

295. One should not desire anything even mentally on the strength that 'the king is my friend.'

296-297. One should not desire sovereignty over or subjection to fools, chivalry with the great, flattering the people who are proud of their little learning.

298-299. The wise man takes to his duties in the order of their importance as absolutely necessary, unnecessary, etc., or in the order of their arrival as received first, last, soon or late, etc.

300-301. The procrastination of Gautama's son in the evil action of killing his mother, though commanded by his father, has been well honoured.

302-306 One should always master the world by love, association, praise, submission, service, artifice, arts, words, wisdom, affection, simplicity, valour, charity, learning, getting up or coming in front to receive superiors, words spoken with cheerful smiles, and benefits rendered.

307-309. These methods of subjugation are quite useless with regard to wicked people. The wise man therefore should leave their company, and if possible should overpower them by force of punishment, stratagems or such like methods.

310-311. The study of *Sruti*, *Smṛiti*, *Purāṇas* together with the *Aṅgas*, *Upaśeḍas* and *Kalās* is always beneficial to man.

312. Hunting, gambling, girling and drinking—these are the passions of man.

313 One should give up these four and be rational.

314-315. One should not use craft in dealing with anybody or destroying his income, and should not even mentally desire harm to anybody.

316-317 That action is good which makes the three epochs become firm, e.g., which leads to attainment of heaven after death, and fair and permanent reputation while alive.

322. One should not imitate either the king or the superiors.

323. One should not go alone to attack snakes, tigers and thieves.

324. One should slay the assassin, even though he is a preceptor, who tries to kill him.

325. One should not aid in a conflict but should protect the leader.

326-327. One should not sit on important seats before preceptors and the king; not being arrogant, distort their sayings, through (false) reasoning.

328-329. The inferior man does not know what ought to be done, but knows what has been done (and so blindly follows the precedence). The superior does not divulge what he is going to do or what he has done.

330-331. One should not totally accept without verification wife's statements about the offences of mother, son's wife, brother's wife and co-wife.

332-333. The eight natural defects of women are mendacity, rashness, attachment, foolishness, greed, impurity, cruelty and vanity.

334-335. One should not chastise by harsh words the son after the sixteenth year, the girl after the twelfth year, nor should punish the daughter-in-law.

336-337. Daughter's sons, sister's sons and brothers are more important than sons. Brother's wives, sons' wives and sisters are to be maintained as being more weighty than daughters.

338-339. For the maintenance of relatives the master always tries to earn and keep (wealth). Others (who do not do so) are as it were thieves.

340-341. About association with females.

342-345. One should give away his daughter in marriage to, and be friends with, somebody after examining his wealth, birth, character, form, learning, strength and age; he may give his daughter even to a penniless man who possesses (proper) qualifications of age, learning and beauty, and should not judge (bridegroom) by his beauty, age and wealth and who asks for a wife.

346-347. One should first examine the family, then learning, then age, then character, then wealth, then form and lastly the country of birth; marriage is to be entered into afterwards.

348-349. The daughter wants beauty, mother wealth, father learning, friends high birth, outsiders food and festivities.

350-351. One should have for his wife the girl who is born in the race of a *Ṛishi* who is not the same as his, who has a brother, whose family is good and who has no defects of birth.

352-353. One should pursue learning by moments and wealth by grains. The moments and the grains are not to be left out by the man who wants learning and wealth.

354-355. Daily acquisition of wealth is good for wife, children, and friends, and also for charity. But without these what is the good of having men and money?

356-359. One should carefully preserve wealth that can maintain life in future. 'I shall live for one hundred years and enjoy life with wealth'—one should ever earn learning and wealth in this hope for twenty-five years or half or a quarter of that period.

360-361. The wealth of learning is superior. It grows with gifts, is not burdensome and cannot be carried.

362-363. So long as there is wealth one is respected by all. But the man without wealth though well qualified is deserted by wife and sons even.

364-367. In this world wealth is the means to all pursuits. So man should try to acquire that by good ways and means, *e.g.*, by good learning, good service, valour, agriculture, usury, store-keeping, arts or begging.

368. One should practise whatever means makes a man wealthy.

369. Meritorious men stand at the door of the wealthy people even as menials.

370-371. Even defects are regarded as merits, and even merits become defects of the wealthy and the poor respectively, and the poor are insulted by all.

372-374. Through abject poverty some people got death, some went to the village, some to the hills, and some to utter ruin, some got mad, some came under subjection of enemies.

375. And owing to insufficiency of wealth some people become slaves of others.

376-377. One should keep the money together with the written account in such a manner that one's own wife, children and friends cannot know how much has been stored by and where.

378-379. For business men, there is no other memorandum besides written record. So the wise man should never transact business without documents.

380-381. Well earned wealth may be deposited with the non-covetous, the rich, the king, the trustworthy and the charitable by receiving written statements.

382-383. One should pay money to a friend without interest. Much wealth placed with the friend is not harmful.

'The means of livelihood mentioned above are eight in number.—

(1) Learned professions—Art of teaching, etc. (2) Service. (3) Heroism (Soldier's art). (4) Agriculture. (5) Usury. (6) Commerce, shop-keeping. (7) Industries and arts. (8) Begging.

384-385. Having seen that the debtor is capable of transacting business even (on loans) with interest, one should lend him money in the presence of those who stand bail, and of witnesses having received pawns and written statements about the transaction.

386. One should not lend out solely for the sake of interest lest capital should be lost.

388. One should give up shyness in the matter of eating and enjoyment.

389. Wealth makes friends when given but enemies when not given.

390-391. One should be liberal at heart but miserly in outward relations, and should spend properly at the right time.

392. One should maintain by all his wealth, his good wife, children, and friends as far as possible.

393. One's own self cannot, but all else can, come again. So (one should maintain by all his wealth) oneself also.

394. If one is alive one can see many good things.

395-397. The father desirous of the welfare of the family should divide his wealth when his sons are married and grown up. But grown up and married brothers also should divide among themselves. For otherwise even brothers by the same mother get into ruin and destruction.

398-399. A man should not live together with two wives in the same house, but should allot them separate apartments ; for animals only so herd together, but not human beings.

400-401. The sons should not divide the wealth that is the cause of increase (in interest, i.e., working as loan-capital) being placed with debtors, nor the wealth that is to be paid back to the creditors.

402. You should not desire wealth of the man whose good friendship you want to have.

403-404. (You should not also) engage secret spies about him, speak with his wife, look down upon him, or contradict him.

405. You should not also be indifferent to his activities or disregard the evils that befall him.

¹ Points to be noted with regard to a loan transaction :—

(1) The business qualifications of debtors to be studied ^{अवधारण}.

(2) There must be pawns or securities ^{अवधारण}.

(3) There must be men who stand bail (गणित).

(4) There are to be witnesses.

(5) Receipts for value received as well as documents mentioning other conditions should be prepared ^{विवरण}.

² ^{अविरोध}—Cross, contradictory.

406-407. One should give away the money as if it were being received without any pain whether the loan be with or without interest.

408. But not without witnesses and signatures on the *Rinapatra* (handnote).

409-410. The best men are those who are noted for the qualities of themselves, of their fathers or their mothers. People are celebrated separately for their own qualifications, as well as for the virtues of fathers and mothers.

411. People may be good, middling, low and very low (who are famous) through the merits of their brothers.

412. The worst men are those who have to depend on the virtues of the daughter, wife, and sister.

413-414. After having amassed wealth one should maintain his family. The wise man should never pass a day without giving away something.

415-416. 'I am at death's door, my life would not linger a moment. Besides these two there are no other friends of mine in future life.' Thus considering, one should practise charity and virtue.

417-418. None else will be my friends in the next world but these two (charity and virtue); the world exists through charity and good conduct, and not through wickedness.

419. Friends come through charity.

420-421. The *sambiddattu* gift is that which is meant for future life, e.g., that given for gods, sacrifices, Brāhman and cows.

422. The *paritoṣya* or gift of pleasure is that which is given to the songsters, athletes, and dancers, &c.

423. That which is given for fame is known as *śrīyāddatta*.

424-425. The *hridatta* or gift of courtesy is that which is given on marriage ceremonies, etc., by way of presents to friends, relatives and kinsfolk.

426-427. The *bhidatta* or gift of fear is that which is given to the king, the powerful or the obstructor of interests for the furtherance of one's own cause or out of fear from sins and vices.

428-429. The *pāpadatta* or gift of sin is that which is given to promote enmity or which is lost through gambling or which is meant for association with others' wives.

430-431. He should always glorify the lord whom he serves, he should never disparage him; he should be always alert in his service and try always to please him.

432-433. In this world there is nothing more capable of subduing others than charity and simplicity. The moon that has waned through gifts, when waxing, is beautiful though in the form of a curve.

434-435. One should act after considering love, enmity, etc., but should not undo anything after it is done.

436-437. One should not have these things in excess—harshness, deceitfulness, mildness, exaggeration, attachment to work, and zeal.

438. Excess is ruinous. So one should avoid it.

439-440. People get exasperated through harshness, cast abuse on miserliness, do not reckon anybody for his mildness, and insult a man for his over-statements.

441-442. Poverty comes through excessive charity, insult through excessive cupidity, and foolishness is begotten of excessive zeal.

443. Want of observance of rules leads to moral degeneration, repression is folly.

444-445. The wise man should never consider "I am superior to all, I am more learned than others. Such and such is certainly the religious injunction."

446-447. One should remember that there is the animal which devours the devourer of whales, *Rāghava* (animal) is the devourer of that even, and there is the destroyer of *Rāghava*.

448-449. One should not desire equality with gods, cows and *Brahmanas*. This is very harmful and destructive to the whole family.

450-451. One should always worship, respect and serve these. It is not known how much of the spirit divine is implanted in each.

452. One should not make young wife, wealth and books dependent on others.

453. If made dependent, these things are got back by accident but damaged, spoilt and injured.

454-455. The wise man should never spend much wealth for small things, nor accomplish insignificant ends by spending much wealth through pride.

456. And should not abandon good actions for fear of great expenditure.

457. One should not bear malice to or be angry with messengers because of their bad manners.

458-459. The intelligent man should not even out of fear say anything by which friends are abashed, separated or get apathetic

¹ The mention of *gem* or books in this connexion is highly interesting as indicating the custom of lending out books from one's library.

460-461. The wise man should never talk to persons with whom words, good or bad, are equally fruitless, as musicians do nothing to the deaf.

462-463. The man who does not interfere with a friend who is bent upon vices by entreating him to the best of his ability is known by the learned to be a *nriṣaṃsa* or cruel being.

464-465. That man is not known to be a friend who does not take care to mediate in the conflicts between relatives.

466-468. Through harsh words even friends who have been maintained since birth and who have been served with gifts and honours become enemies instantly as it is impossible to extricate from the mind the sting of crooked words.

469-470. One should carry the enemy on one's shoulders so long as he is more powerful than oneself; but after knowing that his strength has been impaired, should break him down as a vessel against a stone.

471-472. The ornament, the kingdom, strength, learning or wealth does not adorn a man so much as courtesy and gentleness.

473-479. Speed in horses, splendour in jewels, mercy in kings, gestures in prostitutes, sweet voice in singers, charity in rich men, prowess in soldiers, plenty of milk in cows, restraint in ascetics, eloquence in learned men, impartiality in councillors, truthfulness in witnesses, devotion in servants, good counsels in ministers, silence in fools, faithfulness in wives, are the proper ornaments.

480. The opposites of these are improper attributes of the subjects (mentioned above).

481-482. That house shines (prosperes) which has one and not many heads, and which has many members, lamps, cows and young ones.

483. One should not be indifferent to the cruel animals but kill them at once.

484-486. Meanness, roughness, thieving, malice, covetousness, untruthfulness, obstruction of work, as well as idleness are offences even for meritorious persons and grow by eclipsing their virtues.

487-488. The destruction of wealth is very sinful if the mother be young, wife be middle-aged, and the son be old.

489-490. Childlessness of wealthy people, foolishness of poor people, bad husbands of women, and loss of interest are not for happiness.

491-492. The following six again are not for happiness—foolish son, bad daughter and wife, poverty, service of the lower orders, as well as perpetual debt.

¹ The components of an ideal household are mentioned here. Cows are indispensable.

493-496. The man who does not find pleasure in teaching, learning, gods, preceptors, Brâhmins, arts, music, service, simplicity, wife, valour, penances, and literature is either a man who has attained salvation, or a cheat or a beast in the form of a man.

497-498. The cheat is he who cannot tolerate another's prosperity, who picks holes in other's pockets, who is a calumniator, and quarrelsome, and whose mind is mean but face is bright.

499-501. That little knowledge resulting from the study of the treasure of the Vedas which is not enough even for one person becomes overflowing when it is rightly directed and increased through hope [of doing good to others]. But that very learning becomes mischievous when employed for selfish ends and merely to find fault with others.

502-503. The cheats become honest when giving advice to others. But they commit a hundred misdeeds for their own sake.

504-506. That son gives happiness who obeys father's command, and is active in his service, always follows him as a shade and tries to earn, and who is versed in all the branches of learning.

507. The son who has the contrary qualities gives pain and is the destroyer of wealth.

508-511. That mother gives satisfaction who is always devoted to her husband, skilled in domestic duties, bears children, well disciplined, husband's darling, young in age, pardons the offences of children and nurses them. Any other woman is *kulātī* and is the cause of pain.

512-513. That father is good who cares always for the child's learning and income, and ever disciplines the lad well.

514-515. That man becomes one's friend who is always of help to him, never speaks anything against him, and tells the true and good things.

516-517. Intimacy with inferior men, frequent visits to other's houses, antagonism with the race and the community, and poverty—all these lead to loss of reputation.

518-519. Association with tiger, fire, snake and other ferocious animals is not good. Even when served, the king and these things can never be friends to anybody.

520-523. Antipathy of friends, predominance of enemies, poverty of the learned men, the possession of many children to poor people, permanent residence in places devoid of rich and qualified persons as well as physician, king and water, only one daughter to a father, and begging—all these are formisery.

524-526. About the relation between husband and wife.

527. Just as the child becomes docile through feeding and caressing so also the wife.

528-529. The wise man proceeds with the work after carefully weighing its nature, instruments, expenditure, and does not commence even insignificant work otherwise.

530. The wise man should not like to do a thing that exceeds the expenditure (fixed).

531. The man of business should undertake that work which yields great profit.

532. The value and measurement of commodities are always desired in exactness.

533-534. A proxy is not desirable in the matter of penances, women, agriculture, service, enjoyment and eating, but should be appointed for other functions

535-537. The wicked and the thief always want solitude and good food, those who have powerful enemies want help, the prostitute desires friendship with the rich, the bad king desires craft, and the bad servant desires the master's goods, the learned man wants knowledge (truth), the priest wants pride, fire and sacrifice.

538-540. The beautiful woman wants a beautiful man, the prostitute wants a paramour, the diseased a physician, the store keeper high prices, the beggar the charitable.

541. The terrified seeks a protector, the wicked man an opportunity.

542-543. The foolish man behaves roughly, is quarrelsome, sleeps always, takes intoxicants, does useless things and ruins his own interests.

544-545. The *Kṣatriya* is one in whom the *tāmas* quality preponderates, the *Brāhmaṇa* is one in whom the *sattwa* preponderates. The other (*Vaiśya*) is one in whom the *rajas* preponderates. Among all these the best is that in whom the *sattwa* preponderates.

546-547. The *Brāhmaṇa* dominates all through his own deeds. Among the *Kṣatriyas* and others the particles of his attributes exist.

548-549. Seeing the *Brāhmaṇa* who practises his own duty others including *Kṣatriyas* get terrified. So one should practise his own duty.

550. That activity is good which does not lead to failure in one's own duty.

551. That country is good where the kith and kin are supported

552-554. Agriculture which is said to have rivers for mothers, is a good occupation. The occupation of *Vaiśyas* is intermediate, that of *Sūdras* is inferior. Begging is lower than that but excellent in ascetics.

555. At times service is a good occupation as that to a king who is virtuous.

556-557. The income that is derived from salary for priestly functions leads to great wealth. Commerce is useless.

558. Wealth cannot accumulate without service to the State.

559-60. But service to kings is very intricate, cannot be well performed by anybody except the intelligent. It is like the *asidhârd* ceremony.

561-562. The minister masters the king by the force of *mantra* (charm or counsels), just as the snake-charmer subdues the snake. But intelligent men fear the king very much.

563. The spirit of Brâhmaṇa exists in learned men, that of Kṣatriyas in the king.

564-565. The wise man is always near though he lives at a distance. He binds the men by the ropes of intelligence and attracts and represses them.

566. He is resourceful even in matters beyond one's perception and hence though living near may be influencing distant (activities).

567. Intelligence should not be overpowered by the *anuvikas* but should be useful in practice.

568. The intelligence that is overpowered by these cannot move.

569-570. It is better to be poor first and rich afterwards just as it is better to be a pedestrian first and go in a vehicle afterwards.

571. The above order leads to happiness. The opposite order to sorrow.

572-573. It is always better to have no son than to have sons that are dead. Pedestrianism is better than using bad vehicles. Indifferentism is better than conflicts.

574-575. It is better to cover feet with shoes than try to cover the whole earth with leather. Ignorance is better than vanity due to little learning.

¹ *असिधार्द*—A religious ceremony in which a sword is placed between husband and wife. It is thus very difficult and dangerous. So also Government service.

The above lines contain Śukrāchāryya's gradation of occupations and means of livelihood according to income, dignity, etc.

² *अव्यक्त*—Section of the Vedas. Students of the Vedas become practical fools incompetent to deal with *व्यापार* i. e., ordinary transactions of life. Their intelligence is also immobile or inelastic *अव्यक्त*, i. e., they cannot be made to apply their intelligence to the accomplishment of various purposes, e.g., those beyond the study-room, &c.

576-577. Life in a forest is better than that in other's houses. Begging and death are better than being a householder with a bad wife

578-579. Debt, pregnancy, sovereignty, friendship with the wicked, bad diet—these are pleasant at the beginning but lead to misery in the end.

580-581. The king always suffers through bad advisers, the patient through bad physicians, the subjects through bad kings, the family through bad children, and the soul through bad motives.

582-583. The elephant, the horse, the ox, the child, the wife, and the parrot get the qualities of their teachers through association.

584-585. Success comes from timely speeches; celebrity from good dress, and honour in assemblies from learning. These three come through possession of ability.

586-588. Good wife, good son, good learning, much wealth, friend, faithful servants and maid-servants, good physique, decent dress, and good king—these ten lead always to human happiness.

589-590. Old, well-trained, and trustworthy women who observe the rites and ceremonies, or men of impotent sex should be appointed within the inner apartments—no young man even if he be a friend.

591. One should do his work by regulating the time not otherwise.

592-593. One should apply the ideas of self to cows, &c., and self to wealth and virtue, appoint the mother to cooking of food and the preceptor to the work of teaching.

594. One should always go into the interior without any regulation.

595-597. In foreign lands the following six are useful to men—wife without child, good conveyance, the bearer, the guard, the knowledge that can be of use in relieving other's miseries, and an active servant.

598-599. One should not obstruct a road though he is capable. And even the king should not go into a market place in a conveyance though that is good enough.

600-602. One should always travel with companions not otherwise; and take rest, while travelling, in places which have good roads and tanks hard by—but should not stop on roads or in forests.

603-604. Excessive walking, fasts, over-indulgence and over-exercise soon bring about men's old age.

* The practice of undertaking distant tours is suggested here.

605. Excessive pursuit of all branches of learning even the fine arts also leads to old age.

606-607. The man who talks of one's demerits as if they were merits becomes dear to him. Is not the man who cries up one's merits his friend?

608-609. The dear friend who speaks of demerits exactly becomes unfriendly. Can that man be friendly who talks of one's merits as if they were demerits?

610-611. Even gods are overpowered by praise, what about men? Hence nobody dare describe one's defects in one's presence?

612. So one should consider one's defects according to *Sāstras* and popular opinion.

613-614. The man who is pleased and not angry with hearing of his own defects, and who exerts to discover his own weak points and abandons them when told by others.

615. Who after hearing of his own merits remains the same and does not display vanity.

616-617. Who considers "I am the mine of all defects—why attribute merits to me? Ignorance also is in me," is superior to all.

618. He is *śidhu*. The gods do not attain a portion of his sixteenth part.

619-620. To the good man even a very insignificant benefit appears very high, while the wicked man considers a service even less in amount than a mustard to be huge.

621. The good man considers the man who forgives to be powerful, while the wicked man considers otherwise.

622. So one should pardon the evil words of the good man as well as the wicked man.

623-624. One should not play with others in such a way as to lead to quarrel. And even for fun one should not abuse another man by saying 'your wife is a prostitute.'

625. Slang should not be used to anybody even in a friendly way.

626-627. One should not hide anything from a friend nor divulge his secrets. Even after becoming his enemy (one should not divulge) secrets spoken before.

628-629. One should not point out any wickedness even if known, rather one should try to remedy and offer remedies secretly.

630-631. One should say truly of a thing that is powerful but injurious; but should regard as unseen what has been seen, and as unheard what has been heard.

✓ 632-633. In times of danger one should appear dumb, blind, dwarf and lame. Otherwise one suffers misery and loss in business.

634. One should speak words favourable to the old men but not child-like.

635. Going to others' houses one should not look to their wives.

636. One should not receive possession from the poor and of sovereignty.

✓ 637. One should educate one's own child as well as others' children but not the offenders.

638-639. One should forsake those places where people are addicted to vicious habits, immoral, fickle, tyrannical and severe.

640-641. Unless requested one should not express, even when known correctly, the cases of the two parties to a suit. Thus one can be free from enemies.

642. One should not take up somebody else's case and pick up quarrel with others.

✓ 643. One should not discuss royal policies in an assembly.

644-645. One should not say anything about astronomical injunctions, morality, punishments, medicines, purgatives and effects of actions without special knowledge.

646. Great misery comes of dependence on others. There is no greater happiness than that from self-rule.

647. The man who is not in a strange land, who is a householder and who is independent always enjoys happiness.

✓ 648-649. Owing to the intelligence of new and old masters of sociology new rites and rules are springing up every moment.

650. So it is impossible to describe them by direct observation or by inference.

651. This knowledge can be acquired only by analogy and the commands of authority.

652-653. The *Niti Śāstra* that is common to the king and the commonwealth (people) has been narrated in brief. This remembered by the king is useful to him.

¹ The idea of an unlawful assembly is slightly suggested here.

CHAPTER IV.

SECTION I.—CHARACTERISTICS OF FRIENDS.

1-2. Now I shall say briefly the chapter of miscellaneous topics. Now you will have to hear briefly of the characteristics of friends, etc.

3-4. The friend and the enemy are of four kinds,—one who does, makes others do, approves of, and helps in, things that are respectively beneficial and harmful.

5-8. That man is a first class friend whose heart melts always at the grief of others, who tries to do good to others, who serves others without the asking and is the protector, at the proper time, of wife, wealth and secrets. Others are three-fourths, halves and quarters.

9-10. The mark of enemies is that there is a conflict between two persons about exclusive ownership over the same matter and that they are destroyers of each other's interests.

11-13. They two are enemies who separately consider "In the absence of brothers all the paternal wealth will be mine. All this will not come to his possession but mine. and I shall enjoy all this exclusively."

14. The man who envies and the man who is envied, both are enemies and can be defined by the same term.

15-17. All kings are unfriendly, secret enemies and seekers of opportunities to men who are valorous, rising, virtuous and powerful. What wonder here? Are they not all covetous of kingdoms?

18. Kings can have no friends, and can be friends to nobody.

19. They become sometimes artificial friends.

20. Some are always friends or enemies by nature.

21-24. Mother, mother's family, father, father's parents, father's daughter, uncle, uncle's daughter, one's own daughter, wife, wife's family, father's sister, mother's sister, one's own sister, daughter's offsprings, king and preceptor—are friends by nature.

25-26. Learning, valour, skill, prowess, and patience—these five are said to be natural friends; wise men follow these.

¹ This section deals mainly with two things : (1) International Relations and Policies (2) Punishments. And each is treated not solely from the political and administrative standpoint but also with reference to their social bearings. Here also as before, *Śukra-niti* is a treatise on morals (social, economic and political).

The section is eminently interesting as it introduces the reader to the essentially political affairs and theories of the ancient Hindus.

27-28. The son who abides by the father's commands is son properly called. Even one is good if qualified—what with a hundred sons who are unqualified?

29-31. The following are wicked and cruel by nature—the father who contracts debts, the mother and wife who are addicted to other persons, one's own brothers and father's brothers, and their wives and children are enemies.

32-34. The son's wife, the mother-in-law, the co-wife, the husband's sisters, the brother's wives, the foolish son, the bad physician, the husband who does not protect, the master who is severe, the rich man who is not benevolent (are also enemies).

35-36. The king is the enemy of the wicked, the faithful wife of the faithless, the good man of the cheat, the wise man of the foolish.

37-38. Instructions to the foolish people are the causes of their anger not pleasure. Just as the drinking of water by snakes is for the making of poison not of nectar.

39-40. The enemies of gradually diminishing strength are first, the kings who live around or very near, then those who live further away and so on.

41. They naturally become inimical, indifferent and friendly.

42-43. Or kings are said to be situated in the following order: First enemies then the friends, then the neutrals, and enemies on all sides.

44. Servants and ministers who are very proximate to oneself have to be checked.

45. One should encourage or control friends according as they are less or more powerful.

46-47. The enemies are to be separated, restrained and repressed. They are to be destroyed by the policies of alliance, partition, etc.

48-49. One should bring friends and foes to submission by appropriate methods just as snakes, elephants and lions are tamed.

50. By appropriate means the terrestrial beings can soar into the sky and even the thunder can be pierced.

51-52. Peace, Purchase, Partition and Penalty—these policies

¹ The nearest neighbours are the greatest enemies. Those gradually receding from one's territory are less and less powerful enemies.

² शत्रु—Alliance or peace with friends as well as others according to circumstances.

पूज—Purchase, charity, gifts, etc., for kith and kin as well as others according to circumstances.

विभक्त—Separation or partition for subjects as well as others according to circumstances.

दण्ड—Punishment for enemies as well as others according to circumstances.

are to be applied separately to (each of the following classes of relations): the friend, relatives, family, subjects and enemies according to one's own reasons.

53-54. One can be friend with such men as are of the same age, character, learning, caste, vices and occupations.

55. 'No one is such a friend as yourself'—this remark to a friend is called *Sāma*.

56. 'All my goods are yours, even life'—This is *dāna* or gift to a friend.

57. The narration of one's own merits or those of other friends to somebody is *bheda* or partition as applied to a friend.

58. 'If you do such and such things, I shall not be friend to you.' This is punishment as applied to a friend.

59-60. The man who does not do any good and who disregards other's injuries is *udāsīna* or indifferent

61-62. 'We should not mutually injure each other, but should rather help each other (in need).' This relation is said to be alliance with enemies.

63-64. That policy is said to be *dāna* or gifts to enemies according to their strength and status by which one pacifies powerful foes by tributes or annual incomes from definite tracts of lands.

65-66. The separation of enemies is that which is due to making their friends powerless.

67-69. A punishment applied to enemies is said to be the attack upon them, their wealth and grains by robbers, the aggression upon them with powerful force after noticing their weak points, and not ceasing from war when war has commenced.

70. These methods and policies have to be duly varied according to the varieties of ends to be furthered.

71-72. The statesman-like king should adopt all these policies in such a way that the friends, neutrals or the foes can never go beyond himself.

73-74. *Sāma* is to be first adopted. Then the policy of Purchase. The enemies have always to be played off against one another, and the policy of punishment is to be adopted in times of danger to existence.

¹ So the policy of *am* is prescribed towards enemies also. It is something like an offensive and defensive alliance of modern states.

² The mere enumeration of these policies and the statement of the objects for which each is to be applied are sufficient to prove the high political sense of the Hindus. The society which could evolve the state-craft that Śukrachāryya represents is certainly not that of a state bent solely on other-worldly activities.

75-76. Alliance and contributions to be applied to powerful enemies, Alliance and separation to those who are superior (in strength). Separation and punishment are to be adopted towards those who are equal. Punishment is desirable when the enemy is powerless.

77. Alliance and gifts are to be adopted towards friends—never the policies of playing off one against another or punishment.

78-79. The separation and punishment of the subjects of enemies lead to one's success, as well as the collection, by the policies of alliance and gifts, of subjects who are oppressed by the enemies.

80. The banishment of the well-qualified as well as the wicked is always desirable.

81-82. One should never rule his own subjects by the policies of separation or punishment but by those of peace and gifts.

83. The State is likely to be ruined through punishment and partition of one's own subjects.

84. Subjects are to be so governed that they can be neither too powerless nor too powerful.

85-86. Punishment is that which leads to the giving up of bad practices, and is restraint by penalties by which animals are kept within check.

87. That policy is to be administered by the king as he is the lord of all.

88-91. The various species of methods of punishment are the policies of censure, insult, starvation, imprisonment, oppression, destruction of goods, expulsion from the city, marking on the body, shaving of half portions of the body, carrying the person over ignoble animals (e.g., asses), mutilation, execution, as well as warfare.

92-93. Through fear of punishment the subjects become virtuous, do not commit aggressions and do not speak untruths;

94-98. even the cruel become mild, the wicked give up wickedness, even beasts become subdued, the thieves get frightened, the garrulous

¹ Two-fold policy to be adopted as regards the subjects of enemies. They should be parted off if they are supporters of the existing government or won over if they feel its oppression.

² Does it indicate anything of ostracism which was intended to expel from the State anybody who won notoriety or fame? Extraordinary ability in any form is likely to cause discontent among the subjects and hence lead to revolutions in States.

³ The Subject of Punishment has been treated in *Sukra-niti* in connexion with the theory of International Policies, but it has grown upon the author; and he deals with it as an aspect of internal administration. The whole picture is thus complete in itself and displays Sukracharya's thorough knowledge of the springs of human conduct.

become dumb, the enemies are terrified and become tributaries, and others are demoralised. So the king should always administer punishments for the furtherance of morality and religion.

99-100. Punishment is good even for preceptors who are proud, do not know their duties and go astray.

101-102. All the methods and means bear fruit through the king's policy of punishment. That is the great stay of virtues.

103. According to the dictates of ŚRUTI the execution of bad men is real *ahimsā*, i.e., mercy.

104-105. One is deserted by good people and acquires sins by always not punishing those who ought to be punished, and punishing those who ought not, and by being a severe punisher.

106-107. It has been said in the Śāstras by sages that great virtue arises out of small charity because that is an encouragement to charity and the result of punishments is fear.

108-109. Can virtue that is begotten of horse* sacrifices come out of mere recital of hymns? So also can the virtue arising from mercy come out of punishments?

110-111. How can good accrue to a king through punishment of his own subjects? That leads to the destruction of his fame, wealth and virtue.

112-115. There was no punishment in the *Satya Yuga* or the Golden Age because the king then possessed virtue in its entirety. There was full punishment in the *Tretā Yuga* as the subjects had vice to quarter of its amount. In *Dvāpara Yuga* punishment to the extent of three quarters of its amount was necessary as virtue existed only to half its extent. In *Kali Yuga* punishment to half its extent is desirable as the subjects are poor and miserable through the king's wickedness.

* It thus appears that according to the political morality of the age of *Śukraniti* there is no horror of bloodshed. *Sukrāchāryya* while advocating punishments and war-fares cannot naturally shrink at the sight of blood. So he justifies capital punishments by reference to the Vedas.

* ~~यत्~~ — In order to incite others to meritorious or virtuous deeds. If small charity leads to infinite bliss men may easily be tempted or taught to be charitable.

* ~~यत्~~ — In order to create fear. If the creation of fear is the object of punishment small doses of it are efficacious. Just as if the objective to induce men to be charitable it should be laid down in the Śāstras that small charity is efficacious.

* ~~यत्~~ — *Agam*. Various amounts of punishment prescribed for the various ages of human history because of the varieties in virtues and vices of the people in different times.

116-117. The king is the maker of the age as the promulgator of duties and sins. The faults are to be ascribed neither to the age nor to the subjects but to the king.

118-119. Men practise that by which the king is satisfied—why should they not follow his teachings through greed or fear?

120-121. Where the king is virtuous people are also virtuous, where the king is a sinner subjects are also vicious.

122-123. Where the clouds do not pour rain in season there the lands are not productive, the commonwealth deteriorates, enemies are increased and wealth is destroyed.

124-125. Even the king who is a drunkard is good but not he who is very angry and addicted to women. For the severe man irritates the subjects and the other destroys the castes.

126. The man who drinks wine is deprived of his intelligence and loses his business.

127-129. Passion and anger are of the nature of liquor and greater intoxicants than wine. The king through excessive greed destroys the wealth and life of subjects, so the king should administer the State by giving up these three.

130-131. The king should punish his own subjects by being mild internally but cruel externally, and should be severe in punishment towards those who are by nature evil-doers.

132-133. The State is naturally ruined by informers who whisper into the king's ears; so the king, even when informed by these, should carefully study affairs.

134-135. The wise king notices his own faults as well as those of the subjects—and employs himself first, and then the servants.

136-137. Offences are of four kinds—that through the body, that through speech, that through the mind, and that through association. Each again is two-fold, committed voluntarily or involuntarily.

138. Each again is two-fold—known and approved.

139. Each again is four-fold: temporary, constant, habitual, and natural.

140-143. One should know the mental offences by studying the eyes, mouth, expressions and feelings, etc., the physical by the actions

¹ This is the exact opposite of the dictum 'The king can do no wrong.'

² The Commonwealth follows the king in all respects. Hence his great responsibility.

³ This is a very important warning to the holders of personal governments, e.g., dukes, feudal lords, Zemindars, absolute monarchs, &c.

and the vocal by harsh words, and those arising from intercourse by studying the companionships; study the magnitude and levity of each, and mete out punishments for the works that have been or are being committed.

'144-146. The good man committing first offence deserves the following punishment. One should ask of him: 'Is this *your* evil action? Is it proper for you?' He deserves this sort of reproach twice or thrice.

147-149. The good man committing second offence (of the second character) deserves the punishment for the first; and this intensified according to gradual increase in magnitude.

'150-152. The good man committing serious offence (of a vile character) deserves the punishment for the first and second as described above and then should be bound.

153. This punishment is to be dealt out if there has been no intentional murder.

'154. Three classes of punishments are here described—good, middling, and low.

155-158. The second class man who is remarkable for good qualities, family and riches when committing first class offence deserves the punishment of censure, half punishment or full punishment in succession, and that twice or thrice, and at last imprisonment and menial work.

159-161. The second class man committing second class offence deserves the punishment twice that described in the case of the first offence, oppression, imprisonment and last of all, expulsion from the State and marking on the body.

'162-164. The second class man committing third class offence (vile) deserves the punishment described for the second offence, then twice or thrice that, and last of all, imprisonment for life.

165-166. The worst class man committing first offence deserves

¹ **सर्वत्र**—Offence. If the man is good and if this be his first offence, he deserves only a censure or moral reprobation.

² The **उत्तम** or good man deserves the three kinds of punishment described above for commission of three kinds of offences, viz., **प्रथम** (First), **मध्यम** (Second), **क्षय्य** (vile)

³ The **उत्तम** **पुरुष** punishment for the **प्रथम** offence of **उत्तम** or good man.

प्रथम

मध्यम

क्षय्य

उत्तम

Thus the good man may also get the lowest punishment. The good punishment of the good man for the first offence is **निन्दन**, i. e., punishment of censure only.

'The **मध्यम** (second class) man deserves three kinds of punishment for commission of three kinds of offences just as the **उत्तम** man does.

the punishment half of what has been described or twice or thrice and then imprisonment.

167-169. The worst class committing second offence deserves twice the punishment for the first, then imprisonment for repairing roads.

170-172. The worst class committing worst offence deserves twice the punishment for the second, imprisonment for life, only the menial works.

173-174. The king should take away a quarter of the wealth of the man who is proud of his wealth, then one-half, then full and lastly imprisonment for life.

¹ The *śūdras* (worst class) man also deserves three kinds of punishments for three kinds of offences.

Thus offences are of three kinds—*प्रथम न्यायन उत्तम*. Men are of three kinds—*उत्तम, मध्यम, क्षयम*.

Punishments are of three kinds in each case according to three offences of each. So there are altogether nine kinds of punishments. The following table will illustrate the grades of persons and punishments and offences:—

Grade of offender.	Class of offence.	Grade of Punishment.
1. उत्तम	1. प्रथम	1. उत्तम, e. g., <i>चिद्वन्द</i> , i. e., moral censure
2. उत्तम	2. मध्यम	2. मध्यम repetition of <i>चिद्वन्द</i> intensified.
3. उत्तम	3. उत्तम	3. क्षय, e. g., (i) repetition of the first and second, also (ii) <i>कण्डन</i> (imprisonment).
4. मध्यम	1. प्रथम	1. (i) <i>चिद्वन्द</i> (censure). (ii) <i>अर्द्धदण्ड</i> * (half punishment). (iii) <i>पूर्वदण्ड</i> * (Full punishment). (iv) Twice or thrice each. (v) Imprisonment. (vi) Rigors of a lower order.
5. मध्यम	2. मध्यम	2. (i) Twice the first. (ii) <i>तादृश</i> (Repression), (iii) <i>कण्डन</i> (Imprisonment), (iv) Expulsion and (v) <i>तादृश</i> (marking on the body).
6. मध्यम	3. उत्तम	3. (i) The second as described above. (ii) Twice or thrice that. (iii) Imprisonment for life
7. क्षयम	1. प्रथम	1. (i) <i>अर्द्धदण्ड</i> . (ii) Twice or thrice <i>अर्द्धदण्ड</i> (iii) Imprisonment.
8. क्षयम	2. मध्यम	2. (i) The first. (ii) Twice that. (iii) Imprisonment (iv) Repair of roads.
9. क्षयम	3. उत्तम	3. (i) The second described above. (ii) Twice that, (iii) Imprisonment for life. (iv) Rigors of a lower order.

* *अर्द्धदण्ड* and *पूर्वदण्ड* have not been explained. These seem to be technical terms.

175-177. The king should bind and restrain the man who commits sins out of vanity for his men, learning and strength.

178-179. The wife, the son, the sister, the pupil, the servant and the brother committing sins are to be punished by slender cords on the back of the body but never on the forehead.

180. Beating otherwise one deserves punishment as a thief.

181-183. One who commits sins should be imprisoned and made to perform ignoble works for a month, three months, six months, one year or for whole life, but should not be killed.

184. One should not kill living beings—this is the truth of *Śruti*.

185-186. So the king should carefully avoid capital punishment but restrain by detention, imprisonment, and repression.

187-188. The king should not through greed inflict on his subjects a monetary punishment. Parents without help are not to be punished though offenders.

189-190. The punishments of the merciful king are of this type. But when the severe punisher who takes away wealth never forgives offences, the people get exasperated and are alienated by others.

191. So the king should be merciful and inflict punishment with care.

192-194. The drunkard, the gambler, the thief, the paramour, the envious, the man who has abandoned the customs and practices of the social system (castes and stages), the atheist, the cheat,

195-196. the man who curses uselessly, the informer who whispers into one's ears, the abuser of the *Āryas* and gods, the speaker of untruths, the man who destroys security or pawn, the destroyer of occupations,

197-198. the man who cannot bear the rise or prosperity of others, the man who takes bribes, the man who does things prejudicial to the *mantras*, the man who frustrates activities,

199-200. the man who says unpleasant things, and utters cruel and harsh words, the man who obstructs waters and parks, the pseudo-astrologer, the king's enemy, the bad minister, the man who knows tricks and stratagems,

201-203. the bad physician, the man whose habits are impure and harmful, the man who obstructs public roads, the bad witness, the man of immodest dress, the enemy of the master, and the extravagant,

204-205. the man who sets fire on houses, the poisoner, one who is addicted to prostitutes, the severe punisher, the biased councillor, the man who receives written statements by force,

205-206. the man who commits wrongs, the quarrelsome, the man who flies from the battle, one who tampers with witnesses, the abuser of parents, chaste women and friends,

207-208. the malicious man, the helper of enemies, one who gives pain, the cheat, one who hates his own (people), one whose activities are secret, the heterodox, one who is the thorn of the village,

209-210. the man who pursues penances and learning without maintaining relatives, one who lives on alms though capable of collecting wood and grasses,

211-212. the seller of daughters, one who diminishes the resources of kith and kin, one who does not publish sinful actions, and one who is indifferent to the losses of the king,

213-214. the prostitute, the murderer of husband and children, the woman who is a lover of separation, the woman who is disrespected by the old people, the woman who deserts domestic duties, the woman who is ever committing misdeeds, and the son's wife who is not his beloved ;

*215-216. knowing these persons who are wicked by nature the king should expel them from the commonwealth. They should be bound and transported to islands or forts, and employed in the work of repairing roads and made to live on insufficient and bad diet.

217-218. Or the king might make each prisoner work according to the qualifications of his caste.

219-220. The king should punish such bad men and also those who have been vitiated by bad company and teach them good ways of life.

221-222. The king should immediately extirpate those who desire evil of the commonwealth, the king, and the ministers by association with enemies.

223-224. The king should not destroy a gang or community all at once if there be a whole group of offenders, but should extirpate them one by one, just as the calf sucks the teats of the mother-cow individually.

¹ Able-bodied persons who can earn their living by service or at any rate occupations of the lower economic order, e. g., selling wood and grasses collected from forests—but yet choose to live on alms—'Sturdy beggars' as they are called.

² The enumeration of the offenders in the above lines gives a vivid picture of the darker side of human society which exists in every age and every clime. *Śukranīti* like all other Hindu *Nīti Śāstras*, *Purāṇas* and *Tantras* is full of such vivid pictures of Hindu social life. *मरेमरेमरे* The work of repairing roads seems to have been a common method of employing offenders and criminals. *Śukranīti* makes frequent mention of it. *गुफा* Islands used as convict settlements.

225-226. When the king is addicted to immoral ways people should terrify him by taking the help of virtuous and powerful enemies.

227-228. So long as the man is virtuous, only so long is the king. Otherwise both the king and the people are ruined.

229-230. The king should bind down those men in chains and appoint them in the work of repairing roads who wander about by forsaking parents and wives.

231. And the king should pay them (daily) half their wages.

232. The punishment for worst offence is one thousand *panas*.

233. A *pana* is a piece of copper coined by the king weighing ten *māshās*.

234. A *Kārshāpana* is the value of one hundred and fifty *varātis* (couples).

235. The *madhyama* or second punishment is half of one thousand *panās*, and the *prathama* or first punishment is half of that, i.e., 250 *panas*.

236-237. For the first offence first punishment is to be inflicted by the king and for the two others two other punishments, e.g., *madhyama* punishment for the *madhyama* offence and *uttama* punishment for the *uttama*.

238. In this miscellaneous chapter have been described the friends, neutrals and enemies with all their auxiliaries.

¹ It is in this way that neighbours influence and greatly modify the internal policies and conditions of states. The overthrow of rulers by subjects in alliance with the recognised enemies is too common a phenomenon to be overlooked by such a shrewd observer as Śukrachārya.

SECTION II.

TREASURE.

1-2. Now in this miscellaneous chapter I shall speak of the second section, *viz.*, that on Treasure. A Collection of wealth by one person is called treasure.

✓ 3-4. The king should collect funds by hook or by crook and maintain thereby the commonwealth, the army as well as sacrifices.

5-6. The collection of treasure is for the maintenance of the army and the subjects and for the performance of sacrifices. This leads to king's happiness in this life and hereafter, otherwise to misery.

7-8. The collection that is made for wife and children as well as for self-enjoyments leads to hell and does not give happiness hereafter.

✓ 9. That which is earned wrongfully is the cause of sin.

10. That wealth increases which is taken from, or given to, good persons.

11. The good or deserving person is he who earns well and spends well. And the undeserving person is he who is the opposite.

12. The king who takes away all the wealth of the undeserving is not a sinner.

✓ 13-14. One should take away by craft or force or by robbery, wealth of the king who is addicted to immoral ways of life—and also from other kingdoms.

✓ 15-16. His kingdom is destroyed by enemies who has amassed wealth by forsaking morality and by oppressing his own people.

✓ 17-18. In normal times the king should not increase his treasure by augmenting the punishments, land revenues and duties, and by taking dues from holy places and properties consecrated to divine purposes.

19-20. When the king is preparing to maintain an army to destroy the enemy, he should receive from the people special grants of fines, duties, &c.

✓ 21-22. The king should receive the wealth of the rich men in times of danger by supplying them wherewith to live. But when he is free from danger he should return the amount to them together with interest.

¹ Enhanced collections are allowable only under exceptional circumstances.

² ऋण - Loans are prescribed from rich persons in difficult times. These, however, should be repaid as soon as the danger is over together with interest.

23. Otherwise the subjects, state, treasure and the king—all are ruined.

24. Kings like *Suratha* were reduced through severity of punishments inflicted by them.

25-27. The treasure should be so governed that it may maintain the subjects, and that the army may be maintained for twenty years without fines, land revenues and duties.

28-29. The treasure is the root of the army, and the army is the root of the treasure. It is by maintaining the army that the treasure and the kingdom prosper and the enemy is destroyed.

30. And by protecting the subjects, all these three results accrue as well as the acquisitions of heaven.

31-32. Goods are produced for sacrifice, sacrifices lead to happiness, heaven and long life. Absence of enemies, army and treasure—these three lead to prosperity of the state.

33-34. The state also prospers through the mercifulness of the king and his virtue and intelligence. So one should strive.

35-38. The best king is he who, by following the practice of the weaver of garlands, protects his subjects, makes the enemies tributaries and increases the treasure by their wealth. The middling king is he who does this by following the practice of the *Vaiśya*. And the worst by service and receipts from fines, holy places and lands consecrated to gods.

39-40. Subjects whose wealth is little should be maintained, and officers whose wealth is moderate. Also officers whose wealth is considerable.

41. But the rich men whose wealth is excessive, and those who are richer than the king but of low character are not to be maintained.

42-44. That wealth is said to be low which is sufficient for twelve years. That is said to be *madhyama* or middling which is enough for sixteen years. And good wealth is that which is sufficient for thirty years.

45. The king should deposit this wealth with the rich persons in order in times of danger.

46-48. Merchants trade with their capital, not with interest. They sell when prices are high and store by when prices are low.

49. Otherwise the discontent of his own subjects destroys the king with his whole family.

¹ Sinews of war for twenty years should be reserved. Deposits for military expenditure are state necessities.

50-52. Grains should be collected sufficient to meet the wants of three years in proper seasons by the king for his own good as well as for that of the commonwealth. Or for more than three years in case of well-established families provided the grain be long lasting.

53-55. The king should store up those grains that are well developed, bright, best of the species, dry, new, or have good colour, smell and taste, the famous ones, durable and the dear ones—not others.

56-57. He should not preserve those that have been attacked by poisons, fire or snows or eaten by worms and insects, or those that have been hollowed out, but should use them for immediate consumptions.

58-59. And the king should carefully replace every year by new instalments the exact amounts of those consumed.

60-63. The accumulation of all these things that are useful and instrumental for the purposes of man, *e.g.*, medicinal plants, minerals, grasses, woods, implements, arms, weapons, gunpowder, vessels and cloths, etc., should also be made—This is likely to be efficacious.

64-65. The king should also carefully preserve the wealth that has been collected. There is great trouble in the earning, four-fold difficulty in the maintenance (of wealth).

66. That which is disregarded for a moment is soon destroyed.

67-68. It is the earner who gets pain when the accumulated wealth is destroyed. Even wife and children do not feel that, how could others?

69-70. If one is negligent in his own duties, will not others be so? But if one is mindful of his own business others become his assistants as well as equals.

71-72. There is no greater fool than the man who knows how to earn but not to maintain what has been earned. Vain is his exertion in earning.

73-76. The following men are also fools:—

—The man who has two living wives, who trusts people overmuch, who hopes for great wealth, the idler, the man overpowered by women, and one who calls upon thieves, paramours and enemies as witnesses.

77-78. One should keep his wealth like a miser and give away at times, as it were, unconcerned; otherwise he displays his foolishness even in the matter of spending his own wealth.

79-80. One should always try to understand the real nature of goods. And the king should keep the jewels after having them tested by experts as well as by himself.

81-83. The *nīṣe mahāratnas* or great jewels enumerated by the wise are *vajra* (diamond), *mukta* (pearl), *pravāla* (coral), *gomeḍa* (agate),

indranīla (sapphire), *vaiduryya* (*Lapis lazuli*), *pushyarāga* (topaz), *pāchi* (emerald), *mānikya* (ruby).

84. *Mānikya* is the Sun's favourite, of red colour and has the bright lustre of *indragopa* insect.

85. *Muktā* is the Moon's favourite, of red, yellow, white and *shyama* (greenish blue) colour.

86. *Vidrūma* (*pravāla*, coral) is the Mars' favourite and has a yellowish red colour.

87. *Pāchi* is the Mercury's favourite and has the lustre of the feathers of the peacock or the *chāsha* bird.

88. *Pushyarāga* is the Jupiter's favourite, is yellow and has the lustre of gold.

89. *Vajra* is the poet's (Sukra or Venus) favourite, very transparent and has the lustre of the Star.

90. *Indranīla* is the Saturn's favourite, not white, and has the colour of black clouds.

91. *Gomeda* is the Rāhu's favourite and has yellowish red colour.

92. *Vaiduryya* is the Ketu's favourite, has the lustre of cat's eyes and has its particles moving.

93-95. *Vajra* is the best gem, lower are the *gomeda* and *vidrūma*. *Gārutmata* (Marakata or *pāchi*), *mānikya*, and *muktā* are good. *Indranīla*, *pushyarāga*, and *vaiduryya* are middling.

96. The gem on the head of the snake is the best of all, of great splendour but very rare.

97-98. These who are experts in the study of gems describe that gem as the best which has no pores, has good colour, is without scratches and spots, has good angles and bright lustre.

99. Gems may have the colour of *śarkarā* (powdered bricks) or the leaves of trees, and may be flat or round in shape.

100. The colour and lustre of gems may be white, red, yellow and black.

101-103. The gem that has its appropriate colour and lustre and is devoid of any defects is beneficial to beauty, growth, fame, valour, and life. Others are known to be injurious. The lustre reveals the colour, while the shade depends on colour.

104. *Padmarāga* is a species of *mānikya* and has the lustre of red lotus.

105. The woman who wants a son should never wear a diamond.

106. The pearl and the coral fade through use in time.

107-108. The gem that is devoid of any defect has its value increased according to its weight, lustre, colour, extent, receptacle, and shape.

109-110. The gems cannot be cut by iron except by pearls and corals and stones (diamonds). This is said by those who are experts in gems.

111-112. The gem that is light in weight but large in size has great value. But that though having good qualities which is heavy in weight but small in size has small value.

113-114. That which has the lustre of *sarkarā* (red powder of bricks) has the smallest value, that which is flat has middling value, that having the lustre of leaves has the greatest value. The round ones are valued according to demand.

115-116. The gems cannot deteriorate except pearls and corals. But their prices can rise or fall through the wickedness of kings.

117-118. Pearls grow in fishes, snakes, conches, hogs, bamboos, clouds and shells; of these the greatest amount is said to come from shells.

119-120. The following is the ascending order of excellence of pearls: those with black colour, white colour, yellow and red colour, those having two, four or seven coverings and those with three, five and seven coverings.

121. The pearls that are black, white, red and yellow are known to be old in succession.

122. The pearls derived from shells are known to be young, middling and excellent.

123. These alone can be pierced, not others.

124. The people of the island of Ceylon can make artificial pearls like these.

125. To remove that doubt one should carefully examine the pearls.

126-128. That certainly is not artificial which does not lose colour by being rubbed with *brihi* paddy after having been soaked in hot saline water during the night. If it remains very bright it is really derived from shells. If it has middling lustre it is otherwise.

129. The gems have their value measured by weight excepting the *gameda* a gem brought from the *Himālaya* and *Indus*, described as of four different colours:—white, pale-yellow, red and dark blue.

¹ An economic fact of historic importance. The Ceylonese used to commit fraud in pearl industry.

130-132. Excepting pearls the *rati* of all gems is made by twenty *Kshumās*. Three *ratis* of pearls, however, are made by four *krishnalas*. Twenty-four *ratis* make one *ratnatankā*.

133. Four *tankas* make one *tola* in the case of gold and corals.

134-135. The price of one whole *vajra* (diamond) weighing one *rati* but wide in extent is five *suvarṇas* or gold coins.

136. The price is five times (*i. e.*, twenty-five gold coins) if it be heavier than one *rati* and superior in extent.

137. The price is to be less and less according as the quality falls off.

138. Eight *ratis* make one *māshā*, ten *māshās* make one *suvarṇa*.

139. Five times that *suvarṇa* make eighty silver *Karshakas*.

140-142. The value of diamond is according to its weight in terms of *rati*. The value of the flat diamond is one-third less, and of that having the colour of red powder of bricks is one-half.

143-144. Two diamonds weighing (together) one *rati* are valued at half the (original) price. Those that are middling or inferior deserve half this price (*i. e.*, one-fourth of the original price.)

145-148. According to the inferiority of quality, the value of a diamond may be half or a quarter of a first class one. Multiplying the weight in *ratis* by nine-sixteenths, would be the value of an inferior one. Similarly, five-sixteenths *plus* one-thirteenth would be the value of smaller diamonds.

149-155. Pearls.—The value of pearls is to be estimated according as it is of the first, middling or inferior quality. If the pearl is of more than a thousand *ratis* in weight, then for every hundred *ratis*, the value would be the same as of a diamond, less three hundred divided by sixteen. From the weight of pearls above 100 *ratis*, deduct 20 *ratis* for every 100 *ratis*, after such deduction, the value of each *rati* will be that of the first class diamond. For the flattened pearl, the value will be that of a flattened diamond, after similar deduction.

156. One should never wear gems that have black or red spots.

157. The *garutmatā* or emerald, if it is good, deserves the price of *mānikya* or ruby.

158. Gold, when compared with *rati*, has to be measured in terms of its weight.

¹ The standard of measurement of gems :—20 कण = 1 रति (excepting pearls). 4 कण = 3 रति (pearls). 24 रति = 1 टङ्क. 4 टङ्क = 1 तोल (of gold and corals).

² 8 रति = 1 मास. 10 मास = 1 मुहूर्त. 5 मुहूर्त = 80 कण.

³ It is not the size but the weight of the *rati* that is to be compared with gold and used in its measurement.

159. The *pushyarāga* weighting one *rati* deserves half the price of *Indranila* or gold (of the same weight).

160. The *vaidurya* whose three rays are coming out deserves high price.

161. Corals weighing one *tola* deserve half the price of the gold (of the same weight).

162. *Gomeda* does not deserve weighing, as it is very low priced.

163. Excepting diamonds the value of small gems has to be determined by number (not weight).

164. But that of very fine and rare ones is to be determined by fancy (demand).

165. So also the price of very fine things has not to be determined by weight.

166-167. Multiply the weight of the pearl in *ratis* by $14\frac{1}{2}$ and divide the product by 24, the quotient will be the value of the pearl in so many *ratis* of gold.

168-170. The best pearls are valued at half the price of gold, and the inferior ones in proportion to their quality. The best pearls are the red, yellow, round and white. The worst are the flat and those having the colour of powdered bricks. The rest are middling.

171-172. There are natural defects in gems, but metals have artificial defects. So the wise man should determine their value by carefully examining them.

173-175. Gold, Silver, Copper, Zinc, Lead, Tin, and Iron—these are the seven metals. Others are mixtures (alloys). They are superior according to their place in the above enumeration, gold being the best.

176. Bronze is the alloy of Zinc and Copper, *pitāla* (Brass) of Copper and Tin.

177. Gold of the same weight (as other metals) is small in volume. Others are bulky.

178-179. If two pieces of a metal—one a pure and another suspected of alloy—be successively passed through the same whole, and threads

¹ Even the smallest particles of *वज्र* or diamond have to be valued by weight. But others are valued by counting, if of very small size.

² *वज्र* Desire, fancy, demand has been regarded as the determinant of value in the case of all rare and fanciful things.

³ There is a 'Fancy price' for all these things as would be said by moderners.

⁴ Ratio of gold to other metals: The density of gold is high, hence great weight in small bulk.

of equal lengths be drawn out of them, and weighed, and if the weights of each are equal, then the metal is unalloyed, otherwise not.

180. Iron in the form of tool, implements and weapons is very valuable.

181. The value of Gold is sixteen times that of Silver.

182. The value of Silver is almost eighty times that of Copper.

183-184. The value of Copper is one and a half time that of Zinc. The value of Zinc is twice that of Tin, and thrice that of Lead. The value of Copper is six times that of Iron.

¹185. These are the special remarks on value. General remarks have been already made.

186-187. The cow with good horns and fine colour, which gives plenty of sweet milk, and has good calves has very high value whether young, small or big.

²188. The price of a cow which has calves and which gives one *prastha* of milk is one silver *pala*.

189. The value of a she-goat is half that of the cow, that of the female sheep half that of the she-goat.

190. The price of a strong and fighting sheep is a silver *pala* (eight rupees.)

191. The high price for cows is eight or ten silver *palas* (i.e., sixty-four or eighty rupees.)

192. The high price of the she-goat and the female sheep is one silver *pala* (i.e., eight rupees.)

193. The high price of the buffalo is the same as that of the cow or one and a half time that.

³194-195. The price of the bull with good horns, fair colour, and sufficient strength, which can carry burdens and can walk fast, and which has the height of eight *tālas* is sixty *palas* (or four-hundred and eighty rupees.)

¹ The relation between the metals in value:—

Gold	=	16 Silver.
Silver	=	80 Copper.
Copper	=	1½ Zinc.
Zinc	=	2 Tin.
"	=	3 Lead.
Copper	=	6 Iron.

² *prastha*—a measure already described as liquid standard about four seers. *prastha*—8 *seers*. So the price would be 8 silver rupees.

³ *Bull* already described.

196. The high price for she-buffaloes is seven or eight *palas* (fifty-six or sixty-four rupees).

197. The high price for horses and elephants is two, three or four thousand (*palas*).

198. The high price of camels is known to be that of the buffalo.

199-200. The good horse is that which can go one hundred *Yojanas* in one day. Its price is five hundred gold (eight thousand silver rupees).

201-202. The good camel is that which can go thirty *Yojanas* in one day.¹ Its price is one hundred silver *palas* (eight hundred rupees).

203-204. The elephant that is unrivalled in strength, height, fight and *mada* (rut) is priced at two thousand *Nishkas*.

205. *Nishka* is the value of gold weighing four *māshās*.

*206. And in estimating the value of elephants five *ratīs* make one *māshā*.

207. Those which are rare in this world are priced as gems.

*208. One should fix the price according to Time and Space.

209. There is no price for worthless things that cannot be used for any purposes.

¹ श्रेय-5 miles according to Śukra, 8 miles generally.

² The price of the best elephant is therefore 8,000 *māshās* of gold or 40,000 *ratīs* of gold or 640,000 *ratīs* of silver or $\frac{640,000}{96}$ *tolas* or silver ($\frac{40,000}{6} = 6,666$ rupees) = Rs. 6,666 approximately.

³ The mention of prices and ratios in the above lines gives a good statistics which might be used as the basis for the formation of an *Index Number*.

Ordinary prices :—

Cow	=	1 pala silver	=	8 tolas or rupees.
She-goat	=	$\frac{1}{2}$ cow	=	4 tolas or rupees.
She-sheep	=	$\frac{1}{2}$ goat	=	2 tolas or rupees.
Sheep	=	1 pala silver	=	8 tolas or rupees.
Elephant or horse	=		=	2,000, 3,000, or 4,000 rupees.
Camel	=	Buffalo	=	56 or 64 rupees

High prices for best things :—

Cow	=	8 or 10 <i>palas</i> silver	=	64 or 80 rupees.
She-goat	=	1 pala silver	=	8 rupees.
She-sheep	=	1 pala silver	=	8 rupees.
She-buffalo	=	Cow or $1\frac{1}{2}$ cow	=	64 or 80, or 96 or 120 rupees.
Bull	=	40 <i>palas</i> silver	=	430 rupees.
Buffalo	=	7 or 8 <i>palas</i>	=	56 or 64 rupees.
Best horse	=	500 gold	=	8,000 rupees.
Best camel	=	100 silver <i>palas</i>	=	800 rupees.
Elephant	=	2,000 gold <i>Nishkas</i>	=	6,666 rupees.

210-211. And there are a high price, low price and middling price in the valuation of all things. This is to be always considered by wise people.

212. *Sulka* or Duty is the king's share received from the buyer and the seller.

213. The regions of *Sulka* or Duty are the market places, streets and mines

214. Duties are to be levied on goods only once.

215. The duty should not be realised more than once by the king through craft.

216. The king should receive the thirty-second portion from the seller or buyer.

217. The twentieth or sixteenth part, as the duty, is not a drawback upon the price.

218. The king should not realise duty from the seller when he receives what is less than or just equal to the cost.

219. He should receive it from the buyer after seeing that he is a gainer.

220-221. Having ascertained the amount of produce from the measured plots of land, whether great, middling or small, the king should desire revenue and then apportion it among them.

222-223. The king should receive rent from the peasant in such a way that he be not destroyed. It is to be realised in the fashion of the weaver of the garland not of the coal merchant.

224-226. That agriculture is successful which yields a profit twice the expenditure (including Government demand) after duly considering the variations in actual produce, e. g., great, middling or small. Any thing less than that is unsatisfactory.

¹ Even a twentieth or sixteenth part of the price of a commodity is a fair and legitimate duty.

² If the seller has to give the commodity at a loss no duty is to be realised from him but it is to be realised from the buyer.

A good maxim of public finance. But how is that to be done? So also it is very difficult to carry out in practice the rule that duty should be realised only once on every commodity. For it may be bought and sold many times.

³ The coal merchant sets fire to the woods to make charcoal and thus destroys the whole property. But the weaver of garlands plucks from the trees only those flowers which are full blown and preserves the rest as well as the trees for future use.

'227-229. The king should realise one-third, one-fourth, or one-half from places which are irrigated by tanks, canals and wells, by rains and by rivers, respectively.

230. He should have one-sixth from barren and rocky soils.

231-232. If the king gets one hundred silver *karshas* from the cultivator he should give back to him twenty *karshas*.

'233-235. The king should realise from mines at the following rates: half of gold, one-third of silver, one-fourth of copper, one-sixth of zinc and iron, half of gems, half of glass and lead; after the expenses have been met.

236. The king should realise from peasants, &c., after noticing the amount of profits.

237-238. He should realise one-third, one-fifth, one-seventh, one-tenth, or one-twentieth from the collectors of grasses and woods, &c.

'239-240. He should have one-eighth of the increase of goats, sheep, cows, buffaloes, and horses, and one-sixteenth of the milk of she-buffaloes, she-goats and female sheep.

241. The king should make the artists and artisans work one day in the fortnight.

(242-244. If people undertake new industries or cultivate new lands and dig tanks, canals, wells, &c., for their good, the king should not demand any thing of them until they realise profit twice the expenditure.

¹ मातृकाः—These things are the mothers of the lands.

देव—The gods or natural agencies are the mothers of certain regions—e. g., by supplying rain.

नदी—Rivers are also irrigators. Lands and countries are called the daughters or gifts of rivers.

Where rivers are mothers of irrigators, the cultivation is certain—and hence it may be taken as Government revenue. Where rain is the source of moisture, agriculture is precarious and uncertain. Hence the demand of the Government is to be very small. But where the tanks and artificial water supplies are the irrigators, cultivation is very difficult and expensive though certain. Hence the Government demand should be midway between the other two cases.

² अन्तर, &c.—The proportion mentioned above to be received from the remainder after paying the cost of extraction and production.

³ These are levies in kind.

⁴ That is, they should have remissions and suspensions of revenue for periods. This is how waste lands are to be improved and new enterprises encouraged. Here is an application of the principle of Partial Protection. Śukrachāryya is thus definitely an advocate of the "Young Industry" argument.

245-246. The king should promptly realise the land revenues, wages, duties, interests, bribes, and rents without any delay.

247. The king should give to each cultivator the deed of rent having his own mark (seal).

248-250. Having determined the land revenue of the village the king should receive it from one rich man in advance, or guarantee [for the payment] of that either by monthly or periodical instalments.

251-252. Or the king should appoint officers called *grāmapas* by paying one-sixteenth, one-twelfth, one-eighth or one-sixth of his own receipts

253-254. The king should receive milk of cows, &c., rice, for the kith and kin but should not receive paddy and clothes from buyers for his own enjoyment.

255. The king should realise one thirty-second portion of the increase or interest of the usurer.

256. He should receive rents from houses and abodes as from cultivated lands.

257. He should also have land tax from shopkeepers.

258. For the preservation and repair of the streets, he should have dues from those who use the streets.

259. The king should thus enjoy fruits everywhere but should protect all like a servant.

260. Thus has been described in brief the section on treasure.

¹ Having divided the whole land into several proprietorships, the king should collect the revenue from and through one man who is to be responsible for the total dues of the village.

² *गृहस्थः* One who lives upon increase.

³ Land for houses and buildings is to be taxed at the same rate as that for cultivation. Land for stalls also should be taxed. The sellers have to pay duties not only for the commodities sold but also for the use of the land.

SECTION III.

THE ARTS AND SCIENCES.

1. Now in the Miscellaneous Chapter I shall describe the third Section of *Rāṣṭra* or Commonwealth.

2. Both immovable and movable things are indicated by the term *Rāṣṭra*.

3. The *Rāṣṭri* belongs to him under whose submission it comes.

4-5. *Kuṇḍatā* (possession of wealth) is hundred times superior to all the qualities. *Īṣatā* (overlordship) is superior to that. It is the result of no mean penances.

6. The Sovereign flourishes in this world as a God, none others.

7. Men are protected by him and the subjects behave like him.

8-10. The man in whose kingdom people follow their own duties enjoys fully the result of his sovereignty, enjoys fame for ever.

11-12. A man lives in heaven who gets fame in this world. Disrepute is real hell. There is no other hell in this world.

13-14. Any other body (?) besides human body is hell. One should know the calamities and diseases to be the effects of sins.

15. So being himself dutiful the king should appoint the subjects to their own duties.

16. So the subjects always approach a king who is religious and authoritative.

17-19. The local customs, the social customs and the domestic customs, those duties that have been prescribed as eternal and universal by the sages, the old and the new regulations—all these are to be carefully observed by the king for the protection of the realm.

20. The king achieves fame and wealth by maintaining virtue.

21. In ancient times the castes were divided into four classes by Brahmins according to their activities.

22-23. Owing to their intermixtures, both *anuloma* and *pratiloma*, an infinitude of castes has been created which it is difficult to explain.

¹ The sovereignty or possession of authority over others is the most desirable thing and the result of great virtues.

² The *varṇa* may vary with time, place, race and family. So the good king should observe and respect all.

³ *व्युत्पत्तिः*—If a man of the higher caste marries a woman of the lower the intermixture would be called *व्युत्पत्तिः*. *प्रतिव्युत्पत्तिः*—If a man of the lower caste marries a woman of the higher caste the *Sāṅkaryya* or intermixture would be *प्रतिव्युत्पत्तिः*.

24-25. Those who know of caste differences by birth can tell of differences in name and activity.

26. The castes may be summarised as *jarâyuja* or born of foetus, *anḍaja* or born from eggs, *śvedaja* or born from drops of perspiration and *udvijja* or plants.

27-28. The man who is good by birth becomes low by low associations. But the man who is low by birth cannot be high by associations.

29. But in course of time through work as well as attributes high and low orders are created.

30. *Jāti* or caste is described by learning or occupation.

31. Sacrifice, study and charity are the functions of the *Dvijanma*, i.e., the twice-born.

32. The additional (special) functions of Brāhmaṇas are begging, teaching and *Yājana* (conducting a sacrifice).

33. The additional (special) functions of Kṣatriyas are protection of the good, suppression of the wicked and realization of revenues.

34. The additional (special) functions of the Vaiśyas are agriculture, pasture and commerce.

35. The lower functions of Śūdras are charity and service.

36. The remuneration and means of livelihood of the various classes vary according to difference of functions.

37. For Brāhmaṇas, agriculture by tilling the soil has been prescribed by Manu and other masters.

38-39. Sixteen cows have to be employed to their ploughs by Brāhmaṇas, four less by the others. Two cows by *antyajas* according to the softness of the soil.

40. Begging by anybody else besides Brāhmaṇas is to be condemned.

41-42. The whole Veda with interpretations has to be studied by the twice-born in connexion with various penances, and miscellaneous rites and ceremonies.

¹ *जति*—defined: (i) according to *विद्य*, e.g., दार्शनिक जति, the philosophers, botanists, &c., (ii) according to *कर्म*, art and industry, i.e., occupation, e.g., weaver.

² These functions are common to Brāhmaṇas, Kṣatriyas as well as Vaiśyas. Each, however, has special functions which are mentioned below.

³ These special functions describe the various occupations for livelihood.

⁴ Brāhmaṇas should have 16 cows to their ploughs.

Kṣatriyas	"	12	"	"
Vaiśyas	"	8	"	"
Śūdras	"	4	"	"
Antyajas	"	2	"	"

43-44. The man who has mastered the sciences and the arts should be the preceptor of all. But one who is unlearned cannot be preceptor because of birth.

45. The arts and sciences are infinite and cannot be enumerated.

46. The primary *Vidyās* are thirty, and the primary arts are sixty-four.

47-48. *Vidyā* is known to be that which can be said. *Kalā* is that which can be done by even the dumb.

49-50. The general characteristics have been mentioned, the special marks are being described separately, the names of the *Vidyās* and *Kalās*.

51-52. *Rig, Yajus, Sīma, Atharvan* are the Vedas; *Āyus, Dhanus, Gāndharva*, as well as *Tantras* are the *Upavedas*.

53-54. The six *Angas* of the Vedas are *Śikṣā* (Pronunciation), *Vyākaraṇa* (Grammar), *Kalpa* (Rituals), *Nirukta* (Etymology), *Jyotiṣ* (Astronomy) and *Chhandas* (Prosody).

55-59. The *Mīmāṃsās, Tarka, Sāṃkhya, Vedānta, Yoga, Itihāsas, Purāṇas, Smṛitis, theory of Sceptics, Artha Śāstra, Kāma Śāstra, Silpa*

¹ The distinction between Science and Art is the same as that between विद्या and कला.

² तन्त्र—Tantras are a section of the Vedic literature. So mere mention of तन्त्र does not point to a statement being that of very modern facts.

³ The specially noticeable points are the facts that *हनिहार* are quite distinct from *पुराण*, that the theories of *नलिक* as well as *Yavanas* are mentioned as branches of learning, and *देवनाग* as well as *देवद्विषय* are also respected in the same breath with the Vedas and Vedāntas.

The 32 Sciences are :—

1. Vedas	...	...	...	...	...	4
2. Upavedas	...	...	...	...	...	4
3. Vedāṅgas	...	...	...	...	...	6
4. Darśanas	...	...	...	...	...	6
5. Itihāsa	...	...	...	...	...	1
6. Purāṇa	...	...	...	...	...	1
7. Smṛiti	...	...	...	...	...	1
8. Scepticism	...	...	...	...	...	1
9. Artha Śāstra	...	...	...	...	...	1
10. Kāma Śāstra	...	...	...	...	...	1
11. Silpa Śāstra	...	...	...	...	...	1
12. Alaukika	...	...	...	...	...	1
13. Kāvya	...	...	...	...	...	1
14. Deśabhāṣā	...	...	...	...	...	1
15. Avasasakti	...	...	...	...	...	1
16. Yavana Philosophy	...	...	...	...	...	1

Total ... 32

Sāstra, *Alaṅkāra* (Rhetoric), *Kāvya*s, language of the folk (vernacular), the art of speaking properly, the theory of *Yavanas*, and manners and customs of countries and nations—these are the thirty-two *Vidyās*.

60. The name of *Mantras* and *Brāhmaṇas* is *Veda*, e.g., the *Ṛig*, etc.

61. The adorations and salutations according to these give satisfaction to the gods.

¹62. The *Mantras* are so called because they are pronounced. *Brāhmaṇas* are those that apply these *Mantras*.

²63-64. The *Ṛig* portion of the *Vedas* is that in which the *mantras* or hymns are in praise of the gods, where the *mantras* are arranged in rhythmical form as quarter-verse or half-verse, and where the *mantras* are used for sacrifices.

³65-67. The *Yajur-veda* is that in which the *mantras* are read in any order without verse and music, in which the service of an *Adhvaryu* or priest for conducting sacrifice is required and in which the *mantras* are to be read thrice.

68. The *Sāma* is that of which the *mantras* are sung in sacrifices.

69. *Atharvāṅgīra*s is that in which there is the relation between the adored and the adorer.

70. Thus has been described in brief the fourfold *Veda*.

⁴71-72. *Āyurveda* is that *Upaveda* of *Ṛig-veda* by which one knows and acquires health from a study of the physique and the medicines.

⁵73-74. *Dhanurveda* or Science of Archery is that *Upaveda* of *Yajur-veda* by which one can be proficient in fighting, the use of arms and weapons and the formation of battle arrays.

¹ The two sections of the *Vedas* have been described here. They contain things by using which men may satisfy the gods. Of these, the portion that is recited is called *mantra*, and the portion that is done is called *Brahmāṇa*.

² The characteristics of *Ṛig-veda* :

(1) The *mantras* are to be in rhythmical form.

(2) The *mantras* are to be used for *ṛig*.

(3) The *mantras* are to be *mantra* i.e., in praise of gods.

³ Like the *Ṛig-veda* the *Yajur-veda* has also three characteristics.

⁴ *Āyurveda* has two functions—(1) *ṛig* i.e., one can by its help know of *āyur* (life and health)—thus it is a science giving laws of health; (2) *mantra* i.e., one can by its help acquire (life and health)—thus an art. This branch of learning has also two Departments—(1) *mantra*, study of the physique, i.e., anatomy and physiology; (2) *ṛig*, Therapeutics and medicine.

⁵ The whole military science comes under *mantra*, not simply that of bows and arrows.

*75-76. *Gāndhārva-veda* is that science of music by which one can know of the various voices, e.g., *udātta*, *anudātta*, &c., produced by instruments and the throat, together with the beats of time.

*77-79. *Tantra* is the *Upaveda* of *Atharva-veda* in which are described the six uses of the various *mantras* to the adored beings, as well as the various means of counteracting the effects of the *mantras*, together with the various rites and ceremonies.

*80-81. *Śikṣā* is the science of the pronunciation of letters according to *Swara* (voice), *Kāla* (time), *Sthāna* (place), *Prayatna* (exercise of the muscles of the mouth), *Anupraddāna* and *Savana* (origia).

*82-83. That portion of the *Brāhmaṇas* which contains rules about sacrifices is known to be *Śrauta kalpa*. *Smārta kalpa* is another (science).

84-85. *Vyākaraṇa* or Grammar is the science in which words are analysed according to their roots, inflexions, sandhis, samāsas and genders.

86-87. *Nirukta* is that which explains *Śavdas* or words and sentences. Hence this *Vedāṅga* is called the ear of the Vedas.

*88-89. *Jyotiṣa* is that science which measures time by studying the movements of planets and stars, the *Samhitās*, *Horā Śāstras* and *Gaṇitas*.

90-91. *Chhandas* is the science by which verses are constructed according to the rhythmical scheme *ma, ya, ra*, &c. It is like the foot of the Vedas.

*92-93. *Mīmāṃsā* or *Nyāya* is that science by which the expressions of the Vedas are explained and interpreted according to the ceremonies in the *Brāhmaṇas*.

* गान्धर्ववेद—Is thus the science of music both vocal गान्धर्व and instrumental हस्त. It is most probably an *Upaveda* of *Sāma-veda*.

२ तन्त्र—Has the following characteristics—(i) गान्धर्व to the गान्धर्व, (ii) Their six uses described, (iii) उपवेद The methods of counteracting the effect produced by certain actions, (iv) यज्ञवेदिनां rites and observances to be followed in using or counteracting the *mantras*.

* शिक्खा—The voice is of three kinds,—*udātta* (sharp tone), *anudātta* (grave accent), *Svarita* (accented, pitched).

Pronunciation according to time is of three kinds—*क्षुप्त* (short), *दीर्घ* (long), *प्लुत* ("protracted or continuous sound being three times the length of a short vowel and occupying three moments in its utterance"—Wilson). *व्युत्पत्ति* (origin).

There are two *Kalpas*—(1) *Śrauta kalpa* which is a portion of the Vedas called वेदवेत्त and (2) *Smārta kalpa* which is not a *Vedāṅga* but contains rules about things other than वेद, i.e., *Śrāddhas* (funeral ceremonies), worship, &c., which are mentioned in the *Smṛitis*.

* *Jyotiṣa* is thus not mere astronomy, but (1) this together with other sciences, viz., (2) *Samhitā* (Bṛhgu, Parāśara, &c.), (3) *Horā Śāstra*, (4) *Gaṇita* (Mathematics).

* It is the *Pūrva Mīmāṃsā* which illustrates the *Karmakāṇḍa* of the Vedas.

94-95. (The *Vaiśeṣika* is that) which contains arguments about the existence or non-existence of material objects and which comes from *Kaṇḍa* and others.

¹96-97. *Saṃkhyā* is that in which *Puruṣa*, eight *Prakṛitis*, sixteen *Vikāras* and other facts are specifically enumerated.

98-99. "*Brahma* exists alone without a second. The many do not exist. Every thing appears through ignorance and illusion"—this is the theory of those who follow *Vedānta*.

100-101. The *Yoga Śāstra* is that science by which the passions of the mind may be restrained by processes for regulating the breath movements, contemplation and meditation.

102-103. *Itihāsa* is that which narrates past events in and through the pretexts of the actions of kings.

²104-105. *Purāṇa* is that which contains an account of creation, destruction, the dynasties, the cycles or epochs and the incidents and events under each dynasty.

106-107 *Smṛiti* is that which investigates the castes and duties not at variance with the Vedas and describes the social and economic morals.

108-109. *Nāstika* theory or scepticism is that which advocates the predominance of Reason, the origin of all things from Nature (not from God) and the non-existence of the Vedas.

³110-111. *Artha Śāstra* is that science which describes the actions and administration of kings in accordance with the dictates of Śruti and Smṛiti, as well as the means of livelihood in a proper manner.

⁴112-114. *Kāma Śāstra* is that which describes the marks of living beings, both male and female, e.g., of men according to their physical character and inward characteristics, and of women according to external and internal characteristics.

115-116. That science is said by the sages to be *Śilpa Śāstra* which treats of (the construction of) palaces, images, parks, houses, canals, and other good works.

¹ मयति "A radical form or predicament of being,—an illusion, intelligence, consciousness, and the five elements (viz., Ākāśa, Fire, Earth, Air and Water.)"

² Purāṇa is thus more comprehensive than Itihāsa. The historian has to use the *Itihāsa* as a mere peg on which to hang his accounts of ancient times.

³ सर्वकार—Is thus a two-fold science, Politics as well as Economics.

⁴ बह्वि, &c.—Physical characteristics. The man is like a hare, बह्वि, &c.

बहुमान, &c.—Mental and moral characteristics. The man is favourable, &c.

बहुविधि—Physical character of women. They are described as being like a lotus, &c.

स्वयं—One's own, etc. This refers to the mental and moral characteristics of women who may be स्वयं, स्वयं, i.e., egoistic, altruistic, &c.

117-118. *Alankṛiti* or Rhetoric is that in which the attributes of objects are narrated as equal to, and less or greater than others, according to the varieties of analogy—contrast, simile or metaphor.

¹119-120. *Kāvya* is that which appeals to the various tastes, has figures or ornaments, no defective terms, gives rise to much pleasure and is varied according to verse or prose.

²121-122. *Daiśiki* or local language is that which is intelligible by reference to common usage, and which serves the purpose without requiring the help of dictionaries and the guidance of Śāstras.

³123. *Avasārokti* is known to be that science which teaches the proper use of words and expressions at the proper time.

✓ ⁴124-126. *Yavana* philosophy is that which recognises God as the invisible creator of this universe, and recognises virtue and vice without reference to *Śruti* and *Smṛiti*, and which believes that *Śruti* contains a separate religious system.

⁵127-128. *Deśādīdharma* or custom is that which may trace its origin in the *Śrutis* or may not, but is always followed by the people in different climes and families.

129. Thus have been described separately the marks of the various *Vidyās*.

130-131. The *Kalās* or arts have not only different names and marks but these differ according to the different functions.

132. The species of *Kalā* is named after the function it serves (the work it does).

¹ Five characteristics of काव्य—(1) रसयुक्त, i.e., it must embody the various sentiments, e.g., *Śringāra* or love, *Hāsyā* or mirth, *Karunā* or tenderness, *Rudra* or anger, *Vīra* or heroism, *Bhayaṇaka* or terror, *Vibhatsa* or disgust, *Adbhūta* or surprise.

(2) चित्ररसयुक्त—Figurative, full of images and similes.

(3) दोषरहित—Without any defect, e.g., those of vulgarism, vagueness, archaism, &c.

(4) प्रमत्तकारिण—Must give pleasure.

(5) वचनमिश्रित—May be both prose and verse.

² It is the ordinary language of the streets or Vernacular as it is called which does not require the use of Vedas, Śāstras, &c., but which can be understood by reference to *वैयर्थ्य* or common parlance.

³ It is the art of saying the right thing at the right moment. It is thus a branch of diplomacy or etiquette.

✓ ⁴ This, therefore, is not necessarily atheism, but what in modern times could be regarded as an alien and non-national religion.

⁵ Custom—(1) by a sort of fiction (कल्पित) finds its origin in the *Śrutis*, (2) may not be traced to *Śrutis*, (3) respected by people, (4) varying with country and family. Thus there may be several देशवर्ण, several कुलवर्ण, &c., just as there may be local gods, family gods, &c.

133. *Nartan* or dancing with appropriate gestures and movements is an art.

134. *Vādāna* or playing on musical instruments is also an art.

135. The decoration of men and women by dress and ornaments is an art.

136. The performance and knowledge of the sundry mimicry and antics is an art.

137. The laying out of beds and furniture and the weaving of garlands, &c., constitute an art.

138-139. The entertainment of people by gambling and various tricks of magic is an art. The (knowledge of) different aspects of giving pleasure is an art.

140. These seven arts are called *Gīndharva*.

141. The distillation of wines and spirituous liquors from flowers, &c., is an art.

142. The extrication of thorns and the relieving of pain by operating on the wounds of a vein constitute an art.

143. The cooking of food by intermixtures of various tastes is an art.

144. The planting, grafting and preservation of plants constitute an art.

145. The melting and powdering of stones and metals constitute an art.

146. The act of using preparations from sugarcane is known to be an art.

147. The knowledge of mixtures of metals and medicinal plants constitutes an art.

148. The knowledge of the analysis and synthesis of metals constitutes an art.

149. The preparation of new substances (alloys) out of metals by combinations is an art.

150. The preparation of salts constitutes an art.

151. These ten *Kalās* are mentioned in *Āyurveda* and other (medical) sciences.

¹ This refers to pharmaceutical preparations.

² *संयोजन*—Combination or synthesis.

विश्लेषण—Analysis.

³ The medical science must therefore have been very comprehensive, comprising so many arts; the preparation of alcohol, operation of wounds, cooking, gardening, metallurgy, pharmacy, and chemical processes and manipulations.

152. The use and employment of arms by the proper arrangement of legs constitutes an art.

153. Duelling by the various artifices is an art.

154. A *Vāhujuddha* or hand to hand fight is the combat between duellers without weapons.

155. The man who dies thereby does not attain heaven nor fame in this world.

156-157. The *Nijuddha* is meant for fame only, destruction of the enemy's power and vanity. A hand to hand fight should not lead to anybody's death.

158-60. An attack by duellers, that which is made by various dangerous artifices of hands, and by throwing down the opponent in various ways, &c.

¹And *Pratikriyā* is the method of extricating oneself from these.

²161. The throwing of arms and implements towards some fixed point is an art.

162. The formations of battle arrays according to the signals given by musical instruments (bugles) is an art.

163. The arrangement of horses, elephants and chariots in war is an art.

³164. These five arts are mentioned in *Dhanurveda* or the science of military tactics.

165. The propitiation of gods by various seats and postures is an art.

166. The act of driving horses and elephants is an art, as well as that of teaching them.

167-168. Earthen, wooden, stone and metal vessels give rise to four separate arts in the matter of their cleansing, polishing, dyeing or rinsing; picture-drawing is also an art.

169. The construction of tanks, canals, palaces, and squares (?) is an art.

170. The construction of clocks, watches and musical instruments is an art.

171. The dyeing by the application of inferior, middling and other colours is an art.

¹ Various feats in boxing are mentioned here.

² This is the art of fixing the aim by striking a fixed object at some distance.

³ Just as the sciences of *Gāndharvaveda*, and *Āyurveda* have their own arts, so also this science, *Dhanurveda* (which is an *Upaveda* of *Yajurveda*) has these five arts or five practical aspects.

172. The act of putting down the actions of water, air and fire is an art.
173. The preparation of boats, chariots and conveyances is an art.
174. The preparation of threads and ropes is an art.
175. The weaving of fabrics by various threads is an art.
176. The testing of gems as to whether they are good or bad as possessing marks or holes is an art.
177. The testing of gold and other metals is an art.
178. The preparation of artificial gold and gems is an art.
179. The making of ornaments with gold and other metals is an art, as well as enamelling of metals.
180. The softening of leathers is an art.
181. The flaying of skins from the bodies of the beasts is an art.
182. Milking and churning constitute two arts.
183. The knowledge of sewing of covers (coats and shirts) is an art.
184. Crossing waters by arms (swimming) is an art.
185. The cleansing of domestic utensils is an art.
186. Cleaning of clothes and shaving are two arts.
187. The extraction of oil from seeds and flesh (fats) is an art.
188. The drawing of ploughs and the climbing of trees are two arts.
189. The knowledge of work in such a way as to please somebody is an art.
190. The making of vessels with bamboo straws, etc., is an art.
191. The making of glass vessels is an art.
192. The pumping and withdrawing of water constitute an art.
193. The preparation of tools and implements from iron is an art.
194. The preparation of saddles for horses, elephants, bulls and camels is an art.
195. The maintenance, and entertainment, and nursing of children constitute an art.
196. The punishment of offenders, e. g., whipping, is an art.
197. The writing of the characters of various languages is an art.

¹ Two arts are mentioned in this line. Enamelling was practised as an art, it appears.

² Leather Industry is mentioned in its two processes—(1) The flaying of the skin, (2) The softening of the hide (tanning).

³ Cane-work it is called—basket-making, etc.

⁴ Glass is mentioned here as also in other places in *Sukraniti*.

⁵ Nursing was learnt and practised as an art it seems. At any rate the midwives must have been trained in this art.

⁶ The knowledge and practice of the various alphabets of different peoples were respected as an independent branch of learning. And it is implied that there were men who equipped themselves specially with this art.

198. The making and preservation of the betels constitute an art.

199-200. Speed in taking, but delay in giving—these are the two features of all arts. (?)

201. The sixty-four arts have thus been enumerated in brief.

202. One should do work with the help of the various Kalās mentioned.

¹ The enumeration of the 64 कलास gives a picture of the industrial and economic condition of the age described in *Sukraniti*, as that of the विद्या gives a picture of the intellectual and literary condition. And the two pictures together constitute a graphic account of the actual social life the people of India lived in those times.

After going through this one can hardly believe that the Hindus were a race of abstract metaphysicians who were negligent of the actual needs of the society cultivated the art of preparing for the next life only. One would rather think that they knew how to enjoy life and supply its necessities, comforts and decencies. Economically speaking, they were as self-sufficient as any people could possibly be, and made their material and secular life as comfortable and happy as possible. And intellectually speaking, they were competent enough to investigate not only the highest truths of the universe—the eternal problems of existence, but also to study and discuss all those branches of learning which had for their aim the practical furtherance of social ends—the amelioration of human life.

The more one studies the social, economic, political and other secular facts of the civilisation of the Hindus the more one is impressed with the fact that their institutions—industrial, educational and administrative—were adequate for all the ends of human existence; and if they differ from anything of the kind in modern times or in other countries it is because of the adaptation to the circumstances and conditions of time and place which is the fundamental cause of all varieties and divergences in the universe. And those who advocate the doctrine of relativity of institutions cannot think of the Hindus as an economically inefficient or politically incompetent race or as one who has no industrial or political aptitudes. The fact rather is, in all these aspects of secular civilisation, they represent a distinct type which is not necessarily low, mediæval or primitive simply because it does not resemble the types that are predominant to-day.

THE SIXTY-FOUR KALĀS.

A.—Twenty-three arts derived from the *Vedas* through the 4 *Upavedas*.

- I. *Gāndharva*—(1) Dancing, (2) Playing on musical instruments, (3) Decorations, (4) Antics, (5) Laying out beds, etc., (6) Jugglery, magic, etc., (7) Sexual intercourse.
- II. *Āyurveda*—(1) Preparation of alcohol, (2) Surgical operations (3) Cooking, (4) Gardening, (5) Metallurgy, (6) Confectionery, (7) Pharmacy, (8) Analysis and Synthesis of metals, (9) Alloys, (10) Salts,
- III. *Dhanurveda*—(1) Making up of standards for the employment of arms, (2) Duelling, (3) Marking of aim, (4) Battle arrays, (5) Employment of horses, chariots, etc.
- IV. *Tantra* (?)—Sitting in meditative postures.

B. Other कलास—41.

- (1) Driving horses and elephants, (2) Teaching horses and elephants, (3) Polishing earthen vessels, (4) Polishing wooden vessels, (5) Polishing stone vessels, (6) Polishing metal vessels, (7) Drawing, (8) Building, (9) Watches, Clocks, etc., (10) Dyeing, (11) Mechanical operations, putting down fire, etc., (12) Construction of boats and other conveyances, (13) Rope-making, thread spinning, (14) Weaving, (15) Testing of gems, (16) Testing of metals, (17) Preparation of artificial gems and metals, (18) Making of ornaments, (19) Enamelling, (20) Softening of leathers, (21) Flaying of hides, (22) Milking, (23) Churning, (24) Tanning, (25) Swimming, (26) Cleansing of domestic utensils, (27) Washing, (28) Shaving, (29) Extraction and preparation of oils from fats and seeds, (30) Ploughing, (31) Climbing, (32) Flattering or Entertaining, (33) Cube-work, (34) Glass-work, (35) Pumping, (36) Work in Iron Foundries, (37) Preparation of saddles, (38) Nursing and management of babies, (39) Whipping criminals, (40) Writing in different alphabets, (41) Preparation of betels.

SECTION IV. SOCIAL CUSTOMS AND INSTITUTIONS.

1-2. The *Brahmachâri*, the Householder, the *Vânâprastha* and the *Yatî*—these are the four compulsory stages of every Brâhmaṇa.

'3. Of the others who follow the activities of the Kṣatriya, Vaiśya, and Śûdra—all except the last.

4-5. The *Brahmachâri* is the disciple who wants learning, the Householder is for maintaining all men, the *Vânâprastha* or the man who has retired to forests is for restraining (the passions and activities), and the *Sanyâsi* attempts the attainment of Salvation.

6. The castes and stages which exist otherwise should be punished.

*7-8. If disregarded by the king and unrestrained by his punishments, the high families become bad, the low ones become elevated

9-10. The female Śûdra should never practise the following things without husband: recital of hymns, penances, pilgrimages, foreign travel, observance of *mantras* and worship of gods.

11. Women have no separate right to the use of the means for the realisation of the three-fold end, *e.g.*, virtue, wealth, and desires.

12-13. She should get up before her husband and purify her body, then raise the beddings and cleanse the house by sweeping and washing,

'14-15. should then come to the yard, covered with grass, cleanse the vessels used in sacrifices by hot water,

16. then should keep them at the proper place.

17. She should make the vessels empty and fill them (again with fresh water),

18-19. should wash the vessels of the kitchen on the outside, cleanse the hearth with earth (and other things) and place fire there with fuel.

*20. She should study the vessels to be used and the various

¹ The first three stages are compulsory of all others.

² The king should maintain the several classes in their proper *âśramas* and punish them if they go astray. The performance of one's own duties in life according to caste and stage should be rigidly enforced.

³ ~~see~~—Grass.

⁴ In this routine of duties and daily work one notices the virtues of a civilisation based mainly on domestic life and the rights and merits of persons not as citizens but as members of a family. Before the woman goes to pay respects to the superiors she must finish all the drudge work. So she must rise very early. Here is a very graphic account of the ordinary social (and material) life of the Hindu.

articles of food. Having thus finished the work of the forenoon she should bow down to the father-in-law and mother-in-law.

21-22. She should put on clothes, ornaments and jewels given by the father-in-law, mother-in-law, husband, parents and brothers, uncles and relatives.

23-25. The wife should be pure in mind, speech and action, abide by the instructions of her husband, and follow her like a pure shadow, and be a friend in all his good activities, and servant in all his commands.

26-28. She should then cook the food, inform her husband, and then feed those who are to be fed by the food first given to the gods of the universe.

29-30. Then her husband, and lastly herself, partake of the meals at the instance of her husband. She should then spend the remainder of the day time in studying the proper earnings and expenses (*i.e.*, settle accounts).

31-32. Then again in the evening as well as in the morning she should cleanse the house, cook the food, and feed the husband and the servants.

33-34. She should take her food not immoderately, finish the sundry domestic duties, then spread a good bed and serve the husband.

35-36. She should lie down on that bed after the husband is asleep with her mind fixed on him, not naked, not excited, without passions and by restraining senses.

37-38. She should not talk aloud or harsh, not call frequently (?) and not speak unpleasant things. Should not quarrel with anybody, and should not talk nonsense.

39. She should not be extravagant, nor act at variance with virtues and interests.

40-42. The good wife should give up words that indicate senselessness, lunacy, anger, and envy, and the contemptible vices of meanness, jealousy, excessive attachment to things of this world, vanity and boastfulness, atheism, adventurousness, thieving and pride.

43-44. Thus behaving with the husband as with a great god she gets fame in this world and heaven (?) in the next.

45. The daily duties of women have been mentioned above. The occasional functions are being narrated now.

46-49. She should give up all these things when she sees *rajas* *i.e.*, when she is menstruated. She should live bashfully in an inward

apartment unseen by anybody. She should have only one piece of cloth devoid of bath and ornaments, hence look thin and humble, and sleep on the ground without passions, and thus spend three days.

50-52. She should take her bath at the expiration of three nights with the clothes. She becomes pure after seeing her husband's face. After having thus purified herself she should work as before.

53. This is the duty of women of the twice-born castes and this is desired of others also.

54. The women should be assistants in the functions of the males, viz., agriculture, shopkeeping, etc.

55-56. The woman should practise music, gentle manners, etc., according as the husband is master of these and perform the winning arts, etc., with regard to him.

57-59. When the husband is dead, the chaste woman should accompany him or observe the vow, should not like to go to other's houses, and should always maintain *brahmacharyya* or control of passions, should give up the daily ornamentation of self.

59-61. When the husband is gone abroad, the wife should be devoted to the adoration of the gods, wish well of the husband, put on things that indicate good, and only a few ornaments.

62-63. There is no lord like the husband, there is no happiness like the husband. The husband is the real protector of women—not all the wealth.

64-65. The father gives measured things, the brother and son also give only limited things. Who does not worship the husband who is the giver of infinite (blessings)?

66-68. The *Sūdra* is the fourth caste and hence as belonging to a caste has certain duties—except the *mantras* of the *Vedas*, *Swadhā*, *Swahā*, *Vaṣat*, etc., but only those actions which require *namas* as the sign of adoration, viz., the *mantras* given in the *Purāṇas*.

69-70. People should practise their duties like *Brāhmaṇas* if born of women married with *Brāhmaṇas*, like *Kṣatriyas* if born of women

¹ Up to 64, the duties and functions of the twice-born have been mentioned.

² In any religious service, the *Sūdra* cannot pronounce the *mantras* स्वाहा, स्वाहा, वासु, given in the *Vedas*. He has right to pronounce only वासु—the *Mantra* mentioned in the *Purāṇas*. Thus he has right only to the study of *Purāṇas*.

वासु, वासु, वासु—exclamations used on presenting an oblation to the manes.

³ A *Sūdra* woman may be married to a *Brāhmaṇa*, *Kṣatriya* and *Vaīśya* and would give rise to *Brāhmaṇa*, *Kṣatriya* and *Vaiśya* offsprings, respectively. It is the character of the husband that establishes the character of the issue to a marriage.

married with Kṣatriyas and like Vaiśyas if born of women married with Vaiśyas.

71. But people born of Vaiśya women by Kṣatriyas and Brāhmanas should be treated as Śūdras, also men born of Śūdra women (?).

72. The man who is born of a lower male and higher female is known as the worst of Śūdras.

73. The Śūdrādharmas or the worst of Śūdras should always practise his duties according to *nāma mantra* (i.e., by repeating the name of god only) in a manner inferior to that of the Śūdra.

74-75. The *Yavanas* have all the four castes mixed together. They recognise authority other than that of the Vedas and live in the north and west.

76. Their Śāstras have been framed for their welfare by their own masters.

✓ 177. But the rules that are followed for ordinary purposes are the same in the two cases.

78-79. Inferiority and superiority depend sometimes on the qualities of the seed, sometimes on the character of the field. But excellence is due to both.

✓ 80-81. Viśvāmitra, Vasiṣṭha, Mātanga and Nārada and others became elevated by special penances not by birth.

82-83. Every caste should practise the duties that have been mentioned as belonging to it and that have been practised by ancestors, and should otherwise be punished by kings.

84. The king should differentiate the castes and stages by separate marks of distinction.

85-87. The king should always keep in his kingdom the tools and implements of the metal workers after inspecting them; and maintain artists and artisans according to need, and employ additional workers in agriculture or menial service.

88. The goldsmiths are the fathers of thieves.

89-90. He should build the *Ganjā* house (a tavern) outside the

¹ The home and characteristics of the *ṣaṣṭha* are described here. It is mentioned that however much they might differ from those who follow the system of castes and stages in matters of *ṣaṣṭha*, *ṣaṣṭha*, and *ṣaṣṭha*, i.e., sages, moral codes and authority, they are at one with them in rules of ordinary business-morality, *ṣaṣṭha* and the standards of daily life.

² This is an instance of the *ṣaṣṭha* or field being good, not the seed or birth.

³ Liquor-houses and other houses for indulgence in intoxication should be kept at a distance from the village.

village and there keep the drunkards. And should never allow drinking of liquor in his kingdom in the daytime.

91-93. The king should have the domestic plants planted in villages and the wild trees in the forests—the good ones at a distance of twenty cubits from one another, the middling at a distance of fifteen cubits and the ordinary ones at a distance of ten cubits and the youngest at a distance of five cubits.

94. He should nourish them by stools of goats, sheep and cows, water as well as meat.

95-102. The *udumvara* (*Ficus glomerata*); *āśvattha* (the holy fig tree), *vata* (banyan), *chincha* (tamarind), *chandana* (sandal), *gambhala* (lime), *kadamba* (*Nauclea Cadamba*), *āsoka* (*Jonesia asoka*), *vakula* (*Mimusops Elengi*), *vilva* (bael), *amṛita*, *kapitthaka* (wood apple), *rājadaṇḍa* (*Mimusops hexandra*), *āmra* (mango), *punnāga* (*Calophyllum inophyllum*); *tuda* (Mulberry); *chāmpaka* (*Michelia champaka*); *nīpa* (a species of *Asoka*); *koka* (a wild date tree); *amra* (*Spondias mangifera*), *sarala* (pine), *dārima* (pomegranate), *aśvata* (walnut), *śimśapā* (*Dalbergia sissoo*), *vadara* (jujube), *nimba* (Neem), *jambira* (lime), *kṣirika*, *kharjura* (date), *devakarāja* (*Pongamia glabra*), *phūlgū* (opposite leaved fig tree), *Tāpinchha* (tamāla), *bhala* (*Semecarpus anacardium*), *kudvāla* (ebony), *lavali* (*Phyllanthus distichas*), *dhātṛi* (*Woodfordia floribunda*), *kramuka* (betelnut), *mātulungaka* (citron), *lakucha* (*Artocarpus lakoocha*), *nārikela* (cocoanut), *rambhā* (plantains)—these are the trees which bear good fruits.

103. He should plant those trees which bear good flowers very near the village.

104. One should lay out a fair garden to the left of the dwelling house.

105-106. The trees are to be watered in the morning and evening in summer, every alternate day in winter, in the fifth part of the day (i.e., afternoon) in spring, never in the rainy season.

107-108. If trees have their fruits destroyed, the pouring of cold water after being cooked together with *Kulutha*, *Māsa* (seeds), *Mudga* (pulse), *Yava* (barley) and *Tila* (oil seed) would lead to the growth of flowers and fruits.

109. Growth of trees can be helped by the application of water with which fishes are washed and cleansed.

1 Ordures and dung have always been recognised as good manures.

2 In these lines we get some of the agri-flori-horti-cultural ideas prevalent in those times.

110-112. The powder of the dungs of goats and sheep, the powder of *Yaoa* (barley), *Tila* (seeds), beef as well as water should be kept together (undisturbed) for seven nights. The application of this water leads very much to the growth in flowers and fruits of all trees.

113-114. Those trees which bear thorns, e.g., the *Khadira* (catechu), etc., are known as wild and should be planted in forests.

115-122. *Khadira* (catechu), *aśmanta* (oxalis), *sīka* (Teak), *agni-matha*, (*Premna spinosa*), *śyaunāka* (*Bignonia Indica*), *vabbula* (*Acacia*), *tamāla*, (*Cinnamomum tamāla*), *sāla* (*Shorea robusta*), *kūtaja* (*Holarrhena antidysenterica*), *dhava* (*Anogeissus latifolia*), *arjuna* (*Terminalia arjuna*), *palāśa* (*Butea frondosa*), *śaptaparva* (*Alstonia scholaris*), *śamī* (*Acacia spigera*), *tunna* (*Cedrela toona*), *devadāru* (*Pinus longifolia*), *vikeṅkaṭa* (*Flacourtia sapida*), *karamāṇḍa* (*Carissa Carandas*), *iṅguḍi* (*Balanites Roxburghii*), *bhātrja* (*Betula bhojapatra*), *viśamuṣṭhi*, *strychnos nuxvomica*, *kariraka* (*Capparis aphylla*), *sallaki* (*Boswellia serrata*), *kāśmari* (*Gmelina arborea*), *pāṭha* (*Stephania hernandifolia*), *tinduka* (*Diospyros Embryopteris*), *vījasāraka* (name of a tree not identified), *harītakī* (*Terminalia Chebula*), *bhallāta* (*Semecarpus anacardium*), *sampāka* (name of a tree not identified), *arka* (*Calotropis gigantea*), *puṣkara* (a tree not identified), *arimeda* (*Acacia Farnesiana*), *pitādru* (a kind of pine tree), *śālmālī* (*Bombax malabaricum*), *vibhītaka* (*Terminalia bellerica*), *naravela* (a plant not identified), *madhuka* (*Bassia latifolia*) and other large trees.

123-124. Expansive trees, shrubs, and creepers are to be carefully planted in villages if domestic, in forests if wild.

125-129. Wells, canals, tanks and ponds should be made accessible, (by staircases, &c.) should have width twice or thrice the depth and foot-paths round them. There should be many of these so that there may be plenty of water in the kingdom. Bridges should be constructed over rivers. There should also be boats and water conveyances for crossing the rivers.

130-131. The temples of the gods who are worshipped by a caste and houses of the preceptors who are the teachers of its arts and sciences should be situated in the front of the houses belonging to it.

132-133. The king should build temples for Viṣṇu, Śaṅkara, Gaṇeśa, Sun and Pārvatī in the squares, or the centre of the village.

134-137. (The temples are) to be of the *Meru* or some other of the sixteen types; to be beautiful, round, square or of some other mechanical form; to have *maṇḍapas* or halls, walls, *gopuras* or central gates; to have height twice or thrice the width, to have good images inside made according to

the prescribed rules, to have water at the foot and to be well painted or decorated.

138-139. 'A *Meru* temple is that which has one thousand domes, has one hundred and twenty-five stories, is one thousand cubits wide and one thousand cubits high.

140-141. The *Mandara* and other types of temples mentioned below are one-eighth less than the preceding:—the *Mandara*, *Rikṣamālī*, *Dyumnī*, *Chandraśekhara*, *Mālyavān*, *Pārijātra*, *Ratnaśrīṣa*, *Dhātumān*, *Padmakōṣa*, *Puṣpakāśa*, *Śikara*, *Surastika*, *Mahāpadma*, *Padmakūta*, and *Vijaya*, the sixteenth.

145-146. The *maṇḍapa* or hall of each temple is to be adapted to each and one-fourth less than the temple in height. The images should be placed or set up there with the hymns appropriate to the gods that have been embodied.

*147-151. The characteristic of an image is its power of helping

1 The वेद temple described as having:—

- | | |
|----------------------------|--------------------------|
| (i) 1,000 domes. | (ii) 125 stories. |
| (iii) 1,000 cubits height. | (iv) 1,000 cubits width. |

The मन्दिर is the temple having:—

- | | |
|--------------------------|------------------------|
| (i) 875 domes. | (ii) 110 stories. |
| (iii) 875 cubits height. | (iv) 875 cubits width. |

Thus one gets the following table;—

	Type.	Domes.	Stories.	Height in cubits.	Width in cubits.
1.	वेद ...	1,000	125	1,000	1,000
2.	मन्दिर ...	875	110	875	875
3.	मन्दिपारसी	760	96	766	766
4.	सु मन्दि	670	84	670	670
5.	मन्दिपारसी	586	74	586	586
6.	मन्दिपारसी	513	65	513	513
7.	मन्दिपारसी	449	57	449	449
8.	मन्दिपारसी	393	50	393	393
9.	मन्दिपारसी	344	44	344	344
10.	मन्दिपारसी	301	36	301	301
11.	मन्दिपारसी	268	32	268	268
12.	मन्दिपारसी	230	28	230	230
13.	मन्दिपारसी	201	25	201	201
14.	मन्दिपारसी	176	22	176	176
15.	मन्दिपारसी	154	19	154	154
16.	मन्दिपारसी	135	17	135	135

* Worship of images is here mentioned as only a means to an end. The image is the concrete embodiment of the divinity and helps the mind to fix itself on it by meditation.

forward contemplation and *yoga*. The human maker of images should therefore be meditative. Besides meditation there is no other way of knowing the character of an image—even direct observation (is of no use). Images are made of sands, pastes, paints, enamels, earth, woods, stones and metals and are strong in succession.

¹152-153. The image constructed full according to the prescribed limbs is beautiful and yields virtue, otherwise takes away wealth and life and daily increases grief.

²154-157. The images of gods yield happiness to men, and lead to heaven; but those of men lead away from heaven and yield grief. That image is beautiful which is neither above nor below the fixed proportion. But the images of gods, even if deformed, are for the good of men.

³158. But the images of men, even if well formed, are never for human good.

159. Images are of three kinds—*sāttvika*, *rājasika*, and *tāmasika*.

⁴160. The images of Viṣṇu and other gods are to be worshipped in the *sāttvika*, *rājasika* or *tāmasika* form according to needs and circumstances.

⁵161-162. The *sāttvika* image is that which has *yogamudrā* or, the posture of meditation, the straight back, hands giving blessings and courage and has the gods represented as worshipping it.

163-164. The *rājasika* image is that which sits on some *vāhana* or conveyance, is adorned with numerous ornaments, and has hands equipped with arms and weapons as well as offering courage and blessings (to the devotees).

165-166. The *tāmasika* image is that which is a killer of demons by arms and weapons, which has a ferocious and vehement look and is eager for warfare.

¹ The image must be rightly made according to the proportions of its limbs. The sanction that compels artists to be very careful is, as usual, of a religious nature. The artist must not bungle with the work entrusted to him.

² Here are some very serious injunctions against the construction of human images. Human beings must not be painted or sculptured.

³ Images of gods, even deformed, are allowable but not those of human beings even though well proportioned.

⁴ Each of the gods may be worshipped in the three forms. Each form is to be selected according to the purposes of the worshipper. The forms are being described below.

⁵ Characteristics of *sāttvika* image :—

- (1) *Śūnyā*—The eye fixed upon the tip of the nose as in meditation.
- (2) *Śūnyā*—Straight posture, unbending.
- (3) *Śūnyā*—Hands displayed as giving blessings and courage to the worshippers.
- (4) *Śūnyā*—The gods must be worshipping the image.

167-168. The hymns of Viṣṇu and other gods are being described in brief, measurements of the images and their limbs in detail.

169. An *aṅgula* is one-fourth of a *muṣṭi* (the closed fist of a hand).

170. The length of a *tāla* is twelve *aṅgulas*.

171-172. The image of dwarf is to be seven *tālas* in height, that of men eight *tālas*, that of gods nine *tālas*, that of *Rākṣasas* ten *tālas*.

173-174. The height of images varies from seven *tālas* (mentioned above) according to the customs of localities. But images of females and dwarfs are always seven *tālas*.

175-176. Nara, Nārāyaṇa, Rāma, Nṛsiṃha, Vāṇa, Vali, Indra, Bhārgava (Paraśurāma) and Arjuna are of ten *tālas*.

177-178. Chaṇḍi, Bhairava, Vetāla, Narasiṃha, Varāha, Hayaśīrṣa and others who are of a vehement type are to be twelve *tālas*.

179. The images of Piśāchas and Asuras are to be always sixteen *tālas* in height.

180-182. Hiranyakaśipu, Vṛitra, Hiranyākṣa, Rāvaṇa, Kumbhakarṇa, Namuchi, Niśumbha, Śumbha, Mahiṣāsura, Raktavīja—these are to be sixteen *tālas* in height.

¹183. The *vālas* are to be five *tālas*, and the *kumāras* six *tālas*.

¹184-185. Images are of ten *tālas* in *Satyayuga*, of nine *tālas* in *Tretā*, eight *tālas* in *Dvāpara*, and seven *tālas* in *Kali*.

¹ *वाल*—Boy under five years of age. *कुमार*—an infant. The terms are however used as synonyms.

² *अङ्गुल*, = $\frac{1}{4}$ *मुष्टि*

¹² *अङ्गुल*, = 1 *ताल*

The following are the measurements in *tālas* described in the above lines :—

A. Ordinary.

(1) बाल...	...	...	...	7	Tālas
(2) कुमार...	...	...	...	8	"
(3) वैद्य...	...	...	...	9	"
(4) राज...	...	...	...	10	"
(5) कर्षी...	...	...	...	7	"
(6) कुम्हार...	...	...	...	6	"
(7) बाल...	...	...	...	5	"

B. Special.

(1) गरुड...	...	...	...	10	"
(2) बाली...	...	...	...	12	"
(3) शिव...	...	...	...	16	"

C. According to the ages.

(1) बाल...	...	...	...	10	"
(2) कुमार...	...	...	...	9	"
(3) वैद्य...	...	...	...	8	"
(4) कर्षी...	...	...	...	7	"

186-187. If the image be nine *tālas*, the mouth must be one *tāla*, the forehead four *aṅgulas*, the nose likewise.

188-189. The space from the tip of the nose to the end of the *hanu* (jaw) is to be four *aṅgulas*. The throat is to be four *aṅgulas*. The space from throat to heart is to be one *tāla*.

190-191. Thence downward to the navel the space is beautiful if one *tāla*. From the navel downwards to the genital organ there should be one *tāla*.

192-193. The two thighs are to be two *tālas* each, the knees to be four *aṅgulas* each. The two legs are to be made equal to the thighs. The bottom of the ankle is to be four *aṅgulas*.

¹194. The vertical measurements of an image of nine *tālas* are thus given by the sages.

195 The image of seven, eight or ten *tālas* should be divided according to the above proportion.

²197. The two hands are to be four *tālas* each up to the ends of the fingers.

198. From the neck to the elbow the space is good if twenty *aṅgulas*.

³199. From the armpit to the elbow the distance is thirteen *aṅgulas*.

200 The *kara* or arm up to the end of the middle finger is twenty-eight *aṅgulas*.

201. The palm is seven *aṅgulas*; the middle finger is five *aṅgulas*.

¹ The measurements of the image of 9 *tālas* described above are given below :—

मुख	...	...	...	... 1 Tāla
कलाट	...	...	4 Angulas.	}
नासा	...	...	4 "	
नासा हनु...	...	...	4 "	
श्रोत्र	...	...	...	... 4 Angulas.
श्रोत्र to हृदय	...	...	...	... 1 tāla.
हृदय to नाभि	...	...	...	... 1 "
नाभि to नेत्र	...	...	...	... 1 "
उदर	...	...	...	... 2 tālas.
जागु	...	...	...	... 4 aṅgulas.
कक्ष	...	...	...	... 2 tālas.
गुह्य	...	...	...	... 4 aṅgulas.

Total 108 *aṅgulas* or 9 *tālas*.

² Of course this is to be the measure of the hands in the case of the nine-*tālas*-type.

³ कूट—Elbow, कण्ठ—armpit. So the distance from the armpit to the neck is seven *aṅgulas*.

202-203. The thumb is to be three *āṅgulas* and a half, should come up to the first joint of the forefinger and should have two joints. The other fingers are each to have three joints.

204. The *anāmā* or ring-finger and the *tarjjani* or forefinger are to be less by half an *āṅgula* or a full *āṅgula* (than the middle).

205. The little finger is less than the ring-finger by one *āṅgula*.

206-207. The feet are to be fourteen *āṅgulas* each, the thumb is two *āṅgulas* or two *āṅgulas* and a half. The *pradeśini* or that finger of the foot by which something is pointed out is of that size.

208. The *pradeśini* may be two *āṅgulas*, the others are one *āṅgula* and a half each.

209. The hands and legs must have veins suppressed and the ankles must be hidden.

210-212. Those limbs are beautiful which are neither more nor less in measurement than the limbs of images prepared by the experts. And those which are to please all must not be either too thin or thick.

213. It is one in a lakh that is produced beautiful in all limbs.

214. That which is beautiful according to the measurements laid down in the *Śāstras* is really beautiful, not any other.

215. That which is not according to the measurements laid down in the *Śāstras* is not beautiful, say the wise.

216. That which satisfies the heart of certain individuals is beautiful to those individuals only.

¹ The hands and legs must not be disfigured by prominent veins and arteries. The ankles also must not be protuberant or prominent.

² Measurements of other limbs of the image of nine *tālas* :—

(1) कण्ठ	...	...	...	4 tālas.
स्वल्प to कूर्पर	...	...	...	20 āṅgulas.
कण्ठ to कूर्पर	...	...	...	13 "
कण्ठ	...	...	...	28 "
(2) कर्ण	...	...	...	7 āṅgulas.
(3) वक्षस	...	...	...	5 "
(4) तल्लि	...	...	...	4 "
(5) कक्षगुह्य	...	...	...	3½ "
(6) कक्षगुह्य	...	...	...	4½ "
(7) कक्षगुह्य	...	...	...	3½ "
(8) कक्ष	...	...	...	14 "
(9) कक्ष	...	...	...	2 or 2½ "
(10) प्रदेशिनी	...	...	...	2 or 2½ "
(11) Other fingers of the foot	...	...	...	2 or 2½ "

³ Individuals may be satisfied with certain images according to their idiosyncrasies and peculiar tastes and predilections.

Having described the proportions of the erect posture कृष्ण Śukrachārya is going to describe the horizontal measurement of each limb,

217. The forehead is to be eight *aṅgulas*, the two eyebrows are to be likewise.

218. The eyebrows are to be half *aṅgula* in width and must be bow-like in the middle.

219. The two eyes are to be three *aṅgulas* in length and two *aṅgulas* in width.

220. The pupil is to be one-third of the eye and black in colour.

221. The space between the two eyebrows is two *aṅgulas*. The origin of the nose is one *aṅgula*.

222. The tip of the nose is to be one *aṅgula*. And the two nostrils together to be two *aṅgulas*.

223. The nose may be of two kinds—having the shape of the bird's mouth (aquiline or curved) or like the flower (straight).

224. The two nostrils are to be beautiful like the *niṣpāpa* legume.

225. The ears are equal to the eyebrows and four *aṅgulas* long.

226. The fleshy portion of the ears is to be three *aṅgulas* and a half thick.

227. The nose-bone is to be half an *aṅgula* (wide and broad), smooth, and high by one and a half *aṅgula*.

228. From the end of the neck to the end of the throat the space is eight *aṅgulas*.

229. The space between the two hands is to be two *tālas*. The space between the two nipples is to be one *tāla*.

230. The space between the two ears is to be sixteen *aṅgulas*.

231. The space between the ear and the jaw is always eight *aṅgulas*.

232. The space between the nose and the ear is likewise. The space between the ear and the eye is half that, i.e., four *aṅgulas*.

233. The mouth is one-third of a *tāla*, the lips are to be half an *aṅgula* each.

234-235. The circumference of the head is thirty-two *aṅgulas*. Its width is ten *aṅgulas*, length twelve *aṅgulas*.

236. The circumference of the throat is twenty-two *aṅgulas*.

237. The circumference of the breast is fifty-four *aṅgulas*.

¹ लम्बाय—Length.

² युष्मत्—Having the shape of the शिखर which is very straight.

238. The circumference of the heart is one *āṅgula* less than four *tālas* (i.e., forty-seven *āṅgulas*).

239. The space between the nipple and the back (or the thickness of the breast) is twelve *āṅgulas*.

240. The circumference of the waist is two *āṅgulas* in addition to three *tālas* and a half (i.e., forty-four *āṅgulas*).

241. The height of the hip is to be four *āṅgulas* and the width six *āṅgulas*.

242. At the back the posterior of females is one *āṅgula* greater.

243. The circumference of the forepart of the hand is sixteen *āṅgulas*, that of the origin of the hand is eighteen *āṅgulas*.

244. The circumference of the origin of the arm is fourteen *āṅgulas*, that of the forepart of the arm is ten *āṅgulas*.

245. The width of the palms of the hands and feet is five *āṅgulas*.

246-247. The circumference of the origin of the thigh is thirty-two *āṅgulas*, that of the end or forepart of the thigh is nineteen *āṅgulas*.

248. The circumference of the origin of the legs is sixteen *āṅgulas*, that of the end of the legs is twelve *āṅgulas*.

249-251. The circumference of the root of the middle finger is four *āṅgulas*, that of the roots of the forefinger and ring-finger is three *āṅgulas* and a half each. That of the little finger at the root is three *āṅgulas*.

252. The circumference of the end or forepart (of each finger) is a quarter less than that of the root.

253. The circumference of the thumb of hand is four *āṅgulas*, that of the thumb of the leg is five *āṅgulas*.

254. The circumference of the other fingers of the feet is three *āṅgulas*.

255. The circular ring of the breast is an *āṅgula* and a half, that of the navel one *āṅgula*.

256. One should design for all the limbs a grace that is suited to each.

257-258.* One should not construct any image that has eyes directed upwards, downwards or closed, nor should design one that has vehement eyes, but eyes bespeaking satisfaction.

* So the whole hand is to be conical—the origin 18 *āṅgulas* in width and the end 10 *āṅgulas*.