

*arthata ādhikye*); best among the works which deserve to be heard (when recited) (*śrāvyaṇām uttamaṁ cedam*) 1. 56. 15; having heard this Purāṇa, composed by the great sage Dvaipāyana, it was honoured (*abhipūjita*) by gods and Brahmarṣis 1. 1. 15; here are glorified holy divine sages (*devarṣayaḥ puṇyāḥ*), brahmanical and royal sages of auspicious deeds (*puṇyā brahmarājarsayas tathā / kīrtiyante śubha-karmāṇaḥ*), the Yakṣas and the great snakes, as also lord Vāsudeva 1. 1. 192–193; in this Purāṇa are expounded fully the two Puruṣārthas *artha* and *dharma* (*asminn arthaś ca dharmaś ca nikhilenopadiśyate*) 1. 56. 16; in respect of all the four Puruṣārthas viz. *dharma*, *artha*, *kāma* and *mokṣa*, whatever is here will be found elsewhere, what is not here cannot be found anywhere (*dharme cārthe ca kāme ca mokṣe ca bharatarṣabha / yad ihāsti tad anyatra yan nehāsti na tat kvacit*) 1. 56. 33 = 18. 5. 38; in this highly sacred *Itihāsa* one finds the exposition leading to emancipation (*buddhiś ca parinaiṣṭhikī*) 1. 56. 16; (NĪ. on Bom. Ed. 1. 62. 17 : *pariniṣṭhā mokṣas taducitā*); this is a text on profit (*arthaśāstra*), a holy treatise on law (*puṇyam dharmasāstra*), a way to liberation (*mokṣasāstra*) as expounded by Vyāsa 1. 56. 21; this is a great store of knowledge of the three worlds which is committed to memory by the twice-born fully and in abridgements (*idaṁ tu triṣu lokeṣu mahaj jñānaṁ pratiṣṭhita / vistaraś ca samāsuś ca dhāryate yad dvijāti-bhiḥ*) 1. 1. 25; 1. 1. 49; storehouse of choice objects (*ratnaśādhī*) 1. 56. 27 = 18. 5. 52; the unsurpassed ocean of knowledge – having churned it with his intellect Vaiśampāyana collected the *ākhyāna* based on the Nārāyaṇa-

*kathā* (*idaṁ* (i. e. *ākhyānaṁ*) ... *āmathya dadhimanthena jñānodadhim anuttamam / navaṇitaṁ yathā dadhno ... samuddhṛtaṁ ... nārāyaṇakathāśrayam*) 12. 331. 1–4; some poets have narrated this *itihāsa* (composed by Vyāsa) before (Sūta Ugrasravas did it), some of the contemporaries of Ugrasravas were narrating it in his times, and others will narrate it in future (*ācakhyuḥ kavayaḥ kecit sampraty ācakṣate pare / ākhyāsyanti tathāivānye itihāsam imam bhuvi*) 1. 1. 24; 1. 56. 22; even if one knew the four Vedas together with their *aṅgas* and the Upaniṣads, but did not know this *ākhyāna*, he could not be called learned (*vicakṣaṇa*) 1. 2. 235; having once listened to this *ākhyāna* one does not like to listen to any other composition although worth hearing 1. 2. 236; the intellects of the poets take their start from this excellent *itihāsa* (*itihāsottamād asmāj jāyante kavibuddhayaḥ*) 1. 2. 237; there is no narrative on this earth which does not have its basis in this *ākhyāna* (*anāśrityaitad ākhyānaṁ kathā bhuvi na vidyate*) 1. 2. 240; all great poets live on this *ākhyāna* (*idaṁ sarvaiḥ kavi-varair ākhyānam upajīvayate*) 1. 2. 241; the whole Purāṇa is included in the scope of this *ākhyāna* (*asyākhyānasya viṣaye purāṇam vartate dvijāḥ*) 1. 2. 238; all good qualities of actions have this *ākhyāna* for their resting place (i. e. they are motivated by this *ākhyāna*) (*kriyāguṇānāṁ sarveṣāṁ idaṁ ākhyānam āśrayaḥ*) 1. 2. 239 (NĪ. on Bom. Ed. 1. 2. 387 : *kriyāḥ laukikyo vaidikyāś ca tāsāṁ guṇāḥ utkrṣṭaphalasāadhanāni / athavā kriyāḥ dānadhyānādayaḥ / guṇāḥ samādayaḥ*). L. *phalaśruti* : If one recites with devotion even a quarter of the Bhārata all his sins, without a remainder, get puri-