

*mānuṣeṣu kathāncana*); Arjuna was to use the missile only if he was under severe pressure (*pīḍyamānena balavat*), or if he wished to ward off the missiles used by his opponents (*astrāṇām prati-ghāte ca sarvathaiva prayojayeh*) 3. 163. 49-50; 3. 41. 15; if used against ordinary persons it would burn the entire world 3. 41. 15. F. Use in the epic war :

(1) Arjuna in his message to the Kauravas, sent through Saṁjaya, threatened that he would use the Pāśupata missile against them in the war 5. 47. 100; Kṛṣṇa told Karṇa that in the 'sacrifice to be performed with the weapons' (*śastrayajña* 5. 139. 29), the *mantras* recited by Arjuna while releasing the Pāśupata and other missiles would serve as the *mantras* used while performing a sacrifice 5. 139. 31; (2) Droṇa used Pāśupata against Arjuna and it was repelled (*jaghāna*) by Arjuna presumably by using the same missile 7. 163. 28; (3) Karṇa used it against Yudhiṣṭhira and hence Kṛṣṇa apprehended Yudhiṣṭhira's death in the war 8. 43. 21, 18.

G. Status : The Pāśupata missile surpassed all other missiles like Brāhma, Nārāyaṇa, Aindra, Āgneya, and Vāruṇa; it could destroy all weapons (*sarvaśastravighātana*) 13. 14. 127; even gods like Indra, Yama, Kubera, Varuṇa, and Vāyu did not know it 3. 41. 14; there was none who could not be killed by it; besides its use on an arrow, it could be released even by mind, eye, and speech (*manasā cakṣuṣā vācā dhanuṣā ca nipātyate*) 3. 41. 16.

Pināka<sup>1</sup> nt. : Name of the bow of Śiva (of Rudra, who killed cattle with it 6. 58. 58; 6. 59. 16; 10. 3. 29).

A. Association with Śiva : Śiva told Umā that he held Pināka to accomplish the

objectives of the gods 13. 127. 48; 13. 128. 7; Upamanyu saw Śiva with his Pināka bow 13. 14. 122; considered as a special weapon of Hara (Śiva) 8. 66. 15; hence Śiva is called *pinākin* 1. 28. 20; 3. 39. 25; 3. 40. 31; 3. 42. 1, 3; 3. 104. 11; 3. 221. 18; 5. 168. 5; 6. 58. 52; 7. 69. 56; 7. 172. 59; 7. 173. 33; 8. 49. 93; 9. 43. 33; 12. 149. 110; 12. 278. 27; 13. 15. 11; *pinākadhṛk* 3. 40. 27; 3. 93. 12; 3. 163. 5, 42; 4. 21. 59; 6. 58. 52; 7. 172. 73; 7. 173. 99; 12. 274. 31, 48; 13. 17. 72, 133; 13. 127. 50; 13. 132. 27; 13. 145. 10; 14. 77. 44; *pinākapāṇi* 3. 40. 1; 8. 24. 102; 10. 3. 29 (Rudra); 13. 14. 151; 13. 128. 20; *pinākahasta* 12. 320. 31. B. Origin : Śiva

wanted to tame sage Uśanas, a Bhārgava-relative (*bhārgavadāyādo munih* 12. 278. 7) because Uśanas had taken away the riches of Kubera; so Śiva, with *śūla* in hand, went to Uśanas; Uśanas using his Yogic powers appeared on the tip of the *śūla*; Śiva then bent the *śūla* to get Uśanas into his hand; the *śūla*, bent by the hand (*pāṇi*), was called by Śiva 'pināka' (*ānatenātha śūlena pāṇinā-mitatejasā* / *pinākam iti covāca śūlam ugrāyudhaḥ prabhuḥ* 12. 278. 18-19; Nīla. uses this description to suggest a fanciful etymology of *pināka* : *śūlam eva pināka-padena uvāca* / *yataḥ pāṇinā anāmayat ataḥ pinākam* / *tena ādyapadasyādyantavarṇābhyaṁ dvitīyasya madhyamābhyaṁ kapratyayayuktābhyaṁ pinākapadam nispannam iti yogapradarśanaṁ kṛtam* Bom. Ed. 12. 289. 18). C. Description : Illustrious (*śrīmat*) 3. 40. 3 (not named); its splendour like that of a thousand lightnings (*indrā-yudhasahasrābha* 13. 14. 122).

D. Comparisons : (1) Bhīma's *gadā* compared with Pināka (of Rudra) 6. 58. 58; 6. 59. 16; or Bhīma with his *gadā* compared with