

the war to attack the Parānīkabhid Vyūha of the Pāṇḍavas 8. 31. 5, 1; its 'right wing' (*dakṣiṇa pakṣa*) was constituted by Kṛpa, the Magadha warriors (*magadhaś ca* (?) 8. 31. 11, v. l. *māgadhaś ca*), and Kṛtavarman; the wing was further extended (*prapakṣa*) by stationing there Śakuni and Ulūka, who were guarded by horse-men from Gandhāra country (*sādibhiḥ ... gāndhāribhiḥ* 8. 31. 12-13) and invincible warriors from highlands (*pārvatīyaiś ca durjayaiḥ* 8. 31. 13); on the 'left side' (*vāma pārśva*) stood the Saṁśaptakas with thirty-four thousand chariot-fighters, who would not leave the battle, together with the sons of Dhṛtarāṣṭra; the left wing was further extended (*prapakṣa*) by ordering the Kāmbojas, the Śakas and the Yavanas to be there; they were there with chariots and horse-men, and foot-soldiers; in the middle of the front of the army stood Karṇa himself to guard it; he was offered protection by his sons; he looked suitable as the leader of the *vyūha*; the rear (*prsthataḥ*) of the army was taken care of by Duḥśāsana, seated on a huge elephant (*mahā-dvipaskandhagataḥ* 8. 31. 19) and surrounded by different armies; he was followed by Duryodhana with his brothers on horse-backs, and the Madras and the Kekayas to protect him; Aśvatthāman, the Kuru heroes, and elephants mounted by the Mlecchas were behind the army of the chariot-fighters (*anvayus tad rathānikam*); they were assisted by horse-men (*sādibhiḥ cāsthīḥ*); many thousands of brave warriors, who would not show their backs, armed with *pattiśa* and swords, acted as foot-guards of elephants and of foot-soldiers (?) (*tesām padātināgānām pādarakṣāḥ sahasraśaḥ* 8. 31. 24); the Bārhaspatya vyūha shone like the army of the gods or of the Asuras 8. 31. 11-25.

Bāhukaṇṭaka nt. : Name of a particular manœuvre employed in a wrestling match.

Karṇa employed it to split the joint in Jarāsandha's body while wrestling with him (but did not kill him) (*bāhubhiḥ samasāñ-jetām ubhāv api balānvitau || bāhukaṇṭakayuddhena tasya karṇo 'tha yudhyataḥ bibheda sandhiṁ dehasya*) 12. 5. 3-4 [*bāhukaṇṭakam (bahu-kaṇṭakam?) ketakapatram tadvad yatra balinā durbalasya śarīraṁ pātyate tad bāhukaṇṭakam nāma yuddham* Ni. on 12. 5. 4 (Bom. Ed.)].

Bibhiṣikā f. : A kind of *māyā* used by the Gandharvas to frighten men.

Arjuna told the Gandharva Aṅgāraparṇa that the Bibhiṣikā employed by him had no effect on those who knew the use of the *astras*; if employed, it vanished like foam (*astrajñeṣu prayuktaiṣā phenavat pravīlyate*) 1. 158. 24.

Brahmaṇḍa m. : A weapon of Brahman (NĪ., however, *brahmaṇḍa ābhicārikavidyā* on 2. 5. 122, Bom. Ed.).

Described as 'very fierce' (*mahāghora*), 'having lustre like the fire on the Doom's Day' (*kālāgnisamatejas*) 1. 49. 24; Nārada asked Yudhiṣṭhira whether he knew the use of the Brahmaṇḍa 2. 5. 111; one of the weapons placed by Śiva on his chariot when it was made ready for the fight with the Tripuras (other weapons placed on the chariot being Kāladāṇḍa, Rudradāṇḍa) 8. 24. 79; Brahmaṇḍa used for various comparisons : (1) the *śakti* hurled by Yudhiṣṭhira at Śalya and which killed him was said to be 'unfailing' (*amoghā*) like the Brahmaṇḍa 9. 16. 42; (2) the arrows of Arjuna which struck Bhīṣma (6. 114. 57) had the touch of Brahmaṇḍa (*brahmaṇḍasamasparśāḥ*); and the