

One, who having known the Veda of Kṛṣṇa, i. e. the Mahābhārata, recites it to those that are noble-minded, generous, truthful, and who are not atheists achieves his objective (*akṣudrān dānaśīlānś ca satya-śīlān anāstikān / kārṣṇaṁ vedam imam vidvān chrāvayivārtham aśnute*) 1. 56. 17; the reciter is also no doubt freed of the sin of killing an embryo (*bhrūṇahatyākṛtām cāpi pāpam jahyān na saṁśayaḥ*) 1. 56. 17; 1. 205. [See Bhārata, Mahābhārata]

Kirmiravadha m. : Name of the 30th *parvan* of the Bhārata in the list of a hundred sub-*parvans* supposed to have been made by Vyāsa in the Parvasaṁgraha 1. 2. 42, 33, 70.

Referred to in the listing of the contents of the Āraṇyakaparvan 1. 2. 106; related to the incidents narrated in the Adhyāya 3. 12.

Kicakānām vadhaḥ : Name of the 46th *parvan* of the Bhārata in the list of a hundred sub-*parvans* supposed to have been made by Vyāsa in the Parvasaṁgraha 1. 2. 48, 33, 70.

Referred to in the listing of the contents of the Virāṭaparvan 1. 2. 131; related to the incidents of the Adhyāyas 4. 13-23.

Kuṇḍalāharaṇa nt. : Name of the 43rd *parvan* of the Bhārata in the list of a hundred sub-*parvans* supposed to have been made by Vyāsa in the Parvasaṁgraha 1. 2. 47, 33, 70.

Referred to in the listing of the contents of the Āraṇyakaparvan 1. 2. 127; related to the incidents narrated in Adhyāyas 3. 284-294.

Kairāta nt. : Name of the 31st *parvan* in the list of a hundred sub-*parvans* of the

Bhārata supposed to have been made by Vyāsa in the Parvasaṁgraha 1. 2. 42, 33, 70.

Referred to in the listing of the contents of the Āraṇyakaparvan 1. 2. 107; alluded to in 5. 195. 12 (*yat tad ghoram paśupatiḥ prādād astraṁ mahan mama / kairāte dvandvayuddhe vai tad idaṁ mayi vartate*); the incident in this *parvan* mentioned by Dhṛtarāṣṭra in his summary made for Saṁjaya 1. 1. 109; related to the incidents narrated in the Adhyāyas 3. 24-42.

Kṣemadarsīya nt. : Name of an Itihāsa (*atrāyaṁ kṣemadarśīyam itihāso 'nugīyate*) 12. 105. 2.

It was narrated by Bhīṣma to Yudhiṣṭhira in reply to his question how a righteous king, when oppressed by his ministers and deprived of his treasure and authority (*cyutaḥ kośāc ca daṇḍāc ca*), should act if he sought happiness 12. 105. 1-2; this advice was earlier sought by prince Kṣemadarśa (and hence so called) from the sage Kālaka-vṛkṣīya 12. 105. 3 ff.

Khadgasādhana nt. : Name (?) of a chapter (12. 160) in the Śāntiparvan in which the acquisition of the sword is narrated 12. 160. 87; also described as 'acquainting (the hearer) with the creation of the sword' (?) (*ity eṣa prathamah kalpo vyākhyātas te suvistaraḥ / aser utpattisamsargaḥ*) 12. 160. 86.

Described as best (*uttama*) 12. 160. 87; the origin of the sword was narrated by Bhīṣma, lying on the bed of arrows, to Nakula, who was expert in wielding a sword, at the latter's request 12. 160. 1, 8, 9; a 'being' (*bhūtam*) called 'sword' (*asi*) was conceived by Pitāmaha (*mayaitac cintitaṁ bhūtam asir nōma*) for the protection of the world and destruction of the enemies of