

most manly, that with a spear ranks next, a fight with a sword is bad and a fight with hands, the most mean.

3) *The Trainees*. Only a brahmin is entitled to be a preceptor in Dhanurveda. The Kṣatriya and Vaiśya should learn from him. The Sūdra can fight of his own in danger. He is not allowed to learn military science from a preceptor. Those mixed-born are to help the king during a war.

4) *Various postures*. There are nine different ways of standing when you give a fight, classified according to the different positions of one's foot, heel and knee.

*Samapāda*. When you stand with your Aṅguṣṭha, Nariyāni (Gulpha), Pāni and Pāda closely joined together, it is termed Samapāda.

*Vaiśākha*. Keep your legs twentyseven inches apart and without bending your knees stand erect throwing your weight on the fingers of the foot. This stand is called Vaiśākha.

*Maṅḍala*. Keep your knees thirtysix inches apart and stand in the shape of a hamsapaṅkti and this position is called Maṅḍala.

*Āliḍha*. Bend your right knee and thigh in the shape of a plough and without any movement to that posture draw your left leg fortyfive inches apart. This stand is called Āliḍha.

*Pratyāliḍha*. If you bend your left knee and thigh and stand like above it is called Pratyāliḍha.

*Jāta*. Place your right foot straight and place the left one perpendicular to the right one with the heels and the ankles of the feet five fingers apart. The whole length of the posture should not exceed twelve fingers. This stand is called Jāta.

*Daṅḍāyāta*. Keep the right knee bent and the left leg straight or vice versa. This posture is called Daṅḍāyāta.

*Vikaṭa*. If for the above posture the distance between the two legs is two palm-length it is Vikaṭa.

*Svapūṭa*. Keep the knees viguṇas and the feet Uttāyanas for the posture of Svapūṭa.

*Svastika*. Keep your legs sixteen fingers apart and raise your feet a little keeping the level of both the feet equal. This is Svastika.

5) *Use of arrows*. Before a man is to make use of a bow and arrow he should first take the posture of Svastika and bow down. He should take the bow by the left hand, take the arrow by the right hand. He then should adopt a posture of either Vaiśākha or Jāta and taking the bow should sink into the earth one end of the bow and draw the bow-string up to the other end and see whether there is sufficient length for the string. He should take an arrow from his sheath and thrust the arrow-head into the ground near the bow. He should place his elbow on the top of the arrow with his forearm bent and fist clenched. If the clenched fist touches the top of the bow that bow and arrow is superior to any other. He should tie the bow-string in a way that the distance between the tied bow-string and the bow is twelve fingers. He should place the bow in front of his navel and the arrows in a quiver on his hip. Taking an arrow he should raise the bow and fix the arrow at a point on the bow-string between his eye and ear. He should take the arrow by his left fist and fix it so that the fist touches the left nipple. The bow should not change position horizontally, vertically, laterally, face downwards or upwards. Then taking an arrow from the sheath by the thumb and forefinger fix it on the bow-string and

stretch it well before sending the shot. The clue to correct aim is this. Anything that one can see with one's eyes but can be covered by his fist is within the arrow-shot. When one arrow is sent another should be taken immediately from the sheath and sent in quick succession. This is called Upaccheda.

6) *Operations with a sword and a carma (shield)*. There are thirtytwo different ways of putting into use a sword or a 'carma' (shield). Bhrānta, Udbhrānta, Āvidha, Āpluta, Vipluta, Srta, Saṁpāta, Samudīrṇa, Śvetapāta, Ākula, Savyoddhūta, Savyāvadhūta, Dakṣiṇoddhūta, Dakṣiṇavadhūta, Anālakṣita, Visphoṭa, Karāla, Indramahāsakha, Vikarāla, Nipāta, Vibhīṣaṇa, Bhayānaka, Samagra-pāda, Arddhapāda, Tr̥tīyāmsapāda, Pāda, Ardhavārija, Vārija, Pratyāliḍha, Āliḍha, Varāha and Lalita.

7) *Operations with ropes*. There are eleven different ways of using a rope in a war. Parāvṛtta, Aparāvṛtta, Gṛhīta, Laghugṛhīta, Ūrdhvakṣipta, Adhaḥkṣipta, Sandhārita, Śyenapāta, Gajapāta and Grāhagrāhya. Adept in this art have stated that there are five acts in the rope-operation. They are : Rju, Āyata, Viśāla, Tiryak and Bhrāmīta.

8) *Mode of using the weapons*. (1) Deeds with a wheel are : Chedana, Bhedana, Pātana, Bhramaṇa, Śayana and Vikartana.

(2) *Śūla (spear)*. Deeds with this are : Āsphoṭana, Kṣolana, Bhedana, Trāsana, Āndolana and Āghāta.

(3) *Tomara (iron club)*. Deeds with this are : Dṛṣṭighāta Pārsvāghāta, Rjupakṣa and Iṣṭaprāpta.

(4) *Gada (Mace)*. Deeds with this are : Gomūtra, Āhata, Prabhūta, Kamalāsana, Tata, Ūrdhvagātra, Vāmanamita, Dakṣiṇamita, Āvṛtta, Parāvṛtta, Pādoddhūta, and Avapluta Hamsamarda.

(5) *Paraśu (axe)*. Deeds with this are : Karāla, Avaghāta, Damśa, Upapluta, Kṣiptahasta, Sthita and Śūnya.

(6) *Mudgara (hammer)*. Deeds with this are : Tāḍana, Chedana, Cūrṇana, Plavana and Ghātana.

(7) *Bhīndipāla*. Deeds with this are : Saṁsrānta, Viśrānta, Govisarga and Sudurdhara. Deeds with the Laguḍa are the same as these.

(8) *Vajra*. Deeds with this are : Antya, Madhya, Pārāvṛtta, and Nideśānta. The deeds with Paṭṭīsa are the same as there.

(9) *Kṛpāṇa (Churikā—small dagger)*. Deeds with these are : Haraṇa, Chedana, Ghātana, Bhedana, Mṛmkṣaṇa, Pātana and Sphoṭana.

(10) *Kṣepiṇi (Kaviṇa—Sling)*. Deeds are Trāsana, Rakṣaṇa, Ghātana, Baloddharaṇa and Āyata.

The feats of one who fights a bludgeon or cudgel are the following :

Santyāga, Avadamśa, Varāhoddhūtaka, Hastāvahasta, Ālīna, Ēkahasta, Avahasta, Dvihasta, Bāhupāśa, Kaṭirecītaka, Utgata, Uroghāta, Lalāṭaghāta, Bhujavidhamana, Karoddhūta, Vimāna, Pādāhati, Vipāḍika Gātrasamśleṣaṇa, Śānta, Gātraviparyaya, Ūrdhwaprahāra, Ghāta, Gomūtra, Savya, Bhakṣiṇa. Pāraka, Tāraka, Daṇḍa, Ākula, Kabaribandha, Tiryagbandha, Apāmārga, Bhīmavega, Sudarśana, Simhākrānta, Gajākrānta and Garbhākrānta. (Agni Purāṇa, Chapters 249-252).

9) *Dhanurveda in Mahābhārata*. Some references to Dhanurveda in Mahābhārata are given below :

(1) A sage named Śaradvān was a noted preceptor in Dhanurveda. Kṛpācārya learnt Dhanurveda from him and taught many others of his disciples. (Chaptar 129, Ādi Parva, M.B.).

(2) Droṇācārya learnt Dhanurveda from Paraśurāma