

the Veda praise Kṛṣṇa as Adhokṣaja in the ritual context 12. 330. 18 (*niruktaṃ veda-viduṣo ... te mām gāyanti prāgvamśe adhokṣaja it̥ sthitiḥ*; NĪ. *prāgvamśe yajñasā-lakadeśe* on Bom. Ed. 12. 342. 83); gods long for him who knows the Vedas, the Vedāṅgas (?), the whole sacrificial procedure, the Nirukta (text?), and the highest truth to be in the *śarīrātman* (*vedānś ca vedyam ca viduṣm ca kṛtsnam atho niruktoṃ paramārthatām ca | varuṃ śarīrātmani yaḥ praveda tasmai sma devāḥ spṛhayanti nityam* 12. 237. 30; but NĪ. on Bom. Ed. 12. 245. 30; *vedyūṃ viyadādi, viduṣm karmakāṇḍam, niruktaṃ śabdaikagamyam paralokādi paramārthatām satyasvabhāvatām cātmanah*); Brhaspati told Prajāpati that even after studying the Vedas and the other texts like the Nirukta and the Vyākaraṇa he does not know the ultimate source of beings (*bhūtaprakṛtiṃ na vedmi*) 12. 194. 8; the Nirukta (personified, among other personified texts) came to the sacrifice of Rudra who had assumed the form of Varuṇa 13. 85. 5, 2, 7-8.

Niryāṇa nt. : Name of the 56th *parvan* in the list of a hundred sub-*parvans* of the Bhārata supposed to have been made by Vyāsa in the Parvasaṃgraha 1. 2. 52, 33, 70.

Referred to as marching out of the chariots, the horses, the footsoldiers, and the elephants from the city Hāstinapura and the mention of their total count (*balasaṃkhyānam*) while listing the contents of the Udyogaparvan 1. 2. 149; related to the *adhyāyas* 5. 149-152 (*abhiniryāṇaparvan*).

Naighaṇṭuka nt. : Name of a text giving synonyms (?).

Supposed to have been composed by Prajāpati Kaśyapa 12. 330. 24; in it Kṛṣṇa

is called Vṛṣākapi (because Vṛṣa is Dharma and *kapi* means 'the best, the highest'; Vṛṣākapi thus means 'the highest Dharma') 12. 330. 23-24.

Pañcendrāṇām upākhyānam : Name of an Upākhyāna occurring in the *parvan* called Pāñcālyāḥ svayamvaram.

Described as wonderful (*pañcendrāṇām upākhyānam atraivādbhutam ucyate*) 1. 2. 87; it comprises the *adhyāya* 1. 189 (Pañcendropākhyāna).

Parvasaṃgraha¹ m. : Collection of a hundred sub-*parvans* of the Bhārata 1. 2. 33-70.

The number of these sub-*parvans* is hundred (including the Harivamśa *parvan* and the Bhaviṣyat *parvan* called as the *khilas*) and it is supposed to have been made by Vyāsa himself (*etat parvaśīlam pūrṇam vyāsenoktam mahātmanā*) 1. 2. 70; it was then exactly repeated by Lomahaṣaṇin (Ugrasravas) 1. 2. 70; the collection of the sub-*parvans* and the listing of the main events in each sub-*parvan* which make up the major eighteen *parvans* (1. 2. 72-233) constitute the summary of the Bhārata (*samāso bhāratasāyāyam tatroktaḥ parvasaṃgrahaḥ*) 1. 2. 71, (*etad akhilam ākhyātam bhārataṃ parvasaṃgrahāt*) 1. 2. 234.

Parvasaṃgraha² m. : Name of the 2nd *parvan* in the list of a hundred sub-*parvans* of the Bhārata supposed to have been made by Vyāsa in the Parvasaṃgraha 1. 2. 34, 33, 70, 243.

It constitutes the second *adhyāya* of the Ādiparvan in which the sub-*parvans* are listed (1. 2. 34-70) and the contents of the 18 major *parvans* are summarized (1. 2. 71-234); thus the Parvasaṃgraha forms the