

kham ca sarvato bhividīpitam) 3. 163. 34; (*jajvāla*) 5. 185. 16; (*vyomni pādura-bhūt tejah*) 5. 185. 18; (*dīpayām cakre*) 5. 186. 7; (*tad astraṃ jvalitam*) 14. 69. 3; or to burn the enemy with it 3. 195. 28; 3. 271. 16; 3. 274. 28; 7. 165. 102; or to burn the enemy's weapon 7. 81. 33; or to burn the enemy's chariot 9. 61. 18-19; or to burn the chariot together with horses and charioteer 3. 274. 28; (iii) it produced smoke to fill the directions 5. 185. 21; (iv) it produced darkness all over which terrified creatures 7. 132. 33-34; (v) it removed the darkness produced by the enemy's missile with the result that cold winds blew and the directions became clear 7. 172. 32; (vi) all life could be threatened by it 5. 47. 101; 5. 185. 18, 20-21; 7. 163. 45; (vii) earth, with its mountains, forests, and trees shook, winds blew in the opposite direction, and the oceans were agitated 7. 163. 44; 5. 185. 22; (viii) gods and other divine and demoniac beings were heated with its blaze 5. 185. 19; or they could not remain in the mid-region and they bewailed 5. 185. 21-22; (ix) under its influence the Rakṣases infested the residence; they disappeared when the missile was withdrawn 14. 69. 2. H. Withdrawal: Brahmāstra, when employed, either served the purpose for which it was used, or was repulsed, or pacified by the counter-use of the same missile (cf. above sections F and G); it was only once destroyed by Kirāta (Śiva) 3. 163. 35; only once when the same missile was employed by the opponents they clashed in-between without reaching the respective targets 5. 185. 17; Arjuna withdrew it (= Brahmāsiras) 10. 15. 1, 5, but it (Iṣikā identified with Brahmāstra) could not be withdrawn by Aśvatthāman as he had not observed the

brahmacāriṅvata 10. 15. 7-8; later Kṛṣṇa withdrew it after sipping water (and making a *satyakriyā*) to revive the still-born child 14. 68. 16, (19-23); 14. 69. 1; when Kṛṣṇa withdrew the Brahmāstra, brilliant light emanated from the body of Parikṣit to fill the room; the evil spirits (*rakṣāṁsi*) then left the house and disappeared, and the mid-region was filled with the words 'well-done' (*sādhukēśava sādhu iti*) 14. 69. 1-2. I. Comparison: the missile compared with the raised Brahmaṇḍa 3. 274. 27; J. Status: Inferior to Pāśupatiāstra of Śiva 13. 14. 127, (124). [See Iṣikā, Brahmāsiras¹]

Bhārgavāstra nt. : Name of a missile.

Obtained by Karṇa from Bhārgava (Rāma Jāmadagnya) 8. 51. 101; described as fearful (*ghora, ghorarūpa*) 8. 51. 101, 102, very fierce (*sudāruṇa*) 8. 51. 102; difficult to resist (*durnivāra*) 8. 51. 104; cannot be resisted in war (*naṭad astraṃ hi samare śakyaṃ hantuṃ kathaṁcana*) 8. 45. 46; flaming with its lustre (*jvalati svena tejasā*) 8. 51. 102; hence burning the opponent's armies (*tāpanaṃ sarvasainyānām*) 8. 51. 102; compared with the thunderbolt of Indra (*śakreṇeva mahāśanim*) 8. 52. 6; used by Karṇa against the Pāñcāla and the Pāṇḍava armies when the Kaurava soldiers took to their heels 8. 45. 34; as a result crores and *prayutas* and *arbudas* of sharp arrows were released from the Bhārgavāstra; the armies were tortured by the arrows which were burning and which were sped by their feathers of the Kaṅka birds 8. 45. 35-37; thousands of warriors, elephants, chariots and horses fell down due to the impact of the missile 8. 45. 38; 8. 51. 99-100; Arjuna pointed out to Kṛṣṇa the havoc created by the might of the Bhārgavāstra 8. 45. 45-46; the