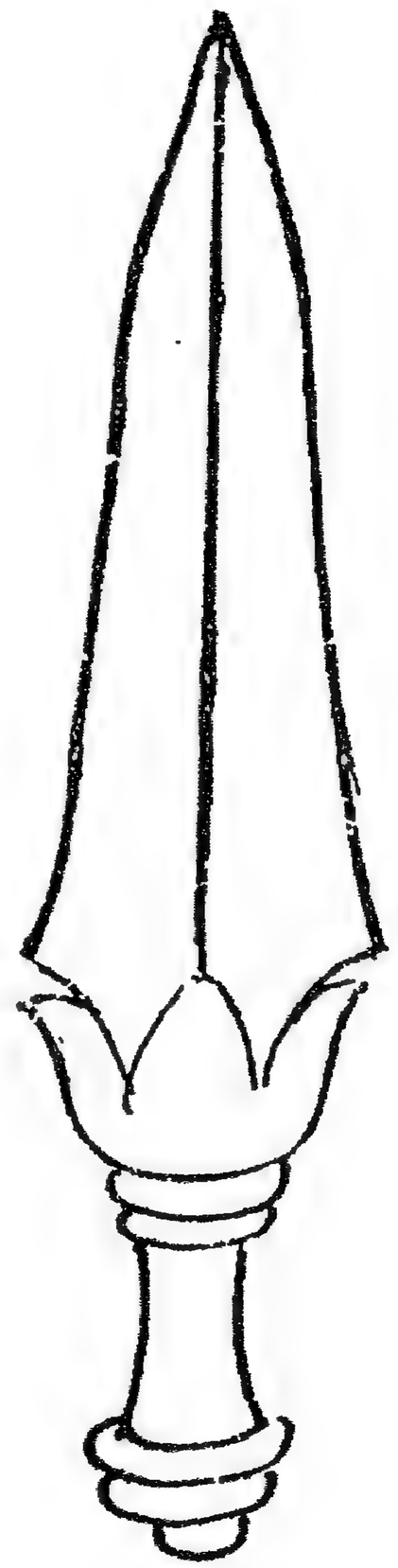


Fig.No.5. Deggar.

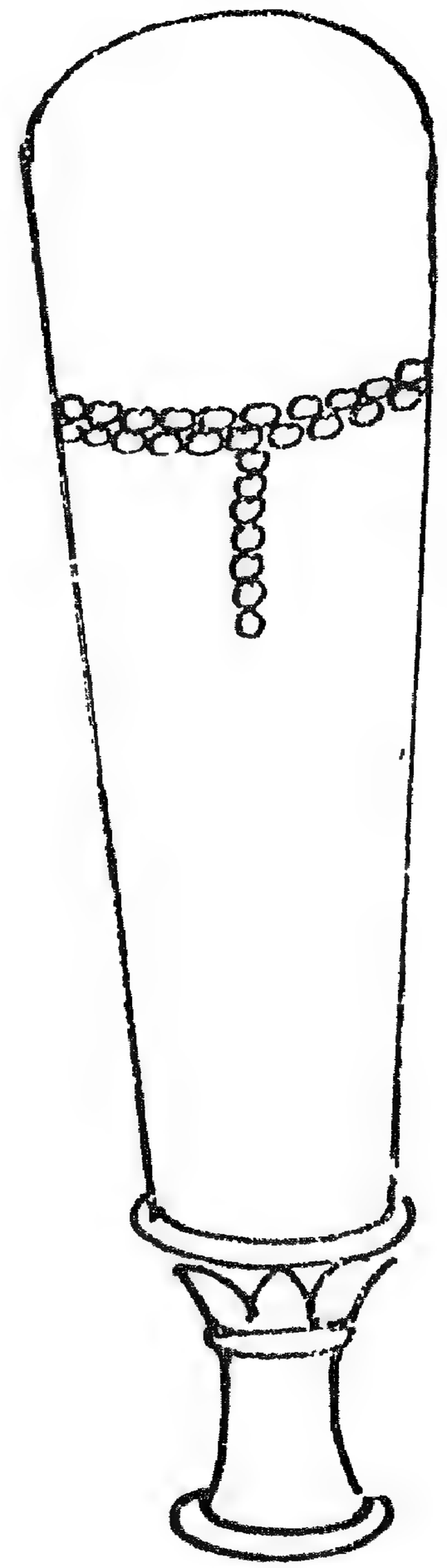


Fig.No.6. Mace.

ARROW HEADS -- TYPES

Serrated.

Fig.No.7

Razorblade

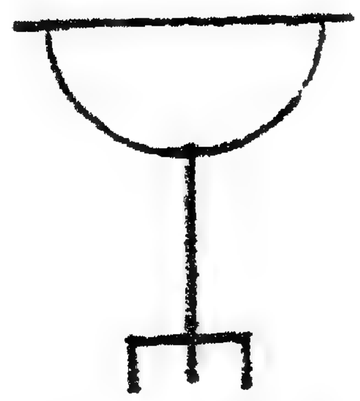


Fig.No.8.

Cow's tail.

Fig.No.9.

Crescent shaped.

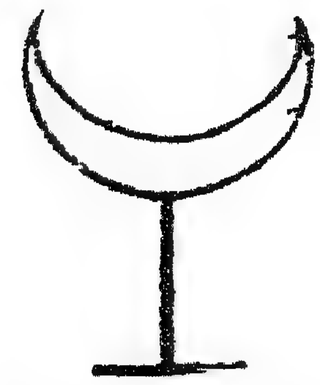


Fig.No.10.

Needle shaped.

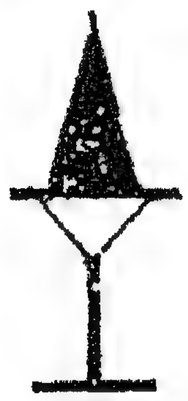


Fig.No.11.

Spear headed.

Fig.No.12.

Teeth of Calf.

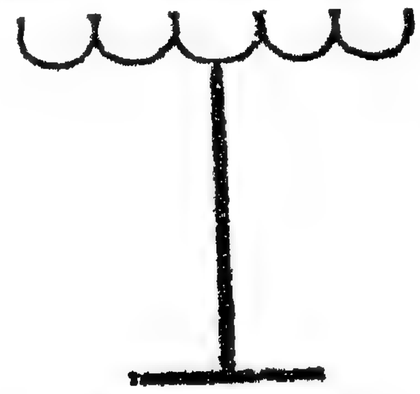


Fig.No.13.

Two Pronged

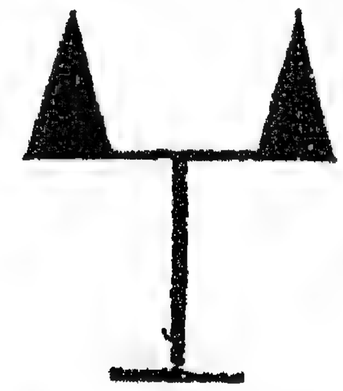


Fig.No.14.

Petal of a flower.

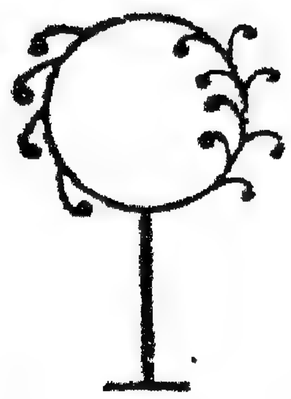


Fig.No.15.

Beak of Crow.

Fig.No.16.

Others, Tomar.

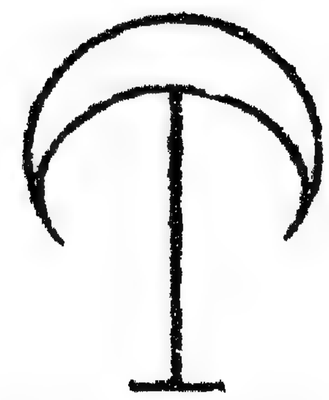


Fig.No.17.

Prasa.

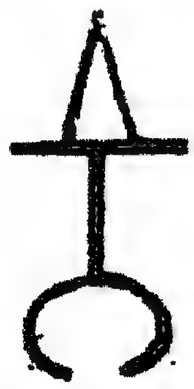


Fig.No.17-A

Nata Parva.

Fig.No.17-B

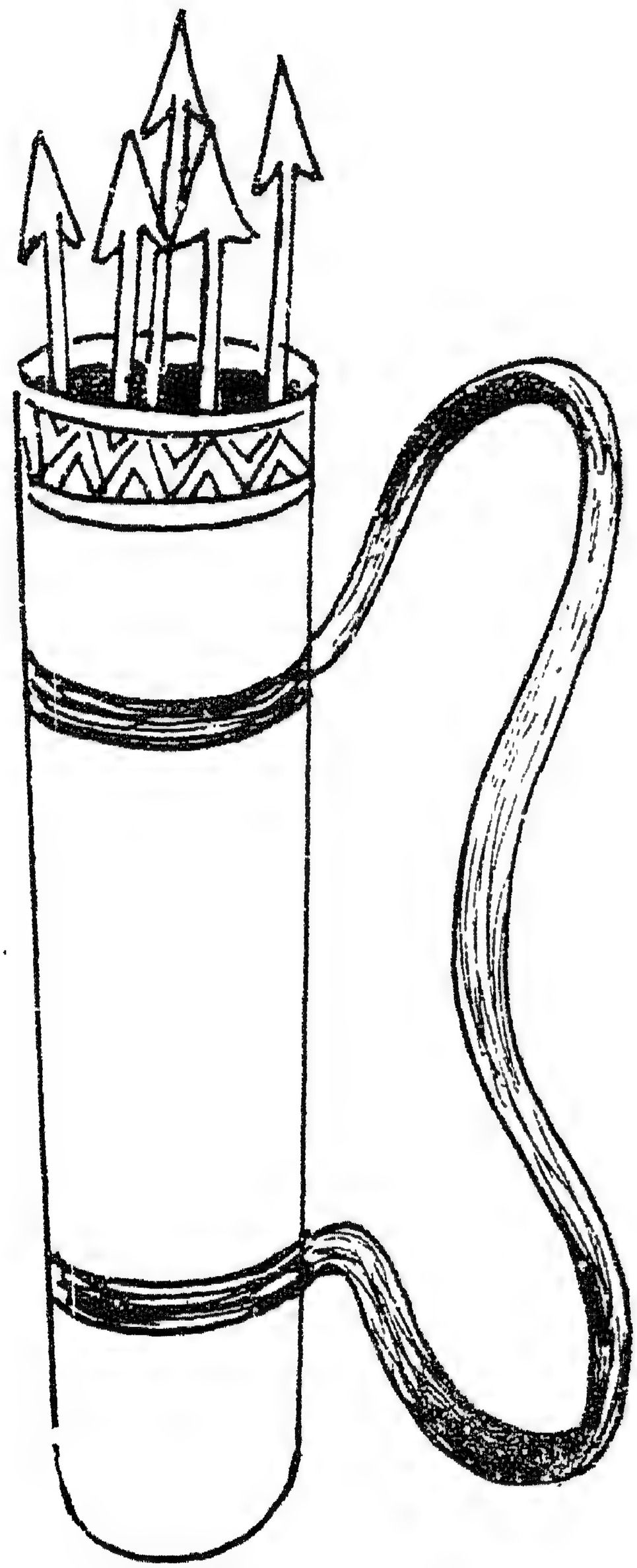


Fig.No.18. Quiver.

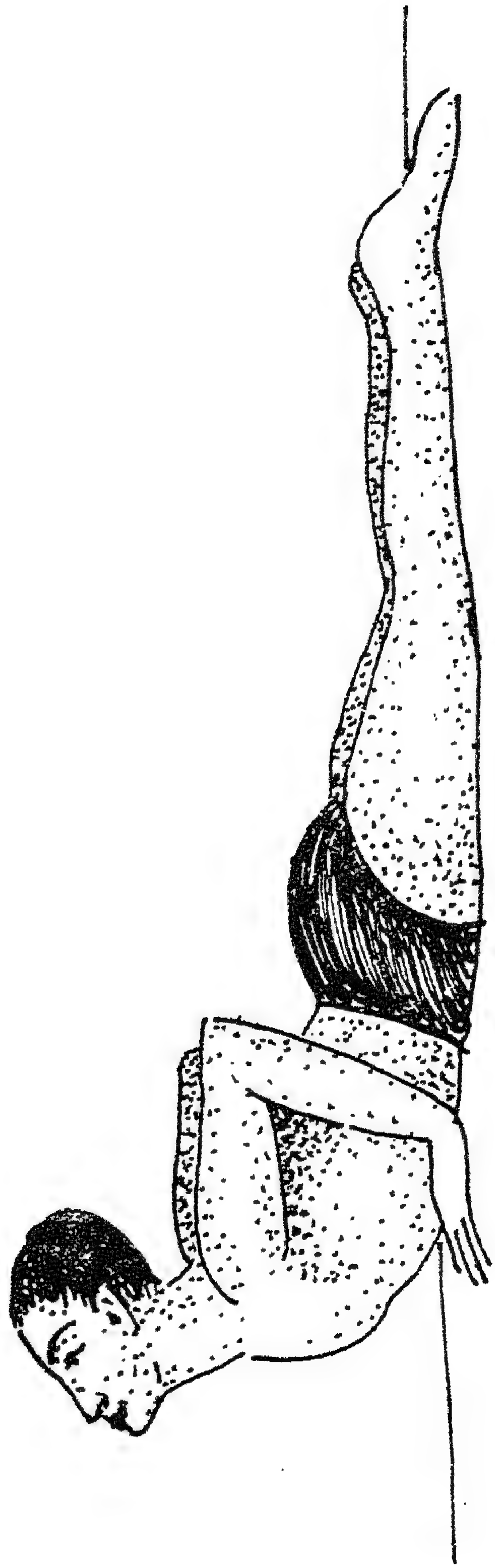


Fig.No.19. Sarpa Mudra.

Staff array.

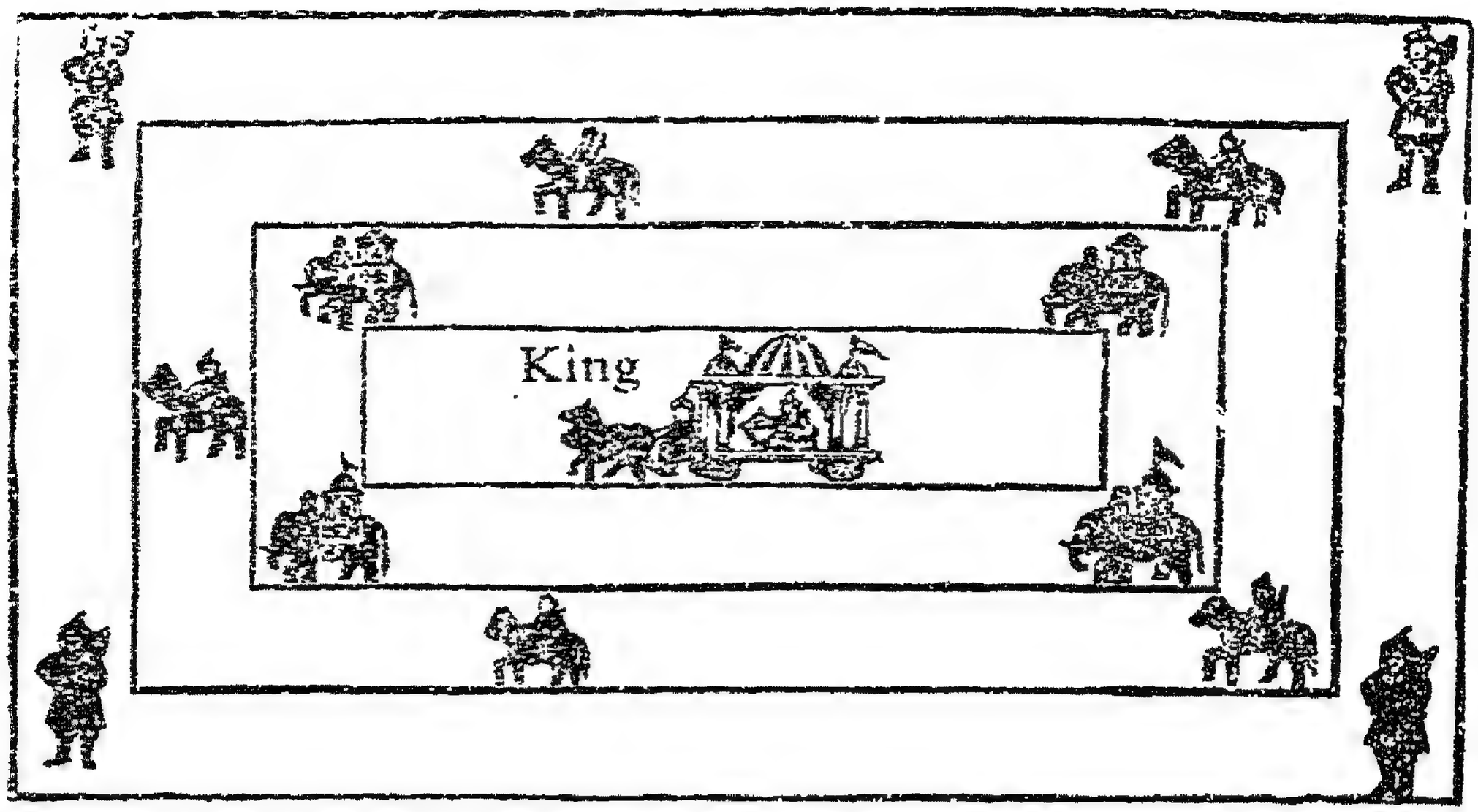


Fig.No.20.

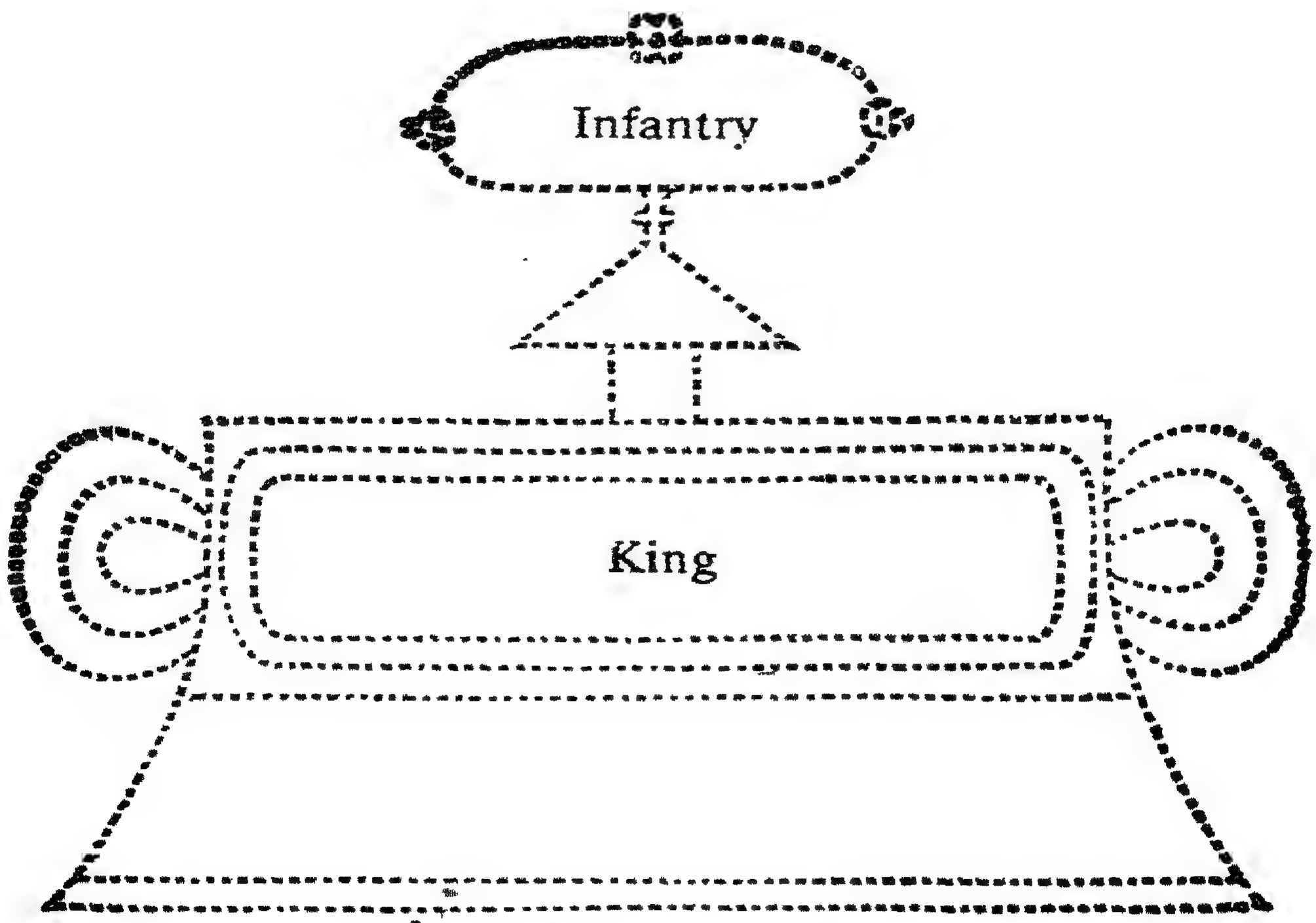


Fig.No.21. Car shaped array.

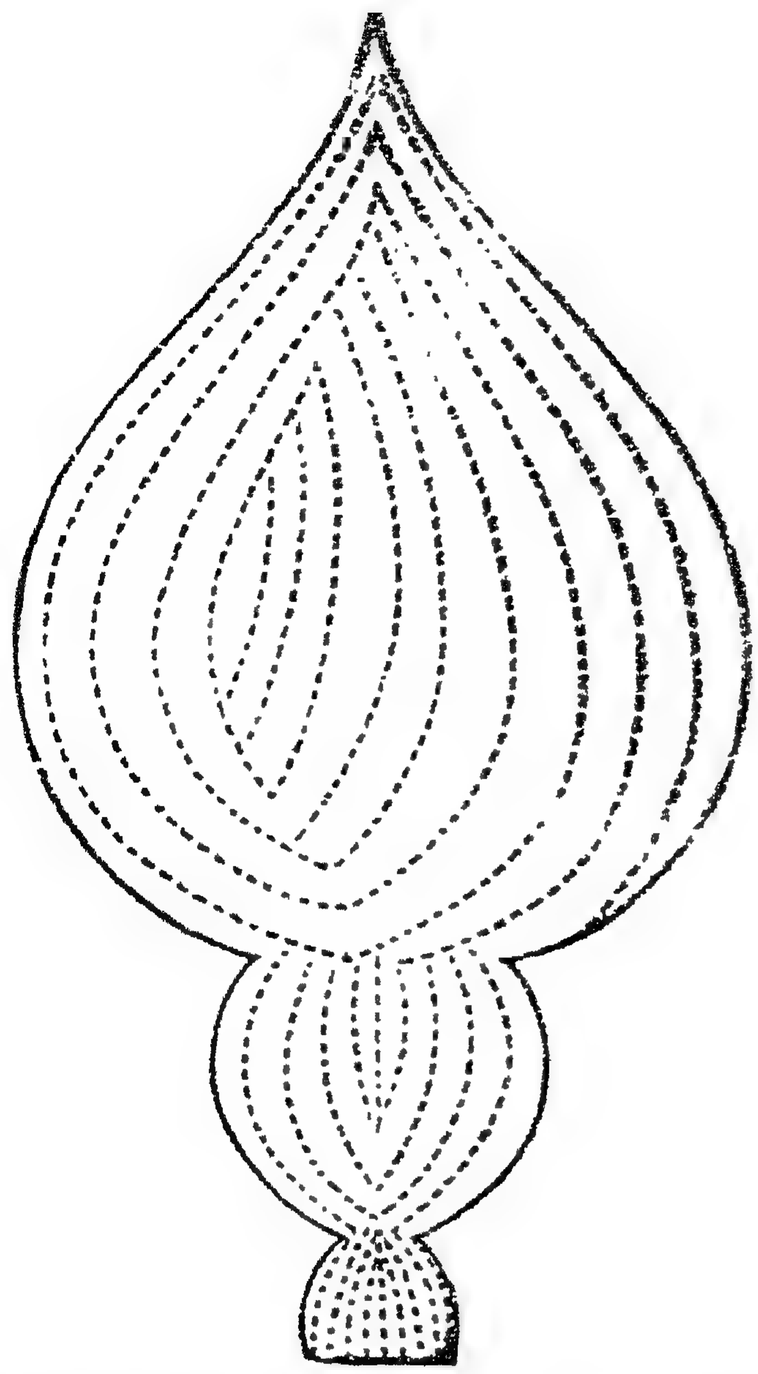
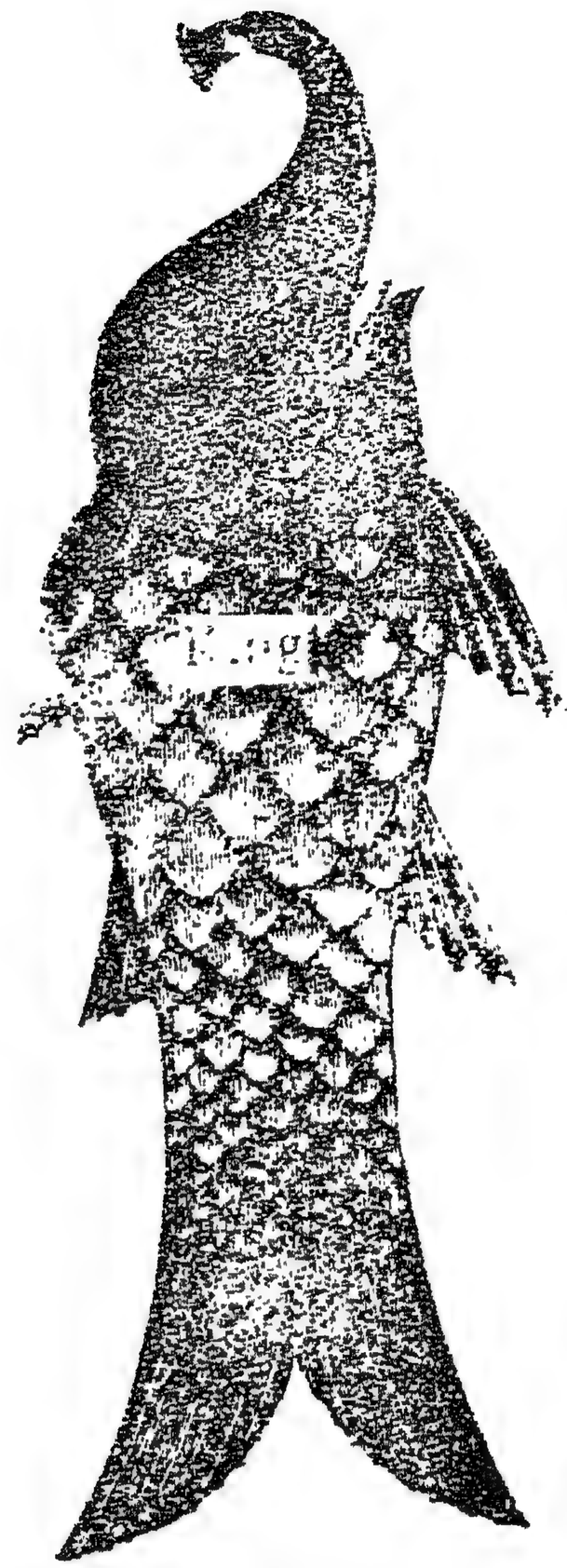
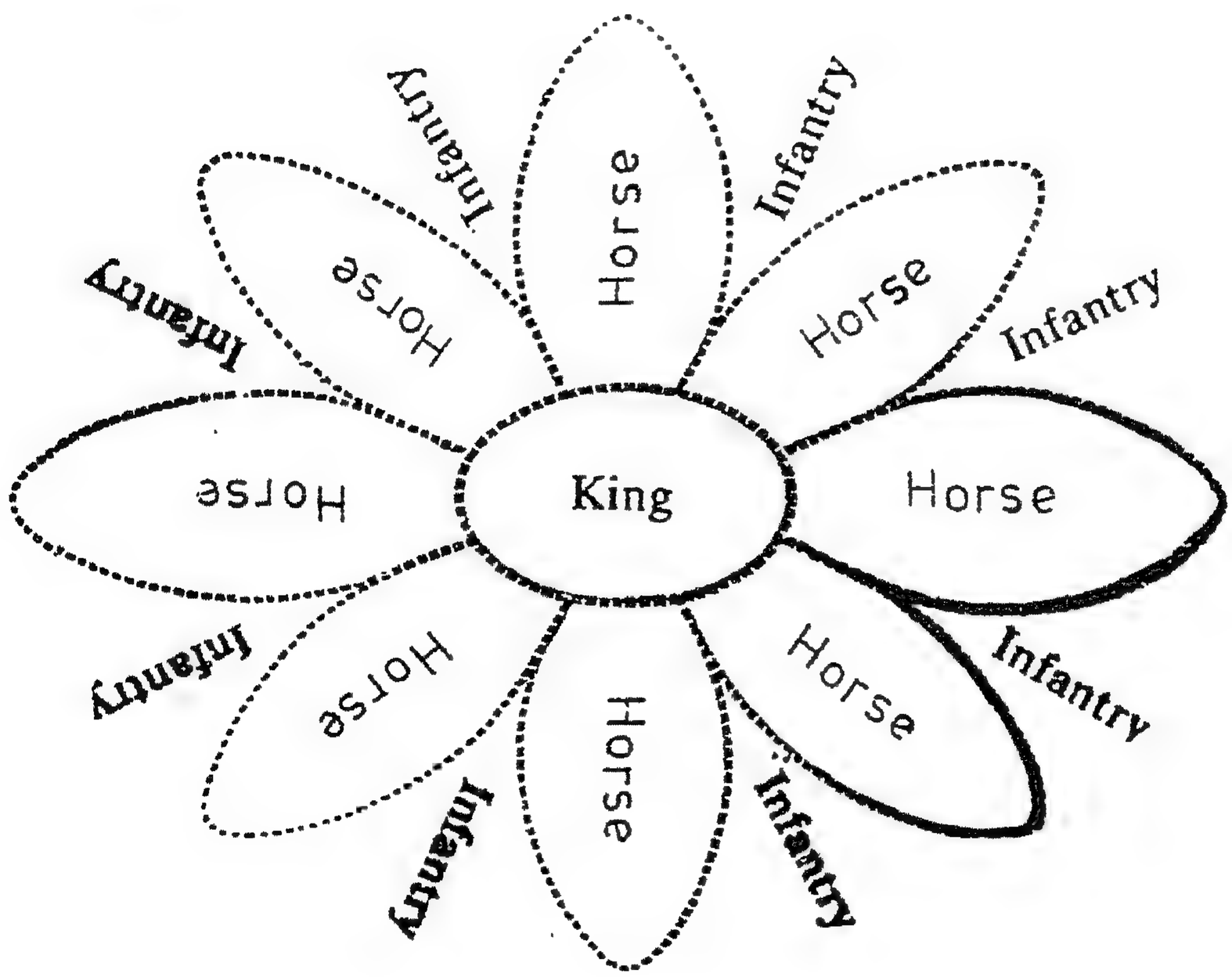


Fig. No. 22. Boar shaped array.



Mythological aguatic animal array.

Fig. No. 24. Lotus Array.



Needle array.

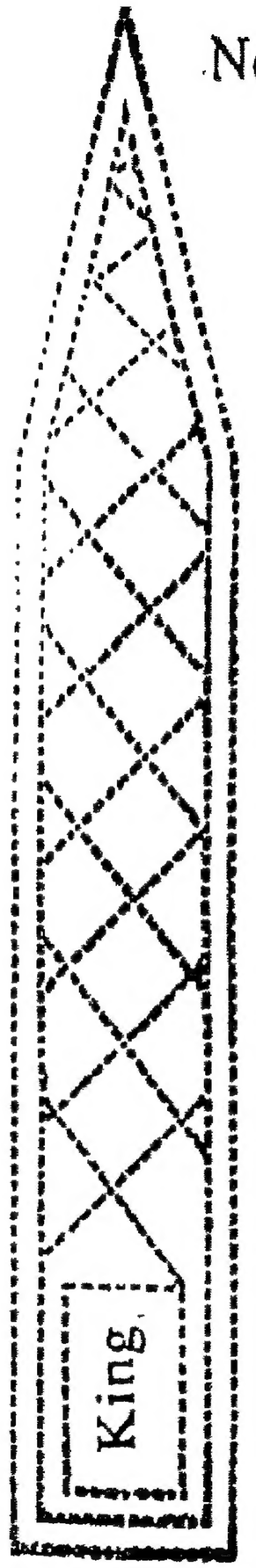


Fig. No. 25.

Bird shaped Array

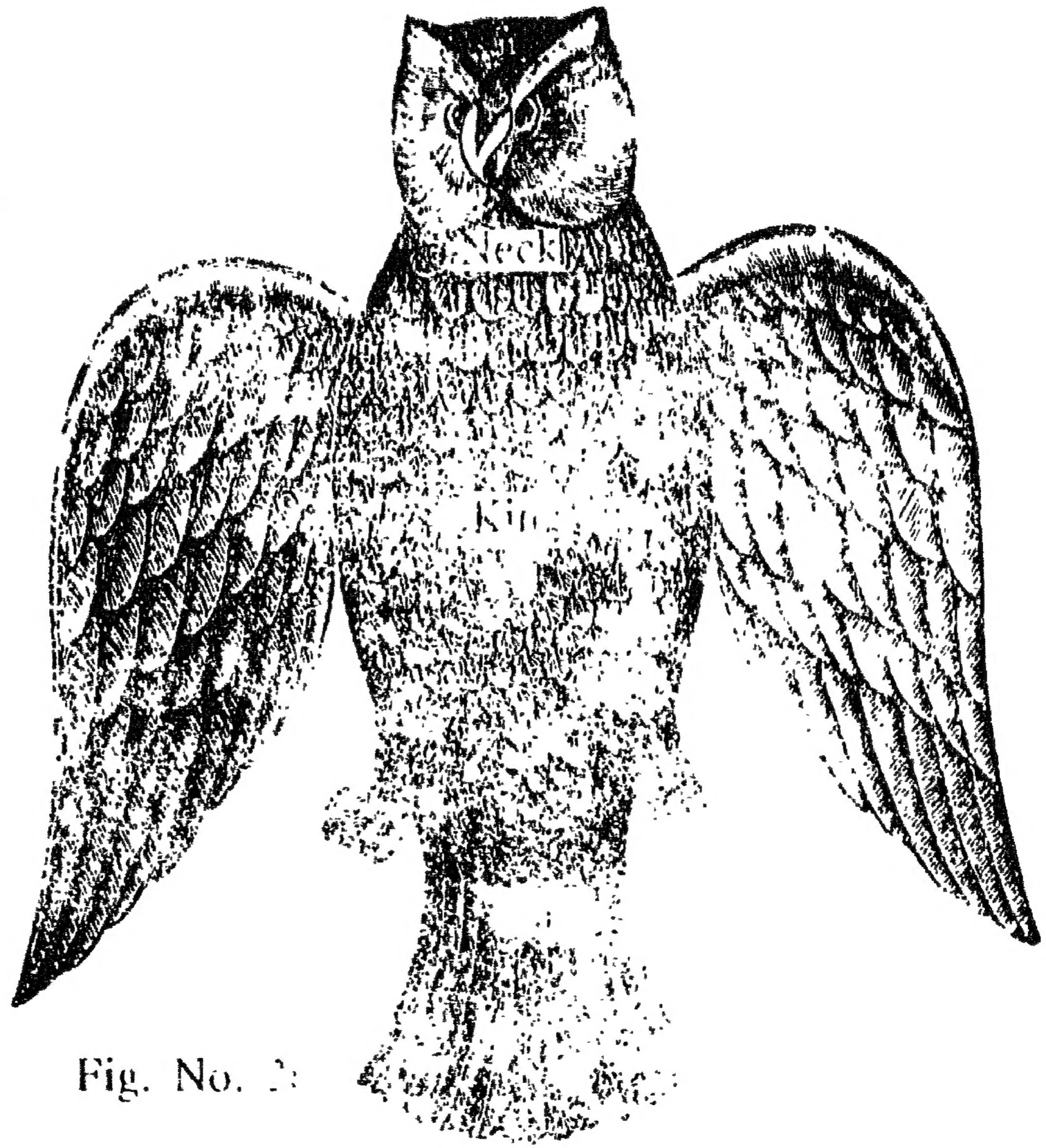
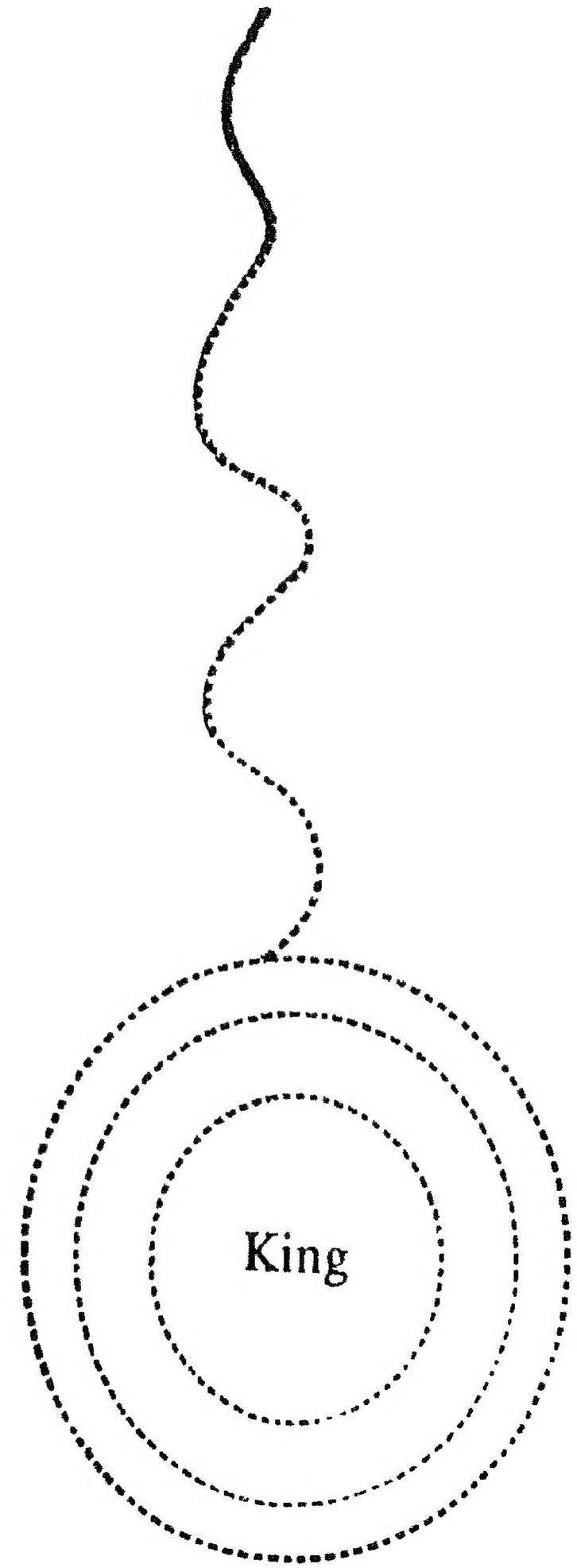


Fig. No. 2

Fig. No. 27.



SENASAYANA VYUHA

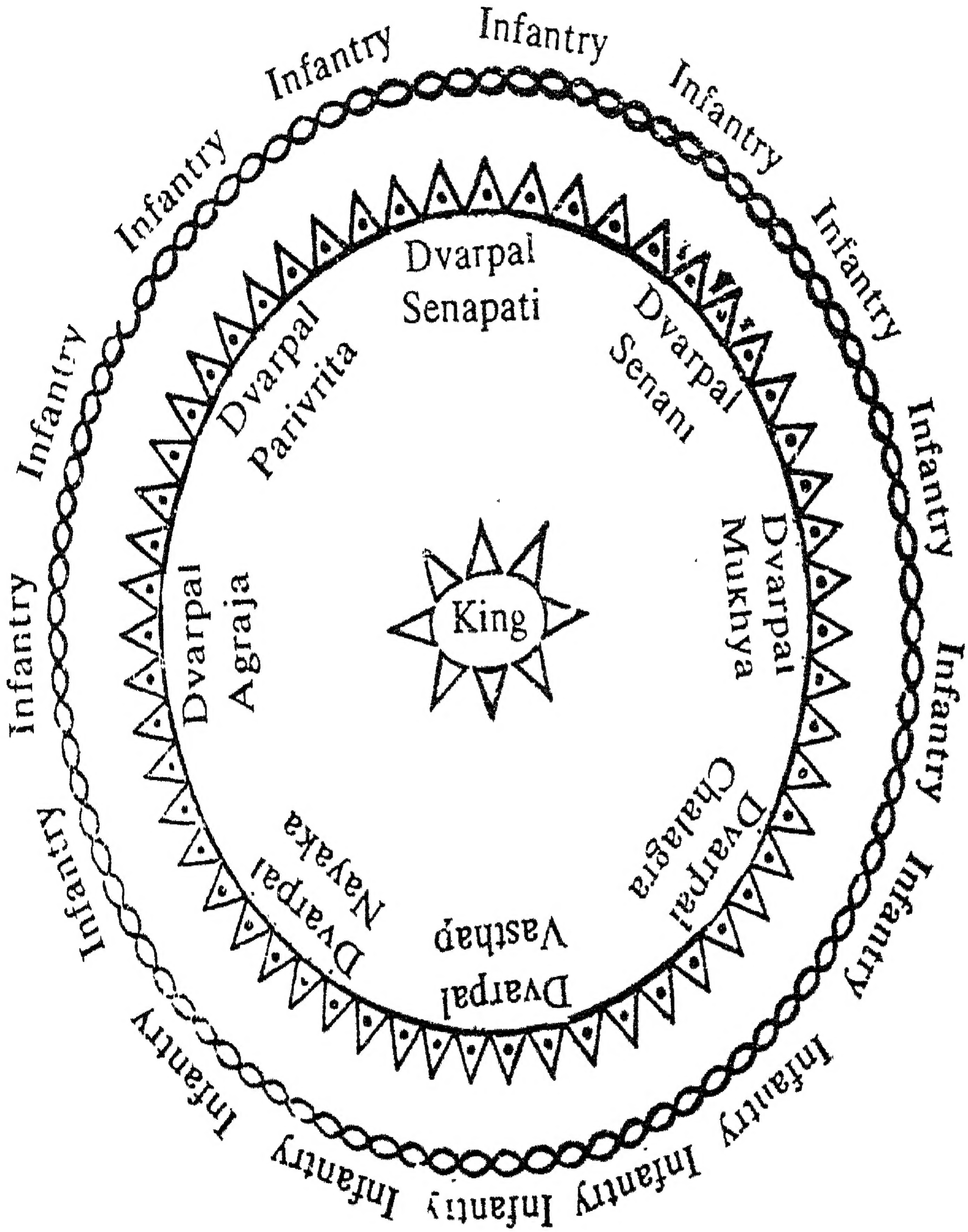
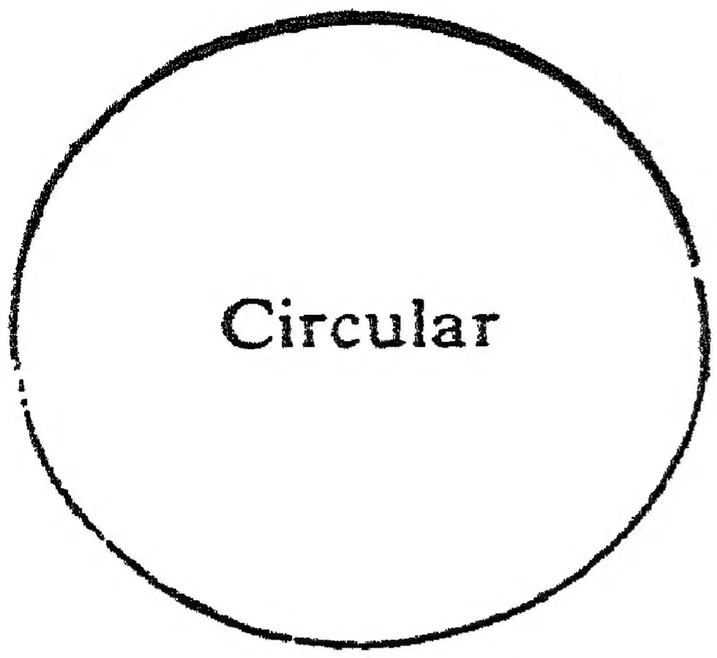


Fig. No. 28.



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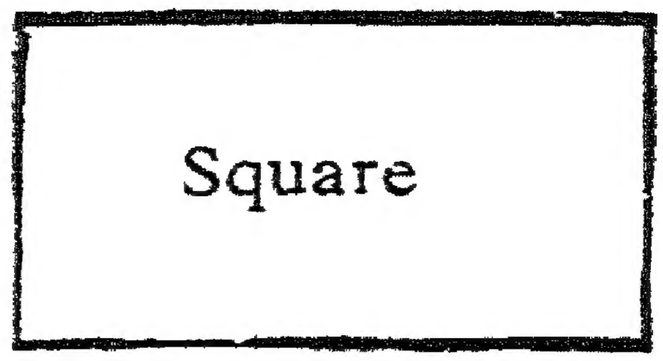

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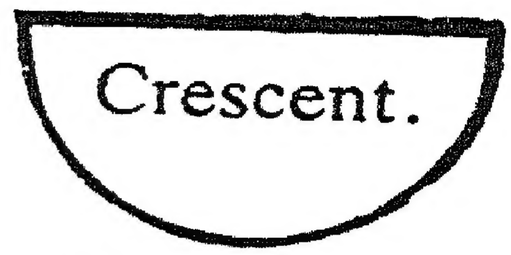

Fig. No. 31.

Cow's Urine shaped movement.

Fig. No. 32.

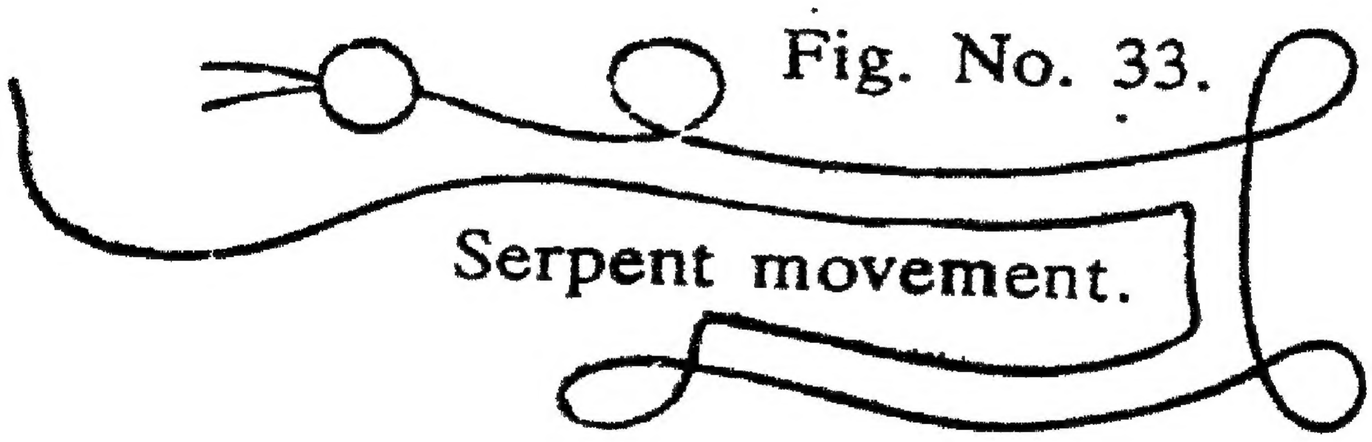

Fig. No. 33.

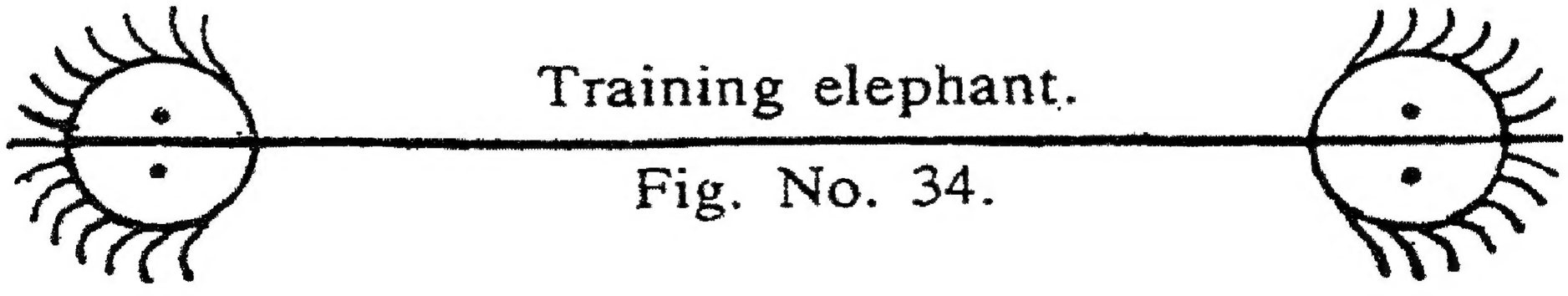

Fig. No. 34.