

because it was made of the backbone of rhinoceros (?) (*eṣa gāṇḍīmayaś cāpuḥ ... yataś tad gāṇḍīvaṁ dhanuḥ* 5. 96. 19; cf. *gāṇḍī khaḍgākhyāḥ paśuvīśeṣāḥ / tasya vikāro gāṇḍīmcyāḥ / tasya hi paśunām vā prsthavamsāsya dhanuḥ kartum śakyam yataḥ gāṇḍīmavatvād eva tad gāṇḍīvaṁ nāma dhanur abhūt / ... gāṇḍī vajragranthis tanmaya ity anye* (= Sarvajñanārāyaṇa) Nī. on Bom. Ed. 5. 98. 19). B. Origin : It was created by Brahman in very old times (*purā*) 1. 216. 17; 8. 50. 56; Indra fastened an undecaying (*ajarā*) string on it when Arjuna got ready to fight the Nivātakavacas 3. 165. 14; (however, Aśvatthāman cut it off and Arjuna had to put a new string on it 4. 54. 8). C. History : After its creation, Brahman first held it for 1000 years, and then it was held successively by Prajāpati for 800 years (?) or 503 years (?) (*trīṇi pañcaśatam caiva*), by Śakra for 85 years, by Soma for 500 years, by Varuṇa for 100 years, and, up to the beginning of the *ajñātavāsa*, it was with Arjuna for 65 years 4. 38. 39-41; it lay in the Varuṇaloka, perhaps in Varuṇa's lake, and was guarded there by the gods 5. 96. 19; hence the bow was considered as properly belonging to Varuṇa (*vāruṇaṁ gāṇḍīvaṁ*) 5. 155. 5; (5. 59. 12); at the time of burning the Khāṇḍava forest, Agni asked Varuṇa to give Gāṇḍīva, which he had received from Soma, to Arjuna since he was to perform great feats with it; Varuṇa agreed to Agni's request 1. 216. 3-4; (17. 1. 39); when Arjuna received it, he bowed to Agni, held the bow firmly, and strung it; at that time there was a loud noise 1. 216. 17-20; 1. 55. 37; 3. 157. 20; 5. 155. 7; according to another version Arjuna received the bow, not before, but after he satisfied god Fire 2. 44. 5; 8. 57. 41; Śaṅkara told

Arjuna that the Gāṇḍīva he now held was the same which he, as Nara, had used to chastise the Daityas at the time of Indra's *abhiseka* 3. 41. 3-4. D. Association of Gāṇḍīva with Arjuna 1. 1. 123; 5. 136. 5; it was considered very suitable for Arjuna 2. 3. 6; 3. 41. 4; 8. 31. 55; hence Arjuna has epithets like *gāṇḍīvadhanvan* 2. 54. 22; 3. 34. 6; 3. 46. 8; 3. 49. 26; 3. 155. 6; 3. 159. 22; 3. 225. 20; 3. 252. 18; 3. 299. 22; 4. 2. 16; 4. 40. 7; 4. 48. 3 (*°dhanvin*); 4. 49. 16; 4. 53. 63; 4. 61. 8; 5. 3. 16; 5. 5. 10; 5. 22. 10, 12, 13; 5. 47. 6; 5. 51. 2, 3; 5. 56. 60; 5. 63. 5; 5. 88. 69; 5. 139. 41; 5. 153. 25; 5. 154. 20; 5. 164. 4, 36; 6. 19. 34; 6. 46. 44; 6. 48. 22; 6. 55. 126; 6. 67. 3; 6. 69. 3, 8, 10; 6. 100. 13; 6. 114. 54, 61; 7. 9. 20; 7. 15. 47; 7. 16. 12; 7. 33. 5; 7. 47. 23; 7. 52. 10; 7. 55. 15; 7. 56. 8; 7. 61. 48; 7. 64. 11; 7. 67. 64; 7. 80. 9; 7. 98. 12; 7. 121. 10; 7. 134. 55; 7. 157. 36; 7. 158. 43; 7. 160. 24; 8. 5. 16; 8. 46. 1; 8. 49. 107; 8. 50. 48, 49; 8. 63. 67; 8. 66. 22; 8. 69. 14, 33; 9. 3. 38; 9. 15. 45; 9. 61. 8, 11, 12, 14, 21, 23; 10. 5. 18, 19; 10. 12. 25; 10. 14. 7; 10. 16. 2; 11. 20. 4, 15; 11. 21. 3; 11. 23. 19; 12. 2. 7; 12. 5. 14; 12. 40. 20; 12. 53. 25; 14. 59. 11; 14. 77. 13; 14. 80. 15; *gāṇḍīvabhṛt* 5. 23. 26; 14. 77. 1, 6; 1-83. 11; *gāṇḍīvadhārīn* 5. 169. 12; 6. 41. 1; *gāṇḍīvin* 5. 141. 34; *gāṇḍīvabāṇahasta* 6. 22. 10. E. Description : Heavenly (*divya*) 1. 216. 17; 4. 38. 8, 42; 4. 53. 28, 58; 5. 59. 12; 5. 155. 5, 30; 5. 166. 31; 7. 53. 50; 8. 22. 45; 16. 8. 52; 17. 1. 32; miraculous (*adbhuta*) 1. 216. 5; (*mahāadbhuta*) 8. 50. 56; indestructible (*akṣaya-tvaṁ ... gāṇḍīvasya*) 7. 120. 50; best, excellent, great weapon, chief among the bows (*śreṣṭha*) 8. 22. 45; (*uttama*) 1. 55. 37; 4. 53. 28; (*udāra*) 4. 5. 17; (*paramāyudha*) 4. 38. 37; 4. 52. 3; 17. 1. 37; (*lokasāra*)