

jumped down from the chariot and proceeded on foot to attack Bhīṣma; the Sudarśana, lotus-like and having a beautiful nave, shone like the primeval lotus (*ādipadma*) rising from the navel of Nārāyaṇa; seeing Kṛṣṇa equipped with Cakra all beings cried aloud thinking that that was the end of the Kurus; Kṛṣṇa, holding the Cakra and jumping along, looked as if he was revolving the world, or he looked like the god of Death in the form of Fire burning the creatures (*saṁvartayisyann iva jīvalokam* [... *bhūtāni dhakṣyann iva kālāvahnīḥ*) 6. 55. 92); (2) seeing Kṛṣṇa rushing towards him with Cakra in hand, Bhīṣma invited him from his chariot to put an end to his life; when Arjuna, coming from behind, assured Kṛṣṇa that he would destroy the Kurus, Kṛṣṇa returned and holding the discuss, mounted the chariot 6. 55. 83, 86-87, 89-94, 100-101; (3) Apprehending that Arjuna might not be able to fulfil his vow to kill Jayadratha before sunset, Kṛṣṇa thought that his intervention in the war might become necessary and he therefore asked Dārūka, his charioteer, to keep his chariot ready with all the missiles in it, including Cakra, so that he would destroy the enemy's army with it 7. 56. 32, 28. (4) Kṛṣṇa, in order to incite Arjuna who was somewhat overpowered by Karna, showed readiness to give his Cakra to him to cut off Karna's head with it 8. 65. 19. H. Actual or possible defeat of Sudarśana : (1) Viṣṇu's Cakra was shattered on the limbs of Mandara, the son of Hiranyakaśipu, owing to a boon Mandara had received from Mahādeva (Śiva) 13. 14. 54; (2) even Kṛṣṇa with his Sudarśana would not be able to vanquish Karna as long as he was armed with Indra's (*vāsavī*) Śakti and was protected by his armour and

kuṇḍalas 7. 155. 17, (13-15). I. End When the end of the Yādavas had arrived and when they started for the *tīrthayātrā* on the shore of the ocean, the Cakra, given to Kṛṣṇa by Agni, left him and rose to the sky even as the Vṛṣṇis watched it 16. 4. 3; when Yudhiṣṭhira relinquished the kingdom to Parikṣit and the Pāṇḍavas started for the forest, god Agni appeared in bodily form (17. 1. 33) and told them that the excellent Cakra which stayed with Kṛṣṇa had disappeared and that it would return to his hand at the proper time (*cakraratnam tu yat kṛṣṇe sthitam āsīn mahātmani* / *gatam tac ca punar haste kālenaiṣyati tasya ha* //) 17. 1. 38.

Sudarśana² nt. : Name of Indra's aerial car (*vimāna* 4. 51. 7).

Śakra (Indra), with many other gods, came to watch the war between Arjuna and the Kaurava heroes at the time of the cattle-raid riding his Sudarśana Vimāna 4. 51. 3.

Suparṇa m. : Name of a Vyūha (7. 19. 4-5). [See Garuḍa]

Sūcī (Sūcī°) f. : Name of a particular arrangement of the army (*vyūha*).

A. When to be used : According to the great sage Bṛhaspati if the number of warriors in one's army was small it should be gathered together, but if it was large it might be spread out as much as desired; in the former case the contingent in the front should be arranged according to the Sūcī vyūha (*maharṣer vacanāt tāta vedayanti bṛhaspateḥ* / *saṁhatān yodhayed alpān kāmān vistarayed bahūn* // *sūcīmukham anikum syād alpānām bahubhiḥ s. ha* /) 6. 19. 4-5; 12. 101. 44. B. Its use in the