

harṣaṇa, to Śaunaka and the other sages assembled in the Naimiṣa forest for the twelve-yearly sacrificial session of Śaunaka as the Sūta had heard the composition of Vyāsa being told by Vaiśampāyana to Janamejaya in the latter's snake sacrifice 1. 1. 8-10, 23; 1. 4. 1; 1. 2. 74; 1. 1. 67-158 (summary); 1. 2. 29; Ugrasravas recounted the Parvasamgraha (1. 2. 34-69) made by Vyāsa as also the eighteen major parvans (etat parvasatam pūrṇam vyāsenoktam mahātmanā / yathāvat sūtaputrena loma-harṣaṇinā punaḥ || kathitaṁ naimiṣārāṇye parvāṇy aṣṭādaśaiva tu) 1. 2. 70-71; the Sūta also narrated the summary of the eighteen major parvans (based on the hundred sub-parvans) together with the number of the adhyāyas and the ślokaś in each parvan 1. 2. 72-234; 1. 53. 27-36; 18. 5. 30. I. Purpose : To spread the fame of the Pāṇḍavas in the world (pāṇḍavānām yaśaskoram) 1. 53. 32; of the Kurus and the Pāṇḍavas 6. 2. 13; and also of the other Kṣatriyas possessing ample wealth and lustre (kīrtim prathayatā loka pāṇḍavānām mahātmanām / anyeṣām kṣatriyānām ca bhūridravañatejasām) 18. 5. 34. J. Description : Described as unfathomable (aprameya) 1. 2. 242 (Nī. on Bom. Ed. 1. 2. 392 : nāsti prakṛṣṭam meyam yasmād ity aprameyam / ... yad vā āśayasya gambhīratvād ayādham); 18. 5. 54; best (uttama) 1. 53. 35; 1. 56. 15, 32; 18. 5. 31, 54, (anuttama) 1. 2. 243; most exquisite (varīṣṭha) 1. 1. 202; superior among all āgamas (śreṣṭhaḥ sarvāga-meṣu) 1. 2. 31; great (mahat) 1. 2. 243; 1. 53. 31, 35; 12. 334. 11; seen by the seer (Vyāsa) (ārṣa) 1. 1. 207; having great import (mahārtha) 1. 2. 243; 18. 5.

43; holy (puṇyā) 1. 1. 17, 52; 1. 1. 191; 1. 2. 242 (Nī. on Bom. Ed. 1. 2. 392 : puṇyam puṇyahetuḥ / ... yad vā ... puṇyam jyotiṣṭomādivat svargyam); 1. 53. 33; 1. 56. 52; 18. 5. 31, 43, 45, 54; (supuṇyā) 1. 1. 9; (mahāpuṇyā) 1. 56. 16; conferring merit (puṇya) 1. 56. 25; purifying (pavitra) 1. 2. 242 (however, Nī. on Bom. Ed. 1. 2. 392 : pavir iva pavir vajratulyo mṛtyus tasmāt trāyata iti pavitraṁ mṛtyutaraṇam ity arthaḥ / ... (yad vā) pavitraṁ saṁdhyo-pāsanādivac cittasuddhikaram); 1. 56. 15; 18. 5. 31; 18. 5. 54; related to righteousness (saṁhitām ... dharmaṁ) 1. 1. 19; auspicious (śiva) 1. 2. 242 (Nī. on Bom. Ed. 1. 2. 392 śivam kalyāṇam ... (yad vā) śivam yogābhyāsavat sarvakalyāṇapradam); 18. 5. 54; bringing wealth (dhanya) 1. 56. 25; bringing fame (yaśasya) 1. 56. 25; conferring long life (āyusya) 1. 56. 25; leading to heaven (svargya) 1. 56. 25; destroying sin (pāpahara) 1. 2. 242 (Nī. on Bom. Ed. 1. 2. 392 : pāpaharam puṇyahetutvād eva ... (yad vā) prāyaścittavad brahmahatyādidoṣaghnam); 18. 5. 54; removing sin and danger (saṁhitām ... pāpabhayāpahām) 1. 1. 19 (however, Nī. on Bom. Ed. 1. 1. 21 : pāpabhayāpahām cittasodhikām); having the same measure as, i. e. equal to, the four Vedas (vedaś caturbhiḥ saṁitām ... saṁhitām) 1. 1. 19 (Nī. who reads saṁyuktām says on Bom. Ed. 1. 1. 21 : saṁmitām iti pāthe tulyām ity arthaḥ); 1. 56. 15 (idaṁ hi vedaś saṁitām); 18. 5. 43 (itihāsam ... vedasaṁmitam); (however cf. 1. 1. 208 in the next section where it is said that the Mahābhārata outweighs the four Vedas taken together); adorned with the thoughts of the Veda (vedār-thair bhūṣitasya ca / bhāratasyetiḥāśasya) 1. 1. 16-17 (Nī. on Bom. Ed. 1. 1. 18; vedār-