

gods; the 'being' then gave up its form and became *nistrīmśa* (*tatas tad rūpam utṣṛjya babhau nistrīmśa eva saḥ*) 12. 160. 42-43; the *asi* or *nistrīmśa* is described as spotless (*vimala*) 12. 160. 43, shining (*dīpta*) 12. 160. 44; sharp-edged (*tikṣṇadhāra*) 12. 160. 43; strong (*vīryavant*) 12. 160. 42; warding off *adharma* (*adharmaprativāraṇa*) 12. 160. 44; great (*parama*) 12. 160. 79; ready to strike like a *Kālāntaka* (*kālāntaka ivodyataḥ*) 12. 160. 43; foremost among weapons (*agryaḥ praharaṇānām ca*) 12. 160. 83; protector of *dharma* (*dharmasya gopīram*) 12. 160. 64; the interior of which was *dharma* (*dharmagarbha*) 12. 160. 67; the *asi*, after its creation, was given by god Brahman first to Rudra 12. 160. 42, 44; with that *nistrīmśa* in hand Rudra cut off, broke, wounded, tore asunder, split open, and destroyed the Daityas (*chindan bhindan rujan kṛntan dārayan pramathann api / acarad daityasaṁgheṣu rudraḥ*) 12. 160. 55; god Rudra then honoured Viṣṇu and handed over the sword to him; from Viṣṇu it passed successively through various hands to different persons until from the guardians of the world (*lokapālas*) it came to Manu, the son of Sūrya and lord of men; Manu was asked to protect his subjects with the sword 12. 160. 64-67; from Manu it again changed hands through successive generations of kings until it came from Bharadvāja to Droṇa, then to Kṛpa, and finally from him to Nakula and his brothers (*tatas tvam bhrātṛbhiḥ sārddham paramāsim avāptavān*) 12. 160. 71-79; the *asi* is governed by the *nakṣatra* Kṛttikā, its deity is Agni, its *gotra* is Rohiṇis, and its *guru* is Rudra 12. 160. 80; *asi* has eight secret names (*nāmāni rahasyāni*) which were told

by Bhīṣma to Nakula : *asi, viśasana, khaḍga, tikṣṇavartman, durāsada, śrīgarbha, vijaya*, and *dharmopāla* 12. 160. 81-82; one who recites the eight secret names of *asi* gets victory 12. 160. 81; *asi* should always be worshipped by those who are expert in fighting 12. 160. 85; one who listens to this *khaḍgasādhana* obtains fame (in this life) and eternal happiness (in the next world) (*labhate puruṣaḥ kīrtim pretya cānantyam aśnute*) 12. 160. 87.

Khāṇḍavadāha m. : Name of the 19th *parvan* (*khāṇḍavadāhākhyam*) in the list of a hundred sub-*parvans* of the Bhārata supposed to have been made by Vyāsa in *Parvasaṁgraha* 1. 2. 39, 33, 70.

It is mentioned (*khāṇḍavasya ca dāhanam*) in the list of the contents of the *Ādiparvan* 1. 2. 93; it also narrates the release of Maya from fire and the escape of the snake 1. 2. 94; the incident is referred to by Dhṛtarāṣṭra in his summary made for Saṁjaya 1. 1. 104 and by Vaiśampāyana in his summary made for Janamejaya 1. 55. 35-38; these incidents form the contents of the *adhyāyas* 1. 214-225.

Gadāyuddha nt. : Name of the 76th *parvan* in the list of a hundred sub-*parvans* of the Bhārata supposed to have been made by Vyāsa in the *Parvasaṁgraha* 1. 2. 59.

Mentioned in the list of the contents of the *Śalyaparvan* 1. 2. 175; the incident is referred to by Dhṛtarāṣṭra in his summary of the events made for Saṁjaya 1. 1. 150-152; related to the incidents narrated in the *adhyāyas* 9. 31-33, 54-64.

Gāndharvaveda m. : Name of the Veda related to the Gandharvas.

Arjuna, during his stay in the heaven, learnt it correctly and according to the rules