

This Electronic Document is dedicated to the Great Hindu Warrior Shri. Surinder Paul Atriji

DHANURVEDA

(A Veda relating to the Art / Science of Archery)

DHANURVEDA from the BRHAT SARNGADHARA PADDHATI, a 15th Century treatise in Sanskrit on 'The Science of the Horn Bow' by Sarngadhara. Translated from the Sanskrit edition by Peter Peterson, Bombay, 1888.

अथ धनुर्वेदः

1714

ईश्वरोक्ताद्ब्रह्मनुर्वेदाद्यासस्यापि सुभाषितात् ।
पदान्याकृष्य रचितो ग्रन्थः संक्षेपतो मया । १ ।

1715

विना शाङ्गं धरं नान्यो धनुर्वेदार्थतत्त्ववित् ।
यतः स्वप्ने निशि प्राप्ता शिवास्तत्त्वविचारणा । २ ।

1716

अतः संदेहबोलायां रोपणीयं न मानसम् ।
ग्रन्थोऽस्मिन्पञ्चतुरंशोरचिन्तामणौ क्वचित् । ३ ।

1717

यस्याभ्यासप्रसादेन निष्पद्यन्ते धनुर्धराः ।
जेतारः परसैन्यानां तस्याभ्यासो विधीयताम् । ४ ।

1718

एकोपि यत्र नगरे प्रसिद्धः स्याद्ब्रह्मधनुर्धरः ।
ततो यान्त्वरयो दूरं मृगाः सिंहगृहादिव । ५ ।

अथ धनुर्धारणविधिः

1719

आचार्येण धनुर्वेदं ब्राह्मणे सुपरीक्षिते ।
सुखे धूर्ते कृतघ्ने च मन्दबुद्धौ न दीयते । ६ ।

1720

ब्राह्मणाय धनुर्वेदं खंङ्गं वै क्षत्रियाय च ।
वैश्याय दापयेत्कुन्तं गदां शूद्रस्य दापयेत् । ७ ।

1721

धनुश्चक्रं च कुन्तं च खंङ्गं च च्छुरिका गदा ।
सप्तमं बाहुयुद्धं स्यादेवं युद्धानि सप्तधा । ८ ।

1722

आचार्यः सप्तयुद्धः स्याच्चतुर्युद्धस्तु भार्गवः ।
द्वाभ्यां चैव भवेद्योष एकेन गणको भवेत् । ९ ।

1723

हस्तः पुनर्वसुः पुष्यो रोहिणी चोत्तराश्रयम् ।
अनुराधाश्विनी चैव रेवती दशमी तथा । १० ।

1724

जन्मस्थे च तृतीये च षष्ठे वै सप्तमे तथा ।
दशमेकादशे चन्द्रे सर्वकर्माणि कारयेत् । ११ ।

1725

तृतीया पञ्चमी चैव सप्तमी दशमी तथा ।
त्रयोदशी द्वादशी च तिथयस्तु शुभा मताः । १२ ।

1726

सूर्यवारः शुक्रवारो गुरुवारस्तथैव च ।
एतद्द्वारत्रयं धन्यं प्रारम्भे शस्त्रकर्मणाम् । १३ ।

1727

एभिर्बिन्दस्तु शिष्याय गुरुः शस्त्राणि दापयेत् ।
संतप्यं दानहोमाभ्यां सुरान्वेदविधानतः । १४ ।

1728

ब्राह्मणान्भोजयेत्तत्र कुमारोश्चाप्यनेकशः ।
तापसान्चयेद्भक्त्या ये चान्ये शिवयोगिनः । १५ ।

1729

अन्नपानादिभिश्चैव वस्त्रालंकारभूषणैः ।
गन्धमाल्यैर्विचित्रैश्च गुरुं तत्र प्रपूजयेत् । १६ ।

1730

कृतोपवासः शिष्यस्तु मृगाजिनपरिग्रहः ।
बद्धाञ्जलिपुटस्तत्र याचयेद्भुक्तो धनुः । १७ ।

1731

अङ्गन्यासस्ततः कार्यः शिवोक्तः सिद्धिमिच्छता ।
आचार्येण च शिष्यस्य पापघ्नो विघ्ननाशनः । १८ ।

1732

शिक्षास्थाने न्यसेदीशं बाहुयुग्मे च केशवम् ।
ब्रह्माणं नाभिकूपे तु जङ्घयोश्च गणाधिपम् । १९ ।

1733

ॐ हों शिक्षास्थाने शंकराय नमः ।
ॐ हों बाह्वोः केशवाय नमः ।
ॐ हों नाभिमध्ये ब्रह्माणे नमः ।
ॐ हों जङ्घयोर्गणपतये नमः ।

1734

ईदृशं कारयेन्न्यासं येन श्रेयो भविष्यति ।
अन्येपि दुष्टमन्त्रेण न हिंसन्ति कदाचन । २० ।

1735

शिष्याय मानुषं चापं धनुर्मन्त्राभिमन्त्रितम् ।
काण्डात्काण्डाभिमन्त्रेण दद्याद्देवविधानतः । २१ ।

1736

प्रथमं पुष्पवेषं च फलहीनेन पत्रिणा ।
ततः फलयुतेनैव मत्स्यवेषं च कारयेत् । २२ ।

1737

मांसवेषं ततः कुर्यादिवं वेधो भवेत्त्रिधा ।
एतैर्वेषैः कृतैः पुंसां शराः स्युः सर्वसाधकाः । २३ ।

1738

वेधने चैव मांसस्य शरपातो यदा भवेत् ।
पूर्वदिग्भागमाश्रित्य तदा स्वाद्विजयी सुखी । २४ ।

1739

वक्षिणे कलहो घोरो विदेशगमनं पुनः ।
पश्चिमे धनधान्यं च सर्वं चैवोत्तरे शुभम् । २५ ।

1740

ऐशान्यां पतनं दुष्टं विविशोन्याश्च शोभनाः ।
हर्षपुष्टिकराश्चैव सिद्धिदाः शस्त्रकर्मणि । २६ ।

1741

एवं वेधत्रयं कुर्याच्छङ्खदुन्दुभिनिः स्वतः ।
ततः प्रणम्य गुरवे धनुर्बाणान्निवेदयेत् । २७ ।

अथ चापप्रमाणम्

1742

प्रथमं यौगिकं चापं युद्धचापं द्वितीयकम् ।
निजबाहुबलान्मानात्किञ्चिदूनं शुभं धनुः । २८ ।

1743

वरं प्राणाधिको धन्वी न तु प्राणाधिकं धनुः ।
धनुषा पीड्यमानस्तु धन्वी लक्ष्यं न पश्यति । २९ ।

1744

अतो निजबलोन्मत्तं चापं स्याच्छुभकारकम् ।
देवानामुत्तमं चापं ततो न्यूनं च मानवम् । ३० ।

1745

अर्धपञ्चमहस्तं तु श्रेष्ठं चापं प्रकीर्तितम् ।
तद्विज्ञेयं धनुर्विध्यं शंकरेण धृतं पुरा । ३१ ।

1746

तस्मात्परशुरामेण ततो द्रोणेन धारितम् ।
द्रोणाद्गृहीतं पार्थेन ततः सात्यकिना धृतम् । ३२ ।

1747

कृते युगे महादेवस्त्रेतायां चापि राघवः ।
द्वापरे द्रोणविप्रश्च देवं चापमधारयत् । ३३ ।

1748

चतुर्विंशद्भुलो हस्तश्चतुर्हस्तं धनुः स्मृतम् ।
तद्भुवेन्मानवं चापं सर्वलक्षणसंयुतम् । ३४ ।

1749

त्रिपदं पञ्चपदं च सप्तपदं प्रकीर्तितम् ।
नवपदं च कोदण्डं चतुर्धा शुभकारकम् । ३५ ।

1750

चतुःपदं च षट्पदं अष्टपदं विवर्जयेत् ।
केषांचिच्च भवेच्चापं वितस्तिनवसंमितम् । ३६ ।

1751

अतिजीर्णमपक्वं च ज्ञातिघृष्टं तथैव च ।
वर्षं छिन्नं न कर्तव्यं बाह्याभ्यन्तरहस्तकम् । ३७ ।

1752

गुणहीनं गुणाक्रान्तं काण्डदोषसमन्वितम् ।
गलग्रन्थि न कर्तव्यं तलमध्ये तथैव च । ३८ ।

1753

अपक्वं भङ्गमायाति अतिजीर्णं तु कर्कशम् ।
ज्ञातिघृष्टं तु सोढ्वे गं कलहो बान्धवैः सह । ३९ ।

1754

वर्षेण दह्यते वैश्वं छिन्नं युद्धविनाशनम् ।
बाह्ये लक्ष्यं न सन्ध्येत तथैवाभ्यन्तरेपि वा । ४० ।

1755

हीने तु संघिते बाणे संग्रामे भङ्गकारकम् ।
आक्रान्ते तु पुनः क्वापि न लक्ष्यं प्राप्यते दृढम् । ४१ ।

1756

गलग्रन्थि तलग्रन्थि धनहानिकरं धनुः ।
एभिर्दोषैर्बिर्निर्मुक्तं सर्वकार्यकरं स्मृतम् । ४२ ।

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शाङ्गं पुनर्धनुर्विध्यं विष्णोः परममायुधम् ।
वितस्ति सप्तसंमानं निर्मितं विद्वकर्मणा । ४३ ।

1758

न च स्वर्गे न पाताले न भूमौ कस्यचित्करे ।
तद्धनुर्वंशमायाति मुक्तैकं पुरुषोत्तमम् । ४४ ।

1759

पौरुषेयं तु यच्छाङ्गं बहुवत्सरशोषितम् ।
वितस्तिभिः सार्वपिङ्गमितं सर्वापसाधनम् । ४५ ।

1760

प्रायो योग्यं धनुः शाङ्गं गजारोहाश्चसाविनाम् ।
रविनां च पदातीनां वांसं चापं प्रकीर्तितम् । ४६ ।

अथ गुणलक्षणानि

1761

गुणानां लक्षणं वक्ष्ये यादृशं कारयेद्गुणम् ।
पट्टसूत्रो गुणः कार्यः कनिष्ठामानसंमितः । ४७ ।

1762

धनुःप्रमाणो निःसन्धिः शुद्धंस्त्रिगुणतन्तुभिः ।
वर्तितः स्याद्गुणः श्लक्ष्णः सर्वकर्मसहो युधि । ४८

1763

अभावे पट्टसूत्रस्य हरिणी स्नायुरिष्यते ।
गुणार्थमथवा ग्राह्याः स्नायवो महिषीगवाम् । ४९ ।

1764

तत्कालहतगोकर्णचर्मणा छागलेन वा ।
निर्लोम्ना तन्तुरूपेण कुर्याद्वा गुणमुत्तमम् । ५० ।

1765

पक्ववंशत्वच्चा कार्यो गुणस्तु स्यावरो दृढः ।
पट्टसूत्रेण संनद्धः सर्वकर्मसहो युधि । ५१ ।

1766

प्राप्ते भाद्रपदे मासि त्वगर्कस्य प्रशस्यते ।
तस्यास्तत्र गुणः कार्यः पवित्रः स्यावरो दृढः । ५२

1767

वृत्सार्कसूत्रतन्तूनां हस्तास्त्वष्टादश स्मृताः ।
सहस्रं त्रिगुणं कार्यं प्रमाण्यं गुणे स्मृतः । ५३ ।

अथ शरलक्षणानि

1768

अतः परं प्रवक्ष्यामि शरानां लक्षणं शुभम् ।
स्थूलं न चातिसूक्ष्मं च न पक्वं न कुभूमिजम् ।
हीनग्रन्थिविदीर्णं च वर्जयेद्विदृशं शरम् । ५४ ।

1769

पूज्यग्रन्थि सुपक्वं च पाण्डुरं समयाहृतम् ।
कठिनं वर्तुलं काण्डं गृह्णीयात्सुप्रवेशजम् । ५५ ।

1770

द्वौ हस्तौ मृष्टिहीनौ तु वैर्ध्यं स्थौल्ये कनिष्ठिका ।
विषेया शरमानेषु यन्त्रेष्व्वाकथंयेत्ततः । ५६ ।

1771

कङ्कुहंसशशदानां मत्स्यावक्रौञ्चकेकिनाम् ।
गृध्राणां कुक्कुटानां च पक्षा एतेषु शोभनाः । ५७ ।

1772

एकैकस्य शरस्यैव चतुष्पक्षाणि योजयेत् ।
षडङ्गुलप्रमाणेन पक्षच्छेदं च कारयेत् । ५८ ।

1773

वशाङ्गुलमिताः पक्षाः शाङ्गुचापस्य मार्गणे ।
योज्या बृहद्वचतुःसंख्याः संनद्धाः स्नायुतन्तुभिः । ५९ ।

1774

शराश्च त्रिविधा ज्ञेयाः स्त्री पुमांश्च नपुंसकः ।
अग्ने स्थूलो भवेन्नारी पद्मात्स्थूलो भवेत्पुमान् । ६० ।

1775

समं नपुंसकं ज्ञेयं तल्लक्ष्यार्णं प्रशस्यते ।
दूरापातं युवत्या च पुरुषो भेदयेद्दृढम् । ६१ ।

अथ फललक्षणानि

1776

फलं तु शुद्धलोहस्य सुधारं तीक्ष्णमक्षतम् ।
योजयेद्वज्रलेपेन शरे पक्षानुमानतः । ६२ ।

1777

आरामुखं क्षुरप्रं च गोपुच्छं चार्धचन्द्रकम् ।
सूचीमुखं च भल्लं च वत्सवन्तं द्विभल्लकम् । ६३ ।

1778

कणिकं काकतुण्डं च तथान्यान्यप्यनेकशः ।
फलानि वेशभेदेषु भवन्ति बहुरूपतः । ६४ ।

1779

आरामुखेन वं चर्म क्षुरप्रेण च कार्मुकम् ।
सूचीमुखेन कवचमर्धचन्त्रेण मस्तकम् । ६५ ।

1780

भल्लेन हृदयं वैर्ध्यं द्विभल्लेन गुणः शरः ।
लोहं च काकतुण्डेन लक्ष्यं गोपुच्छकेन च । ६६ ।

1781

अन्यत्रोपुच्छकं ज्ञेयं शुद्धकाष्ठविनिर्मितम् ।
मुखे च लोहकण्ठेन वैर्ध्यं त्र्यङ्गुलसंमितम् । ६७ ।

अथ फलपायनम्

1782

फलस्य पायनं वक्ष्ये दिव्यौषधिविलेपनैः ।
येन दुर्भेद्यवर्माणि भेदयेत्तरुपर्णवत् । ६८ ।

1783

पिप्पली संन्धवं कुष्ठं गोमूत्रेण तु पेक्षयेत् ।
अग्नेन लेपयेच्छस्त्रं लिप्तं चाग्नौ प्रतापयेत् । ६९ ।

1784

अविशीतमनाविद्धं पीतनष्टं तथौषधम् ।
ततो निर्वापितं तैले लोहं तत्र विशिष्यते । ७० ।

1785

पञ्चभिर्लवणैः पिष्टंमधुसिक्तैः ससर्षपैः ।
एभिः प्रलेपयेच्छस्त्रं लिप्तं चाग्नौ प्रतापयेत् । ७१ ।

1786

शिक्षिप्रोवानुवर्णाभं तप्तपीतं तथौषधम् ।
ततस्तु विमलं तोयं पाययेच्छस्त्रमुत्तमम् । ७२ ।

अथ नाराचनालीकौ

1787

सर्वलोहास्तु ये बाणा नाराचास्ते प्रकीर्तिताः ।
पञ्चभिः पृथुलैः पक्षैर्युक्ताः सिद्धयन्ति कस्यचित् । ७३ ।

1788

नालीका लघवो बाणा नलयन्त्रेण चोदिताः ।
अत्युच्चदूरपातेषु दुर्गपुटेषु ते मताः । ७४ ।

अथ स्थानमुष्टयाकर्षणलक्षणानि

1789

स्थानान्यष्टैः विधेयानि योजने भिन्नकर्मणाम् ।
मुष्टयः पञ्च समाख्याता व्यायाः पञ्च प्रकीर्तिता ॥७५॥

1790

अग्रतो वामपादं च दक्षिणं जानु कुञ्चितम् ।
आलीढं तु प्रकर्तव्यं हस्तद्वयसविस्तरम् ॥ ७६ ॥

1791

प्रत्यालीढं तु कर्तव्यं सव्यं चैवानुकुञ्चितम् ।
नक्षिणं च पुरस्तद्दूरपाते विशिष्यते ॥ ७७ ॥

1792

पादौ सुविस्तरौ कायो समौ हस्तप्रमाणतः ।
विशासस्थानकं ज्ञेयं कूटलक्ष्यस्य वेधने ॥ ७८ ॥

1793

समपादे समौ पादौ निष्कम्पौ च सुसंगतौ ।
असमे च पुरो वामो हस्तमात्रे नतं वपुः ॥ ७९ ॥

1794

आकुञ्चितोरु द्वौ यत्र जानुभ्यां धरणि गतौ ।
वर्तुरक्रममित्याहुः स्थानकं वृद्धभेदने ॥ ८० ॥

1795

सव्यं जानु गतं भूमौ दक्षिणं च सकुञ्चितम् ।
अग्रतो यत्र दातव्यं तं विद्याद्गङ्गकर्मम् ॥ ८१ ॥

1796

पद्मासनं प्रसिद्धं तु उपविश्य यथाक्रमम् ।
चन्विनां तत्तु विज्ञेयं स्थानकं शुभलक्षणम् ॥ ८२ ॥

अथ गुणमुष्टयः

1797

पताका वज्रमुष्टिश्च सिंहकर्णौ तथैव च ।
मत्सरी काकतुण्डी च योजनीया यथाक्रमम् ॥ ८३ ॥

1798

दीर्घा तु तर्जनी यत्र आश्रिताङ्गुलमूलकम् ।
पताका सा च विज्ञेया नलिका दूरमोक्षणे ॥ ८४ ॥

1799

तर्जनी मध्यसामध्यमङ्गुष्ठो विज्ञाते यदि ।
वज्रमुष्टिस्तु सा ज्ञेया स्पूले नाराचमोक्षणे ॥ ८५ ॥

1800

अङ्गुष्ठनखमूले तु तर्जन्यग्रं सुसंस्थितम् ।
मत्सरी सा च विज्ञेया क्षिप्रलक्ष्यस्य वेधने ॥ ८६ ॥

1801

अङ्गुष्ठाग्रं तु तर्जन्या मुखं यत्र निवेशितम् ।
काकतुण्डी च विज्ञेया सूक्ष्मलक्ष्येषु योजिता ॥ ८७ ॥

अथ धनुर्मुष्टिसंधानम्

1802

संधानं त्रिविधं प्रोक्तमथ ऊर्ध्वं समं तथा ।
योजयेत्प्रकारं हि कार्येष्वपि यथाक्रमम् ॥ ८८ ॥

1803

अथश्च दूरपातित्वं समे लक्ष्यं सुनिश्चितम् ।
वृद्धस्फोटं प्रकुर्वीत ऊर्ध्वसंस्थानयोगतः ॥ ८९ ॥

अथ व्यायाः

1804

कैशिकः केशमूले चेच्छरः शृङ्गे च सात्त्विकः ।
अवणे वत्सकर्णश्च श्रीवायां भरतो भवेत् ॥ ९० ॥

1805

असके स्कन्धनामा च व्यायाः पञ्च प्रकीर्तिताः ।
कैशिकश्चित्रयुद्धेषु अघोलक्ष्येषु सात्त्विकः ॥ ९१ ॥

1806

वत्सकर्णः स विज्ञेयो भरतो वृद्धभेदने ।
वृद्धभेदे च दूरे च स्कन्धनामानमुद्दिशेत् ॥ ९२ ॥

अथ लक्ष्यम्

1807

लक्ष्यं चतुर्विधं ज्ञेयं स्थिरं चैव चलं तथा ।
वेधयेत्प्रकारं तु स्थिरवेधो स उच्यते ॥ ९३ ॥

1808

आत्मानं सुस्थिरं कृत्वा लक्ष्यं चैव स्थिरं बुधः ।
वेषधेयत्रिप्रकारं तु स्थिरवेधी स उच्यते । ६४ ।

1809

चलं तु वेषधेयस्तु आत्मना स्थिरसंस्थितः ।
चललक्ष्यं तु तत्प्रोक्तमाचार्येण सुधीमता । ६५ ।

1810

धन्वी तु चलते यत्र स्थिरलक्ष्ये समाहितः ।
चलाचलं भवेत्तत्र अग्रमेयमनिन्दितम् । ६६ ।

1811

उभावेव चलौ यत्र लक्ष्यं चापि धनुर्धरः ।
तद्विज्ञेयं द्वयचलं श्रमेणैव हि साध्यते । ६७ ।

1812

श्रमेणास्खलितं लक्ष्यं दूरं च बहुभेदनम् ।
श्रमेण कठिना मुष्टिः शीघ्रसंधानमाप्यते । ६८ ।

1813

श्रमेण चित्रयोधित्वं श्रमेण प्राप्यते जयः ।
तस्माद्गुरुसमक्षं हि श्रमः कार्यो विजानता । ६९ ।

1814

प्रथमं वामहस्तेन यः श्रमं कुरुते नरः ।
तस्य चापक्रियासिद्धिरचिरादेव जायते । १०० ।

1815

वामहस्ते तु संसिद्धे पश्चाद्दक्षिणमारभेत् ।
उभाभ्यां च श्रमं कुर्यान्नाराचंश्च शरैस्तथा । १०१ ।

1816

वामेनैव श्रमं कुर्यात्सुसिद्धे दक्षिणे करे ।
विशाखेनासमेनैव तथा व्याये च कैशिके । १०२ ।

1817

उदिते भास्करे लक्ष्यं पश्चिमायां निवेशयेत् ।
अपराह्णे च कर्तव्यं लक्ष्यं पूर्वदिगाश्रितम् । १०३ ।

1818

उत्तरेण सदा कार्यं प्राणस्य न विरोधकम् ।
संग्रामेण विना कार्यं न लक्ष्यं दक्षिणामुखम् । १०४ ।

1819

षष्टिधन्वन्तरे लक्ष्यं ज्येष्ठलक्ष्यं प्रकीर्तितम् ।
चत्वारिंशन्मध्यमं च विंशतिश्च कनिष्ठकम् । १०५ ।

1820

शराणां कथितं ह्येतन्नाराचानामथोच्यते ।
चत्वारिंशच्च त्रिंशच्च षोडशैव भवेत्ततः । १०६ ।

1821

चतुःशतैश्च काण्डानां यो हि लक्ष्यं विसर्जयेत् ।
सूर्योदये चास्तमये स ज्येष्ठो धन्विनां भवेत् । १०७ ।

1822

त्रिंशतैर्मध्यमश्चैव द्विशताभ्यां कनिष्ठकः ।
लक्ष्यं च पुरुषोन्मानं कुर्याच्चन्द्रकसंयुतम् । १०८ ।

1823

ऊर्ध्ववेदी भवेज्ज्येष्ठो नाभिवेधी च मध्यमः ।
यः पादवेधी लक्ष्यस्य स कनिष्ठो मतो मया । १०९ ।

अथानध्यायः

1824

अष्टमी च अमावास्या वर्जनीया चतुर्दशी ।
पूर्णिमार्धदिनं यावन्निषिद्धा सर्वकर्मसु । ११० ।

1825

अकाले गर्जने देवे दुर्दिनं वाथवा भवेत् ।
पूर्वकाण्डहनं लक्ष्यमनध्यायं पचक्षते । १११ ।

1826

श्रमं च कुर्वतस्तत्र भुजंगो यदि दृश्यते ।
अथवा भज्यते चापं यदेव श्रमकर्मणि । ११२ ।

1827

त्रुट्यते वा गुणो यत्र प्रथमे बाणमोक्षणे ।
श्रमं तत्र न कुर्वीत शस्त्रे मतिमतां वरः । ११३ ।

अथ श्रमक्रिया

1828

क्रियाकलापान्वक्ष्यामि श्रमसाध्याञ्छुचिष्मताम् ।
येषां विज्ञानमात्रेण सिद्धिर्भवति नान्यथा । ११४ ।

1829

प्रथमं चापमारोप्य ब्रूलिकां बन्धयेत्ततः ।
स्थानकं तु ततः कृत्वा बाणोपरि करं न्यसेत् । ११५ ।

1830

तुलनं धनुषश्चैव कर्तव्यं वामपाणना ।
आदानं च ततः कृत्वा संधानं च ततः परम् । ११६ ।

1831

सकृदाकृष्टचापेन भूमिवेधं तु कारयेत् ।
नमस्कुर्याच्छिवं विघ्नराजं गुरुधनुःशरान् । ११७ ।

1832

याचितव्या गुरोराज्ञा बाणस्याकर्षणं प्रति ।
प्राणवायुं प्रयत्नेन बाणेन सह पूरयेत् । ११८ ।

1833

कुम्भकेन स्थिरं कृत्वा ह्रंकारेण विसर्जयेत् ।
इत्यभ्यासक्रिया कार्या धन्विना सिद्धिमिच्छता । ११९ ।

1834

षण्मासात्सिद्धयते मुष्टिः शराः संवत्सरेण तु ।
नाराचास्तस्य सिद्धयन्ति यस्य तुष्टो महेश्वरः । १२० ।

1835

पुष्पवद्धारयेद्बाणं सर्पवत्पीडयेद्धनुः ।
धनवच्चिन्तयेत्लक्ष्यं यदीच्छेत्सिद्धिमात्मनः । १२१ ।

1836

क्रियामिच्छन्ति आचार्या दूरमिच्छन्ति भार्गवाः ।
राजानो वृष्टिमिच्छन्ति लक्ष्यमिच्छन्ति चेतरे । १२२ ।

1837

जनानां रञ्जनं येन लक्ष्यघातात्प्रजायते ।
हीनेनापीषुणा तस्मात्प्रशस्तं लक्ष्यवेषनम् । १२३ ।

1838

विशालस्थानके स्थित्वा समसंधानमाचरेत् ।
गोपुच्छमुखबाणेन सिंहकर्ण्यं च मुष्टिना । १२४ ।

1839

आकर्षेत्केशिकव्याये न शिलां चालयेत्ततः ।
पूर्वापरौ समौ कार्यौ समाप्तौ निश्चलो करौ । १२५ ।

1840

अक्षुषी स्पन्धयेन्नैव वृष्टि लक्ष्ये नियोजयेत् ।
मुष्टिनाच्छादितं लक्ष्यं शरस्याग्रे नियोजयेत् । १२६ ।

1841

मनो वृष्टिगतं ज्ञात्वा ततः काण्डं विसर्जयेत् ।
स्खलत्येवं कदाचिन्न लक्ष्ये योधो जितश्रमः । १२७ ।

1842

आदानं चैव तूणीरात्संधानं कर्षणं तथा ।
क्षेपणं च त्वरायुक्तो बाणस्य कुरुते तु यः ।
नित्याभ्यासवशात्तस्य शीघ्रसंधानता भवेत् । १२८ ।

1843

प्रत्यालीढे कृते स्थाने अथःसंधानमाचरेत् ।
मुष्ट्या पताकया बाणं स्त्रीचिह्नं दूरपातनम् । १२९ ।

1844

दुर्बलक्रममास्थाय ऊर्ध्वसंधानमाचरेत् ।
स्कन्धव्यायेन वज्रस्य मुष्ट्या पुंमार्गणेन च ।
अत्यन्तसौष्ठवाद्वाहोर्जायते बृहवेधिता । १३० ।

1845

सूचीमुखा मीनपुच्छा भ्रमरी च तृतीयका ।
शराणां गतयस्तिन्नः प्रशस्ताः कथिता दुर्घः । १३१ ।

1846

सूचीमुखगतिस्तस्यं सायकस्य प्रजायते ।
पत्रं बिलोमितं यस्य अथवा हीनपत्रकम् । १३२ ।

1847

कर्कशेन तु चापेन तः कृष्टो हीनमुष्टिना ।
मत्स्यपुच्छा गतिस्तस्य सायकस्य प्रकीर्तिता । १३३ ।

1848

भ्रमरी कथिता ह्येषा विद्वद्भिः श्रमकर्मणि ।
ऋजुत्वेन विना याति क्षेप्यमाणस्तु सायकः । १३४ ।

1849

वामगा दक्षगा चैव ऊर्ध्वगाधोगमा तथा ।
चतस्रो गतयः प्रोक्ता बाणस्खलनहेतवः । १३५ ।

1829

प्रथमं चापमारोप्य ब्रूलिकां बन्धयेत्ततः ।
स्थानकं तु ततः कृत्वा बाणोपरि करं न्यसेत् । ११५ ।

1830

तुलनं धनुषश्चैव कर्तव्यं वामपाणना ।
आदानं च ततः कृत्वा संधानं च ततः परम् । ११६ ।

1831

सकृदाकृष्टचापेन भूमिवेधं तु कारयेत् ।
नमस्कुर्याच्छिवं विघ्नराजं गुरुधनुःशरान् । ११७ ।

1832

याचितव्या गुरोराज्ञा बाणस्याकर्षणं प्रति ।
प्राणवायुं प्रयत्नेन बाणेन सह पूरयेत् । ११८ ।

1833

कुम्भकेन स्थिरं कृत्वा ह्रंकारेण विसर्जयेत् ।
इत्यभ्यासक्रिया कार्या धन्विना सिद्धिमिच्छता । ११९ ।

1834

षण्मासात्सिद्धयते मुष्टिः शराः संवत्सरेण तु ।
नाराचास्तस्य सिद्धयन्ति यस्य तुष्टो महेश्वरः । १२० ।

1835

पुष्पवद्धारयेद्बाणं सर्पवत्पीडयेद्गुणः ।
धनवच्चिन्तयेत्लक्ष्यं यदीच्छेत्सिद्धिमात्मनः । १२१ ।

1836

क्रियामिच्छन्ति आचार्या दूरमिच्छन्ति भार्गवाः ।
राजानो वृष्टिमिच्छन्ति लक्ष्यमिच्छन्ति चेतरे । १२२ ।

1837

जनानां रञ्जनं येन लक्ष्यघातात्प्रजायते ।
हीनेनापीषुणा तस्मात्प्रशस्तं लक्ष्यवेषनम् । १२३ ।

1838

विशालस्थानके स्थित्वा समसंधानमाचरेत् ।
गोपुच्छमुखबाणेन सिंहकर्ण्यं च मुष्टिना । १२४ ।

1839

आकर्षेत्केशिकव्याये न शिलां चालयेत्ततः ।
पूर्वापरौ समौ कार्यो समाप्तौ निश्चलो करौ । १२५ ।

1840

अक्षुषी स्पन्धयेन्नैव वृष्टि लक्ष्ये नियोजयेत् ।
मुष्टिनाच्छादितं लक्ष्यं शरस्याग्रे नियोजयेत् । १२६ ।

1841

मनो वृष्टिगतं ज्ञात्वा ततः काण्डं विसर्जयेत् ।
स्खलत्येवं कदाचिन्न लक्ष्ये योधो जितश्रमः । १२७ ।

1842

आदानं चैव तूणीरात्संधानं कर्षणं तथा ।
क्षेपणं च त्वरायुक्तो बाणस्य कुरुते तु यः ।
नित्याभ्यासवशात्तस्य शीघ्रसंधानता भवेत् । १२८ ।

1843

प्रत्यालीढे कृते स्थाने अथःसंधानमाचरेत् ।
मुष्ट्या पताकया बाणं स्त्रीचिह्नं दूरपातनम् । १२९ ।

1844

दुर्बलक्रममास्थाय ऊर्ध्वसंधानमाचरेत् ।
स्कन्धव्यायेन वज्रस्य मुष्ट्या पुंमार्गणेन च ।
अत्यन्तसौष्ठवाद्वाह्वोर्जायते बृहवेधिता । १३० ।

1845

सूचीमुखा मीनपुच्छा भ्रमरी च तृतीयका ।
शराणां गतयस्तिन्नः प्रशस्ताः कथिता दुर्घः । १३१ ।

1846

सूचीमुखगतिस्तस्यं सायकस्य प्रजायते ।
पत्रं बिलोमितं यस्य अथवा हीनपत्रकम् । १३२ ।

1847

कर्कशेन तु चापेन तः कृष्टो हीनमुष्टिना ।
मत्स्यपुच्छा गतिस्तस्य सायकस्य प्रकीर्तिता । १३३ ।

1848

भ्रमरी कथिता ह्येषा विद्वद्भिः श्रमकर्मणि ।
ऋजुत्वेन विना याति क्षेप्यमाणस्तु सायकः । १३४ ।

1849

वामगा दक्षगा चैव ऊर्ध्वगाधोगमा तथा ।
चतस्रो गतयः प्रोक्ता बाणस्खलनहेतवः । १३५ ।

1850	1862
कम्पते गुणमुष्टिस्तु मार्गणस्य हि पृष्ठतः । संमुखी स्याद्बनुर्मुष्टिस्तदा वामे गतिर्भवेत् । १३६ ।	अयस्तु काकतुण्डेन चर्मं धारामुखेन हि । मृत्पिण्डं च घटं चैव विध्येत्सूचीमुखेन हि । १४८ ।
1851	1863
ग्रहणं शिथिलं यस्य ऋजुत्वेन विवर्जितम् । पाशं तु दक्षिणं याति सायकस्य न संशयः । १३७ ।	बाणभङ्गं करावर्तं काष्ठच्छेदनमेव च । बिन्दुकं गोलकयुगं यो वेत्ति स जयी भवेत् । १४९ ।
1852	1864
ऊर्ध्वं याति चापमुष्टिर्गुणमुष्टिरधो भवेत् । स मुक्तो मार्गणो लक्ष्याद्दूरं याति न संशयः । १३८ ।	लक्ष्यस्थाने घृतं काण्डं समुखं छेदयेत्ततः । किञ्चिन्मुष्टिं विधाय स्वां तिर्यग्द्विफलिकेषुणा । १५० ।
1853	1865
मोक्षणे चैव बाणस्य चापमुष्टिरधो भवेत् । गुणमुष्टिर्भवेद्दूर्ध्वं तदाधोगामिनी गतिः । १३९ ।	संमुखं वा समाधान्तं तिर्यक्छायं तमम्बरे । शरं शरेण यदिच्छन्द्याद्वाणच्छेदी स जायते । १५१ ।
1854	1866
लक्ष्यबाणाप्रदृष्टीनां संगतिस्तु यदा भवेत् । तदानीमुज्झितो बाणो लक्ष्यान्न स्खलति ध्रुवम् । १४० ।	काष्ठेऽवकेशं संयम्य तत्र बद्ध्वा वराटिकाम् । हस्तेन भ्राम्यमाणां च यो हन्ति स धनुर्धरः । १५२ ।
1855	1867
निर्दोषः शब्दहीनश्च सममुष्टिद्वयोज्झितः । भिनत्ति दृढवेध्यानि सायको नास्ति संशयः । १४१ ।	लक्ष्यस्थाने न्यसेत्काष्ठं सार्धं गोपुच्छसंनिभम् । यदिच्छन्द्यात्तं क्षुरप्रेण काष्ठच्छेत्ता स जायते । १५३ ।
1856	1868
स्वाकृष्टस्तेजितो यश्च सुशुद्धो गाढमुक्षितः । नरनागाश्वकायेषु न स तिष्ठति मार्गणः । १४२ ।	लक्ष्ये बिन्दुं न्यसेच्छुभ्रं शुभ्रबन्धूकपुष्पवत् । हन्ति तं बिन्दुकं यस्तु चित्रयोधो स जायते । १५४ ।
1857	1869
यस्य तृणसमा बाणा यस्येन्धनसमं धनुः । यस्य प्राणसमा मौर्वी स धन्वी धन्विनां वरः । १४३ ।	काष्ठगोलंयुगं क्षिप्तं दूरमूर्ध्वपुरःस्थितं । अप्राप्तधारं पृष्ठेन गच्छेत्पुच्छमुखेन हि । १५५ ।
1858	1870
अयश्चर्मं घटश्चैव मृत्पिण्डं च चतुष्टयम् । यो भिनत्ति हि तस्येषुर्वज्रेणापि न धार्यते । १४४ ।	यो हन्ति शरयुग्मेन शीघ्रसंधानयोगतः । स स्याद्बनुर्भृतां श्रेष्ठः पूजितः सर्वपार्थिवैः । १५६ ।
1859	1871
सार्धाङ्गुलप्रमाणेन लोहपात्राणि कारयेत् । तानि भित्त्वैकबाणेन दृढघाती भवेन्नरः । १४५ ।	रयस्थेन गजस्थेन हयस्थेन च पत्तिना । धावता वं श्रमः कार्यो लक्ष्यं हन्तुं सुनिश्चितम् । १५७ ।
1860	1872
चतुर्विंशतिचर्माणि भिनत्येकेषुणा नरः । तस्य बाणो गजेन्द्रस्य कार्यं निर्भिद्य गच्छति । १४६ ।	लक्ष्यस्थाने न्यसेत्कांस्यपात्रं हस्तद्वयान्तरे । ताडयेच्छर्कराभिस्तच्छब्दः संजायते यथा । १५८ ।
1861	1873
भ्राम्यञ्जले घटो वेद्मघश्चक्रे मृतपिण्डकं तथा । भ्रमन्तं वेधयेद्यस्तु दृढभेदी स उच्यते । १४७ ।	यत्रैवीत्पद्यते शरस्त्रं सम्यक्तत्र चिन्तयेत् । कर्णेन्द्रियमनोयोगाल्लक्ष्यं निश्चयतां नयेत् । १५९ ।

1874	1886
पुनः शर्करया तच्छ ताडयेच्छब्दहेतवे । पुनर्निश्चयतां नेयं शब्दस्थानानुसारतः । १६० ।	गृहीतं योगनक्षत्ररपातागस्य मूलकम् । लेपमात्रेण वीराणां सर्वशस्त्रनिवारणम् । १७२ ।
1875	1887
ततः किञ्चित्कृतं दूरे नित्यं नित्यं विधानतः । लक्ष्यं समन्वयेद्बान्ते शब्दव्यथनहेतवे । १६१ ।	अधःपुष्पी शङ्खपुष्पी लज्जालुगिरिकर्णिका । नीलिनी सहदेवा च पुत्रमार्जारिका तथा । १७३ ।
1876	1888
ततो बाणेन हन्यात्तदवधानेन तीक्ष्णधीः । एतच्च दुष्करं कर्म भाग्यैः कस्यापि सिद्धयति । १६२ ।	विष्णुकान्ता च सर्वासां जटा ग्राह्या रवेदिने । बद्धा भुजे विलेपाद्वा काये शस्त्रौघवारिका । १७४ ।
1877	1889
एवं अमविधिं कुर्याच्चावत्सिद्धिः प्रजायते । अमे सिद्धे च वर्षासु नैव ग्राह्यं धनुः करे । १६३ ।	सर्पव्याघ्रादिसत्त्वानां भूतादीनां न जायते । भीतिस्तस्य स्थिता यस्य मातरोष्टौ शरीरके । १७५ ।
1878	1890
पूर्वाम्यासस्य शस्त्राणामविस्मरणहेतवे । मांसद्वयं अमं कुर्यात्प्रतिवर्षं शरदृतौ । १६४ ।	गृहीतं हस्तनक्षत्रे चूर्णं छुच्छन्दरीभवम् । तत्प्रभावाद्भ्रजः पुंसः संमुखो नैति निश्चितम् । १७६ ।
1879	1891
जाते वाङ्मयुजे मासि नक्षमीदेवतादिने । पूजयेद्दीश्वरं चण्डौ गुरुं शस्त्राणि वाजिनः । १६५ ।	छुच्छन्दरी श्रीफलपुष्पचूर्ण- रालिप्तगात्रस्य नरस्य दूरात् । ग्राघ्राय गन्धं द्विरदोतिमत्तो मवं त्यजेत्केसरिणो यथोग्रम् । १७७ ।
1880	1892
विप्रेभ्यो दक्षिणां दत्त्वा कुमारीभोजयेत्ततः । देव्यं पशुर्वालं दत्त्वा हृष्टो वादित्रमङ्गलैः । १६६ ।	श्वेताद्रिकर्णिकामूलं पाणिस्थं वारयेद्भ्रजम् । श्वेतकण्टारिकामूलं व्याघ्रादीनां भयं हरेत् । १७८ ।
1881	1893
ततस्तु साधयेन्मन्त्रान्वेदोक्तांश्चागमोदितान् । अस्त्राणां कर्मसिद्धयर्थं जपहोमविधानतः । १६७ ।	पुष्यार्कोत्पाटिते मूले पाठायाम् मुखसंस्थिते । वेहे स्फुटति नो तीक्ष्णं मण्डलाग्रं रणे नृणाम् । १७९ ।
1882	1894
ब्राह्मं नारायणं शंभुमैन्द्रं वायव्यवारुणे । आग्नेयं चापरास्त्राणि गुरुदत्तानि साधयेत् । १६८ ।	गन्धार्या उत्तरं मूलं मुखस्थं संमुखागतम् । शस्त्रौघं वारयत्येव पुष्यार्कं विधिना घृतम् । १८० ।
1883	1895
मनोवाक्कर्मभिर्भाव्यं लब्धास्त्रेण शुचिष्मता । अपात्रमसमर्थां च घ्नत्यस्त्राणि कुपूरुषम् । १६९ ।	शुभ्रायाः शरपुष्पाया जटानीलीजटाथवा । भुजे शिरसि वक्त्रे वा स्थिता शस्त्रनिवारिका । भूपाहिबौरभीतिघ्नी गृहीता पुष्यभास्करे । १८१ ।
1884	
प्रयोगं चोपसंहारं यो वेत्ति स धनुर्धरः । सामान्ये कर्मणि प्राज्ञो नैवास्त्राणि प्रयोजयेत् । १७० ।	
1885	
हस्ताकं लाङ्गलीकन्दं गृहीत्वा तस्य लेपतः । शूरस्यापि रणे पुंसो बर्षं हरति सत्वरः । १७१ ।	

1874	1886
पुनः शर्करया तच्छ ताडयेच्छब्दहेतवे । पुनर्निश्चयतां नेयं शब्दस्थानानुसारतः । १६० ।	गृहीतं योगनक्षत्ररपातागस्य मूलकम् । लेपमात्रेण वीराणां सर्वशस्त्रनिवारणम् । १७२ ।
1875	1887
ततः किञ्चित्कृतं दूरे नित्यं नित्यं विधानतः । लक्ष्यं समन्वयेद्बान्ते शब्दव्यथनहेतवे । १६१ ।	अधःपुष्पी शङ्खपुष्पी लज्जालुगिरिकर्णिका । नीलिनी सहदेवा च पुत्रमार्जारिका तथा । १७३ ।
1876	1888
ततो बाणेन हन्यात्तदवधानेन तीक्ष्णधीः । एतच्च दुष्करं कर्म भाग्यैः कस्यापि सिद्धयति । १६२ ।	विष्णुकान्ता च सर्वासां जटा ग्राह्या रवेदिने । बद्धा भुजे विलेपाद्वा काये शस्त्रौघवारिका । १७४ ।
1877	1889
एवं अमविधिं कुर्याच्छावत्सिद्धिः प्रजायते । अमे सिद्धे च वर्षासु नैव ग्राह्यं धनुः करे । १६३ ।	सर्पव्याघ्रादिसत्त्वानां भूतादीनां न जायते । भीतिस्तस्य स्थिता यस्य मातरोष्टौ शरीरके । १७५ ।
1878	1890
पूर्वाम्यासस्य शस्त्राणामविस्मरणहेतवे । मांसद्वयं अमं कुर्यात्प्रतिवर्षं शरदृतौ । १६४ ।	गृहीतं हस्तनक्षत्रे चूर्णं छुच्छन्दरीभवम् । तत्प्रभावाद्भ्रजः पुंसः संमुखो नैति निश्चितम् । १७६ ।
1879	1891
जाते वाङ्मयुजे मासि नक्षमीदेवतादिने । पूजयेदीश्वरं चण्डौ गुरुं शस्त्राणि वाजिनः । १६५ ।	छुच्छन्दरी श्रीफलपुष्पचूर्ण- रालिप्तगात्रस्य नरस्य दूरात् । ग्राघ्राय गन्धं द्विरदोतिमत्तो मवं त्यजेत्केसरिणो यथोग्रम् । १७७ ।
1880	1892
विप्रेभ्यो दक्षिणां दत्त्वा कुमारीभोजयेत्ततः । देव्यं पशुर्वालं दत्त्वा हृष्टो वादित्रमङ्गलैः । १६६ ।	श्वेताद्रिकर्णिकामूलं पाणिस्थं वारयेद्भ्रजम् । श्वेतकण्टारिकामूलं व्याघ्रादीनां भयं हरेत् । १७८ ।
1881	1893
ततस्तु साधयेन्मन्त्रान्वेदोक्तांश्चागमोदितान् । अस्त्राणां कर्मसिद्धयर्थं जपहोमविधानतः । १६७ ।	पुष्यार्कोत्पाटिते मूले पाठायामुल्लसंस्थिते । वेहे स्फुटति नो तीक्ष्णं मण्डलाग्रं रणे नृणाम् । १७९ ।
1882	1894
ब्राह्मं नारायणं शंभुमैन्द्रं वायव्यवारुणे । आग्नेयं चापरास्त्राणि गुरुदत्तानि साधयेत् । १६८ ।	गन्धार्या उत्तरं मूलं मुखस्थं संमुखागतम् । शस्त्रौघं वारयत्येव पुष्यार्कं विधिना घृतम् । १८० ।
1883	1895
मनोवाक्कर्मभिर्भाव्यं लब्धास्त्रेण शुचिष्मता । अपात्रमसमर्था च घ्नत्यस्त्राणि कुपूरुषम् । १६९ ।	शुभ्रायाः शरपुङ्खाया जटानीलीजटाथवा । भुजे शिरसि वक्त्रे वा स्थिता शस्त्रनिवारिका । भूपाहिबौरभीतिघ्नी गृहीता पुष्यभास्करे । १८१ ।
1884	
प्रयोगं चोपसंहारं यो वेत्ति स धनुर्धरः । सामान्ये कर्मणि प्राज्ञो नैवास्त्राणि प्रयोजयेत् । १७० ।	
1885	
हस्ताकं लाङ्गलीकन्दं गृहीत्वा तस्य लेपतः । शूरस्यापि रणे पुंसो बर्षं हरति सत्वरः । १७१ ।	

1896
 प्रथमं क्रियते स्नानं शुक्लवस्त्रावृतो भवेत् ।
 मङ्गल्यगीतसंयुक्तो देवविप्रांश्च पूजयेत् । १८२ ।

1897
 क्षेत्रपालस्य नाम्ना च बलिं नद्याद्दिशो वश ।
 शस्त्राणि चापि संपूज्य रक्षामन्त्रं स्मरेत्ततः । १८३ ।

1898
 ॐ शूलेन पाहि नो देवि पाहि खड्गेन चाम्बिके ।
 घण्टास्वनेन नः पाहि चापज्यानिःस्वनेन च । १८४ ।

1899
 प्राच्यां रक्ष प्रतीच्यां च चण्डिके रक्ष दक्षिणे ।
 भ्रामणेनात्मशूलस्य उत्तरस्यां तथेश्वरि । १८५ ।

1900
 सौम्यानि यानि रूपाणि त्रिलोक्ये विचरन्ति ते ।
 यानि चात्यन्तघोराणि तै रक्षास्मांस्तथा भुवम् । १८६ ।

1901
 खड्गशूलगदादीनि यानि चास्त्राणि तेम्बिके
 करपल्लवसङ्गीनि तैरस्मात्प्रक्ष सर्वतः । १८७ ।

1902
 दिव्यौषधीनां लेपं च रक्षाबन्धं च कारयेत् ।
 किञ्चिद्भू स्वका च पीत्वा च ततः संनाहमाचरेत् । १८८ ।

1903
 सेनापतिं गजारोहानन्यांश्च सुभटांस्तथा ।
 मुख्यानन्यानपि धनैर्बस्त्रैश्च परितोषयेत् । १८९ ।

1904
 पूर्वं सारथिमारोप्य रथे सज्जेत्ततः स्वयम् ।
 योजयेद्वाजिनः शुद्धान्मुसंतुष्टाञ्जितभ्रमान् । १९० ।

1905
 रथे च धारयेद्भुज्रं कार्मुकाणां चतुष्टयम् ।
 चतुःशतानि बाणानां तुणीरे च प्रयोजयेत् । १९१ ।

1906
 खड्गं चर्मं गदां शक्तिं परिधं मुद्गरं तथा ।
 नाराचं परशुं कुन्तं पट्टिशार्दींश्च धारयेत् । १९२ ।

1907
 न रथा न गजा यस्य सोऽवमेव समासहेत् ।
 कटिबद्धं कतुणीरः खड्गशक्तिधनुर्भुतः । १९३ ।

1908
 ततोर्जनस्य नामानि त्रिंशत्स्मरणपूर्वकम् ।
 जपेत्ततः प्रतिष्ठेत चतुरङ्गबलैर्युतः । १९४ ।

1909
 लाभस्तेषां जयस्तेषां कुतस्तेषां पराजयः ।
 येषामिन्वीवरइयामो हृदयस्थो जनार्दनः । १९५-1 ।

1910
 अर्जुनः फाल्गुनः पार्थः किरीटी श्वेतवाहनः ।
 बीभत्सुविजयो कृष्णः सव्यसाची धनंजयः । १९६ ।

1911
 खं तथा स्वरवस्विन्दुनेत्रैरक्षौहिणी मता ।
 अक्षौहिण्यां संप्रदिष्टा रथानां वर्मधारिणाम् ।
 संख्या गणिततत्त्वज्ञैः सहस्राण्येकविंशतिः । १९७ ।

1912
 उपर्यष्टौ शतान्याहुस्तथा भूयश्च सप्ततिः ।
 गजानां तु परीमाणमेतदेव विनिविशेत् । १९८ ।

1913
 ज्ञेयं लक्षं पदातीनां सहस्राणि तथा नव ।
 शतानि त्रीणि पञ्चाशच्छूराणां शस्त्रधारिणाम् । १९९ ।

1914
 पञ्चषष्टिसहस्राणि तथाश्वानां शतानि च ।
 दशोत्तराणि षट् प्राहुः संख्यातत्त्वविदो जनाः । २०० ।

1915
 सद्यं निषिधेदाक्षिचन्द्राक्ष्यग्निहिमांशुभिः ।
 महाक्षौहिणिका प्रोक्ता संख्या गणितकोविदैः । २०१ ।

1916
 कोट्यस्त्रयोदश प्रोक्ता लक्षानामेकविंशतिः ।
 चतुर्विंशत्सहस्राणि तथा नवशतानि च । २०२ ।

1917
 महाक्षौहिणिकां प्राहुरिमां तत्त्वविदो जनाः ।
 महाक्षौहिणिकायां तु रथाः कोटिमिताः स्मृताः ।
 सप्तत्रिंशच्च लक्षाणि गीयन्ते तत्त्वमेविभिः । २०३ ।

1918
 द्वादशैव सहस्राणि चत्वार्येव शतानि च ।
 प्रोक्तानि नवतिस्तद्वदेवमेव मतंगजाः । २०४ ।

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DHANURVEDA

(A Veda relating to the Art / Science of Archery)

DHANURVEDA from the BRHAT SARNGADHARA PADDHATI, a 15th Century treatise in Sanskrit on 'The Science of the Horn Bow' by Sarngadhara. Translated from the Sanskrit edition by Peter Peterson, Bombay, 1888.

The paragraph numbers commencing '1714' in the text correspond to those in the Sanskrit text.

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### **The First Instructor**

1714 : I have composed this work in brief by extracting the excellent utterances of God (Lord Siva) found in his Dhanurveda (the Veda relating to the science of Archery and wise instructions of (Sage) Vyasa.

1715 : Nobody but Sarngadhara is considered to be an expert in the knowledge of the Dhanurveda, because he got his skill (in holding, aiming and shooting etc.) and judgment (for wind velocity and speed of the moving target etc.) in a dream at night from the Lord Siva Himself.

1716 : So, one should not harbour any doubt about this book (because it has been revealed in a dream) just because some of its contents appear elsewhere in other works by other, more clever archers like Cintamani (viz. Vira-Cintamani).

1717 : Archers (and warriors) should practise and sharpen their skill (weapon training) in such a way that they are able to perform their duties and conquer the enemy.

1718 : If just one famous archer stays in a city, then the enemies will remain at a distance just as animals stay far away from the den of a lion.

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1719 : Now, the principles of selection of the trainees for weapon training will be discussed. After examining the Trainee (disciple) thoroughly, the preceptor will give a bow to a Brahmin disciple, who is not greedy, cunning, ungrateful or foolish.

1720 : He will give a 'dhanu' (meaning a bow) to a Brahmin disciple, a khadga (meaning a sword) to a Ksatriya, a 'Kunta' (meaning a lance) to a Vaisya and a 'Gada' (meaning a mace) to a Sudra.

1721 : Fighting with hands (Bahuyuddha) has its seven divisions. These are carried out with a bow (dhanu) or a circular missile (cakra) or a lance (kunta) or a sword (khadga) or a knife (churika) and mace (gada) and lastly by fighting with the bare hands only.

1722: A preceptor is known by the name 'saptayuddha' if he is well-versed in seven forms of fighting; a preceptor is a 'Bhargava' by name when he is well-versed in four types of fighting. An expert in two forms of fighting is known as 'yodha' and if one is versed in only one type of fighting, one is known as 'Ganaka'.

1723 : People born when the Moon is in the Constellation of Hasta, Punarvasu, Pusya, Rohini, Uttara (in three positions), Anuradha, Asvini, Revati and also on the tenth days of the Moon Dasami are fit for Archery Training.

1724 : People born in the third, sixth, seventh, tenth or eleventh day of the lunar fortnight are supposed to be fit for conducting all types of work.

1725 : The third, fifth, seventh, tenth, twelfth and thirteenth day of the lunar fortnight are accepted to be auspicious.

1726: Sundays, Fridays and Thursdays are taken to be very suitable for starting any work relating to weapons (i.e. weapon training).

1727

On these days the preceptor, following the rules of the Vedas, will arrange offering of oblations and conduct sacrifices and offerings to Deities and Heroes, and gifts to the learned and the poor. Thereafter he offers weapons to his disciples.

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1728

A feast should be arranged for the Brahmanas as well as for the maidens. The ascetics and other devotees of Lord Siva are to be worshipped, with sincere devotion.

1729

A trainee of Archery is to worship his trainer (preceptor) offering him food, drinks, dress and ornaments along with scented things flowers and garlands.

1730

The trainee will observe a fast and wearing only a deerskin, will pray for the bow from his preceptor folding his hands.

1731

Then following the utterances of Siva, the preceptor should sanctify the limbs of his disciple, putting his hands on them, by uttering appropriate mantras and should perform other rituals for removing the obstacles and sins of his disciple.

1732

The Lord (Siva) will be ritually imagined to have been placed upon the top-knot of the disciple's hair at the crown, Lord Kesava will be so placed on the joint of the two arms, Brahma in the navel and Ganesa on his thighs.

1733

By uttering the mantra 'Om' 'Hom' Lord Sankara will be worshipped on the top-knot at the crown. On the arms Kesava will be invoked, with the similar mantra and Brahma will be prayed to in the navel, and on the two thighs the protection of Lord Ganesa will be invoked, chanting the following words at each place respectively:

Om Hom Sikha Sthane Sankaraya namah,  
Om Hom Vahvoh Kesavaya namah,  
Om Hom Nabhimadhye Brahmane namah,  
Om Hom Janghayor Ganapataye namah

1734

Such placement (of the guardian deities) on the limbs should be done in order to derive welfare and well-being of the disciple and to prevent anyone from doing harm (to him) by chanting inauspicious mantras.

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1735

The preceptor should offer a bow and arrows to the disciple which are fit to be used by a human being and the arrows should be sanctified with mantras and the teacher would pass the mantra from one arrow to the other according to the rules of Vedas.

The targets during the training (from easier to more difficult ones)

1736

First of all an archer should learn how to pierce a flower with a leaf but without any fruit, and then he will pierce a leaf with a fruit, and then a fish.

1737

Then the preceptor will make his disciple pierce an animal (mansavedha). These are the three types of piercing. By practising shooting of arrows gradually at targets in such manner the hero will achieve the skill to pierce his targets more effectively and efficiently.

1738

The archer will be happy by taking his position ahead of a running animal, at the same time aiming to pierce the animal. He is at ease in such a position and he achieves success.

1739

If the arrow is cast in the southern direction, there will be great quarrel and the archer will go to a foreign land. If it is cast in the western direction, the archer will get wealth and cereals. If the arrow is cast to the northern direction the hero will get good results.

1740

If the arrow is cast to the northeastern quarter (Isan), the downfall of the enemy will ensue. If it is cast in the opposite direction, different types of auspicious happenings may take place. In such activities with weapons, a hero will achieve happiness, nourishment and success in weapon training.

1741

The three types of piercing should be done accompanied by the sound of a conch-shell and drum, and then the hero should entrust his bow and arrow to his preceptor by bowing down to him and offering his obeisance.

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## **The Measurement of Bow**

1742

The first form of bow is a serviceable or proper type. The second one is a bow which is used in fighting (battle). A bow which is less powerful in weight and length than the arms of the hero is regarded as an auspicious one.

1743

The life of an archer is more precious than that of a bow. An archer, who is overburdened by his bow, never hits the target.

1744

A bow which can be drawn by an archer with ease (by his own strength) is considered to be auspicious. The bows of the Gods are heavier and superior to those of the human beings.

1745

A bow measuring five cubits and a half is considered to be the best one and that type is called a 'divine one', and that was held by Sankara in ancient days.

1746

Then the bow was taken by Parasurama and from him it came to Drona and then it was received by Partha from Drona, and thereafter it was taken by Satyaki.

1747

During golden age (satyayuga) that divine bow was held by Mahadeva. In the silver age (treta yuga) it was held by Raghava. During the bronze age (dvapara yuga) it was taken by Drona, who was a Brahmana by caste.

1748

The length of a hand is equal to the length of twenty-four fingers of the hand and a bow measures four such hand lengths (caturhasta) and this type is known to be the bow of a human being with all good signs.

1749

A bow may have three, five or seven joints. A bow having nine joints is renowned by the name 'kodanda,' which truly is an auspicious one.

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1750

A bow having four, six or even eight joints should be discarded. But there are some bows which are more extended in size and are made by a new technique.

1751

A bow should not be used if it is extremely old, or made of unripe materials, or used by one's kinsmen, or burnt, torn or spoiled inside or outside.

1752

A bow without a string, or a bow in which the string is not suitably fitted, or an arrow with a fault or an arrow in which there are joints on the upper or middle or lower portion should not be used.

1753

A bow made of unripe materials may break up. A bow in a very dilapidated condition loses its smoothness. A bow already used by one's kinsmen may always be an object of anxiety or dispute among friends and relatives.

1754

A burnt bow causes a house to burn, and a bow having holes always brings defeat and destruction in war. Such a bow does not reach the target, external or internal.

1755

If an inferior type of arrow is fitted to a bow, it may bring defeat in war. Moreover, if such an archer is being attacked, he cannot shoot back effectively.

1756

A joint on the upper portion of a bow or even one on its lower side, causes destruction and loss of wealth. Bows without such defects are considered to be very effective for all types of activities.

1757

The bow of Vishnu is named 'Sarngadhanu' and it is considered to be the best weapon. It was a bow, the measurement of which was seven times greater than an ordinary bow which is made by Viswakarma.

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1758

That bow remained untouched by anybody in Heaven, in the Nether Region or on Earth. It could only be used by the one (Divine Emancipated Being) who is the Lord of Lords.

1760

Gradually, over many years, He created and extended the bow which is fit to be used by human beings. It measures six and a half vitasti (i.e. the span of the thumb and the middle finger when stretched fully, roughly measuring half a cubit) i.e. total three-and-a-half cubits in length. The bow serves all purposes.

1580

A Sarnga-bow is successfully used by the soldiers on elephant back and the cavalry. For charioteers and foot soldiers, however, a bow made of Bamboo is more useful.

### **The characteristics of a bow string**

1761

I shall narrate the characteristics of the bow string, and these are to be applied while making a string. Very light silken threads should be used.

1762

The strings should be made of three round threads which are free from any joint, pure, fine, very soft and polished so that these threads can withstand attack in a war.

1763

For want of silk thread, string can be made with intestines of a deer or with the intestines of a she-buffalo or a cow.

1764

Fine strings are to be made with skin of a goat or gokarna (another variety of animal) which has just been slaughtered. The hair on the skin should be removed thoroughly.

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1765

Sometimes strings are prepared with the bark (outer skin) of mature bamboos (plants) and those strings are tied with silken threads for making strings that withstand stand adverse situations in war.

1766

At the advent of the month of Bhadra (September) the bark of the Arka tree becomes commendable for making strings and hence hard and sacred strings should be made with it.

1767

The threads which are obtained from the barks of the Arka tree are eighteen cubits in length and these should be made in triple-ply to make a proper string (for the bow).

### **The characteristics of arrows**

1768

I shall narrate the auspicious characteristics of Arrows.

Arrows should neither be very heavy nor very fine. They should not be made of unripe materials which are grown on barren land. An arrow with small joints or having splits should be avoided.

1769

The arrow should have matured joints, it should be made with fully ripe materials, the colour of the arrow is to be brownish and gathered at the right time. The material should be hard and round. The tree from which the arrow is to be made should grow on fertile land. [Such an arrow is commendable for the use of a king in battle.]

1770

The size of the arrow should be two cubits less one fist in length and its breadth will be like the little finger. This is the measurement of an arrow which is to be placed on the bow for drawing and discharging towards the target.

1771

The end of an arrow may be fletched with the feathers of crane (kanka), swan (Hamsa), sasada (A variety of bird), fisher bird (matsyada), heron (kraunca), cataka (kinkini), vulture (grdhra) and hen (kukkuta).

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1772

Four feathers are to be attached to each arrow. The gap between two feathers should be six fingers.

1773

In the bow (Dhanu) named Sarnga, the gap between two feathers is to be of ten fingers and the four feathers should be firmly tied with hard threads made from intestines.

1774

There are three types of arrows – masculine, feminine, and neuter. Arrows which are flat and heavy in front are designated as 'feminine, If flat and heavy in its lower portion it is termed as 'masculine'.

1775

If the top portion and the lowest portion of the arrow is of the same size, it is known as 'neuter'. Such an arrow is fit for practising (by trainees etc.) The female arrow hits a target at a distance while a male arrow can firmly pierce tough targets.

### **The characteristics of the tip or arrowhead**

1776

The arrowhead should be made of pure iron. It should be sharp and pointed and without any sort of disorder. The head of the arrow should be painted with a coating of 'diamond' protective paste according to the proportion of the feathers (vajra means hard as diamond).

1777

The head or tip portion of an arrow may be made of brass and its shape will be like that of a horse-shoe; or it may be like the tail of a cow or it may of the shape of a half-moon. An arrow is called 'Bhalla' (i.e. a missile) when its head is as sharp as the tip of a needle, and again it is known as 'Dvibhallakam' (.i.e., double missile) when there are two tips like the teeth of a heifer.

1778

The arrowhead may be shaped in different forms according to the existing system of a country, such as 'Karnikam' or kakatundam' etc..

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1779

By the arrows (made of brass or purified iron) skin should be pierced; by razorblade arrows, the enemy's arrows (and his hands) may be severed, and by needle pointed arrows a shield or armour may be pierced, and an arrowhead shaped like half a moon should be used to sever the head of the enemy.

1780

A spear-headed arrow may pierce the chest of the enemy, while a double speared arrow may pierce the string of his bow and counter his (enemy's) arrows. Arrows made of iron may be countered by the arrows known as 'Karnika', and other targets may be pierced by arrows in the shape of the beak of a crow. The type of arrow named 'Gopuccha' is used for aiming at (and tearing off) the enemy flag.

1781

If an arrow is made of pure wood it is known by the name 'gopuccha' (meaning the tail of a cow). The tip of such an arrow is made of pointed iron measuring three fingers.

### **The methods of annealing arrowheads**

1782

I shall narrate the process of annealing arrowheads. The following divine medicine is to be spread onto the head of the arrow so that it can pierce an unbreakable armour just like a leaf of a tree.

1783

Long pepper (pippali) and sulphur (kustha) and rock-salt (saindhava) should be ground by mixing urine of a cow while pounding, to prepare a paste. That paste should be rubbed on the weapon and then it should be heated on fire.

1784

The paste for annealing should not be very cold. If the arrow fails to pierce anything (i.e. hit the target) or if the arrowhead is one from which the yellow colour has faded, the paste should be applied to the tip and heated thereafter, and then the head of the arrow-head should be dipped in oil to remove the heat to make it especially effective.

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1785

Five types of salt should be ground together and that compound is to be soaked in honey and paste of white corn (sveta sasya). The arrowhead is to be covered with such a paste and then heated over a fire.

1786

The arrowhead is to be annealed, and after heating, its colour will be like that of the neck of a peacock, i.e. a yellow colour when hot. Then it should be dipped into clear water for its permanent protection and strength.

Now the two types of rounds viz. Naracas i.e. all iron rounds and Nalika, known as 'rounds shot from the gun' (are being described)

1787

Naraca is a round totally made of iron. In some naracas, there are five broad wings and such rounds are always effective (in hitting the targets).

1788

Nalika is a form of round, shot from a weapon like the gun fitted with tube or barrel; it is used while a target is to be hit at a great distance, or in a war taking place in a high fort.

**Hand position for drawing an arrow and position for releasing an arrow.**

1789

'Sthana' (the posture to be taken by a warrior while shooting), has eight forms, for performing different types of shooting and the holding and operation of the trigger or arrows by 'musti' meaning 'grip' has five forms, while the scoring areas of a target or 'vyaya's are also of five types.

The Position (Sthanas):

1790

If the left leg of an archer is stretched in front and the right leg is contracted at the knee and their distance measures two hand lengths (cubits), such posture of the archer is known by the term 'Alidham'.

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1791

By stretching the right leg forward and contracting the left leg, the arrow goes far on release. This foot position of the archer is thought to be very special (or praiseworthy) and is known as 'Pratyalidham'.

1792

If the archer extends his legs equally and their distance is one cubit apart, he assumes the position known as 'visakhasthana', a position for shooting a difficult target.

1793

If the place on which the archer stands is not too uneven, his legs are to be placed at equal distance (for keeping balance) without making any movement, and fixing them in an uniform position. The body should be made bent to the left at least one cubit down.

1794

If the archer kneels down and his thighs are contracted, his position is known by the name 'Dardur akramam', meaning 'the movement of the frog'. This is a position by which an archer is sure to hit a difficult target.

1795

The stance or movement of an archer is compared to that of Garuda. When he moves forward by touching his left knee on the ground and then he contracts his right knee, and this is called the 'Garuda Kraman' position.

1796

A well-known position of sitting (cross-legged), known as 'padmasana,' is very auspicious for an archer.

**Release and shooting of arrows by a warrior.**

1797

There are various forms of 'release', made by the archer by folding his fingers to secure his arrow and shoot from the bowstring such as 'pataka', 'vajramusti', 'Simhakarna', 'Matsari' and 'Kakatundi' etc.

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1798

If the forefinger is extended and brought under the root of the thumb, the position of the grip is known by the name 'pataka'. This form of the grip is then applied by a shooter for shooting (rounds) at a distant target.

1799

If the thumb enters the gap between the middle finger and the forefinger then such a release is called 'vajramusti'. Such release is used when a thick arrow and all iron rounds known as 'naraca's are shot towards the target.

1800

If the tip of the forefinger is placed squarely on the nail of the thumb finger, then such a release is known by the name 'matsari'. Such a release is used to pierce a fine or thin target known as 'citra'.

1801

A release is known by the name 'kakatundi' (the face or the mouth of a crow) if the top portion of the thumb is placed on the tip of the forefinger. Such a release is to be used when an archer shoots his arrow into a thick target.

### **Methods of holding the bow an aiming the arrow**

1802

There are three methods of holding a bow and aiming an arrow, namely (i) downwards; (ii) upwards and (iii) straight. Among these three methods, the archer adopts the particular one which is suitable to serve his purpose.

1803

The arrow aimed downwards can easily hit a target at a far distance. If the aim is straight, it will certainly pierce the target and if the aim is upwards, then by applying greater strength, the archer will invariably pierce his target.

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### **Description of the 'Vyayah' (type of scores on hitting the target)**

1804

If an arrow hits on the root of a target (i.e. outer ends), the score is known by the name 'kaisika'. If it hits the horn of the target (i.e. magpie) it is known by the name 'sattvikah'. If it hits the ear of the target (i.e. inner portion) it is known by the name 'vatsakarna' and if it hits the neck of the target (i.e. bull's-eye) it is known by the name 'Bharata'.

1805

If an arrow hits the shoulder of the target (at a great distance), the score for shooting of such an arrow is known by the name 'skandha'. Vyayas are of five varieties. In case of a mixed warfare (citra yuddha), arrows (shot being quick and many) hit the outer end of the target (i.e. 'kaisika') mostly, while the arrows hit the horn when aimed downwards to hit the target.

1806

If the target is pierced on the ear (inner part of the target), the score is known as, 'vatsakarna'. If it pierces the target deeply and firmly, it is known as 'Bharata' (bull's eye) and if it pierces the target at a great distance deeply and firmly the process is known by the name 'skandha'.

### **Targets and their varieties:**

1807

Targets can be of four varieties – (1) Sthir i.e. fixed or stationary target (2) Cala i.e. moving target (3) A moving archer shooting at a stationary target (4) Dvayacala – where the archer as well as the target both are moving.

1808

The archer who aims at the target by making his mind motionless and steady and pierces the three types of targets is known by the term 'sthiravedhi' meaning 'an archer whose aim never fails'.

1809

If an archer, while motionless himself, successfully pierces a moving target the preceptor as well as the wise call (such person 'calavedhi') and the target by the name 'calalaksya' meaning 'a moving target'.

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1810

If an archer is on the move but fixes his mind on a steady target then the target will be known by the name 'calacala' meaning 'moving yet steady'. This is a process of shooting which is blameless and beyond ordinary measure.

1811

When an archer is on the move himself and also aims at a moving target, then the target (and situation) is known by the name 'dvayacala' meaning 'two moving elements (the archer as well as the target)'. To pierce such targets one has to practise very hard.

1812

If an archer practises archery hard, he can unfailingly hit a distant target with his arrow, and with one arrow he can pierce many targets. Through hard practice an archer achieves firm grip and ability to aim and shoot arrows quickly.

1813

Undergoing hard labour, an archer realises the art and techniques of different types of warfare, and through it he achieves victory. Hence, an archer should always practise shooting in front of his teacher.

1814

An archer, who begins to practise the shooting of arrow with his left hand, will become successful in the art of shooting in no time.

1815

When success comes with the left hand, the trial with the right hand should start. In the course of time, the archer should practise shooting arrows as well as rounds with both the hands.

1816

When proficiency (in shooting) is achieved with the right hand, then again exercise should be started with the left hand. An archer should practise in the standing position (keeping the feet parallel and one cubit apart from each other) named Visakha and aiming at the root of the target i.e. 'kaisika vyaya'.

1817

At sunrise, the target should be shot in the western direction. In the afternoon the target should be shot in the eastern direction so as to achieve a better aim at the target.

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1818

Arrows should be shot towards the north, but they should not be shot for the purpose of destroying life. Arrows should not be discharged southwards except in times of war.

1819

A target set at a distance of sixty bow-lengths is regarded as the best one. If the same is set at a distance of forty bow-lengths, it is regarded as a medium one, whereas a target at a distance of twenty bow-lengths is regarded as the lowest type.

### **A discussion on aiming and shooting of projectiles:**

1820

This is a description of rounds or projectiles named 'naraca'. The 'naracas' are shot in numbers of forty, thirty or sixteen at a time, to pierce the target.

1821

One who shoots four hundred shots named 'kanda' between the period of sunrise and the sunse, is considered as the best among archers.

1822

If the number of rounds (the 'naracas') shot during this time-period is three hundred, the shooter is known as 'mediocre'; but if there are just two hundred, then the shooter of the rounds is known to be 'kanisthaka; i.e. of the lowest category or standard. Archers' targets should be of a man length (three-and-a-half cubits or 6 feet) and fitted with signs of a crescent moon.

1823

One who shoots the top portion of such a target is known to be a superior shot, while one who pierces the belly of the target is known as a mediocre one, whereas one who hits the feet of the target is known as an inferior shot.

### **Intermissions (anadhyaya) in learning shooting**

1824

As all activities are prohibited on the eighth and the fourteenth day of the lunar half month and also on the day of the new-moon and on the day of the full moon, shooting practice is also prohibited on those days.

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1825

Practice shooting should be stopped if there is an untimely roaring of clouds, or there is stormy weather or if the target is broken or destroyed by arrows or rounds shot earlier.

1826

The practise of shooting should be abandoned if an arrow is broken at the very start of practicing, or if a serpent is seen at the place where practice is taking place.

1827

If the bow string snaps at the very start of shooting an arrow from the bow, then the practice should be abandoned, while taking note of the (inauspicious) obstacle.

1828

I am going to narrate a tough exercise in shooting practice which the pure-hearted archer should perform; and only by knowing this can archers become successful, and not otherwise.

1829

When taking up the bow, an archer should tie his top-knot and, taking up a firm stance, he should place his hand on the arrow.

1830

The bow should be picked up in the left hand (assessing its weight and balance) and the arrow should be nocked onto it thereafter by picking up the arrow with the right hand.

1831

The archer should draw the bow and with one attempt pierce the earth and then bow down to Lord Siva and Ganesa, the guardian deity of obstacles.

### **Yoga-Breath control in shooting**

1832

At the time of drawing the bow, the consent of the preceptor should be prayed for. At the time of drawing the bow, life-giving breath also should be inhaled (to fill up the lungs) carefully.

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1833

Breath should be conserved by closing the eyes and nose (kumbhaka), and the breath should be released with the sound 'hum'. An archer who desires success in his art should practise such breathing exercises (Pranayama).

1834

The technique of the grip can be successfully achieved through exercise within six months, and the technique of successful aiming takes one year. The learning of the shooting projectiles, 'naraca', is achieved by an archer only through the grace of Lord Maheshwara.

1835

In order to become successful in archery, one must hold (and handle) his arrows very gently and carefully, like a flower, and press the bow like killing a serpent. The archer's attention to piercing the target should be as (undivided and undistracted) as in earning money.

1836

A preceptor expects that his disciple's shooting will be effective and efficient. The descendants of the Bhrgu clan (like Parasurama) desire that the arrow of the disciple should hit the target at a great distance. A king desires a spectacular display of hitting targets (by his guards and soldiers), while the common people just want targets to be pierced well.

1837

If the shooting of an arrow is conducted for entertainment (as a game of archery) or welfare of the people, then even if the target is pierced just marginally, it will be a praiseworthy action.

1838

The archer should take the position known as 'visakha' (standing with the feet apart) while nocking his arrow named 'gopuccha' onto the bowstring with a grip like the ear of a Lion (simhakarna).

1839

While performing 'kaisika vyaya' the top-knot of an archer should not move, and he should shoot the arrow. keeping both his right and left shoulders motionless.

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1840

At the time of shooting an arrow, the eyes of the archer should not move: his aim should be attentively fixed on the target. The view of the target should be covered by the fist and his eyes should gaze ahead of the arrow.

1841

Realising that the mind follows the line of the gaze, the arrow ('kanda') should be shot to the target upon which the gaze is fixed. An archer who undertakes regular and hard practice never misses his target.

1842

An archer who can bring his arrow from the quiver, nock it to the bowstring, draw back the string, aim, and shoot it (the arrow) very quickly becomes a "quick shooter" on account of his constant practice.

1843

When an archer has to shot his arrow at a distant target (durapatanam), he should assume the position of 'pratyalidha' and aim a feminine type of arrow downwards, drawing it with the grip known as 'patakamusti'.

1844

If arrows have to be shot upwards (urdhapatanam), the archer should take the pose of a frog and from the stance of 'askandhavyaha', he should fix a male arrow, holding it in a tight grip i.e. 'vajramusti'. If one practises this regularly, he increases the strength of his arms and will become successful in piercing tough targets.

1845

Wise men enumerate three types of proper motions of the arrows, viz. (i) 'suchimukha' (meaning flying straight like the tip of the needle) (ii) 'minapuccha' (fish-tailing) and (iii) 'bhramari' (moving all over the place like a bumblebee).

1846

The trajectory of an arrow is called 'sucimukha' when it is unfletched or has very little fletching.

1847

If the bow is hard, then the grip of the archer is not very tight, and the arrow may follow a trajectory known as 'matsyapuccha' (fish-tailing).

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1848

If the arrow when aimed at the target does not travel in a straight line, but approaches it in a to-and-fro' or semi circular manner, such movement is called 'Bhramari' by the learned. [If an arrow, aimed at the target does not travel straight but reaches it in a curve such a trajectory is called Bhramari.]

### **Deflection of arrows**

1849

There are four different causes which deflect a moving arrow from its trajectory before reaching the target. These are (i) 'vamaga' (deflection to the left) (ii) 'daksaga' (deflection to the right) (iii) 'urdhaga' (overshooting the target) and (iv) 'adhaga' (falling short).

1850

If the rear of the arrows vibrates against the inside of the grip (gunamusti) and the bow is held in a level grip (dhanumusti), the front of the arrow will veer to the left. [Hence the grip of the arrow should be firm so that the arrow may not tremble and deflect from the target.]

1851

If an archer does not hold the arrow properly and aim it straight, his arrow will undoubtedly go either to one side or short of the target.

1852

If the archer's grip on the bow is above the line to target and the arrow is nocked below the line to the target, the arrow will go upwards. An arrow released from such a position will undoubtedly veer far away from the target.

1853

While shooting an arrow, the grip on the bow ('capamusthi') should be below-centre and the arrow should be nocked (gunamusthi) above-centre, pointing slightly downwards.

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1854

The right time to release an arrow is when the target, the tip of the arrow and the gaze of the archer are in line. In such a situation the archer never becomes unsuccessful in hitting the target; that is, the archer should cover the target with correct Dhanumusti and Gunamusti (his grip of bow and arrow) in order to pierce it.

### **The correct trajectory of arrows**

1855

If the target and tip at the arrow are aligned, and the eye aim without any wavering, an arrow shot from such a triple alignment cannot miss the target. [This calls for archer's calmness of mind and strong determination.]

1856

An arrow which is sharpened well at the tip and is fitted with feathers of a bird and discharged from a firm grip with force, cannot remain in the body of a human being or an elephant or a horse. [It pierces but does not remain in their bodies because it passes right through.]

### **Attitudes of an archer**

1857

An archer, who thinks his arrows are (light) like grass, his bows (consuming) like burning fuel and the bow-string (attractive) like his life, is considered to be a best archer.

Description of the four tough targets

1858

If an archer can penetrate the following four types of (tough) targets, namely, those made of earthen pot or a lump of earth, his arrows cannot be (countered) destroyed even by a thunderbolt.

1859

Iron plates measuring the thickness of one-and-a-half fingers should be prepared (as targets for exercise). An archer who pierces such plates with a single arrow is known by the designation of Drdhghati – a tough marksman (marksman of tough targets).

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1860

An archer who can penetrate twenty-four layers of leather with a single arrow can pierce even the skin of a powerful elephant.

1861

An archer, who can hit an earthen jar in whirling water or a lump of earth through a circulating wheel (placed below it) he is known by the name 'drdhavedhi' meaning 'a tough marksman'.

1862

A target made of iron can be pierced by arrows named 'kakatunda' (beak of the crow) and targets of leather (like shields or armour) can be pierced by arrows named 'aramukha' (a lump of earth). An earthen jar or a lump of earth may be hit through a moving (disc) wheel by an arrow named 'suchimukha'.

1863

One who knows how to counter and cut an arrow, and one who knows how to pierce a piece of wood, or one who knows how to score points in a shooting range (Vinduka i.e. Chandmari) and one who can pierce two round balls (golakayuga) at a time, always becomes victorious.

1864

When a target (animal) charges towards an archer, he should aim to split the arrow which has already pierced the front of the animal (target). He should hold some arrows curved in his grip. He should sever the head of the animal (or enemy) with an arrow with a semi-circular tip or an arrow having two tips.

1865

If an arrow coming straight forward obliquely cuts another arrow in the sky, then the archer displaying such a skill is known as 'Vanacchedi' meaning 'one who cuts an arrow in the air'.

**After describing the cutting of arrows, the cutting of wood is discussed:**

1866

If an archer fixes horse-hair to a piece of wood and also he binds a cowry shell there (as a target) while spinning the wood, if he hits this target, he is known as Dhanurdhara, meaning 'a real archer'.

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1867

An archer is known by the name 'Kasthacetta' meaning 'a piece of wood' if he can pierce a piece of wet wood placed in the position of a tail of a cow by an arrow known by the name 'ksurapra' meaning an arrow with a sharp horse-shoe shaped head.

1868

If a white point is placed on the target by attaching a white 'vandhuka' flower, an archer who is able to hit that point is called a 'citrayodhi'.

### **Aiming at moving targets:**

1869

If two wooden balls are thrown from in front upwards to a great distance, they cannot be penetrated by an arrow which follows from behind; but if the arrow sticks into the ball behind like a tail, or it hits but does not get attached there, the archer is called a marksman (of moving targets).

\* The following verse relates to the earlier verse 1869

1870\*

An archer who can attach two arrows at a time and pierces his target (the two wooden balls) is considered as the best of all archers and is worshipped, (i.e. honoured) by the kings.

1871

Irrespective of whether an archer rides on an elephant, or a horse or moves on foot, if he practises while moving, is sure to succeed in piercing his target.

### **Shooting the target from its/sound/resonance**

1872

Pots made of bell-metal should be kept at a distance of two cubits from the target. Another person should produce sounds by hitting pot with pebbles (sarkara).

1873

An archer should assess the distance of the source from which the sound is coming by concentrating attentively and by using his ears, and should locate the target and penetrate it.

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### **Repeated exercise for marksmanship**

1874

An archer should again cause the sound to be produced from pots by hitting them again with pebbles and should again locate and aim to pierce the target near the origin of that sound.

1875

The archer may increase his distance from the target gradually from 10 cubits to 20 cubits and then to 100 cubits and should practise in darkness piercing the target from the sound emitted by it.

1876

An extremely intelligent archer with earnest attention can pierce a target with his arrow. Such a difficult task is performed by an archer on account of his good luck.

### **Exercise with weapons**

1877

As long as an archer fails to achieve success, he should practice hard. When an archer's labour makes him a marksman, he needs not take his bow in hand during rainy days.

1878

An archer should always practise with his weapons for two months in the autumn so that he may not forget the art of weapons he acquired earlier. [The months of August and September comprise the season of Autumn in India.]

1879

In the month of Asvin (when the horses are yoked to the carriage) and during the divine ninth lunar day of the fortnight, Lord Siva, Goddess Chandi Chamunda, the Preceptor, weapons and horses should be worshipped.

1880

Daksina (offerings of money) should be given to the Brahmin's and the maidens should be given good feasts. Animals should be sacrificed along with the sound of auspicious instrument (like conch, gong and cymbals) and chant of music in honour of Goddess Durga (and thus the archer himself should pray for victory to the Goddess of War).

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1881

Then the archer (after performing rituals as above) should practise recitals of Vedic hymns according to the rules of the Vedas as well as Agama (vedoktan agamoditan). For success in the art of shooting his weapons and arrows, an archer should intone 'japas' and perform sacrifices (homas) according to the scriptural laws (vidhanatah).

### **Devastating weapons from elements (like water and air)**

1882

An archer should strive for weapons named 'Narayana', 'Saiva', 'Aindra', 'vayavya', varuna and the 'agneya' (producing great fire) which the preceptors give out at their discretion.

1883

An archer who is pure in heart masters his weapons by applying his mind (to understand the principles of grip, aim and release), word (enquiry from his preceptor) and active hands (for practice). He can kill with his weapons a man who is unworthy and unable (to live) and who is evil.

1884

A man who knows how and when to apply (use or withhold) his weapons is known as an archer or a musketeer. A wise archer or musketeer does not use his arms in an everyday situation.

1885

An archer, who takes the stem langali (jalapippali) plant when the moon is in the Hasta constellation and use its sap on his weapons easily removes the pride of any great hero in the battle.

1886

By taking the root of an 'apamarga' (apang) plant at sunrise when there is 'yoganaksatra' (in the sky) and by anointing its juice on hand and weapons, a hero gains the power to ward off his enemies' arrows .

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1887 & 1888

By tattooing on the hand (as a talisman) or by applying the sap of the following plants onto his arms, a hero can ward off pain from enemy weapons: adhampuspi, samkhapuspi, lajjalu, 'girikarnika', 'nalini', 'sahadeva', 'putramarjarika', 'visnukranta' and 'aparajita' and other plants with matted fibre. This matted fibre should be taken on a Sunday in a clean and pure state as instructed by the preceptor. Medicinal plants, mystic chants and precious crystals and stones are for the use of man and the reason of their potency and their origin is beyond doubt .

1889

A hero does not have anything to fear snakes, tigers and similar apparently dangerous creatures, because his body is blessed by the eight Goddesses (The Goddesses are the presiding deities of various elements of nature, viz. Brahmi, Mahesvari, Indrani, Varahi, Vaisnavi, Kaumari, Camunda and Candika.).

1890

By the influence of the powder obtained from 'chuchundari' plant during the rise of 'Hastanaksatra' on a Sunday, even an elephant does not dare to come in front of the warrior.

1891

If the 'chuchundari' plant and powder extracted from the blossom of the 'vilva' tree are anointed on the body of a warrior, then even a mad elephant sheds its wanton strength and a lion gives up its fierceness, just seeing him from a distance.

1892

The root of the white karnika tree (svetadrikarika) can remove dust on his hands and similarly the root of the white kantarika (svetakantarika) removes a hero's fear of tigers etc.

1893

The root of the Patali and Pusparka plants should be dug up, and if kept in the mouth of the warrior along with betel-nut powder, his body cannot be pierced by sharp arrows in the battlefield.

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1894

If the end of the root of the 'gandha' (campaka) tree is collected on a Sunday according to scriptural rules, when the moon is in the Pusya constellation, and put inside his mouth, the warrior gets immunity from weapons of the enemy which cannot enter his body or sever it.

1895

By fasting on a Sunday when the moon is in the Pusya constellation, if the warrior collects the matted part of 'subhra' 'sarapumkha' or 'jatanili' and places these on his breast, head or inside the mouth, these remove or ward off in-coming arrows or weapons of the enemy. Kings, when they become very much afraid of thieves etc. in order to ward off their fear, obtain the help of such plants collected on such a Sunday ('pusyabhaskara').

### **'Do's and Don'ts during the operation of war**

1896

An archer should first take a bath and then dress in white. He should worship the 'Deities' and the 'Brahmanas' while chanting auspicious mantras and music.

1897

An archer must give offerings in the name of King and to the presiding deities of the ten quarters. He is to worship all his weapons and intone mantras for his protection as follows –

1898

"Om; O, Goddess, kindly protect us with Your spear; O Mother Ambika, kindly protect us by Your sword, protect us by the ringing of Your bell and by the sound of the bow-string from other dangers and difficulties.

1899

"O Candika – O Goddess, kindly protect us on the east, west, south and north as well by brandishing Your sword.

1900

"Kindly protect us by Your calm and pleasant looks, which pervade throughout the three worlds, and also by Your most fearful form. Kindly protect us and the world at large.

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1901

"O, Ambika with the help of Your weapons – sword, spear and mace – which are in your hand: kindly protect us all in every way."

1902

The warrior should anoint his body with divine ointments and medicines and protect his body by wearing different talismans. After taking a little 'bhattivaka' drink, the archer should start practising for battle.

1903

A warrior should please his Generals and the superior fighters on elephants and other chiefs of his army with gifts of precious items and clothes.

1904

After placing an effective charioteer on the chariot, the warrior himself should get into it (the chariot) and he should yoke only those horses to the chariot which are healthy, well-nourished and capable of doing hard maneuvers.

1905

A warrior should keep four bows in the chariot as a precaution against all misfortunes, and he should keep four hundred arrows in his quiver.

1906

He should also place in the chariot a sword (khadga), shield (carma), mace (gada), spear (sakti), parigha (a type of weapon), hammer (mudgara), projectiles (naraca), axes (parasu), lance (kunta), pattisa (a type of weapon) and ardi (a type of weapon) etc..

1907

One who does not have a chariot or elephant, will ride on horseback, fixing a quiver on his vest belt and taking a sword, sakti (spear) and bow in hand.

1908

After keeping Lord Visnu in mind, the name of Arjuna should be intoned by the warrior. Thereafter, he should establish his position along with his four types of troops (namely the elephant-riders, the cavalry, the charioteers and the infantry).

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1909

The warriors in whose heart Lord Janardana, whose colour is blue like the blue lotus, resides, become successful and victorious everywhere and they never fear defeat.

1910

These are the names of Arjuna, which the warrior should intone: Arjuna, Phalguni, Partha, Kiriti, Vivatsu, Vijayi, Krsna, Savyasaci and Dhananjaya.

### **How to calculate the number of different arms in a formation is called Akshouhini**

1911

The charioteers wearing shields should number 21,870 (by computing the legends) sky (0), Tunes (svara)(7), Vasu (8), Indu (moon) (1), and netra (eyes) (2). [The digits in Sanskrit are counted from right to left hence 21,870]. According to scholars who are well-versed in Mathematics, the number of chariots and charioteers putting an armour in an 'aksauhini' amount to Twenty-one thousand eight hundred; the kings are seventy in number added to this make the figure (21800 + 70 = 21870).

1912

The number of warriors on elephant has also been determined to be the same – that is (21870) twenty-one thousand eight hundred seventy in an 'aksauhini'. This has been specially directed.

1913

The number of infantry soldiers is one Lakh (ten thousand) nine thousand three hundred and fifty (19,350) in an 'aksauhini' (all of them are equipped with weapons).

1914

The number of cavalry soldiers remains fifty-six thousand six hundred and ten (56,610) as stated by scholars who are very effective in counting.

1915

The mathematicians decided the number of soldiers in a troop called 'mahaksauhini' as two sky (2), flourish (sagaras) (4), four vedas (4), one moon, (1) two eyes (2) one fire, one moon, 1, i.e. 244,121 (Twenty-four lacs, forty one thousand two hundred and one).

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1916

In 'mahaksauhinika' the number of soldiers are thirteen crores twenty-one lacs, twenty-four thousands and nine hundred. 132,124,900.

1917

The numbers of chariots in a 'mahaksauhinika' is one crore which is stated by scholars. But some scholars who differ in opinion state that the number will be thirty-seven lacs. (3,700,000).

1918

In such a troop the number of elephants should be twelve thousand four hundred ninety. (12,490).

1919

In such a troop the number of horses (cavalry) should be four crores, eleven lacs, seventy three thousand and four hundred (41,173,400).

1920

The number infantry soldiers (patya) in mahaakshauhini will be (68,000,075) six crores, eighty lacs and seventy-five.

1921

Sixty-two thousand four hundred and fifty is the number of the formation known by the scholars as 'mahaksauhinika'.

1922

The technique of making a formation (vyuha) in a battle is as follows – the charioteers should be placed in front, behind them the elephants, the infantry at its back and the cavalry should be placed to each side.

1923

The formation of the soldiers may be planned in the shape of a half moon, or as a circle or a carriage, a fish, a lotus, or simply by making rows or in the shape of a bush.

1924

The King should keep around him for his protection those princes who have received the status of feudal lords or subordinate Kings and also all other attendants who are loyal and have aptitude to serve the King.

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1925

The main or most important person of a family must be protected at all costs. When the chief of a family perishes, as a result of the loss of the root of the dynasty, all the soldiers lose their strength and determination to fight.

1926

The quality of men behind the weapons determines the battle more than their number. Even a small number of persons imbued with the traits of heroism, trained in arms and loyal to the king, will serve (the King and the country) better than a large assembly of people (without loyalty, courage and determination to win the war) who will be ineffective (mundamandali).

1927

Even five hundred heroes can defeat a large army. Sometimes even if five, six or seven such heroes fight bravely, they may defeat the enemy.

1928

War veterans who have with them their holy bows, which had been their means for livelihood, can bring victory even if the forward line of the king with their horses is not very strong.

1929

Archers who are close comrades and know battle-craft may beat enemies fighting them on horseback.

1930

But a single cowardly archer who breaks ranks can destroy the power of a large number. Even the most heroic and greatest fighters will suffer a breakdown of morale (they will desert with such a coward in their midst and face defeat).

1931

A strong and insuperable battalion may run away and court defeat, just like animals who are afraid of surging floodwater (if a coward breaks ranks.)

1932

A hero who can regroup fleeing soldiers, return to combat and rout the enemy will receive the eternal fruit of the sacrifice of Asvamedha at every step.

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1933

In this world there are two types of human beings who can ascend to Heaven (penetrating the orb of the Sun): one is the ascetic who has extirpated his sense and knowledge through performing Yoga and profound meditation. The other is a hero who dies in hand-to-hand combat.

1934

If a hero dies surrounded by his enemies, without uttering a word in fear, it is sure that he will reach that eternal sphere (Heaven).

1935

(Enemy) heroes who faint, or are wounded, or whose weapons are broken, or who are fighting with another warrior, or who are asking for asylum or refuge, should not be killed.

1936

A mighty warrior should not chase a weak fighter who is running away, because a warrior who apprehends death may suddenly become aggressive and brave.

1937

An emperor should organize his army comprising four arms ('caturanga', i.e. the charioteers, soldiers mounted on elephant, cavalry and infantry) into a formation (vyuha) to encircle the enemy and deploy valiant heroes in front of it if he wants to become victorious in war.

1938

The happiness and morale of the troops are the factors which contribute to the victory, irrespective of the size of the army, small or large.

1939

A hero who proceeds with the wind, by leaving the Sun behind as well as the birds and the floating clouds, surely becomes victorious.

1940

One should not die prematurely; nor should one live after one's time is up. Hence one should exercise patience and kill the enemies (of the king and the country).

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1941

In war, if one achieves victory, one gains wealth, If one dies, one gets a place in Heaven and earns fame in this world. Hence one should exercise patience and kill one's enemies..

This is the teaching of Lord Vyasa who has revealed the Sivadhanurveda.

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