

missiles (*vaiṣṇavāṇi ca sarvāṇi*) together with other heavenly missiles 3. 164. 29-30; according to Bhīṣma, all the heavenly missiles including the Vaiṣṇava astra, known to Arjuna and perhaps to Kṛṣṇa, and to no one else in the world of the mortals (*sarvasmin mānuṣe loke vetty eko hi dhanamjayah / kṛṣṇo vā devakīputro nānyo vai veda kaścana*) 6. 116. 38-39. D. Use in the epic war : Bhagadatta, wishing to release the Vaiṣṇavāstra (*udīrayan*) recited *mantras* (*abhimantrya*) on his hook (*aṅkuṣa*) and hurled it aiming it on Arjuna's chest; Kṛṣṇa covered Arjuna and received the missile on his chest, where it turned into the garland Vaijayantī 7. 28. 16-18; since there was no one in the worlds, including even Indra and Rudra, who could not be killed by the missile, Kṛṣṇa covered Arjuna to save him (*nāsyāvadyo 'sti lokeṣu sendrarudreṣu māriṣa*) 7. 28. 33-34.

Vyāla m. : Name (?) of a particular kind of the arrangement of army (*vyūha*).

On the fourth day of the war the Kauravas arranged their army according to this Vyūha; Bhīṣma led it, and he was followed all around by Droṇa, Duryodhana, Bāhlika (Somadatta), Durmarṣaṇa, Citrasena, Jayadratha and other kings with their armies; the Kaurava army looked like the sky full of clouds at the advent of the rainy season; that army, protected by Bhīṣma, rushed towards Arjuna like a mighty current of a river; its great strength lay concealed in various ways and it had a large number of elephants, horses, foot-soldiers and chariots on either side (*taṁ vyālanānāvidhagūḍhasārām gajāśvapādātaraughapakṣam / vyūham... || Nī. vyālo vyūhaviśeṣas tena nānāvidham gūḍhasārām ca* on Bom. Ed.

6. 60. 7) 6. 56. 1-7; it appears that this Vyūha was opposed by the Pāṇḍavas with their Ardhacandravyūha (not directly mentioned) which they had adopted on the previous day and in which the Pāṇḍala and the Cedi chiefs took their positions as before (*yathā hi pūrve 'hani dharmarājñā vyūhaḥ kṛtaḥ kauravanundanena / tathā tathoddeśam upetya tasthuḥ pāṇḍalamukhyaiḥ saha cedimukhyāḥ*) 6. 56. 11.

Vyūha m. : A particular way of arranging the army for war; most of the Vyūhas used by the Kauravas and the Pāṇḍavas are named (Ardhacandra, Krauñca, Garuḍa, Cakra, Cakraśakaṭa, Candrārḍha, Padma, Parāṇīkabhid (?), Bārhaspatya, Makara, Maṇḍala, Maṇḍalārḍha, Mahāvyūha, Vajra, Vyāla(?), Śakaṭa (= Cakraśakaṭa), Śṛṅgāṭaka, Śyena, Sarvatobhadra and Sūcī).

Some of the Vyūhas used by the two sides on certain days are neither described in detail nor named; on the other hand, details of those used by the two sides on the tenth day of the war are available, but they are not named. (1) The Vyūha used by the Pāṇḍavas : Described as overpowering all the foes (*sarvasatrunibarhaṇa*) 6. 104. 4; Śikhaṇḍin was in the front of the entire army (*sarvasaṁyānām agra āsīt*); Bhīmasena and Dhanamjaya acted as the protectors of his wheel (*cakrarakṣau*); behind them marched the sons of Draupadī and Abhimanyu, Sātyaki and Cekitāna; Dhṛṣṭadyumna, guarded all around by the Pāṇḍala army, acted as their protector; behind them was Yudhiṣṭhira with Nakula and Sahadeva; behind them moved Virāṭa surrounded by his own army, and he was followed by Drupada; the five Kekaya brothers and Dhṛṣṭaketu guarded the rear (*jaghanaṁ*