

fied (*bhāratādhyayanāt puṇyāt api pādam adhiyataḥ / śraddadhānasya pūyante sarva-pāpāny aśeṣatḥ*) 1. 1. 191 (but Nī. on Bom. Ed. 1. 1. 254 : *asya ślokaśya caturthāṁśoccāraṇamātrād api sarvapāpanāśaḥ kim vācyam kṛtsnādhyayanāt tadarthasya jñānāt sākṣātkārād vei bhāvaḥ*); 18. 5. 45 (here, Nī. on Bom. Ed. 18. 5. 59 : *pādam ślokapādam granthapādam vā*); if one were to recite a quarter of the Bhārata for the Brāhmaṇas at the end of a *śraddha* he will ensure for the manes inexhaustible food and drink (*yaś camam (?) idam cf. 1. 56. 29*) *śrāvayec chrāddhe brāhmaṇān pādam antataḥ / akṣayyam annapānam tat pitṛiṁ tasyopatiṣṭhati*) 1. 1. 203; 18. 5. 36 (Nī. on Bom. Ed. 18. 5. 42 : *antataḥ nikate*); 1. 56. 29 (*akṣayyam tasya tac chrāddham upatiṣṭhet pitṛiṁ api*); after reciting the whole of this Veda of Kṛṣṇa (i. e. the Bhārata) one attains profit, and one will undoubtedly get rid of even the sin of killing an embryo 1. 1. 205; one who recites it for those that are not low, are generous, truthful and believers attains profit 1. 56. 17; even a very cruel person after hearing this Iti-hāsa will be rid of the sin of killing an embryo 1. 56. 18; one who learns the Bharata when it is being recited need not bathe in the waters of Puṣkara 1. 2. 242; 18. 5. 54; one who recites for others the composition of Vyāsa and one who listens to it, all of them having attained to the place of Brahman become equal to gods 1. 56. 14; this (i. e. listening to the recitation of the Bhārata) is the best means for obtaining a male child (*puṁsava-nam śreṣṭham*), a high road to one's well-being (*svastīyanaṁ mahat*), it should be listened to by the chief queen and the crown prince 1. 56. 20; (of one who narrates this),

his sons are obedient to him and his servants do him good (*putrāḥ śuśrūṣavaḥ santi preṣyāś ca priyakāriṇaḥ*) 1. 56. 22; one who listens to it divests himself quickly of all sins incurred by body, speech, and mind 1. 56. 23; those who listen, without envy, to the great life (story) of the Bhāratas have no fear from disease (in this world), and need have no fear of the next world at all 1. 56. 24; Kṛṣṇa Dvaipāyana has composed it which helps to acquire wealth, fame, long life, heaven and merit 1. 56. 25; the one who having known it recites it for the Brāhmaṇas on the *parvan* days is cleansed of his sins, wins heaven for himself and becomes one with Brahman (*brahmabhūyam sa gacchati*) 1. 56. 28; 18. 5. 35; the sin that one inadvertently commits by day in one's activities disappears if he listens to the Mahābhārata Ākhyāna 1. 56. 30, or is released from it by narrating it in the evening 18. 5. 37 (Nī. on Bom. Ed. 18. 5. 43 : *paścimāyām sandhyāyām paṭhyate ced dinakṛtām pāpam naśyati*); one who recites it for the three *varṇas* with Brāhmaṇas at their head is cleansed of his sins, obtains fame and undoubtedly achieves the greatest perfection (*gacchet paramikām siddhim*) 18. 5. 43-44; or, one who studies attentively (*paṭhet susamāhitaḥ*) the Mahābhārata Ākhyāna will undoubtedly attain the greatest perfection 18. 5. 53. [See Kārsṇa, Jaya, Bhāratasāvitṛī]

Bhāratasāvitṛī f. : Name of the four stanzas (18. 5. 47-50) occurring towards the end of the Mahābhārata 18. 5. 51.

The great sage Vyāsa having composed in the bygone days this Bhārata Samhitā, taught it to his son along with the four stanzas 18. 5. 46; contents of these stanzas