

12. 336. 50, and then by Nārada to Pārtha (Yudhiṣṭhira) in the presence of the sages (including Vyāsa), and within the hearing of Kṛṣṇa and Bhīṣma 12. 336. 11 (or by Nārada to Vyāsa and then by Vyāsa to Yudhiṣṭhira, the sages, Kṛṣṇa and Bhīṣma 12. 336. 59-60), and also by Vyāsa to Vaiśampāyana and then by the latter to Janamejaya 12. 336. 12, 57, 80; (3) (*ākhyāna*) narrated by Nārada to Vyāsa seated among the sages, and to the Pāṇḍavas within the hearing of Kṛṣṇa and Bhīṣma 12. 334. 12, and further by Vyāsa to Vaiśampāyana and by the latter to Janamejaya 12. 334. 8, 12; 12. 331. 19 (*nārāyaṇakathā*); (4) (*jñāna*) Vyāsa narrated the *jñāna* which dawned on him by the favour of Nārāyaṇa to his pupils Vaiśampāyana and others, and to Śuka 12. 327. 15-23, 97, 99, 101, and then Vaiśampāyana to Janamejaya 12. 327. 15, 19, 10. G. *Bravanaphala* : (of the *ākhyāna* or the *kathā*) One who always recites this *ākhyāna* or listens to it, being devoted to one object, and very attentively, in a secluded place (*ekāntabhāvanapagata ekānte susamāhataḥ*), reaches the Śvetadvīpa and, having obtained the lustre of the moon, would no doubt enter the god of thousand flames (*sa sahasrār-ciṣam devaṁ praviśen nātra saṁśayaḥ*) 12. 326. 116-17; (12. 327. 6); if one, afflicted (by diseases) listens to this *kathā* from the beginning, he will be freed from the disease; one who listens to it out of curiosity (*jijñāsuḥ*) obtains his desires, and a devotee (after death) would go along the course of a devotee (*bhakti bhaktagatim vrajet*) 12. 326. 118; (of the *jñāna* expounded by Vyāsa) one who listens to it or one who recites it, having bowed down to Bhagavān and with attentive mind, is freed from disease, becomes lustrous,

and gets strength and good complexion; one who is suffering from illness is freed of illness, one held in captivity is released from bonds, one who entertains desires obtains them and long life; a Brāhmaṇa thereby knows all, a Kṣatriya is victorious, a Vaiśya obtains much profit and a Śūdra becomes happy; one who is devoid of a son has a son; a maiden gets the cherished husband, the woman who experiences difficulty in delivery delivers easily (*lagnagarbhā vimucyate*), a pregnant woman delivers a son, a barren woman has abundant progeny consisting of sons and grandsons; one who recites this while on journey reaches his destination safely; (in short) whatever desire a person entertains that he definitely gets; this is the considered assurance of the great sage (*idaṁ maharṣer vacanam vinit-citam*) that by listening to the praise of the Excellent Person (*puruṣavara*) the devotees are very comfortable (*niṣumya bhaktāḥ su-sukhaṁ labhante*) 12. 327. 102-107. H. End : After listening to this great Nārāyaṇīya *ākhyāna*, king Janamejaya resumed all the rites necessary for the completion of the (snake) sacrifice (*etat tu mahad ākhyānam śrutvā pārīkṣito nṛpaḥ / tato yajñasamāptyarthaṁ kṛyāḥ sarvāḥ samārabhat* || 12. 334. 11). [See *Puruṣasukta*, *Hayasīras*]

Nirukta nt. : Name of the text dealing with etymologies.

The sage Yāska is credited to have rescued by the favour of Kṛṣṇa the lost Nirukta when he praised Kṛṣṇa as *śipviṣṭa* 12. 330. 8 (*sturvā mām śipviṣṭeti yāsko munir udāradhīḥ / matprasādād adho naṣṭam niruktam abhijagmivān*; Nī. *adho naṣṭam vedaharaṇavelāyām pātāle 'ntarhi-tam* on Bom. Ed. 12. 342. 73); those who know the Nirukta (name of the text?) and