

(iv) Vyāsa consoled the Pāṇḍavas who had been living in the forest with their mother Kuntī, after the death of Pāṇḍu their father. (M. B. Ādi Parva, Chapter 155, Verse 5).

(v) On another occasion Vyāsa came to the Pāṇḍavas and told them the stories of the previous births of Pāṇḍali. (Ādi Parva, Chapter 168).

(vi) Vyāsa rendered all possible help to the Pāṇḍavas to marry Pāṇḍali. (M. B. Ādi Parva, Chapter 195).

(vii) Very often Vyāsa was a member of the council of Dharmaputra. (M. B. Sabhā Parva, Chapter 4, Stanza 11).

(viii) It was Vyāsa who sent Arjuna to the north, Bhīmasena to the east, Sahadeva to the south and Nakula to the west for regional conquest. (M. B. Sabhā Parva, Dākṣiṇātyapāṭha, Chapter 26).

(ix) Vyāsa engaged himself in making various arrangements in the Rājasūya (sacrifice of royal consecration) of Yudhiṣṭhira. (M. B. Sabhā Parva, Chapter 33, Stanza 34).

(x) At the end of the Rājasūya, Vyāsa predicted the future of Yudhiṣṭhira. (Sabhā Parva, Chapter 46, Stanza 1).

(xi) When the Rājasūya ended, Vyāsa anointed Yudhiṣṭhira. (Sabhā Parva, Chapter 53, Stanza 10).

(xii) Vyāsa advised Dhṛtarāṣṭra to prevent Duryodhana from doing injustice. (M.B. Vana Parva, Chapters 7 and 8).

(xiii) When the Pāṇḍavas were living in the Dvaitavana (forest) Vyāsa visited them and taught Yudhiṣṭhira the art of Pratisṃṛti. (M.B. Vana Parva, Chapter 36, Stanza 24).

(xiv) He sent Sañjaya to Dhṛtarāṣṭra to tell him about the greatness of Arjuna and Śrī Kṛṣṇa. (M.B. Udyoga Parva, Chapter 69, Stanza 11).

(xv) He gave Sañjaya the power of having the eye of a seer penetrating beyond time and space (Divya dṛṣṭi). (M.B. Bhīṣma Parva, Chapter 2, Stanza 10).

(xvi) Vyāsa consoled Yudhiṣṭhira who was stricken with grief in the course of the battle of Bhārata. (M.B. Droṇa Parva, Chapter 71, Stanza 23).

(xvii) When Yudhiṣṭhira cried over the death of Ghaṭotkaca in the battle of Bhārata, Vyāsa came to Yudhiṣṭhira and consoled him. (M.B. Droṇa Parva, Chapter 183, Stanza 58).

(xviii) He talked to Aśvatthāmā about the greatness of Śiva and Śrī Kṛṣṇa. (M.B. Droṇa Parva, Chapter 201, Stanza 56).

(xix) When Sātyaki was about to kill Sañjaya, Vyāsa turned him back from the attempt and rescued Sañjaya. (M.B. Śalya Parva, Chapter 29, Stanza 39).

(xx) Vyāsa argued and established that the act of cursing Aśvatthāmā on the part of Śrī Kṛṣṇa was correct. (M.B. Sautika Parva, Chapter 16, Stanza 17).

(xxi) Vyāsa prevented Gāndhārī from her intention to curse the Pāṇḍavas. (M.B. Strī Parva, Chapter 14, Stanza 7).

(xxii) When the battle of Bhārata was over, Vyāsa advised Yudhiṣṭhira about matters regarding the administration of the country.

(xxiii) Yudhiṣṭhira felt grieved at the death of relatives and friends in the battle of Bhārata and he decided to commit suicide. But Vyāsa dissuaded him from that attempt. (M.B. Śānti Parva, Chapter 27, Stanza 28).

(xxiv) Vyāsa walked to the place where Bhīṣma lay on the bed of arrows and visited him. (M.B. Śānti Parva, Chapter 45, Stanza 5).

(xxv) Vyāsa advised Yudhiṣṭhira to perform Aśvamedha (horse sacrifice). (M.B. Aśvamedha Parva, Chapter 3, Stanza 8).

(xxvi) Vyāsa advised the Pāṇḍavas to go to King Marutta for wealth when the battle of Bhārata was over. (Aśvamedhika Parva, Chapter 3, Stanza 20).

(xxvii) Vyāsa consoled Uttarā, who was lamenting over the death of her husband. (Aśvamedha Parva, Chapter 62, Stanza 11).

(xxviii) He consoled Arjuna who was crying over the death of his son. (Aśvamedha Parva, Chapter 62, Stanza 14).

(xxix) Vyāsa advised Yudhiṣṭhira on the various arrangements which were to be made for the conducting of horse-sacrifice. (Aśvamedhika Parva, Chapters 62 to 72).

(xxx) Vyāsa went to Dhṛtarāṣṭra, who had gone to the forest after the Bhārata-battle and pacified him. (M.B. Āśramavāsika Parva, Chapter 28).

(xxxi) Vyāsa brought the spirits of those who died in the Bhārata-battle, to the surface of the river Ganges, by the power of his penance and Dhṛtarāṣṭra and the others saw them. (See under Dhṛtarāṣṭra, Para 7).

(xxxii) At the instruction of Vyāsa, all the Kṣatriya widows immersed themselves in the river Ganges and everyone of them entered the world of her husband. (M.B. Āśramavāsika Parva, Chapter 33, Stanza 18).

(xxxiii) When the Yadu-clan was completely destroyed, Arjuna went to the hermitage of Vyāsa and talked with him. (Mausala Parva, Chapter 8).

(xxxiv) Vyāsa had been an adviser of King Janamejaya. (See under Janamejaya).

5) *Saving a worm.* Once a wicked man took rebirth as a worm. This worm was crawling in haste for life in front of a cart coming at great speed. He saved the worm and gave it Brahminhood, and in the next birth it became a Brahmin who lived in peace and comfort. (M.B. Anuśāsana Parva, Chapter 117).

6) *The literary life of Vyāsa.* Towards the close of his life Vyāsa again entered the caves of Himālayas. Vyāsa who had steered through a very wide and rough sea of life, was in a position to understand clearly the various sides of human life. In the mind of that sage, who sat in deep contemplation in the eternally silent caves of the Himālayas, the events of his past life began to line up one after the other. From that inward instigation the Purāṇetiḥāsas (the Myths and legends) took form. It might have been during this period that Vyāsa divided the Vedas and composed Purāṇas and Upapurāṇas.

One does not go wrong in saying that it was the composing of the Mahābhārata that brought Vyāsa very close to the later generations. The stories of the Kauravas and the Pāṇḍavas, flowed through his mind as a river flows down crushing down the banks on either side. A scribe was necessary to take them down in the form of verses. Vyāsa informed Brahmā of this need. Brahmā replied "Gaṇapati is the only person capable of taking down every thing that you sing." Accordingly Vyāsa thought of Gaṇapati, who came to the side of Vyāsa, and he informed Gaṇapati of his need. Gaṇapati said that he was willing to do the work on condition