

foremost of weapons, and how the sword was first created and for what purpose, and who was the first instructor in the use of that weapon. Bhīṣma related that in ancient times the universe was one vast expanse of water, enveloped in darkness, etc. There *Pitāmaha* (i.e. *Brahmān*) took his birth, he then created wind, fire, etc., and then assuming a visible form he begot *Marīci*, etc. (α) [and *Pracetā*; the last begot] *Dakṣha* (ε). When *Sarvalokapitāmaha* (i.e. *Brahmān*) had called into existence all creatures he promulgated the eternal religion laid down in the *Vedas*. That religion was accepted by the gods with their preceptors and priests, and by Ā., V., R., S., M., A., *Bhṛgu*, *Atri*, *Angiras*, Si., the *Kācyapas*, *Vasishṭha*, etc. (β); all of them lived in obedience to *Brahmān*. But the foremost of the *Dānavas*, *Hiranyakaśipu*, etc. (γ), and many other *Daityas* and *Dānavas*, filled with wrath and covetousness, took delight in all kinds of wicked acts, etc., wielding only the rod of chastisement; those foremost of *Asuras* forsook every kindly intercourse with other creatures. Then *Brahmān* with the *Brahmarṣhis* proceeded to a delightful summit of *Himavat*, and after 1,000 years he arranged a sacrifice. From the sacrificial fire arose *Asi* ("the sword") (δ), which *Brahmān* gave to *Rudra* (i.e. *Śiva*) in order to enable him to put down irreligion. *Rudra* (description) with the sword destroyed and dispersed the *Asuras* (*Dānavas*); some of them penetrated into the bowels of the earth, others got under the cover of the mountains, some went upwards, others entered the depths of the sea. *Rudra* then gave the sword to *Vishṇu*, *Vishṇu* to *Marīci*, *Marīci* to the *maharṣhis*, the *maharṣhis* to *Vāsava* (i.e. *Indra*), *Mahendra* (i.e. *Indra*) to the *lokapālas*, the *lokapālas* to *Manu* (ε) the son of *Sūrya*. He gave it to his son *Kṣhupa*. Thence it passed successively to *Ikshvāku*, etc. (δ), from *Drona* to *Kṛpa*, from *Kṛpa* to thee (*Nakula*) and thy brothers. *Kṛtikāḥ* is the *nakshatra* of the sword, *Agni* its deity, *Rohiṇī* its *gotra*, *Rudra* its high preceptor. Its eight mysterious names are *Asi*, etc. (ε). Of all weapons the sword is the foremost; the *Purāṇas* truly declare that it was first wielded by *Maheṣvara* (i.e. *Śiva*). *Prthu* (*Vaiṇya*) (f) created the first bow. Persons skilled in weapons should always worship the sword. Blessing to the reader (XII, 166).

Khaga¹, a serpent. § 564 (*Mātalyop.*): V, 103^r, 3626.

Khaga² = *Śiva* (1000 names²).

Khagama, a brahman. § 25 (*Sahasrapād*): I, 11, 995 (cursed *Sahasrapād* to become a *duṇḍubha*).

Khagarāj = *Garuḍa*: IX, 922.

Khageçvara = do.: I, †1255.

Khalin = *Śiva* (1000 names²).

Khalin, pl. (°āḥ), a *gaṇa* of *Dānavas*. § 772l (*Vasishṭha*): XIII, 156, 7281 (*Dānavāḥ*), 7286, 7288 (*hatāç ca Kh°o yatra sa deçah khalino bhavat*).

***khanaka** ("miner"): I, 5798, 5813, 5817 (°*sattamāt*).

Khāṇḍakhaṇḍā, a matr. § 615u (*Skanda*): IX, 46θ, 2638.

Khāṇḍaparaçu = *Vishṇu* (*Kṛṣṇa*): XII, 13276 (etymology), XIII, 7010 (1000 names).

Khāṇḍava, name of a forest. § 4 (*Anukram.*): I, 1, 150 (all. to *Khāṇḍavadahanaparvan*).—§ 11 (*Parvasaṅgr.*): 1, 2, 363 (*dahanam Kh°sya*, do.), 403 (°*sya dahanam*, do.).—§ 17 (*Uttanka*): I, 3, 802 (*Takshaka* had formerly dwelt in *Kurukshetra* and *Kh°*).—§ 71 (*Ādivamçavatāranap.*): I, 61, 2275 (all. to *Khāṇḍavadahanaparvan*).—§ 190d (*Arjuna*): I, 123, 4797 (do., in a prophecy).—§ 254 (*Khāṇḍavadahanap.*): I, 223, 8083, 8088 (the abode of *Takshaka*, and therefore

protected by *Indra*), 8092 (*Agni* wished to consume *Kh.*).—§ 255 (*Agniparābhava*): I, 223, 8094, 8095, 8096, 8097, 8148 (*vanam*), 8151, 8152 (*Agni* seven times in vain tried to consume *Kh.*).—§ 256 (do.): I, 224, 8159, 8161, 8162 (*Brahmān* advises *Agni* to apply to *Arjuna* and *Kṛṣṇa*).—§ 256b (*Khāṇḍavadahanap.*): I, 224, 8166.—§ 257 (do.): I, 225, 8208 (*davam*, *Agni* began to consume *Kh.*).—§ 258 (do.): I, 226, 8212 (*pakṣinaḥ Kh°alayāḥ*), 8214, 8222, 8227, 8229; 227, 8234 (*vanam*), 8284 (*prāṇinaḥ Kh°alayāḥ*): 228, 8285 (°*alayāḥ*), 8300, 8305, 8310 (°*alayāḥ*) (*Kṛṣṇa* and *Arjuna* prevented the residents of *Kh.* from escaping; *Indra* and the gods engaged in battle with them, but were vanquished; *Açvasena*, the son of *Takshaka*, escaped, and the *Asura* *Maya* was spared).—§ 259 (*Çāringakop.*): I, 229, 8349, 8350, 8362 (*davam*), 8363; 231, 8401; 232, 8428 (*davam*) (the story of the *çāringakas* who dwelt in *Kh.*).—§ 260 (*Khāṇḍavadahanap.*): I, 234, 8465.—§ 331 (*Kairāṭap.*): III, 39, 1596 (all. to *Khāṇḍavadahanap.*).—§ 340 (*Indralokābhigamanap.*): III, 48, 1927 (do.); 49, 1953 (do.).—§ 437 (*Yakshayuddhap.*): III, 160, 11682 (do.).—§ 549c (*Arjuna*): IV, 2, 38 (do.).—§ 551 (*Kicakavadhap.*): IV, 19, 571 (do.).—§ 552 (*Goharanap.*): IV, 36, 1188 (do.); 37, 1211 (do.), †1229 (do.); 45, 1431 (do.).—§ 556 (*Sañjayayānap.*): V, 22, †657 (do.).—§ 561 (*Yānasandhip.*): V, 52, 2094 (thirty-three years had passed since *Arjuna* gratified *Agni* in *Kh.*); 60, 2366 (all. to *Khāṇḍavadahanaparvan*); 62, †2418 (do.).—§ 570e (*Gāṇḍīva*): V, 158, 5356 (do.).—§ 570 (*Sainyaniryānap.*): V, 158, 5375 (do.).—§ 585 (*Bhīṣmavadhap.*): VI, 98μ, 4453 (do.).—§ 589 (*Dronābhishhekap.*): VII, 11, 402 (do.).—§ 601 (*Dronavadhap.*): VII, 185γ, 8433 (do.).—§ 607 (*Karṇap.*): VIII, 42, †1985 (do.).—§ 608 (*Karṇap.*): VIII, 46α, 2130 (do.); 68λλλ, †3390 (do.); 79, †4052 (do.); 87ω', 4441 (do.); 89αε', †4564 (do.); 90, †4634 (°*dahamuktāḥ*, sc. *Açvasena*, all. to § 258), †4680 (all. to *Khāṇḍavadahanap.*).—§ 613 (*Gadāyuddhap.*): IX, 34ι, 1921 (°*Agnim ivarjunah*, do.).—§ 615 (do.): IX, 56ρ, 3145 (°*Pāvako yathā*, do.).—§ 773b (*Kṛṣṇa Vāsudeva*): XIII, 159, †7378 (all. to *Khāṇḍavadahanaparvan*).—§ 792 (*Nārādāgamanap.*): XV, 38α, 1067 (do.).—§ 794 (*Mahāprasthānikap.*): XVII, 1, 38 (do.).

Khāṇḍavadāha ("the burning of the *Khāṇḍava* forest"): § 10 (*Parvasaṅgr.*): I, 2, 316 (°*akhyam parva*, i.e. *Khāṇḍavadahanaparvan*).

[**Khāṇḍavadahanaparvan(°va)**], the 19th of the minor parvans, in *C.*, including also *Mayadarçanaparvan*, in all I, 222–34 (cf. *Khāṇḍavadāha*). § 254: At the instance of *Dhṛtarāṣṭra* and *Bhīṣma* the *Pāṇḍavas* at *Indraprastha* began to bring other kings under their sway. All the subjects lived happily. Once, in the summer, *Arjuna* and *Kṛṣṇa* sported on the banks of the *Yamunā* with *Draupadī* and *Subhadrā*, etc. They were then approached by a brahman, whose complexion was like molten gold (I, 222). It was *Agni*. He asked them to help him to consume the forest of *Khāṇḍava* and the creatures therein; for *Indra* always prevented him from consuming it, because he was a friend of the *Nāga* *Takshaka*, who dwelt there with his followers and family.—§§ 255–6, a (*Agniparābhava*, q.v.): the antecedents of the *Khāṇḍavad*. (I, 223, 224).—§ 256, b: *Arjuna* said that he wanted a stronger bow and inexhaustible arrows, and a resplendent chariot to ride in, and that *Kṛṣṇa* needed a weapon with which he could slay *Nāgas* and *Piçācas* (I, 224).—§ 257: Then *Agni* thought of *Varuṇa* (b), who presented *Arjuna* with: (1) the *Gāṇḍīva* bow (c); (2) two inexhaustible