

withdraw it (10. 15. 11) and he admitted to the sages his inability to follow their advice 10. 15. 15; he said the missile must achieve its purpose and destroy all the sons of Pāṇḍu 10. 15. 17; but Vyāsa pointed out that if Aśvatthāman's *paramāstra* were to subdue Arjuna's Brahmaśiras there would be no rain in the land for twelve years; (however, according to 1. 1. 155 one *astra* was pacified by the other *astram astrena śāntam*); Kṛṣṇa Dvaipāyana therefore asked again Aśvatthāman to withdraw his missile and save the nation and the Pāṇḍavas 10. 15. 25-26; but since the missile could not be totally withdrawn, Aśvatthāman suggested that the missile should fall, not on the Pāṇḍavas, but on their foetus (*iṣikā nipatiṣyati | garbheṣu pāṇḍaveyānām* 10. 15. 31); when permitted by Vyāsa to do that, Aśvatthāman directed the missile to the foetus 10. 15. 32-33; it was then destined to hit the foetus in the womb of Uttarā 10. 16. 7-8 [See Aisikāstra and Brahmaśiras].

Udbhrānta nt. : One of the twenty-one movements (*mārga*) used while fighting with a sword.

Dhr̥ṣṭadyumna adopted it in turn while attacking Droṇa 7. 164. 147-148.

Upananda m. : Name of a drum (*mṛdaṅga*).

One of the two drums (the other being Nanda) of appropriate size, producing sweet sound at the crest of the flag of Yudhiṣṭhira (*yaśya dhvajāgre nadato mṛdaṅgau nandopanandau madhurai yuktarūpau*) 3. 254. 6.

Aindrāstra (aindrām astram) nt. : Name of a missile special to Indra; also known as Indrāstra, Māhendrāstra, Śakrāstra.

A. Users : According to Bhīṣma, known to Arjuna and (perhaps) to Kṛṣṇa 6. 116.

38; but it was known to Droṇa 7. 166. 2; Mādhava (Sātyaki) learnt it from Vijaya (Arjuna) 6. 78. 39; it was once used even by Yudhiṣṭhira 7. 132. 32. **B. Description** : heavenly (*divya*) 4. 58. 8, an excellent missile (*astravara* 6. 55. 120; *uttamāstra* 6. 55. 111); bright like the sun (*ādityasaṅkāśa*) 4. 58. 8; extremely terrible (*sughora*) 6. 55. 110, 127; destructive like the end of the aeon (*yugāntakalpa*) 6. 55. 127. **C. Mode of use** : Certain *mantras* were recited over the bow, the bow-string, and the arrow at the time of releasing it (*abhinyamantrayāt* 8. 66. 48; *anumantrīya* 8. 66. 49), following certain prescriptions (*vidhivat* 6. 55. 110); the verb often used with regard to its use is 'to bring forth, to manifest' (*prāduṣkr*) 6. 55. 110; 7. 68. 21; 7. 132. 31, 32; 8. 19. 22; 8. 37. 31; (*ud īraya*) 6. 77. 40. **D. Effect** : Its primary effect was to produce a shower of arrows by releasing a single arrow 6. 55. 111, (120); 6. 77. 41; 6. 78. 37, 40; 7. 68. 21; 8. 19. 22; 8. 37. 31; 8. 66. 49; (4. 58. 9); the arrows became hard like *vajra* 3. 168. 2; the arrows (due to the effect of the *mantras*) became lustrous (*tejomayā bāṇāḥ*) 8. 66. 50, or appeared like bright fire (*vimalāgnivarna*) 6. 55. 111; when released the missile gave rise to a wonderful sight in the mid-region (*prāduṣcakārādbhutam antarikṣe* 6. 55. 110). **E. Its use** (principally by Arjuna) : (1) In the epic war : (i) When Arjuna was attacked by Bhīṣma, Duryodhana, Bhūriśravas and Śalya, he put to use the Māhendra astra by forcefully drawing the Gāṇḍīva bow 6. 55. 106-110; (ii) when Arjuna was surrounded by thousands of kings (*rājasa-harāṇi* 6. 77. 32) and his normal arrows were not enough to ward off their arrows,