Banhatti. These scholars, however, did not continue for more than a year, and in 1956 Shri V. M. Bedekar was appointed in the Project. Shri Bedekar carried on the work for the Epilogue under the guidance, first of the General Editor, and then of the Director (or Superintendent) of the Mahābhārata Department, for over twenty–two long years (up to 3-1-1978). Initially Shri Bedekar wrote a number of papers on various subjects related to the Mahābhārata which he felt would be useful for writting the Epilogue. He also wrote pp. ccv to ccxlvii of the Introduction to the Critical Edition of the Śāntiparvan.[1]

In 1969. the Institute decided to undertake the preparation of the Cultural Index to the Mahābhārata[2] as a work preparatory to the writing of the Epilogue. The necessity of having some kind of an Index to the Mahābhārata was felt since long. This was pointedly expressed by M. Winternitz while reviewing[3] the first four parts of S. Sörensen's An Index to the Names in the Mahābhārata (with short explanations). Winternitz reports that his unforgettable teacher Bühler often used to make heavy demands on his pupils with a view to encouraging them to achieve maximum possible performance. Some of these demands could be quite astonishing (frappierend). For example, Bühler, on a certain occasion, told Winternitz : " Please look up, that occurs in the Mahābhā-rata ". But that was not easy to do. For, asks Winternitz, at a time when not even P. C. Roy's translation[4] of the Mahābhārata (1st edn. 1883-1896) was available, nor the Register to A. Holtzmann's Das Mahābhārata und seine Teile (4 volumes 1892-1895), nor H. Jacobi's Mahābhārata : Inhaltsangabe, Index und Concordanz der calcuttaer und bombayer Ausgaben (1903), was available, where was a young beginner of Sanskrit studies to " look up " and find out a particular reference in the enormous confused mass (in dem ungeheuren Wust) of a hundred thousand stanzas of the great epic that Mahābhārata is ?

With the publication of the three works noted above many things could be traced to the Mahābhārata, but not all. Ganguli's translation was not an Index. The second volume of Holtzmann's Das Mahābhārata und seine Teile which is entitled Die Teile des Gedichtes and which appeared in 1893, gives the contents of the Mahā-bhārata and the Harivaṁśa and is provided with a Register at the end to cover all the four volumes of the book. Similarly Jacobi's work on the Mahābhārata gives the contents of the text (pp. 1-192), along with an Index of proper names (pp. 193-240), and a concordance of the texts as they appear in the Calcutta and the Bombay editions (pp. 242-257). Both these works,[5] useful no doubt in their times,[6] served only a

1. See Postscript by P. L. Vaidya, Critical Edition Vol. 16, p. ccxlviii.
2. Its first mention occurs in the Institute's Annual Report for the year 1970-71, p. 10.
3. ZDMG 64. 241-243, 1910.
4. This should really read " Kesari Mohan Ganguli's translation ". See the Preface to the fourth edition, 1981, published by Munshiram Manoharlal Publishers Pvt. Ltd., New Delhi.
5. A similar book, The Mahābhārata — Analysis and Index by Edward P. Rice, appeared in 1934. It claims to be a map to the 'Jungle' of information that the Mahābhārata offers.
6. Jacobi notes that his work was to be useful not only to a layman but also to a specialist as a town-map is indispensable even to a long resident of a big town. (Preface p. III).