

10. 12. 15; killer of the demons (*dānava-sūdana*) 1. 17. 19; or reducing to ashes the Yakṣas, the Rākṣasas, the Dānavas, and the hostile kings in battle (*yakṣāṇām rākṣa-sānām ca dānavānām ca saṁyuge/rājñām ca pratiomānām bhasmāntakaraṇām mahat*) 3. 23. 29 (Āgneya astra); honoured by gods and demons (*devadānavapūjita*) 10. 12. 36; dear (missile of Varuṇa) 1. 216. 21; 3. 23. 28 (Āgneya astra); described as a lotus having razor-like sharp-edged, well-developed petals and Kṛṣṇa's arm serving as a stalk and hence compared with the primeval lotus which arose from the navel of Nārāyaṇa (*sudarśanam ... cakrapadmaṁ subhujorunālam / ... kṣurāntatīkṣṇāgrasujātapatram ... yathādīpadmaṁ ... nārāyaṇanābhijātam ... nārāyaṇabāhunālam*) 6. 55. 89-90. C. Kṛṣṇa's missile : Kṛṣṇa's different weapons, Cakra one of them, appeared on his arms when he showed his fierce form to the Kauravas in their Sabhā 5. 129. 9-10; Vāsudeva's (Kṛṣṇa's) Cakra rotates due to his *māyā* resorting to the space between the sky and (the earth?) as directed by him (*dyām antaram samāsthāya yathāyuktaṁ manasvinah / cakram tad vāsudevasya māyayā vartate vibho*) 5. 66. 2; Kṛṣṇa asked Sātyaki to place, among other things, his Cakra in the chariot when he was to proceed to Hāstinapura 5. 81. 12; Yudhiṣṭhira saw Govinda (Kṛṣṇa) in heaven together with his heavenly missiles, the Cakra and the rest, in the bodily form (*cakra-prabhṛtibhiḥ ... puruṣaviṅgrohāḥ*) 18. 4. 3. D. Use of Cakra in epithets : Kṛṣṇa (Viṣṇu) has epithets like *cakrin* 13. 135. 110, 120 (Viṣṇu); *sacakraḥ* 6. 55. 101; *cakrāyudha* 1. 17. 6 (Viṣṇu); 5. 3. 16; 15. 32. 10; *cakra-dhara* 7. 115. 17 (Sātyaki called *cakra-*

*dharaprabhāva*); *rathāṅgapāṇi* 13. 135. 120 (Viṣṇu); *rathacakrabhṛt* 5. 103. 18; *cakra-gadābhṛt* 5. 81. 14; *cakragadādhara* 5. 89. 15; 5. 103. 35 (Viṣṇu?); 11. 25. 39; 13. 135. 71 (Viṣṇu); 14. 2. 11; 14. 90. 8; 16. 9. 28; *cakragadāpāṇi* 1. 58. 50 (Nārāyaṇa); *śaṅkhacakra-gadādhara* 3. 19. 27; 3. 187. 38 (Nārāyaṇa); 3. 256. 29; 6. 62. 14; 13. 14. 142; 13. 153. 37; 14. 54. 22; 16. 9. 19; *śaṅkhacakra-gadādhara* 5. 48. 23; *śaṅkhacakra-si-pāṇi* 8. 57. 48 (Viṣṇu, Kṛṣṇa); *śārṅga-rathāṅgapāṇi* 6. 55. 94; *śārṅgacakra-gadādhara* 2. 42. 34; 16. 4. 44; *śārṅgacakra-si-pāṇi* 12. 43. 16. E. Aśvatthāman incident : Aśvatthāman was forbidden to use the Brahmaśiras astra on any occasion whatsoever; so he wanted to exchange Brahmaśiras for Kṛṣṇa's Sudarśana; Kṛṣṇa allowed Aśvatthāman to choose any one of his missiles, including the Cakra, which he felt he could wield and use in the battle; Aśvatthāman opted for the Cakra, and when allowed by Kṛṣṇa to take it, he first tried to pick it up with his left hand; failing to move it, he tried his right hand; when he could not move the Cakra even with his right hand, he used all his might (i. e. probably used both his hands together); having failed in this attempt too, Aśvatthāman in despair abandoned the attempt; Kṛṣṇa then told him that he had asked for something very unusual, for not even Arjuna, Pradyumna, (Bala)rāma, Gada, Sāmba, nor any one of the Vṛṣṇi and Andhaka heroes living in Dvārakā had asked for it; Kṛṣṇa, out of curiosity, asked Aśvatthāman whom he wanted to fight with equipped with Sudarśana; Aśvatthāman admitted that he wanted to fight with Kṛṣṇa himself and become invincible; Aśvatthāman realised that the Cakra would not leave Kṛṣṇa and hence he left Dvārakā