

Part in the epic war : Arjuna told Vyāsa, after the death of Droṇa, that when on the battle-field he shot arrows at his enemies he saw an excellent person (*puruṣottama*) of fiery lustre, looking like the sun, moving in front of him with his raised burning Śūla; the person did not touch the ground with his feet and never released the Śūla, but thousands of Śūlas fell out from it; the direction in which the excellent person moved, Arjuna's enemies were destroyed; thus, actually the excellent person first burnt Arjuna's enemies and Arjuna burnt them afterwards, but people thought Arjuna did it; Vyāsa told Arjuna that the excellent person was none else but Śaṅkara with his Śūla 7. 173. 3-10. II. Association with Nandi(n), one of the attendants of Śiva : Nandin waited on Śiva holding the burning Śūla, shining with its lustre (*pragṛhya jvalitam śūlam dīpyamānam svatejasā*) 12. 274. 15; when Upamanyu saw Śiva, Nandi stood in front of Śiva having fixed his Śūla (*śūlam viṣṭabhya tiṣṭhantam*) and hence looking like another Śaṅkara 13. 14. 144. III. Association with Viṣṇu (*Kṛṣṇa*) : Viṣṇu, when he on request by Brahman created *daṇḍanīti*, is described as one having the excellent Śūla as his weapon (*śūlavarāyudha*) 12. 122. 26 (commentator Vādirāja, however, takes it to mean as 'one who has a weapon (*cakra*) which is superior to Śūla (*śūlād varam śreṣṭham cakram āyudham yasya*, see Cr. edn. 12. 122. 24 f. n.); Viṣṇu is also called there *śūla(jatā)dhara* 12. 122. 24; Bhīṣma, while praising Kṛṣṇa as the highest god, uses the epithet 'bearer of Śūla' (*śūlabhṛt*) to describe him 13. 143. 13.

Śrīgāṭaka m. : Name of a particular arrangement of the army (*vyūha*).

On the eighth day of the war, when

Yudhiṣṭhira pointed out to Dhṛṣṭadyumna the Mahāvīryūha of the Kauravas, to counter it Dhṛṣṭadyumna arranged the Pāṇḍava army according to the Śrīgāṭaka vyūha; described as very fearful (*sudāruṇa*) 6. 83. 17; great (*mahāvīryūha*) 6. 83. 22; destroyer of the enemy's Vyūha (*paravyūhavināśana*) 6. 83. 17; at its 'horns' (*śṛṅgebhyaḥ* pl.) were stationed Bhīmasena and Sātyaki with many thousands of chariot-fighters as well as horse-soldiers and foot-soldiers; at its 'nave' (*nābhi*) stood Arjuna; its 'centre' (*mādhyā*), was filled by Yudhiṣṭhira, Nakula, and Sahadeva, as also by other kings fighting with bows, and their armies; they were followed (*tataḥ paścāt*) by Abhimanyu, Virāṭa, the five sons of Draupadī, and Ghaṭotkaca 6. 83. 16-22.

Śailāstra nt. : Name of a missile.

Described as fierce (*ghora*) 6. 98. 20, and mighty (*mahāstra*) 3. 168. 10; when Arjuna released the Vāyavyāstra against the Trigartas, Droṇa released the Śailāstra; as a result the force of the wind abated and the directions became clear (*praśaśāma tato vāyuh prasannāś cābhavan diśaḥ*) 6. 98. 20-21; Arjuna used the Śailāstra against Kirāta (*Śiva*) which was swallowed (*jagrāsa*) by the latter 3. 163. 32; when the Nivātakavaca demons produced wind with their *māyā*, Arjuna used the mighty Śaila astra to hold the speed of the wind and defeat the *māyā* (*śailena ca mahāstreṇa vāyor vegam adhārayam*) 3. 168. 10.

Śyena m. : Name of a *vyūha* (a particular way of arranging the army).

Described as the king of the Vyūhas (*vyūharāja*), and invincible in battle (*ajayyena saṁyuge*) 6. 65. 7; on the fifth