

A. Description : impenetrable (*durbhida*) 7. 32. 18; impenetrable even for the gods (*abhedyas tridaśair api*) 7. 32. 13; unassailable (*anādhr̥ṣya*) 7. 34. 1; difficult to look at, when it moved it shone like the mid-day sun (*caran madhyāmdine sūryaḥ prapatann iva durdṛśaḥ*) 7. 32. 17. B. Arrangement : A special force of ten thousand kings (*rājānaḥ* 7. 33. 12; *saṁghāo rājaputrāṇām* 7. 33. 13) fighting with strong bows under the leadership of Lakṣmaṇa (son of Duryodhana) was employed in it; they were comparable with Indra, had golden banners with red flags, dressed in red robes, and wearing red decorations and gold strings; they had formed a covenant (*kṛtābhisamayāḥ* 7. 33. 13); they shared their grief with each other, they were of equal daring and they vied with each other (in this regard), and were intent on each other's well-being (*anyonyasamaduhkhās te anyonyasamasāhasāḥ / anyonyaṁ sparḍhamānāś ca anyonyasya hite ratāḥ* 7. 33. 16); Duryodhana, surrounded by Karṇa, Duṣṣāsana and Kṛpa was also involved in it; Droṇa and Jayadratha stood at the head of the army (*pramukhe* 7. 33. 18); thirty sons of Dhṛtarāṣṭra, with Aśvatthāman to lead them, stood on one side of Jayadratha and on the other stood Śakuni, Śalya and Bhūriśravas 7. 33. 12-20. C. Abhimanyu agreed to penetrate the Cakravyūha : Penetrating the *vyūha* was a task difficult to be accomplished 7. 32. 19 (*duṣkaram karma*), a burden difficult to bear (*aviśahyaṁ gurum bhāram*) 7. 34. 12; its penetration (*bheda*) not known to any one except Kṛṣṇa, Arjuna, Pradyumna and Abhimanyu; even Abhimanyu was taught by Arjuna the way to enter it, but not the way to get out of it

in case of emergency (*notsahe tu vinirgantum ahaṁ kasyāmeid āpadi*) 7. 34. 14-15, 19; 7. 50. 20-21; Abhimanyu commissioned by Yudhiṣṭhira to penetrate the *vyūha* and the Pāṇḍavas assured him of support from the rear 7. 34. 16-17; 20-23, 7. 32. 18; (subsequently when Abhimanyu entered it and was isolated from the other Pāṇḍavas by Jayadratha, he was killed while fighting).

Cakraśakata, Śakata m. : Name of a *vyūha* (a particular arrangement of the army; also called for short Śakata) 7. 63. 26, 28; 7. 65. 2; 7. 53. 27.

A. Description : Constituted of a concentration of many chariots, foot-soldiers, horses, and elephants; the *vyūha* looked like an agitated sea; it appeared as if it could swallow the entire earth with mountains, oceans and forests, and different peoples (*janapada*); it was capable of striking terror in the hearts of the enemies 7. 63. 31-33; called *mahāvvyūha* (7. 63. 24); it was twelve *gavyūtis* long and five *gavyūtis* wide in the rear half (7. 63. 21). B. Arrangement : In the interior of the rear half, a section of the army was arranged to form Padmavyūha which was difficult to penetrate (*paścārdhe tasya padmas tu garbhavyūhaḥ sudurbhidaḥ* 7. 63. 23; 7. 53. 27; concealed (*gūḍhaḥ*) within the Padmavyūha there was yet another *vyūha* known as *Sūcī* 7. 63. 23; at the entrance (*mukha*) of the main Cakraśakata^{vyūha} stood Droṇa himself with the king of the Bhojas to offer protection to him 7. 63. 28-29; in the front of all the army divisions (*agraṭaḥ sarvasainyānām* 7. 63. 19) stood Durmarṣaṇa, the son of Dhṛtarāṣṭra, with a thousand and five hundred fierce elephants mounted by skilled fighters; Durmarṣaṇa was accompanied by