

(*purāṇam ṛṣisamstutam* sage not named); 1. 56. 21 (*proktam vyāsenā*); 1. 56. 25 (*kṛṣṇadvaiṣṇavanenedam kṛtam*); fully engrossed, the sage composed it in three years (*tribhir varṣaiḥ sadotthāyī kṛṣṇadvaiṣṇavo munīḥ / mahābhāratam ākhyānam kṛtavān*) 1. 56. 32, 18. 5. 41; 12. 334. 9 (*kṛṣṇadvaiṣṇavam vyāsam viddhi nārāyaṇam prabhum / ko hy anyah puruṣavyāghra mahābhāratkṛd bhavet*); having composed it at the foot of the mountain Himavanta the sage (not named) was tired by the strenuous activity (? *tapah*) of composing the *ākhyāna* (*himavatpāda āsataḥ // kṛtvā bhāratam ākhyānam tapaḥśrāntasya dhīmataḥ*) 12. 337. 9-10; 18. 5. 31 (*kṛṣṇena muninā*); 18. 5. 46 (*maharṣir bhagavān vyāsaḥ kṛtvemām saṁhitām purā*); the sage Kṛṣṇa (Vyāsa) who is described as gifted with divine sight (*divyacakṣuḥ* 18. 5. 7) and supersensory power (*kṛṣṇena ... aiṇdriyeṇa* 18. 5. 31-32) composed it having seen it with his divine eye (*drṣtvā divyena cakṣuṣā*) 18. 5. 33; Vyāsa had assured Dhṛtarāṣṭra that he would proclaim the fame of the Kurus and the Pāṇḍavas 6. 2. 13; the sage is also credited to have made the Parvasaṁgraha listing a hundred sub-parvans of the Bhārata (*etat parvaśataṁ pūrṇam vyāsenoktam mahātmanā*) 1. 2. 70. D. Etymology: So called because of its extent (? importance?) and weight (*mahattvād bhāravattvāc ca mahābhāratam ucyate / niruktam asya yo veda*) 1. 1. 209; so called because it contains the great life-story (?) of the Bhāratas (*bhāratānām mahaj janma mahābhāratam ucyate / niruktam asya yo veda*) 1. 56. 31. E. Extent: One hundred thousand ślokas 1. 56. 13 (*idaṁ śatasahasraṁ hi ślokānām puṇyakarmaṇām*); 12.

331. 2 (*idaṁ śatasahasrād dhi bhāratā-ākhyānavistarāt*). F. Abridgements: Its abridgements are referred to in 1. 1. 25 (*vistaraiḥ ca samāsaiḥ ca dhāryante vad dvijātibhiḥ*); the sage himself is credited with an abridgement of the store of knowledge after he had first expounded it in full; learned men desire to preserve it in full as well as in abridgement (*visṭīryaitan mahaj jñānam ṛṣiḥ saṁkṣepam abravīt / iṣṭam hi vidusām loke samāsavyāśandhāranam*) 1. 1. 49; the sage Dvaipāyana abridged (the full extent of one hundred thousand ślokas into 24000 ślokas by omitting the *upākhyānas* - this is known as Bhārata (*caturvīṁśatisāhasrīm cakre bhāratasaṁhitām / upākhyānair vinā tēvad bhāratam procyate budhaiḥ*) 1. 1. 61; it was further abridged into 150 ślokas in the form of a table of contents of all the incidents of the sub-parvans (this could refer to 1. 2. 71-233) (*tato 'dhyardhaśataṁ bhūvaḥ saṁkṣepam kṛtavān ṛṣiḥ / anukramānim adhyāyam vṛttāntānām saparvaṇām* 1. 1. 62; *etad akhilam ākhyātām bhāratam parvasaṁgrahāt* 1. 2. 234); the list of the hundred sub-parvans of the Bhārata (1. 2. 34 - 1. 2. 70) is included in its abridgement (*samāso bhāratasyāyam tatroktaḥ parvasaṁgrahaḥ*) 1. 2. 71; before narrating in all details, the Mahābhārata was first summarized by Vaiśampāyana for Janamejaya (*kathitām vai samāsenā tvayā sarvaṁ dvijottama / mahābhāratam ākhyānam*) 1. 56. 1; this summary began with the return of the Pāṇḍavas to Hāstinapura after the death of Pāṇḍu and it ended with the death of Duryodhana and the Pāṇḍavas obtaining the kingdom 1. 55. 6-42; a sort of a summary which began with Pāṇḍu's conquering many countries and then retiring to the forest