

*thaiḥ vedatātparyavaiśyaabhūtaiḥ arthaiḥ*); enlarged with various *śāstras* (*nānāśāstro-paṭṛmhitā ... saṁhitā*) 1. 1. 17 (but Nī. on Bom. Ed. 1. 1. 19 *nānāśāstrair upaṭṛmhitām uddīpitām śāstrāntarāviruddhām*); (cf. 1. 1. 204 in the next section); where the best intellect is at work (*itihāsottame hyasminṇ arpitā buddhir uttamā*) 1. 2. 32; accomplished with the intellect (*prajñābhipannasya ... itihāsasya*) 1. 2. 33 (Nī. on Bom. Ed. 1. 2. 40 : *prajñayābhipannam prāptum*); approached by wise men (*abhipannam naraiḥ prājñaiḥ*) 1. 2. 30; loved by the learned (*viduṣām priyam*) 1. 1. 26; adorned with divine and human conventions (*alamkṛtaḥ ... samayair divyamānuṣaiḥ*) 1. 1. 26 (Nī. on Bom. Ed. 1. 1. 28 : *samayaiḥ saṁketaiḥ ... divyamānuṣaiḥ vaidikaukṣikāiḥ*); following many conventions (*anekasamayānvita*) 1. 2. 30; composed in varied words and consisting of various *parvans* (*vicitrapadaparvanāḥ*) 1. 1. 16 (Nī. on Bom. Ed. 1. 1. 18 : *vicitrāṇi svarūpato 'rthataś ca ramyāṇi padāni vākyaḍer upalakṣaṇam parvāṇi paṣyapaulomādīni ādisabhādīni vā*); 1. 2. 33; an *ākhyāna* composed in varied words of varied import (*vicitrārthapadākhyānam*) 1. 2. 30; has many stories of various import (*vividhāḥ kathāḥ ... vicitrārthā mahābhāratasaṁśritāḥ*) 1. 1. 9-10; (*kathāś citrāḥ*) 1. 53. 30; exhibiting subtle meaning and logic (*sūkṣmārthanyāyayukta*) 1. 1. 16; constituting as though the whole speech made up of vowels and consonants that are used in the world and in the Vedas (*svaravyaṇḍjanayoḥ kṛtsnā lokavedāśrayeva vāk*) 1. 2. 32; the speech (related to Brahman) in its refined form *saṁskāropagatām brāhmam*) 1. 1. 17 (Nī. on Bom. Ed. 1. 1. 19 : *brāhmām vācam*); adorned

with auspicious words (*alamkṛtaḥ śubhaiḥ śabdaiḥ*) 1. 1. 26; composed in many metres (*chandroṽttaiś ca vividhair anvitam*) 1. 1. 26; (see also the next section). K. Importance : In this epic Kṛṣṇa Dvaipāyana has expounded a holy *upaniṣad* (*atropaniṣadam puṇyām kṛṣṇadvaipāyano 'bravīt*) 1. 1. 191; truth and nectar constitute the body of the Bhārata (as the butter of curds and the Brāhmaṇa of the bipeds) *bhāratasya vapur hy etat satyam cāmṛtam eva ca*) 1. 1. 201 (Nī. on Bom. Ed. 1. 1. 264 : *satyam brahma amṛtam devabhāvaś ca atraivāstīty arthaḥ*); as ocean is the best of the reservoirs of water, a cow of the quadrupeds, so is the Bhārata (among the literary works) 1. 1. 201-202; one should expand this Veda (of Kṛṣṇa) with the help of the Itihāsa and Purāṇa for, with the thought : "he may (easily) go over me" the Veda is afraid of one who has not studied much (*itihāsapurāṇābhyām vedaṁ samupabṛmhayet / bibhety alpaśrutād vedo mām ayaṁ pratarisyati*) 1. 1. 204 (Devabodha : *upabṛmhaṇam arthāntarakalpanayā kṣiṇasya yathāvad vyākhyānena pariṣoṣaḥ*; Nī., however, on Bom. Ed. 1. 1. 268 : "yad dhatyam māyinaṁ mṛgam tam u tyam māyayāvidhīr" (RV. 1. 80. 7) *iti mantrāvayavo hi rāmāyaṇīyamāricavadhājñenavopabṛmhitum śakyo na tv anyenātas tasmād-alpaśrutād vedasya bhayam ucitam eva / vedārthajijñāsunā idam aśakyam adhyetavyam ity arthaḥ*); when the sages once weighed the Bhārata in a balance against the four Vedas put together it outweighed them in largeness and heaviness (*mahatve ca gurutve ca dhriyamāṇam tato 'dhikam*) 1. 1. 208 (Nī. on Bom. Ed. 1. 1. 273 : *mahatve granthaṭa ādhikye gurutve*