SYAINIKA ŚĀSTRA:
OR
A BOOK ON HAWKING

BY
RĀJĀ RUDRADEVA OF KUMAOON.

EDITED WITH AN ENGLISH TRANSLATION

BY
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PREFACE.

Literature is generally an index of the life of a nation. Every important act of a national life is faithfully represented in literature. Ancient Indians were very fond of manly sports; and Sanskrit literature is full of the stories of Mṛgāyā. It is no wonder, therefore, that hawking should have engaged the attention of Indian writers. The work now presented with an English translation to the public, is a book on hawking in Sanskrit by Rudradeva (or Čandradeva or Rudracandra Deva as the MS. C calls him), a Rājā of Kūrmācala or Kumaon. The Royal author is systematic in his treatment of the subject. Nowhere does he indulge in theories. His book is thoroughly practical.

The first chapter is devoted to the defence of what Paṇḍitās would call "vices"; and the defence is eminently practical. These should be indulged in for the enjoyment of life. But none should be wholly given up to them. In the second chapter these "vices" are enumerated and defined. The last of the vices is दबवा or hunting. In the third chapter various kinds of hunting are enumerated and defined, the last of which is आत्मपाल or hawking. In the fourth chapter various kinds of hawks are enumerated and described. Their training and their capacity for hunting birds and beasts are also described there in great detail. The fifth chapter is devoted to the kind and quantity of their food, their tending in different seasons, and the treatment of their diseases. In the sixth, various methods of sport with these birds are described; and, in accordance with the time-honoured custom of Indian Paṇḍitās, the enjoyment of the eight different Rasas or emotions can be derived from the sport of hawking. In the seventh are the
after-enjoyments of the sport. The Royal poet is methodical, and he rarely uses a word that is not necessary.

It is difficult to find when Rudradeva flourished. The same Rudradeva of Kumāon has a Smṛti compilation, written in the same style and in the same methodical way. In the Śyainika Śāstra he uses many words that are of Turkish or Persian origin. That is no proof of date. For it is known for certain that Indians had connections with Turks from very remote antiquity. In a work written by the Kashmirian poet Dāmodara, the Turkish leather-shoes are described as much in vogue at Benares in the ninth century. In the inscriptions of Govindacandra of Kanauj, the trade in Turkish articles is discouraged by imposing a high tariff on them. The Turks came in and settled in India by hundreds after the eruption of Jengis Khan into their country in the thirteenth century. So the absence of Turkish words is no criterion to fix the date. The absence of any mention of guns and gunpowder shows that the book was written when gunpowder was not known in India, that is, at least three hundred years ago. The fact that this Rājā wrote a Nibandha shows that he did not belong to the Hindu to the Mahommedan period of the Indian History. For the Nibandhas began to be written only after the Mahommedans had set their foot in India. Nor could he have written the book in the first century of the Mahommedan conquest. For, we know from the Gayā and Buddha Gayā inscriptions that the kings of Kumāon of that century were Buddhists. The composition of the book, therefore, would range from between the thirteenth to the sixteenth century of the Christian era. This period may be still more contracted by the fact that Rudradeva in his Smṛti work, entitled श्रीकृष्णदासकौमुदी, quotes from Kullūka Bhaṭṭa who flourished about the middle of the fifteenth century. Rudradeva, therefore, must come after him.
I have gratefully acknowledged the assistance and encouragement which I have always received from Lieuten-ant-Colonel D. C. Phillott. A good falconer himself, he has written many treatises on hawking, and without his help I could not have translated the book in the technical style in which it now appears.

In the preparation of this edition three MSS. have been used. The first is a MS. acquired for the Asiatic Society of Bengal, but not yet registered. The first and the last leaf of this are missing. This has been called A. It has a peculiar way of correcting mistakes. They are corrected in the next line to that in which they occur, just below where the mistakes are. They are separated from the second line by a rude sort of bracket. This MS. is generally correct. The second MS. B has not yet been permanently acquired. It has the beginning and the end, but some leaves are missing in the middle. The paper is very thin and the writing bad. But it is generally correct. The third MS. called C is No. 8245 of the Government collection. It has the first leaf restored, and it ends abruptly in the middle of the sixth chapter. A commentary has also been acquired, No. 8244 of the Society’s collection. It is called जैनिकालासहित्य. It is written in the same hand as B. It is very nearly complete. It deals more with rhetorical discussion than with the technical terms of hawking. Some use has been made of the commentary in the translation.

Calcutta,  Haraprasād Shāstri.

October 7, 1910.
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प्रथमः परिच्छेदः

चैत्यासाठी विश्वासंच भाषराधिकम्
सापवर्ममख च ततू वन्दे गणेशांत महः||१||
कामशास्त्रानिविचारान कामः विनियु न गोवरः
तथापि सुचिनिवः शान्तं निशितं तत्त्वंविद्||२||
चापामर्मिन्हात्रिंतथैव सुगधारसः
श्रीनिवास इङ्गिते विषयनादमग्निते||३||

इति वर्षस्निपणे श्रीनिवास महयोजनम्
विविधदश स्त्रायायः महाश्वासयोगः||४||

नूषां प्रागुक्तभोगां तिनोदा मनं शुद्धे
स्थान विषयसना कार्तिकः के तान्न गणितमहे षारे||५||
तेषु वेदशास्त्र रोजा अधिनातीि धान् विदुः
ति विन नेत्रशकलं त एव रसस्थायः||६||

वेदानां सुखाधालं भविता प्राणिनाशः ते
बादकां ध्वापों विषयेष संधीत्वाम्||७||
अधिनातीि शतं महापारिविनिव्रुतः
स्रोते चतुर्दशांत तद्भाक्तंवस्तुधरकः||८||

१ ब्लू"वारस्यकविता"
चढ़ि स्याद्रात्म्येवा: स्यानिरार्थेवेच्या:।

पुष्यानो नरकाणाची भवेन क जनितरूपी॥ ५॥

निषिद्ध क्षणवा चेतनास्वि वागादिकाध्याय।

क मांसविज्ञानक्रांद्रि कथने विधिनोदितम्॥ ६॥

न्योमान्यायों विद्वानार्थिनवणुष।

विवर्गाधपनेश्व जायते वप्पूलणा॥ १॥

तत्कालं स्यानिभावं भावं: बुझ प्रतिपित निवेष्यः।

वमः: बुजः भवध्रीचिह्व भागवतोद्धः॥ २॥

कर्मणामायपरिपयः: य तु मोचाव भीवस्म।

आंकुशकर्मार्णं चित्रास्थं किल्लेरते॥ ३॥

य स्वयंकषरा स्विष्टम् मनोवक्रायक्षरिः।

जहैन तेन जातित्र चन्द्रा वाचामिच्यार्गः॥ ४॥

चढ़ि निषिद्धस्य चक्रिकाला कर्मिण्यान्वै।

जनोऽस: पुष्यतपशुः तदा स्यावाधारने॥ ५॥

मयेऽसु भोगार्धसु मूर्ति कर्मिण्या चतः।

सिद्धेऽसु विष्णुगान् स्तानो श्रीभवर्यभुवेयः॥ ६॥

तदाच्छ: गातः: वृक्कासः पिताभिः: सब्रह्मातः।

विराष्टमैवः: स्याकृष्णायेन वद्यब्रमण:॥ ७॥

"पूर्वकर्मेण हतं भोगं: स्याहितस्य निर्विवः तथा।

कथास्वः: खाक्ये वंस कुष्यापुष्यास्य ज्ञानम॥ ८॥

1 C omits this verse.
प्रथम परिच्छेद १

चौषाङ्गकारो धर्मशास्त्रं: प्रमसवार्थशिष्य ॥

तथा भागवतं वायुं श्रुयते ब्राह्मणं प्रति ॥१॥

“कुं तु कर्मेन तत्सारं कर्मं आयो शाक्तार्पण:।
शरीराधापि च ते न प्राधायेदार्पण:” ॥२॥

श्रावणरेवपि शुभय: श्रुण्यो तत्वातिनाम।

मथुरमाधारवतं कष्ठशब्दिका गिरि: ॥३॥

नायागगतधनकक्षकानिषदेतिष्ठितिभ: ॥

आचरणसतत्वादी च मर्यादस्य किस्मते ॥३॥

रत्नादिविदवज्ञं: कर्षणां भवेश्वते ॥

भोग: फलान्त प्राप्तानं स तु स्वविन्दितं ॥४॥

सूयते जनविर राजा याज्ञालभनतपर: ॥

श्रुयत: भोगान्तु युस्मानालक्षिणिकां कारणम् ॥५॥

अध्यध्यात्मकर्मश: मार्गं: प्रज्ञानेनुसर: ॥

क्षात्रायुजज्ञाभिषेकं च मर्यादां मुखो नूतनम् ॥६॥

स्वयं यथाशास्त्र्यक्ष: कर्मा कुर्विन तत्तपर: ॥

कुर्वलभवेश कक्षापिरूपार्धेति वेदद्विपि निश्चय: ॥७॥

सुखज: प्राप्ते सम्पन्न: च अभोगाय भवेयते ॥

स भोगोपद्धतिसूत्रिधिधिमेधातुभवेत ॥८॥

मुख्यते तेषो भोगशयो न कुर्विन तति भवेयते ॥

भक्तकूष्णदलादेश्य: शुद्धिः तार्तकं: कृत: ॥९॥

१ A कामस्वामी ।

२ B परमसुन्दर: ।

६ B हरिय: ।
अनो वष्णवर्षािष्णनन्दनद्वादशः।
मुदे कान्तोयमङ्गलासुदेशगाय विषोगिनाम् ॥ १८॥
धर्माद्वर्ष्ण फलमयसुद्वीरिपि
शास्त्रेऽ निक्षिताध्यायो हि यथागमो
तं दातमोगविधी चुजनो नियुक्तः
सम्भकः तयोः परिवारं सुष्मा सुपि ॥ ६ ॥

इति श्रीकांस्कासाधिपति-सद्यदेवविवरितात्रात्रिके श्रीमाके
कर्षानुश्रुतसन: प्रथम: परिष्वेदः।
द्वितीयं परिच्छेदं ।

वाक्पादश्चापभिहित्सापः च गणः ।

dेयांकेषांकारेण नामकारण कथयते ॥१॥

वागदेशस्सकारेण पादमेव देयांकेषांकारेण च भाषयम ॥

प्रशास्तशिवाय श्रोतस्मे कृत्ये श्रोत एव च ॥२॥

स्त्रियोज्ञेशान्तरागीतनूषायश्चापः ठापनम ।

पराचनिन्दासः श्रोते भगवा चेति कामः ॥३॥

पञ्चोला कर्षणा शोकः वाक्पादश्चापभिहित्तयते ।

दण्डेशु वापस्ते च श्रोते नामश्च चक्षित ॥४॥

दण्डोऽन्तः भशोऽन्तः दण्डोऽन्तः च ।

प्रतापज्ञानादायसं महें नामद चरित ॥५॥

पराशुरामा चेष्यां च मधुभ चालित ।

द्वदेशाय यतं तथा योजनमण्डितं यचः ॥॥

दौभारोपो सुपदा चाश्चयिति निग्धते ।

विद्वशकाप्त: स तु रशोगौचां प्राणवत ॥७॥

जित्याग्यान, द्रवपानो नापनेव निरीक्षतानम् ।

शाश्वतिकादिः संसाध्यायायायायायायायायायायम् ॥८॥

प्राणान्तहकारेण कः चाण्डसुखत ।

नन्दाण्डुस्स श्रोभायें भवेतुष्काश्च चाण्ड, ॥९॥

प्रकृण्डेः चायाज्ञानपाण्ये प्रतिपादनम् ।

१। A B G क्रः क्षप्पप्राया चेति ।
सुलभदेव वा द्रान्यग्रान्तपञ्चदृष्टियम्।
तत् प्रयोजन चापि कारयेत् परमाणुः || १ ॥

सूचना परदोषामणि वेदन्यासिः गीथते।

नवारसुखत: संि शोभकं खधिया युनः।
निनिजय चारार्थ्येषु प्रतीकार तदावरेत् || २ ॥

दत्तादिपाने कौशलं भोध दक्षेतं बुधे।
सदायकारिषु च तत्व विद्यामेत्रेषु च || ३ ॥

सुलभस्य क्रियाभिर्या द्वा योभाष्यतुः।

व्यौरियन्यधरणा च स्वयं सीस्युधान्ते बुधे। || ४ ॥

साधनं च यविर्मम् शिक्षाध्यायणम्।

प्रसंस्करणार्थम्म: प्रजासंिदि: || ५ ॥

एतत् कुमारकारणं पुराणस्त्रयां उभ्य:।

“भानुकुण्डं द्राश्योस्वर्गस्त्रु वेंते”|| ६ ॥

अभ्यासदेनेितं कामः कामः स्वरूपो न चायत।

तेन वर्णनमस्यास्यो पास्य रस्या सन्तान पिनी। || ७ ॥

अतिष्ठानं संबंधैवन पुस्माहेवानुसरणेन।

खुष्ठन्यधरणं यहित कामरूपस्त्र्यान्तिमुः || ८ ॥

कामधुन्यायनमधुनлёद्योऽयोऽऽ परसरसः।

आचरितं साधोः साधोः साधोः काम इतैरित: || ९ ॥

गुणाध्यायवाक्ष्येत्रिक्षक्षिशुक्पि नािष्ठेषु स:।

सत्तृतिमार्गायब्य: प्रसन्नालय विश्वा: || १० ॥

१६ क्रमम्।
कौशा बजीविनियाची संध्यापाच्या उभारे।

थार्यांतून कामश्रृंखला सुरु; प्रजायते॥१०॥

तत्तत्त्व समर्पणते तदस्तु सदिरोचते।

अष्टके कामदलेखाचे तुल्य; बाप्रे प्रजायते॥२॥

गैंधे ब्रजरक्षण सान्तकर्मन्तृत।

लाखोपयोगि तृतीयां गौतमानादिराते॥२॥

यथार्थकर्मण तत्तत्त्वस्वरूप भाघन।

प्रत्येकार्थकामां चिद्भुगांने प्रदुध्य धरते॥२॥

धक्कापर्यं: चिद्भुभूसतेन चन्दोदिता।

यात्राकर्मण सुनिना तथान्विनांतरदादिबो।॥२॥

गौतमां तद्व गौतेन नाप्रोति परमं पदम।

इत्यतात्त्वरो भुला१३ पदमव च नंदे॥२॥

मुद्दां नाण्यं च च लाखस्वात्मानानवाक।

वारीविशमारुकु विदिविषं नृतस्पष्टे॥२॥

षरतिपिंढ वारसुकः तत्तत्त्वादिभ्रमित:।

प्रेयोजन गौतमवर्ष चिन्हं नृतवाधायो।॥२॥

काश्या बिना ब्रजरावणनगरानानवर्षण।

राहतां तत्तत्त्वादित्तर राहोरास्मादिवे।॥२॥

परोचनिंदा वाकार्थं सान्तित्वत्तुस्वयं।॥२॥

ब्रजनृपु विदास्तम: सोर्पि वाकार्थं एव च।

वाङ्कातिशारिकाचिं म बाजीविनिष्पः ग्रामभण।॥२॥

॥२॥ चतुरिधमिव वाच्यं।
न एते सवर्ण च सुगठातिस्वादी तथा ।

dेशाभ्यासः पुरा आशा भीस्कौ धार्मिकाज्ञा वधा ॥२ ॥

"वायुनांि च साहित्यां तत्त्वेऽण भूरिधरिण ।

न चैव न प्रथुक्तते सक्षुभा परिवर्तिणि" ॥३ ॥

इत्यत्स्र विद्यविष्णु वाचवं

gौरवस्व गुणोद्गत: पृथकः

मण्डलमण्डला योगितेत

रक्ष्याय जगतो स्वयायकम् ॥३ ॥

दति सौवदर्वितिर्रिते कृतिके गाणे कामलेखायेयता-

निच्चपनो द्विवेय: परिघोष: ।

॥ १ ॥ B एते समवर्णमयः ।
हलीयः परिख्येतः।

त्रृतीयः परिख्येतः।

ञेवदन्ती मुग्धा तु समाख्यायायोगतः।

एकापि बालधा मैथु बुधाचनु निक्षयते॥१॥

आभिमाणूर्वंभुमिधृ नीकोपायचः सुखाय च।

हिंसनं आभिमाणूर्वं समर्थ्येत बचते॥२॥

हिंसनं आभिमाणूर्वं यथ तथ दोषपरायणः।

यागीयः प्रववः प्रोक्तः गाम्यारांविकूळः॥३॥

एषामप्रोक्तिनामः हिंसा दोषाय जावते।

अभिलक्ष्यं पुरा झोका चण्डा हृदायानोदिनः॥४॥

पाण्डिकन्दसमंदरे महाबिशामस्मृतः।

"श्रृणं या वधे हृतः सा मुग्धां वधे स्वतः॥५॥

राजा, मुग्ध, न मां सोवातः लं गंधोत्मरधिः।"

ञेवदन्ता सामथ्या वा मुग्धां बध वृजयते॥६॥

ञेवदन्ता समाख्यायाः समाख्यां स्विषः।

आरण्यां सम्बदिवल्लान् पशुन्म प्रोणम मद्यावरे॥७॥

ञेवदन्ता सम्बदिवल्लान् मद्यावरा न वर्षनेन।

आरण्यां प्रोणम श्रवं यागादिवस प्रवविविधः॥८॥

आरण्यां श्रृणं प्रवरण श्रवापीलत्र बधः।

ञेवदन्ता वेंद्रवार्याभाय राजा तथा निवेदने॥९॥

वध तथ सुखावेति अंस्मितनं कथयते॥१०॥

१ B चक्रवती। २ B मञ्जारुपे। ३ C wrongly प्रवर्तते।
यथा प्रस्य भावनान्याः सुब्रमण्यानिर्विकल्पम्।

अत्याबाध्यावत्मकः नाम सुद्धमचन्ति || १ ||

प्रस्य नाबलाङ्गे स्रावरूपम्।

उपवाससनवाच राधाप्रकाशः न च वचः || २ ||

दृशि सीढ़ौ खण्डः दि स्याधाः पुरोदितम्।

तथा: दिव्याहेदानां स्वेतमनमोष्टे || ३ ||

तदीया चित्रितः श्यामकेदाकैः कामिनी।

यथार्थस्म राहुलास्त तस्मि स्मग्यो मता || ४ ||

राधानाय वज्राणाय कालाणय यायशी पर।

शायाणं पद्मपन्ना तथा अभाज्या परा || ५ ||

नमस्ते श्रीराधां। चिन्ता: कलेण परितृप्तिता।

क्षणचन्द्ररूपं परि तथांकर्त्तव्यं चषोते || ६ ||

तरने: साधनीस्थिरेन्द्रवनः प्रादेशिमि।

वचने दि स्मग्य लक्ष्यायां शायाणा रघुनाथविधि || ७ ||

अष्टकधृतसृष्टिवा नीराभ: भु: प्रभाषते।

काब्ज: भ्रिहिर्दांतुला बाधाकुम्पिते || ८ ||

तथा: सुमेरवाणि दीक्षिद्वो वपुष्य शांचच।

वल्लभयोः दासकामराश्रय्यानां पात्रम् || ९ ||

चुन्द्रश्रीनातपाराश्रमम: चंद्रशुक्ति।

चललक्ष्मादिशृणुप्पुरुषः परिचुव्यूहः || २ ||

१ A भारतकभा। २ C भरोदितस्म।

३ B C सन्तनः ४ A C वल्लभपदयो।
खेल्कोड्डां जांच मचानं विचित्रिते ।
इत्यादिकुमारकारं जाधवं वाराणसी || १ ॥
तथा अवांजनमापं सुखाघारदिनिमाणात् ।
बध्ने चंद्रिणानं श्रवांतीतक्षेत्रवतात् || २ ॥
नैकनांशैर्योगसामायकनां निरोधकानात् ।
विनाशनाष्ठ चौराणं तथा टिकनकवसनात् || ३ ॥
तथा पार्थरावं अवासितं कालुवनमात् ।
विवागाणिनकस्वाधिकरणपुपोपार्थवानात् || ४ ॥
वराष्ट्रविकादीनां सवारणांविवाहं ।
उदिलक्षमकुला कामोदनन्दिकारी युक्तकः || ५ ॥
रसोदिमिन्द्रार्जुनः कामवर्यमुख्यते ।
पतो मुगवासानां चन्द्रनाशसुपपुनम् || ६ ॥
गाहमानांगु दसपवनम् बगीदनम् ।
पानं पद्यारादं ताराहरिणी गुणः || ७ ॥
मनसोदिमिसामनं वथा समवमष्टिः ।
अनं न तथा वेन तेन कामकवेदनम् || ८ ॥
सीतागाभिं दाकि रमणीयं न दृष्टे ।
श्राम्भरारूं किक्षेतावनं कृत्यमेदेनु दर्शितः || ९ ॥
श्राविशाकै सण्ययोगे शौनिकानुचमा यतो ।
विभावागुष्मुभावं रपश्चाहिकाचायोः समा: || १० ॥
१ च वर्णात् ॥ २ अ ब च वाक च ॥
संयोगविद्यायोगाभ्यास विश्लेषणार्थ वचाराध्याम।
तेन्तो लिखित्रेष्य साहो साधारणान्तरिक्षितान् ॥ २ ॥
कामशाखाकदिः मदान् कृष्णते तेन नोचते।
श्रुतांकाव्यस्ति भोजोय परिज्ञानान्य कथाने ॥ ३ ॥
महाकुरिद्वारककालान्तरिष्यं: श्रीनामादिष्यं: हत:।
धन्यनः हताभ्यस्ति ग्रामसित्युपाकाशे ॥ ४ ॥
वच्चवद्वरनाम: श्रीतिं श्रुतोरोमाधुर्गदर्।
विष्णुसारिपथितेव वियोगानापदिष्यं ॥ ५ ॥
विष्णुसारिपथितेव विष्णुसारिपथितेव यत्।

dharmayuddhāmaṇaḥ bhāmaḥ mṛgavāyaśāya śikhyaḥ।
tanāśayeṇa devānām bhādānāy prajñānāte ॥ ६ ॥

सम्भूता मात्रानाभिन्म महायोगीन्त्रायमश्च।
वल्ला महाभिमारेण मात्रायोगिन सिद्धाति ॥ ७ ॥
कामाभिमयर्णो भाषाः महत्वा तथा साधिन: ॥ ८ ॥
कामशाखसुर्या: श्राकः शिखिता ये सतान्ते।
तरया प्रत्येको वेदः: चुधःक्षा तु सादिना ॥ ९ ॥
परार्थानि यद्व भवेनदासा पुर्वान्तिना।
विष्ण्वस्तु निजाच्या साधिन: माधवकाश्या ॥ १० ॥
तस्याबिषारे बन्धुन वेदो भवति प्रत्येक।
रथया पार्श्वते वासैवः। श्रवंधुनुसूः। ॥ ११ ॥
दृष्टं स्वेदान्तर्यं तस्याच्या भवति।
लक्ष्यालच्छविः लक्ष्यां मात्रार्थिः निपते। ॥ १२ ॥
या धणाला कुटद्वारा यथा निर्माण वै खगान्।
भवनानामस्य बलात्मकः कृत्ये इति ॥ ४ ॥

मरात्तः साधनामानामस्य विकल्पः ॥ ४ ॥

निषंद्यार्थाय नैचु विशिष्टकथा विशेषः कृत्ये ॥ ४ ॥

गजवभान्ति मृत्युश्चिन्हों वातिरियते ॥ ४ ॥

कारुण्यं नूः त्रू महोदयकरः यतः ॥ ४ ॥

कङ्गाचरणश्च न दोषायन्तः कर्मानुपादाय ॥ ४ ॥

वास्करणेन वालिकेचं बण्या वालीकिनोदनं ॥ ४ ॥

"वासुराभिलय कुटोद्वारा परित्वर्त विविधं नैरा:।
प्रतिच्छु भूमिः सुष्मिः नूः निर्माणः वहरेऽहुःशुःनमः।
विरंगन्यभिमुखानाम महावाध्वनिकोविनः।" ॥ ४ ॥

कुर्जान् कुर्जाः प्रचंदाधि परिचयः।

समाप्ति ग्यानायोगम् सज्जालामध्ये तथा ॥ ४ ॥

काल्या ज्ञानानां वशीभुः हःशःतः ॥ ४ ॥

माध्यते या प्रणवस्येन्नेतरं तथा तु भिन्ते। ॥ ४ ॥

तारोद्वारः काल्यमाना: पुरोवातिः दिनिर्मितः।

चित्रणेनाचीर्यः एषः भक्तिकः हःशःतः ॥ ४ ॥

प्रहोति निवर्तीण: काल्याने यथा ब्रह्मः।

वाली पादप्पहेवेच सा सूचिस्विनः ॥ ४ ॥

मदुरानु वालीभिस्य क्रमां कर्द्रोष्टान्तः।

एकन प्रत्यांब्धु नैकायायुपवा खगान: ॥ ४ ॥

१ A B नोदनात्। २ B सब्रयांश्च।
बघाने करवालाशी बङ्कम धर नक्कडे ।

रञ्जाकाळित नाल रोका सिथते ता नूपांतित: १ २।

हपरार गणकाळित शाईते सारेकाळित: ।

योग्यांकित विशिष्टतिवाच्यावरोधान् १ ३।

चतुर्भिराया: कामाया: मध्ये कुर्मस जना:।

चुज्जी काढते मोहे गणानः निष्ठा नृठान् ।

शुभाांशी महेंद्रमं: सोम्यवानसुपृष्टे १ ४।

निर्धारितवस्थादिन्नामासस्निहः ।

बघाने चत्र वे बघा सातबृही सा प्रक्षेपिता १ ५।

दिवंग्रेवास्वारैक ग्रामोष्ठविग्राहाः ।

सा सिधायति नेतारात् शास्त्रेन्द्रोपलब्धान् १ ६।

नाभायानकरी सा तु नरशोदायोगाते १ ७।

कुलादेश्वराहमभ्य नौनो तरू एव ता ।

ध्वन्निविधाति दिमोग ना सापेक्षा कृता कुंजी: १ ८।

विभूतकाद्वी वेळ वा निपाने सा तु सिधायति ।

गोमायसिद्धि सिंधादेश्वरथ सुसम्भविता १ ९।

पद्मार्गनुवारिण बघाने चत्र वे सुगा:।

पद्मचं च न रोका दिथा सापि भूलाते १ ६।

कुदुः: परित्वरितम विरामायास कर्मम्।
कन्ति: परिष्कर्षितः ।

1. क पुस्ते ति श्रावे च चार्यां तुपद्यमित्वा ति या ॥
2. यस्य धर्मीय प्रयोजन समाबेशं कौशालं ।
3. सुरं सुनोख्यितं वारिप एक्षत्र यथा पूर्वशब्दिता ॥
4. तेत्ते च दे सैकान्नामि सानैपि वायु चक्षः ।
5. वर्षात्वतिविधिःते चायत्रार्जितमात् युनः ॥
6. ॥
7. अवधारादिः च चार्यां जन्मोक्ययोववधितः ।
8. गजानिः प्राकाशीय स्वातः स्वागिका कुट्टा ॥
9. गुरुनां सुष्णपरिधिः भाद्रविशी गुणमुक्तः ।
10. पतनोपतनाभं देह सायुष्टिविधाद्रिः ॥
11. तेत्तेस्त्र घूर्घरोद्रामार्णिः प्रतिधातवाम् ।
12. काले तदकृतप्रथगि देहाद्विन्न नस्मानिखः ॥
13. ॥
14. विद्विष्णिः सावकाग्निः नवमोचविवर्दे ।
15. लक्ष्मणुद्धिः च गुरुनां मोक्यालिकारः ॥
16. तथा गराणां विष्णु मोक्यो नायक च गराणः ।
17. बाधमानमपेत्रं कौष्ठ भैरविपद्वं ॥
18. द्रव्यापिः च लर्त्थचुसकः प्रयोजनः ग्राहादिथु ।
19. एवं एष्टि प्रसोदानामाखृतं परिकीलाते ॥
20. द्विष्टा एव भिन्न वारिप एक्षत्रे चरी च ति यः ।
21. मोक्यालिकारन रथ्या मोक्यापि च गुलः ॥
22. ॥
23. च सार्वतयित्वतं सुपुरा: पतविचु वर्तन्ति च ।

I C puts this verse after the next.  
II B दंडा।  
III A B श्रुत्या ।  
IV C omits this verse.
শ্রীনাচার্য। মাতীতে রমণ: শ্রেনপাতিন কঠিতে ॥৩১॥
শ্রেনপাত মধুমত ঝাঁঝায় বান্ধু বা ভোজান।
খুশিমারপৎকালেষার মধুমতি নিত্যকৃত ॥৩২॥
মৈথুনঃ মধুরাদি রসনায়ে যোগ বদ্ধরূপ: ॥
তদা সিংহাসিনী পুনঃ কথং নেতরাস্তুশ কুতো ॥৩৩॥
খচনিকার্যাচার্য মধুমতি প্রাণিজ্ঞ: পরাঃ ।
হা মধুমতি সিংহাসিনী শা নিরস্তঃ ন বিচরিতে ॥৩৪॥
তে তু খোড়রষ্ঠা প্রিয়ামানস মধুমতি ।
সিংহাসিনী ন তু চতুর্থ শ্রেণীত্বা নাক্ষর্তীতে ॥৩৫॥
ন বেঁধে মধুরাদি কাশ মান্তঞ্চাচ্চ ।
যাতো বুকাজিনাদীগনঃ কাশায়: মধুছদনঃ ॥৩৬॥
দুকাজন দ্বিতীয়মাথে তেন নায়ক্ষিষ্ঠুর্থ ।
শ্রেনিয়তে প্রাণিজ্ঞাত: মধুমতে ঘোষতে ॥৩৭॥
অভ্যে নৃত্য: প্রকৃতান্তা কীণায় পালকে কর্ত্তাত ।
তেনন্ত মধুমতী প্রকৃতান্তা নিত্যকৃত ॥৩৮॥
প্রতায় নিত্যকৃত্যা কিলাঘাত ভেদঃ
শ্রেষ্ঠীঃ: পুনরের শ্বাসাত্ম যে ।
তে সন্ন রমণনায় নেকুপায়: 
কল্যানে বিতৃতিবিধানমাথনযোগত ॥৩৯॥

dult शीष्ट्रेविरिच्छते शैलनिच: प्राश्ने रस्मायबनिषमशाल्य।
परिक्ष्ठः ॥

¹ B omits this line. ² মিশ্রিত।


c

A ે ે 2  "A.B ે ે 2  "A.C ે ે 2  "60 G 7
काला रक्षाप्रकाशं श्रेयस्यं विषेधितः।
नेचे विक्रमश्च निष्ठमा चैकुपात्येव वे यदा ॥ १ ॥
चक्षु रक्षायमनवं पपयासोविधूलिः।
आख्यायनोक्ते वैश्यं द्रुश्यं यथार्थणः ॥ २ ॥
तदा रक्षास्ति विशेषः विशाख्यं न ते।
रक्षाम् शाला रक्षयुक्ताः। चैवेदासिषयादिभिः ॥ ३ ॥
क्षेत्रस्य विद्यापूर्वमाभिषेकः दिशः चिन्तः।
यदाहने नो विशां कुष्याकाउँक वा गतिम् ॥ ४ ॥
न साधारंत्यथा द्रुश्यं तदा रक्षा विनावेत्।
नतो द्रुशाधुपरिः च प्रचिथ्यावालोऽकारः ॥ ५ ॥
क्षणिकपूर्वोत्तरदिनोहिष्याः पुनः।
कार्यरतं पूर्णाकारार्थ्यते स्वाम्यथम् ॥ ६ ॥
क्षेत्रात्मनं वै न सुखाचालानन्तिः।
प्रथमकारश्चं श्रवणं कर्षणेच्येदग्रहः ॥ ७ ॥
तेषां आचरणस्यं च रक्षामाय कित्वा मन।
प्रताभुवस्यं श्रेष्ठां पृथ्विकालाभिवेचनं ॥ ८ ॥
रक्षासा पाठकाचा च जाती दे प्रभूदामरे।
तदोषवामाना भेदा कालोपवेशिः सूरिः ॥ ९ ॥
तेषां नामानि कथने जातां ज्ञितां वधायः।
कुष्या-मणाव-वर-वर्धी-काग्र। रात्रः ॥ २ ॥
तदाया पञ्चकालिका तथा तदसुती परा।
पुण्यमायं तदमनः: रक्षाचालानिः। गणः ॥ १ ॥
एषोपतिज्ञाने: साध: चपासेयचित्तेचन्द:ः।
कार्ज्जु सुखे ग्याणशास्त्रया चलादिर्दिनमः॥२॥
विस्मयाच्छादनसः विग्रहेव नाचार्याते।
अम्बानन्दः कर्क्क्त्र तत्त्वादृ युञ्जा वायां नवेषेत्॥३॥
प्राक्षाम पचवर्षेन रायस्वा वा प्रकाशेत्।
प्रागुर्गे दैवस्मर्गां चण्या नास्या विषविते॥४॥
वासुदेवेऽपि चक्षुर्य चिंतितास्वामिनीपथा।
चापायते खर्मिं दुःखे योगेष्वे गणलया॥५॥
अतिप्रवुप्ते विज्ञातमयायमयाकार्ण:।
सम्बध्यते चण्या नीचस्तवेद्य गण: घ्न्यः॥६॥
प्रायायावहनोपर्यायो दृश्ये: कर्क्क्त्वुप्तः।
रक्षित्या रक्षायायां भण्या तृत: भवत्तिनि ते॥७॥
दूरांस्ये दूरापाश्च शूकलस्तवाविभविषः॥
प्रभाषाय एष हि गणो बिश्वाय: कथावेद्युपना॥८॥
पञ्च वाजस्तरे दृति पथ्यायकथोऽनयः।
भवत्तिनि तेन चाचायं वाजवन्त पत्तजीवान:॥९॥
वच्चायास्तव चर्मां भृपेपि पार्श्च च ब्रह्मगच्छः।
सामाये सम्भायविने वेद्याविद्वेद्यन्याभिः॥१॥
तच्चित्र वाजवेष्विपि धामाये स्थर्यविज्ञानः।
ब्रह्म प्रवृत्ति प्राज्ञाति प्रश्चरे वेद्याविद्वेद्यः॥१॥
वाजा वाया वेष्वरस्य विशेषाय चतुर्विभाः।

| 1 A B वेष | ५ C सातिदुष्य | १ C दूरयाने |
नूराशिरा धूनितनाशया पुंजकश्यामी ॥ २ ॥
संघोगणयोगीया स्वीया प्राधामत्रुक्तितम ॥
संख्यानु वाणिजे सूचि पश्चाताहारितम ॥
बाणाश्न पर्यालोक पुंजिते अपदेशित: च ॥ ३ ॥

बाणिज: पश्चात तेषां व्यक्तकाण्डपूछते ।
प्राधानतिखण्डकाय: बृहत्तण्डकपरिति: ॥ ४ ॥
वस्त्राक्ष: नथोऽवाः सुखाध: प्रकीर्तित: ।
वस्त्राक्षादन्तनाखाकाय: स च कीर्तित: ॥ ५ ॥
प्रस्तमः: हाथायनः कल्याण: काळक: कृत: ।
चिन्तितोत्तराध्यस्महिति सर्वोपग विराज्याति ॥ ६ ॥
च: स्वाजं विमोऽवाक्षः चन्द्रवास: स कथयेत् ।
स च युज्ञसंविधितः कल्याणं तत् आयते ॥ ७ ॥

तं प्रस्तुतम रचितु नारायणमहुर्योशितः ।
तथा खात्ति नारायण आराधनात्विधकायाः ॥ ८ ॥
वस्त्राक्षादन्तनाखाया लेखा पुक्ष्यकत्रः दिर्युः ।
जायते वाजेन्द्रोऽवि महाराजावनंकः ॥ ९ ॥
व महापुष्पालिभ: प्राप्ते कौते:खायमः ।
रावणानं पवित्रभागः महाराजात्र भवते ॥ १० ॥

चौरङ्काः धारवास्क्ष प्रतिलसान्त्विवेदः ।
चिन्तितेऽवां बाणां चतुर्थे तत्कालिष्टे ॥ ११ ॥
चौरङ्काः वक्त्रिभा अवक्पत्स्वर्धा चप्पिः ।
विभवं वाणिजे चेति वर्णरिपि वक्पिथितः ॥ १२ ॥

१ C बाणिजे । २ C पुक्ष्यकत्रः, A पुक्ष्यकत्रः ।
भावना: सूक्ष्मायांसुखमारा जनविधिका:।
परमाया: प्रतिष्ठानमें मन्दा वेगे च पांढरे।॥४५॥
घरोगम ब्रह्मपिन्धासु वाजिर्मारुकमुखमः।
वेनाम गैरिकायासु साधारे वर्णं: कूटः।॥४६॥
शुभीका जनवा रिखा: मिरिकारासुपक्रमः।
घोमचा दब पीपुङ्क दूरोऽसंस्कारबोधः।॥४७॥
प्रायम में लेडियुकरे: शिष्यांकाराश्रिष्ठः।
तांत्रिकागारायामे: केसिकालङ्कचुकः।॥४८॥
पुष्यानव मण्डवायों महात्स्वोनसां सुपुर्दी।
वेसराकिलविभागाया प्रश्नामासिद्धी ये।॥४९॥
सूक्ष्मधरम्भो मार्गिकमु चित्रिकाकस्त मध्यमः।
शुद्धसु वासप्रतिम: प्राचारिकोपि मार्गे।॥५॥
अनेकादेशस्वामीननि तेर्समासतः।
नायांस्वामः भविष्य: सिष्यां संकेत स्रुतः।॥५१॥
पुर्वजयोपि चतुष्यां लक्षणपरिवर्तितः।
भविष्य ते च विस्तारभावाच प्रदर्शितः।॥५२॥
श्रीचं वापिसानारं शश्तं चित्ता तथोऽर्थकता।
पञ्ची सायिते तर्को विश्लेषी नर्येश्वरिशास्त्रम्॥५३॥
फुके च नरिके तदभिद्यनाने सुखमने।
तात्त्वादूर्वलिप्तिकाविद्वेशानी करैः मतः।॥५४॥
उदयास्वाते वैशामानं सूक्षिकाश्रिष्ठः।
प्रतापिः स्वामानें सूक्षिकाश्रिष्ठः विजाते।॥५५॥

१. रामनन्।
শাসা মধুরাকৃ ধন্যো বাক্যো সুকোঙ্গিভবমভব: 
কৃষ্ণী যশা: কবি দে কর্ণান্তর রসতামতি: ॥ ৫ ॥
পরলকারস্যবুদ্ধি কামনের ন্যায়াং প্রিয়ত: ॥
ভবন্তি বাক্যি তামোস্যো ভোগ: সুখস্বা দ্বব ॥ ৫ ॥
পবিত্র সত্যবেদন্ত বুদ্ধি: মর্যাদাভবমভব: ॥
রন্নামতাবিষধাঁচো না জানায় ন চেত: ॥ ৫ ॥
যে সমীপস্যমস্মক্ষমার্থাবিষিদ্ধনন: ॥
দুষ্টানাং কর্মণ্য যুদ্ধ ভিনীতনাত্মো পোষয়াম: ॥ ৫ ॥
জ্ঞানস্তবুদ্ধৃং কামপূর্ণঃ: জ্ঞানবিশ্বাম: ॥
সক্ষম রসধৰ্ম্ম জ্ঞানন্তর রসতাং প্রিয়ত: ॥ ৫ ॥
বিশ্বামবক্ষাঃ নেচন্দ্রত্বাবিষিদ্ধনন: ॥
মাধ্যায়নোন্তান শ্লোকায়াং বিচেতন: ॥ ৫ ॥
জ্ঞান নিভোজন যোগো ন্যাযাস্মীভিচারনন: ॥
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তথ তে আদিরঃ শা঳কো বিচেতন: মনোবিশিষ্ট চ: ॥
বিজানাং হি রসা নাযাদী চে বিনিশেতাঃ ॥ ৬ ॥

dক্রিয়াস্তুধৰ্ম্ম যুদ্ধ চ রাজধর্ম: প্রদ্ধিতা: ॥ ৫ ॥
তথ তে আদিরঃ শা঳কো বিচেতন: মনোবিশিষ্ট চ: ॥
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॥ ১ ॥

AB বিভ.

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<table>
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<td>२</td>
<td>कस्मस्तः</td>
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<tr>
<td>३</td>
<td>अ.ब. स्वतः</td>
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न भान्ति तरक्षीतः ग्रीण्यपणंगक्षायः।

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माःकिस्न्यपथ्ययाणिदाराश्रीते।

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रश्योगीरपरिवन्दनामालिप्युमोक्ते।
परितो वापिष्टोनसङ्कुचकित्वावस्थापनः
निद्रागमणे रमये भूलिहै बनः दृढः
सङ्कुचणे विलोममानसाभार्यः भ्रान्तपदस्यः
समायनामचरणेन सावकाः प्रक्षेपेत्
नैकः वचनः श्यामः दिजः श्यामः प्रस्थकः गृहकः
न च इत्यः सुङ्गोतामः वारिकः प्रदृशेऽपैत
वाजादिक्षािविद्यादेशान्तः नातिभिरस्तितमः
श्चः सच्चः प्रदृशेऽदिय धारणे परिणमः
पुरस्वः प्रश्वद्विदेशाः माधाकमः श्रवणे: श्रवणे: इत्य
खाना यो वारिपूणः श्यामेऽसः कुणिकाः पुरः:
भुक्तं चमुद्विदेशः सांसेवेः तदौः धामः
माध्यम नवनितेन भैःकाच्छिन्मैते
भुक्तं परिणमेऽसेऽवरः वदिः देः तदालिमः
साहीः साहीः मधुमुखीः चाराक्षेत्रमृतमः
प्रदृशये:धर्मावला वाल्लकृः तदुपासे: नवः
किंवा भ्राकारोनिर्बिः पयाति तासात पाये: नवः
कुर्क्षा यत्सा मोदिजीरः मुक्तः सर्वेऽकामिकः
कायाः बदिः भाजुः को तदा स्त्रीस्थाप्यन्युतमः
प्रदृशं नवनितेन सत्वा वा मांसमिष्टते
चुदोधाय लवणेन नरयुक्ते वा पुनः: इत्य

¹ C सल ।  ² C भव्य ।  ³ C भव्य ।
স্ত্রীলিঙ্গ ক্ষমাম্

এবং কলেষ্য চুম্বিতে বিধায় পরিসর্বমুখঃ

মাথাজলুঞ্জিতাচুপাত্রঃ স্বভাবিনী

প্রাণামুর্জিতাচার বিযুত্তফোটান্তঃ

মাতানোনিতামুদ্রামাত্র সত্যেধিবিশ্বামু

দৃঢ়মরাত্রিখিলত্বী শিখুষ্ণিনিতানাং

কলমামোদপত্রাধিত্য স্বধৃতে বা বাতি সম্বন্ধঃ

কং তন্তথাবাসবর্ধনাং পরিদূষি

মুখীত্ত্বাসারাসাপ্তাসানো কালে প্রাগায় চান্তে

তন্ত্রণোপেরেচাল্লু চন্দ্র পুষ্ডঃ প্রপধানে

কম্প নাবন্ত প্রপথিত মূল্যমনিত হৃদম

বাদি কালাক্ষরং কুঞ্জ পদমোদায় মালামব

প্রতাংসিংহয়ে পদমোদায় জান্তে

গোবিং গোমধিহান্তে শ্রুত্জাণাদ

নার্পেয়াধিকান্তাহারীকরণামো শ্রুতাঃ

কসায়ে বাদি পত্রাষ্ট্র ক্ষাব্যালু তদ্রোষামূ

বিজ্ঞাপ্তিকৃতীতরীতমলক্ষ্যঃ প্রদায়েন

তিরিশিলাতমঃ চন্দ্রমা শন্য জলাশয়পুরাণম

লজ্জায়া রত্নাংকাঠাঙ্কু সমাং দিশাশমাঙ

তন্ত্রঃ: সহিষ্ণুতঃ: শ্লোকা লক্ষ্মীনান্তরায়: নায়

আত্মা: সুখবিচারায় গৃহাং: প্রাগমুষ্টোষাং: ৪ ০

১ ০ সুপৃষ্টঃ
तेषामापि भवनीौष रोगांश्चाद्व गांवे।
तेषां निद्रं वेदति च स नन्दे।
चतुर्वधू धाराप्रवर्धिति: गांवे।
अंबिखानमयसुदेशा! श्रीपन्था।
चेतेन गांवे।
एषां शामवाजानात्यां अन्यकारेयस्तिनिजापि।
दृश्यते भक्ष्मतः। नामयान्यामामिषं कामु द्रापवे।
धाने वोषुषुमां देखा गांवे।
दरित्रां लेपिष्टु युक्ता बेचि: परिपुष्टिसमथुता।
मार्गे मारिचं बूंधं नखं प्राकूं संधोपये।
गिरुलकृत्त्वुषुरस्मां देखा तसामु पाठवे।
कारिकापि देशा तु तदुपक्रमवानवे।
पिने च वचनाधिरेष सविषूगीौरचन्दके।
समानेन्द्रिका देशा माणात्र प्रागेव चक्षुळत।
पञ्चामांसं वलिकाद्विभमांसं सवारिः।
चेतेश्व मुद्दे सोन्का नापीं समुद्रीवंशेः।
किथा: किसायुष: ग्रहे वचनापि सुषोयिनः।
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धवाश्च नवीनिन परिध्याः सरिहमसिष्महः।
दृश्यात्माश्च युक्तं तत्प्रसङ्गाधिकं।
कृपारथिन्यं वारि काले काले प्रदायेन।

श्रेयं शाखिनां शता सिमायी वा प्रकीर्ष्ठं॥ १ ॥

खुसानां स्मानेचाराणं रतिकाचित्यं भवेत्।

भागानेवानु सुखाणा नद्यशुपकक्ष्येन॥ २ ॥

खुसानां पाटलचाराणं मात्र दे रुपाले भुवनं।

सुखाणा रुपालीका तु मात्र भवति चौथे॥ ३ ॥

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प्राचार्यसंजीवमानो चौर श्राव्ये वश्वस्तन: ।
त्सनात्सुत्सणे देवं दुःखमण्डमन्त्रिणा ॥ ३ ॥

१ C जलीकां प्रम्भित्वा २ C नो
डै लिङ्रे तुल्यकं भागीं मद्दगं शाक्षं धारणं।

छत्रे चेपकामेसं शेषाखिमलबाषीः ॥ ३४॥

हातं च्य कथा शास्त्रा विश्वकर्मनावधि।

शिल्पान्तरमहत्त्वेव दुस्मराहसिधार्यणात् ॥ ३४॥

यानविवधा च्य कङ्गो दृश्यो तेषु योगसत्वः।

दिनाणुः सर्वज्ञानी के वरीं दैवग्रामागः ॥ ३५॥

शेषाखिमलं पायें युक्तं तद्विधागः।

भवान्शाखिमलं गाने शिल्पा यूक्ता पतल्लो ॥ ३६॥

तेष्या नामाद माधवः चूलनोद्वककं हिन्नम्।

व्याजमुलकवस्त्रपि पितरा गोमुखजनिश्च ॥ ३७॥

तिरंगदीव नाम्नि यूक्त। शिख्रा न भागः ॥ ३८॥

रत्नाकरशंकरयात्रः

शंकरितं: श्रृवदितं वाचतः।

रोगविवक्षात्तो परिपुर्वान्

वीष्णु ततो विने चक्षुमगायं ॥ ३८॥

इति श्रीमद्वैद्विद्विविद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्विद्वि...
वस्तु: परिच्छेदः

अष्टमगद्याम् पूज्यांकेल्लुपिन्यकः

षड्योगः पुष्टान् समानां नूतनस्यान्शोभितान्॥१॥
नीलेश्वरमणिविहारपचिंतिम् विराज्ञितान्
सुपारसाधिरोहिदेशचराविरसितिनां॥२॥
निखंदोरसाधारान् पदरागियोजितान्
गौविकारशिरसन्निरपीयिन्द्रिजनान्॥३॥
किलक्षीरालसुकुरान् कला तु सुदीने पुनः
पूर्वाणाविधिना रजान् विधायाकाष्ट्येत् पुनः॥४॥
पूर्वांशकारबोधय रक्षुचन्द्रपतिः
परिपतं श्रिवधीन पवनराविभागः॥५॥
वे श्रेणा नीलकुशिखा लभाः प्राक्षमपोषिता:।
तानन्दशंकारान् पतनिपरिपतं॥६॥
बज्रः श्रीवधित् माग्ना: पाटवकमवदः।
सुबिष्णु दृव ते श्रेणा: घर्मा गुणकि सलरस ॥७॥
सम्भू सुग्रिमितानां श्रेणां महतामिव।
नाकां बिप्रते किळस्तु नायाध्योगवधु ॥८॥
सभारवेयुक्तान् शत्रुपुनानो स्त्रिमुक्कः।
सुवेयायास्वयम्: श्रीविष्णु वधकाहस्य भज॥
श्रीवाहिनीमाख्यसा स्तवां भगवीवरः।
रूपं विनोंदं श्रिकृतं भक्तोद्वितवादे॥१॥
यामिनीः प्रयामादेव यामादुदयशान्विनीः
प्रातरेत शर्मोपविश्यायां दिवाकरे || १ ॥
दूरस्मारितानेत्रेन्द्रि चुदामनः
खं विरलविख्यात्वैरा।प्रापचंतत: || २ ॥
कविकारक्षुविन्यासमध्यतिपाते: ||
बुजभ्यानविश्यामचरणयासशान्विनीः || ३ ॥
वाघमानः: खं खं: शोभणार्चि षष्टुः
प्रक्षये सुधरेक्ष्याणं यथाकाजममन्ति: || ४ ॥
रथवा यामान्येन तु वास्ते श्रमयामिनीः
प्रस्थाने श्राहोते ततः दूरे तु नो विलम्ब || ५ ॥

उपपशायां श्रगायां चचुपेयासामाधिम: ||
प्रवर्षेत् पदार्थिध विरिक्षोपनलाराधितु || ६ ॥
तत्त्वाति च पश्चय नवविश्वामधि सवबत्: ||
खटोयान्त्र पतनं निकृष्णान्तः: खं: || ७ ॥
सभायां शूरव विस्तारो मार्गवं यारिताः भवेन।
विस्मायानु फलीत: तत्र गिरिक्षुः भुवनम्: || ८ ॥

नेहं श्रेयस्वरूपे नेता वासुदेविः च वैनिः
प्रक्ष्यायां च पाणमाना मन्धानसुरेन्द्रेनः || ९ ॥
आपुष्पधरोपीयामाधिमोक्षसमाधिति।
कृतेज्यो येन नो चक्षृजोतिः: भवेन: || १० ॥
केला वस्त्राण भवविकृतं यय-शादिनः।
श्रवणयेत् य परितो नष्टकामिनि प्रतकृ प्रतकृ॥१२॥
ईश्वरकुपास्य: श्रीनिको द्रवित विनाशया।
भूतं नाशितं नेदिष् जलयथ्यक्षुतिक्षितः।॥२॥
मधुलो वाजरी लेका कुष्ठायिका चित्रासिका।
वासा:। पद्मया:। शस्त्रय:। क्रमो मोक्षे पुरुषदिनः॥२॥
कोशालद्वारयेत् कृत्यान्त मण्डलामण्डलं रघुकृ।
भन्त्राय भवेष्य कुष्ठार्तियादिर्मिख्यानायग्नम॥२॥
वन्यानां ग्रामानां बालाभाय पुरेव द्रवि।
तीरोपयायाय:। काख्या धार्या वा श्रायोभिषितः।॥२॥
वष्णु: परिच्छो धार्यां विनीताः। काखितद्विभिः।
श्रीनिका भवनात्। परित:। परिषारकः॥२॥
मार्गाये बन्दज्ञायो सम्पन्न स्थिराये।
निपतनगन्याये गुनराया मन्त्र हृदये॥२॥
शादिनायर्गुणं वे च वेष्णाश्रयी ध्यानका।
टोनाशीयुष्ठिवायेन चिपेरन वर्तिकारिधु॥२॥
ईश्वरकुपास्यनत्तेषां तिय्यानकपालितु।
वीरीकृषीदिवस्यं वर्षणाहितमुहुष्टर।॥२॥
तद्भवायस्माद्यस्मानेन यदि चेतारः।
स्वाक्षरवेद्या तस्मात्सां वेष्णिरादरात॥२॥
वेष्णानायभिषितः कुष्ठान्याश्रयीसिः।

**२०।** वासा:।
उत्तापवेयुष्यांवादौं ठीकवेयुष्य तद्यूँ: ॥ १२ ॥

वभेकवार पतित: पवी कुर्यार्णोपत्रुतम: ।

सर्युना गरुद तव मारगविला विषयरूपतं ॥ १३ ॥

वार्धावेन देवन भावमुपपति ज्ञायी ।

इत्यादि मधुरायार्णोवेयुष्यांकरम ॥ १४ ॥

कुष्मा मोकः सार्वेयय कौशि रौरकावर: ।

सप्तयोऽपि निष्ठातोरिव चचानाथवनम ॥ १५ ॥

निपय नवराचेर्करेकर्कुमितम: ।

पराट्योपच्च च प्रश्नरो रौरकावर: ॥ १६ ॥

अनिन्द्रगतानामु कदयाकौशिक्षणम: ।

लक्ष्मी मोको वच्यां हि जनकयहतं रजस: ॥ १७ ॥

वच वेयनिष्ठानानिष्ठात: खावारति ।

किष्णपुन्नयक्तान: सङ्काशात् कृष्णकृतम ॥ १८ ॥

हार्यांकुरुसमाय: सङ्काष्टाकन भावन: ।

अनिन्द्रा हि वीमसं वरसो जनकयहम ॥ १९ ॥

टोनादीवां पवथेवात् निष्ठीना: केदरकादय: ॥

विषयमा: कुष्माधि द्रूप्तन्न सावानक ॥ २० ॥

अनिन्द्राय भरदाजः पुत्रधिवर्त वर्ज ।

प्रवारश्चाल्मारयवत्रेऽसौ पार्कसाध्य ॥ २१ ॥

भारतायु प्रश्नयेशु वैशा खायेयु तेषय: ।

सुलिकाश्चाल्मायो हि कर्शय: कौतुकारिणा ॥ २२ ॥

१ ए B प्रियवेयम ॥ २ ए B पुत्तुका ॥
दूराच्छेद्य निपतन् खाने रसणमानर्।
पराकुरणे दुधो वाणी वौरर्वधाते॥४.१॥

ज्ञानकार्ति: समाकालर्षीचाकासरिति चिधा।
वरजवधने भोजा वाणां रसमूढः॥४.६॥
क्षायकार्यं विषायाधों रूढ़क्षणं तथाकह।
जन्मुखं शरवयातसङ्काशं रसाब्ध॥४.५॥
समसमेवासुरस्यात् ज्ञानलस्यं वा पुनः।
एवं दुर्ज्ञनं पतनं चं ज्ञानकार्ति: समा मतं॥४.६॥
नौरायुंबारिणि भवावपरिश्रावः वज्जनः।
संस्क्रानं पतनं चं नौरायुं ज्ञानकार्ति: छुट्टकरा॥४.०॥
एवं ज्ञानसुरस्यात् वज्जन: परिधानात्।
अतिविराजः वाणा गता: रूढ़ं पतलिथु॥४.८॥
जन्मुखोत्मुखं पतनं: परिज्ञातावानां।
मणा दृश्व विद्धघातां चरिते प्रथमं मनं॥४.८॥

दम्मार्जारिणांमेकानिघन्धयं समक्षृन्तम्।
चक्षाभिनिर्चरं रसं कहणस्वाय यत्र।
हद्धार: पुक्कलस्तु दृश्यते नायके दिधा।
ज्ञानांशी भोगङ्कतस्तादानी तथितः॥५.१॥
चक्षावकाशरोमाशरुस्तः चवः।
विनाप्रकाशेर्विश्वयं: शतं वानिकं च॥५.२॥
कौशोऽगादम् रवो भगवानं विगद्यते।
चेन चक्षुकुरुक्षः: पति सा वभक्षयलम्॥५.३॥
कामश्रेण्यं सिंहं बिला दैमनीषु निमाखिपि।
नाभिकारं नरः कुम्भायवदि नेष्ठा च या भवेत् ॥ ४॥
एष वासायमोकोपि श्रियापशिष्टकादिभि।
रश्या विविषाष्यं प्रज्ञारमनुषज्ज्ञति ॥ ५॥

tनृहस्यां गल्ले खाययतिलं प्रतिविशाम।
कन्तयन् प्रक्षेपेऽहुः युपोक्तकरभमम ॥ ६॥
वै विषुका निजं सध्यं दूरे दूरे खलकलि ॥
ते बाधुवादपाराणं ग्रहितं नेतरं पुनः ॥ ७॥
श्रीपरिश्राप्रतिमयमां ग्रहितार्गाणं दिग्द्विखित।

tतथेऽन्तिरानीतं तत् केन प्रतिदिशाम ॥ ८॥
आश्चयादिष्यं तथा रस्यो सरङ्गु ॥
पूर्वंचारं दुःरुगतः कुशालोऽनुपरिमोक्तं ॥ ९॥
तच सच्चवों मोचोपधिविश्वं वे गता समं ॥
तेषां प्रवर्तते दिनु कवीणा विभावथ तु ॥ १॥

tतुदुत्याशालनं कायं वारिस्तागाय पविषाम।
ध्या सुखेन यक्षीयं चोनः सुखाविवियुतानं ॥ १॥

tे नान्यवस्मन्तिरक्षिन्ततपयः।
सद्यवर्तितां विक्षा रश्यां समयं विभजय।
एकं तेऽन्तिरस्यर्वं रश्य चरभुः।
सुखाय प्रव ज्ञातिसिद्धंगाविशारदं। ॥ २॥

tतत्र श्रीश्चानामविराहिष्ठे श्रीनिवे श्रीशापार्तितस्य-कर्णशता परिच्छेदं च।
सतम: परिव्येधः।

एवं विषयं परितः श्रान्तो विषयमहंति।
प्रक्ष्णाचे कमलामोदेदुरामिश्वातिष्टे।
पराश्रयं नतः शरीं दे ज्यो मधुखरचरणः।
तेषां प्रधानसुखाशः नातकोपचित्तः यतृ।
आकेशेन तदृढ़ानीय श्रेष्ठाद्रोहं च विनियमः।
विवेद्वेषुविकिं विनोदाद्य प्रभोः पुरं।
तद्विरा श्रीनितास्वर तत्रात्काशाचारिण्यः।
सन्ध्यरादि प्रभुर्रुपै लघ्यांतः सोदाश्चुद्धौ।
शुक्लपीतान् सुखस्याचे बज्जः भेषणात तुर्ज्जुतान्।

तत्र विविधे स्वेतव गाँवं वासनकिरीग्याः।
वल्लक्ष्यात्वम्रानि मृत्तम् भनमलुभम।
न्रुलीगीतत्वादि द्वृत्ताराय तेषां नयं जनम।
तत्र स्वातीमुनिलोभु सुखासमवनोधवः।
जतानिते: सुन्दरामैथियावसम्बुलकृतः।
मुखिरिष्टंदरणांतूतायाप्रेमः।
तत्र दु: प्रसफळा निबिस्मितसमुदितः।
गल्लमात्रि भिष्किङ्कृपाकुष्टो यातुलीविधिण्वृतः।
द्वीप्याये वयोभाषा परिव्येधः पुरवैव च।
तस्मात्सहस्ततान् भक्ष्यानु साधुज्ञायामिषाणि च।
कुलसम्माणि भक्तां भृषेदनुष्ठायिम्भि।
नामाश्रयुपयुक्तां शासनमेत्यसं साहित

खायोऽध्या वसागक्षनस्त्या: कुष्ठियो दृश्यितां: ॥ १ ॥

कुष्ठासुषुषुकण कौश्यो धृत्या खावपिनिंगन्यवान्

नेद्रा वारिणा वेदयं क्षणिकमित्वः: ॥ २ ॥

शिकारेजामुन शुमा: कर्षितिलिङ्गः।

श्रीनिवेशावरुण मोक: सोझापिुस्विलमित्तत: ॥ २ ॥

तथाभवेवामुना तु नित्ये नित्ये न विनियतः।

एक्षा पत्ते न तथा विरोदसुषुषुवते ॥ ४ ॥

द्वायाश्रयाध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्याध्या

शिरला प्रहारिण मांकल कालिन्य कौशुद्धर अवः ॥ ५ ॥

शासनिपाद + + + + प्रश्रृङ्गिणा।

कौशुद्धे तु विमिश्रेष + + + ॥ ६ ॥

वराविध: + + + +

+ + + + ॥ ७ ॥

वाण्यपुरष वर्मासार्वमुपराश्रय विनिष्ठते।

मांकल + + + + मांकल। ॥ ८ ॥
वर्षभूतात्रासूती: + + परावर्ते:।
नाभग्रेगमस्यरविष्णुर राजेष्व ममदार्शन।॥२॥
वेरिग्रहणु च वैव वीरवेणेन वैव वै।
वर्षभूतात्तराणां हरयेष्व मरुदे धरतेऽधरतेः।॥२॥
पतन्यात्रानि राजेष्व पुरा मात्र न मन्वरेत्।
गारदी कोशुद्धिः नतली संगमापुज्वन।॥२॥
प्राणालोके स तिष्ठति कल्याणाः: स्थिया तुता।।
थथा तत्रैव विष्णुता सुगधायचव कौशिरात्त।॥२॥
अन्विष्ठ्वातः लयदं या तत्रैव परिवर्ज्जेत्।
प्राणाः हिर्मकासने जगशक्ति संपादन।॥२॥
आरम्भ: सम्चेत्वावधाः: भोजिनाः: तामधा छुया:॥२॥
युक्ता महाद्र: चेतन् ब्युष्माँनि हिमामाने।
वमने तु प्रकर्षण वालारोमस्यभेषमः।॥२॥
खलुक्त्वात: बिरमः: समविष्ठ्विरूप्य जयुता
गतेत्यलोकः: तुरमविष्ठै: चतिनिष्कु:।
तथा नौसेष्विगि रक्षपरिचयायतुपमो
सुगधायचाचौ सुपुष्युद्योद्युज्जात स्व।॥२॥

dति श्रीभद्रविवर्चिते भोजिके शालि सुगधामालिति-
कल्याणाः परिष्चेत्: भाषम:।
THE ART OF HAWKING.

CHAPTER I.

I bow to the spirit of Garuda, who for the good of the three worlds, is a great friend of Viṣṇu in his wars and a rival of Indra.

2. Is not love experienced by those who are ignorant of the science of Erotics? Still the sages have written on the science for its thorough realization.

3. In the same manner, though the delights of hunting are well known even to men of no intelligence, still hunting affords peculiar delight to the mind of one who knows the science of hawking.

4. Therefore, to heighten that delight, I feel the necessity of writing the science of hunting sometimes in detail and sometimes in brief.

5. Who can fully enumerate all the sports which the Creator of the Universe has designed for the entertainment of the human mind, and for the enjoyment of the fruits of their previous works?

6. Among these, eighteen things are mentioned which are known as nyasana (addictions or vices), and without these the senses are useless, and these eighteen are the real causes of exquisite delight.

7. If practised in proper season and within proper bounds, they contribute largely to the delight of all persons, especially of kings.

8. The writers of the Śāstras always deprecate these nyasanās, and stories are current of the fall of those who were addicted to them.
9. If women, with languishing eyes beaming with love, are to be altogether avoided, the birth of a son, who delivers his father from the hell named Puṣ, becomes impossible.

10. If hunting is to be altogether prohibited, how can meat, skin, horn and other articles prescribed for sacrifices be obtained?

11. Similarly, by sleeping in the day time, the corporeal body, which is the means for attaining the three great objects of life, is preserved from such diseases as indigestion, and so on.

12. The conclusion, therefore, is that addiction to these vices is to be avoided by all means, because the Lord has said that addiction to these leads to bondage.

13. The avoidance of all sorts of activities leads only to the liberation of the soul. But the performance of the duties prescribed for one's own caste, leads to the attainment of the three other objects of life.

14. That sort of avoidance, however, should be practised with respect to speech and the actions of the body and the mind, which leads to Brahma beyond the reach of speech.

15. If one's merit is so great that one can aim at the attainment of the highest object of desire, one should give up all activities and practise complete renunciation.

16. It is known from the Śastras that even the enjoyment of the fruits of action causes annihilation of the fruits of activity, as in the case of the wise Saubhari, who enjoyed the objects of his senses for the release from bondage.

17. Moreover, charming couplets are often heard chanted by the Manes for the welfare of Ruci, who was for renouncing the world:

18. "O darling, man's karma accumulated in previous existences, that is, his merits and demerits, wears away
day and night by his 'enjoyments,' that is, his experiences of the joys and sorrows of life.

19. "Therefore you, who know what dharma is, will attain peace when your karma wears away."

The words of the Lord to Arjuna were also to this effect —

20. "Therefore go on with your work, for activity is better than inactivity. If you are wanting in activity, you will hardly be able to secure wherewith to keep your body and soul together."

21. In other Śāstras, too, many precepts of wise men are heard which stimulate activity in those who conduct themselves properly in this world.

22. Even a householder, who honestly earns his livelihood, and strives after the knowledge of truth, and honours his guests, and offers oblations to the Manes, and tells the truth, attains liberation.

23. From these and other Vedic precepts, it appears desirable to enjoy the present fruits of previous actions, the enjoyment being, however, without too much attachment.

24. It is known from the Śāstras that King Janaka, who was devoted to the interests of his subjects, attained liberation while enjoying the pleasures of life, and this was so, from his non-attachment to them.

25. There is another way, charming in itself, for the attainment of the highest bliss. Heaven is easily attained by the performance of duties prescribed for one’s caste.

26. So one should devote himself to karma leading to heaven, to fame, and to longevity. The conclusion of the Vedas is summed up in these words, "Continually doing work, etc."

27. Prosperity is attained by meritorious deeds, and it is desired for the enjoyment of the objects of the senses; that enjoyment again is connected somehow or other with the eighteen kinds of 'vices'.
28. Pure and unmixed enjoyment, unconnected with any of these, is nowhere to be found. The enjoyment of wearing good garlands, anointing with sandal-paste and eating choice food is said to be connected with them.

29. Therefore, the spring season, the rainy season, the moon-rise, sandal-paste and so on, are sources of delight to those only who enjoy the company of their beloved, but are sources of annoyance to those who are separated from their sweethearts.

30. Those who have thoroughly realized the meaning of the Śāstras declare, according to the Āgamas, that wealth is the fruit of the tree of virtue. A good man employs it in charity and in self-enjoyment, and the perfect development of these two is a beautiful result.

Here ends the First Chapter of the Book on Hawking, composed by Rudra Deva, the Rājā of Kūrmācala or Kumāon, entitled "The Importance of Karma."

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CHAPTER II.

1. It has been said that there are eighteen addictions, such as rudeness of speech and so on. Their names and their good and bad aspects will now be enumerated.

2, 3. Their names are:—

(1) Rudeness of speech,
(2) Severity of punishment,
(3) Envy,
(4) Disparagement,
(5) Rashness,
(6) Abuse of money,
(7) Fault-finding (the last two through anger),
(8) Anger,
(9) Women,
(10) Gambling,
(11) Wine,
(12) Vocal music,
(13) Dancing,
(14) Instrumental music,
(15) Strolling,
(16) Back-biting,
(17) Sleeping in the day,
(18) Hunting.

These are the outcome of the desire for earthly enjoyments.

4. (1) Rudeness of speech means indecent and abusive utterances. It is good when inflicting punishment and dispensing justice.

5. (2) Severity of punishment means hard sentences on those who do not deserve them. It becomes tolerable in critical times for the sake of prestige. It should not otherwise be resorted to.

6. (3) Envy means intolerance of others’ prosperity. It is praiseworthy when it incites to action against rivals or enemies, because inspired by envy, people try to destroy them.

7. (4) Disparagement means belittling the merits of others and attributing demerits to them. It becomes enjoyable in a party when uttered by jesters and others.

8. In dramas, novels and other compositions it is extensively used, sometimes pithily and sometimes in a verbose and round-about way.

9. (5) Rashness includes any deed in which there is a risk of life. In dangers and difficulties it leads to glory, but on other occasions, it is ridiculous.

10. (6) Abuse of money is (a) want of discrimination in accepting and making gifts; (b) refusal of legitimate gifts; (c) making gifts to undeserving persons; (d) ruinous
charity, and (e) resumption of charities. This should be practised with caution by trusted emissaries in an enemy's country.

11. (7) Fault-finding is defined as divulgence of other people's faults. This should be carefully heard from spies: and then the course of action determined after deliberation within oneself, and the needful done by trusted emissaries.

12. (8) Anger means crookedness and cruelty in meting out punishment. It should be resorted to in cases of persistent evil-doers and not of others.

13. (9) Wise men speak of that wife as a wife who has auspicious marks and who knows the fine arts, who is clever, who is loved by her husband, and who is young and modest.

14. She is the chief instrument in attaining the three objects of life, and she is the distinguishing feature of domestic life. She looks after the children and the utensils and other articles of the household, and she charms the mind.

15. In ancient times, in reply to a question put by Agastya, the god Kumāra said that where the husband and wife are devoted to each other, there the three objects of life flourish.

16. Wealth is obtained by virtue; from wealth emanate desires, and the fulfilment of all desires can be obtained by means of a good wife alone and of nobody else. Therefore, a loving wife is the best fruit of the tree of virtue.

17. Therefore one should by all means try to keep her in good humour by giving up wilfulness in matters relating to carnality.

18. The love which a devoted husband and wife bear to each other is known to themselves alone and cannot be expressed to others. Love is in reality physical touching.

19. In the compositions of Gūḍādhya, Vyāsa and
Vālmīki, each of which may be compared to a sea full of pearls, this matter has been expatiated upon, both in the case of union and in the case of separation.

20. (10) Gambling is laying a wager in playing with animate or inanimate objects. If well managed it leads to the increase of wealth and desires.

21. (11) Wine is that drinking by which people get intoxicated. It is often highly recommended by physicians in incurable distempers.

22. (12) Vocal music consists of songs by charming voices sung with time and tune in harmony accompanied by dances. Experts only appreciate it.

23. Sung on proper occasions it leads to the attainment of the four objects of life. It is patent to all how it leads to the attainment of wealth and desires.

24. Bharata, Yāñavalkya, Nārada and others speak of the attainment of virtue and liberation, by vocal music. If an expert songster fails to attain the highest bliss by his songs, he at least becomes a follower of Rudra and enjoys delight in his company.

25. (13) Dancing is of two kinds—the wild, called Tāṇḍava, and the theatrical, called Lasya. It is accompanied with chārī or amorous gait and laya or keeping time.

26. (14) In works on music, instrumental music is said to be of four kinds, such as tata or stringed instruments, and so forth. The object of dancing and instrumental music is the same as that of vocal music.

27. (15) Roaming in cities and gardens without any definite object is called strolling. It is praiseworthy as it mitigates ennui.

28. (16) Back-biting is evident. It tends to trickery.

29. (17) Sleep by day in all seasons of the year requires no explanation. It is beneficial to children and to persons suffering from dysentery or any wasting disease or from indigestion.
30. These are the seventeen ‘addictions,’ and hunting is the eighteenth. Their good and bad aspects have thus been described by Bhīṣma to Yudhiṣṭhira:—

31. ‘O, most liberal in charity, you should give up all sorts of ‘addictions,’ not that you should not practise them at all, but you should not be given up to them.’

32. Thus, after due deliberation of their usefulness or otherwise, each on its own respective merits, they are to be practised within proper bounds for the delight of the world, but too much addiction to them must be avoided.

Here ends the Second Chapter "On the Desirability or otherwise of "Vyasan" in the Book of Hawking, by Rudra Deva.

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CHAPTER III.

Now will be given a brief but complete account of Mrgayā or hunting. Though one art, it has infinite varieties, eight of which only are going to be described here.

2. The killing of any animal by whatever means, either for the sake of its flesh or for mere pleasure, is called Mrgayā or hunting.

3. The killing of animals leads to a series of sins. Sacrificial animals are said to be fourteen in number. Some are domestic, others wild.

4. The slaughter of these animals, if not sprinkled over with water for sacrificial purposes, is a sin. On this subject Dvaipāyana uttered the following ślokas in ancient times:—

5. "In the interlocution between Pāṇḍu and Kindama on the topic of the slaughter of animals—

"The operations of kings for killing animals are said to be the same as those for killing enemies."
6. 'O, meru! do not through ignorance, blame me.' The slaughter of animals may be made with or without stratagem.

7. The sage Agastya, while engaged in a sacrifice, practised hunting in a thick forest, sprinkling with water wild animals and making them sacred to all the gods.

8. Because Agastya sprinkled with water all the beasts of the forest, therefore hunting is no slaughter. In sacrifices, the sprinkling with water of domestic animals, according to prescribed rules, is praiseworthy.

9. Because Agastya sprinkled them with water, the slaughter of wild animals is also praiseworthy. There are reliable records about kings engaging in hunting.

10. If you say it is meaningless to hold that there is pleasure in hunting where on the contrary there is a good deal of fatigue owing to hard exercise and physical pain, my answer is:—

11. Just as forcible kissing and embracing an easily offended girl involves indeed some pain and trouble, but is not without its delight.

12. Just as again in the warfare of love, the scratches by the nails and biting by the teeth is an injury, yet, it leads to pleasure and not to pain, so is the case with hunting.

13. Thus the definition of hunting given above stands. Now will be given an account of its eight subdivisions.

14. Just as a damsel is, like the body of Śiva, capable of exciting the eight emotions in her eight different aspects, so hunting has eight aspects:—

15, 16. (1) Hunting on horseback, (2) by means of snares and nets, (3) by artifice, (4) by the motion of standing corn, (5) by lying in wait, (6) by a close inspection of footprints, (7) by means of dogs, and (8) by means of hawks. These will be treated one by one. Their definitions and the procedure are given below.
17. (1) Hunting on horseback leads to intense delight. In this kind, running ‘animals’ are killed with arrows and with the help of horses.

18. The ground should be without mud and without stones, without trees, and without pits, the appropriate time being from the middle of the cold season to the middle of Jyaistha.

19, 20, 21. The practice of hunting on horseback reduces fat, lightens the body, enhances strength and ambition, hardens the muscles, kindles appetite, produces a capacity for enduring hunger, thirst, heat, cold, fatigue, and keeping awake at night, generates a skill in aiming at moving objects, increases energy, and produces a faculty of knowing the movements and minds of animals. These and many such excellences are acquired by it for one’s own benefit.

22, 23. It leads to the acquisition of religious merit, by killing ferocious animals such as wolves and tigers, by the protection of standing crop, by the slaughter of stags and other animals, by an inspection of the forest, which serves so many useful purposes, by frightening the thieves, and by conciliating forest tribes.

24, 25. It leads to the acquisition of wealth by the capture of wild elephants and rhinoceros, by collecting horns and hides, musk and precious stones, feathers and such like things. By the eating of the wholesome meat of wild boars and buffaloes bagged in hunting, sexual desire and capacity are increased, which leads to the enjoyment of women by the increase of strength.

26, 27, 28. The very life and soul of sexual enjoyment are pride, the self-importance, and pleasure. Therefore for one fatigued with hunting are prescribed, the plaster of sandal paste and other things, the shampooing by the leaf-like soft hands of women, syrups, the five elixirs of life, and fanning with palm-leaves. The sentiment of
self-importance makes the enjoyment of women all the more pleasant after hunting.

29, 30, 31, 32. In the matter of the intensity of pleasure no distinction is found between hunting and the enjoyment of women. The Śāstrakāras, however, have shown this minute difference, that in the enjoyment of women pleasure grows less with repetition (which apparently is not the case with hunting). Their causes and effects are equal in respect to the keenness of enjoyment. afforded both in union and in separation (in the case of hunting, in success and in failure). Of these, in respect to women much has been said in dramas and in rhetoric, and also in works on Erotics. Therefore it will not be treated of here. But something should be said in brief about hunting, for the diffusion of its knowledge.

33, 34, 35. The capture of birds from afar by means of hawks, and the sudden hitting by the arrows of bowmen, of moving and stationary objects, produce intense joy, which finds expression in tears, in the hair standing on the end, and in the choking of the voice. If unsuccessful the disappointment is great and it leads to needless apprehension of evil recollections of the past, a change of complexion and lamentation. These and other things happen therefore equally both in hunting and in the love of women. Therefore hunting, too, is desirable for the attainment of the three objects of life.

36, 37, 38. In an open space, with followers spread down-wind and acting in concert, the hunting of animals proves an easy success.

* Five or six horsemen are quite enough for hunting rhinoceros. The horses should be quiet and well-trained in their motion. A horseman should strike the rhinoceros with small darts in quick succession on the back.

39, 40. If it turns back, then the horseman relying on the dexterity of his horse should at once run in its front;
others should hit it from behind or skilled archers should pierce it with arrows on the sides.

41. With fleet horses, expert bowmen hit an infuriated lion, sometimes in an open field and sometimes from ambushes, and kill it like a cat.

42, 43. (2) That is called hunting by snares in which animals are killed by tricking, and in which men capture fish, conches, otters, and oysters. Infinite are the means resorted to in this sort of hunting. It is used by low people, by the Nisadas and others.

44. But it is useful in the capturing of elephants, etc. Therefore kings should also have recourse to it as it is exceedingly profitable.

45. Practising stratagems in this is not at all to be blamed. For it has the sanction of Vālmiki, who described the killing of Bālī by such stratagem in battle:

46. 'Men capture many animals by means of various kinds of nets, traps, and nooses, or by keeping themselves concealed in a hidden place. Experts in the art of hunting also pierce with arrows animals coming towards them."

47. When, on account of their training, deer capture deer, and birds capture birds, that is also included under this head (Sajala).

48. (3) Hunting by stratagem is that in which success is attained by many, some standing in front, some behind, acting in concert, although standing apart. This is of four kinds:

49. (a) Bahukarnikā is that in which deer are hunted by the hurling of a trident or a similar weapon by two or three persons standing to the windward and shouting at the top of their voices.

50. (b) Mśalagnikā "is that in which animals are deceived and killed by many people standing under cover of trees and gradually coming close to each other behind them.
51, 52. (c) Mahākālya is that in which a large number of men encircle a forest and then coming in closer circles ultimately stop the flight of animals of various kinds and kill them by swords and other weapons indiscriminately in all possible ways. This can be ‘played’ by kings and noblemen only.

53. (d) Gajakālya is that in which elephants are captured by horsemen, by cornering them in shallow pools. half dried in summer.

54. Hunters engaged in all these four kinds of hunting by stratagem should be experts with bows and arrows and in deceit. Otherwise it is mere waste of energy and dangerous to their followers.

55, 56, 57. (4) Hunting by watching the motion of standing crops is that in which animals are killed by the indication of the motion off wheat and other standing crops in which they hide themselves. In Sanskrit it is named Yāvasī. This is ‘played’ by two or three horsemen who are expert archers. It is successful, if the advance is slow and the motion of standing crops carefully observed. It doesn’t produce much fatigue, but it produces great excitement.

58, 59. (5) Hunting by lying in wait is that in which a Bowman singly or jointly with others awaits the approach of animals and then pierces them with poisoned darts. It succeeds where there are trees of the Beleric myrobalan, in corn fields, and in places for drinking water. An easy success in killing lions and other ferocious animals is achieved by placing the carcass of a cow in a suitable position.

60. (6) Hunting by the observation of footprints is that in which animals are tracked by their footprints and killed. It is of two kinds:

61. (a) Hunting by the observation of the footprints of dogs is that in which dogs are employed to search the prey; and after much trouble it is killed in its den.
62. (b) Pārvasāddhita or that in which the bowman himself searches out the prey with care and with various devices and then kills it, either sleeping or when it has just risen from sleep.

63. These two kinds of hunting succeed greatly in sandy deserts or in marshy lands in the rainy season and in others with the greatest trouble.

64. (7) Hunting by packs of dogs is that in which dogs are let loose at hares and other animals in arid tracts.

65. In this success or otherwise depends upon the jumping of the hares and their falling into the dogs' mouths. By their jumps and rebounds they produce abundance of laughter.

66. The hares scream loudly and the dogs pursue them; and in a short time there is a great fight: tooth and nail. This produces a feeling of the terrible.

67. From an open space experts in unfastening ties, let loose their dogs on the prey twice or thrice and success follows.

68. The sudden and skilful throwing of arrows is rather praiseworthy in this sort of hunting and nowhere else. For the arrows hit the prey without hitting the dogs that are upon it.

69. Clubs properly so-called, too, should be thrown on hares and other animals, thus this kind of hunting is a source of intense delight.

70. This has a subdivision named Rājśāmoka, which is employed in capturing antelopes and deer, and in which the string (lasso?) is cast with skill.

71. (8) Syenapātā or hawking is that kind of intensely delightful hunting in which hawks cast in two different ways by experts, fall upon various kinds of birds.

72. Why hawking is hunting? Is it following the bent of the birds' inclination or that of others? If you
say it is according to the inclination of the wild birds themselves, in that case the term mrgāyu or hunting would be meaningless.

73. If you say the term is applicable, as the hare-hawk captures animals, then why not apply it in the case of lions and others catching their prey?

74. Hunting is described as a repeated search after animals for various objects. This is not found in inferior animals.

75. Because they kill for meat alone, enough only to fill their own belly; they have no other purpose in killing.

76. The object of hunting is not meat alone, but from it one acquires pearls, skins, and musks.

77. Even elephants are captured; animals therefore are sought for, for a variety of purposes, and so it is called hunting.

78. Therefore the casting of hawks by men is to be described here. Hence this eighth kind—hawking—is included in hunting.

79. It has evidently eight divisions and many subdivisions. They do not all afford one and the same kind of pleasure. But different kinds of delight are produced by different methods.

Here ends the Third Chapter entitled "Description of Hunting" in the work on the Art of Hunting composed by Rudra Deva.

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CHAPTER IV.

1. This sort of hunting is to be practised in various ways, namely, by inspiring the hawks with confidence, by observing their characteristics and by practising the different ways of throwing or casting them.
2, 3. The casting is of two kinds—Hastamoka and Musţimokā. Hastamoka is that in which the jesses of the hawk are held by the fingers and the hawk is cast at the quarry. This is the only method in the case of Kuhiś, (Shāhīn), and one of the best in the case of the Bāśā (Sparrow-hawk).

4. In Musţimoka a hawk is thrown by grasping it in the palm of the hand, the hawk’s feathers being protected by a piece of cloth, taking care that the hawk’s flight is not impeded by the cloth.

5. These two kinds of casting are to be practised according to the distance of the quarry. The casting should be ‘clean,’ quick and easy, so that the attack may be a surprise.

6, 7. Now we will treat of how to inspire the hawks with confidence. An expert will close the eyes by sewing (i.e., seeling) them so that the hawk may not see his face for five days, nor should it hear the trainer’s voice during this period.

8, 9, 10. Then every night, in the dim light of lamps, the eyes should be opened, and washed with cool and fair water. The hawk should be gradually inspired with confidence and made to hear the falconer’s voice. Thus gradually by touching it with the hand, by rousing it with soft words, by giving it water and meat at regular intervals, by petting it, by protecting it from heat and cold, and by degrees opening the eyes, it should be tamed carefully.

11, 12, 13. Whether it is ‘manned’ or not is to be known by its actions. When it stands on one leg with the eyes closed, when it preens or ‘reforms’ its feathers, when it ‘mantles’ with its wings, or looks with a gentle eye at its master, then it is known to be ‘manned,’ otherwise not. When the hawk is seen to be manned it should be lured in a creance to a piece of meat from increasing distances.
14, 15. The distance is to be increased gradually, and the hawk should be lured twice or thrice. If on being lured, it does not hesitate, nor fly in a curve, and does not 'carry' its meat, then it should be lured without the creance. The next step is to cast it into a tree and then lure it.

16. At this time, in order to recall to its mind its wild habits, it should be allowed to prey upon pigeons and *kalavikas*.

17. Those who cannot be tamed in this way should be carefully subjugated to the will of their master, by much 'watching,' by continually stroking them with the hand, and by drawing them nearer and nearer.

18. There are different ways of taming them according to the species to which they belong. Therefore an enumeration of the species is given below.

19. There are two distinctly separate divisions, namely, 'black-eyed' and 'yellow-eyed.' The subdivisions of these are many.

20, 21. The names of the various species of the two principal divisions are:—(1) *Kūhi*¹ (2) *Śaśāda*,² (3) *Caraka*,³ (4) *Vahari*,⁴ (5) *Lagar*,⁵ (6) *Pakṣakalikā*,⁶ and (7) *Turumudi*.⁷ The tiercels also have the same divisions. This completes the species of the 'black-eyed.'

22. This class can be tamed by much 'watching.' It eats flesh and drinks water. If it bites the falconer's hand, stones are to be presented to it.

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¹ *Kūhi*, the Shabin falcon.
² *Śaśāda*, apparently the 'hare-hawk.' Later this is said to be identical with *Vāja* which is obviously *Vās* the (female) goshawk.
³ *Caraka*, *Caragh*, etc. The Suker falcon.
⁴ *Vahri*, the Peregrine.
⁵ *Lagar*, the Luger Falcon.
⁶ *Pakṣakalikā*, lit., with short wings, not identified.
⁷ *Turumudi* is the name given to both the common Merlin and the Red-headed Merlin. The author seemingly restricts the term to the former.
23. Their feigned or apparent confidence can easily be acquired, but to gain their real confidence is difficult, therefore great care should be taken in their training.

24. In calling the hawk, either its wings should be tied or it should be covered with cloth.\(^1\) When it comes it should be rewarded by food, so that it may not be disappointed.

25. Troublesome birds are to be subdued to the will of the tamer by harsh reprimand, corporeal punishment,\(^8\) and by small rewards.

26. If highly fed, they grow naughty; if starved, they do not grow attached or strong. Birds of this class are like low people.

27. Like servants they become serviceable if their expectations are raised, and if they are rewarded according to their deserts.

28. This class is quick to hear a distant call, to fall on distant prey and capture big quarry. The second class will now be treated of.

29. As Patra, Vāju and Chauḍu are synonymous words, all birds have a common name Vāja.

30, 31. Just as, though Aśvathāmā, Karna, Bhīṣma, Pārtha and Rukmi could all draw the bow with their left hand, Pārtha alone was called ‘the drawer of the bow, with the left hand’ for his pre-eminence, so, though all birds are Vāja\(^3\) (winged), the hawks specially are called Vāja.

\(^1\) Apparently the author means that in early training, when making the hawk jump to the fist, it should be confined in a sock or else have its flight-feathers tied as Indians tie the feathers of pigeons.

\(^8\) Presumably ‘rough treatment.’ Some falconers treat unruly sharugs with great severity.

\(^3\) Vāja seems to be derived from Vāja ‘a wing’ and not from bāc a goshawk.
32. Vāja, Vāsa, Vesara, Sūdrā, Jūra, Ceta, Dhūti, and Tūnā, as well as their males, form the second class.

33. Of the two classes, the females are more important in respect of their make, courage, value and their style of flying. Vāja and others being pre-eminent are spoken of in the masculine.

34, 35. The Vājas are of five kinds. Their descriptions are given separately.

The class called Balāka is slender in its make, with white and black feathers (1) on the breast and on the thighs. It is easily tamed.

That which is shaped like cakravāka or the Brahminy duck is called the cakrāṅga.

36. Kālaka is that class which is long and black like the kaṅka or water-hen. It is very difficult to tame, and once tamed it becomes wild again.

37. That which is snow-white all over the body is Haṁsavāja. Blessed is the house where it is treated with respect.

38. It should be carefully tended. It should not be ordinarily used in hunting. Its very touch cures many fevers, specially the quartan.

39, 40. Mahārāvana, the king of Vājas, is that in whose tail and feathers are to be found marks like the Aśvatha or pīpal leaf. Only one who has heaped up much religious merit becomes the possessor of such a pleasure-giving bird. It is called Mahārāvana because it makes other birds cry in fear on its approach.

41. There are four kinds of Vāsa. namely, Auraṅganā, Dhāvanā, Pratiṣṭhānā and Śikārū.

1 Dhūti or Dhoti is a name given to both the female of the Indian Hobby and to the male of the Bera, sparrow-hawk.

2 Tūnā not identified. For the names of the different kinds of hawks, see Phillott’s Vocab. Tech. Fal. Terms.
42. **Auraviyanas** are of various kinds, varying in colours and in their courage and strength.

43. The **Dhavanas** are spare in body and delicate in make, but are swift in flight. The **Pratisphanas** are thickly feathered and inferior in speed and courage.

44. They are not subject to disease and are compact of muscle. They come from the country abounding in hawks. In their colour they are whitish, blackish and reddish.

45. The **Skura** is docile, swift, fierce and courageous. The beauty of its make anoints the eyes of the spectator, as it were with drops of nectar.

46. It is only by great religious merit that trained and expert **Skuras** are obtained. They should not be annoyed with long watching and hard work; they should be treated gently.

47. For the delight of the mind, these should be employed when they are in high condition. The **Vesuras** are of three kinds. Their names are given below.

48. The stout kind is the worst; it is named **Monika**. The medium class is called **Culikauka**. The best class is like the **Vasa** both in the thickness of its plumage and in its courage.

49. The **Sicanas** are of various kinds, both in make and behaviour. As they are found in various countries, their characteristics vary with their native country.

50. The males of all the classes are known by certain signs. These are of various kinds but for brevity's sake are not mentioned here.

51. Of these birds, if the head is like the hood of a snake, and if the neck is long, the wings wide and the chest broad, it is the best of its kind.

52, 53. The following are the good points common to all these birds, namely, the 'stalke' should be short, round, thick and strong, the feet should have long fingers,
well-set in their joints and with fierce nails. Their whole make should be like the Svāṣṭika mark (+).

54. Vāśā becomes admired, if its voice is pleasing. The Vājā is good, if it is silent. Kulā is good, if its throat and the 'ends of its ears' are silvery.

55. Hawks, like good ministers of state, can bring about desired effects, if they are kept contented by proper treatment, and are given good nourishment.

56. As an expert in the art of government, and nobody else, knows the uncommon intelligence of the king, so does a bird understand the intelligence and expertness of its tamer.

* 57. 61. To restore peace to a conquered country, to deliberate on conquering others, to bring the wicked under subjugation by diplomacy, to protect the loyal, to encourage those who have done great deeds by fulfilling their aspirations, to please and protect the people and to test their loyalty or otherwise by keen observation, to take into, and inspire them with confidence or to distrust them, as the case may be, to know their mind by the movement of their eyes and their actions, to possess the knowledge of what is practicable and of the means to achieve it, to discern what is easily attainable and what is not, to employ proper persons for proper works and dissuade them from doing what is improper, and such other qualities, which have been highly spoken of in politics [are considered also essential in the art of hawking].

61. The emotions which are developed in dramas and other compositions are also to be found by sages in hawking in their proper time and place.

62. Let those to whom hunting is an agreeable entertainment, study the art of hawking, composed in brief, and with arguments easy to be understood by all classes of men, high or low, because its practice affords a deep and varied delight.
Here ends the Fourth Chapter in the Art of Hawking entitled. "The Sub-divisions of Hawks."

CHAPTER V.

1. Now will be described the quantity of their food, the way of tending them at different seasons, their diseases and their cure.

2. Twenty-five taïkas of fresh flesh is quite enough for a Kuhí, Caraka, Vôja, and Vahari. The Sūñas should not be given less, for they are incapable of fasting.

3. This statement refers to the species without any reference to their work. For the males, the quantity should be less by five taïkas.

4, 5. The Paksakukulikó should have still less by five. Vôsas should have two less than the above; but pure Vôsuras should have two less, even than that. The same for Cûlâñkas.

6. The quantity for Sûcânas should be determined according to their strength.

7. The Turnûtis should have nine taïkas. Cetû. Tônô and Dhûtikô should have the same quantity less by one, two, and three respectively, but they should be fed twice.

8, 9. As an unpaid servant, engaged on board, ought to be given a sufficient quantity of food and that at the expected time, the expiry of which tires out his patience, so the feeding-time of these birds should never be exceeded, nor should there be any variation in the quantity of their food, either of which things will produce bad results.

10, 16. This quantity is prescribed for birds engaged in hawking. But when they moult, in the beginning of Jyaiṣṭha, the quantity should be different. In summer,
when the air is heated by the terrible rays of the meridian sun, the bare trees cannot afford shelter; stormy winds surcharged with dust blow on all sides; when the river water flows, boiling as it were, the earth's surface becomes hardly touchable on account of the heated dust; when the animals in this plight forget their natural animosity against each other, lose all their energy, and seem to be under the influence of fever; when birds cry out piteously, then the season, like the forest fire, becomes intolerable to these birds [i.e., hawks], who are accustomed to the valleys of the Himalayas, on which fine slabs of stone lie scattered, cleanly washed by the waterfalls and overgrown with young shoots of emerald-green grass, and where the breezes blow fragrant with the exudation of the pine-trees. Therefore cooling processes should be now resorted to.

17, 18. Hawks should be kept tied in a quiet place on the top of a lofty building, beautifully whitewashed and cooled with sprays of water by means of machines; fans should be moved gently and at intervals, by men placed at a distance; and the place should be kept free from flies by means of netted windows.

19—21. Or they should be kept on a platform in a garden, well-guarded by porters and cooled with the water from artificial streams shaded with tall trees standing close to each other, where the fierce rays of the sun cannot penetrate. Or they should be kept in an underground room free from mosquitos, perfumed by khaskhas emitting a sweet odour, when sprinkled with water, and round the room green barley should be planted to give it a pleasant aspect.

22, 23. If they are to be kept in a cellar, it should be spacious, well-ventilated, sweet-smelling and pleasant to live in. Many should not be kept in one place. They should be kept in groups of two or three.

24, 25, 26. Cool water should be given to them now
and again; they should be given the flesh of Kalaviṅku and of Vāja not kept for a long time, and such other light and tasteful food as they can digest. By degrees the quantities should be increased for their health. Pans full of water should be kept before them for bathing. If they cast their gorge, then the medicine is, powdered methi (Trigonella foenum-graecum) with buffalo-butter.

27, 28. If they cannot properly digest their food, then fresh meat is to be given, steeped in wine and camphor-water. For the cure of indigestion, powdered marking-nut is to be administered, or the same mixed with the juice of hemp, after which a little warm water is to be given.

29—31. Care should be taken that they are not annoyed. Judicious care is always productive of the desired effect. If they become thin, they should be given meat mixed with either goat’s milk or cow-butter; or to sharpen appetite the meat may be mixed either with cloves or with human urine. In this way their appetite should be increased, and they should be kept in health by gradually increasing the quantity of their food, and by cooling processes.

32—35. In the rainy season when the clouds thunder, when the sky is lighted up with the flash of lightning, when the fragrance of the Malati flower delights all creatures, when the frogs croak and the peacocks dance wildly, when the breeze surcharged with the fragrance of the Kadamba flowers blows in every direction, when the river-water becomes dirty with the washings by the rain, when the crickets fill the whole space with their noise, these birds should be tended in such a way that regaining their vigour they may cast off their old feathers and assume new ones just as snakes assume a new slough.

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1 Vaja, an obvious error in the text.
2 From the Commentary it is possible that this means human milk.
36—52. If there is any delay in casting off feathers, some think that the flesh of a lizard hastens the casting of feathers. The *Mleccha* nations administer a black substance within the meat of cows and buffaloes, but this is not proper owing to the repulsive nature of the thing and from the fact that it lessens the hawk's swiftness. If parasites eat off the feathers, the remedy is equal quantities of *vidanīga*, marking nut, and musk; or, in the case of fat birds two *ratis* of rock-salt with meat for three days, but for lean birds only half a *rati* of rock-salt. To those who are well-versed in the art of hawking, well-trained birds give great delight. Now, to the misfortune of men, diseases prevail among the birds for spoiling men's enjoyment; therefore these diseases are enumerated and their respective remedies prescribed. Four diseases relate to the irregularity of breath. The common name of these diseases is *Sākhā*, one of which is caused by some sort of hurt or shock to the lungs, another by the morbid condition of the phlegm, the third by that of the bile, the fourth by a general waste of the system. The last named is called *Sositi* and is very difficult to cure. Birds suffering from *Sākhā* should be kept in a dark, lonely place, and given small quantities of meat and water. If the disease is caused by hurt, meat is to be given with gum-myrrh, even though there is pain in the limbs. The body is to be besmeared with turmeric and it should be sprinkled over with stale\footnote{1} water. If the disease is the effect of the morbid condition of the phlegm, powdered pepper is to be first administered as a snuff, and then meat mixed with the powdered bark of *Morunga guilandina*, is to be given. The drink should be warm water; musk may also be given to cure its symptoms. If it is produced by the derangement of the bile, a pill made of camphor, cloves.

\footnote{1} Stale water probably means water kept in a porous earthen vessel and not 'well-warm' water.
khuskhas root, sandal paste, and flesh, is to be given discrimi-
nately before a meal, and after that, quail’s flesh in small
quantities: water should be given. If the disease is
caused by a general wasting of the system, it is said to be
difficult to cure. Still some medicine is suggested. For,
if the run of life is not already at its end, curative pro-
cesses well-applied may become efficacious. The proper
thing to do is to administer the meat of Kalavīṅka steeped
in human blood, or the fresh meat of a hen sparrow; or,
the flesh of hogs may also be given in small quantities
according to the strength of the bird; or, the flesh of birds
mixed with cow-butter. Warm-water is to be given with
discretion, and, after that, water mixed with camphor, from
time to time.

53—58. The cure of all sorts of Šākhā is said to be
mimāyī. For big birds with black eyes, three ratis is the
dose, for slender birds half the quantity; for big birds with
red eyes, the dose is two ratis, and for slender ones only one
rati. The patients are to be given meat mixed with goat’s
milk and the juice of hemp. Their eyes are to be anointed
every day with cumin seeds chewed with the teeth. The
treatment should be continued for three successive weeks.
For twenty-one days the patients are to be given meat
and the powder of long pepper, turmeric, gum-myrrh,
mimāyī, pātalā and svarji, passed through a piece of cloth
and mixed with goat’s milk. For the first seven days all
birds suffering from Šākhā should be given meat and the
powder of the bark of the root of Morunga guilandina mixed
up with the milk of Calotropis gigantea.

59, 60, 61, 62. If a white spot forms on the eyes,
owning to heat, smoke or some kind of hurt, then the
eyes are to be filled with the fine powder of the root
of Ozalis monadelpha. A hawk gets rid of this disease
in eighteen days. Or a pill made of the following drugs in
equal quantities, soaked in goat’s urine and dried in the
shade, may be given: turmeric, leaves of nim, pepper, yellow myrobalan, long pepper, *Cyperus rotundus*, and viḍāṅga. It should be administered with honey and goat’s milk in the case of the red kind of birds. This pill destroys the spot, as if the pill had been made by Rudra.

63—66. Inflammation is produced in the face or in the eyes owing to irregularity in food or drink, or to bile; when the swelling suppurates the case becomes hard to deal with. If the disease is caused by the excess of phlegm, it becomes difficult to cure. In the former case (if produced by bile), the powder of the bark of the moon plant mixed with sesamum oil is to be given with meat: this may also be plastered over the affected part. If it is the effect of the distemper of the phlegm, two muscles are to be pierced with a heated iron needle. In the case of suppuration of the mouth, meat mixed with human urine is the best cure. The mouth may also be washed with human urine.

67—71. Gardabhī is the name of inflammation of the legs accompanied by boils, caused by tight tying [in a ‘sock’], fear, or frequent flight. If long neglected, the same disease is called Cāndi. To cure Gardabhī the legs should be plastered over daily for seven days, with the exudation of the common fig tree and of *Ficus religiosa*: or, it can be cured by plastering them over with black salt. Even Cāndi is likely to be cured by the use, for twelve days, of a plaster over it, made of turmeric and rock salt mixed with butter, after a leech has been applied. The leech is to be applied on the affected part, which should then be covered with a bandage, which should be renewed every third day.

72—76. If a hawk is found to be losing strength and colour owing to any hurt, the following medicine is to be applied with care. Two kinds of turmeric, blue vitriol, *Siphonanthus Indica*, *Vangueria spinosa*, exudation of
Catotrophis gigantea—these are to be mixed up in equal quantities and should be administered with meat for three weeks, the dose being varied according to circumstances. From eating putrified, stale and indigestible meat, various sorts of worms are often found to grow in the stomach of hawks. For their destruction, two parts of *viḍavīga* and one part of musk are to be mixed and administered with care and discretion.

77, 78. If a hawk does not bathe through fear, and lice with their eggs thrive in its body, to radically destroy them, a powder of long pepper should be scattered over, or the bark of the root of *Bel* pounded with cow's urine should be plastered over its body. There is no doubt that this destroys lice with their eggs.

79. By the proper administration of these efficacious medicines the hawks become healthy and strong. Thus, being freed from diseases, they are trained for the purpose of hunting.

Here is the end of the Fifth Chapter on "The Treatment of Diseases," in the Art of Hawking composed by Rudra Deva.

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CHAPTER VI.

1—8. Finding the birds healthy and well-developed by the use of the tonic medicines mentioned above, and when they look beautiful with their fresh-grown feathers and handsome with their wings which shine like sapphire, when they look charming with feathers on their breast looking like pearls, when they look like snakes which have just cast off their old sloughs, when with their feet fastened with silken jesses they assume variegated colours from the rays of the jewels in their golden necklaces,\(^1\) and

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\(^1\) Halaband 2
their leg rings resound with small bells, and when they become attached to their tamer by the process spoken of previously, their owner should then call them on an auspicious day. An expert tamer of these birds should teach them how to fall upon a quarry, fastened by a string, and thus revive their old instincts. Those hawks, which have been taken from the nests, should be first tamed by being kept tied after their capture, and as they are unpractised in hunting, they should be taught in a variety of ways by an expert trainer of birds, by gradually increasing their skill and cleverness. Hawks like good students are apt to receive readily any training. Well-trained hawks are like great men capable of great achievements. There is nothing impracticable for them, nor is there anything worth attempting which they cannot perform.

9—30. Young men wearing polished ear-rings, nicely dressed in good clothes, well versed in the art of hawking, should carry the hawks in their hands every day in different ways. When they are found to be well-trained, the king himself should come out on a day auspicious for hunting to see the sport. The arrangements should be made thus: From the very first watch of the night until the morning clouds of autumn surround the sun, a large number of soldiers should be posted far and wide on all sides to guard against intrusion of other people, while the king himself, surrounded by a few distinguished and faithful champions, should ride on a good horse of excellent gait and speed, with flowing bridles, and trotting in harmony with the music of drums; and, accompanied by a large number of hawkers, proceeds to a shady place in a mountain in proper time and with great watchfulness; or he should start, when one quarter of the day still remains, leaving the autumn sun behind him, but he should never proceed too far from his capital. If the sport is held in a valley, then foot soldiers are to be placed
on all sides to guard the caisses and passes. Remaining concealed in the immediate neighbourhood, they should see where the birds settle after their flight. In plains, horsemen should go, in undulated lands foot soldiers, and on the tops of hills, dogs should search for the game. At the middle of the party there should be the leading hawker, with two soldiers on each side. The circle should be made with twenty-one horsemen. All men in the circle, with their eyes fixed on the chief hawker, should remain at a distance of four cubits from each other, in two equal divisions on each side. The hawker should throw the hawk from the east towards the north-east, so that there may be no inconvenience in seeing the quarry. One who has many hawks and many horsemen should make many circles, separated from each other. The hawker who stands at the middle of the circle in which the king is, should not, without his order, throw the hawk, even though the quarry may be very near. This is a rule of propriety which should never be broken. In each circle there should be one Vaharī, one Kuhī, three Vajās and five or six Vāsīs. The manner of throwing has been explained above. There should be a distance of one mile from one circle to another, otherwise there is fear of Vāsīs getting mixed up with Kuhīs. For the purpose of frightening wild hares and other game, swords should be unsheathed and spears held up on all sides. On all sides of the chief hawker, trained servants, knowing the proper time, should hold many birds. At the time of the search, the circle should move slowly along, and after the fall of the bird still slower. Those who proceed in front of the horsemen, with canes in their hands, should throw, by Mṛṣṭimoka, Dhūtis and Tonās against quails and other quarry. Their motion, on account of their swiftness, cannot be perceived. They add to the enjoyment of the spectators by darting obliquely (?) on the quarry, which is
discovered by the noise, *cieyucī*, they make when they are captured.

31–34. If the king, delighted with the pleasure of this, wants to have the sport alone, he should collect a large number of expert cane-holders. These, brandishing their canes on all sides, should make the *Lāvas*¹ and other slow-moving quarry rise, and bring them within range (of the hawk). If the bird once falling does not rise again, then it should be searched out by a dog, tied with a string, and should not be flown at again. They should also cheer up the king by crying out, "the king should look out, the bird is just rising," and such like encouraging words.

35–38. *Saras Cranes* and *Common Cranes* attached by a *Kuhī* excite a fierce emotion, for they are like winged mountains pursuing each other. Falling on the ground, they strike each other with their talons and make a fierce noise; then changing their position, they strike each other with their beaks in a terrible fight. When a *Vaharī* is thrown at a stork or a hefon from a great distance, it produces a feeling of wonder. What can be more wonderful than the fall of the quarry from the sky like a mountain with clipped wings and frightened by the sound of swift motion?

39. *Caraka*, when it seizes a young gazelle and eats its limbs and entrails, produces irresistibly a loathing.

40. *Kecuka* and other birds, afraid of the swiftness of the wings of *Tōnā* and others, hiding themselves motionless in bushes, produce the emotion of fear.

41–44. The *Bharadvaja*, when pursued by hawks, carefully hiding itself and crying piteously, sometimes in a low and sometimes in a loud voice, excites a feeling of laughter, because they hide themselves through fear, but yet can be traced by their cry. The sportsman, seeking amusement, should shoot pellets at them. The *Vāj,*

¹ A species of quail.
falling from a great height on the quarry and catching it in the right place, by its cleverness in killing its quarry, affords an instance of Vīra Rasa (the emotion of heroism).

Attacks are of three kinds, upwards, horizontal and downwards. All three attacks are very enjoyable when the Vājās attack the Varajas.

45—47. Hiding itself like a shadow below the quarry when it is flying above, and then suddenly flying up and striking it like an arrow, is called the upward attack. Horizontal attack means pursuing the quarry in sight or out of sight, in the same plane, and striking it like a club. When, through fear, the quarry is flying below, falling down upon it like the thunderbolt, suddenly from above, is called the downward attack. It is a hard feat.

48—54. Thus in the matter of pursuing the quarry and hovering over it in a variety of ways and in inspiring confidence, the Vājās are superior to other birds. They charm the minds of connoisseurs, like wrestlers clasping and throwing, and getting up and falling down. When two birds fly together and one is killed, the survivor moans pitifully. This excites the emotion of sorrow. In the king, the lover's emotion is discernible in two conditions, that of enjoyment when the quarry is caught, and that of separation when it escapes. At times the hairs stand on end, extreme delight is felt, tears of joy flow, amazement overcomes, the voice gets choked, anxiety, incoherent talk, change of colour and other symptoms of Sattva guṇa (pure emotion) manifest themselves. The enjoyment of hunting is more exquisite than even the enjoyment of women. For, the pleasures of hunting fascinate and draw away even the husband of the woman whose eyes resemble those of the frightened stags. If the enjoyment were not so exquisite then why should men forsake their mistresses clinging to their neck, and go abroad in cold nights?
55—61. The throwing of Vāgījs on to birds resembles a sexual embrace, sometimes pushing and sometimes pulling. When the quarry is caught and in the struggle its feathers drop from the sky, the feathers look like a shower of flowers from the hands of the delighted Indra. The Śikārās which are thrown at their quarry from a great distance never fail, and deserve the highest praise. Who can describe the swiftness and the unerring aim of the Śikārās when they take partridges and other birds by twos and threes? In tanks and lakes as previously described the Kūhī and other hawks are to be thrown on waterfowl. Those who know them from beforehand, only they should cast off the Kūhī and others. Those birds that have confidence in each other should be cast off together. This has such a charm that poets get bewildered. Drums are to be sounded to make the waterfowl leave the water, so that the hawks may take them out of their element.

62. The emotions which the dramatists have excited at different times and by elaborate processes, may be enjoyed in no less a degree at one and the same time by experts, in hunting excursions.

Here ends the Sixth Chapter of the Art of Hawking composed by Rudra Deva, entitled "What is to be done when out Hawking."

CHAPTER VI.

Thus after hawking the fatigued king should take rest in a shady place, fanned by soft breezes fragrant with the perfume of lotuses. His followers should then all rally, even those who formed the circle. The chief among them should present to the king all that they have bagged in hawking and speak about the achievements of the
hawks, etc., for the amusement of their lord. The lord, too, should encourage them with congratulations. After seeing the hawks and horses eat and drink plentifully and causing them to be tied in a shady place, the lord should go to a lonely place and get his limbs shampooed, listening all the while to the charming voice of geese walking about. Then he should hear for a while vocal and instrumental music charming to the heart. After that he should take his bath and anoint his person with sandal, etc. Then, wearing bright apparel and a pearl necklace and garlands of flower, he should repeat his daily prayers. He should then refresh himself with a glass of sherbet of sugar as white as the belly of a goose. When hungry, he should take his food in consultation with his physicians and with an undisturbed mind. A fan made of feathers should be waved before him, and he should be accompanied with physicians familiar with poisons and their antidotes. The food should be first given to horses and birds for testing it. The food should be brought by experienced cooks and consist of roast meats and rice as white as the Kunda (jessamine) flower. He should eat along with his retinue. After chewing pān he should go back to his residence, conversing all the way on a variety of subjects, how the crane attacked the Kūhi, how the haughty quail made its onset on the Dhūti, how it was brought, like a blade of grass, on the ground and killed by the hawk, how the Śikarā troubled the partridge, how the throw of such and such a falconer was powerful and quick, how a stupid hawk throw the hawk obliquely and it could not rise, and how the bird of this man could not fall on the prey well. Conversing in this way they should proceed to their horses.
Nābhāga, Ambaraśa, Rāma, the high-souled, Aila, Prithu, Virasena, Haryāśva, Bharata, these and others never ate meat in the waxing moon of autumn, and so they went to heaven. They are residing in the region of Brahmā for a whole cycle of Kalpa, surrounded by women. With the exception of the period of waxing moon, hunting is allowable in autumn. It is not prohibited in other seasons. This has been shewn therein. Animals are the outcome of Tamas (ignorance), so the high-souled Agastya, for the good of men, consecrated the wild animals to all the gods, by sprinkling water over them. Hunting is to be practised, in autumn with discrimination, in winter at pleasure, and in spring with great energy, by those who are desirous of gaining health and strength. In hunting, all the fine qualities of a Kṣatriya are developed, namely, the practice of archery, conduct towards equals, agility of motion, energy of body, cleverness in the management of horses, and the knowledge of the incomparable delight when the policy succeeds.

Here ends the Seventh Chapter on "What is to be done after Hunting" in the Art of Hawking.