

and ended with the great destruction after the war leaving only ten heroes alive is made by Sūta Ugrasravas for the sages assembled in the Naimiṣa forest 1. 1. 67-158. G. Three beginnings : According to Sūta Ugrasravas there were three different views regarding the beginning of the Bhārata : (1) according to one view it began with Manu Vaivasvata (*manvādi bhārataṁ kecit*) 1. 1. 50 (i. e. with *prajāpates tu dakṣasya manor vaivasvatasya ca* / ... *anvaye || yādunānām imāṁ vaṁśāṁ pauruṣāṇāṁ ca sarvaśaḥ | tathaiiva bhāraṇānām ca* (?) 1. 70. 1-2); Devabodha on 1. 1. 50 explains *manuḥ* as *ādirājah*; according to Nī. on Bom. Ed. 1. 1. 52, in the opinion of the easterners, *manu* means *mantra* and hence *manvādi* refers to the *maṅgala* stanza *nārāyaṇaṁ namaskṛtya* etc. or *om namo bhagavate* etc. found at the beginning of the epic in some manuscripts; in his own opinion, however, *manu* refers to Manu Vaivasvata, the son of the heaven, cf. *manur mantrāḥ nārāyaṇaṁ namaskṛtyeti | om namo bhagavate vāsudevāyeti vā tadādi iti prāñcāḥ | divaḥ putro vaivasvatamahya-sāmjño manus tadādūti tattvam* /); (2) according to another view the Bhārata begins with *āstika* (*āstikādi tathāpure*) 1. 1. 50 (i. e. with the *adhyāya* 1. 13 beginning of the Āstikaparvan); (3) according to a third view it begins with *uparicara* (*tathoparicarād anye*) 1. 1. 50 (i. e. with *rājoparicaro nāma* 1. 57. 1). H. Its first teaching and subsequent narrations : (1) Teaching : Dvaipāyana (Vyāsa) first taught it to his son Śuka and then handed it over to his other deserving pupils 1. 1. 63; he taught it to Śuka together with the four *ślokas* (18. 5. 47-50) known as the Bhārata-*sāvitī* 18. 5. 51; Vyāsa taught the Mahābhā-

rata to his pupils Sumantu, Jaimini, Paila, Vaiśampāyana and to his son Śuka 1. 57. 74-75; Vyāsa taught it to them on the mount Meru 12. 327. 16-18; on the slope of the Himavant mountain (*himavutpāde*) 12. 337. 9, 12, 14-15 (*vedārthān bhāratārthānś ca ... vyāhartum upacakrame*); (2) Narrations : (i) Nārada recited it for the gods, Asita Devala for the manes (*pitr̥n*), and Śuka for the Gandharvas, the Yaksas and the demons 1. 1. 64; 18. 5. 42; (ii) The pupils of Vyāsa made separate public recitations of the Bhārata *saṁhitā* received by them from him (*saṁhitās taḥ prthaktvena bhāratasya prakāśitāḥ*) 1. 57. 75; (iii) one such recitation by his pupil Vaiśampāyana is recorded in the epic : When Kṛṣṇa Dvaipāyana arrived at the snake-sacrifice of Janamejaya he was requested by the king to narrate to him the life-story of the Kurus and the Pāṇḍavas (1. 54. 18 ff.); Kṛṣṇa Dvaipāyana then asked his pupil Vaiśampāyana to narrate it as the latter had heard it from him; Vaiśampāyana then narrated the whole *purātana itihāsa* to the king, and to those who had assembled in the *sadas*, and to all other Kṣatriyas (*tasmai rājñe sadasyebhyaḥ kṣatriyebhyaś ca sarvaśaḥ*) 1. 54. 21-24; 1. 1. 8-10; 1. 1. 18; 1. 1. 57-58; 1. 55. 2-3; 1. 55. 4-43 (summary); 18. 5. 26, 30, 42; 18. 1. 2; (iv) but in one place the *ākhyāna* is said to have been narrated by Vyāsa himself to Janamejaya continuously (*vyāsas tv akathayan nityam ākhyānaṁ bhārataṁ mihut*) 1. 53. 31; he narrated it in intervals (*mahābhāratam ākhyānaṁ ... janamejayena yat prēṭaḥ kṛṣṇadvaiṣpāyanaś tadā || śrāvāṇāṁ āsa vidhivat tadā karmāntareṣu śiḥ* /) 1. 53. 32-33; (v) it was further narrated by Sūta Ugrasravas, son of Lomā-