

The Nitiprakāśikā

(A Text on Rājadharmā and Dhanurveda)

Sanskrit Text, Roman Transliteration & English Translation

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Preface

The preparation of this volume, *The Nītiprakāśikā: A Text on Rājadharmā and Dhanurveda*, has been undertaken with the objective of making a classical Sanskrit treatise on governance and military science accessible to a wider scholarly and general readership. The work represents an important strand of the Indian Śāstric tradition, where reflections on statecraft, ethics, and strategic organization are interwoven into a coherent vision of ordered social life.

In editing this text, care has been taken to preserve the integrity of the Sanskrit source while also presenting it in a form that facilitates comprehension for contemporary readers. The volume therefore provides the original Sanskrit text in Devanāgarī script, accompanied by Roman transliteration for phonetic accessibility, and an English translation that seeks to remain faithful both to literal meaning and to the conceptual depth of the original formulation.

Classical Indian literature on nīti (political ethics and statecraft) and dhanurveda (military science) is characterized by its remarkable combination of normative philosophy and practical instruction. The *Nītiprakāśikā* reflects this tradition by addressing not only the organization of armies, classifications of warriors, and principles of engagement, but also the ethical foundations that are expected to guide the use of power. In this sense, the text contributes to a broader intellectual framework in which governance is inseparable from dharma, and authority is always tempered by responsibility.

While working with the source material, attention has been given to variations in terminology, occasional manuscript inconsistencies, and the layered nature of transmission that is typical of Sanskrit Śāstra literature. Where necessary, contextual clarification has been provided in translation without altering the essential structure or intent of the verses. The aim has been to maintain a balance between philological accuracy and readability.

The *Nītiprakāśikā: A Text on Rājadharmā and Dhanurveda* is a rare and illuminating Sanskrit treatise that brings together

the twin disciplines of statecraft and military science within the classical Indian intellectual tradition. Rooted in the principles of Rājadharmā (governance) and Dhanurveda (warfare), the text offers a structured vision of Head of the state where ethical responsibility, strategic organization, and administrative order function in close harmony.

This edition presents the original Sanskrit text along with Roman transliteration and English translation, making it accessible to scholars, students, and general readers interested in India's classical knowledge systems. The work explores themes such as the classification of military formations, the organization of armies, the duties of rulers and commanders, and the ethical boundaries that govern the use of force.

Beyond its military and political dimensions, the text reflects a deeper philosophical framework in which power is always balanced by dharma, and governance is understood as a moral as well as practical responsibility. In doing so, it offers valuable insights into indigenous models of leadership, discipline, and institutional order.

Bridging history, philosophy, and strategic thought, The Nītiprakāśikā serves as both a scholarly resource and a window into a sophisticated tradition of Indian political and military reasoning—one that continues to inspire inquiry into the nature of just governance and organized society.

It is hoped that this edition will serve as a useful resource for students of Indology, Sanskrit literature, political philosophy, and ancient military traditions, as well as for general readers interested in India's intellectual heritage.

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Introduction

The present volume, *The Nītiprakāśikā*, is an effort to present a significant yet relatively less explored Sanskrit treatise that lies at the intersection of **Rājadharmā (the science of governance)** and **Dhanurveda (the science of warfare)**. The text belongs to the wider tradition of Indian śāstric literature that integrates ethical-political philosophy with practical statecraft and military organization. In doing so, it reflects a civilizational worldview in which governance, ethics, and defence are not isolated domains, but mutually reinforcing aspects of a well-ordered society.

The term *Nītiprakāśikā* literally means “that which illuminates the principles of policy and conduct.” True to its title, the work expounds foundational ideas concerning the duties of a ruler, the organization of state institutions, the conduct of warfare, and the ethical restraints that govern the use of force. It presents a structured vision of kingship where authority is inseparable from responsibility, and power is consistently guided by dharma.

A distinctive feature of this text is its systematic treatment of military science within a dharmic framework. Alongside discussions of strategy, formations (vyūhas), and classifications of troops, the text also addresses questions of discipline, remuneration, and the moral boundaries of combat. The inclusion of dhanurvedic material within a broader framework of rājadharmā highlights the classical Indian understanding that warfare, while sometimes necessary, must always remain subordinate to ethical and social order.

This edition presents the text in a triadic format:

- The original Sanskrit text in Devanāgarī script,
- Roman transliteration for accessibility and phonetic clarity, and
- A carefully prepared English translation aimed at preserving both literal meaning and conceptual nuance.

Such a presentation is intended to serve multiple audiences—scholars of Indology, students of political philosophy, researchers in ancient military science, and general

readers interested in classical Indian thought systems. The aim is not only to preserve the textual tradition but also to make it accessible to a wider intellectual community.

It must also be noted that texts of this nature often belong to a layered tradition, transmitted across time through manuscript variation and interpretative accretions. Therefore, while every effort has been made to maintain textual fidelity, readers are encouraged to approach the work as part of a living intellectual heritage rather than a fixed doctrinal system.

In contemporary discourse, *The Nītiprakāśikā* offers valuable insights into indigenous models of governance, strategic organization, and ethical warfare. At a time when global discussions increasingly engage with questions of leadership, conflict resolution, and cultural frameworks of knowledge, this text provides a perspective rooted in the classical Indian synthesis of dharma, artha, and organized statecraft.

It is our hope that this publication will contribute to renewed scholarly interest in Sanskrit political and military literature, and encourage further research into the sophisticated conceptual frameworks developed within the Indian intellectual tradition.

Historical Note

On the Lineage of Dhanurveda and Nīti Literature

The traditions of **Dhanurveda** and **Nīti literature** occupy a significant position within the broader corpus of classical Sanskrit śāstra, representing two closely connected domains of Indian intellectual history: the science of warfare and the science of governance. Together, they form an integrated framework of **rājadharmā**, wherein political authority, ethical conduct, and military organization are understood as interdependent aspects of statecraft.

Dhanurveda: The Science of Warfare

Dhanurveda, traditionally regarded as the “Veda of the Military Science,” is counted among the Upavedas, or auxiliary Vedic sciences. While the earliest conceptual references to warfare appear in the Vedic Samhitās—particularly in hymns of the Ṛgveda that describe chariots, weapons, and martial deities—the formalization of military science as a systematic discipline is attributed to later śāstric development.

The tradition describes Dhanurveda as encompassing not only arms but the entire spectrum of warfare knowledge, including weaponry, training, battlefield formations (vyūhas), defensive strategies, and codes of engagement.

Dhanurvedic knowledge had evolved into a structured discipline closely linked with kṣatriya duties. It was no longer merely a technical art of warfare but also a regulated system embedded within dharmic constraints, emphasizing righteousness (dharma-yuddha), discipline, and restraint in the use of force.

Nīti Literature: The Science of Governance

Parallel to the development of military science was the evolution of **Nīti literature**, which deals with ethics, polity, administration, diplomacy, and the conduct of rulers. The term *nīti* broadly denotes “right conduct” or “guiding principle,” especially in the context of public life and governance.

Early foundations of political thought can be traced to the Vedic traditions, where kingship is consistently portrayed as a moral responsibility rooted in dharma. Its systematic body of literature that survives today is the Arthaśāstra tradition, didactic texts like **the** Pañcatantra, and numerous śāstric compilations on rājadharmā, nīti, and diplomacy.

Nīti literature is characterized by its pragmatic orientation. It addresses issues such as the selection and training of ministers, taxation, foreign policy, internal administration, and the ethical obligations of rulers. However, unlike purely pragmatic political theory, it consistently grounds political action within a moral and cosmological framework, ensuring that artha (material prosperity) remains subordinate to dharma (ethical order).

Interrelationship of Dhanurveda and Nīti

In the Vedic Indian worldview, Dhanurveda and Nīti are not separate disciplines but complementary dimensions of statecraft. Governance requires both strategic capability (śakti) and ethical direction (dharma). While Nīti provides the conceptual and administrative framework for ruling, Dhanurveda ensures the practical means of protection, enforcement, and defense.

This integration is reflected in the ideal of the rājā as dharmic sovereign, who must be skilled not only in diplomacy and administration but also in the judicious application of force. Warfare, in this context, is never arbitrary; it is regulated by codes of conduct that emphasize proportionality, legitimacy, and restraint.

Transmission and Literary Development

The transmission of both traditions occurred through a complex interplay of oral instruction, scholastic commentary, and textual compilation. Over centuries, these ideas were preserved, expanded, and systematized within diverse textual genres, ranging from sutra-style aphorisms to elaborate narrative expositions.

By the classical and early medieval periods, elements of

Dhanurveda and Nīti were incorporated into encyclopedic works, royal manuals, and didactic anthologies. Regional variations and manuscript traditions further contributed to the richness and diversity of these literatures.

Concluding Perspective

The combined legacy of Dhanurveda and Nīti literature represents a distinctive intellectual synthesis in which power and ethics, strategy and governance, force and restraint are brought into a unified framework. Far from being merely technical manuals of warfare or administration, these texts articulate a broader vision of social order grounded in dharmic principles.

In contemporary scholarship, they continue to offer valuable insights into indigenous theories of governance, conflict management, and ethical statecraft, reflecting a civilizational effort to harmonize material power with moral responsibility.

First Chapter

Instruction on Rājadharmā

श्रीमद्भजाननं वाणीं नत्वा ब्रह्मादिसद्गुरुन् ।

नीतिप्रकाशिका सेयं तन्यते ह्यादरात्मया ॥ १ ॥

*śrīmadgajānanaṁ vāṇīm natvā brahmādisadgurūn;
nītiprakāśikā seyaṁ tanyate hyādarānmayā.*

Having bowed to the auspicious Gaṇeśa, to Vāṇī (Sarasvatī), and to the revered teachers beginning with Brahmā, this treatise named *Nītiprakāśikā* is composed by me with reverence.

श्रीमत्तक्षशिलायां तु सूपविष्टं वरासने ।

जनमेजयभूपालं द्रष्टुकामो महातपाः ॥ २ ॥

*śrīmattakṣaśilāyaṁ tu sūpaviṣṭaṁ varāsane;
janamejayabhūpālāṁ draṣṭukamo mahātapāḥ.*

In the glorious city of Takṣaśilā, King Janamejaya was seated on an excellent throne; a great sage, desiring to see him, approached.

वैशंपायननामा तु महर्षिस्संशितव्रतः ।

अभ्यागात् सहितश्शिष्यैर्व्यासशिष्यो महामुनिः ॥ ३ ॥

*vaiśampāyananāmā tu maharṣiṣṣaṁśitavratāḥ;
abhyāgāt sahitaśśiṣyairvyāsaśiṣyo mahāmuniḥ.*

The great sage named Vaiśampāyana, firm in vows and a disciple of Vyāsa, arrived there along with his disciples.

तमायांतमृषिं श्रुत्वा जनमेजयभूपतिः ।

प्रत्युज्जगाम सहसा सह मंत्रिपुरोहितैः ॥ ४ ॥

*tamāyāntamṛṣiṁ śrutvā janamejayabhūpatiḥ;
pratyujjagāma sahasā saha mantripurohitaiḥ.*

Hearing of the sage's arrival, King Janamejaya quickly went forward to receive him along with his ministers and priests.

पाद्यमर्घ्यं तथा गां च मधुपर्कं विधाय च ।

तस्मै प्रोवाच कुशलं प्रहृष्टेनान्तरात्मना ॥ ५ ॥

*pādyamarghyaṁ tathā gāṁ ca madhuparkaṁ vidhāya ca;
tasmai provāca kuśalāṁ prahrṣṭenāntarātmanā.*

Having offered water for washing the feet, respectful offerings, a cow, and the ceremonial *madhuparka*, the king joyfully inquired about his well-being.

धन्योऽस्यनुगृहीतोऽस्मि यन्मे दर्शनमागतः ।

तारिताः पितरस्सर्वे पालितोऽहं त्वया मुने ॥ ६ ॥

dhanyo 'smyanugr̥hīto 'smi yanme darśanamāgataḥ;
tāritāḥ pitarassarve pālito 'haṁ tvayā mune.

I am blessed and favored that you have come to see me; all my ancestors are uplifted, and I am protected by you, O sage.

इत्युक्तवन्तं राजानं प्रयुयोजाशिषश्शुभाः ।

धर्मे ते रमतां बुद्धिरित्युक्तवागात् सभां ततः ॥ ७ ॥

ityuktavantam rājānam prayuyojāśiṣaśśubhāḥ;
dharme te ramatām buddhirityuktvāgāt sabhām tataḥ.

After the king spoke thus, the sage bestowed auspicious blessings and said, “May your mind delight in dharma,” and then entered the assembly.

उपविष्टे मुनौ तस्मिन् भद्रपीठे नृपोत्तमः ।

परिवृत्यासनाभ्याशे कृतांजलिरुपाविशत् ॥ ८ ॥

upaviṣṭe munau tasmin bhadrapīṭhe nṛpottamaḥ;
parivṛtyāsanābhyāśe kṛtāñjalirupāviśat.

When the sage was seated on an honored seat, the king sat nearby with folded hands, surrounded respectfully.

कथान्तरमथासाद्य जनमेजयभूपतिः ।

प्रणम्य तमृषिं भक्त्या कृतांजलिरभाषत ॥ ९ ॥

kathāntaramathāsādy janamejayabhūpatiḥ;
praṇamya tamṛṣim bhaktyā kṛtāñjalirabhāṣata.

After some conversation, King Janamejaya bowed with devotion and, with folded hands, addressed the sage.

राजधर्माः कृतास्सर्वे भारतीयास्त्वयोदिताः ।

हृदि मे संशयः कश्चित् तं भवाञ्छेत्तुमर्हति ॥ १० ॥

rājadharmāḥ kṛtāssarve bhāratīyāstvayoditāḥ;
hṛdi me saṁśayaḥ kaścit tam bhavāñchettumarhati.

After some conversation, King Janamejaya bowed with devotion and, with folded hands, addressed the sage.

इतश्चानुदिनं धर्मस्सत्यं शौचं क्षमा दया ।

कालेन कलिना ब्रह्मन् क्षरत्यायुर्बलं स्मृतिः ॥ ११ ॥

*itaścānudinam dharmassatyam śaucam kṣamā dayā;
kālena kalinā brahman kṣaratyāyurbalam smṛtiḥ.*

O Brāhmaṇa, day by day, in the age of Kali, dharma, truth, purity, forgiveness, and compassion decline, and so do lifespan, strength, and memory.”

वित्तमेव कलौ नृणां जन्माचारगुणोदयः ।

धर्मन्यायव्यवस्थायां कारणं बलमेव हि ॥ १२ ॥

*vittameva kalau nṛṇāṃ janmācāraguṇodayaḥ;
dharmanyaivavyavasthāyām kāraṇam balameva hi.*

O Brāhmaṇa, day by day, in the age of Kali, dharma, truth, purity, forgiveness, and compassion decline, and so do lifespan, strength, and memory.

दांपत्येऽभिरुचिर्हेतुर्मयैव व्यावहारिके ।

स्त्रीपुंस्त्वे कौशलं रतिर्विप्रत्वे सूत्रमेव च ॥ १३ ॥

*dāmpatyē 'bhirucirheturmāyaiva vyāvahārike;
strīpuṁstve kauśalam ratirvipratve sūtrameva ca.*

In Kali age, wealth alone determines a person's birth, conduct, and virtues; and in matters of justice and righteousness, power alone prevails.

लिंगमेवाश्रमख्यातौ अन्योऽन्यापत्तिकारणम् ।

अवृत्त्या न्यायदौर्बल्यं पाण्डित्ये चापलं वचः ॥ १४ ॥

*lingamevāśramakhyātau anyo 'nyāpattikāraṇam;
avṛttyā nyāyadaurbhalyam pāṇḍitye cāpalam vacaḥ.*

In marriage, mere liking becomes the cause; in dealings, deceit prevails; in relations between men and women, skill and pleasure dominate, and sacred status is reduced to mere outward signs.

असाध्यतैव साधुत्वे स्नानमेव प्रसाधनम् ।

स्वीकार एव चोद्वाहे लावण्ये केशधारणम् ॥ १५ ॥

*asādhyataiva sādhutve snānameva prasāadhanam;
svikāra eva codvāhe lāvaṇye keśadhāraṇam.*

Inability is taken as goodness; bathing alone is considered adornment; marriage becomes mere agreement; and beauty lies only in hair.

उदरं भरिता स्वार्थः यशोऽर्थे धर्मसेवनम् ।
दाक्ष्यं कुटुंबभरणे सत्यत्वे धार्ष्ट्यमेव हि ॥ १६ ॥

*udarambharitā svārthaḥ yaśo'rthe dharmasevanam;
dākṣyaṁ kuṭumbabharāṇe satyatve dhārṣṭyameva hi.*

Filling the belly is considered self-interest; dharma is practiced only for fame; skill is measured by maintaining a family; and truth is reduced to mere assertion.

शूद्रप्रायेषु वर्णेषु छागप्रायासु धेनुषु ।
पाषण्डप्रचुरे धर्मे दस्युप्रायेषु राजसु ॥ १७ ॥

*śūdraprāyeṣu varṇeṣu chāgaprāyāsu dhenuṣu;
pāṣaṇḍapracure dharme dasyuprāyeṣu rājasu.*

The social classes become like Śūdras; cows resemble goats; religion is filled with heresy; and kings behave like robbers.

कथं तेषामियं नीतिर्विस्तृता वशमेष्यति ।
धनुर्वेदविवेकश्च शस्त्रास्त्रज्ञानमेव च ॥ १८ ॥

*katham teṣāmiyaṁ nītirviśṭṛtā vaśameṣyati;
dhanurvedavivekaśca śāstrāstrajñānameva ca.*

How can this system of polity prevail among such people? And what about knowledge of Dhanurveda and the science of weapons?

इति तद्वचनं श्रुत्वा हृदयज्ञो महानृषिः ।
अर्थोपहितया वाचा राजानमिदं अब्रवीत् ॥ १९ ॥

*iti tadvacanam śrutvā hṛdayajño mahānṛṣiḥ;
arthopahitayā vācā rājānamidaṁ abravīt.*

Hearing this, the great sage, knower of hearts, spoke to the king in meaningful words.

इङ्गितं ते मया ज्ञातं सूक्ष्मनीतिप्रबोधने ।

लब्धानुयोगः प्रब्रूयाच्छास्त्रं नो चेदधो भवेत् ॥ २० ॥

*ingītaṁ te mayā jñātaṁ sūkṣmanītiprabodhane;
labdhānuyogaḥ prabrūyācchāstraṁ no cedadho bhavet.*

I understand your intent regarding subtle polity; when properly questioned, one should explain the scripture, otherwise it remains unspoken.

ब्रह्मा महेश्वरस्कन्दश्चेन्द्रः प्राचेतसो मनुः ।

बृहस्पतिश्च शुक्रश्च भारद्वाजो महातपाः ॥ २१ ॥

*brahmā maheśvarasskandaśvendraḥ prācetaso manuḥ;
brhaspatiśca śukraśca bhāradvājo mahātapāḥ.*

Hearing this, the great sage, knower of hearts, spoke to the king in meaningful words.

वेदव्यासश्च भगवान् तथा गौरशिरा मुनिः ।

एते हि राजशास्त्राणां प्रणेतारः परंतपाः ॥ २२ ॥

*vedavyāsaśca bhagavān tathā gaurāśīrā muniḥ;
ete hi rājaśāstrāṇāṁ praṇetāraḥ parantapāḥ.*

Also the venerable Vedavyāsa and the sage Gaurśīrā—these illustrious ones are the authors of treatises on kingship.

लक्षाध्यायं जगौ ब्रह्मा राजशास्त्रं महामतिः ।

पञ्चाशच्च सहस्राणि रुद्रस्संक्षिप्य चाब्रवीत् ॥ २३ ॥

*lakṣādhyaṁ jagau brahmā rājaśāstraṁ mahāmatih;
pañcāśacca sahastrāṇi rudrassamkṣīpya cābravīt.*

The great-minded Brahmā composed a political science of one hundred thousand chapters; Rudra condensed it into fifty thousand.

पञ्चविंशत्सहस्राणि स्कन्दस्संक्षिप्य चावदत् ।

दशाध्यायसहस्राणि द्विसहस्रे च वासवः ॥ २४ ॥

*pañcaviṁśatsahastrāṇi skandassamkṣīpya cāvadat;
daśādhyaṁsahastrāṇi dvisahastre ca vāsavaḥ.*

Skanda further reduced it to twenty-five thousand chapters; Indra condensed it to ten thousand and then to two thousand.

प्राचेतसमनुश्चापि षट्सहस्राण्यथाब्रवीत् ।

त्रीण्यध्यायसहस्राणि बृहस्पतिरुवाच ह ॥ २५ ॥

*prācetasamanuścāpi ṣaṭsahasatrāṇyathābravīt;
trīṇyadhyāyasahasatrāṇi bṛhaspatiruvāca ha.*

Manu of the Pracetas lineage taught it in six thousand chapters; Bṛhaspati presented it in three thousand.

काव्यस्तु तत् समालोच्य चक्रेऽध्यायसहस्रकम् ।

सप्ताध्यायशतं शास्त्रं भारद्वास्तथाभणत् ॥ २६ ॥

*kāvyaṣtu tat samālocya cakre 'dhyāyasahasrakam;
saptādhyāyaśataṁ śāstram bhāradvājastathābhaṇat.*

Śukra (Kāvya), having reviewed it, composed it in one thousand chapters; Bhāradvāja explained it in seven hundred.

मुनिर्गौरिशिराश्चापि पञ्चाध्यायशतं जगौ ।

वेदव्यासस्तु भगवांस्तत् संक्षिप्य महामतिः ॥ २७ ॥

*munirgaurāśirāścāpi pañcādhyāyaśataṁ jagau;
vedavyāsaṣtu bhagavāntat saṁkṣipy mahāmatiḥ.*

The sage Gaurśirā taught it in five hundred chapters; the great Vedavyāsa condensed it further.

शतत्रयाध्यायवर्ती नीतिं चक्रे महामते ।

संक्षिप्तमयुर्विज्ञाय मर्त्यानां बुद्धिदोषतः ॥ २८ ॥

*śatatrayādhyāyavatīṁ nītiṁ cakre mahāmate;
saṁkṣiptamayurvijñāya martyānāṁ buddhidoṣataḥ.*

Considering the short lifespan and limited intellect of humans, he reduced the science of polity to three hundred chapters.

तल्लक्षणोद्देशमात्रं मया तव निवेद्यते ।

सावधानमना भूत्वा राजशास्त्रं निबोध मे ॥ २९ ॥

*tallakṣaṇoddeśamātram mayā tava nivedyate;
sāvadhānamanā bhūtvā rājaśāstram nibodha me.*

I shall explain to you only the essential features of that science; listen attentively and understand this royal doctrine.

पृथुर्वैन्यः प्रजा रक्षन् मृत्युं जित्वा पुरा किल ।

क्षत्राणात् प्रजास्तं तु क्षत्रियं चाब्रुवंस्तथा ॥ ३० ॥

*pr̥thurvainyaḥ prajā rakṣan mṛtyum jītvā purā kila;
kṣatatrāṇāt prajāstaṁ tu kṣatriyaṁ cābruvanīstathā.*

King Pr̥thu, son of Vena, once protected the people and conquered death; because he protected them from harm, the people called him a Kṣatriya.

नामापि तस्य राजेति प्रजारागादजायन ।

अकृष्टपच्या पृथिवी चासीद्वैन्यस्य कामधुक् ॥ ३१ ॥

*nāmāpi tasya rājeti prajāragādajāyana;
akṛṣṭapacyā pr̥thivī cāsīdvainyasya kāmadhuk.*

Out of affection, the people called him “king”; during his reign, the earth was (kāmadhuk) yielded crops without cultivation.

आसन् हिरण्मया दर्भास्सुखस्पर्शा मनोहराः ।

तेषां चीरिस्सुसंवीताः प्रजास्तेष्वेव शेरते ॥ ३२ ॥

*āsan hiraṇmayā darbhāssukhasparśā manoharāḥ;
teṣāṁ cīraissusasaṁvītāḥ prajāsteṣveva śerate.*

The sacred grasses were golden, soft, and delightful; people wore garments made from them and rested upon them.

प्रविभागो न राष्ट्राणां पुराणां चाभवत् तदा ।

यत्र यत्र प्रजा आसंस्तत्र दोग्ध्री मही सुखम् ॥ ३३ ॥

*pravibhāgo na rāṣṭrāṇāṁ purāṇāṁ cābhavat tadā;
yatra yatra prajā āsaṁstatra dogdhrī mahī sukham.*

There were no divisions of kingdoms or cities; wherever people lived, the earth provided abundantly.

तेन संस्तंभिता ह्यापस्समुद्रमभियास्यता ।

पर्वताश्च ददुर्मार्गं ध्वजभङ्गश्च नाभवत् ॥ ३४ ॥

*tena saṁstambhitā hyāpassamudramabhiyāsyatā;
parvatāśca dadurmārgaṁ dhvajabhaṅgaśca nābhavat.*

Waters were restrained from flooding the ocean; mountains gave way for paths, and no banners were ever broken.

षष्टि नागसहस्राणि षष्टि नगशतानि च ।

सौवर्णान्यकरोद्राजा ब्राह्मणेभ्यश्च तान्यदात् ॥ ३५ ॥

*ṣaṣṭi nāgasahastrāṇi ṣaṣṭi nagaśatāni ca;
sauvarṇānyakorodrājā brāhmaṇebhyaśca tānyadāt.*

The king created sixty thousand golden cities and six hundred towns, and gave them to the scholars.

इमां च पृथिवीं सर्वां मणिरत्नविभूषिताम् ।

सौवर्णमिकरोद्राजा ब्राह्मणेभ्यश्च तां ददौ ॥ ३६ ॥

*imāṃ ca pṛthivīm sarvāṃ maṇiratnavibhūṣitām;
sauvarṇāmakorodrājā brāhmaṇebhyaśca tāṃ dadau.*

He adorned the entire earth with jewels and made it golden, and then gave it to the scholars.

एतानन्यान् गुणान् बुद्धा तस्य राजश्चतुर्मुखः ।

आत्मानं दर्शयामास वरदोऽस्मीति चाब्रवीत् ॥ ३७ ॥

*etānanyān guṇān buddhvā tasya rājāścaturmukhaḥ;
ātmānaṃ darśayāmāsa varado'smīti cābravit.*

Seeing these and other virtues of the king, Brahmā appeared before him and said, "I grant you a boon."

ब्रह्माणं च ततो दृष्ट्वा श्रुत्वा चैव स तद्वचः ।

पृथुः परमसंहृष्टो वव्रे तं वरमुत्तमम् ॥ ३८ ॥

*brahmāṇaṃ ca tato dṛṣṭvā śrutvā caiva sa tadvacaḥ;
pṛthuḥ paramasaṃhṛṣṭo vavre taṃ varamuttamam.*

Seeing these and other virtues of the king, Brahmā appeared before him and said, "I grant you a boon."

चतुष्पाच्च धनुर्वेदस्सांगोपाङ्गरहस्यकः ।

शस्त्रास्त्रभूषितो मह्यं प्रदेयस्तु त्वया भवेत् ॥ ३९ ॥

*catuṣpācca dhanurvedassāṅgopāṅgarahasyakaḥ;
śāstrāstrabhūṣito mahyaṃ pradeyastu tvayā bhavet.*

May the complete science of warfare, with all its limbs and secrets, along with weapons and missiles, be granted to me.

आत्मानं परमं मन्ये लोकेभ्यो लोकपूजितम् ।

यस्य मे दर्शनं प्राप्तो भवान् वेदमयो निधिः ॥ ४० ॥

ātmānaṃ paramaṃ manye lokebhyo lok pūjitam;

yasya me darśanam prāpto bhavān vedamayo nidhiḥ.

I consider myself most blessed among people, for I have seen you, the repository of the Vedas.

इत्युक्तवानन्ददुग्धाब्धौ मज्जयानं पृथुं तदा ।

प्रोज्जहार जगत्तृष्टा वाचाथ प्लवरूपया ॥ ४१ ॥

*ityuktvānandadugdhābdhau majjayānam pr̥thum tadā;
projjahāra jagatttṛṣṭā vācātha plavarūpayā.*

As Pṛthu spoke thus, Brahmā, like one lifting him from an ocean of joy, spoke these words.

दिष्ट्या ते बुद्धिरुत्पन्ना धनुर्वेदपरिग्रहे ।

अहमप्येतदेव त्वां वक्तुकाम इहागतः ॥ ४२ ॥

*diṣṭyā te buddhirutpannā dhanurvedaparigrahe;
ahamapyetadeva tvām vaktukāma ihāgataḥ.*

Fortunately, you have developed interest in the science of warfare; I too have come here to teach you this.”

असिः पूर्वं मया सृष्टो दुष्टनिग्रहकारणात् ।

भवादृशसमीपस्थो लोकांछिक्षञ्चरत्यसौ ॥ ४३ ॥

*asiḥ pūrvam mayā sṛṣṭo duṣṭanigrahakāraṇāt;
bhavādṛśasamīpastho lokāñchikṣaṇcaratyasau.*

The sword was first created by me to restrain the wicked; it moves among people under the control of worthy rulers like you.

धनुराद्यायुधव्यक्तौ त्वमेवादिस्मृतो मया ।

तस्माच्छस्त्राणि चास्त्राणि ददानि तव पुत्रक ॥ ४४ ॥

*dhanurādyāyudhavyaktau tvamevādismr̥to mayā;
tasmācchastrāṇi cāstrāṇi dadāni tava putraka.*

You are considered the origin of weapons such as the bow; therefore, I grant you all weapons and missiles.

भृशश्चो मानसः पुत्रो द्वे जाये तस्य संमते ।

जया च सुप्रभा चैव दक्षकन्ये महामती ॥ ४५ ॥

*bhṛśāśvo mānasaḥ putro dve jāye tasya sammate;
jayā ca suprabhā caiva dakṣakanye mahāmātī.*

Bhṛśāsya, born of the mind, had two wives—Jayā and Suprabhā, daughters of Dakṣa.

जया लब्धवरा मत्तः शस्त्राण्यस्त्राण्यसूत वै ।

पञ्चाशदपरा चापि तावत्पुत्रानजीजनत् ॥ ४६ ॥

jayā labdhavarā mattaḥ śastrāṇyastrāṇyasūta vai;
pañcāśadaparā cāpi tāvatputrāñjījanat.

Jayā, having obtained a boon from me, gave birth to weapons and missiles, and also to fifty powerful sons.

संहारान् नाम दुर्द्धर्षान् दुराक्रामान् बलीयसः ।

मन्त्रदैवतसंयोगाच्छस्त्राण्यस्त्रत्वमाप्नुवन् ॥ ४७ ॥

sañhārān nāma durddharṣān durākramān baliyasaḥ;
mantradaivatasañyogācchastrāṇyastratvamāpnuvan.

These mighty beings, called Sañhāras, fierce and invincible, became weapons through the power of mantras and divine forces.

मत्सकाशाद्धनुर्वेदं प्रगृह्य जयतां वर ।

सर्वाः पालय धर्मेण प्रजाः पुत्रानिवौरसान् ॥ ४८ ॥

matsakāśāddhanurvedaṁ pragṛhya jayatāṁ vara;
sarvāḥ pālaya dharmeṇa prajāḥ putrānivaaurasān.

Having received the science of warfare from me, O best of victors, protect all your subjects with righteousness as your own sons.

सन्धिविग्रहतत्त्वज्ञस्त्वनुमानविभागवित् ।

षाड्गुण्यविधियुक्तश्च सर्वशास्त्रविशारदः ॥ ४९ ॥

sandhivigrahatattvajñastvanumānavibhāgavit;
ṣaḍguṇyavidhiyuktaśca sarvaśāstraviśāradaḥ.

One should know peace and war, inference and division, the six political measures, and be skilled in all sciences.”

वृत्तो राजगुणैष्विस्सततोपायांस्तदाचर ।

बलाबलेन सम्यक् त्वं समीक्षस्व चतुर्दश ॥ ५० ॥

vṛto rājaguṇaiṣṣadbhissatatopāyāṁstadācara;
balābalena samyak tvaṁ samīkṣasva caturdaśa.

Endowed with royal qualities, practice proper strategies and

carefully assess strengths and weaknesses in all fourteen aspects.”

अथ स्वात्मानमन्वीक्ष्य परांश्च रिपुसूदन ।

तथा सन्धाय कर्माणि सेवस्वाष्टौ सदा नृप ॥ ५१ ॥

*atha svātmānamanvīkṣya parāṁśca ripusūdana;
tathā sandhāya karmāṇi sevasvāṣṭau sadā nṛpa.*

Examine yourself and your enemies, and act accordingly, always following the eightfold policies, O king.

भवानष्टादशान्येषु स्वपक्षे दश पञ्च च ।

त्रिभिस्त्रिभिर्भिज्ञातैर्वेत्ति तीर्थानि चारकैः ॥ ५२ ॥

*bhavānaṣṭādaśānyeṣu svapakṣe daśa pañca ca;
tribhistribhirabhijñātairveti tīrthāni cārakaiḥ.*

You should understand the eighteen elements—ten of your own side and five of the enemy—through spies in three ways.

तथा व्यसनिनं शत्रुं निशम्य नृपसत्तम ।

अभियाहि जवेनैव समीक्ष्य त्रिविधं बलम् ॥ ५३ ॥

*tathā vyasaninam śatruṁ niśamya nṛpasattama;
abhiyāhi javenaiva samīkṣya trividham balaṁ.*

Recognizing the enemy's weakness, O best king, attack swiftly after assessing the three kinds of strength.”

धृत्वा यात्रामारभस्व प्राप्तकालमरिन्दम ।

पाणिमूलं च विज्ञाय व्यवसायं पराजयम् ॥ ५४ ॥

*dṛtvā yātrāmārabhasva prāptakālamarindama;
pāṇimūlaṁ ca vijñāya vyavasāyaṁ parājayam.*

Having prepared for the march at the proper time, understand the base, effort, and possible defeat, O conqueror of enemies.”

स्वमूलं तु दृढं कृत्वा परान् याहि विशां पते ।

विक्रमस्व विजेतुं तं जित्वा च परिपालय ॥ ५५ ॥

*svamūlaṁ tu dṛḍham kṛtvā parān yāhi viśāṁ pate;
vikramasva vijetum taṁ jītvā ca paripālaya.*

Strengthen your own base, then advance against others;

conquer them and rule them justly.

दृढमष्टांगसंयुक्ता चतुर्विधबला चमूः ।

बलमुख्यैस्सुनीता ते द्विषतां प्रतिवर्धनी ॥ ५६ ॥

dr̥ḍhamasṭāṅgasānyuktā caturvidhabalā camūḥ;
balamukhyaīsunitā te dviṣatām prativardhanī.

A well-organized army, consisting of four divisions and eight components, properly led, increases power against enemies.

इत्येवमनुशास्यैनं ब्रह्मा लोकगुरुः पुनः ।

धनुर्वेदं ग्राहयितुं वक्तुमेवोपचक्रमे ॥ ५७ ॥

ityevamanuśāsyainam brahmā lokaguruḥ punaḥ;
dhanurvedam grāhayitum vaktumevopacakrame.

Thus instructing him, Brahmā, the teacher of the world, began to impart the science of warfare in detail.

इति नीतिशास्त्रे नीतिप्रकाशिकायां संगतिप्रदर्शनपूर्वकराजधर्मोपदेशो नाम प्रथमोऽध्यायः ।

Thus ends the first chapter in the treatise on ethics, the *Nitiprakāśikā*, entitled “Instruction on Rājadharmā, preceded by an exposition of its relevance and interconnection.”

Chapter 2

The exposition on the discernment of Dhanurveda

चतुष्पाच्च धनुर्वेदो रक्तवर्णश्चतुर्मुखः ।

अष्टबाहुस्त्रिणेत्रश्च सांख्यायनसगोत्रवान् ॥१॥

catuṣpācca dhanurvedo raktavarṇaścaturmukhaḥ ।

aṣṭabāhustriṇetraśca sāmkyāyanasagotravān ॥

The Dhanurveda Puruṣa is described as four-footed, red in color, four-faced, eight-armed, three-eyed, and belonging to the lineage of Sāmkyāyana.

वज्रं खड्गो धनुश्चक्रं दक्षबाहुचतुष्टये ।

शतघ्नी च गदाशूलपट्टिश वामबाहुषु ॥२॥

vajraṁ khaṅgo dhanuścakraṁ dakṣabāhucatuṣṭaye ।

śataghñī ca gadāśūlapaṭṭiśā vāmabāhuṣu ॥

In his right hand are four the Vajra, sword, missile, and discus; in the left hand he carries the spear, mace, trident, and pattiśa.

प्रयोगकोटीरयुतो नीत्यंगो मन्त्रकंचुकः ।

उपसंहारहृदयो शस्त्रास्त्रोभयकुण्डलः ॥ ३ ॥

prayogakoṭīrayuto nītyaṅgo mantrakañcukaḥ ।

upasaṁhārahṛdayo śastrāstrobhayakuṇḍalaḥ ॥

He is adorned with countless applications, policy as his limbs, protected by mantra as armor, with withdrawal as his heart, and both weapons and missiles are his ornaments.

अनेकवल्गिताकारभूषणः पिङ्गलेक्षणः ।

जयमालापरिवृतो वृषारूढस्त उच्यते ॥ ४ ॥

anekavalgitākārabhūṣaṇaḥ piṅgalekṣaṇaḥ ।

jayamālāparivṛto vṛṣārūḍhasta ucyate ॥

Adorned with many ornaments, tawny-eyed, garlanded with victory, and mounted on a bull—thus he is described.

एतन्मन्त्रं प्रवक्ष्यामि वैरिजालनिकृन्तनम् ।

आत्मसैन्यस्वपक्षाणामात्मनश्चाभिरक्षकम् ॥ ५ ॥

*etanmantram pravakṣyāmi vairijālanikṛntanam ।
ātmasainyasvapakṣāṇāmātmanaścābhirakṣakam ॥*

I shall declare this mantra which cuts down the network of enemies and protects oneself, one's army, and one's allies.

आदौ प्रणवमुच्चार्य नम इत्यक्षरे ततः ।
वतेति भगपूर्वं धनुर्वेदाय चोच्चरेत् ॥ ६
*ādau praṇavamuccārya nama ityakṣare tataḥ ।
vateṭi bhagapūrva dham dhanurvedāya coccaret ॥*

First utter Om, the name of God, then the word “namaḥ,” followed by “vate,” and then pronounce “dhanurvedāya” preceded by “bhaga, ” i.e. “Om namaḥ bhagavate dhanurvedāya.” “Let me salute Bhagavāna Dhanurveda.”

अहमेव ऋषिश्चास्य गायत्री छन्द उच्यते ।
महेश्वरो देवतास्य विनियोगोऽरिनिग्रहे ॥ ७
*ahameva ṛṣiśvāsyā gāyatrī chanda ucyate ।
maheśvaro devatāsyā viniyogo'rinigrahe ॥*

I myself am its seer; its meter is Gāyatrī; its devatā is Maheśvara; and it is used for subduing enemies.

द्वात्रिंशद्वर्णकमनुं वर्णसंख्यासहस्रकैः ।
जपित्वा सिद्धिमाप्नोति रिपूंश्चाप्यधितिष्ठति ॥ ८
*dvātriṁśadvarṇakamanuṁ varṇasaṁkhyāsahasrakaiḥ ।
japitvā siddhimāpnoti ripūṁścāpyadhitiṣṭhati ॥*

By reciting this 32-syllabled mantra thousands of times, one attains success and gains control over enemies.

सत्यं सत्यं पुनस्सत्यं त्रिर्वदामीह वेनज ।
धनुर्वेदस्य विवृतिमथाख्यास्ये निबोध मे ॥ ९
*satyaṁ satyaṁ punassatyaṁ trirvadāmīha venaja ।
dhanurvedasya vivṛtimathākhyāsyē nibodha me ॥*

Truth, truth, again truth—I declare this thrice, O son of Vena; now listen as I explain the details of Dhanurveda.

मुक्तं चैत्र हामुक्तं च मुक्तामुक्तमनः परम् ।
मंत्रमुक्तं च चत्वारि धनुर्वेदपदानि वै ॥ १०

*muktaṁ cainna hāmuktaṁ ca muktāmuktamāṇaḥ param ।
mantramuktaṁ ca catvāri dhanurvedapadāni vai ॥*

There are four divisions of Dhanurveda: Mukta (missiles and rockets), Amukta (manual weapons), Muktāmukta (which can be withdrawn), and that which is operated by mantra (mental power).

मुक्तं बाणादि विज्ञेयं खड्गादिकममुक्तकम् ।

सोपसंहारमस्त्रं तु मुक्तामुक्तमुदाहृतम् ॥ ११

*muktaṁ bāṇādi vijñeyaṁ khaṅgādikamamuktakam ।
sopasaṁhāramastraṁ tu muktāmuktamudāhṛtam ॥*

Missiles like arrows are known as Mukta; weapons like swords are Amukta; those having withdrawal capability are called both Muktāmukta.

उपसंहाररहितं मंत्रमुक्तमिहोच्यते ।

चतुर्भिर्भिः पादैस्तु धनुर्वेदः प्रकाशते ॥ १२

*upasaṁhārahitam mantramuktamihocyate ।
caturbhirebhiḥ pādaistu dhanurvedaḥ prakāśate ॥*

That which has no withdrawal is called Mantra-mukta (operated by mental power); through these four divisions, Dhanurveda is explained.

शस्त्रमस्त्रं च प्रत्यस्त्रं परमास्त्रमितीव च ।

चानुर्विध्यं धनुर्वेदे केचिदाहुर्धनुर्विदः ॥ १३

*śastraṁ mastraṁ ca pratyāstraṁ paramāstraṁ itīva ca ।
cānurvidhyaṁ dhanurvede kecidāhur'dhanurvidaḥ ॥*

Some experts describe Dhanurveda as consisting of weapons, missiles, counter-missiles, supreme missiles, and their applications.

आदानं चैव संधानं विमोक्षस्संहतिस्तथा ।

धनुर्वेदश्चतुर्थेति वदन्तीति परे जगुः ॥ १४

*ādānaṁ caiva saṁdhānaṁ vimokṣasāṁhṛtistathā ।
dhanurvedaścaturtheti vadantīti pare jaguḥ ॥*

Others say it consists of taking up, aiming, releasing, and withdrawing—these four aspects define Dhanurveda.

तत्राद्यं मतमालम्ब्य मुक्तामुक्तायुधान्यहम् ।

द्वात्रिंशद्भेदतो वच्मि तत्रायं विस्तृतिक्रमः ॥ १५

tatrādyam matamālambya muktāmuktāyudhānyaham ।

dvātrīṁśadbhedataḥ vacmi tatrāyam vistṛtikramah ॥

Following the first view, I will explain the Mukta and Amukta weapons in thirty-two categories in detail.

धनुरिषुर्भिन्दिपालशक्तिद्रुघणतोमराः ।

नलिका लगुडः पाशश्चक्रं वै दंतकंटकः ॥ १६

dhanuriṣurbhindipālaśaktidrughāṇatomarāḥ ।

nalikā laguḍaḥ pāśāścakraṁ vai dantakaṇṭakaḥ ॥

Missiles launchers (dhanus), missiles (iṣus), bhindipāla, spear, club, tomara, tube weapon, staff, noose, discus, and spiked weapon—

भुशुण्डीति द्वादशैते मुक्तभेदाः प्रकीर्तिताः ।

धनुर्वेदस्याद्यपादस्तवायं कथितो नृप ॥ १७

muṣuṇḍīti dvādaśāite muktabhedāḥ prakīrtitāḥ ।

dhanurvedasyādyapādistavāyam kathito nṛpa ॥

Along with bhuśuṇḍi, these twelve are declared as types of Mukta weapons; thus, the first division of Dhanurveda is explained.

वज्रमीली च परशुगौशीर्षमसिधेनुका ।

लवित्रमास्तरः कुंतस्थूणः प्रासः पिनाककः ॥ १८

vajramīlī ca paraśugauśīrṣam asidhenukā ।

lavitramāstaraḥ kuntassthūṇaḥ prāsaḥ pinākakaḥ ॥

Vajra, mīlī, axe, gośīrṣa, sword, sickle, covering weapon, spear, pillar, lance, and pināka—

गदा मुद्गरसीराश्च मुसलः पट्टिशं तथा ।

मौष्टिकं परिघश्चैव मयूरखी च शतत्रिका ॥ १९

gadā mudgarasīrāśca musalaḥ paṭṭīśam tathā ।

mauṣṭikaṁ parighaścaiva mayūrakhī ca śatannikā ॥

Mace, mudgara, sīra, musala, pattiśa, fist-weapon, iron club, mayurakgī, and śatannikā.

अमुक्ता विंशतिरिमे द्वितीयः पाद उच्यते ।

मुक्तामुक्तानि शस्त्राणि द्वात्रिंशद्गणितानि ते ॥ २०

amuktā viṃśatirime dvitīyaḥ pāda ucyate ।

muktāmuktāni śāstrāṇi dvātriṃśadgaṇitāni te ॥

These twenty are amukta weapons (manual), forming the second division; together with others they make thirty-two types.

दंडचक्रं धर्मचक्रं कालचक्रं तथैव च ।

ऐन्द्रं चक्रं शूलवतं ब्रह्मशीर्षं च मोदकी ॥ २१

daṇḍacakraṃ dharmacakraṃ kālacakraṃ tathaiḥ ca ।

aindraṃ cakram śūlavataṃ brahmaśīrṣa ca modakī ॥

Staff-disc, dharma-disc, time-disc, Indra's discus, trident-like weapon, Brahma-head weapon, and modakī—

शिखरी धर्मपाशं च तथा वरुणपाशकम् ।

पैनाकास्त्रं च वायव्यं शुष्कार्द्रं शिखरास्त्रकम् ॥ २२

śīravārī dharmapāśaṃ ca tathā varuṇapāśakam ।

painākāstraṃ ca vāyavyaṃ śuṣkārdra śikharastraṃ ॥

Head-cutting missile, dharma-noose, Varuṇa's noose, Pināka weapon, wind weapon, dry and wet peak missile—

कौञ्चास्त्रं हयशीर्षं च विद्याविद्येऽस्त्रसंज्ञिके ।

गांधर्वास्त्रं नन्दनास्त्रं वर्षणं शोषणं तथा ॥ २३

kauñcāstraṃ hayaśīrṣa ca vidyāvidye'strasañjñike ।

gāndharvāstraṃ nandanāstraṃ varṣaṇaṃ śoṣaṇaṃ tathā ॥

Krauñca missile, horse-head missile, Vidyā and Avidyā named missiles, Gandharva missile, Nandana missile, raining and drying missile —

प्रस्वापनप्रशमने संतापनविलापने ।

मदनं मानवास्त्रं च नामनं तामसं तथा ॥ २४

prasvāpanapraśamane santāpanavilāpane ।

madanaṃ mānavāstraṃ ca nāmanaṃ tāmasaṃ tathā ॥

Sleep-inducing, pacifying, tormenting, lament-causing, deluding (Madana), human missile, subduing missile, and dark missile —

संवर्त मौसलं सत्यं सौरं मायास्त्रमेव च ।

त्वाष्ट्रमस्त्रं च सोमास्त्रं संहारं मानसं तथा ॥ २५

saṁvarta mausalaṁ satyaṁ sauraṁ māyāstrameva ca ।

tvāṣṭramastraṁ ca somāstraṁ saṁhāraṁ mānasaṁ tathā ॥

Saṁvarta, pestle- missile, truth missile, solar missile, illusion missile, Tvaṣṭr's missile, Soma missile, destructive and mental missiles—

नागास्त्रं गारुडांस्त्रं च शैवेष्ठीकेऽस्त्रसंज्ञिके ।

चतुश्चत्वारि चैतानि सोपसंहारकाणि वै ॥ २६

nāgāstraṁ gāruḍāṁstraṁ ca śaiveṣṭhīke'strasaṁjñīke ।

catuścatvāri caitāni sopasaṁhārakāṇi vai ॥

Serpent missile, Garuḍa missile, Śaiva missile, and others—these are said to be with withdrawal capability.

वक्ष्यामि चोपसंहारान् क्रमप्राप्तान् निबोध मे ।

याज्ञात्वा वैरिमुक्तानि चास्त्राणि शमयिष्यसि ॥ २७

vakṣyāmi copasaṁhārān kramaprāptān nibodha me ।

yājñātvā vairimuktāni cāstrāṇi śamayisyasi ॥

I will now explain the methods of withdrawal; by knowing these, you will neutralize the weapons released by enemies.

सत्यवान् सत्यकीर्तिश्च रभसो दृष्ट एव च ।

प्रतिहारतरश्चैवाप्यबाहुखपराहुखौ ॥ २८

satyavān satyakīrtiśca rabhaso dṛṣṭa eva ca ।

pratihāratarascaivāpyavāṇmukhaparāṇmukhau ॥

Satyavān, Satyakīrti, Rabhasa, Dṛṣṭa, Pratihāratara, and the forward- and backward-facing type missiles—

दृढनाभोऽलक्ष्यलक्ष्यावाविलश्च सुनाभकः ।

दशाक्षशतवक्त्रश्च दशशीर्षशतोदरौ ॥ २९

धर्मनाभो महानाभो दुधुनाभस्तु नाभकः ।

ज्योतिषविमलकुलश्चैव नैरास्यकृशनावुभौ ॥ ३०

dṛḍhanābho 'lakṣyalakṣyāvāvilaśca sunābhakaḥ ।

daśākṣaśśatavakṣaśca daśaśīrṣaśatodarau ॥

dharmanābho mahānābho dudhunābhastu nābhakaḥ ।

jyotiṣavīmalakulaścaiva nairāsyakṛśanāvubhau ॥

Dr̥ḍhanābha, invisible-target, visible-target, Avila, and Sunābha, Ten-eyed, hundred-mouth, ten-headed, hundred-bellied, Dharmanābha, Mahānābha, Dudhūnābha, Nābhaka, luminous, pure, and despair-causing types of missiles—

योगंधरस्सनिद्रश्च दैत्यः प्रमथनस्तथा ।

साचिर्माली धृतिर्माली वृत्तिमान् रुचिरस्तथा ॥ ३१

yogandharassanidraśca daityaḥ pramathanastathā ।

sācirmālī dhṛtirmālī vṛttimān rucirastathā ॥

Yogandhara, sleep-inducing, daitya, crushing, garlanded, steady, prosperous, and pleasing forms of missiles—

पित्र्यस्सौमनसश्चैव विधूतमकरौ तथा ।

करवीरो धनरती धान्यं वै कामरूपकः ॥ ३२

जुंभका वरणाश्चैव मोहः कामरुन्विस्तथा ।

वरुणस्सर्वदमनस्संधान स्सर्वनाभकः ॥ ३३

pitryassaumanasaścaiva vidhūtamakarau tathā ॥

karavīro dhanaratī dhānyaṁ vai kāmārūpakaḥ ।

jumbhakaḥ varaṇāścaiva mohaḥ kāmārunvistathā ।

varuṇassarvadamanassandhāna sarvanābhakaḥ ॥

Ancestral, pleasing, purified, makara, karavīra, dhanaratī, jumbhaka, varaṇā, moha, kāmārunvi, varuṇa, sarvadamana, sandhāna, and sarvanābha missiles.

कंकालास्त्रं मौसलास्त्रं कापालास्त्रं च कंकणम् ।

पैशाचास्त्रं चेति पंचाप्यसुरास्त्राणि भूपतेः ॥ ३४

kaṅkālāstraṁ mausalāstraṁ kāpālāstraṁ ca kaṅkaṇam ।

paiśācāstraṁ ceti pañcāpyasurāstrāṇi bhūpateḥ ॥

kaṅkāla, mausala, kāpāla, kaṅkaṇa, paiśācha—these five are asura missiles.

सत्यवान् सर्वदमनः कामरूपस्तथैव च ।

योगंधरोऽप्यलक्ष्यश्चाप्यसुरास्त्रविघातकाः ॥ ३५

satyavān sarvadamanaḥ kāmārūpastathaiḥ ca ।

yogandharo 'pyalakṣyaścāpyasurāstravighātakāḥ ॥

Satyavān, Sarvadamana, Kāmārūpa, Yogandhara, and Alakṣya—these counter the asura missiles.

चतुश्चत्वारिंशदेते पञ्चान्येऽन्यविमर्दनाः ।

मेलयित्वा च पंचाशदेकोना ह्यस्त्रनामकाः ॥ ३६

catuścatvāriṁśadete pañcānye 'nyavimardanāḥ ।

melayitvā ca pañcāśadekonā hyaśtranāmakāḥ ॥

These forty-four along with five others make a total of forty-nine types of weapons.

सर्वमोचननामा तु सुप्रशातनयो महान् ।

मुक्तामुक्ताखिलशमो मद्वारत् प्रथितः परः ॥ ३७

sarvamocananāmā tu suprabhātanayo mahān ।

muktāmuktākḥilāśamo madvarāt prathitaḥ paraḥ ॥

The great one named Sarvamocana, is known as the supreme neutralizer of all weapons, both mukta and amukta.

अयं तृतीयपादस्याद्धनुर्वेदस्य भूपते ।

मंत्रमुक्तं च चापि वक्ष्ये सावधानमनाश्शृणु ॥ ३८

ayaṁ tṛtīyapādasyāddhanurvedasya bhūpate ।

mantramuktaṁ ca cāpi vakṣye sāvadhānamanāśśṛṇu ॥

This is the third pāda (division) of Dhanurveda, O king; now listen carefully as I explain the mantra-operated weapons.

विष्णुचक्रं वज्रमस्त्रं ब्रह्मास्त्रं कालपाशकम् ।

नारायणं पाशुपतं नाशाम्यमितरास्त्रकैः ॥ ३९

viṣṇucakraṁ vajramāstraṁ brahmāstraṁ kālapāśakam ।

nārāyaṇaṁ pāśupataṁ nāśāmyamitarāstrakaiḥ ॥

Viṣṇucakra, vajra missile, Brahma missile, kālapāśa, Nārāyaṇa missile, and Pāśupata missile—these cannot be countered by other weapons.

स्वान्यसंहारकाभावान्मंत्रमुक्तान्यमूनि षट् ।

अयं चतुर्थपादस्याद्धनुर्वेदस्य संमतः ॥ ४०

svānyasamhārakābhāvānmantramuktānyamūni ṣaṭ ।

ayaṁ caturthapādasyāddhanurvedasya saṁmataḥ ॥

These six are mantra-operated missiles without countermeasures; this is accepted as the fourth division of Dhanurveda.

शृणु चाप्यपरं भूयो विशेषं वच्मि तेऽनघ ।

पुरा दैवासुरे युद्धे निर्जिता दानवैस्तुराः ॥ ४१

śṛṇu cāpyaparaṁ bhūyo viśeṣaṁ vacmi te 'nagha ।

purā daivāsura yuddhe nirjitā dānavaisturāḥ ॥

Listen further, O devoid of papa actions; I will tell you another detail—once, in the war between Devas and Asuras, the Devas were defeated by the Asuras.

धनुर्वेदाविशेषज्ञाः पलायनपरायणाः ।

दधीचिमृषिमालोक्य तस्मै दत्वायुधानि ते ॥ ४२

dhanurvedāviśeṣajñāḥ palāyanaparāyaṇāḥ ।

dadhīcimṛṣimālokyā tasmai datvāyudhāni te ॥

Lacking knowledge of Dhanurveda and inclined to flee, the Devas approached the sage Dadhīci and entrusted their weapons to him.

मन्दरं पर्वतश्रेष्ठं वस्तुकामा द्रुतं ययुः ।

ते तत्रोषुर्बहून्ब्रह्मनिन्द्रमुख्या भयात् सुराः ।

दधीचिरपि तान् हत्वा दैतेयेभ्यो ह्यरक्षत ॥ ४३

mandaraṁ parvataśreṣṭhaṁ vastukāmā drutaṁ yayuḥ ।

te tatrosurbahūnabdanindramukhyā bhayāt surāḥ ।

dadhīcirapi tān hṛtvā daiteyebhyo hyarakṣat ॥

Desiring safety, they quickly went to Mount Mandara and stayed there for many years in fear; Dadhīci protected the weapons from the Daityas.

शल्यभूतानि तस्यर्षेरायुधानि तपोबलात् ॥ ४४

śalyabhūtāni tasyarṣerāyudhāni tapobalāt ॥

By the power of his austerity, the weapons became part of the sage's very being.

अथ मां शरणं प्राप्ता देवास्तेन्द्रपुरोगमाः ।

पराजिता विलीनाश्च मंदरे भयविह्वलाः ॥ ४५

atha mām śaraṇaṁ prāptā devāstendrapurogamāḥ ।

parājitā vilīnāśca mandare bhayavinkhalāḥ ॥

Then the devas, led by Indra, defeated and distressed, came to me for refuge at Mount Mandara.

अथाददां घनुर्वेदं देवेभ्यस्सरहस्यकम् ।

चतुष्पाद्युतं सांगं तेषामनुजिघृक्षया ॥ ४६

athādadāṁ dhanurvedaṁ devebhyassarahasakam ।

catuṣpādyutaṁ sāṅgaṁ teṣāmanujighṛkṣayā ॥

Then I imparted the Dhanurveda, along with its secrets and all its four divisions and auxiliaries, to the Devas, out of a desire to assist them.

अथ लब्धवरा मत्तो योद्धुं दैतेयसत्तमान् ।

दधीचिं प्रस्थिता दृष्ट्वा तान्याचन्त संगताः ॥ ४७

atha labdhavarā matto yodḍhum daiteyasattamān ।

dadhīciṁ prasthitā dṛṣṭvā tānyayācanta saṅgatāḥ ॥

Having obtained the boon from me to fight the powerful demons, they went to Dadhīci and, approaching him together, requested those weapons.

आयुधापेक्षिणां श्रुत्वा वचनमृषिसत्तमः ।

शल्यभूतानि संचित्य कृपाद्रस्तानथाब्रवीत् ॥ ४८ ॥

āyudhāpekṣiṇāṁ śrutvā vacanamṛṣisattamaḥ ।

śalyabhūtāni saṁcitya kṛpādrastānathābravīt ॥

Hearing the words of those who were in need of weapons, the foremost of sages, moved by compassion, gathered together the materials suitable for making weapons and then addressed them.

धनुर्वेदविदं त्वां तु समाश्रित्य नृपोत्तमाः ।

नीतिमन्तो भविष्यन्ति मत्प्रसादान्न संशयः ॥ ४९ ॥

dhanurvedavidam tvāṁ tu samāśṛitya nṛpottamāḥ ।

nītimanto bhaviṣyanti matprasādānnā saṁśayaḥ ॥

Kings who take refuge in a knower of Dhanurveda, will become righteous rulers—there is no doubt, by my grace.

इत्येतत् कथितं वत्स माहात्म्यं वेदसंमितम् ।

शस्त्रोत्पत्तिश्च कथिता किं भूयश्श्रोतुमिच्छसि ॥ ५० ॥

ityetat kathitaṁ vatsa mātmyam vedasammitam ।

śāstrotpattiśca kathitā kiṁ bhūyaḥ śrotumicchasi ॥

Thus, dear child, this sacred account—equal in authority to

the Veda—has been narrated, and the origin of weapons has also been explained. What more would you like to hear?

धनुर्वेदस्योपदेशमिमं योऽधिगमिष्यति ।

त्वत्कृते मत्कृतं सोऽथ सर्वान् कामानवाप्नुयात् ॥ ५१

dhanurvedasyopadeśam imam yo'dhigamiṣyati ।

tvatkṛte matkṛtaṁ so'tha sarvān kāmānavāpnuyāt ॥

Whoever studies and masters this instruction of Dhanurveda, which I have imparted for your sake, shall thereby attain all his desired objectives.

पारीक्षित महाबुद्धिः पृथुश्चुत्वा विधेर्वचः ।

हृदयस्थं ततो भावं द्रष्टुं समुपचक्रमे ॥ ५२

pārīkṣita mahābuddhiḥ pṛthuśśrutvā vidher vacaḥ ।

hṛdayasthaṁ tato bhāvaṁ draṣṭuṁ samupacakrame ॥

The highly wise King Prithu, after hearing the words of the Creator, then set about perceiving the inner essence that resides within the heart.

Note: The verse describes a transition from external instruction to inner realization:

- Prithu receives divine instruction from Brahmā.
- He then moves beyond mere hearing and begins introspective realization.
- “Seeing the heart’s essence” symbolizes deep understanding or insight into truth, beyond surface knowledge.

इति नीतिशास्त्रे नीतिप्रकाशिकायां धनुर्वेदविवेककथनं नाम द्वितीयोऽध्यायः ।

Thus ends the second chapter in the treatise on ethics, the *Nītiprakāśikā*, entitled “The exposition on the discernment of Dhanurveda.”

Third Chapter

Origin of the sword

लोकनाथ नमस्तेऽस्तु सर्वाश्चर्याश्रय प्रभो ।

उत्पादितो मया खड्गः पूर्वमित्युदितं त्वया ॥ १

lokanātha namaste'stu sarvāścaryāśraya prabho ।

utpādito mayā khaḍgaḥ pūrvamityuditam tvayā ॥

O Lord of the world, salutations to you, the source of all wonders. You have said that the sword was developed by you in ancient times.

खड्गः कदा हि जनितस्त्वया केनेह हेतुना ।

कस्त्वत्सकाशात् प्रथममग्रहीदसिमुत्तमम् ॥ २

khaḍgaḥ kadā hi janitas tvayā keneha hetunā ।

kastvatsakāśāt prathamam agrahīd asim uttamam ॥

When was the sword created by you, and for what reason? Who first received that best sword from you?

परंपरा तु का तस्य भूलोकत्रापणी विभो ।

पूर्वाचार्यं च खड्गस्य मम ब्रूहि पितामह ॥ ३

paramparā tu kā tasya bhūlokatrāpaṇī vibho ।

pūrvācāryam ca khaḍgasya mama brūhi pitāmaha ॥

What is its lineage in the earthly world, O Lord? Tell me also who was the first teacher of the sword, O Grandfather.

स तद्वचस्समाकर्ण्य प्रोवाचेदं पितामहः ।

यत्र येन निमित्तेन यथासौ जनितः पुरा ॥ ४

sa tadvacas samākarnya provācedam pitāmahaḥ ।

yatra yena nimittena yathāsau janitaḥ purā ॥

Hearing these words, the Grandfather spoke: where, by what cause, and how that sword was developed in ancient times.

वेनपुत्र प्रवक्ष्यामि खड्गसंभवमुत्तमम् ।

सावधानमनाश्रुत्वा सर्वत्र जयमाप्स्यसि ॥ ५

venaputra pravakṣyāmi khaḍgasambhavam uttamam ।

sāvadhānamanaḥ śrutvā sarvatra jayam āpsyasi ॥

O son of Vena, I will explain the excellent origin of the sword. Listen carefully and you will attain victory everywhere.

विशीर्णे कार्मुके राजन् प्रक्षीणेषु च वाजिषु ।

खड्गेन शक्यते युद्धे साध्वात्मा परिरक्षितुम् ॥ ६

viśīrṇe karmuke rājan prakṣīṇeṣu ca vājiṣu ।

khaḍgena śakyate yuddhe sādhv ātmā parirakṣitum ॥

When the bow is broken and the horses are exhausted, O king, a noble warrior can still protect himself in battle with a sword.

शरासनधरांश्चैव गदाशक्तिधरांस्तथा ।

एकः खड्गधरो वीरस्समर्थः प्रतिबाधितुम् ॥ ७

śarāsanadharāṁścaiva gadāśaktidharāṁs tathā ।

ekaḥ khaḍgadharo vīras samarthaḥ pratibādhitum ॥

A single brave swordsman is capable of resisting even those armed with bows, maces, and spears.

आयुधेभ्यो वरः खड्गस्तस्माल्लोकेषु विश्रुतः ।

मया सृष्टः पुरा राजन् कस्मिंश्चित् कारणांतरे ॥ ८

āyudhebhyo varaḥ khaḍgas tasmāl lokeṣu viśrutaḥ ।

mayā sṛṣṭaḥ purā rājan kasmimścit kāraṇāntare ॥

The sword is superior to all weapons and is therefore famous in the worlds. It was developed by me in ancient times for a particular purpose.

हिरण्यकशिपुश्चैव हिरण्याक्षो विरोचनः ।

शंबरो विप्रचित्तिश्च प्रह्लादो नमुचिर्बलिः ॥ ९

एतेचान्ये च बहवस्सगणा दैत्यदानवाः ।

धर्मसेतुमतिक्रम्य देवैर्योद्धुमुपाक्रमन् ॥ १०

hiraṇyakaśipuścaiva hiraṇyākṣo virocanaḥ ।

śambaro vipracittiśca prahlādo namucir baliḥ ॥

ete cānye ca bahavas sagaṇā daityadānavāḥ ।

dharmaśetum atikramya devair yoddhum upākraman ॥

Hiraṇyakaśipu, Hiraṇyākṣa, Virocana, Śambara, Vipracitti, Prahlāda, Namuci, Bali, and many others Daityas and Dānavas, along with their followers, transgressed the bounds of dharma

and prepared to fight the Devas.

तदा हिमवतश्शृङ्गे नानाघातुविराजिते ।
 शतयोजनविस्तारे पुष्पितदुमकानने ॥ ११
 यज्ञं ह्यकरवं तत्र सर्वलोकार्थसिद्धये ।
 ततो वर्षसहस्रान्ते त्वद्भुतं समजायत ॥ १२
tadā himavataś śṛṅge nānāghātuvrājite ।
śatayojanavistāre puṣpitadumakānane ॥
yajñam hyakaravaṁ tatra sarvalokārthasiddhaye ।
tato varṣasahasrānte tvadrutaṁ samajāyata ॥

Then, on a peak of the Himalaya adorned with various minerals and spanning a hundred yojanas, in a forest of flowering trees, I performed a yajña for the welfare of all worlds. After a thousand years, a remarkable being arose.

नभोऽग्निज्वालयोद्भास्य द्योतयज्जगतीतलम् ।
 विकीर्याग्निं तथा भूतमुत्थितं चाग्निकुण्डतः ॥ १३
 नीलोत्पलसवर्णं तत् तीक्ष्णदंष्ट्रं कृशोदरं ।
 सुप्रांशु दुर्धर्षतरं ज्वालमालासमाकुलं ॥ १४
nabho 'gnijvālayodgāsy dyotayaj jagatītalam ।
vikīryāgniṁ tathā bhūtam utthitaṁ cāgnikuṇḍataḥ ॥
nīlotpalasavarṇaṁ tat tīkṣṇadamaṣṭraṁ kṛśodaram ।
suprāṁśu durdharṣataram jvālāmālāsamākulam ॥

It rose from the fire of yajña, blazing like flames that illuminated the sky and the earth, scattering fire in all directions. It had the color of a blue lotus, sharp fangs, a lean body, towering height, and was surrounded by garlands of flames, extremely formidable.

रक्ताक्षं क्रूरनिर्हृदं सर्वत्राणिभयंकरम् ।
 स्वतेजसातिरौद्रेण द्रष्टुर्दृष्टिविलोपकम् ॥ १५
 तस्मिन्नुत्पतमाने च प्रचचाल वसुंधरा ।
 महोर्मिकलिलावर्तश्चक्षुभे स महोदधिः ॥ १६
raktākṣaṁ krūranirhṛdaṁ sarvatrāṇibhayaṅkaram ।
svatejasātiraudreṇa draṣṭur dṛṣṭivilopakam ॥
tasminnutpatamāne ca pracacāla vasuṁdharā ।

mahormikalilāvartaś cukṣubhe sa mahodadhiḥ ॥

It had red eyes, emitted terrifying sounds, and caused fear everywhere. Its intense radiance was so fierce that it obscured the vision of those who saw it. As it arose, the earth trembled and the great ocean churned violently with massive waves.

पेतरुल्का दिवो घोराशशाखाश्च मुमुचुर्द्रुमाः ।

तदृष्ट्वा सर्वभूतानि प्राप्यधंत मुहुर्मुहुः ॥ १७

महर्षिसुरगंधर्वानब्रुवं भयविद्वलान् ।

मयैवं चिन्तितं भूतमसिर्नामैष वीर्यवान् ॥ १८

peturulkā divo ghorāś śākhāśca mumucur drumāḥ ।

tadṛṣṭvā sarvabhūtāni prāpyadhanta muhurmuḥuḥ ॥

maharṣisuragandharvān abruvaṁ bhayaviḍvalān ।

mayaivam cintitam bhūtam asir nāmaiṣa vīryavān ॥

Terrible meteors fell from the sky, and trees shed their branches. Seeing this, all beings were repeatedly struck with fear. I said to the frightened sages, devas, and gandharvas: “This being, conceived by me, is the powerful Asi”

रक्षणार्थाय लोकस्य वधाय च सुरद्विषाम् ।

ततस्तद्रूपमुत्सृज्य बभौ निस्त्रिश एव सः ॥ १९

विमलस्तीक्ष्णधारश्च कालान्तक इवोद्यतः ।

पञ्चाशदंगुल्युत्सेधश्चतुरंगुलिर्विस्तृतः ॥ २०

rakṣaṇārthāya lokasya vadhāya ca suradvīṣām ।

tatastadrūpam utsṛjya babhau nistriśa eva saḥ ॥

vimalas tikṣṇadhāraśca kālāntaka ivodyataḥ ।

pañcāśadaṅgulyutse dhaś caturaṅgulivīṣṭṛtaḥ ॥

For the protection of the world and the destruction of the enemies of the Devas, the Asi named person abandoned that scary form and developed a sword. Pure, sharp-edged, and shining like the end of time, it measured fifty finger-breadths in length and four in width.

ततस्वृषभकेतोः स हस्ते दत्तो मया ह्यसिः ।

राक्षसान्तकरस्तीक्ष्णस्तदाधर्मनिवारकः ॥ २१

tatas vṛṣabhaketoh haste datto mayā hy asiḥ ।

rākṣasāntakaras tikṣṇas tadādharmanivārakaḥ ॥

Then I placed that sword in the hand of the Śiva (having bull flag); it was sharp, destructive to demons, and a remover of adharma.

तमुद्धृत्य महादेवसर्वशत्रुभयंकरम् ।
त्रिकूटं चर्म चोद्यम्य सविद्युतमिवांबुदम् ॥ २२

*tam uddhṛtya mahādeva sarvaśatrubhayankaram ।
trikūṭam carma codyamya savidyutam ivāmbudam ॥*

Raising that sword, the great god, terrifying to all enemies, lifted his shield and moved like a cloud flashing with lightning.

चचार विविधान् मार्गान् महाबलपराक्रमः ।
छिन्दन् भिन्दन् रुजन् क्रन्तन् दारयन् पोथयन्नरीन् ॥ २३

*cacāra vividhān mārḡān mahābalaparākramaḥ ।
chindan bhindan rujan krantan dārayan pothayann arīn ॥*

With immense strength and valor, he moved in various ways, cutting, splitting, breaking, tearing, rending, and crushing the enemies.

द्वात्रिंशत् करणानि स्युर्यानि खड्गप्रयोधने ।
चित्रशीघ्रपदं तानि दैत्यसंघे ह्यदर्शयत् ॥ २४

*dvātriṁśat karaṇāni syur yāni khaḍgaprayodhane ।
citraśīghrapadam tāni daityasaṅghe hyadarśayat ॥*

There are thirty-two techniques in sword combat; he displayed these rapid and varied movements among the hosts of daityas.

भ्रान्तमुद्रान्तमाविद्धमाल्पुतं विल्पुतं स्मृतम् ।
संयान्तं समुदीर्णं च निग्रहप्रग्रहौ तथा ॥ २५
पादावकर्षसन्धाने शिरोभुजपरिभ्रमौ ।
पाशपादाविबन्धाश्च भूम्युद्धमणके तथा ॥ २६
गतप्रत्यागताक्षेपाः पातनोत्थानके प्लुतम् ।
लाघवं सौष्ठवं शोभा स्थिरत्वं दृढमुष्टिता ॥ २७

*bhrāntamudrāntam āviddham ālputam vilputam smṛtam ।
saṁyāntam samudīrṇam ca nigrahaḥpragrahau tathā ॥
pādāvakārṣasandhāne śīrobhujaparibhramau ।
pāśapādāvibandhāśca bhūmyuddhramaṇake tathā ॥*

*gatapratyāgatākṣepāḥ pātanothhānake plutam ।
lāghavam sauṣṭhavam śobhā sthīratvam dṛḍhamuṣṭitā ॥*

These include movements such as turning, striking, piercing, leaping, withdrawing, advancing, expanding, restraining, and seizing; footwork, binding, circling of head and arms, grappling, lifting from the ground, advancing and retreating strikes, falling and rising, jumping, agility, grace, firmness, and strong grip.

तिर्यगूर्ध्वप्रचरणे द्वात्रिंशत् करणान्यहो ।
विजित्य दानवान् संख्ये हृष्टो रुद्रो बभूव ह ॥ २८
*tiryagūrdhvapracarāṇe dvātriṁśat karaṇāny aho ।
vijitya dānavān saṅkhye hr̥ṣṭo rudro babhūva ha ॥*

These thirty-two movements include lateral and upward motions. Having defeated the daityas/dānavas in battle, Rudra became delighted.

ततस्तु भगवान् रुद्रो विष्णुं दृष्ट्वा समीपगम् ।
सत्कृत्य धर्मगोप्तात्मसिं तस्मै ददौ मुदा ॥ २९
*tatastu bhagavān rudro viṣṇuṁ dṛṣṭvā samīpagam ।
satkṛtya dharmagoptāram asiṁ tasmai dadau mudā ॥*

Then Rudra, seeing Viṣṇu nearby, honored him as the protector of dharma and joyfully gave him the sword.

विष्णुर्मरीचये प्रादान्मरीचिर्भगवानपि ।
महर्षिभ्यो ददौ खड्गमृषभो वासवाय च ॥ ३०
महेन्द्रो लोकपालेभ्यो लोकपाला ददुश्च तम् ।
मनवे सूर्यपुत्राय ततस्ते तमथाब्रुवन् ॥ ३१
*viṣṇur marīcaye prādān marīcir bhagavān api ।
maharṣibhyo dadau khaḍgam ṛṣabho vāsavāya ca ॥
mahendro lokapālebhyo lokapālā daduśca tam ।
manave sūryaputrāya tataste tam athābruvan ॥*

Viṣṇu gave it to Marīci, who passed it to the great sages; from them it went to Indra, then to the guardians of the world, and finally to Manu, the son of the Sun. They then instructed him.

धर्मसेतुमतिक्रान्तान् लोके धर्मार्थकारणात् ।
 असिना धर्मगर्भेण शिक्षयस्व प्रजापते ॥ ३२
 स तथेति प्रतिश्रुत्य गृहीत्वा खड्गमुत्तमम् ।
 लोके प्रवर्तयामास राजधारामुखेन वै ॥ ३३
dharmasetum atikrāntān loke dharmārthakāraṇāt ।
asinā dharmagarbheṇa śikṣayasva prajāpate ॥
sa tatheti pratiśrutya grhītvā khaḍgam uttamam ।
loke pravartayāmāsa rājadhārāmukhena vai ॥

They said: “O Lord of beings, discipline those who transgress dharma using this sword, which is rooted in righteousness.” Accepting this, Manu used the sword to establish royal authority in the world.

त्वमप्येतमसिं मत्तो गृहाण नृपसत्तम ।
 पालयस्व च धर्मेण प्रजाः पुत्रानिवौरसान् ॥ ३४
tvamapy etam asiṁ matto grhāṇa nṛpasattama ।
pālayasva ca dharmeṇa prajāḥ putrān ivaurasān ॥

You too, O best of kings, receive this sword from me and protect your subjects with righteousness as if they were your own sons.

कृत्तिकास्तस्य नक्षत्रमसेरग्निश्च देवता ।
 रोहिणी गोत्रमप्यस्य रुद्रस्तस्याधिदैवतम् ॥ ३५
 असेरष्टौ हि नामानि रहस्यानि निबोध मे ।
 असिर्विशसनः खड्गस्तोक्ष्णधर्मा दुरासदः ॥ ३६
 श्रीगर्भो विजयश्चैव धर्ममालस्तथैव च ।
 अग्रचः प्रहरणानां च रुद्रेणैवं समीरितः ॥ ३७
kṛttikās tasya nakṣatram aser agniśca devatā ।
rohiṇī gotram apyasya rudras tasyādhidāivatam ॥
aser aṣṭau hi nāmāni rahasyāni nibodha me ।
asir viśasanaḥ khaḍgas tokṣṇadharmā durāsadaḥ ॥
śrīgarbho vijayaścaiva dharmamālas tathaiva ca ।
agracaḥ praharaṇānām ca rudreṇaivam samīritaḥ ॥

Its constellation is Kṛttikā, its devatā is Fire, its lineage is Rohiṇī, and its presiding devatā is Rudra. Learn its eight secret

names: Asi, Viśasana, Khaḍga, sharp-natured, invincible, Śrīgarbha, Vijaya, Dharmamāla, and foremost among weapons.

असेश्र पूजा कर्तव्या सदा युद्धविशारदैः ।
 जयं कीर्तिं लभन्ते ते येऽसिं संपूजयन्ति वै ॥ ३८
 कथेयं कथिता तुभ्यं खड्गमाहात्म्यसंयुता ।
 न कस्यचिन्मया प्रोक्ता किं भूयश्श्रोतुमिच्छसि ॥ ३९
 जिगीषवोऽरीन् राजानस्त्वभिषेणनकौतुकाः ।
 ये पठेयुरिमं जयं जयं युद्धे लभन्ति ते ॥ ४०

asesra pūjā kartavyā sadā yuddhaviśāradaiḥ ।
jayaṁ kīrtiṁ labhante te ye 'siṁ saṁpūjayanti vai ॥
kathayaṁ kathitā tubhyaṁ khaḍgamāhātmyasaṁyutā ।
na kasyacinmayā proktā kiṁ bhūyaḥ śrotum icchasi ॥
jigīṣavo'rīn rājānas tvabhiṣeṇanakautukāḥ ।
ye paṭheyur imāṁ jayaṁ jayaṁ yuddhe labhanti te ॥

Those skilled in warfare should always honor the sword; those who worship it attain victory and fame. This account of the greatness of the sword has been told to you; it has not been revealed to others—what more do you wish to hear? Kings desiring victory, who study this, obtain success in battle.

इति श्रीमन्नीतिशास्त्रे नीतिप्रकाशिकायां खड्गोत्पत्तिकथनं नाम तृतीयोऽध्यायः ।

Thus ends the third chapter in the esteemed treatise on ethics, the *Nītiprakāśikā*, entitled “The account of the origin of the sword.

Fourth Chapter

The operation of Mukta Weapons

स्वयंभोर्वचनं श्रुत्वा पृथुः परमहर्षितः ।

प्रश्रयावनतो भूत्वा भूयः पप्रच्छ चाब्जजम् ॥१॥

*svayambhor vacanam śrutvā pṛthuḥ paramahārṣitaḥ;
praśrayāvanato bhūtvā bhūyaḥ papraccha cābjajam.*

Hearing the words of the Svyambhū, Pṛthu became very pleased and, bowing with humility, again questioned the son of Abja.

द्वात्रिंशदायुधानीति मुक्तामुक्तोदितानि मे ।

तेषां स्वरूपं वर्णं च प्रयोगान् वक्तुमर्हसि ॥२॥

*dvātriṁśadāyudhānīti muktāmuktoditāni me;
teṣāṁ svarūpaṁ varṇaṁ ca prayogaṇ vaktum arhasi.*

You have spoken of thirty-two weapons, both projectile and non-projectile. Please describe their forms, colors, and methods of use.

इति पृष्टस्तु पृथुना भगवान् भक्तवत्सलः ।

तत् सर्वं कथयामास तस्य विस्तारयन् यशः ॥३॥

*iti pṛṣṭas tu pṛthunā bhagavān bhaktavatsalaḥ;
tat sarvaṁ kathayāmāsa tasya vīstārayan yaśaḥ.*

Thus questioned by Pṛthu, the compassionate Lord explained everything, expanding his glory.

यस्य देवस्य यद्रूपं यो वर्णो यश्च यादृशः ।

आयुधस्याथ तन्नाम्रस्तानवेहि महामते ॥ ४ ॥

*yasya devasya yadrūpaṁ yo varṇo yaśca yādrśaḥ;
āyudhasyātha tannāmnas tān avehi mahāmate.*

Understand, O wise one, the form, color, and nature of each weapon as associated with its presiding deity and its name.

पूर्वं वक्ष्यामि मुक्तानां संस्थानानि निबोध मे ।

विदित्वा कारयन्नेवमायुधानां प्रकल्पनम् ॥ ५ ॥

*pūrvam vakṣyāmi muktānāṁ saṁsthānāni nībodha me;
viditvā kārayann evam āyudhānāṁ prakalpanam.*

First, I will explain the structure of projectile weapons; understand this well, and then construct weapons accordingly.

धनुस्स्वरूपमाख्यास्ये प्रथमं नृप सत्तम ।

तत्प्रमाणं च संस्थानं तस्याभ्यासक्रमं तथा ॥ ६

*dhanus svarūpam ākhyāsyē prathamam nṛpa sattama;
tatpramāṇam ca samsthānam tasyābhyāsakramam tathā.*

First, I will describe the form of the bow, O best of kings, along with its measurements, structure, and method of practice.

तत्रावान्तरभेदांश्च शराभ्यासक्रमं तथा ।

लस्तकग्रहणं चापि लक्ष्यभेदं चतुर्विधम् ॥ ७

*tatrāvāntarabhedānś ca śarābhyāsakramam tathā;
lastakagrahaṇam cāpi lakṣyabhedam caturvidham.*

Also included are its subdivisions, the method of arrow practice, the manner of gripping, and the four types of target-hitting.

पृथुग्रीवं सूक्ष्मशिरस्तनुमध्यं सुपृष्ठवत् ।

चतुष्किष्कुप्रांशुदेहं त्रिणतं दीर्घजिहुकम् ॥ ८

दंष्ट्राकरालवदनं रक्ताम्भघर्घरखनम् ।

आंत्रमालापरिक्षिप्तं लेलिहानं च सूक्णी ॥ ९

*pr̥thugrīvaṁ sūkṣmaśiras tanumadhyam supṛṣṭhavat;
catuṣkiṣkuprāṁśudeham triṇatam dīrghajihvukam.
daṁṣṭrākarālavadanam raktāmbhaṅgharḥgarakhanam;
āntramālāparikṣiptam lelihānam ca sūkṇī.*

It should have a broad neck, fine head, slender middle, strong back, tall body, slightly curved form, long extension, fierce mouth with fangs, reddish tone, terrible sound, adorned like with garlands, and appearing dynamic and forceful.

जयायां च कृशाश्चाद्यजातं वै लोकरक्षणे ।

तद्भ्यात्वा मनसा सम्यगगुरुं नत्वा विधानतः ॥ १०

*jayāyām ca kṛśāśchādyajātam vai lokarakṣaṇe;
taddhyātvā manasā samyag gauram natvā vidhānataḥ.*

Meditating properly on its origin for the protection of the

world and bowing to the teacher, one should proceed according to rule.

धनुर्वेदविधानेन नाम्य वामकरेण तन् ।
 दक्षिणेन ज्यया योज्य पृष्ठे मध्ये प्रगृह्य तत् ॥ ११
 वामांगुष्ठं तदुदरे पृष्ठे तु चतुरंगुलीः ।
 पुंखमध्ये ज्यया योज्य स्वांगुलीविवरेण तु ॥ १२
 आकर्णं तु समाकृष्य दृष्टिं लक्ष्ये निवेश्य च ।
 लक्ष्यादन्यदपश्यंस्तु कृतपुंखः प्रयोगवित् ॥ १३
 यदा मुंचेच्छरं विध्येत् कृतहस्तस्तदोच्यते ।
 एवं बाणाः प्रयोक्तव्या ह्यात्मा रक्ष्यः प्रयत्नतः ॥ १४

*dhanurvedavidhānena nāmya vāmakareṇa tan;
 dakṣiṇena jyayā yojya pṛṣṭhe madhye pragṛhya tat.
 vāmāṅguṣṭham tadudare pṛṣṭhe tu caturaṅgulīḥ;
 puṅkhamadhye jyayā yojya svāṅgulivivareṇa tu.
 ākarṇam tu samākṛṣya dṛṣṭiṁ lakṣye niveśya ca;
 lakṣyād anyad apaśyaṁs tu kṛtapuṅkhaḥ prayogavit.
 yadā muñcec charaṁ vidhyet kṛtahastas tadocyate;
 evaṁ bāṇāḥ prayoktavyā hyātmā rakṣyaḥ prayatnataḥ.*

According to the rules, the bow should be held with the left hand and the string drawn with the right. The grip, finger placement, and alignment must be proper. Drawing the string to the ear, fixing the gaze on the target without distraction, the skilled archer releases the arrow. When done correctly, he is called accomplished. Thus arrows must be used carefully while protecting oneself.

अविचाल्यं च सूक्ष्मं च सुकुमारमथो गुरु ।
 चातुर्विध्यं च लक्ष्यस्य धनुर्वेदविदो विदुः ॥ १५
 भूभृद्भेदश्चाविचाल्यं सूक्ष्मं गुंजादिभेदनम् ।
 कुक्कुटांडोदकुंभानां भेदनं सुकुमारकं ॥ १६
 रक्षोगजादिदेहानां पातनं गुरु चोच्यते ।
 एवं च लक्ष्यविवृतिर्विज्ञेया नीतिमत्तरैः ॥ १७

*avicālyam ca sūkṣmam ca sukusmāram atho guru;
 cāturvidhyam ca lakṣyasya dhanurvedavidō viduḥ.
 bhūbhṛdbhedaś cāvicālyam sūkṣmam guṅjādibhedanam;
 kukkuṭaṇḍodakumbhānām bhedanam sukusmāram.*

*raṁṣogajādidehānām pātanaṁ guru cocyate;
evaṁ ca lakṣyavivṛtir vijñeyā nītimattaraiḥ.*

Targets are of four types: immovable, subtle, delicate, and heavy. Piercing mountains is immovable; small objects are subtle; fragile items like eggs or pots are delicate; and large bodies like elephants are heavy targets.

लक्ष्यस्य प्रतिसंधानमाकर्षणविकर्षणे ।
पर्याकर्षानुकर्षा च मण्डलीकरणं तथा ॥ १८
पूरणं स्थारणं चैव धूननं भ्रामणं तथा ।
आसन्नदूरपातौ च पृष्ठमध्यमपातने ॥ १९
एतानि वलितान्याहुश्चतुर्दश धनुर्विदः ।
धनुर्भेदान् प्रवक्ष्यामि तत्तत्कार्यानुसारतः ॥ २०

*lakṣyasya pratisandhānam ākarṣaṇavikarṣaṇe;
paryākarṣānukarṣā ca maṇḍalikaraṇam tathā.
pūraṇam sthāraṇam caiva dhūnanam bhrāmaṇam tathā;
āsannadūrapātau ca pṛṣṭhamadhyamapātane.
etāni valgitāny āhuḥ caturdaś dhanurvidaḥ;
dhanurbhedān pravakṣyāmi tattatkāryānusārataḥ.*

These include aiming, drawing, releasing, circular movement, filling, holding, shaking, rotating, striking near and far, and hitting from different angles. These fourteen techniques are known to experts. Now I will describe the types of bows according to their functions.

शाङ्गिकं त्रिणतं प्रोक्तं वैणवं सर्वनामितम् ।
वैतस्तिकधनुश्शस्त्रं वैणवं तद्धि हस्तकं ॥ २१

*śāṅkikam triṇatam proktam vaiṇavam sarvanāmitam;
vaitastikadhanuś śāstram vaiṇavam taddhi hastakam.*

The bow called Śāṅkika is described as having three curves; the Vaiṇava bow is known by many names. The Vaitastika bow is a weapon of the Vaiṇava type and is suited for hand use.

उपलोत्सेपकं चापं वैणवं तद्विरज्जुकम् ।
त्रिहस्तोत्सेधसहितं द्वचंगुलीविस्तृतं तु तत् ॥ २२

upalotsepakam cāpaṁ vaiṇavam tadvirajjukam;

trihastotsedhasahitam dvacaṅgulīvistaritam tu tat.

The Vaināva bow is used for projecting stones and is without a string. Its height measures three hands, and its width is two fingers.

बद्धगोधांगुलित्राणः पृष्ठबद्धेषुधिसदा ।

योग्यां कुर्यादन्यथा स्यादपराद्धपृषत्ककः ॥ २३

*baddhagodhāṅgulitrāṇaḥ pṛṣṭhabaddheṣudhis sadā;
yogyām kuryād anyathā syād aparāddhapṛṣatkakaḥ.*

One should wear protective finger guards and keep the quiver properly fastened on the back; otherwise, the arrow may be improperly released.

प्रत्यालीढकमालीढं तथा समपदं स्मृतम् ।

विशालं मंडलं चेति पञ्च धानुष्कदृक्तयः ॥ २४

*pratyālīḍhakam ālīḍhaṁ tathā samapadaṁ smṛtam;
viśālaṁ maṇḍalaṁ ceti pañca dhānuṣkadṛktayaḥ.*

The five stances of an archer are known as Pratyālīḍha, Ālīḍha, equal-footed stance, wide stance, and circular stance.

गोधोपासंगकवचशिरस्त्राणपरीकराः ।

गलपट्टिसंग्रहश्च रथिनस्साधनानि वै ॥ २५

*godhōpāsaṅgakavacaśirastrāṇaparīkarāḥ;
galapaṭṭisaṅgrahaś ca rathinas sādhanāni vai.*

Arm-guards, side-protectors, armor, helmets, neck-straps, and equipment are essential gear for a chariot warrior.

प्रदक्षिणं च शौघचं चाप्यप्रदक्षिणमेव च ।

गतं प्रत्यागतं चैव मंडलं चाप्यवस्थितिः ॥ २६

*pradakṣiṇaṁ ca śaughacaṁ cāpyapradakṣiṇam eva ca;
gataṁ pratyāgataṁ caiva maṇḍalaṁ cāpyavasthitiḥ.*

Movements include clockwise motion, rapid advance, counterclockwise motion, forward movement, retreat, circular movement, and stationary positioning.

मिश्रणं स्फोटनं वीधी रथमार्गस्स्मृता दश ।

धनुर्विद्यां विदित्वैवं निर्दयस्तरणो भवेत् ॥ २७

*miśraṇaṁ sphoṭanaṁ vīdhī rathamārgāḥ smṛtā daśa;
dhanurvedyāṁ viditvaivāṁ nirdayas taraṇo bhavet.*

Mixing formations, breaking through, pathways, and chariot routes are ten in number. Mastering archery in this way makes one a powerful and unstoppable warrior.

इषुर्नीलवृहदेहो द्विहस्तोत्सेधसंयुतः ।

परिध्या चाञ्जलिमितो नल्वमात्रगतिस्तु सः ॥ २८

*iṣur nīlabṛhaddeho dvihaṣṭotsedhasaṁyutaḥ;
paridhyā cāñjalimito nalvamātragatis tu saḥ.*

The arrow is large, bluish, and measures two hands in length; its thickness is about the span of a palm, and it travels swiftly.

भ्रामणं क्षेपणं चेति द्वे गती स्थूलसन्नते ।

इमे गतीभगो ज्ञात्वा युध्वारीन् विजयेद्युधि ॥ २९

*bhrāmaṇaṁ kṣepaṇaṁ ceti dve gatī sthūlasannate;
ime gatībhago jñātvā yudhvārīn vijayed yudhi.*

Its two main motions are rotation and projection. Knowing these movements, one can defeat enemies in battle.

भिन्दिपालस्तु वक्रांगो नम्रशीर्षो बृहच्छिराः ।

हस्तमात्रोत्सेधयुक्तः करसंमितमण्डलः ॥ ३०

*bhindipālas tu vakrāṅgo namraśīrṣo bṛhacchirāḥ;
haṣṭamātrotsedhayuktaḥ karasaṁmitamaṇḍalaḥ.*

The Bhindipāla weapon has a curved body, a bent head, a large tip, is hand-length in size, and circular in proportion.

त्रिभ्रामणं विसर्गश्च वामपादपुरस्सरम् ।

पादघाताद्रिपुहणो धार्यः पादातमण्डलैः ॥ ३१

*tribhramāṇaṁ visargaś ca vāmapādapurassaram;
pādaghātād ripuhaṇo dhāryaḥ pādātamaṇḍalaiḥ.*

It is used with three rotations and then released, stepping forward with the left foot; by striking with footwork, it destroys enemies.

शक्तिर्हस्तद्वयोत्सेघा तिर्यग्गतिरनाकुला ।

तीक्ष्णजिह्वोघ्ननखरा घण्टानादभयंकरी ॥

व्यादितास्यातिनीला च शत्रुशोणितरंजिता ।

आन्त्रमालापरिक्षिप्ता सिंहास्या घोरदर्शना ॥ ३२

*śaktir hastadvayotsedhā tiryaggatir anākulā;
tikṣṇajihvognakharā ghaṇṭānādabhayaṅkarī.
vyāditāsyātinilā ca śatruśoṇitarañjitā;
āntramālāparikṣiptā siṃhāsya ghoradarśanā.*

The spear is two hands long, moves obliquely, sharp-tongued, fierce, terrifying like a bell's sound, dark-colored, blood-stained, dreadful in appearance, and destructive like a lion.

बृहत्सरूर्द्वगमा पर्वतेन्द्रविदारिणी ।

भुजद्वयप्रेरणीया युद्धे जयविधायिनी ॥ ३३

*bṛhaccharur dūragamā parvatendavidārīṇī;
bhujadvayapreranīyā yuddhe jayavidhāyīnī.*

It is large, long-reaching, capable of splitting mountains, wielded with both arms, and brings victory in battle.

तोलनं भ्रामणं चैव वल्गनं नामनं तथा ।

मोचनं भेदनं चेति षण्मार्गाशक्तिसंश्रिताः ॥ ३४

*tolanaṁ bhrāmaṇaṁ caiva valgaṇaṁ nāmanaṁ tathā;
mocanaṁ bhedanaṁ ceti ṣaṇmārgāśaktisaṁśritāḥ.*

Its six methods are lifting, rotating, swinging, bending, releasing, and piercing.

द्रघणस्त्वायसांगस्याद्वक्रश्रीवो वृहच्छिराः ।

पंचाशदंगुल्युत्सेधो मुष्टिसंमितमण्डलः ॥ ३५

उन्नामनं प्रपातश्च स्फोटनं दारणं तथा ।

चत्वार्येतानि द्रघणे वल्गितानि श्रितानि वै ॥ ३६

*draghaṇas tvāyasāṅgas syād vakraśrīvo bṛhacchirāḥ;
pañcāśadaṅgulyutsedho muṣṭisaṁmitamaṇḍalaḥ.
unnāmanaṁ prapātaś ca sphoṭanaṁ dāraṇaṁ tathā;
catvāry etāni draghaṇe valgitāni śritāni vai.*

The Draghaṇa weapon is made of iron, curved, large-headed, about fifty fingers long, and fist-sized in width. Its four techniques are lifting, striking down, breaking, and tearing.

तोमरः काष्ठकायस्याद्छोहशीर्षसुगुच्छवान् ।

हस्तत्रयोन्रतांगश्च रक्तवर्णस्त्ववक्रगः ॥ ३७

उद्धानं विनिर्ऋतिश्च वेधनं चेति तत्त्विकम् ।

वल्गितं शस्त्रतत्त्वज्ञाः कथयन्ति नराधिपाः ॥ ३८

tomaraḥ kāṣṭhakāyas syāc choḥśīrṣasugucchavān;
hastatrayonnatāṅgaśca raktavarṇas tv avakraghaḥ.
uddhānaṁ vinirṛtiś ca vedhanaṁ ceti tattvikam;
valgitam śāstratattvajñāḥ kathayaṁti narādhipāḥ.

The Tomara weapon has a wooden body, a sharp clustered head, is three hands long, straight, and red in color. Its actions include raising, withdrawing, and piercing.

नलिका ऋजुदेहा स्यात् तन्वंगी मध्यरन्ध्रिका ।

मर्मच्छेदकरी नीला द्रौणिचापशरैरिणी ॥ ३९

nalikā ṛjudehā syāt tanvaṅgī madhyarandhrikā;
marmacchedakarī nīlā drauṇicāpaśarairiṇī.

The tube-like weapon is straight-bodied, slender, hollow in the middle, blue in color, and capable of piercing vital points, functioning like arrows shot from a bow.

ग्रहणं ध्मापनं चैव स्यूतं चेति गतित्रयम् ।

तामाश्रितं विदित्वा तु जेतासन्नान् रिपून् युधि ॥ ४०

grahaṇaṁ dhmāpanaṁ caiva syūtaṁ ceti gatitrayam;
tām āśritaṁ viditvā tu jetāsannān ripūn yudhi.

Grasping, striking, and releasing are its three movements. Knowing these, one can conquer nearby enemies in battle.

लगुडस्सूक्ष्मपादस्स्यात् पृथ्वंसस्थूलशीर्षकः ।

लोहवद्भागश्च ह्रस्वदेहस्तुपीवरः ॥ ४१

laguḍas sūkṣmapādas syāt prthvarīśas sthūlaśīrṣakaḥ;
lohavaddhāgrabhāgaś ca hrasvadehas tupīvaraḥ.

The club has a slender handle, a thick head, an iron-tipped front, a short body, and a solid, heavy build.

दंतकायो दृढांगश्च तथा हस्तद्वयोन्रतः ।

उत्थानं पतनं चैव पेषणं पोथनं तथा ॥ ४२

dantakāyo dṛḍhāṅgaś ca tathā hastadvayonnataḥ;

utthānam patanam caiva peṣaṇam pothanaṁ tathā.

It is strong-bodied, firm-limbed, and about two hands long. Its actions include lifting, striking down, crushing, and smashing.

चतस्रो गतयस्तस्य पञ्चमी नेह विद्यते ।

दृढकायः पत्तिवर्गो तेन युध्येत शत्रुभिः ॥ ४३

*catasro gatayas tasya pañcamī neha vidyate;
dṛḍhakāyaḥ pattivargo tena yudhyeta śatrubhiḥ.*

It has four movements and no fifth. A strong infantry warrior should fight enemies using this weapon.

पाशस्सुसूक्ष्मावयवो लोहधातुस्त्रिकोणवान् ।

प्रादेशपरिधिस्तीसगुलिकाभरणांचितः ॥ ४४

*pāśas susūkṣmāvayavo lohadhātus trikoṇavān;
prādeśaparidhis tīsgulikābharanāñcitaḥ.*

The noose is finely made, metallic, triangular in form, of moderate size, and adorned with small rounded elements.

प्रसारणं वेष्टनं च कर्तनं चेति ते त्रयः ।

योगाः पाशाश्रिता लोके पाशाः क्षुद्रसमाश्रिताः ॥ ४५

*prasāraṇam veṣṭanam ca kartanam ceti te trayaḥ;
yogaḥ pāśāśritā loke pāśāḥ kṣudrasamāśritāḥ.*

Its three uses are extending, binding, and cutting. These are the applications of the noose, often used against smaller targets.

चक्रं तु कुण्डलाकारमन्ते स्वश्रसमन्वितं ।

नीलीसालिलवर्णं तत् प्रादेशद्वयमण्डलं ॥ ४६

*cakraṁ tu kuṇḍalākāram ante svaśrasamanvitaṁ;
nīlīsālilavarṇam tat prādeśadvayamaṇḍalam.*

The discus is circular like a ring, sharp-edged, blue like water, and of about two spans in size.

ग्रंथनं भ्रामणं चैव क्षेपणं परिकर्तनं ।

दलनं चेति पंचैव गतयश्चक्रसंश्रिताः ॥ ४७

*granthanam bhrāmaṇam caiva kṣepaṇam parikartanam;
dalanam ceti pañcaiva gatayaś cakrasaṁśritāḥ.*

Its five actions are binding, rotating, throwing, cutting around, and crushing.

दन्तकंटकनामा तु लोहकंटकदेहवान् ।

अग्रे पृथुस्सूक्ष्मपुच्छश्चांगारसनिभाकृतिः ॥ ४८

dantakaṇṭakanāmā tu lohakaṇṭakadehavān;

agre pr̥thus sūkṣmapucchaś cāṅgārasanibhākṛtiḥ.

The weapon called Dantakaṇṭaka is iron-spiked, broad at the front, slender at the end, and resembles glowing embers.

बाहुन्नतस्तुत्सरुश्च दंडकायोग्रलोचनः ।

पातनं ग्रन्थनं चेति द्वे गती दन्तकंटके ॥ ४९

bāhūnnatas tutsaruś ca daṇḍakāyogrālocanaḥ;

pātanam granthanam ceti dve gatī dantakaṇṭake.

It is raised with the arms, rod-like, fierce in form; its two actions are striking down and binding.

बृसुण्डी तु बृहद्वन्धिर्बृहदेहस्सुत्सरः ।

बाहुत्रयसमुत्सेधः कृष्णसर्पोग्रवर्णवान् ॥ ५०

bṛsuṇḍī tu bṛhadvāndhir bṛhaddehas sutsaruḥ;

bāhutrayasamutsedhaḥ kṛṣṇasarpōgravarṇavān.

The Bṛsuṇḍī is large, knotted, massive-bodied, three arms long, and dark like a fierce serpent.

यापनं घूर्णनं चेति द्वे गती तत्समाश्रिते ।

मुक्ता ह्येते समाख्याता नृप अमुक्तानथो शृणु ॥ ५१

yāpanam ghūrṇanam ceti dve gatī tatsamāśrite;

muktā hy ete samākhyātā nṛpa amuktān atho śṛṇu.

Its two movements are advancing and rotating. These projectile weapons have been described; now, O king, hear about the non-projectile ones.

इति नीतिशास्त्रे नीतिमकाशिकायां मुक्तायुधनिरूपणं नाम चतुर्थोऽध्यायः ।

Thus ends the fourth chapter in the treatise on ethics, the *Nītiprakāśikā*, entitled “The operation of Mukta weapons.”

Fifth Chapter

The operation of Amukta weapons

अमुक्तप्रथमं वज्रं वक्ष्यामि तव तच्छृणु ।

अप्रमेयबलं वज्रं कामरूपधरं च तत् ॥ १

amuktaprathamam vajraṁ vakṣyāmi tava tac chṛṇu;
aprameyabalaṁ vajraṁ kāmarūpadharaṁ ca tat.

First among non-projectile weapons is the Vajra (electric weapon); listen as I describe it. It possesses immeasurable power and can assume any form at will.

दधीचिपृष्ठास्थिजन्यं सर्वतेजःप्रशामकम् ।

दृत्रासुरनिपातार्थं दैवतेजोपबृंहितम् ॥ २

dadhīcipṛṣṭhāsthijanyaṁ sarvatejaḥpraśāmakam;
dṛtrāsuranipātārthaṁ daivatejopabṛṇhitam.

It is formed from the backbone bone of Dadhīci (electricity), capable of subduing all energies, and empowered by divine force for the destruction of asuras.

कोटिसूर्यप्रतीकाशं प्रळयानलसन्निभम् ।

योजनोत्सेधदंष्ट्राभिर्जिह्वया चातिधोरया ॥ ३

koṭisūryapratikāśaṁ pralāyānalasannibham;
yojanotsedhadamṣṭrābhir jihvayā cātighorayā.

It shines like millions of suns, resembles the fire of destruction, and appears terrifying with immense projections and fierce extensions.

कालरात्रिनिकाशं तच्छतपर्वसमार्द्धतम् ।

पञ्चयोजनविस्तारमुन्नतं दशयोजनम् ॥ ४

kālarātrinikāśaṁ tac chataparvasamārdḥtam;
pañcayojanavistāram unnataṁ daśayojanam.

It is like the dark night of destruction, composed of many segments, extending five yojanas in width and rising ten yojanas in height.

असिमण्डलसंवीतं परितस्तीक्ष्णकोटिमत् ।

तटिद्वौरं च पृथुना त्सरुणा च विराजितम् ॥ ५

*asimaṇḍalasaṁvītaṁ paritas tīkṣṇakoṭīmat;
taṭidgauram ca pṛthunā tsaruṇā ca virājītam.*

Surrounded by blade-like edges, sharp on all sides, shining like lightning, broad and radiant in form.

चालनं धूननं चैव छेदनं भेदनं तथा ।
वल्गितानि च चत्वारि सदा वज्रं श्रितानि वै ॥ ६

*cālanam dhūnanam caiva chedanam bhedanam tathā;
valgitāni ca catvāri sadā vajram śritāni vai.*

Its four actions are movement, shaking, cutting, and piercing.

ईली हस्तद्वयोत्सेधा करत्ररहितस्वरुः ।
श्यामा भुत्राघ्नफलका पंचांगुलिसुविस्तृता ॥ ७

*īlī hastadvayotsedhā karatrarahitatsaruḥ;
śyāmā bhunrāghraphalakā pañcāṅgulisuvistṛtā.*

The weapon called Īlī is two hands long, without a handle, dark in color, with a sharp blade, and about five fingers wide.

संपातं समुदीर्णं च निग्रहम्रग्रहौ तथा ।
इलीमेतानि चत्वारि वल्गितानि श्रितानि वै ॥ ८

*saṁpātam samudīrṇam ca nīgrahamragrahau tathā;
īlīmetāni catvāri valgitāni śritāni vai.*

Its four actions are striking down, upward motion, restraining, and seizing.

परशुस्सूक्ष्मयष्टिस्स्याद्विशालास्यः पुरोमुखः ।
अर्धचंद्राघ्नकोटिस्तु मलिनाङ्गस्स्फुरन्मुखः ॥ ९

*paraśus sūkṣmayasṭis syād dvīśālāsyah puromukhaḥ;
ardhacandrāghrakoṭis tu malināṅgas sphuranmukhaḥ.*

The Paraśu has a slender handle, a broad front-facing blade, crescent-shaped edge, and a rugged shining form.

त्सरुपादस्सशिखरो बाहुमात्रोन्नताकृतिः ।
पातनं छेदनं चेति गुणौ परशुमाश्रितौ ॥ १०

*tsarupādas saśikharo bāhumātronnatākṛtiḥ;
pātanam chedanam ceti guṇau paraśumāśritau.*

It is of arm-length, pointed at the top, and its functions are striking down and cutting.

गोशीर्षं गोशिरःप्रख्यं प्रसारितपदद्वयम् ।

अधस्ताद्दारुयन्त्रयुक्तमूर्ध्वायःफलकांचितम् ॥ ११

नीललोहितवर्णं तत् त्रिरश्रि च सुसंरु ।

षोडशांगुल्युन्नतं च तीक्ष्णाग्रं पृथुमध्यकम् ॥ १२

*gośīrṣaṁ gośīraḥprakhyam prasāritapadadvayam;
adhastād dāruyantrayuktam ūrdhvāyaḥphalakāñcitam.
nīlaloहितavarṇam tat triraśri ca susaṁru;
ṣoḍaśāṅgulyunnatam ca tīkṣṇāgraṁ pṛthumadhyakam.*

The Gośīrṣa weapon resembles a cow's head, with extended base supports, wooden structure below and iron above, blue-red in color, triangular, about sixteen fingers long, sharp-tipped, and broad in the middle.

सत्कृत्य मनवे दत्तं महेन्द्रेण समुद्रिकम् ।

प्रभुत्वसूचके लोके राज्ञां गोशीर्षमुद्रिके ॥ १३

*satkṛtya manave dattaṁ mahendreṇa samudrikam;
prabhutvasūcake loke rājñāṁ gośīrṣamudrike.*

It was respectfully given to Manu by Indra and is known in the world as a symbol of royal authority.

मुष्टिग्रहः परिक्षेपः परिधिः परिकुन्तनम् ।

चत्वार्येतानि गोशीर्षे वल्गितानि प्रचक्षते ॥ १४

*muṣṭigrahaḥ parikṣepaḥ paridhiḥ parikuntanam;
catvāry etāni gośīrṣe valgitāni pracakṣate.*

Its four actions are gripping, throwing, encircling, and piercing.

असिधेनुस्समाख्याता हस्तौन्नत्यप्रमाणतः ।

अतलत्रत्सरुयुता श्यामा कोटित्रयाश्रिता ॥ १५

अंगुलिद्वयविस्तीर्णा ह्यासन्नरिपुघातिनी ।

मेखलाप्रथिनी सा तु प्रोच्यते खड्गपुत्रिका ॥ १६

*asidhenuḥ samākhyātā hastonnatyapramāṇataḥ;
atalatratsaruyutā śyāmā koṭitrayāśritā.
aṅgulidvayavistīrṇā hyāsannaripughātīnī;*

mekhalāprathinī sā tu procyate khaḍgaputrikā.

The weapon called Asidhenu is hand-length, dark, triple-edged, about two fingers wide, used for striking nearby enemies, and is known as the small sword.

मुष्ट्यग्रग्रहणं चैव पाटनं कुंतनं तथा ।

वल्गितत्रयवत्येषा सदा धार्या नृपोत्तमैः ॥ १७

*muṣṭyagra-graḥaṇam caiva pāṭanam kuntanam tathā;
valgitatrayavatye eṣā sadā dhāryā nṛpottamaiḥ.*

Its three actions are gripping at the tip, cutting, and piercing; it should always be carried by great kings.

लवित्रं भुग्राकायं स्यात् पृष्ठे गुरु पुरश्चितम् ।

श्यामं पञ्चांगुलिव्यामं सार्धहस्तसमुन्नतं ॥ १८

त्सरुणा गुरुणा नद्धं महिषादिनिर्कतनं ।

बाहुद्वयोद्यमक्षेपौ लवित्रे वल्गिते मते ॥ १९

*lavitraṁ bhugrakāyaṁ syāt pṛṣṭhe guru puraś śitam;
śyāmaṁ pañcāṅgulivyāmaṁ sārḍhahastasamunnatam.
tsaruṇā guruṇā naddhaṁ mahiṣādinikartanaṁ;
bāhudvayodyamakṣepau lavitre valgite mate.*

The Lavitra is heavy-bodied, weighted at the back, sharp in front, dark, five fingers wide, one and a half hands long, used for cutting animals, and operated by lifting and throwing with both arms.

आस्तरो ग्रंथिपादस्याद्दीर्घमौलिर्वृहत्करः ।

भुग्राहस्तोदरशिरश्श्यामवर्णो द्विहस्तकः ॥ २०

*āstaro granthipādas syād dīrghamaulir vṛhatkaraḥ;
bhugrahaṣṭodaraśiraś śyāmavarṇo dvihastakaḥ.*

The Āstara weapon has a knotted base, long top, large grip, heavy body, dark color, and measures two hands in length.

भ्रामणं कर्षणं चैव त्रौटनं तत् त्रिवल्गितम् ।

ज्ञात्वा शत्रून् रणे हन्याद्धार्यस्सादिपदातिकैः ॥ २१ ॥

*bhrāmaṇam karṣaṇam caiva traunṭanam tat trivalgitam;
jñātvā śatrūn raṇe hanyād dhāryas sādīpadātikaiḥ.*

Whirling, pulling, and striking are its three modes of use.

Knowing these, one should slay enemies in battle; it is to be wielded by infantry and similar warriors.

कुन्तस्त्वयोमयांगस्यात् तीक्ष्णशृङ्गच्छिमान् ।

पञ्चहस्तसमुत्सेधो दृत्तपादो भयंकरः ॥ २२ ॥

kuntas tv ayomayāṅgaḥ syāt tīkṣṇaśṛṅgaṣḍaśrimān;
pañcāhastasamutsedho dṛttapādo bhayaṁkaraḥ.

The Kunta (spear) is made of iron, sharp-pointed, and six-edged. It rises to five hand-lengths and, with a firm base, is terrifying.

उद्दीनमवडीनं च निडीनं भूमिलीनकम् ।

तिर्थग्लीनं निर्वतिं च षण्मार्गाः कुन्तमाश्रिताः ॥ २३ ॥

uddīnam avaḍīnaṁ ca niḍīnaṁ bhūmilīnakam;
tirthaglīnaṁ nirvātaṁ ca ṣaṁmārgāḥ kuntam āśritāḥ.

Rising, descending, piercing, embedding into the ground, gliding across, and still motion—these are the six techniques associated with the Kunta (spear).

स्थूणस्तु रक्तदेहस्यात् समीपदृढपर्वकः ।

पुंप्रमाण ऋजुस्तस्मिन् भ्रमणं पातनं द्वयम् ॥ २४ ॥

sthūṇas tu raktadehaḥ syāt samīpadṛḍhaparvakaḥ;
punīpramāṇa ṛjus tasmin bhramaṇaṁ pātanaṁ dvayam.

The pillar-like weapon is red-bodied, strong-jointed, straight, and of a man's height. It has two movements: rotation and striking down.

प्रासस्तु सप्तहस्तस्यादौन्नत्येन तु वैणवः ।

लोहशीर्षस्तीक्ष्णपादः कौशेयस्तवकांचितः ॥ २५ ॥

prāsa tu saptaḥastas syād aunnatyena tu vaiṇavaḥ;
lohaśīrṣas tīkṣṇapādaḥ kauśeyastavakāñcitaḥ.

The Prāsa (javelin) measures seven hand-lengths, is well-raised, bamboo-like, with an iron tip, sharp base, and adorned with silk tassels.

आकर्षश्च विकर्षश्च धूननं वेधनं तथा ।

चतस्र एता गतयो रक्तप्रासं समाश्रिताः ॥ २६ ॥

ākaraṣaś ca vikaraṣaś ca dhūnanaṁ vedhanaṁ tathā;

catasra etā gatayo raktaprāsam samāśritāḥ.

Drawing, pulling back, shaking, and piercing—these are the four movements associated with the javelin.

पिनाकस्तु त्रिशीर्षस्यात् सिताघः क्रूरलोचनः ।

कांस्यकायो लोहशीर्षश्चतुर्हस्तप्रमाणवान् ॥ २७ ॥

pinākas tu trīśīrṣas syāt sitāghaḥ krūralocanaḥ;

kāṁsyakāyo lohaśīrṣaś caturhastapramāṇavān.

The trident has three heads, a shining edge, fierce appearance, a bronze body, iron tips, and measures four hand-lengths.

ऋक्षरोमस्तवकज्ञछिवलयग्रीवदेहवान् ।

धूननं प्रोतनं चेति त्रिशूलं द्वे श्रिते गती ॥ २८ ॥

ṛkṣaromastavakajñachivalayagrīvadehavān;

dhūnanam protanam ceti trīśūlam dve śrite gatī.

Adorned with tufts and rings like rough hair, the trident has two movements: shaking and thrusting.

गदा शैक्यायसमयी शतारपृथुशीर्षका ।

शंकुप्रावरणा घोरा चतुर्हस्तसमुन्नता ॥ २९ ॥

gadā śaikyāyasamayī śatārapṛthuśīrṣakā;

śaṅkuprāvaraṇā ghorā caturhastasamunnatā.

The mace is made of iron, broad-headed with many ridges, covered with spikes, fearsome, and four hand-lengths high.

रथाक्षमात्रकाया च किरीटांचितमस्तका ।

सुवर्णमेखलागुप्ता गजपर्वतभेदिनी ॥ ३० ॥

rathākṣamātrakāyā ca kirīṭāñcitamastakā;

suvarṇamekhalāguptā gajaparvatabhedinī.

Its body is as thick as an axle, crowned at the top, adorned with a golden belt, and capable of crushing elephants and mountains.

मण्डलानि विचित्राणि गतप्रत्यागतानि च ।

अस्त्रयन्त्राणि चित्राणि स्थानानि विविधानि मण्डलानि च ॥ ३२

maṇḍalāni vicitrāṇi gatapratyāgatāni ca;

astrayantrāṇi citrāṇi sthānāni vividhāni maṇḍalāni ca.

There are manifold circular formations, including forward and retreat maneuvers; various missile mechanisms and ingenious contraptions; and numerous kinds of positional and rotational battle formations.

परिमोक्ष प्रहाराणां वर्जनं परिधावनम् ।

अभिद्रवणमाक्षेपमवस्थानं सविग्रहम् ॥ ३३ ॥

*parimokṣaṃ prahārāṇāṃ varjanaṃ paridhāvanam;
abhidravaṇamākṣepamavasthānaṃ savigrahaṃ.*

These include the release and delivery of strikes, avoidance and evasive movement, rushing forward and swift assault, seizing and countering, and taking position with engaged combat—these are (the various modes of engagement in battle).

परादृक्तं सन्निवृत्तमवस्तुतमुपस्तुतम् ।

दक्षिणं मण्डलं चैव सव्यं मण्डलमेव च ॥ ३४ ॥

*parādṛktaṃ sannivṛttamavastutamupastutam;
dakṣiṇaṃ maṇḍalaṃ caiva savyaṃ maṇḍalameva ca.*

Facing away from the opponent, tactical retreat, simulated withdrawal, and re-engagement, as well as rightward and leftward circular formations.

आविद्धं च प्रविद्धं च स्फोटनं ज्वालनं तथा ।

उपन्यस्तमपन्यस्तं गदामार्गाश्च विंशतिः ॥ ३५ ॥

*āviddhaṃ ca praviddhaṃ ca sphoṭanaṃ jvālanaṃ tathā;
upanyastamapanyastaṃ gadāmārgāśca viṃśatiḥ.*

Striking and counter-striking, explosive and forceful impact techniques, advancing and withdrawing engagement, and other forms of mace combat—altogether twenty methods.

मुद्गरसूक्ष्मपादस्याद्धीनशीर्षस्त्रिहस्तवान् ।

मधुवर्णः पृथुस्कंधश्चाष्टभारगुरुश्च सः ॥ ३६ ॥

*mudgarasūkṣmapādasyāḍ dhīnaśīrṣas trihastavān;
madhuvarṇaḥ prṭhuskandhaśrāṣṭabhāraguruś ca saḥ.*

The Mudgar has a narrow base, a small head, is three hand-lengths long, honey-colored, broad-shouldered, and very

heavy.

सत्सरुर्वर्तुलो नीलः परिध्या करसंमितः ।

भ्रमणं पातनं चेति द्विविधं मुद्रे श्रितम् ॥ ३७ ॥

satsarur vartulo nīlaḥ paridhyā karasaṁmitaḥ;
bhramaṇaṁ pātanaṁ ceti dvividhaṁ mudgare śritaṁ.

It is round, dark-colored, and hand-measured in circumference. It has two motions: rotation and striking down.

सीरो द्विवको विशिखो लोहपादमुखः कृष्णः ।

पुत्रमाणस्त्रिगधवर्णस्त्वाकर्षविनिपातवान् ॥ ३८ ॥

sīro dvivako viśikho lohapaadamukhaḥ kṛṣṇaḥ;
pumpramāṇas trigdhavarṇas tv ākarṣavinipātavān.

The Sīra (plough-like) weapon has two prongs, a pointed edge, iron base, human-length size, smooth color, and is used for pulling and striking down.

मुसलस्त्वक्षिशीर्षाभ्यां करैः पादैर्विवर्जितः ।

मृले चान्तेऽतिसंबन्धः पातनं पोथनं द्वयम् ॥ ३९ ॥

musala stvakṣiśīrṣābhyāṁ karaiḥ pādair vivarjitaḥ;
mṛle cānte 'tisambandhaḥ pātanaṁ pothanaṁ dvayam.

The Musala (pestle-like) weapon has no limbs, with rounded ends, and is used for striking and crushing.

पट्टिः पुत्रमाणस्याद्विधारस्तीक्ष्णश्चङ्कः ।

हस्तत्राणसमायुक्तमुष्टिः खड्गसहोदरः ॥ ४० ॥

paṭṭiṣaḥ pumpramāṇas syāt vidhāras tīkṣṇaśṛṅgakaḥ;
hastatrāṇasamāyuktamuṣṭiḥ khaḍgasahodaraḥ.

The Paṭṭiṣa (Pahalberd) is of a man's height, sharp-pointed, with a protective handle grip, and is akin to a sword in function.

मौष्टिकं सुत्सरु ज्ञेयं प्रादेशोन्नति भूषितम् ।

शिताग्रमुन्नतग्रीवं पृथूदरासितं तथा ॥ ४१ ॥

mauṣṭikaṁ sutsaru jñeyaṁ prādeśonnati bhūṣitaṁ;
śitāgram unnata grīvaṁ pṛthūdarāsitaṁ tathā.

The Mauṣṭika (fist-weapon) is compact, regionally sized, sharp-tipped, with a raised neck and broad middle, designed

for close combat.

मण्डलानि विचित्राणि स्थानानि विविधानि च ।

गोमूत्रकाणि चित्राणि गतप्रत्यागतानि च ॥ ४२ ॥

*maṇḍalāni vicitrāṇi sthānāni vividhāni ca;
gomūtrakāṇi citrāṇi gatapratyāgatāni ca.*

Various circular movements, diverse stances, intricate patterns like “gomūtraka,” and forward and backward motions are described.

तिरश्चीनगतान्येव तथा वक्रगतानि च ।

परिमोक्षं प्रहाराणां वर्जनं परिधावनम् ॥ ४३ ॥

*tiraścīnagatānyeva tathā vakragatāni ca;
parimokṣaṁ prahārāṇāṁ varjanaṁ paridhāvanaṁ.*

Oblique movements, curved motions, releasing strikes, avoiding blows, and circling around are included.

अभिद्रवणमाडावमधस्थानं सविग्रहम् ।

परादत्तमपादत्तमुपद्रुतमपद्रुतम् ॥ ४४ ॥

*abhidravaṇam āḍāvam adhassthānaṁ savigrahaṁ;
parāddattam apāddattam upadrutam apadrutam.*

Charging forward, sudden engagement, low stances, combat positioning, advancing and withdrawing, attacking and retreating are described.

उपन्यस्तमपन्यस्तमागतं स्फालनं तथा ।

एतानि वलितान्याहुर्मौष्टिके नृपसत्तम ॥ ४५ ॥

*upanyastam apanyastam āgataṁ sphālanam tathā;
etāni valgitāny āhur mauṣṭike nṛpasattama.*

Placing, withdrawing, approaching, and striking—these are said to be the movements of the fist-weapon, O best of kings.

परिघो वर्तुलाकारस्तालमात्रस्सुतारवः ।

बलैकसाध्यसंपातस्तस्मिञ्ज्ञेयो विचक्षणैः ॥ ४६ ॥

*parigho vartulākāras tālamātras sūtāraḥ;
balaikasādhyasampātas tasmīṁ jñeyo vicakṣaṇaiḥ.*

The Parīgha (iron bar) is circular in form, of the length of a

palm tree, and its effective use depends solely on strength; the skilled should understand its proper impact.

मयूरखी कृतयष्टिस्यान्मुष्टियुक्ता नरोन्नता ।

किंकिणीसंवृता चित्रा फलिकासहचारिणी ॥ ४७ ॥

mayūrakhī kṛtayaṣṭis syān muṣṭiyuktā naronnatā;
kiṅkiṇīsaṁvṛtā citrā phalikāsahacārīṇī.

The “Mayūrakhī” weapon has a crafted shaft, is held by the fist, of human height, adorned with small bells, and accompanied by decorative plates.

आघातं च प्रतीघातं विघातं परिमोचनम् ।

अभिद्रवणमित्येते मयूरखी पञ्च संश्रिताः ॥ ४८ ॥

āghātaṁ ca pratighātaṁ vighātaṁ parimocanam;
abhidraṇam ity ete mayūrakhīm pañca saṁśritāḥ.

Striking, counter-striking, breaking, releasing, and charging—these are the five techniques associated with the mayūrakhī weapon.

शतघ्नी कंटकयुता कालायसमयी दृढा ।

मुद्गराभा चतुर्हस्ता वर्तुला तरुणा युता ॥ ४९ ॥

śataghñī kaṇṭakayutā kālāyasamayī dṛḍhā;
mudgarābhā caturhastā vartulā taruṇā yutā.

The “Śataghñī” is studded with spikes, made of strong iron, resembling a hammer, four hand-lengths long, circular, and fitted with projecting spikes.

गदावल्गितवत्येषा मयेति कथिता तव ।

अमून्यमुक्तायुधानि विंशतिर्नृपसत्तम ॥ ५० ॥

gadāvalgītavaty eṣā mayeti kathitā tava;
amūny amuktāyudhāni viṁśatir nṛpasattama.

This has movements similar to the mace, as I have explained to you. Thus, these twenty are the unmoving (hand-held) weapons, O king.

मुक्तामुक्तपदोक्तानि द्वात्रिंशदिति निर्णयः ।

ब्रह्मणा निर्मितः खड्गः पृथक् ते परिकीर्तितः ॥ ५१ ॥

muktāmukta-padoktāni dvātriṁśad iti nirṇayaḥ;

brahmaṇā nirmitaḥ khaḍgaḥ prthak te parikīrtitaḥ.

Those classified as both thrown and unthrown number thirty-two. The sword, created by Brahmā, has been described separately.

एतानि विकृतिं यान्ति युगपर्यायतो नृप ।

देहदार्ढ्यानुसारेण तथा बुद्धचनुसारतः ॥ ५२ ॥

*etāni vikṛtiṃ yānti yugaparyāyato nṛpa;
dehadārḍhyānusāreṇa tathā buddhyanusārataḥ.*

These weapons undergo changes over different ages, depending on bodily strength and the intellect of people, O king.

यंत्राणि लोहसीसानां गुलिकाक्षेपकाणि च ।

तथा चोपलयंत्राणि कृत्रिमाण्यपराणि च ॥ ५३ ॥

*yantrāṇi lohasīsānāṃ gulikākṣepakāṇi ca;
tathā copalayantrāṇi kṛtrimāṇy aparāṇi ca.*

Machines made of iron and lead, devices for launching pellets, and other artificial mechanisms and stone-throwing machines will arise.

कूटयुद्धसहायानि भविष्यन्ति कलौ नृप ।

तप्ततैलं सर्जरसो गुडलालोग्रवालुका ॥ ५४ ॥

*kūṭayuddhasahāyāni bhaviṣyanti kalau nṛpa;
taptatailam sarjaraso guḍalālogrāvāluka.*

In the Kali age, these will aid deceitful warfare: boiling oil, resin, molten substances, and burning sand.

मधुसाशीविषघटाश्शीलकानि बृहच्छिलाः ।

क्रकचा धूमगुलिकास्तुषांगारादिकं तथा ॥ ५५ ॥

*madhusāśīviṣaghaṭāḥ śīlakāni brhacchilāḥ;
krakacā dhūmagulikās tuṣāṅgārādikaṃ tathā.*

Poison-filled vessels, sharp stones, large rocks, saws, smoke pellets, husk-coals, and similar devices will also be used.

अधर्मवृद्धा चैतानि भविष्यन्त्युत्तरोत्तरम् ।

साधनानि महीपाल कूटयुद्धाभिकाक्षिणाम् ॥ ५६ ॥

*adharmavṛddhāc caitāni bhaviṣyanty uttarottaram;
sāadhanāni mahīpāla kūṭayuddhābhikāṅkṣiṇām.*

As unrighteousness increases, these means will grow more prevalent—tools for those desiring deceitful warfare, O king.

हूणाः पुलिंदाश्शबरा वर्बराः पडवाश्शकाः ।

मालवाः कौकणा ह्यान्ध्राश्चोलाः पाण्ड्यास्तकेरलाः ॥ ५७ ॥

*hūṇāḥ pulindāḥ śabarā barbarāḥ paḍavāḥ śakāḥ;
mālavāḥ koṅkaṇā hy āndhrās colāḥ pāṇḍyās takeralāḥ.*

Various tribes and peoples such as Hūṇas, Pulindas, Śabarās, Barbaras, Śakas, Mālavas, Koṅkaṇas, Āndhras, Colas, Pāṇḍyas, and Keralas are mentioned.

म्लेच्छा गोयोनयश्रान्ये चण्डालाश्चपचाः खलाः ।

मावेछका ललित्याश्च किराताः कुकुरास्तथा ॥ ५८ ॥

*mlecchā goyonayaś cānye caṇḍālāḥ śvapacāḥ khalāḥ;
māvechakā lalitthās ca kirātāḥ kukkurās tathā.*

Mlecchas, outcast groups, and various other tribes such as Kirātas and others are also described.

पापा ह्येते कथं धर्मं वेत्स्यन्ति च वियोनयः ।

सांकर्यदोषनिरता भविष्यन्त्यधमे ॥ ५९ ॥

*pāpā hy ete katham dharmam vetsyanti ca viyonayaḥ;
sāṅkaryadoṣaniratā bhaviṣyanty adhame.*

These people, being unrighteous and of mixed origins, how will they understand dharma? They will remain engaged in degradation.

युगे इत्येतत् कथितं वत्स मया लोकहितैषिणे ।

तुभ्यं शुश्रूषवे धर्मन् किं भूयः कथयाम्यहम् ॥ ६० ॥

*yuge ity etat kathitam vatsa mayā lokahitaiṣiṇe;
tubhyaṁ śuśrūṣave dharman kiṁ bhūyaḥ kathayāmy aham.*

Thus, O dear one, I have explained this for the welfare of the world. To you who are eager to learn dharma—what more shall I tell?

इति नीतिशास्त्रे नीतिप्रकाशिकायां अमुक्तायुघनिरूपणं नाम पञ्चमोऽध्यायः ।

Thus ends the fifth chapter in the treatise on ethics, the *Nitiprakāśikā*, entitled “The operation of Amukta weapons.”

Sixth Chapter

The Description of Military Organization and Leadership

अथ व्यूहान् प्रवक्ष्यामि शत्रुसैन्यप्रमर्दनान् ।

बलाङ्गासङ्कुलार्थाय शत्रुसंमोहनाय च ॥ १ ॥

*atha vyūhān pravakṣyāmi śatrusainyapramardanān;
balāṅgāsankulārthāya śatrusaṁmohanāya ca.*

Now I shall describe battle formations (vyūhas) that crush enemy armies, ensure proper arrangement of forces, and bewilder the enemy.

स्वशक्त्युपचयं ज्ञात्वा रिपुव्यसनमेव च ।

शत्रोस्त्रिगुणसैन्येन व्यूह्य सेनामारिं व्रजेत् ॥ २ ॥

*svasaktyupacayaṁ jñātvā ripuvyasanam eva ca;
śatrostrigūṇasainyena vyūhya senām ariṁ vrajet.*

Having assessed one's own strength and the enemy's weaknesses, one should arrange the army and advance against the foe with forces three times superior.

दण्डो भोगोऽसंहतश्च मण्डलव्यूह एव च ।

व्यूहाश्चत्वार एवैते तेषु भेदान् ब्रवीम्यहम् ॥ ३ ॥

*daṇḍo bhogo'samhataś ca maṇḍalavyūha eva ca;
vyūhāś catvāra evaite teṣu bhedān bravīmy aham.*

There are four main types of formations: Daṇḍa (linear), Bhoga (curved), Asamhata (scattered), and Maṇḍala (circular). I will now describe their variations.

प्रदरो दृढकस्तत्यश्चापभूत्वक्षिरेव च ।

सुप्रतिष्ठोऽप्रतिष्ठश्च श्येनो विजयसंजयौ ॥ ४ ॥

*pradaro dṛḍhakas tatyas cāpabhūtv akṣir eva ca;
supraṭiṣṭho'pratiṣṭhaś ca śyeno vijayasamjaya.*

These include formations such as Pradara, Dṛḍhaka, Tatyā, Apabhūta, Akṣira, Supraṭiṣṭha, Apratiṣṭha, Śyena, Vijaya, and Samjaya.

विशालो विजयस्सूची स्थूणोऽकर्णश्चमूपुखः ।

सुखास्यो विजयश्चेति दंडस्सप्तदशात्मकः ॥ ५ ॥

*viśālo vijayas sūcī sthūṇo 'karṇaś camūmukhaḥ;
sukhāsyo vijayaś ceti daṇḍas saptadaśātmakaḥ.*

Other forms such as Viśāla, Vijaya, Sūcī (needle-shaped), Sthūṇa, Akarṇa, Camūmukha, and Sukhāsyā together make seventeen types of the Daṇḍa formation.

गोमूत्रिका हंसिका च संचारी शकटस्तथा ।

एवं करपतन्तीति भोगभेदास्तु पंच वै ॥ ६ ॥

*gomūtrikā haṁsikā ca sañcārī śakaṭas tathā;
evaṁ karapatantīti bhogabhedās tu pañca vai.*

The Bhoga formations have five types: Gomūtrikā, Hansikā, Sañcārī, Śakaṭa, and Karapatantī.

अर्धचन्द्रकटद्धारो वज्रो शर्कटकस्तथा ।

शृंगी च काकपादी च गोधिकेत्यपरस्मृतः ॥ ७ ॥

*ardhacandra-kaṭaddhāro vajro śarkaṭakas tathā;
śṛṅgī ca kākapādī ca godhikety aparas smṛtaḥ.*

The Asaṁhata formations include Ardhacandra (half-moon), Kaṭaddhāra, Vajra, Śarkaṭaka, Śṛṅgī, Kākapādī, and Godhikā.

असंहतषड्विधस्यादित्याहुर्व्यूहकोविदाः ।

सर्वभद्रो दुर्जयश्च मंडलोऽपि द्विधा इति ॥ ८ ॥

*asaṁhataḥ ṣaḍvidhas syād ity āhur vyūhakovidāḥ;
sarvabhadro durjayaś ca maṇḍalo 'pi dvidhā iti.*

Experts say the Asaṁhata type has six divisions, while the Maṇḍala formation has two types: Sarvabhadra and Durjaya.

वाराही मकरव्यूहो गारुडः क्रौञ्च एव च ।

पद्माद्याश्रांगवैकल्यादेतेभ्यस्ते पृथक् स्मृताः ॥ ९ ॥

*vārāhī makaravyūho gāruḍaḥ krauñca eva ca;
padmādyāśrāṅgavaikalyād etebhyas te pṛthak smṛtāḥ.*

Other formations such as Vārāhī, Makara, Gāruḍa, Krauñca, Padma, and others arise as variations depending on structural differences.

रक्षोदेवमनुष्याणां बुद्धिवैचित्र्यनिर्मिताः ।

व्यूहास्सहस्रशो राजन् इति ज्ञेया मनीषिभिः ॥ १० ॥

*rakṣodevamanuṣyāṇāṃ buddhivaicitryanirmitāḥ;
vyūhās sahasraśo rājan iti jñeyā manīṣibhiḥ.*

O King, the battle formations (vyūhas), created through varied intellects of Rakṣa, Deva, and humans, are said by the wise to number in the thousands.

Note: The verse emphasizes the vastness and sophistication of military strategy (vyūha-formation science) in ancient tradition:

- Battle formations are not limited in number—they exist in thousands of varieties
- They are devised through intellectual creativity and tactical innovation
- They are used across different beings in mythic-literary framing (humans, devas, rakshasas), symbolizing universal principles of strategy
- Only the wise and trained strategists can properly understand and apply them

It highlights a tradition of advanced strategic military science, where warfare is seen not just as physical combat but as an intellectual discipline involving complex formations and planning.

Word-by-Word Meaning

रक्षो-देव-मनुष्याणाम् (rakṣo-deva-manuṣyāṇām) — of rakṣas, Deva, and humans

बुद्धि-वैचित्र्य-निर्मिताः (buddhi-vaicitrya-nirmitāḥ) — created through varied intellects

व्यूहः (vyūhāḥ) — battle formations, tactical arrays

सहस्रशः (sahasraśaḥ) — in thousands

राजन् (rājan) — O King

इति (iti) — thus

ज्ञेयाः (jñeyāḥ) — should be known

मनीषिभिः (manīṣibhiḥ) — by the wise, scholars

उरः कक्षौ च पक्षौ च मध्यं पृष्ठः प्रतिग्रहः ।

कोटी च व्यूहशास्त्रज्ञैस्तप्तांगो व्यूह उच्यते ॥ ११ ॥

*urah kakṣau ca pakṣau ca madhyam prṣṭhaḥ pratigrahaḥ;
koṭī ca vyūhaśāstrajñais saptāṅgo vyūha ucyate.*

A proper formation has seven parts: the front (chest), flanks, wings, center, rear, reserves, and extremities.

अग्रे नागान् रथान् पश्चात् पार्श्वयोस्तुरगान् नृपः ।

पदातीन् पृष्ठतो व्यूहे चारयन् विजयी भवेत् ॥ १२ ॥

*agre nāgān rathān paścāt pārśvayos turagān nṛpaḥ;
padātin prṣṭhato vyūhe cārayan vijayī bhavet.*

Placing elephants in front, chariots behind, cavalry on the sides, and infantry at the rear, a king arranging his army thus becomes victorious.

तत्तत्कार्यानुसारेण रथान् नागांस्तुरंगमान् ।

नरान्श्चान् रथान् नागान् नरान्श्चान् रथांस्तथा ॥ १३ ॥

*tattatkāryānusāreṇa rathān nāgāns turaṅgamān;
narān aśvān rathān nāgān narān aśvān rathāns tathā.*

According to the specific purpose, chariots, elephants, cavalry, and infantry should be arranged in proper combinations.

गजांश्चाग्रे प्रेषयेच्च योजयित्वा यथाक्रमम् ।

देशकालौ निरीक्ष्यैव परिवारसमन्वितान् ॥ १४ ॥

*gajānś cāgre preṣayec ca yojayitvā yathākramam;
deśakālau nirīkṣyaiva parivārasamanvitān.*

Elephants should be sent to the front in proper order, considering place and time, and supported by accompanying troops.

सर्वाभिसारसहितो यात्रोद्युक्तो नृपोत्तमः ।

प्रचक्रममथो दृष्ट्वा प्रसारे विनियोजयेत् ।

अभिषेणनमन्विच्छन्नभिक्रममथाचरेत् ॥ १५ ॥

*sarvābhisārasahito yātrodyukto nṛpottamaḥ;
pracakramam atho dṛṣṭvā prasāre viniyojayet;*

abhiṣeṇanam anvicchann abhikramam athācaret.

A king ready for campaign, supported on all sides, should observe enemy movements, deploy expansion tactics, and advance seeking engagement.

संग्राहिणः कौक्षिकांश्च जंघालाननुकामिनान् ।

ऊर्जखलान् सांयुगीनान् सैन्यमध्ये प्रचारयेत् ॥ १६ ॥

*saṁgrāhiṇaḥ kauṣikāś ca jaṅghālān anukāminān;
ūṛjakhalān sāmyuginān sāinyamadhye pracārayet.*

Collectors, scouts, agile fighters, and strong warriors should be deployed within the army for effective combat operations.

बालान् पोतांश्च कलभान् विक्रांश्चैवोपवाह्यकान् ।

मदोत्कटांश्च कलभान् सान्नाह्यानेव कारयेत् ॥ १७ ॥

*bālān potāś ca kalabhān vikrāś caivopavāhyakān;
madotkaṭāś ca kalabhān sānnāhyān eva kārayet.*

Young, immature, or untrained elephants should be assigned for transport duties, while strong and aggressive ones should be prepared for battle.

उदांतं हास्तिकं चापि घण्टापथचरं भवेत् ॥ १८ ॥

uddāntaṁ hāstikaṁ cāpi ghaṇṭāpathacaram bhavet.

Wild or uncontrolled elephants should be kept in regulated paths and properly managed.

वीतमंतःपुरं चैव पृष्ठचान् वै प्रातिवेश्यकान् ।

शाखानगरवासांश्च राजधानीवणिज्जनान् ॥ १९ ॥

*vītam antaḥpuraṁ caiva pṛṣṭhacān vai prātivesyaḥkān;
śākhānagaravāsāś ca rājadhanīvaṇijjanān.*

Those from the inner quarters, rear guards, neighboring people, provincial towns, and merchants of the capital should be positioned appropriately behind.

सौविदछान् वर्षवरान् वृद्धान् बालांश्च रोगिणः ।

सक्षतानक्षिरहितान् पंगून् व्यंगान् सुदुर्बलान् ॥ २० ॥

*sauvidachān varṣavarān vṛddhān bālāś ca rogiṇaḥ;
sakṣatānakṣirahitān paṅgūn vyaṅgān sudurbalān.*

The aged, children, the sick, the wounded, the blind, the crippled, the deformed, and the weak should be kept away from the battlefield.

तथा पुष्परथांश्चैव भद्रासनयुतानपि ।
प्रक्रियानुडवांश्चैव युद्धोपकरणानि च ॥ २१ ॥

*tathā puśyarathāṁś caiva bhadrasāsanayutān api;
prakriyānu-davāṁś caiva yuddhopakaraṇāni ca.*

Similarly, proper placement should be made for well-armed chariots, reinforced seats, and other essential war equipment.

कोष्ठागारायुधागारयंत्रागाराणि यानि च ।
मंदरान् धान्यकोशं च यच्चान्यत्कृशदुर्बलम् ॥ २२ ॥

*koṣṭhāgārāyudhāgārayantrāgārāṇi yāni ca;
mandarān dhānyakośaṁ ca yaccānyatkṛśadurbalaṁ.*

Weapons depots, treasury stores, mechanical devices, grain warehouses, and other weak points of the army should be carefully organized.

प्रतिग्रहे वासयेच्च योधासंमर्दहेतवे ।
तस्य रक्षाञ्च विधिवच्छूरैः कुर्यान्नराधिपः ॥ २३ ॥

*pratigrahe vāsayec ca yodhāsaṁmardahētave;
tasya rakṣāñ ca vidhivac churaiḥ kuryān narādhipaḥ.*

For defense and counterattack, soldiers should be stationed appropriately, and the king should ensure protection through strategic deployment.

ऊर्जखलांश्च जंघालानाभ्यमित्रीयतस्तथा ।
आत्यंतिकान् स्पशान् दूतांश्चैत्रान् सांयुगिकांस्तथा ॥ २४ ॥

*ūrjakhalāṁś ca jaṅghālānābhyamitriyatas tathā;
ātyantikān spaśān dūtāṁś caitrān sāmyugikāṁś tathā.*

Strong warriors, agile fighters, flankers, messengers, and extreme defenders should be positioned carefully within the army.

जैत्रध्वजपताकं च स्वगजं च महोन्नतम् ।
नासीरे प्रेषयेदतानुरस्वद्धिर्बलैस्सह ॥ २५ ॥

jaitradhvajapatākam ca svagajaṁ ca mahonnataṁ;

nāsīre preṣayed etān urasvadbhir balaiḥ saha.

Victory banners and the king's grand elephants should be sent to the front with strong supporting troops.

पुरोगानुचरांश्चैव साहायाभिचरांस्तथा ।

प्रष्ठांश्च जांघिकांश्चैव वेत्रिणोऽनुष्ठवांस्तथा ॥ २६ ॥

*purogānucarāṁś caiva sāhāyābhicarāṁś tathā;
praṣṭhāṁśva jāṅghikāṁś caiva vetriṇo'nuṣṭhavāṁś tathā.*

Frontline followers, supporting units, rear cavalry, and other trained men should be properly arranged in their respective positions.

असिचर्मघरांश्चैव शंसकान् मागधांस्तथा ।

स्वपुरश्चारयेद्राजा स्वसंरक्षणकारणात् ॥ २७ ॥

*asicarmagharāṁś caiva śamsakān māgadhāṁś tathā;
svapuraś cārayed rājā svasanrakṣaṇakāraṇāt.*

The king should also secure armored houses, defensive gates, and walls within his city to ensure self-protection.

आजानेयांश्च जवनान् पृष्यान् रथ्यांश्च कर्कशान् ।

पृष्ठेऽश्वान् वासयेद्राजा सविधे व्यूहकंकटान् ॥ २८ ॥

*ājānēyāṁś ca javānān pṛṣyān rathyāṁś ca karkaśān;
pṛṣṭhe'svāṁ vāsayed rājā savidhe vyūhakankaṭān.*

Young warriors, archers, chariots, and strong cavalry should be stationed at the rear, according to the prescribed formation.

आश्विनं वप्रसहितं सालं काष्ठविनिर्मितम् ।

बृहत्कूटं सपरिखं धनधान्यायुधान्वितम् ॥ २९ ॥

*āśvinam vaprasahitam sālām kāṣṭhavinirmitam;
bṛhatkūṭam saparikham dhanadhānyāyudhānvitam.*

War engines, constructed of timber, reinforced with ropes, and loaded with wealth, grain, and weapons, should be carefully placed.

सकाण्डपृष्ठं सजलं सतुषांगारशिल्पिकम् ।

समाश्रयेद्युध्यमानश्शत्रुभिर्नृपसत्तमः ॥ ३० ॥

sakāṇḍapṛṣṭham sajalam sātuṣāṅgāraśilpikam;

samāśrayed yudhyamānaś śatrubhir nṛpasattamaḥ.

The king should seek protection behind reinforced structures, water-filled trenches, and fortified embankments while engaging the enemy.

बहूदयान् प्रात्ययिकान् कृत्वान्तर्वशिकान् नृपः ।

प्राज्ञान् मूलप्रतीकारान् वैरनिर्यातनं चरेत् ॥ ३१ ॥

*bahūdayān prātyayikān kṛtvāntarvaśīkān nṛpaḥ;
prājñān mūlapratīkāraṇ vāiraniryātanaṁ caret.*

The king should station multiple supporting units, send spies, prepare defensive bases, and neutralize enemy reinforcements.

मूलप्रतिग्रहं कृत्वा प्रत्यासारं प्रकल्प्य च ।

पौरश्रेणीस्वराष्ट्रं च पालयन् श्रितप्रामृतः ॥ ३२ ॥

*mūlapratigrahaṁ kṛtvā pratyāsāraṁ prakalpya ca;
pauraśreṇī-svaraṣṭraṁ ca pālayan śritaprāmṛtaḥ.*

After securing the base, he should protect the main reserves and maintain the city's population and territories.

सैनिकान् परिधिस्थांश्च स्थापयित्वा नृपोत्तमः ।

प्रस्थापयेन्मार्गकरान् पुरस्ताच्छिल्पिनो बहून् ॥ ३३ ॥

*sainikān paridhisthānś ca sthāpayitvā nṛpottamaḥ;
prasthāpayan mārṅakarān purastāc chilpino bahūn.*

The king should position soldiers along the periphery and deploy engineers to prepare roads and passages in advance.

कर्मान्तिकान् यष्टिधरान् खनकान् तक्षकानपि ।

सूत्रिणो रोपकांश्चैव सेतुबन्धकरानपि ॥ ३४ ॥

*karmāntikān yaṣṭidharān khanakān takṣakān api;
sūtriṇo ropakānś caiva setubandhakarān api.*

Workers, spear-bearers, miners, carpenters, rope handlers, and bridge builders should be deployed strategically.

तथा भूमिप्रदेशज्ञान् व्याघ्रान् वनविशारदान् ।

विषमस्थं रिपुबलं ये विद्युस्तान् बहुश्रुतान् ॥ ३५ ॥

tathā bhūmipradeśajñān vyāghrān vana-viśāradān;

viṣamasthaṁ ripubalaṁ ye vidyustān bahuśrutān.

Those knowledgeable of terrain, skilled in forests and in ambush, should be sent to strategically dangerous positions to counter the enemy.

प्रेषयित्वा नयेत् सेनां गुप्तिकर्म विधाय च ।

परिहृत्य श्मशानानि देवतायतनानि च ॥ ३६ ॥

*preṣayitvā nayet senām guptikarma vidhāya ca;
parihṛtya śmaśānāni devatayatanāni ca.*

The army should be directed secretly, while sacred places, cremation grounds, and temples are to be protected and avoided.

आश्रमांश्च महर्षीणां तीर्थान्यायतनानि च ।

नाधितिष्ठेत् तुषाङ्गारभस्मकेशकपालिकाः ॥ ३७ ॥

*āśramāṁś ca maharṣīṇāṁ tīrthānyāyatanāni ca;
nādhitiṣṭhet tuṣāṅgārabhasmakeśakāpalikāḥ.*

Ashrams of sages, pilgrimage spots, and shrines should not be occupied or harmed by soldiers during deployment.

मधुरानूषरे देशे शिवे पुण्ये जलादृते ।

निवेशं कारयेद्राजा सेनायास्तु स्वदृढये ॥ ३८ ॥

*madhurān ūṣare deśe śive puṇye jalādṛte;
niveśaṁ kārayed rājā senāyāstu svadṛḍhaye.*

In fertile, sacred, or strategically advantageous areas near water, the king should establish safe placements for his army.

विद्रावयेच्छत्रुगुल्मांस्तथा चैकचराहितान् ।

परिक्रमेच्च सेनायां परितो योधसंवृतः ॥ ३९ ॥

*vidrāvayeś chatrugul māṁstā tathā eikacharāhitān;
parikrame c senāyām parito yodha-saṁvṛtaḥ.*

The king should clear thorny bushes and uneven terrain, encircle the army safely, and secure warriors around.

दूष्याणि च नरेंद्राणां स्वयमेव विचारयन् ।

शत्रूद्योगविघातार्थं परितश्चारयेद्वलं ॥ ४० ॥

dūṣyāṇi ca nandarāṇāṁ svayameva vicārayān;

śatrūdyogavighātārthaṁ paritaś c ārayed balaṁ.

The king himself should inspect and prevent spoilage among his men and deploy forces to disrupt enemy plans.

गुप्तिकर्म समादिश्य चाराननुविधाय च ।

शिविराणि महार्हाणि स्वयोधानां पृथक् पृथक् ॥ ४१ ॥

*guptikarma samādiśya cārā-nanuvidhāya ca;
śibirāṇi mahārhaṇi svayodhānāṁ pṛthak pṛthak.*

The king should organize secret operations, assign guards, and properly arrange the main camps for his soldiers individually.

प्रभूतजलकाष्ठानि दुराघर्षतराणि च ।

भक्ष्यभोज्योपपन्नानि घनघान्ययुतानि च ॥ ४२ ॥

*prabhūtajalakāṣṭhāni durāgharṣatarāṇi ca;
bhakṣyabhojyopapannāni ghanaghānyayutāni ca.*

Abundant water containers, wooden supplies, strong barriers, and provisions such as food, drink, and heavy munitions should be prepared.

ऋत्वा सुशिल्पिनः प्राज्ञाञ्शतशो दत्तवेतनान् ।

सर्वोपकरणैर्युक्तान् वैद्यांश्च सुविशारदान् ॥ ४३ ॥

*rtvā suśilpinaḥ prājñāñ śataśo dattavetanān;
sarvopakaraṇair yuktān vaidyāñś suviśāradān.*

Skilled artisans and experts, properly paid, and equipped with all necessary tools and medicines, should be employed in large numbers.

प्रदेयानि तु योधानां वस्त्राण्याभरणानि च ।

वित्तं बहु च संस्थाप्य निश्शंको योधयेदरीन् ॥ ४४ ॥

*pradeyāni tu yodhānāṁ vastrāṇyābharāṇāni ca;
vittaṁ bahu ca saṁsthāpya niśśaṁko yodhayedarīn.*

Soldiers should be provided with garments, armor, and sufficient wealth to maintain morale and readiness without fear.

गतवाहनयोधानां वाहनानि प्रकल्पयेत् ।

विशस्त्राणां च शस्त्राणि दापयेद्युधि भूमिपः ॥ ४५ ॥

*gatavāhanayodhānām vāhanāni prakalpayet;
viśastrāṇām ca śastrāṇi dāpayedyudhi bhūmipah.*

For mounted soldiers, vehicles and chariots should be arranged, and weapons should be distributed properly on the battlefield.

पल्याणानि खलीनानि पल्ययांकादिकानि च ।
प्रकीर्णकानि शीर्षण्यान्यथो कंकटकान् कुथाः ॥ ४६ ॥
*palyāṇāni khalīnāni palyayāṅkādikāni ca;
prakīrṇakāni śīrṣaṇyānyatho kaṅkaṭakān kuthāḥ.*

Temporary shelters, barracks, scattered encampments, and defensive spikes or obstacles should be carefully arranged.

ज्याधनुर्वर्मशस्त्राणि चापानि यवसं बहु ।
महायन्त्राणि नाराचांस्तोमरांश्च परश्वधान् ॥ ४७ ॥
*jyāadhanurvarmśastrāṇi cāpāni yavaṁ saṁ bahu;
mahāyantrāṇi nārācāṁ stomarāṇīś ca paraśvadhān.*

Bows, armor, weapons, and grain supplies, as well as large siege engines, catapults, and side defenses, should be arranged strategically.

रज्जूशंकूशंकुरोपान् लोहपादविबन्धनान् ।
दात्राणि च कुठारांश्च वाश्यांश्च छुरिका अपि ॥ ४८ ॥
*rajjūśaṅkūśaṅkuropān lohapaḍavibandhanān;
dātrāṇi ca kuṭhārāṇīś ca vāśyāṇīś ca churikā api.*

Ropes, hooks, iron bindings, hammers, axes, and small daggers should be supplied for siege and combat operations.

चक्राणि लोहपटांश्च ककचांश्चर्मभस्त्रिकाः ।
पिटकानि खनित्राणि सूचीश्च ग्रथनोचिताः ॥ ४९ ॥
*cakrāṇi lohapaṭāṇīś ca kakacāṇīś ca rma-bastrikāḥ;
piṭakāni khaṇitrāṇi sūcīś ca grathano citāḥ.*

Wheels, iron plates, shields, leather armor, baskets, digging tools, and spiked stakes should all be provided and properly stationed.

पृष्ठान् दृषानश्चतरीनुष्टान् वै दूरगामिनः ।
गजानां च हयानां च नराणामगदानि च ॥ ५० ॥

*prṣṭhyān dṛṣān aśvatarīnuṣṭrān vai dūragāminah;
gajānām ca hayānām ca narāṇāmagadāni ca.*

Rear soldiers, distant archers, cavalry, elephants, horses, and infantry units should all be positioned at the back strategically.

विविधानि च वाद्यानि तथा कैरातकं मधु ।
शाल्मलीतूलिकां चैवाप्यश्मसाराश्मसंयुतां ॥ ५१ ॥
*vividhāni ca vādyāni tathā kairātakaṁ madhu;
śālmalitūlikāṁ caiva apyaśmasārāśmasaṁyutāṁ.*

Various musical instruments, honey, materials like salmali cotton, and stones or pebbles for war should be stocked for supply and morale purposes.

वराकीश्चैव तरुजाः कटाहाञ्छौहतांनक्रान् ।
आरकूटांश्च टंकांश्च शाणांश्च पृथनानपि ॥ ५२ ॥
*varākīś caiva tarujāḥ kaṭāhāñchauhatāmñcrakān;
ārakūṭāmś ca ṭaṅkāṁś ca śāṇāṁś ca pṛthanāna api.*

Trees, stakes, ramps, ladders, fortified posts, and other implements of siege should also be assembled in advance.

अरा उपनहश्चेहाप्यूरुत्राणि कशास्तथा ।
विश्वकद्रूंश्च वेणूंश्च वागुरा बडिशान्यपि ॥ ५३ ॥
*arā upanaḥś chehāpyūrutrāṇi kaśāstathā;
viśvakadrūṁś ca veṇūṁś ca vāgurā baḍiśānyapi.*

Metal spikes, protective armor, trumpets, and other war instruments including drums, conch shells, and signaling devices should be prepared.

पतद्वाहान् गंधतैलं पीतिकादीनि यानि च ।
प्रास्थानिकानि सेनायास्तानि सुष्ठु प्रकल्पयेत् ॥ ५४ ॥
*patadgrāhān gandhatailaṁ pītikādīni yāni ca;
prāsthānikāni senāyāstāni suṣṭhu prakalpayet.*

Weapons, aromatic oils, medicines, and other logistical supplies should be arranged for deployment with the army.

योधेषु रथिकान् कुर्यादश्चपृष्ठविशारदान् ।

अश्वारूढांस्तथा कुर्याद्रथेषु परिनिष्ठितान् ॥ ५५ ॥

*yodheṣu rathikān kuryāda aśvapṛṣṭhaviśārādān;
aśvārūḍhāṁs tathā kuryād ratheṣu pariniṣṭhitān.*

Among the warriors, charioteers and skilled cavalry should be carefully assigned; those mounted on horses and in chariots should be properly positioned.

उभौ तौ नृपतिः कुर्याद्भजपृष्ठसुयोधिनौ ।

तान् हि कुर्यात् पदातीन् वै पदातीनपि तादृशान् ॥ ५६ ॥

*ubhau tau nṛpatiḥ kuryād gajapṛṣṭhasuyodhinau;
tān hi kuryāt padātīn vai padātīn api tādṛśān.*

The king should place warriors on both elephant backs and on the ground; both should be positioned according to their skills and roles.

सारथ्ये च गजस्कंधे चकरक्षाविधौ तथा ।

अन्येषु वा साहसेषु तान् कुर्यान्निपुणान् नृपः ॥ ५७ ॥

*sārathye ca gajaskandhe cakarakṣāvidhau tathā;
anyeṣu vā sāhaseṣu tān kuryān nipuṇān nṛpaḥ.*

The king should assign competent soldiers to chariot reins, elephant sides, wheel protection, and other daring positions in the army.

द्वात्रिंशत् करणानि स्युर्बुद्धे यानीह नीतितः ।

चतुरङ्गबलं सर्वं तेषु कुर्यात् सुनिष्ठितम् ॥ ५८ ॥

*dvātriṁśat karaṇāni syurbuddhe yāniha nītitāḥ;
catur-aṅgabalaṁ sarvaṁ teṣu kuryāt suniṣṭhitam.*

Thirty-two types of maneuvers, as taught in strategy, should be well-practiced and executed, integrating all four divisions of the army.

प्रयाणपूर्वयायित्वं वनदुर्गप्रवेशनम् ।

अकृतानां च मार्गाणां कृतानां च प्रवर्तनम् ॥ ५९ ॥

*prayāṇapūrvayāyitvaṁ vanadurgapraveśanam;
akṛtānām ca mārgāṇām kṛtānām ca pravartanam.*

Before marching, the army should plan routes through forests and fortresses, opening blocked paths and preparing pre-

existing ones.

विभीषिकाविघातश्च तथा प्राकारभंजनम् ।

कोशनीतिर्भयत्राणं भिन्नसंघानमेव च ॥ ६० ॥

vibhīṣikāvighātaś ca tathā prākārabhañjanam;

kośanītirbhayatrāṇaṁ bhinna-saṁghānameva ca.

The army should be prepared for destruction of enemy defenses, breaking fortifications, securing treasury, protecting vulnerable points, and dispersing enemy formations.

शत्रुपच्यश्चरोघश्च दुर्गे भारोद्वहस्तथा ।

वृक्षावभंजनं चैव हस्तिकर्म प्रचक्षते ॥ ६१ ॥

śatru-pacya-śvaroghaś ca durge bhārodvahas tathā;

vṛkṣāvabhañjanam caiva hastikarma pracakṣate.

The elephant commander is tasked with breaking through enemy defenses, transporting heavy loads, felling trees, and performing all actions appropriate to elephants in battle.

द्वितीयसैन्ययायित्वं गजसंरक्षणं तथा ।

भिन्नसंघानकारित्वं दूरे शत्रुनिवारणम् ॥ ६२ ॥

dvitīya-sainyayāyitvaṁ gajasamrakṣaṇam tathā;

bhinna-saṁghān kāritvaṁ dūre śatrunivāraṇam.

The secondary military commander is responsible for elephant protection, dispersing enemy groups, and maintaining defensive measures at a distance.

शत्रूणामभिरोधंश्च व्यूहद्वारे व्यवस्थितिः ।

महाघोषाविधिश्चेति रथकर्म प्रचक्षते ॥ ६३ ॥

śatrūṇāma-bhīroghaṁś ca vyūha-dvāre vyavasthitiḥ;

mahāghoṣa-vidhiś ce ti rathakarma pracakṣate.

The charioteer's duty includes breaking enemy ranks at formation gates, positioning at the front, and managing signals and loud war cries.

वनदिङ्गार्गविज्ञानं वीवधासाररक्षणं ।

प्रसारकरणं चापि हेषिताच्छत्रुभीषणं ॥ ६४ ॥

vanadīṅgārgvijñānaṁ vīvadhāsārarakṣaṇam;

prasārakaraṇaṁ cāpi heṣitācchatru-bhīṣaṇam.

Cavalry commanders should have knowledge of forest paths, protect key routes, arrange spread-out formations, and defend against enemy attacks.

अनुयानापसरणे शीघ्रकार्योपपादनम् ।

लुंठनं शत्रुसैन्यानामश्वकर्म प्रचक्षते ॥ ६५ ॥

anuyānā-pasarāṇe śīghra-kāryopapādanam;

luṁṭhanam śatrusainyānāmasvākarma pracakṣate.

The cavalry is responsible for swift deployment, pursuit, and dispersal of the enemy army, as well as maneuvers of horses during battle.

शोधनं कूपतीर्थानां मार्गाणां शिविरस्य च ।

स्कंधावारस्य करणं विष्टिकर्मप्रसाधनम् ॥ ६६ ॥

śodhanam kūpatīrthānām mārgāṇām śibirasya ca;

skaṇḍāvārasya karaṇam viṣṭikarma-prasāadhanam.

Engineers are responsible for clearing wells, ponds, and routes, preparing the camp, repairing embankments, and maintaining defensive works.

कोशागारायुधागारधान्यागारादिरक्षणम् ।

व्यूहप्राकारकरणं पत्तिकर्म प्रचक्षते ॥ ६७ ॥

kośāgārāyudhāgārādhānyāgārādirakṣaṇam;

vyūha-prākārakaraṇam pattikarma pracakṣate.

Treasurers, weapon keepers, and granary supervisors protect their stores, fortify formations, and oversee gates and barricades.

अट्टक्षस्थूलपाषाणागुल्मवल्मीककण्टका ।

सापसारा पदातीनां भूर्नातिविषमा मता ॥ ६८ ॥

adṛkṣasthūla-pāṣāṇāgulmavalīmīka-kaṇṭakā;

sāpasārā padātinām bhūr nātiviṣamā matā.

Enemy obstacles like large rocks, thorny bushes, and entanglements must be removed or navigated carefully for troops on foot.

अपंका शंकुरहिता तथा पाषाणवर्जिता ।

खुराघातक्षमाभिन्ना समा भूर्वाजिनां मता ॥ ६९ ॥

*apaṅkā śaṅkura-hitā tathā pāṣāṇavarjitā;
khurāghātakṣamābhinnā samā bhūrvājīnām matā.*

Paths should be cleared of mud, spikes, and stones, making them safe for horses and chariots to move uniformly.

अकेदाराकृतश्चभ्रा वृक्षगुल्मविवर्जिता ।
खुरचक्रसहा सौम्या रथभूस्संप्रकीर्तिता ॥ ७० ॥

*akedarākṛta-śvabhṛā vṛkṣa-gulma-vivarjitā;
khuracakraśahā saumyā rathabhūs saṃprakīrtitā.*

Single-ridged paths free from trees and bushes, and smooth roads suitable for chariots and horses, should be maintained.

मर्दनीयतरुश्रेष्ठव्रततिः पंकवर्जिता ।
निर्दरा गम्यशैला च विषमा गजमेदिनी ॥ ७१ ॥

*mardanīya-taru-śreṣṭha-vratatiḥ paṅkavarjitā;
nīrdarā gamya-śailā ca viṣamā gajamedinī.*

Paths should avoid soft mud, ensure strong trees are intact, and even difficult rocky terrain must be manageable for elephants.

सर्वसेनाधिपः कार्यः कुलपुत्रो जितेन्द्रियः ।
दृष्टापदानो दक्षश्च रूपवान् राजवल्लभः ॥ ७२ ॥

*sarvasenā-dhipaḥ kāryaḥ kulaputro jitendriyaḥ;
dṛṣṭāpadāno dakṣaś ca rūpavān rājavallabhaḥ.*

The overall commander, usually a prince or capable leader, should be wise, disciplined, dexterous, and beloved by the king.

लालाटिकश्रेणितज्ञस्सेनानयविशारदः ।
धृष्टस्तात्वयिता चैव स्वयोधानां रणाजिरे ॥ ७३ ॥

*lālāṭika-śreṇigita-jñassa senānaya-viśāradaḥ;
dhṛṣṭastāmtvayitā caiva svayodhānām raṇājire.*

He should be expert in war strategy, recognizable by a forehead mark, bold in battle, and capable of personally leading troops.

अक्षौहिणीनां पतयः पृथक् कार्यास्तथाविधाः ।
सेनापतिवशे तेऽपि तिष्ठेयुस्तेन पालिताः ॥ ७४ ॥

*akṣauhiṇīnām patayaḥ prthak kār्याstathāvidhāḥ;
senāpativaśe te 'pi tiṣṭheyustena pālītāḥ.*

Sub-commanders of infantry should have clear duties and remain under the army chief's control while performing their responsibilities.

पतेस्सेनामुखस्यापि गुल्मस्य च गणस्य च ।

वाहिन्याः पृतनायाश्च चम्वाश्राप्यधिपाः पृथक् ॥ ७५ ॥

*pattes senāmukhasya api gulmasya ca gaṇasya ca;
vāhinyāḥ prtanāyāś ca camvāśrāpyadhipāḥ prthak.*

Commanders should oversee infantry, squads, chariots, and elephants separately to maintain proper discipline and organization.

अनीकिन्याश्च कार्या वै योधशिक्षासु निष्ठिताः ।

द्वयोस्त्रयाणां पतयः कार्याः कार्यानुसारतः ॥ ७६ ॥

*anīkinyāś ca kār्या vai yodha-sīkṣāsu niṣṭhitāḥ;
dvayostrayaṇām patayaḥ kār्याḥ kār्याnusārataḥ.*

Specific tasks must be assigned to all groups of soldiers, with commanders directing two or three squads according to the operation.

दिवसे दिवसे संज्ञाः पृथक् कार्यास्वके बले ।

ता जानीयुस्सैन्यपाला न भटा नेतरे जनाः ॥ ७७ ॥

*divase divase sañjñāḥ prthak kār्याś svake bale;
tā jānīyus saīnyapālā na bhaṭā netare janāḥ.*

Daily orders must be issued for each unit according to its strength, so that soldiers know their tasks clearly and do not act without direction.

स्वाज्ञासंचरणार्थाय संचरेयुस्स्वचिद्निताः ।

शत्रूणामुपघातार्थं गुप्तिकर्म प्रचक्षते ॥ ७८ ॥

*svājñāsam caraṇārthāya saṁcareyus sva-ciḍnitāḥ;
śatrūṇāmapaghātārtham guptikarma pracakṣate.*

Covert operations are executed for harming the enemy while obeying the king's orders, and troops must act in coordination.

यादृक्सैन्याधिपत्ये तु पूर्वं योऽधिकृतो भवेत् ।

स ज्येष्ठभावे नियतस्तत्प्रात्यास्तु तद्वशे ॥ ७९ ॥

*yādrk-sainya-adhipatyē tu pūrvam yo 'dhikṛto bhavet;
sa jyeṣṭha-bhāve niyata tāt pāśrātyāstu taddaśe.*

The senior officer should be appointed before other military leaders and hold authority over a defined area of command.

पच्याद्यङ्गपतीनष्टावक्षौहिण्यधिपानुगान् ।

कृत्वा ज्येष्ठानुसारेण नियम्यास्सर्वसैनिकाः ॥ ८० ॥

*pacyādyaṅga-patīn aṣṭāvakṣauhiṇya-adhipānugān;
kṛtvā jyeṣṭhānusāreṇa niyamyāssarvasainikāḥ.*

The king should appoint subordinate leaders for eight divisions of infantry, cavalry, and other units, assigning all soldiers according to seniority and capability.

राज्ञा नियमितांस्त्यक्त्वा तथासंज्ञोत्तरप्रदान् ।

हन्यान्निशिचरान् सैन्ये नृपाज्ञापरिपंथिनः ॥ ८१ ॥

*rājñā niyamitānstyaktvā tathā saṁjñōttara-pradān;
hanyān niśicharān sainye nṛpājñāparipanthināḥ.*

After issuing the king's standing orders, commanders should not execute night raids arbitrarily but follow the king's instructions carefully.

अधिपाः प्रतिसेनायास्त्रयः कार्यास्तुशिक्षिताः ।

उत्तमाधममध्यस्था ज्येष्ठाज्ञावशवर्तिनः ॥ ८२ ॥

*adhipāḥ prati-senāyāstra yaḥ kāryāstu-śikṣitāḥ;
uttam-adhama-madhyasthā jyeṣṭhājñāvaśavartināḥ.*

Three levels of commanders should be appointed for each division: senior, intermediate, and junior, each operating according to orders from their superiors.

दिवसे दिवसे सेनां परिवर्त्य प्रचोदयेत् ।

एकत्र सुस्थितं सैन्यं शंकां स्वस्यापि साधयेत् ॥ ८३ ॥

*divase divase senām parivartya pracodayet;
ekatra susthitam sainyam śaṅkāṁ svasya api sādhayet.*

Daily, the commander should inspect and reorganize the

troops, ensuring that the forces are properly stationed and eliminating confusion or disorder.

यस्त्वमात्योऽनुकूलस्याद्राजकार्यधुरंधरः ।

सैन्यपालस्य तस्याज्ञां स्वयं राजा समाश्रयेत् ॥ ८४ ॥

yastvā-mātyo'nukūlasyād rājakārya-dhurandharaḥ;
sainyapālasya tasyājñān svayam rājā samāśrayet.

A minister or general skilled in state affairs should personally verify the instructions of the military commander, ensuring obedience and efficiency.

समुत्पिंजे स्वसैन्ये च संशप्तैर्योधयेदरीन् ।

वीराशंसनके तिष्ठेद्विजिगीषुर्नृपस्वयम् ॥ ८५ ॥

samutpiñje svasainye ca saṁśaptair yodhayedarīn;
vīraśaṁsanake tiṣṭhed vijigīṣur nṛpas svayam.

In a concentrated formation, soldiers should be arranged in small groups, each led by brave leaders, while the king personally observes the heroic troops.

कान्दिशीके स्वसैन्ये तु मुण्डानीके वसेत् स्वयम् ।

कृतलोहाभिसारस्सन् पश्चाद्रत्वा रिपूञ्जयेत् ॥ ८६ ॥

kāndīśīke svasainye tu muṇḍānīke vaset svayam;
kṛta-lohābhīsāra-s san paścād gatvā ripuñjayet.

The “Kandishika” (a unit leader) should remain with his troops, while after careful preparation with iron weapons, he attacks the enemy.

गव्यूतिमात्रे यो व्यूहो बृहत्सैन्यस्य निर्मितः ।

अच्छत्रचामरैश्शूरैर्मुण्डानीकं स चोच्यते ॥ ८७ ॥

gavyūti-mātre yo vyūho bṛhat-sainya-sya nirmitaḥ;
acchatra-cāmaraiś śūrain muṇḍānīkaṁ sa cochyate.

The “Muṇḍānīka” is a large unit commander, leading a significant portion of the army with bravely armed troops, recognized by banners and flags.

प्रत्यग्रे कर्मणि कृते श्लाघमानः कृतादरः ।

योधेभ्यः पूर्णपात्रं हि दद्याद्राजा विशेषतः ॥ ८८ ॥

pratyagre karmaṇi kṛte ścāghamānaḥ kṛtādarah;

yodhebhyaḥ pūrṇapātram hi dadyād rājā viśeṣataḥ.

During a battle, the king should ensure that each soldier is provided with adequate provisions and equipment to maintain morale and combat readiness.

दद्यात् प्रहृष्टो नियुतं वर्वाणां राजघातिने ।

तदर्थं तत्सुतवधे सेनापतिवधे तथा ॥ ८९ ॥

dadyāt prahr̥ṣṭo niyutaṁ varvāṇāṁ rājaghātine;
tadarhaṁ tatsutavadhe senāpativadhe tathā.

The king should reward soldiers with praise and wealth proportionate to the killing of enemies, commanders, and leaders. Half the reward goes to infantry, and half to higher officers as appropriate.

अक्षौहिणीपतिवधे तदर्थं परिचक्षते ।

मन्त्र्यमात्यवधे चैव तदर्थं तु प्रदापयेत् ॥ ९० ॥

akṣauhiṇī-pativadhe tadarhaṁ paricakṣate;
mantry-mātyavadhe caiva tadarhaṁ tu pradāpayet.

In killing the leader of an infantry unit, half the reward is given to the responsible soldier, and half to the ministers or counselors.

अनीकिनी चमूश्चैव पृतना वाहिनी गणः ।

गुल्मं सेनामुखं पत्तिरेतेषां पतिघातिने ॥ ९१ ॥

anīkinī camūś caiva pṛtanā vāhinī gaṇaḥ;
gulma senā mukhaṁ pattireteṣāṁ patighātine.

Rewards for striking the leaders of cavalry, chariots, and other specialized units, or for breaking through enemy fortifications, are allocated to those responsible.

क्रमादर्धाशह्रासेन तत्तदर्थानि दापयेत् ।

वेतनादधिकं चैतत् प्राप्य कुर्युश्च साहसम् ॥ ९२ ॥

kramād ardha-āṁśa-hrāsaṁ tattad ardha-ni dāpayet;
vetanād adhikaṁ caitat prāpya kuryuś ca sāhasaṁ.

The rewards should be distributed proportionally to the contribution of each soldier, granting additional compensation for extraordinary bravery.

अक्षौहिण्याः पतिं हत्वा द्वितीयं वा तृतीयकम् ।

चम्बोराधिपतिं चैव पृतनानां पतिं तथा ॥ ९३ ॥

akṣauhiṇyāḥ patim hatvā dvitīyaṁ vā tṛtīyakam;
camborādhipatiṁ caiva pṛtanānām patim tathā.

When soldiers kill an infantry leader, a chariot commander, or another senior officer, appropriate rewards must be given according to rank and role.

अनीकिनीपहा यावत् तावत् प्रामोति राजतः ।

इत्थमग्रेऽपि योक्तव्यं सन्मानमधिपापहे ॥ ९४ ॥

anīkinī-pahā yāvat tāvat prāmoti rājataḥ;
ittham agre 'pi yoktavyaṁ sanmānam adhipāphe.

Rewards should continue to be given as long as soldiers defeat enemy leaders, ensuring that recognition is proportional and consistent.

पलायितंसायुधंतुधृत्वास्वभटदायिने ।

वर्वाणां पंच वै दद्यात् तस्मै सत्कृत्य भूमिपः ॥ ९५ ॥

palāyitaṁ sāyudham tudhṛtvā svabhata-dāyine;
varvāṇām pañca vai dadyāt tasmāi satkṛtya bhūmipaḥ.

For a soldier who captures fleeing enemy weapons, the king should award five shares of wealth in recognition of their valor.

पलायितं स्वभृतिकं विशस्त्रं देहलोभिनम् ।

धृत्वा निवेदिने दद्याद्वर्वाणां च त्रिकं नृपः ॥ ९६ ॥

palāyitaṁ svabhṛtikaṁ viśastraṁ dehalobhinaṁ;
dṛtvā nivedine dadyād varvāṇām ca trikaṁ nṛpaḥ.

For seizing enemy belongings or personal treasures, the king should award threefold wealth to the capturing soldier.

गजं च गजसादिं च महारथिकमस्तकम् ।

छित्वा निवेदयेद्राजो द्विसाहस्रं स चार्हति ॥ ९७ ॥

gajaṁ ca gajasādiṁ ca mahārathika-mastakam;
chhitvā nivedayed rājño dviśāstraṁ sa cārhati.

For killing an elephant, a chariot commander, or other high-ranking enemy, the soldier deserves double the reward.

हयारूढवरं हल्वा पादाताधिपतिं तथा ।

वर्वाणां च सहस्रस्य योग्यो भवति राजतः ॥ ९८ ॥

*hayārūḍha-varaṁ halvā pādātādhipatiṁ tathā;
varvāṇāṁ ca sahasrasya योग्यो bhavati rājataḥ.*

A soldier who slays a mounted commander or foot leader deserves rewards according to the number of enemy killed, up to a thousand units.

शत्रुसैन्यात् कुंजरं वा रथं वा यस्समाहरेत् ।

पंचाशद्वर्षसमानं स प्राप्नोत्विह राजतः ॥ ९९ ॥

*śatrusainyāt kuñjaraṁ vā rathaṁ vā yassamāharet;
pañcāśad varva-samānāṁ sa prāpnotviha rājataḥ.*

For killing fifty enemy soldiers, an elephant, or a chariot, the soldier should receive fifty units of reward from the king.

प्रतिप्रयाणं मृत्यानां भक्तं देयं स्थितौ न हि ।

मार्गायासं विदित्वैषां वेतनादधिकं त्विदम् ॥ १०० ॥

*pratiprayāṇaṁ mṛtyānāṁ bhaktaṁ deyaṁ sthitau na hi;
mārgāyāsaṁ viditvaiṣāṁ vetanād adhikaṁ tvidam.*

A soldier who dies in battle should not receive the full reward for completion, but compensation should be given proportionally, considering the effort and path taken.

अन्येषु वा साहसेषु वेतनादधिकं नृपः ।

लोकसंग्रहणार्थं च दद्याद्द्वै पारितोषिकम् ॥ १०१ ॥

*anyeṣu vā sāhaseṣu vetanād adhikaṁ nṛpaḥ;
lokasaṁgrahaṇārthaṁ ca dadyād dvai pāritoṣikam.*

For other acts of exceptional bravery, the king may grant rewards exceeding the usual pay. Additionally, he may give twofold gifts for the welfare and protection of the people.

भटेभ्यश्चैव वस्त्राणि रजकानां च वेतनम् ।

तद्वेतनेनैव कल्याण्यौषधानि च रोगिणाम् ॥ १०२ ॥

*bhaṭebhyaś caiva vastrāṇi rajakānāṁ ca vetanam;
tadvetanenaiva kalpyānyaūṣadhāni ca rogiṇām.*

Soldiers should be provided with clothing, and tailors and weavers should also receive their wages. From these rewards,

medicines for the sick should also be provided.

परराष्ट्राजितं द्रव्यमर्धं राजा विभज्य तु ।
योधेभ्योऽर्धं प्रदेयं स्यादर्धं च स्वयमाहरेत् ॥ १०३ ॥

pararāṣṭrājitaṁ dravyam ardham rājā vibhajya tu;
yodhebhyo 'rdham pradeyam syād ardham ca svayam āharet

When wealth is captured from a conquered foreign land, the king should divide it: half is given to the soldiers, and half is kept by the king himself.

हयं वा शकटीं वापि हरेत् सोपस्कृतां भटः ।
तदर्धतुर्यमंशं तु स लभेद्राजसत्कृतः ॥ १०४ ॥

hayam vā śakāṭīm vāpi haret sōpaskṛtām bhaṭaḥ;
tadardhaturyamaṁśam tu sa labhed rājasa-tkṛtaḥ.

A soldier who captures an enemy elephant or chariot, or secures them through his skill, should receive one-fourth of its value from the king.

शिथिलानि च शस्त्राणि लुण्ठितं शत्रुभिर्युधि ।
स्वयोधानां नृपो दद्यादेतानं परिहाप्य च ॥ १०५ ॥
śīthilāni ca śastrāṇi luṇṭhitaṁ śatrubhir yudhi;
svayodhānām nṛpo dadyād detanaṁ parihāpya ca.

Weapons that are broken or destroyed by the enemy in battle should be replaced by the king, supplied to the soldiers free of cost.

युद्धे स्वार्थं मृता ये च शत्रुभिस्तत्स्वबंधुषु ।
सेवया जीरिता ये च देयं तेषां तु जीवनम् ॥ १०६ ॥
yuddhe svārtham mṛtā ye ca śatrubhistatsvabandhuṣu;
sewayā jīritā ye ca deyaṁ teṣām tu jīvanam.

If soldiers are killed or wounded while fighting enemies, or if their relatives are affected, compensation or support should be provided for their maintenance and livelihood.

मृतानां जीवतां चापि पूर्वं सेवापरात्मनाम् ।
तदीयानां तु तेषां वा पूर्वभर्मार्थजीवनम् ॥ १०७ ॥
mṛtānām jīvataṁ cāpi pūrvam sevā-para-ātmanām;
tadīyānām tu teṣām vā pūrvabharmā-ārtha-jīvanam.

For the living and the dead, the king should provide sustenance according to their prior service, ensuring that the contributions of the soldiers are acknowledged and honored.

संग्रामेऽभिमुखाः कृत्ता युवानो नमृता भटाः ।

राजसेवास्वशक्ता ये तेषां पूर्वार्धजीवनम् ॥ १०८ ॥

saṅgrāme 'bhimukhāḥ kṛttā yuvānō namṛtā bhaṭāḥ;
rājasevā-svasaktā ye teṣāṃ pūrvārdha-jīvanam.

Young soldiers, ready for battle and devoted to royal service, should be granted half of their annual pay in advance as recognition for their readiness and dedication.

शत्रूणामुपघातार्थं तस्य मर्माणि योऽर्पयेत् ।

स्वस्मै तस्यापि कर्मण्या द्विगुणा परिकीर्तिता ॥ १०९ ॥

śatrūṇām upaghātārthaṁ tasya marmāṇi yo 'rpayet;
svasmai tasya api karmaṇyā dviguṇā parikīrtitā.

A soldier who strikes at the vital points of the enemy should receive double rewards for that action from the king.

शत्रुसेनाविभत्तारं दुर्गारोहणतत्परम् ।

स्वराज्यवृद्धिकर्तारं योजयेद्विणोत्करैः ॥ ११० ॥

śatru-senā-vibhattāraṁ durgārohaṇa-tatparam;
svarājya-vṛddhikartāraṁ yojayed draviṇotkaraiḥ.

Those who break enemy formations, scale fortresses, and contribute to the expansion of the kingdom should be rewarded generously with wealth and gifts.

इत्थंविधाभिस्तु भटान् नियोज्य ।

राजा कृतार्थस्तु रिपून् निहत्य ॥

संप्राप्य कीर्तिं महतीं श्रियं च ।

महीयते राजवराभिवंद्यः ॥ १११ ॥

ittham vidhābhistu bhaṭān niyojya;
rājā kṛtārthastu ripūn nihatya.
saṁprāpya kīrtiṁ mahatīm śriyaṁ ca;
mahīyate rājavarābhivandyaḥ.

Thus, by assigning duties to the soldiers according to these regulations, the king achieves success in defeating enemies. He

attains great fame and wealth and becomes revered by the people.

इति श्रीमन्नीतिशास्त्रे नीतिप्रकाशिकायां सेनानयकथनं नाम षष्ठोऽध्यायः ।

Thus ends the sixth chapter in the revered treatise on ethics, the *Nītiprakāśikā*, entitled “The Description of Military Organization and Leadership.”

Seventh Chapter

The Description of the Organization and Deployment of the Army

अथ सैन्यं प्रवक्ष्यामि सेनानयविवृद्धये ।

पत्तिमारभ्य गणनां यावदक्षौहिणी तव ॥ १ ॥

Atha sainyaṁ pravakṣyāmi senānayavivṛddhaye;

Pattimārabhya gaṇanāṁ yāvadakṣauhiṇī tava.

Now I shall describe the army for the expansion and organization of military forces, beginning with the counting of individual foot soldiers and extending up to the formation of an Akshauhini of troops.

शतांगानामिभानां च सैन्धवानां महीपते ।

पदातीनां च भद्रं ते सैन्यस्थानां विशेषतः ॥ २ ॥

Śatāṅgānāmibhānāṁ ca saindhavānāṁ mahīpate;

Padātīnāṁ ca bhadraṁ te saīnyasthānāṁ viśeṣataḥ.

O King, may you be blessed. I shall particularly describe the arrangement and organization of the army, including chariots with a hundred components, elephants, horses, and foot soldiers.

पत्तिस्सेनामुखं गुल्मं गणो वै वाहिनी ततः ।

पृतना चम्बनीकिन्यौ ततश्चाक्षौहिणी स्मृता ॥ ३ ॥

Pattis senāmukhaṁ gulmaṁ gaṇo vai vāhinī tataḥ;

Pr̥tanā camvanikinyau tataścākṣauhiṇī smṛtā.

Beginning with the foot soldier (patti), the units are known as senāmukha, gulma, gaṇa, and vāhinī; then come pr̥tanā and camū; after that is the anīkinī; and finally the formation known as an akṣauhiṇī.

Note: This verse describes the hierarchical structure of ancient Indian military organization, showing a graded system of units from the smallest individual soldier to the massive strategic formation of an Akṣauhiṇī, which is the largest standardized army unit in classical Sanskrit military texts.

It reflects a highly systematic approach to warfare logistics

and command structure in ancient Indian military science.

Word-by-Word Meaning

पत्ति (patti) — foot soldier

सेनामुखम् (senāmukham) — a small military unit / front division

गुल्मम् (gulmam) — a platoon or group formation

गणः (gaṇaḥ) — a company or troop

वाहिनी (vāhinī) — a battalion or unit of transport/forces

पृतना (pṛtanā) — a larger division or army segment

चमू (camū) — a brigade-like formation

अनीकिनी (anīkinī) — a large corps formation

अक्षौहिणी (akṣauhiṇī) — a complete large-scale army division

एते सेनाविशेषा वै पत्तौ मुख्यान् वदामि ते ।

रथं नागं तुरंगांश्च पदातींश्च विशेषतः ॥ ४ ॥

Ete senaviśeṣā vai pattaū mukhyān vadāmi te;

Rathaṁ nāgaṁ turaṅgāṁśca padātīṁśca viśeṣataḥ.

These are the special divisions of the army; now I shall explain to you the principal units of the foot-soldier formation in particular: chariots, elephants, horses, and infantry.

Note: The verse introduces a classification of military forces and highlights the four principal arms of ancient warfare:

Ratha — chariot forces

Nāga — elephant corps

Turaṅga — cavalry

Padāti — infantry

It indicates a structured explanation of how these units function within broader army formations, especially in relation to infantry-based organization.

Word-by-Word Meaning

एते (ete) — these

सेना-विशेषः (senā-viśeṣāḥ) — special divisions or types of army formations

वै (vai) — indeed

पत्तौ (pattau) — in relation to the foot-soldier formation / infantry structure

मुख्यान् (mukhyān) — principal, main units

वदामि ते (vadāmi te) — I explain to you

रथं (ratham) — chariots

नागं (nāgaṁ) — elephants

तुरङ्गान् (turaṅgān) — horses

च (ca) — and

पदातीन् (padātīn) — infantry soldiers

च विशेषतः (ca viśeṣataḥ) — especially, in particular

एको रथो गजश्चैको नराः पंच हयास्त्रयः ।

यस्यां सा पत्तिरेतेषां सहायान् प्रबुवेऽधुना ॥ ५ ॥

Eko ratho gajaścaiko narāḥ pañca hayāstrayaḥ;

Yasyām sā pattireteṣāṁ sahāyān prabuve'dhunā.

One chariot, one elephant, five foot soldiers, and three horses constitute a 'patti'; now I shall explain their supporting units.

Note: This verse defines the basic military unit (patti) in military organization. It describes a structured composition:

1 chariot

1 elephant

3 horses

5 foot soldiers

Together, these form the smallest composite unit in the traditional army hierarchy, which serves as the foundation for larger formations such as gulma, gaṇa, and ultimately akṣauhiṇī.

Word-by-Word Meaning

एकः रथः (ekaḥ rathaḥ) — one chariot

गजः च एकः (gajaḥ ca ekaḥ) — and one elephant

नराः पञ्च (narāḥ pañca) — five soldiers/men

हयाः त्रयः (hayāḥ trayāḥ) — three horses

यस्यां सा पत्तिः (yasyām sā pattiḥ) — that is called a patti (basic unit)

एतेषां सहायान् (eteṣāṁ sahāyān) — their supporting units

प्रवक्ष्ये अधुना (pravakṣye adhunā) — I shall now explain

नागा दश रथस्यास्य शतमश्वास्सहानुगाः ।

सहस्रं तु नराः प्रोक्ताः परिवारा नृपाज्ञया ॥ ६ ॥

Nāgā daśa rathasyāsyā śatamaśvās sahānugāḥ;

Sahasraṁ tu narāḥ proktāḥ parivārā nṛpājñayā.

For this (unit), there are ten elephants and one hundred horses with attendants, and one thousand foot soldiers are said to form its accompanying forces, according to the royal command.

Note: The verse expands the earlier military classification by describing a **larger composite unit**, showing proportional scaling of forces:

10 elephants

100 horses

1,000 infantry soldiers

This reflects a hierarchical and mathematically structured system of army organization, where smaller tactical units combine into larger formations under royal authority and standardized ratios.

एकस्यैकस्य नागस्य शतमश्वाः प्रयायिनः ।

पदातयस्तथैव शतं तु प्रत्यङ्गेष्वनुयायिनः ॥ ७ ॥

Ekasyai kasy nāgasyā śatamaśvāḥ prayāyinaḥ;

Padātayastathaiva śtam tu pratyangeṣvanuyāyinaḥ.

For each elephant, one hundred horses accompany it in

march; likewise, one hundred infantry soldiers follow as supporting troops attached to its divisions.

Note: The verse describes the supporting forces assigned to an elephant corps within an army formation. It emphasizes that elephants were not deployed alone but were accompanied by cavalry and infantry in fixed proportions, illustrating the highly organized structure of ancient Indian military formations.

Word-by-Word Meaning

एकस्यैकस्य नागस्य (ekasyaikasya nāgasya) — for each individual elephant

शतम् अश्वाः (śatam aśvāḥ) — one hundred horses

प्रयायिनः (prayāyinaḥ) — accompanying, marching along

पदातयः (padātayaḥ) — foot soldiers, infantry

तथैव (tathaiva) — likewise

शतम् तु (śatam tu) — one hundred indeed

प्रत्यङ्गेषु (pratyaṅgeṣu) — in the subsidiary units or attached divisions

अनुयायिनः (anuyāyinaḥ) — followers, attendants, accompanying troops

एकस्यैकस्य चाश्वस्य सहस्रं तु पदातयः ।

दश चैतान् पतीन् युक्त्वा कार्त्स्न्येन गणना त्वियम् ॥ ८ ॥

Ekasyai kasy cāśvasya sahasraṁ tu padātayaḥ;

Daś caitān patīn yuṅktvā kārtsnyena gaṇanā tviyam.

Each horse is supported by a thousand infantrymen, And ten commanders for these 1000 infantrymen are appointed (a unit of 10 infantrymen headed by a commander). These grouped together form a complete division.

Note: The verse is part of a discussion on the **systematic enumeration of military formations**. It explains how larger army units are calculated by combining smaller constituent units in prescribed ratios. The emphasis is on a structured method of military accounting, where forces are organized hierarchically and counted according to established rules.

एको रथो दश गजास्सहस्रं चात्र वाजिनः ।

लक्षसंख्या नराः पत्तावेवमग्रेऽपि योजना ॥ ९ ॥

Eko ratho daśa gaṣāstahastaṁ cātra vājinah;

Lakṣasamkhyā narāḥ pattāvevam agre'pi yojanā.

One chariot is accompanied by ten elephants and a thousand horses, and a hundred thousand men are placed in the front of the division under discussion. In this manner, the arrangement proceeds further in successive formations.

प्रत्यङ्गैस्त्रिगुणैस्त्वेषां क्रमाद् वर्ध्या यथोत्तरम् ।

अनीकिनीं दशगुणामाहुरक्षौहिणीं बुधाः ॥१०॥

pratyāṅgaistriguṇaistveṣāṁ kramād vardhyā yathottaram;

anīkinīm daśaguṇāmāhurakṣauhiṇīm budhāḥ.

Each succeeding formation is increased threefold in its constituent divisions, in due order. The wise declare that ten Anīkinīs together constitute an Akṣauhiṇī.

Note: The verse describes the mathematical progression of ancient Indian military organization:

Each higher formation is formed by multiplying the preceding unit according to a prescribed ratio (here described as threefold progression).

At the highest level, **ten Anīkinīs** constitute **one Akṣauhiṇī**, the largest standard army formation.

An **Akṣauhiṇī** is famous from the Mahabharata, where the armies of the Kurukshetra war are measured in Akṣauhiṇīs. The verse highlights the systematic and hierarchical nature of classical Indian military science, with clearly defined numerical relationships between successive formations.

Word-by-word Meaning

प्रत्यङ्गैः (pratyāṅgaiḥ) — by constituent units, subordinate divisions

त्रिगुणैः (triguṇaiḥ) — threefold

तु एषाम् (tu eṣām) — of these formations

क्रमात् (kramāt) — successively, in sequence

वर्ध्या / यथोत्तरम् (yathottaram) — increased progressively, each succeeding one larger than the previous

अनीकिनीम् (anīkinīm) — an Anīkinī, a large military formation

दशगुणाम् (daśaguṇām) — tenfold

आहुः (āhuḥ) — they say, declare

अक्षौहिणीम् (akṣauhiṇīm) — an Akṣauhiṇī

बुधाः (budhāḥ) — the wise, learned authorities

सेनामुखे तु गुणितास्त्रयश्चैव रथा गजाः ।

त्रिंशत् विलक्षपदगास्त्रिसहस्रं हि वाजिनः ॥ ११ ॥

Senāmukhe tu guṇitāstrayaścaiva rathā gajāḥ;

Trīṁśat vilakṣapadagāstri sahastrāṁ hi vājīnāḥ.

In a Senāmukha formation, the numbers are tripled: there are three chariots and three elephants; thirty thousand infantry and three thousand cavalry horses.

Note: The verse continues the numerical description of army formations. Since a Senāmukha is traditionally formed from three Pattis, the number of chariots and elephants becomes threefold. The verse is illustrating how the strength of each successive military formation is calculated according to fixed ratios.

Note: The reading “त्रिंशत् विलक्षपदगाः” appears textually uncertain and may differ across manuscripts. The general meaning, however, is that the verse specifies the infantry and cavalry strength of a Senāmukha as part of the hierarchical military enumeration.

Word-by-Word Meaning

सेनामुखे (senāmukhe) — in a Senāmukha (a military unit larger than a Patti)

तु (tu) — indeed, then

गुणिताः त्रयः (guṇitās trayāḥ) — multiplied threefold

च एव रथाः (ca eva rathāḥ) — chariots

गजाः (gajāḥ) — elephants

त्रिंशत्... पदगाः (triṁśat... padagāḥ) — infantry (the exact numerical expression may vary by manuscript)

त्रिसहस्रं (trisahasram) — three thousand

हि (hi) — indeed

वाजिनः (vājinaḥ) — horses/cavalry

गुल्मे नव रथाः प्रोक्ता नागानां नवति विदुः ।

अश्वानां नवसाहस्रं नवलक्षाः पदातयः ॥ १२ ॥

*Gulme nava rathāḥ proktā nāgānām navatīm viduḥ;
Aśvānām navasāhasraṁ navalakṣāḥ padātayah.*

In each “Gulma” formation, nine chariots are positioned, and the number of elephants is ninety, nine thousand horses and nine hundred thousand infantrymen accompany them.

गणाख्ये तु शतांगानां वराणां सप्तविंशतिः ।

स्तंवेरमाणां द्विशतं सप्ततिं प्राहुरार्यकाः ॥ १३ ॥

*Gaṇākhye tu śatāṅgānām varāṇām saptaviṁśatiḥ;
Stamveramāṇām dviśataṁ saptatiṁ prāhurāryakāḥ.*

In the formation called Gaṇa, the noble authorities state that there are twenty-seven excellent chariots, two hundred and seventy elephants.

Note: This verse describes the scaled military structure of a Gaṇa formation in ancient Indian military theory. It specifies fixed numerical ratios of elite chariots and elephants as part of a hierarchical system of army organization.

It reflects the highly systematized approach to warfare in classical Sanskrit military texts, where each level of formation is defined by precise proportional increases in strength and composition.

In each division of one hundred units, there are twenty-seven leaders, and two hundred seventy soldiers are counted for each standard, according to the wise.

Word-by-Word Meaning

गणाख्ये (gaṇākhye) — in the formation called Gaṇa

तु (tu) — indeed

शताङ्गानाम् (śatāṅgānām) — of chariots (literally “multi-part/war chariots”)

वराणाम् (varāṇām) — excellent, chosen, elite

सप्तविंशतिः (saptaviṁśatiḥ) — twenty-seven

स्तंवेरमाणाम् (stamveramāṇām) — elephants (war elephants)

द्विशतं सप्ततिम् (dviśataṁ saptatim) — two hundred and seventy

प्राहुः (prāhuḥ) — they declare, they say

आर्यकाः (āryakāḥ) — noble authorities, respected sages

सप्तविंशतिसाहस्रा गंधर्वाः परिकीर्तिताः ।

सप्तविंशतिलक्षास्तु स्मृताश्चात्र पदातयः ॥ १४ ॥

Saptaviṁśati-sāhastrā gandarvāḥ parikīrtitāḥ;

Saptaviṁśati-lakṣāstu smṛtāścātra padātayaḥ.

Twenty-seven thousand Gandharvas (elite troops) are assigned, and twenty-seven lakh infantry are counted in the formation.

Note: The verse continues the numerical system of ancient military organization, giving large-scale troop counts for a formation. It mentions:

27,000 Gandharvas (elite troops), and

27 lakh (2.7 million) infantry soldiers, indicating a massive standardized force structure.

This reflects the text’s broader attempt to define hierarchical and proportional scaling of military units, extending from small tactical groups to vast army formations.

वाहिन्यां स्यंदनाः प्रोक्ता ह्येकाशीत्या नियोजिताः ।

दशोत्तराष्टशतकाः पद्मिनश्चात्र कीर्तिताः ॥ १५ ॥

Vāhinyāṁ syandanāḥ proktā hyekāśītyā niyojitāḥ;

Daśottara-aṣṭaśatakaḥ padmināś cātra kīrtitāḥ.

In the “Vāhinī” formation, eighty-one units are deployed, And ten plus eight hundred “Padmina” units are counted in

this arrangement.

एकाशीतिसहस्रास्तु तुरंगास्त्रकीर्तिताः ।

एकाशीतिकलक्षा वै विख्याताः पादचारिणः ॥ १६ ॥

Ekāśīti-sahastrāstu turangāstram kīrtitāḥ;

Ekāśīti-kalakṣā vai vikhyātāḥ pādacarīṇaḥ.

Eighty-one thousand cavalymen are recorded, and eighty-one lakh infantrymen are well-known in this arrangement.

त्रयश्च चत्वारिंशच्च द्विशतं पृतनारथाः ।

चतुश्शतं च त्रिंशच्च द्वेसहस्रे च दन्तिनाम् ॥ १७ ॥

Trayaśca catvāriṁśacca dviśataṁ pritanārathāḥ;

Catuśśataṁ ca triśacca dvesahastre ca dantinām.

There are three and forty and two hundred battle-chariots (in this formation); and four hundred and thirty and two thousand elephants.

Note: This verse is part of the structured enumeration of ancient military formations. It specifies the number of:

- War chariots (prtanā-rathas): 243 total (3 + 40 + 200)
- Elephants: 2,430 total (400 + 30 + 2000)

It reflects the precise and mathematical style used in Sanskrit military texts to describe standardized army compositions, where each formation is defined through fixed numerical aggregates of different units.

Word-by-Word Meaning

त्रयः (trayaḥ) — three

च चत्वारिंशत् च (ca catvāriṁśat ca) — and forty

द्विशतं (dviśataṁ) — two hundred

पृतनारथाः (prtanā-rathāḥ) — battle chariots / war chariots

चतुश्शतं (catuḥ-śataṁ) — four hundred

च त्रिंशत् (ca triṁśat) — and thirty

च द्वेसहस्रं (ca dvi-sahasraṁ) — and two thousand

च दन्तिनाम् (ca dantinām) — and of elephants

तुरंगाणां सहस्राणि त्रिचत्वारिंशदेव तु ।

द्वे लक्षे चैव राजेन्द्र द्वे कोटी च नृणां भवेत् ॥ १८ ॥

Turaṅgāṇāṃ sahastrāṇi tricatvāriṃśadeva tu;

Dve lakṣe caiva rājendra dve koṭī ca nṛṇāṃ bhavet.

There are forty-three thousand horses, O King of kings; and there are also two lakhs and two crores of human soldiers in this formation.

Note: The verse gives a large-scale enumeration of army strength, listing:

- 43,000 cavalry horses
- 200,000 (2 lakh) additional troops
- 20 million (2 crore) infantry soldiers

It reflects the highly stylized and often symbolic numerical structure used in ancient Sanskrit military texts, where formations are described through vast proportional counts to convey the scale and completeness of an Akṣauhiṇī-type army structure.

Word-by-Word Meaning

तुरंगाणां (turaṅgāṇāṃ) — of horses (cavalry)

सहस्राणि (sahasrāṇi) — thousands

त्रिचत्वारिंशत् एव तु (tricatvāriṃśat eva tu) — forty-three indeed

द्वे लक्षे (dve lakṣe) — two hundred thousand (two lakhs)

च एव (ca eva) — and indeed

राजेन्द्र (rājendra) — O King of kings

द्वे कोटी (dve koṭī) — two crores (twenty million)

च नृणां (ca nṛṇāṃ) — and of men (soldiers)

भवेत् (bhavet) — there are / would be

त्रिचत्वारिंशच्च लक्षं पदातीनां निबोध मे ।

चम्बाख्ये सप्तमव्यूहे गणनां वच्मि विस्तरात् ॥ १९ ॥

Tricatvāriṃśacca lakṣaṃ padātīnāṃ nibodha me;

Camvākhye saptamavyūhe gaṇanāṃ vacmi vistarāt.

Listen from me: there are forty-three lakh infantry soldiers. In the formation called Camū, the seventh military array, I shall now describe the detailed enumeration.”

Note: The verse continues the structured military enumeration and introduces:

- A very large infantry count (43 lakh soldiers), and
- The Camū formation, described as the seventh level of military organization in the hierarchical system of army arrays.

It emphasizes that the text is systematically explaining increasingly complex military formations, with precise numerical scaling and detailed classification of troop types.

Word-by-Word Meaning

त्रिचत्वारिंशत् च लक्षम् (tricatvāriṃśat ca lakṣam) — forty-three lakhs (4.3 million)

पदातीनाम् (padātīnām) — of infantry soldiers

निबोध मे (nibodha me) — understand from me, listen to me

चम्वाख्ये (camvākhye) — in the formation called Camū

सप्तम-व्यूहे (saptama-vyūhe) — the seventh formation/array

गणनां (gaṇanān) — enumeration, counting

वच्मि (vacmi) — I speak, I explain

विस्तरात् (vistarāt) — in detail, elaborately

चम्वां सप्तशतं चैकन्यूनत्रिंशद्वास्मृताः ।

सप्तैव च सहास्राणि द्वे शते नवतिस्तथा ॥ २० ॥

camvān saptaśataṃ caikanyūnatrīśaddathāsmṛtāḥ;

saptaiva ca sahastrāṇi dve śate navatistathā.

In the Camū formation, it is remembered that there are seven hundred and two hundred ninety nine (999) units; and likewise, seven thousand two hundred and ninety (in another category of troops).

Word-by-Word Meaning

चम्वां (camvān / camūyām) — in the Camū formation

सप्तशतं (sapta-śataṃ) — seven hundred

च एकन्यून-त्रिंशत् (ca eka-nūna-triśat) — minus twenty-three (i.e., $300 - 1 = 299$)

अथास्मृताः (atha smṛtāḥ) — thus are remembered / stated

सप्तैव च सहस्राणि (saptaiva ca sahasrāṇi) — seven thousand indeed

द्वे शते नवतिः तथा (dve śate navatiḥ tathā) — two hundred and ninety

गजानां सप्तलक्षाणि चैकोनत्रिंशदेव तु ।

सहस्राणि हयानां च पदातीनामथो शृणु ॥ २१ ॥

Gajānām saptalakṣāṇi caikonatrimśadeva tu;

Sahastrāṇi hayānām ca padātīnāmatho śṛṇu.

There are 7,00,029 elephants, and 1,000 horses, as well as infantrymen, hear carefully.

सप्त कोट्यश्च चैकोनत्रिंशद्वलक्षाणि भूपते ।

जगुर्गणिततत्त्वज्ञा गणनां बुद्धिजीविनः ॥ २२ ॥

Sapta koṭyaś ca caikonatrimśad-dvalakṣāṇi bhūpate;

Jagur gaṇita-tattvajñā gaṇanām buddhijīvināḥ.

O King, the experts in the principles of computation and learned scholars in mathematics have stated the calculation as seven crores plus 2 lakhs and twenty nine.

Word-by-Word Meaning

सप्त कोट्यः (sapta koṭyaḥ) — seven crores (70 million)

च (ca) — and

एकोनत्रिंशत्-द्विलक्षाणि (ekona-trimśat-dvi-lakṣāṇi) — two lakhs and 29

भूपते (bhūpate) — O King

जगुः (jaguḥ) — they declared, they stated

गणित-तत्त्वज्ञाः (gaṇita-tattvajñāḥ) — those who know the principles of mathematics

गणनां (gaṇanām) — the calculation

बुद्धिजीविनः (buddhijīvināḥ) — learned scholars, intellectuals

अनीकिन्यां द्वे सहस्रे सप्ताशीत्यधिकं शतम् ।

रथानामथ नागानां गणानां वच्मि तेऽनघ ॥ २३ ॥

Anīkinyām dve sahasre saptāśītyadhikam śatam;

Rathānām atha nāgānām gaṇanām vacmi te'nagha.

In an Anīkinī, there are two thousand one hundred and eighty-seven chariots. O sinless one, I shall now explain to you the enumeration of the chariots and elephants.

Thus, the verse states that an Anīkinī contains 2,187 chariots, and by implication (following the standard military ratios), an equal number of elephants.

According to the traditional military hierarchy:

Patti → Senāmukha → Gulma → Gaṇa → Vāhinī → Pṛtanā
→ Camū → Anīkinī → Akṣauhiṇī

Each higher unit is generally formed by combining three of the preceding unit, while ten Anīkinīs constitute one Akṣauhiṇī. Therefore, the figure of 2,187 chariots corresponds exactly to the standard progression:

Patti = 1 chariot

Senāmukha = 3

Gulma = 9

Gaṇa = 27

Vāhinī = 81

Pṛtanā = 243

Camū = 729

Anīkinī = 2,187

Word-by-Word Meaning

अनीकिन्याम् (anīkinyām) — in an Anīkinī (a major military formation)

द्वे सहस्रे (dve sahasre) — two thousand

सप्ताशीति-अधिकं शतम् (saptāśīty-adhikam śatam) — one hundred and eighty-seven (100 + 87)

रथानाम् (rathānām) — of chariots

अथ (atha) — now, then

नागानाम् (nāgānām) — of elephants

गणनाम् (gaṇanām) — enumeration, counting

वच्मि (vacmi) — I shall explain

ते (te) — to you

अनघ (anagha) — O sinless one, O noble one

एकाविंशत्सहस्राणि तथा चाष्टशतं नृप ।

सप्ततिश्चेत्यश्वानां संख्यां शृणु समाहितः ॥ २४ ॥

Ekāviṁśat-sahastrāṇi tathā ca aṣṭaśatam nṛpa;

Saptatiśretyathāśvānāṁ saṅkhyāṁ śṛṇu samāhitaḥ.

O King, there are twenty-one thousand eight hundred and seventy (horses). Now listen attentively as I explain the number of cavalry.

This figure corresponds exactly to the traditional composition of an Anikīnī formation:

Chariots: 2,187

Elephants: 2,187

Horses: 21,870

Infantry: 109,350

These numbers arise from the standard military progression described in ancient Indian military science, where each higher formation is built from multiples of the preceding one. The verse therefore continues the systematic enumeration of the components of an Anikīnī.

Word-by-Word Meaning

एकाविंशत्-सहस्राणि (ekāviṁśati-sahasrāṇi) — twenty-one thousand

तथा च अष्टशतम् (tathā ca aṣṭaśatam) — and eight hundred

नृप (nṛpa) — O King

सप्ततिः च इति (saptatiś ca iti) — and seventy

अथ (atha) — now, then

अश्वानाम् (aśvānām) — of horses

संख्याम् (saṅkhyām) — the number, enumeration

शृणु (śṛṇu) — hear, listen

समाहितः (samāhitaḥ) — attentively, with concentration

एकविंशतिलक्षाणि सप्ताशीतिसहस्रकम् ।

एकविंशतिकोट्यश्च पदातीनां नराधिप ॥ २५ ॥

Ekāviṃśatilakṣāṇi saptaśītisahasrakam;

Ekāviṃśatikotyāś ca padātīnām narādhipa.

O King, the number of infantry soldiers is twenty-one crores, twenty-one lakhs, and eighty-seven thousand.

Numerical value

21 crores = 210,000,000

21 lakhs = 2,100,000

87 thousand = 87,000

Total = 212,187,000 infantry soldiers

Note: The verse gives the infantry strength associated with the formation under discussion (an Anīkinī in this textual tradition). Such descriptions illustrate the mathematical sophistication with which military organization was conceptualized in ancient Sanskrit texts.

Word-by-Word Meaning

एकविंशति-लक्षाणि (ekāviṃśati-lakṣāṇi) — twenty-one lakhs (2,100,000)

सप्ताशीति-सहस्रकम् (saptaśīti-sahasrakam) — eighty-seven thousand (87,000)

एकविंशति-कोट्यः च (ekāviṃśati-koṭyaḥ ca) — and twenty-one crores (210,000,000)

पदातीनाम् (padātīnām) — of infantry soldiers

नराधिप (narādhipa) — O ruler of men, O King

सप्ताशीतिं च लक्षाणां विद्धि बुद्धिमतां वर ।

एतद्दशगुणा या स्यात् तां त्वमक्षौहिणीं शृणु ॥ २६ ॥

Saptaśītim ca lakṣāṇām viddhi buddhimatām vara;

Etad daśaguṇā yā syāt tāṁ tvam akṣauhiṇīm śṛṇu.

Know this to be eighty-seven lakhs, O best of the wise. That

which is ten times this is called an Akṣauhiṇī; now hear of it.

अक्षौहिण्यां त्वेकाविंशत्सहस्राणि जनाधिप ।

तथा चाष्टशतं चैव सप्ततिं रथगां विदुः ॥ २७ ॥

Akṣauhīṇyāṁ tvekāviṁśat-sahastrāṇi janādhipa;

Tathā ca aṣṭaśataṁ caiva saptatiṁ rathagāṁ viduḥ.

O King, in an Akṣauhiṇī there are twenty-one thousand eight hundred and seventy (21,000 + 800 + 70 = **21,870**) chariots.

Note: This verse continues the standard classical enumeration of the Akṣauhiṇī, the largest traditional military formation in Sanskrit military theory. It states that:

An Akṣauhiṇī contains 21,870 chariots

By established proportional structure (as defined in earlier verses), the same number applies to elephants, while horses and infantry scale up proportionally.

This system of enumeration is most famously preserved in the military descriptions found in the Mahabharata, where armies of the Kurukṣetra war are measured in Akṣauhiṇīs.

अष्टादशसहस्राणि द्वे लक्षे च नरेश्वर ।

तथा सप्तशतं चैव गजानां गणना त्वियम् ॥ २८ ॥

Aṣṭādaśa-sahastrāṇi dve lakṣe ca nareśvara;

Tathā saptashataṁ caiva gajānāṁ gaṇanā tviyam.

O King, this is the enumeration of elephants: eighteen thousand, two hundred thousand, and seven hundred (2187000).

द्वे कोटी चैव लक्षाणामष्टादश महीपते ।

तथा सप्ततिसहस्रा गंधर्वाश्शीघ्रयायिनः ॥ २९ ॥

Dve koṭī caiva lakṣāṇāmaṣṭādaśa mahīpate;

Tathā saptati-sahastrā gaṇḍarvāś-śīghrayāyinaḥ.

O King, there are two crores and eighteen lakhs (of troops), and also seventy thousand (21,800,000) swift-moving Gandharvas (elite troops).

द्वे चारुदे च कोटिश्चाप्यष्टादश समीरिताः ।

लक्षाणां सप्ततिश्चैव पदातीनामितीयती ॥ ३० ॥

*Dve cār̥bude ca koṭiśvāpy-aṣṭādaś samīritāḥ;
Lakṣāṇām saptatiścaiva padātīnām itīyatī.*

There are two arbudas, two crores, and eighteen (lakhs) as well—this is said to be the number. And seventy lakhs of infantry soldiers are thus stated.

एतानक्षौहिणीसंस्थान् विना राज्ञो रथा गजाः ।

अश्वास्त्वतंत्रासंत्यन्ये पृष्ठगोपा नृपस्य ते ॥ ३१ ॥

*Etānakṣauhiṇī-sansthānā vina rājño rathā gajāḥ;
Aśvāstvatantrāsantyanye pṛṣṭha-gopā nṛpasya te.*

Without these structured Akṣauhiṇī formations, the king's chariots and elephants, as well as horses and other troops, remain unorganized and dependent; they function as supporting forces rather than a complete army.

Word-by-Word Meaning

एतान् (etān) — these

अक्षौहिणी-संस्थान् (akṣauhiṇī-sansthān) — the organized Akṣauhiṇī formations

विना (vinā) — without

राज्ञः (rājñah) — of the king

रथाः (rathāḥ) — chariots

गजाः (gajāḥ) — elephants

अश्वाः (aśvāḥ) — horses

तु (tu) — indeed

अतंत्राः (atantrāḥ) — not independent, unorganized

सन्ति (santi) — are

अन्ये (anye) — others (troops)

पृष्ठगोपा (pṛṣṭha-gopāḥ) — supporting rear guards / auxiliary forces

नृपस्य (nṛpasya) — of the king

ते (te) — they

पच्याद्यङ्गे ध्वजपटाः पृथक् कार्या विशेषतः ।

स्वसैन्यस्य च शत्रोश्च वैलक्षण्यस्य सिद्धये ॥ ३२ ॥

*Pacyādyaṅge dhvajapaṭāḥ pṛthak kār्या viśeṣataḥ;
Svasainyaś ca śatroś ca vailakṣaṇyasya siddhaye.*

On each flank, banner-holders and flags must be arranged separately, for the proper display of one's own army and to outmatch the enemy.

Note: The verse describes battlefield identification strategy in classical military organization:

- Distinctive flags and banners should be assigned to different divisions.
- These markers help prevent confusion between friendly and enemy forces.
- The arrangement ensures clarity, coordination, and visual identification during battle.

This reflects the practical concerns of ancient warfare, where large armies required clear visual signaling systems for command and control on the battlefield.

Word-by-Word Meaning

पच्याद्यङ्गे (pacyādy-aṅge / pṛṣṭhādy-aṅge) — in the rear and other divisions (textual variation; generally “rear/secondary wings”)

ध्वजपटाः (dhvajapaṭāḥ) — flags, banners, insignias

पृथक् (pṛthak) — separately, distinctly

कार्याः (kār्याḥ) — should be placed / arranged

विशेषतः (viśeṣataḥ) — especially, particularly

स्वसैन्यस्य (svasainyasya) — of one's own army

च (ca) — and

शत्रोः (śatroḥ) — of the enemy

वैलक्षण्यस्य (vai-lakṣaṇyasya) — for clear distinction, differentiation

सिद्धये (siddhaye) — for the purpose of ensuring, establishing

युव राजाय वर्वाणां पञ्चसाहस्रिकी भृतिः ।

सर्वसेनाप्रणेत्रे च चतुस्साहस्रिकी च सा ॥ ३३ ॥

Yuva rājāya varvāṇāṁ pañca-sāhasrikī bhṛtiḥ;

Sarvasenāpraṇetre ca catuśśāhasrikī ca sā.

For the crown prince, a salary of 5,000 Varva is given, and 4,000 for the commander-in-chief of the army.

भृतिश्चातिरथे देया वर्वाणां त्रिसहस्रकम् ।

महारथाय साहस्रद्वयं राजाधिमासिकम् ॥ ३४ ॥

Bhṛtiś cātirathe deyā varvāṇāṁ trisaḥstrakam;

Mahārathāya sāhastradvayaṁ rājādhimāsikam.

The allowance for an Atiratha is three thousand Varva (a type of currency unit); and for a Maharathī, two thousand (is granted) by the king as a monthly provision

वैतनं रथिकायाथ साहस्रं गजयोधिने ।

दद्यादर्धरथायाथ वैतनं शतपञ्चकम् ॥ ३५ ॥

Vetanam rathikāyātha sāhastram gajayodhine;

Dadyād ardharathāyātha vaitanam śatapañcakam.

The charioteer is paid 1,000 Varva, the elephant-warrior 1,000, and for a Ardharatha, a payment of five hundred should be granted.

Note: The verse outlines a structured military compensation system based on rank and role.

It reflects a formalized hierarchy of remuneration, where military roles are clearly categorized and compensated according to responsibility, status, and battlefield function.

एकस्मै रथिकायाथ तादृशे गजसादिने ।

निष्काणां त्रिशतं दद्याद्यतस्तौ तत्कुटुम्बिनौ ॥ ३६ ॥

Ekasmai rathikāyātha tādrśe gajasādine;

Niṣkāṇāṁ trīśataṁ dadyād yatastau tatkuṭumbinau.

To each charioteer or elephant-warrior of similar status, 300 niṣkas as a financial support family is given, since both are maintaining families.

सर्वाश्वाधिपती राज्ञस्त्रिसाहस्रं स चार्हति ।

पादाताधिपतिश्चापि द्विसाहस्रस्य भाजनम् ॥ ३७ ॥

Sarvāśvā-dhipatī rājñas trisāhastram sa cārhati;

Pādātādhipatiś cāpi dvisāhastrasya bhājanam.

The king should pay 3,000 to each horse commander, and 2,000 to each infantry commander.

पदातीनां सहस्रस्य नेत्रे पञ्चशतं स्मृतम् ।

तथा चाश्वसहस्रेशे सहस्रं वेतनं भवेत् ॥ ३८ ॥

Padātīnām sahastrasya netre pañcaśatam smṛtam;

Tathā cāśvasahasreśe sahastram vetanam bhavet.

For a commander of one thousand infantry, five hundred is prescribed; and for the leader of one thousand horsemen, a stipend of one thousand is given.

Word-by-Word Meaning

पदातीनाम् (padātīnām) — of infantry soldiers

सहस्रस्य (sahasrasya) — of a thousand

नेत्रे (netre) — leader, commander

पञ्चशतम् (pañcaśatam) — five hundred

स्मृतम् (smṛtam) — is prescribed, is stated

तथा च (tathā ca) — and similarly

अश्वसहस्रेशे (aśva-sahasreśe) — leader of one thousand horsemen

सहस्रम् (sahasram) — one thousand

वेतनम् (vetanam) — stipend, salary

भवेत् (bhavet) — should be given

पदातये सुवर्णानां पञ्चकं वेतनं भवेत् ।

शतपञ्चाधिपे सप्त वर्वाणां हययायिने ॥ ३९ ॥

Padātaye suvarṇānām pañcakam vetanam bhavet;

Śatapañcādhipe sapta varvāṇām hayayāyine.

A foot soldier should receive a stipend of five gold coin; and

to the commander of a hundred (troops) and to a horseman leader, seven Varva are prescribed for the selected warriors.

Word-by-Word Meaning

पदातये (padātaye) — to a foot soldier

सुवर्णानाम् (suvarṇānām) — of gold coins

पञ्चकम् (pañcakam) — five

वेतनम् (vetanam) — wage, stipend

भवेत् (bhavet) — should be given

शतपञ्चाधिपे (śatapañcādhipē) — to the commander of one hundred and five (or leader of a centurion unit; textually variant)

सप्त (sapta) — seven

वर्णानाम् / वरणानाम् (varvāṇām) — of Varvas

हययायिने (haya-yāyine) — horseman, cavalry rider

गजयंतुस्सारथेश्च ध्वजिने चक्रपाय च ।

पदातित्रिशतेशाय पथिकोष्ट्रचराय च ॥ ४० ॥

Gajayantu-sārathes ca dhvajine cakrapāya ca;

Padātitrishateśāya pathikoṣṭra-carāya ca.

(Payment is also prescribed) for the elephant driver, the charioteer, the standard-bearer, and the charioteer/warrior; likewise for the commander of three hundred infantry and for the foot-soldier and camel-rider.”

Word-by-Word Meaning

गजयन्तुः (gajayantuh) — elephant driver / handler

सारथेः (sārathēḥ) — charioteer

च (ca) — and

ध्वजिने (dhvajine) — standard-bearer (flag carrier)

चक्रपाय (cakrapāya / cakrapāṇe) — chariot warrior / wheel-bearer (variant reading; context suggests chariot-related officer)

पदाति-त्रिशतेशाय (padāti-triśateśāya) — commander of three

hundred infantry

पथिकोष्ट्रचराय च (pathikoṣṭra-carāya ca) — to foot soldiers and camel-riders as well

वार्तिकाधिपतेश्चापि वेत्रिणां पतये तथा ।

सूतमागधवंदीनां पतये वीवधाधिपे ॥ ४१ ॥

Vārtikādhīpateś cāpi vetrināṃ pataye tathā;

Sūtamāgadhadvandīnāṃ pataye vīvadhādhipe.

(Provision is also given) to the overseer of communications, to the chief of attendants with staffs, and likewise to the leader of charioteers, bards, and heralds; and to the commander responsible for transport and baggage divisions.

Note: This verse expands the scope of military organization beyond combat troops to include administrative, ceremonial, and logistical personnel, such as:

- Communication officers (war intelligence / messaging)
- Staff-bearing attendants (disciplinary or ceremonial guards)
- Court bards and heralds (who preserve morale and record deeds)
- Logistics commanders (managing supplies, baggage, and transport)

It highlights that a complete army system in this tradition is not only about battlefield strength but also includes a fully structured support and information network, ensuring coordination, morale, and supply chain management.

Word-by-Word Meaning

वार्तिकाधिपतेः (vārttikādhīpateḥ) — chief of communications / information officer

च अपि (ca api) — and also

वेत्रिणां पतये (vetrināṃ pataye) — to the leader of staff-bearers / attendants with rods

सूत-मागध-वन्दिनाम् (sūta-māgadha-vandinām) — of charioteers (sūta), bards (māgadha), and panegyrist/heralds (vandin)

पतये (pataye) — to the leader / chief

वीवधाधिपे (vīvadhādhipe) — to the commander of baggage/transport units (supply corps chief)

सेनाया भृतिदात्रे च भटानां गणनापरे ।

मासि मासि तु वर्वाणां दश पंच च वेतनम् ॥ ४२ ॥

Senāyā bhṛti-dātre ca bhaṭānām gaṇanāpare;

Māsi māsi tu varvāṇām daśa pañca ca vetanam.

To the officer who distributes wages in the army and oversees the counting of soldiers, a monthly stipend of fifteen Varvas is prescribed.

Note: This verse describes a military administrative and payroll system, stating:

- A dedicated official is responsible for paying soldiers and maintaining troop records.
- The monthly salary 15 Varvas is prescribed for them.

It reflects a structured bureaucracy within the army, where logistics, payroll, and personnel accounting are formalized roles, ensuring systematic management of large military forces.

Word-by-Word Meaning

सेनायाः (senāyāḥ) — of the army

भृति-दात्रे (bhṛti-dātre) — wage-distributor, paymaster

च (ca) — and

भटानां (bhaṭānām) — of soldiers

गणना-परे (gaṇanā-pare) — one engaged in enumeration / accounting

मासि मासि (māsi māsi) — month by month, every month

तु (tu) — indeed

वर्वाणाम् / वरणानाम् (varvāṇām) — of Varvas (a kind of coin)

दश पञ्च (daśa pañca) — fifteen

च (ca) — and

वेतनम् (vetanam) — wage, stipend

तत्तत्कार्यानुसारेण कुलपर्यायतस्तथा ।

भटानां तु भृतिः कल्या तत्तत्कालानुसारतः ॥४३॥

*Tattat-kāryānusāreṇa kulaparyāyatasthā;
Bhaṭānām tu bhṛtiḥ kalpyā tattat-kālānusārataḥ.*

Wages of soldiers should be fixed according to duty, rank marital status, and time and circumstance.

Note: This verse lays down a principle of flexible and context-based military remuneration:

Soldiers are not all paid uniformly.

Wages depend on:

- the nature of duty performed
- rank and marital status
- and time/circumstances (economic or situational conditions)

It reflects an early administrative idea of adaptive military economics, where compensation is dynamically adjusted rather than fixed rigidly, ensuring fairness and functional efficiency within the army system.

Word-by-Word Meaning

तत्तत्-कार्य-अनुसारेण (tattat-kārya-anusāreṇa) — according to each specific duty

कुल-पर्यायतः (kula-paryāyataḥ) — according to their marital status

तथा (tathā) — and also

भटानाम् (bhaṭānām) — of soldiers

तु (tu) — indeed

भृतिः (bhṛtiḥ) — wages, stipend

कल्या (kalpyā) — should be fixed, determined

तत्तत्-काल-अनुसारतः (tattat-kāla-anusārataḥ) — according to time and circumstances

आह्वेषु मिथश्शूरा जिघांसन्तो महीक्षितः ।

युध्यमानाः परं शक्त्य! स्वर्गं यात्यपराङ्मुखाः ॥ ४४ ॥

*Āhaveshu mithas sūrā jighāmsanto mahīkṣitaḥ;
Yudhyamānāḥ paraṁ śaktya! svargaṁ yānty aparāṇmukhāḥ.*

In battles, brave warriors who fight one another with the intent to slay kings, and who engage in combat with full strength without turning away, attain divinity.

न कूटैरायुधैर्हन्याद्युध्यमानो रणे रिपून् ।

दिग्धैरग्न्यज्वलैर्यत्रैस्तत्रैश्चैव पृथग्विधैः ॥ ४५ ॥

*Na kūṭairāyudhair hanyād yudhyamāno raṇe ripūn;
Digdhair agnyujvalairyatraiḥ tantraish caiva pṛthagvidhaiḥ.*

A warrior engaged in battle should not kill enemies using deceitful weapons, nor with poisoned or fire-ignited missiles, nor with any other devices of a deceptive or contrived nature.

Note: This verse lays down an ethical rule of warfare, stating that:

Combat should not involve deceptive or unfair weapons

Prohibited methods include:

- poisoned weapons
- fire-based destructive devices
- contraptions or engineered weapons intended to deceive or cause excessive harm

This reflects a dharmic code of conduct in warfare, emphasizing restraint and fairness even during battle. Such principles are commonly associated with ancient Indian notions of dharma-yuddha (righteous warfare), where certain forms of violence are restricted to maintain ethical limits in combat.

Word-by-Word Meaning

न (na) — not

कूटैः (kūṭaiḥ) — deceitful, fraudulent, unfair

आयुधैः (āyudhaiḥ) — weapons

हन्यात् (hanyāt) — should kill

युध्यमानः (yudhyamānaḥ) — while fighting

रणे (raṇe) — in battle

रिपून् (ripūn) — enemies

दिग्धैः (digdhaiḥ) — smeared with poison

अग्नि-उज्ज्वलैः (agni-ujjvalaiḥ) — blazing with fire

यन्त्रैः (yantraiḥ) — mechanical devices, contraptions, missiles

च एव (ca eva) — and also

पृथग्विधैः (pṛthag-vidhaiḥ) — of various kinds

न हन्यादृक्षमारूढं न क्षीबं न कृताञ्जलिम् ।

न मुक्तकेशं नासीनं न तवास्मीति वादिनम् ॥ ४६ ॥

Na hanyād vṛkṣamārūḍhaṁ na kṣībāṁ na kṛtāñjalim;

Na muktakeśaṁ nāsīnaṁ na tavāsmīti vādinam.

One must not strike a warrior on a tree, lying down, with folded hands, with loose hair, seated, or proclaiming “I am yours.”

न प्रसुप्तं न प्रणतं न नग्नं न निरायुधम् ।

न युध्यमानं पश्यन्तं न परेण समागतम् ॥ ४७ ॥

Na prasuptaṁ na praṇataṁ na nagnaṁ na nirāyudham,

Na yudhyamānaṁ paśyantaṁ na pareṇa samāgataṁ.

Do not attack an enemy who is asleep, prostrate, naked, unarmed, fighting or engaged with others.

आयुधव्यसनं प्राप्तं नार्तं नातिपरिक्षतम् ।

न हीनं न परादृष्टं न च वल्मीकमाश्रितम् ॥ ४८ ॥

Āyudhavyasanaṁ prāptaṁ nārtaṁ nātiparikṣataṁ;

Na hīnaṁ na parādṛptaṁ na ca valmīkamāśritaṁ.

Do not strike one who has lost weapons, is in pain or severely injured, nor one who is inferior or weakened nor one who is defeated or taking shelter in fort or protected refuge.

न मुखे तृणिनं हन्यान्न स्त्रियो वेषधारिणम् ।

एतादृशान् भटैर्वपि घातयन् किल्बिषी भवेत् ॥ ४९ ॥

Na mukhe tṛṇinaṁ hanyānna striyo veśadhāriṇam;

Etādṛśān bhaṭair vāpi ghātayan kilbiṣī bhavet.

Do not kill one with straw in the mouth,
Nor one wearing a woman disguise; killing such soldiers is like
committing an act of pāpa.

हन्यमानस्य यत् किञ्चिदुष्कृतं पूर्वसंचितम् ।

तत् संगृह्य स्वसुकृतं तेभ्यो दद्यात् तथाविधः ॥ ५० ॥

Hanyamānasya yat kiñcid duṣkṛtaṁ pūrvasancitam;

Tat saṅgrhya svasukṛtaṁ tebhyo dadyāt tathāvidhaḥ.

Any wrongdoing previously committed by the slain enemy
Should be set aside; the victor may grant his own merits to the
fallen.

मार्गशीर्षे शुभे मासि कुर्याद्यात्रां महीपतिः ।

फाल्गुने वापि चैत्रे वा यदा पश्येद्ध्रुवं जयम् ॥ ५१ ॥

Mārgashīrṣe śubhe māsi kuryād yātrāṁ mahīpatiḥ;

Phālgune vāpi caitre vā yadā paśyed dhruvaṁ jayam.

The king should conduct campaigns in the auspicious
month of Mārgashīrsha or in Phālguna or Chaitra, or when
victory is certain.

शत्रुसेविनि मित्रे च गूढयत्नतमो भवेत् ।

गतप्रत्यागते चैव स हि कष्टतमो रिपुः ॥ ५२ ॥

Śatrusevini mitre ca gūḍhayatnatamo bhavet;

Gatapratyāgate caiva sa hi kaṣṭatamo ripuḥ.

One should exercise the utmost caution and vigilance
regarding a friend who associates with or serves the enemy.
Likewise, one who has left and then returned should be
carefully watched, for such a person can become the most
troublesome enemy.

दंडव्यूहेन सेनां तु नयेत् तु शकटेन वा ।

वराहगरुडाभ्यां वा सूच्या वा मकरेण वा ॥ ५३ ॥

Danḍavyūhena senāṁ tu nayet tu śakateṇa vā;

Varāhagaruḍābhyaṁ vā sūcyā vā makareṇa vā.

The army should be deployed in a line (Daṇḍa formation),
or with chariots, or with boar, eagle, spear, or crocodile
formations as needed.

यतो भवेद्दृयं शत्रोस्ततो विस्तारयेद्वलम् ।

सेनापतिबलाध्यक्षान् सर्वदिक्षु निवेशयेत् ॥ ५४ ॥

*Yato bhaved gryo śatrostato vistārayed balam;
Senāpati-bala-adhikṣān sarvadikṣu niveśayet.*

Where the enemy resides, extend the army accordingly,
And station the general and the chief of forces in all directions.

यतश्शंका भवेद्दीतस्तां प्राचीं कल्पयेद्दिशम् ।

सूच्या वक्त्रेण चैवैनान् योधयेद्ब्रूह्य वैरिणः ॥ ५५ ॥

*Yataś-śāṅkā bhaved gītastāṁ prācīm kalpayeddisham;
Sūcyā vaktreṇa caivainān yodhayed vacūhya vairiṇaḥ.*

From the direction from which danger or attack is
apprehended, that direction should be treated as the east (the
front). Having arranged the army in a needle-shaped formation
(Sūcī-vyūha), one should engage the enemy in battle.

गुल्मांश्च स्थापयेदाप्तान् कृतसंज्ञान् समंततः ।

स्थाने युद्धे च कुशलानभीरुनरिघातिनः ॥ ५६ ॥

*Gulmāṁś ca sthāpayed āptān kṛta-samjñān samantataḥ;
Sthāne yuddhe ca kuśalān bhīru-nariḡhātinaḥ.*

Place trusted men among the bushes and fortifications,
And in battle, assign skilled warriors to confront the enemy.

यवसान्नोदकधनान्युपरुन्ध्याद्रिपोर्युधि ।

चेष्टाश्चैव विजानीयादरीन् योधयतां स्वयम् ॥ ५७ ॥

*Yavāsān nodaka-dhanāny uparundhyād ripor yudhi;
Ceṣṭāś caiva vijānīyād arīn yodhayatām svayam.*

The enemy's supplies of grain and water should be cut off,
and the king himself should observe and direct the soldiers'
actions.

उपजप्यानुपजपेद्दद्यांश्चैवं विभेदयेत् ।

लुब्धान् दानेन बिभृयाच्छत्रोर्योधान् यथोचितम् ॥ ५८ ॥

*upajapyānupajaped-gredyānścaivam vibhedayet;
lubdhān dānena bibhṛyācchatror'yodhān yathocitam.*

He should distribute rewards or punishments appropriately
to those who perform or fail to perform, and the greedy

warriors of enemy should be rewarded with gifts as suitable.

तादृशानेव स्वीयांस्तु शिक्षयेदविचारयन् ।
गोपयेत् स्वीयमार्गांश्च परमर्मपरो नृपः ॥ ५९ ॥
tādṛśānev svīyānstu śikṣayedavicārayan;
gopayet svīyamārghānśca paramarmaparo nṛpaḥ.

Similarly, the king should discipline his own soldiers thoughtfully and protect their paths carefully, being attentive to every detail.

युद्धकाळे ह्यनुप्राप्ते स्वीयाज्ञापरिपथिनाम् ।
पलायनपराणां च स्वयोधानामुपेक्षिणाम् ॥ ६० ॥
yuddhakāle hyanuprāpte svīyājñāparipanthinām;
palāyanaparāṇām ca svayodhānām upekṣiṇām.

During battle, if his own commanded soldiers are absent, or if those assigned to chase fleeing enemies neglect their duty, the king should take notice.

व्याजेन युध्यतां चैव सैन्यपानां सुलोभिनाम् ।
पराङ्मुखपराणां च मिथो योधविभेदिनाम् ॥ ६१ ॥
vyājena yudhyatām caiva sainyapānām sulobhinām;
parāṇmukhaparāṇām ca mitho yodhavibhedinām.

Soldiers who are easily enticed or distracted, or those who fight in the wrong direction, should be carefully monitored.

शत्रुषु स्वीयमार्गांश्च व्याजात् ख्यापयतां स्फुटम् ।
रिपूणां मार्गदातृणां स्वापदं चाभिनन्दताम् ॥ ६२ ॥
śatruṣu svīyamārghānśca vyājāt khyāpayatām sphuṭam;
ripūṇām mārgadātṛṇām svāpadaṁ cābhinandatām.

Clearly inform the soldiers about their own paths in battle and highlight the enemies' routes, praising any proper maneuvers.

तेषां प्राणान्तिको दंडो राज्ञा कार्यो विजानता ।
सुमहत्यपराधेऽपि दूतवध्या विगर्हिता ॥ ६३ ॥
teṣāṁ prāṇāntiko daṇḍo rājñā kāryo vijānatā;
sumahatya-parādhe'pi dūtavadhyā vigarhitā.

The king should impose severe punishment on those whose

negligence endangers lives, even considering the killing of envoys as reprehensible.

योऽदंड्यान् मोचयेद्राजा सम्यग्दंड्यांश्च घातयेत् ।

इष्टं भवेत् कतुशतैस्तेन धर्मानुवर्तिना ॥ ६४ ॥

*yo'daṇḍyān mocayedrājā samyagdandhyāṁśca ghātayet;
iṣṭam bhavet katusātaistena dharmānuvartinā.*

The king should release those unworthy of punishment and properly punish those deserving it; thus he acts in accordance with dharma.

इति श्रीमन्नीतिशास्त्रे नीतिप्रकाशिकायां सैन्ययोगकथनं नाम सप्तमोऽध्यायः ।

Thus ends the seventh chapter in the revered treatise on ethics, the *Nītiprakāśikā*, entitled “The Description of the Organization and Deployment of the Army.”

Eighth Chapter

The Description of the Duties and Affairs of the King

राजधर्मान् प्रवक्ष्यामि यथादृक्तो भवेन्नृपः ।

लोकरंजनमेवात्र राज्ञो धर्मस्सनातनः ॥ १ ॥

*rājadharmān pravakṣyāmi yathādṛkto bhaven nṛpaḥ;
lokaranjanamevātra rājño dharmassa nātanah.*

I shall now explain the duties of a king as they should be. Here, the eternal duty of a king is to delight the world.

यदा हि गर्भिणी हित्वा स्वं प्रियं मनसेऽनुगम् ।

गर्भस्य हितमाधत्ते तथा कुर्यात् प्रजाहितम् ॥ २ ॥

*yadā hi garbhīṇī hitvā svaṁ priyaṁ manase 'anuṅgam;
garbhasya hitamādhatte tathā kuryāt prajāhitam.*

When a woman is pregnant, a king should, leaving aside his personal desire, consider the welfare of the unborn child and act for the benefit of his people.

अष्टाभिलोकपालानां मात्राभिर्निर्मितो यतः ।

तस्मादभिभवेद्राजा सर्वभूतानि तेजसा ॥ ३ ॥

*aṣṭābhir lokapālānāṁ mātṛābhir nirmīto yataḥ;
tasmād abhibhaved rājā sarvabhūtāni tejasā.*

The king is created with the power of the eight guardians of the world; hence, he should control all beings with his physical power.

सोऽग्निर्भवति वायुश्च सोऽर्कस्सोमस्स धर्मपः ।

स कुबेरस्स वरुणस्स महेन्द्रः प्रभावतः ॥ ४ ॥

*so 'gnir bhavati vāyuśca so 'kras somaśca dharmapaḥ;
sa kuberas varuṇas mahendrah prabhāvataḥ.*

He becomes like fire, wind, the sun, and the moon as the upholder of dharma; he embodies Kubera, Varuṇa, and Indra in his power.

बालोऽपि नावमन्तव्यो मनुष्य इति भूमिपः ।

महती देवता ह्येषा नररूपेण तिष्ठति ॥ ५ ॥

*bālo'pi nāvamantavyo manuṣya iti bhūmipah;
mahatī devatā hyeṣā naranarūpeṇa tiṣṭhati.*

Even a child should not be despised, O king, for a human being is like a small boat on the earth, and a great devatā (soul) resides in human form.

एकमेव दहत्यग्निरं दुरुपसर्पिणम् ।
कुलं दहति राजाग्निस्सपशुद्रव्यसंचयम् ॥ ६ ॥
*ekameva dahaty agnir naraṁ durupasarpinam;
kulaṁ dahati rājāgnis sapāśudravyaśaṁcayam.*

Just as fire alone burns a man who comes with ill intent, a king should destroy those who harm the community, whether they are enemies or their followers.

तस्य प्रसादे पद्मा श्रीर्विजयश्च पराक्रमे ।
मृत्युश्च वसति कोधे तस्मात् सर्वाश्रयस्तु सः ॥ ७ ॥
*tasya prasāde padmā śrīr vijayaśca parākrame;
mṛtyuśca vasati kodhe tasmāt sarvāśrayastu saḥ.*

With the king's favor comes prosperity, victory, and valor; with his anger comes death. Therefore, he is the refuge of all.

अगूढविभवा यस्य पुराष्ट्रनिवासिनः ।
नयापनयवेत्ता यस्स राजा त्विदमाचरेत् ॥ ८ ॥
*agūḍha-vibhavā yasya purarāṣṭra-nivāsinaḥ;
nayāpanayavettā yas rājā tvidam ācaret.*

A king should govern those who reside in towns and villages wisely, ensuring proper administration of resources and protection of his people.

उत्थायापररात्रेषु चिन्तयेदर्थनिर्णयम् ।
गुणदोषान् स्वयं बुध्वा कर्तव्यार्थे प्रसन्नधीः ॥ ९ ॥
*utthāyāpararātreṣu cintayed artha-nirṇayam;
guṇadoṣān svayam budhvā kartavyārthe prasannadhīḥ.*

Rising early and spending the night in contemplation, the king should decide matters of the state wisely, judging merits and faults for the welfare of his people.

दैवं हृदा दृढं ध्यात्वा रुत्वा मङ्गलपाठकम् ।

शुचिर्भूत्वा तु विधिवन्मङ्गलालम्बनं चरेत् ॥ १० ॥

*daivam hr̥dā dṛḍham dhyātvā rutvā maṅgala-pāṭhakam;
śucirbhūtvā tu vidhivan maṅgalāmbanam caret.*

Fixing his mind firmly on divine guidance and reciting auspicious texts, the king should remain pure and perform auspicious rites according to the scriptures.

नित्यकर्म समाप्याथ नित्यदानं विधाय च ।

त्रैविद्यद्वद्भान् नत्वा तु तिष्ठेदेषां च शासने ॥ ११ ॥

*nityakarma samāpyātha nityadānaṁ vidhāya ca;
traividyaḍḍhān natvā tu tiṣṭhedeṣāṁ ca śāsane.*

After completing his daily duties and performing regular charity, the king should bow to the learned scholars of the three Vedas and continue to govern with their guidance.

तेभ्योऽधिगच्छेद्विनयं विनीतात्मा हि नित्यशः ।

वनस्थाश्चैव राज्यानि विनयात् प्रतिपेदिरे ॥ १२ ॥

*tebh्यodhigacched vinayaṁ vinītātmā hi nityaśaḥ;
vanasthāścaiva rājyāni vinayāt pratipedire.*

By cultivating humility and discipline, a king ensures that even those in remote regions of his kingdom remain loyal and orderly.

इंद्रियाणां जये योगमधितिष्ठेद्विवानिशम् ।

जगज्जितेंद्रियस्येदं वशे भवति नित्यदा ॥ १३ ॥

*indriyāṇāṁ jaye yogamadhiṣṭhed divāniśam;
jagajjitendriyasyeḍaṁ vaśe bhavati nityadā.*

By mastering his senses through yoga, the king remains in control day and night, ensuring mastery over both himself and the world.

अरिषट्कुर्गरहितो वेदशास्त्रपरशुचिः ।

प्रातःकाले व्यतीते तु भूषितस्तु सभां व्रजेत् ॥ १४ ॥

*ariṣaṭkurgarahito veda-śāstra-para-śuciḥ;
prātaḥkāle vyatīte tu bhūṣitas tu sabhāṁ vrajet.*

Free from malice, pure in knowledge of Vedas and scriptures, the king should, in the morning, proceed to the

council adorned and prepared.

उच्चासनस्थो नृपती राज्यतंत्रं विचारयेत् ।
धर्मासने समारोप्य विप्रं सुज्ञं पुरोहितम् ॥ १५ ॥

uccāsanastho nṛpatī rājyatantraṁ vicārayet;
dharmāsane samāropya vipraṁ sujñāṁ purohitam.

Seated on a high throne, the king should deliberate on the administration of the kingdom, placing a wise priest on the seat of dharma to advise him.

जातिमात्रोपजीवी वा कामं स्याद्ब्राह्मणब्रुवः ।
धर्मप्रवक्ता नृपतेर्न तु शूद्रः कथञ्चन ॥ १६ ॥

jāti-mātro-pajīvī vā kāmāṁ syād brāhmaṇa-bruvaḥ;
dharma-pravaktā nṛpate nar tu śūdraḥ kathamcana.

Only a learned scholar, not an uneducated person, should advise the king on dharma, whether for livelihood or desire, for proper guidance.

यस्य शूद्रस्तु कुरुते राज्ञो धर्मविवेचनम् ।
तस्य सीदति तद्राष्ट्रं पङ्के गौरिव पश्यतः ॥ १७ ॥

yasya śūdrastu kurute rājño dharmavivecanam;
tasya sīdati tadrāṣṭraṁ paṅke gauriva paśyataḥ.

If an uneducated person advises the king on matters of dharma, the kingdom is like sinking in mud, burdened with error and misjudgment.

मौलाञ्छास्त्रविदश्शूराष्ठं बलक्षान् कुलोद्भवान् ।
सचिवान् सप्त चाष्टौ वा कुर्वीत सुपरीक्षकान् ॥ १८ ॥

maulāñchāstra-vidah śūrā chaṣṭhaḥ bala-kṣāṇ kulodgavān;
sacivān sapta chaṣṭau vā kurvīta suparīkṣakān.

The king should appoint brave, knowledgeable ministers and a council of seven or eight trusted advisors to supervise the administration and military.

सुमंत्रिणः प्रकुर्वीत द्वौ वा त्रीन् न्यायवादिनः ।
तैस्सार्धं चिन्तयेदर्थान् पष्टनेऽर्थपरो नृपः ॥ १९ ॥

sumantriṇaḥ prakurvīta dvau vā trīn nyāya-vādinah;
tais sārddham cintayed arthān paṣṭane arthaparo nṛpaḥ.

The king should appoint two or three wise counselors skilled in justice to deliberate on matters and ensure fair decisions.

द्वारपालान् पृष्ठगोपान् सभानेतृन्थाश्रवान् ।

समाज्ञाप्य विधानेन सावधानमना भवेत् ॥ २० ॥

dvārapālān pṛṣṭha-gopān sabhānetṛṇathāśravān;
samājñāpya vidhānena sāvadhānamanā bhavet.

The king should appoint doorkeepers, rear guards, and leaders of the assembly, issuing orders properly so that all remain vigilant and orderly.

दूतं चैव प्रकुर्वीत सर्वशास्त्रविशारदम् ।

इङ्गिताकारचेष्टाञ्च शुचिं लालाटिकं हितम् ॥ २१ ॥

dūtaṁ caiva prakurvīta sarva-śāstra-viśāradam;
iṅgitākāra-ceṣṭājñāṁ śuciṁ lālāṭikaṁ hitam.

The king should appoint a messenger who is skilled in all scriptures, intelligent in gestures and actions, and pure-minded, with a well-intentioned forehead (symbol of wisdom and honor).

धर्मशास्त्रानुसारेण सामात्यस्सपुरोहितः ।

व्यवहारान् नृपः पश्येद्विद्वद्ब्रह्मणैस्सह ॥ २२ ॥

dharma-śāstrānusāreṇa sāmātyas-spurohitaḥ;
vyavahārān nṛpaḥ paśyed vidvadbhiḥ brāhmaṇaiḥ sah.

According to the Dharmaśāstras, the king should observe the transactions and governance along with learned scholars and ministers.

सेनाकर्म समालोक्य भृतिं तेभ्यो विधाय च ।

दीनान्धकृपणानां च दत्तिं सम्यग्विचार्य च ॥ २३ ॥

senākarma samālōka ca bhṛtiṁ tebhyō vidhāya ca;
dīnān dhakṛpaṇānāṁ ca dattiṁ samyag vicārya ca.

The king should review military operations and assign officials accordingly, giving proper consideration to aid for the poor and distressed.

आयव्ययं च विज्ञाय आयत्वभ्युदयं तदा ।

ऋषीवलानां कृत्वा तु योगक्षेमौ च जीवनम् ॥ २४ ॥

*āyavyayaṃ ca vijñāya āyavabhyudayaṃ tadā;
ṛṣīvalānāṃ kṛtvā tu yogakṣemau ca jīvanam.*

Understanding the impermanence of wealth and the flow of fortune, the king should provide sustenance and protection, supporting the lives of sages and citizens alike.

दुर्भिक्षव्यसनोपेतान् विदित्वा तु परोक्षतः ।

तेभ्यः प्रदाय स्वद्रव्यं यथायोग्यं विवर्धय तान् ॥ २५ ॥

*durbhikṣa-vyasana-opetān viditvā tu parokṣataḥ;
tebhyaḥ pradāya sva-dravyaṃ yathāyogyam vivardhya tān.*

Recognizing those afflicted by famine and distress, the king should appropriately distribute his own resources to strengthen and sustain them.

स्वद्रव्यमाहरेत् तेभ्यस्सुपुष्टेभ्यस्समाहितः ।

अवधेः पत्रिकां तेभ्यो लेखयित्वा स्वहस्ततः ॥ २६ ॥

*sva-dravyam āharet tebhyaḥ supuṣṭebhyaś samāhitaḥ;
avadeḥ patrikāṃ tebhyo lekhayitvā svahastataḥ.*

The king should give his resources to the well-nourished and diligent, documenting these grants with his own hand.

उन्मोच्य चाधिकारिभ्यो भयात् क्षुद्रान् स्वयं नृपः ।

पारितोषिकवस्त्राणि तेषां दत्त्वा यथाविधि ॥ २७ ॥

*unmochya cādhipāribhyo bhayāt kṣudrān svayaṃ nṛpaḥ;
pāritoṣikavastrāṇi teṣāṃ datvā yathāvidhi.*

Without frightening the minor officials, the king himself should release them from fear and provide rewards and garments appropriately.

वाचा तान् भीषयित्वा तु हृदयाद्रौ महीपतिः ।

व्यवस्थां विदधन्नेभ्यस्सामदानविचक्षणः ॥ २८ ॥

*vācā tān bhīṣayitvā tu hṛdayād rau mahīpatiḥ;
vyavasthāṃ vidadhan nebhyas sāmādāna-vicakṣaṇaḥ.*

By warning them verbally yet compassionately, the king establishes order, showing discernment and skill in governance.

चारेभ्यश्चाधिकारिणां चरितानि विचार्य च ।

दुष्टानां शिक्षणं कुर्याद्विनीतिवर्तकः ॥ २९ ॥

*cārebhyas cādhikāriṇāṃ caritāni vicārya ca;
duṣṭānāṃ śikṣaṇaṃ kuryād daṇḍa-nīti-vartakaḥ.*

The king should observe the conduct of officials and punish the wicked, acting as the enforcer of justice and dharma.

यत्र श्यामो लोहिताक्षो दंडश्चरति पापहा ।

प्रजास्तत्र न मुह्यति नेता चेत् साधु पश्यति ॥ ३० ॥

*yatra śyāmo lohitākṣo daṇḍaś carati pāpahā;
prajāś tatra na muhyanti netā cet sādhu paśyati.*

Where the black-eyed and red-eyed (symbolizing courage and vigilance) carry out righteous punishment, the subjects do not falter, for the leader observes justice rightly.

अकालक्रयविक्रेयकर्तृणां स्वार्थकामिनाम् ।

प्रजाभ्यो दायकर्तृणां स्वामिकार्यविघातिनाम् ॥ ३१ ॥

*akālakraya-vikreya-kartṛṇāṃ svārthakāminām;
prajābhyodāya-kartṛṇāṃ svāmikārya-vighātīnām.*

The king should punish those who engage in untimely buying or selling, those acting for selfish desires, and those obstructing the duties owed to the people.

प्रजोद्वेजनकर्तृणामुग्रदंडेन दुःखतः ।

गोदेवब्राह्मणस्वानां हर्तृणां लोभदोषतः ॥ ३२ ॥

*prajodvejaka-kartṛṇāmu-gradanḍena duḥkhataḥ;
godevabrāhmaṇasvānāṃ hartṛṇāṃ lobhadoṣataḥ.*

Those who terrorize the subjects should be punished with severe measures; those who rob learned people, cows, or others due to greed should also be severely penalized.

राजाज्ञाप्रतिबन्दीनां राजद्रोहपरात्मनाम् ।

स्वराजचरिताख्यानकर्तृणां शत्रुराजके ॥ ३३ ॥

*rājājñā-pratibandīnāṃ rājadroha-parātmanām;
svarājacarita-ākhyān-kartṛṇāṃ śatru-rājake.*

Individuals who disobey the king's orders, commit treason, or spread false accounts about the kingdom should be treated

as enemies of the ruler.

सेतुभेदकराणां च चोरमोचनकारिणाम् ।

राजस्वे च प्रमत्तानां राजकोशापहारिणाम् ॥ ३४ ॥

setubheda-karāṇām ca cora-monchana-karīṇām;

rājasve ca pramattānām rājakośāphārīṇām.

Those who destroy bridges, commit theft, break into treasuries, or misappropriate state revenues should be severely punished.

स्वाधीनाधिकृतानां तु वेतनार्धं प्रगृह्यताम् ।

स्वयूधभेदकर्तृणामभिचाररतात्मनाम् ॥ ३५ ॥

svādhīnādhikṛtānām tu vetanārdham pragr̥hṇatām;

svayūdhabheda-kartṛṇām abhichāra-ratātmanām.

Officials who are loyal may receive half their salaries; those who misuse or tamper with the royal arms should be severely penalized.

अपलापप्रसक्तानां स्ववाक्चे राजसन्निधौ ।

राजस्वेऽन्यत्वकर्तृणां तटाकारामघातिनाम् ॥ ३६ ॥

apalāpa-prasaktānām svavākce rājasa-nnidhau;

rājasve 'nyatva-kartṛṇām taṭa-ākārāmaghātīnām.

Those engaged in idle talk in the royal court or interfering in state revenues should be corrected or punished as appropriate.

शिक्षणार्थं चरा योज्यास्तेभ्यो विज्ञाय तत्त्वतः ।

तेषां व्यतिक्रमं पश्चाच्छिक्षयेन्नीतिमार्गतः ॥ ३७ ॥

śikṣaṇārthaṁ carā yojyāstebhyo vijñāya tattvataḥ;

teṣāṁ vyatikramaṁ paścāc śikṣayennītimārgataḥ.

For teaching purposes, the king should appropriately assign tasks and punish deviations afterward according to the principles of justice.

अधिकारप्रच्यवैश्च कारागाराधिवासनैः ।

निगलालंबनैश्चैव राष्ट्रनिष्कासनैस्तथा ॥ ३८ ॥

adhikāra-pracyavaishca kārāgār-ādhivāsanaish;

nigalālambanaiścaiva rāṣṭra-niṣkāsanaiṣṭhā.

Punishments may include imprisonment, confinement, hanging, or exile from the kingdom for offenders.

सर्वस्वहरणैश्चैव नीचकृत्यप्रचोदनैः ।

श्रावारेणैकवस्त्रेण चतुष्पथनिवेशनैः ॥ ३९ ॥

sarvasva-haraṇaiścaiva nīcakṛtya-pracodanaiḥ;
śrāvāreṇaika-vastrena catuṣpatha-niveśanaiḥ.

Those who steal or incite base acts may be punished by confiscation of property, public shaming, or placement at crossroads as a warning.

परिवर्तनाधिकारैश्च कायक्लेशोपपादनैः ।

मृदाहैश्च कशाघातैर्विरूपकरणैस्तथा ॥ ४० ॥

parivartana-adhikāraiśca kāyakṣeṣh-opapādanaiḥ;
mṛdāhaiśca kaśā-ghātaiḥ virūpakaraṇaiṣṭhā.

Punishments also include revoking official powers, corporal punishment, penalties for mismanagement, and damaging property or crops.

एतैरन्यैर्यथाशास्त्रं शिक्षयेदधिकारिणः ।

राज्ञा तु शिक्षितान् दृष्ट्वा ये हसेयुश्च तानपि ॥ ४१ ॥

etair anyair yathā-śāstram śikṣayed adhikāriṇaḥ;
rājñā tu śikṣitān dṛṣṭvā ye haseyuś ca tān api.

The officials should be instructed according to the scriptures; even those who laugh at the king's teachings should be properly corrected.

राज्ञोपहासनिदे च राजदारान् हसन्ति ये ।

नीदृज्जनानमार्गस्थाञ्ज्ञात्वा संशिक्षयेन्नृपः ॥ ४२ ॥

rājñopahāsa-ninde ca rājadārān hasanti ye;
nīdrijjanān mārghosthān jñātvā saṁśikṣayennṛpaḥ.

Those who mock or insult the king, or mislead the people, should be identified and disciplined by the ruler.

मृदुर्हि राजा सततं लघुर्भवति सर्वशः ।

तीक्ष्णाच्चोद्विजते लोकस्तस्मादुभयमाचरेत् ॥ ४३ ॥

mṛdur hi rājā satataṁ laghur bhavati sarvaśaḥ;
tīkṣṇā c codvijate lokas tasmād ubhayam ācareta.

A king should be gentle yet firm; overly soft conduct may be taken lightly, while harshness can agitate people, so he must balance both qualities.

राजानं प्रथमं विन्देत् ततो भार्या ततो घनम् ।
राजन्यसति लोकेऽस्मिन् कुतो भार्या घनं कुतः ॥ ४४ ॥

*rājānaṁ prathamam vindet tato bhāryāṁ tato ghanam;
rājanyasati loke 'smin kuto bhāryā ghanam kutaḥ.*

The king comes first, then his queen and consorts; in the world, loyalty to the king precedes all, hence respect and honor follow accordingly.

आयानुकूलं कुर्वीरन् भृत्या राजहितैषिणः ।
पश्चान्निवेदयेयुस्तदन्यथा दण्डभागिनः ॥ ४५ ॥
*āyānukūlaṁ kurvīran bhṛtyā rājahitaiṣiṇaḥ;
paścān nivedayeyustad anyathā daṇḍabhāgiṇaḥ.*

Officials devoted to the king's welfare should be treated favorably; those acting otherwise should be punished proportionately.

ग्रामस्याधिपतिः कार्यो दशग्रामाधिपस्तथा ।
विंशतीशश्शतेशश्च सहस्रेशो नृपेण तु ॥ ४६ ॥
*grāmasyādhipatiḥ kāryo daśa-grāmādhipas tathā;
viṁśatīśāśśateśaś ca sahasreśo nṛpeṇa tu.*

The king should appoint village heads for administration: one head for ten villages, twenty-one for a hundred, and one thousand for the larger units.

ग्रामीयान् ग्रामदोषांश्च ग्रामिकः परिपालयेत् ।
तानाचक्षेत दशिने दशको विंशतीश्वरे ॥ ४७ ॥
*grāmīyān grāma-doṣāṁśca grāmikaḥ paripālayet;
tān ācakṣet daśīne daśako viṁśatīśvare.*

Village officials should supervise the villagers and their faults; each ten villages should be overseen by one responsible officer.

विंशतीशश्च तत्सर्वं वृत्तं जानपदे जने ।
ग्रामाणां शतपालाय सर्वं वै विनिवेदयेत् ॥ ४८ ॥

*vinśatīśaś ca tatsarvaṁ vṛttaṁ jānapade jane;
grāmāṇāṁ śatapālāya sarvaṁ vai vinivedayet.*

All affairs of the people should be known to the king; for every hundred villages, the appointed head should report everything diligently.

यानि ग्रामिकभोज्यानि ग्रामिकस्तान्युपाश्रुते ।

हिरण्यधान्यभागेन यतो राष्ट्रीयकस्मृतः ॥ ४९ ॥

*yāni grāmika-bhojyāni grāmikas tāny upāśnute;
hiraṇyadhānya-bhāgen yato rāṣṭrīyakasmṛtaḥ.*

The village head is entitled to a portion of the village produce, as specified by law and tradition, for administration of state affairs.

दशी तेन विभक्तव्यो विंशतीशस्तथा स्मृतम् ।

ग्रामं ग्रामशताध्यक्षो भोक्तुमर्हति सत्कृतः ॥ ५० ॥

*daśī tena vibhaktavyo vinśatīśas tathā smṛtam;
grāmaṁ grāma-śatādhyakṣo bhoktumarhati satkṛtaḥ.*

These portions should be divided such that one-twentieth goes to the overseer; the head of one hundred villages receives the assigned share accordingly.

शाखानगरमर्हस्तु सहस्रपतिरुत्तमम् ।

दिक्पालासनयोग्योऽसौ शतादिग्रामनायकः ॥ ५१ ॥

*śākhānagaraṁ arhastu sahasrapatir uttamam;
dikpālā-sanayogyo 'sau śatādi-grāma-nāyakaḥ.*

The chief of a thousand settlements should be capable, and competent to coordinate with regional governors; he is the head of one hundred villages.

तेषां यद्ग्रामकृत्यं स्याद्राष्ट्रकृत्यं च यद्भवेत् ।

धर्मज्ञस्सचिवः कश्चित् तदपेक्षेदतंद्रितः ॥ ५२ ॥

*teṣāṁ yad grāma-kṛtyaṁ syād rāṣṭra-kṛtyaṁ ca yad bhavet;
dharmajña sa-civaḥ kaścit tad apekṣed atandritaḥ.*

The learned minister should oversee both village and state affairs diligently, ensuring that all duties are properly managed.

नगरे नगरे च स्यादेकसर्वार्थचिंतकः ।

उच्चस्थानो घोररूपो नक्षत्राणामिव ग्रहः ॥ ५३ ॥

*nagare nagare ca syādeka-sarvārtha-cintakaḥ;
uccasthāno ghorarūpo nakṣatrāṇām iva grahaḥ.*

In each city, there should be an official responsible for all matters; he should be eminent, formidable, and watchful like a planet among the stars.

स च तान् संपरिकामेत् सर्वानिव सदा कृती ।

तेषां वृत्तिं हि गणयेत् सम्यग्राष्ट्रैस्त्वचारकैः ॥ ५४ ॥

*sa ca tāt samparikāmet sarvānev sadā kṛtī;
teṣāṁ vṛttiṁ hi gaṇayet samyag-rāṣṭraistvacarakaiḥ.*

This official should carefully supervise all these matters constantly, and the king's agents should account for their conduct properly.

जिघांसवः पापकामाः परस्वादायिनश्शठाः ।

तत्तद्रक्षास्वधिकृतास्तेभ्यो रक्षेदिमाः प्रजाः ॥ ५५ ॥

*jighānsavaḥ pāpakāmāḥ parasvādāyinaśchaṭhāḥ;
tat-tad rakṣāsvadhikṛtāste bhyo rakṣed imāḥ prajāḥ.*

Those who are greedy, evil-minded, or exploit others should be restrained; the authorities must protect the people from such individuals.

उच्चावचाः करा न्यायाः पूर्वराज्ञां युधिष्ठिर ।

यथा यथा न हीयेयुस्तथा कुर्यान्महीपतिः ॥ ५६ ॥

*uccāvachāḥ karā nyāyāḥ pūrva-rājñām yudhiṣṭhira;
yathā yathā na hīyeyustathā kuryān mahīpatiḥ.*

The king must ensure justice through capable officials, following the example of past righteous rulers, doing whatever is appropriate in each situation.

ब्राह्मणेभ्यो नाददीत शुल्कं राजा तथा करम् ।

न ब्राह्मणधनस्वामी कदाचित् स्यान्नराधिपः ॥ ५७ ॥

*brāhmaṇebhyo nādadīta śulkaṁ rājā tathā karam;
na brāhmaṇa-dhana-svāmī kadācit syān narādhipaḥ.*

The king should not demand fees from scholars, nor should he ever seize their wealth; he must respect their property.

आयां तु विपुलं कुर्याद्वचयं कुर्यात् सुसूक्ष्मकम् ।

नीरद्यात्रां तथा भूपो लोकानुग्रहकरुत् स्वयम् ॥ ५८ ॥

*āyām tu vipulam kuryād vacayaṁ kuryāt susūkṣmakam;
nīradyātrām tathā bhūpo lokānugrahakarut svayam.*

The king should issue clear and detailed decrees, and personally supervise public works like irrigation and water management for the welfare of the people.

बन्धयेच्च तटाकानि सरांसि स्वगृहाणि च ।

श्रेणीरक्षांस्तथारामान् गोपयेच्च सुमार्गकृत् ॥ ५९ ॥

*bandhaye ca taṭākāni sarāṁsi svagrāhāṇi ca;
śreṇīr akṣāṁs tathārāmān gopaye ca sumārga-kṛt.*

He should construct embankments, reservoirs, and protect homes; guard important locations and ensure roads are secure and functional.

सन्मानं चैव कुर्वीत विद्यारूढद्विजातिषु ।

अवमत्यादिभिर्दण्डैर्विप्रान् विद्यासु योजयेत् ॥ ६० ॥

*sanmānam caiva kurvīta vidyārūddha-dvijātiṣu;
avamatyādi-bhir daṇḍair viprān vidyāsu yojayet.*

The king should honor scholars and educated people, support them in education, and punish those who obstruct knowledge or act unjustly.

अरण्ये निःशलाके वा मन्त्रयेत् पृथिवीपतिः ॥ ६८ ॥

*giri-prṣṭham samāruhya prāsādam vā rahogataḥ;
araṇye niśśalāke vā mantrayet pṛthivī-patiḥ.*

The king should hold counsel on a mountain, in a palace, or in a forest retreat, with care and deliberation.

निस्तम्भे निर्वाक्षे च निर्भिच्यंतरसंश्रये ।

प्रासादाप्रेऽप्यरण्ये ह मन्त्रयेत् सावधानतः ॥ ६९ ॥

*nistambhe nirg-vākṣe ca nir-bhicyantara-saṁśraye;
prāsādāpre 'pya-raṇye ha mantrayet sā-vadhānataḥ.*

Whether in a hall, an open space, or a secluded forest, the king must deliberate with vigilance.

यस्य मन्त्रं न जानन्ति समागम्य पृथग्नाः ।

स चिरं पृथिवीं भुङ्क्ते कोशहीनोऽपि पार्थिवः ॥ ७० ॥

*yasya mantram na jānanti samāgamyā pṛthagjanāḥ;
sa ciram pṛthivīm bhuṅkte kośa-hīno 'pi pāṛthivaḥ.*

If the king's mystery is unknown to the people, even a king whose treasure is empty will long rule his kingdom.

जडान्मूकवधिरान् काणाशौण्डाधमानपि ।

स्त्रीम्लेच्छव्याधितव्यङ्गान् मन्त्रकाले विवर्जयेत् ॥ ७१ ॥

*jaḍān-ghūmūka-vadhirān kāṇā-śauṇḍādhmānapi;
strīmlecchavyādhitavyaṅgān mantra-kāle vivarjayet.*

During counsel, the king should avoid attending to the execution of dull-witted criminals, the blind, the lame, and those afflicted with social or physical deformities, or women with diseases.

उपायांश्चतुरो युज्यात् षड्गुणानुदयांश्च वीन् ।

तिस्रशक्तीश्च सिद्धीश्च मन्त्रयेन्मन्त्रिभिस्सह ॥ ७२ ॥

*upāyān caturō yujyāt ṣaḍ-guṇān-udayānś ca vīn;
tisra-śaktīś ca siddhīś ca mantraye n mantribhissaha.*

The king should employ the four kinds of strategies, the sixfold means of success, and the three powers of accomplishment, with his ministers.

साम दानं च भेदश्च दण्डश्चेति चतुर्विधः ।

उपायस्सर्वत्रत्येषु प्रयोज्यो बुद्धिजीविभिः ॥ ७३ ॥

*sāma dānaṁ ca bhedaś ca daṇḍaś ceti caturvidhaḥ;
upāyas sarva-ṛtyeṣu prayojyo buddhi-jīvibhiḥ.*

There are four types of measures: persuasion, gifts, division, and punishment. These strategies should be applied appropriately by the wise.

साम पञ्चविधं ज्ञेयं परानुसरणं तथा ।

परस्परपकारश्च तदीयगुणकीर्तनम् ॥ ७४ ॥

*sāma pañcavidham jñeyam parānusaraṇam tathā;
parasparopakāraś ca tadīya-guṇa-kīrtanam.*

The fivefold use of persuasion includes following others,

mutual help, and praising the qualities of others.

बंधुत्वज्ञापनं स्वात्मसमर्पणमितीव च ।

एवं पंचविधं ज्ञात्वा समासव्यासतस्सुखी ॥ ७५ ॥

*bandhutva-jñāpanam svātma-samarpanam-itīva ca;
evam pañcavidham jñātvā samāsavyāsatas sukhī.*

Declaration of brotherhood and self-surrender are also part of the fivefold policy. Knowing these, a ruler enjoys happiness and order.

दानं पञ्चविधं प्राहुस्स्वधनस्य समर्पणम् ।

अन्यद्रव्यग्रहामोदोऽपूर्ववस्तुप्रदानकम् ॥ ७६ ॥

*dānam pañcavidham prāhus svadhanasya samarpanam;
anyad-ravya-grahāmodaḥ pūrva-vastu-pradānakam.*

The fivefold gifts include offering one's own wealth, giving pleasure with others' wealth, and presenting previous or inherited items.

परद्रव्ये प्रेरणं च ऋणमोचनमेव च ।

स्वदौर्बल्ये प्रयोगोऽस्य शत्रुपक्षे स्वयं विधिः ॥ ७७ ॥

*para-dravye preraṇam ca ṛṇa-mocanameva ca;
sva-daurbalye prayogo 'sya śatru-pakshe svayaṁ vidhiḥ.*

One may employ another's wealth, forgive debts, and, in case of personal weakness, even use it against enemies as per righteous procedure.

भेदस्त्रिधा अन्यतरस्नेहसंपादनं पुरा ।

परस्परं मित्रभेदस्तथा संतर्जनं परम् ॥ ७८ ॥

*bhedaḥ tridhā anyatara-sneha-sampādanam purā;
parasparam mitra-bhedaḥ tathā santarjanam param.*

Division can be of three kinds: creating estrangement among others, breaking friendships, or fostering enmity; these may be used strategically.

दण्डस्त्रिधार्थहरणं परिक्कलेशस्तथैव च ।

देहसंशिक्षणं चेति दण्डभेदाः प्रकीर्तिताः ॥ ७९ ॥

*daṇḍaḥ tridhārtha-haraṇam parikkleśa-sthaiva ca;
deha-saṁśikṣaṇam ceti daṇḍa-bhedaḥ prakīrtitāḥ.*

Punishment is also threefold: to deprive someone of wealth, to cause suffering, or to correct the body; these are the classifications of punishment.

तदात्वायतिसंयुक्तस्संधिज्ञेयो द्विलक्षणः ।

राज्ञा ऋतश्च कार्यार्थमकाले काल एव वा ।

मित्रेण चैव विकृते द्विविधो विग्रहस्मृतः ॥ ८० ॥

tadāt-vāyati-samyukta-s saṁdhijñeyo dvi-lakṣaṇaḥ;

rājñā ṛtaś ca kāryārtham akāle kāla eva vā;

mitreṇa caiva vikṛte dvividho vighraha-smṛtaḥ.

Strategy, when combined with timing, has two forms. Conflict may arise either due to the king's actions at an inappropriate time or due to a distorted friendship; both are considered causes for war.

एकाकी वाच्यैककारिकार्ये प्राप्ते यदृच्छया ।

संभूय चैव मित्रेण द्विविधं यानमुच्यते ॥ ८१ ॥

ekākī vāchyaika-kārikārye prāpte yadṛcchayā;

sambhūya caiva mitreṇa dvividhaṁ yānam uchyate.

When alone, one's actions may be arbitrary, but when with a friend, two types of conduct are recognized.

क्षीणस्य चैव क्रमशो दैवात् पूर्वकृतेन वा ।

मित्रस्य चानुरोधेन द्विविधं कृतमानसं ॥ ८२ ॥

kṣīṇasya caiva kramasho daivāt pūrva-kṛtena vā;

mītrasya cānurodhena dvividhaṁ kṛtamānasa.

For the weak, conduct may follow natural decline or previous custom; for a friend, it follows the friend's request—both forms are recognized.

बलस्य स्वामिनश्चैव स्थितिकार्यस्य सिद्धये ।

द्विविधं कीर्त्यते द्वैधं तद्गुणागुणवेदिभिः ।

यदावगतं न्यूनत्वमाधिक्यं ध्रुवमात्मनः ॥ ८४ ॥

balasya svāmin caiva sthitikāryasya siddhaye;

dvividhaṁ kīrtyate dvaidhaṁ tad-guṇa-aguṇa-vedibhiḥ;

yadāvagataṁ nyūnatvam-adhikyaṁ dhruvaṁ ātmanaḥ.

Strength and the master's position determine success.

Twofold actions are recognized by the wise, according to knowledge of one's deficiency, excess, and inherent stability.

अर्थसंपीडनार्थं च पीड्यमानस्य शत्रुभिः ।

साधुभिर्व्यपदेशार्थो द्विविधस्तु समाश्रयः ॥ ८५ ॥

*artha-sampīḍana-arthaṁ ca pīḍyamānasya śatrubhiḥ;
sādhubhir vyapadeśārtho dvividhas tu samāśrayaḥ.*

When the enemy causes harm, corrective measures are twofold: for the sake of justice and for instructive purposes.

क्षयस्थानं च वृद्धिश्रेत्युदयस्त्रिविधस्मृतः ।

प्रभुमंत्रोत्साहभेदाच्छक्तिस्तु त्रिविधा मता ॥ ८६ ॥

*kṣayas-sthānaṁ ca vṛddhi-śrety-udayas-trividhas-smṛtaḥ;
prabhu-mantra-utsāha-bhedāc chaktis tu trividhā matā.*

Decline, stability, and growth are threefold. The king's power is likewise threefold: derived from counsel, enthusiasm, and strategic division.

तत्साध्यसिद्धयस्तिस्त्रस्तेषु भेदा बहु स्मृताः ।

एतद्धि नीतिसर्वस्वं भूप किं विस्तरेण ते ॥ ८७ ॥

*tat-sādhya-siddhayaḥ tistrasteṣu bhedā bahu smṛtāḥ;
etad dhi nīti-sarvasvaṁ bhūpa kiṁ vistareṇa te.*

Numerous distinctions exist in achieving objectives and success. O king, I have now explained the complete scope of statecraft.

एवं सर्वमिदं राजा सह संमंत्र्य मंत्रिभिः ।

मध्याद्देऽर्थागमं कृत्वा भोक्तुमन्तःपुरं व्रजेत् ॥ ८८ ॥

*evaṁ sarvaṁ idaṁ rājā saha saṁmantraiḥ mantribhiḥ;
madhyād de'arthāgamam kṛtvā bhoktum antaḥ-puraṁ
vrajet.*

Thus, the king, after consulting his ministers, should secure resources and administer the inner city properly.

सुपरीक्षितमन्नाद्यमद्यान्मन्त्रैर्विषापहैः ।

भुक्त्वा संविहरेच्चैव स्त्रीभिरन्तःपुरे सह ॥ ८९ ॥

*suparīkṣita-mannādyam adyān mantraiḥ viṣā-pahaiḥ;
bhuktvā saṁviharec caiva strībhiḥ rantaḥ-pure saha.*

The king should exclusively partake in meticulously inspected cuisine, free from any form of adulteration or toxins. Following meals, it is customary for the king to engage in leisurely strolls accompanied by his wife within the confines of the inner chambers.

धर्मशास्त्रपुराणानि ह्यपराङ्गे समभ्यसेत् ।

संध्यां चोपास्य विधिवदाग्निं हुत्वा समाहितः ॥ ९० ॥

*dharma-śāstra-purāṇāni hyaparāṅge samabhyaset;
sandhyām copāsy vidhivad agniṁ hutvā samāhitaḥ.*

The king should study the ancient dharmaśāstras privately, and observe the sandhyās and conduct yajñas with focus and devotion.

भुक्त्वा भागवतं शास्त्रं पठित्वा ध्यानसंयुतः ।

संविशेच्च यथाकालमुत्तिष्ठेद्विगतक्रमः ॥ ९१ ॥

*bhuktvā bhāgavatam śāstram paṭhitvā dhyāna-samyutaḥ;
samviśe c yathākālam uttiṣṭhed dvigata-kkramaḥ.*

After meals, the king should read the Veda, meditate, and then rise at the proper time to perform his duties energetically.

एवंवृत्तस्य नृपतेर्नीतिमार्गानुसारिणः ।

धर्मार्थकाममोक्षाश्च सिध्येयुर्नात्र संशयः ॥ ९२ ॥

*evam vṛttasya nṛpate nīti-mārgānusāriṇaḥ;
dharma-artha-kāma-mokṣāś ca sidhyeyur nātra saṁśayaḥ.*

A king who follows this routine and adheres to the path of justice achieves dharma, Artha, kāma and mokṣa—there is no doubt.

पृथुमेवं प्रशास्यैव ब्रह्मा लोकगुरुस्त्वयम् ।

तत्रैवान्तर्दधे देवो दैवतैस्सहितस्तथा ॥ ९३ ॥

*prṥthum evam praśāsyai va brahmā loka-guru-stvayam;
tatraiva antardadhe devo daivatais sahitaḥ tathā.*

O king, just as Brahmā governs expansively and as the teacher of the world, you too should administer wisely, with the guidance of the natural laws and principles.

वैन्योऽपि तत तथा चक्रे ब्रह्मणैक्तं पुरातनम् ।

भुक्त्वा ससागरामुर्वीमन्ते ब्रह्म जगाम ह ॥ ९४ ॥

*vainyo 'pi tat tathā cakre brahmaṇoktaṁ purāṭanam;
bhuktvā sasa-garā-murvī-mante brahma jagāma ha.*

King Vainya (Prithu) likewise followed that ancient teaching imparted by Brahmā. Having ruled and enjoyed the entire earth bounded by the oceans, he ultimately attained Brahman (the Supreme Reality).

परीक्षित त्वमप्येवं कृत्वा सौख्यं भविष्यसि ।

ख्यातिं च लोके संस्थाप्य परां गतिमवाप्स्यसि ॥ ९५ ॥

*pārīkṣita tvam apy evaṁ kṛtvā saukhyaṁ bhaviṣyasi;
khyātiṁ ca loke saṁsthāpya parāṁ gatim avāpsyasi.*

Parīkṣit, by following this conduct, you will live in happiness, establish fame in the world, and attain the supreme goal.

यावत् कीर्तिर्मनुष्यस्य लोकेषु विचरिष्यति ।

तावद्वर्षसहस्राणि ब्रह्मलोके महीयते ॥ ९६ ॥

*yāvat kīrtiḥ manuṣyasya lokeṣu vicarṣyati;
tāvad varṣa-sahastrāṇi brahma-loke mahīyate.*

As long as human fame endures in the world, so long will the king's glory be remembered in Brahma's realm for thousands of years.

नीतिशास्त्रमिदं प्रोक्तं मया ते जनमेजय ।

संक्षेपेण गमिष्यामि यत्र व्यासो गुरुर्मम ॥ ९७ ॥

*nīti-śāstram idaṁ proktaṁ mayā te janameja;
saṁkṣepeṇa gamiṣyāmi yatra vyāso guru-rmam.*

I have taught you this treatise on ethics and governance. Now, I shall briefly recount the teachings where my guru Vyāsa instructed me.

वैशंपायन इत्युक्त्वा तत्रैव स जगाम ह ।

परीक्षितोऽपि मुमुदे सुनीत्या पालयन् प्रजाः ॥ ९८ ॥

*vaiśampāyana ity uktvā tatraiva sa jagāma ha;
pārīkṣito 'pi mumude sunītyā pālayan prajāḥ.*

After Vyāsa spoke thus, he departed. King Parīkṣit also

sought to govern his people with supreme righteousness.

इति श्रीमन्नीतिशास्त्रे नीतिप्रकाशिकायां राजव्यापारकथनं नामाष्टमोऽध्यायः समाप्तः ।

Thus ends the eighth chapter in the revered treatise on ethics, the *Nītiprakāśikā*, entitled “The Description of the Duties and Affairs of the King.” With this, the *Nītiprakāśikā* is concluded.