

that Vyāsa would go on singing unceasingly, so that he might not have to stop the iron pen. Vyāsa said that while he would be singing the poems without stopping, Gaṇapati should not take down this and that without grasping the meaning. Both agreed to this condition and the composing of the Mahābhārata commenced. Within two years and a half the great poetic work was finished. The great disciples of Vyāsa, such as Vaiśampāyana, Jaimini and such others sang them and learned them by heart and published them in the world. (M.B. Ādi Parva, Chapter 1).

7) *Many Vyāsas*. It is stated in the Purānas that in every Manu's age, a Vyāsa will be born. It is mentioned in Viṣṇu Purāna, Amśa 3, Chapter 3, as to who were the persons who took birth as Vyāsa in a particular Manu's age and which were the Vedas and branches of Vedas they had divided. It is given below: During the age of Manu Vaivasvata, in each of the past Dvāparayugas, the Veda had been divided by great hermits, twentyeight times. Twentyeight Veda-Vyāsas have passed, each of whom had divided the Veda into four parts in each Dvāpara Yuga. It was Brahmā himself who had divided the Veda into four in the first Dvāparayuga. Prajāpati was the Vedavyāsa in the second Dvāparayuga. In the third, Vyāsa was the teacher-priest Śukra; in the fourth Bṛhaspati; in the fifth the Sun; and in the sixth the all powerful Dharma-rāja. It was Indra in the seventh, Vasiṣṭha in the eighth, Sārasvata in the ninth, and Tridhāmā in the tenth. It was Triśikha in the eleventh, Bharadvāja in the twelfth, Antariṅga in the thirteenth, Varṇi in the fourteenth, Trayyāruṇa in the fifteenth, Dhanañjaya in the sixteenth, Kratuñjaya in the seventeenth and Jaya in the eighteenth. Next Bharadvāja comes as Vedavyāsa and Gautama after Bharadvāja. It was hermit Haryātmā who was the next Vyāsa, and then comes Vājaśravas. The Next Vyāsa was Trṇabindu born in the clan of Somaśuṣma. He was followed by Rkṣa, otherwise called Vālmiki born in the family of Bhṛgu. Śakti is the Next Vyāsa. After that Parāśara, then Jātūkarna and then Kṛṣṇadvaipāyana. They are the twentyeight Vedavyāsas. Each one of these had divided the Veda which had been one at the beginning of each Dvāparayuga, into four Vedas. It is Aśvatthāmā, the son of Droṇa, who is going to be the Vedavyāsa of the coming Dvāparayuga.

8) *Other details*.

(i) Most of the scholars are of opinion that the period of Vyāsa was between 1800 and 1500 B.C.

(ii) Apāntaratamas was the rebirth of Vyāsa. (See under Apāntaratamas).

(iii) In Mahābhārata, the word Kṛṣṇa, Kṛṣṇadvaipāyana, Dvaipāyana, Satyavatīśuta, Satyavyātmaja, Pārāśarya, Parāśarātmaja, Bādarāyaṇa, Vedavyāsa etc. are used as synonyms of Vyāsa.

(iv) The word Vyāsa means he who describes elaborately.

"He became Vyāsa because he had described all the Vedas". (M.B. Ādi Parva, Chapter 63, Stanza 88). Vyas=describe (Differentiate the branches and divide).

VYĀSASTHALĪ. An ancient holy place on the border of Kurukṣetra. It is said that because of his grief due to the separation of his son, Vyāsa tried to commit suicide at this place. He who visits this place would get the

fruits of giving thousand cows as alms. (M.B. Vana Parva, Chapter 83, Stanza 93).

VYĀSAVANA. A forest near Kurukṣetra. It is mentioned in Mahābhārata, Vana Parva, Chapter 83, Stanza 93, that he who bathes in the holy bath named Manojavatī tirtha in this forest, would get the fruits of giving thousand cows as alms.

VYĀŚVA. A King. It is stated in Mahābhārata, Śānti Parva, Chapter 127, Stanza 3, that this King remains in the palace of Yama.

VYAVAHĀRA. It is mentioned in Manusmṛti, Chapter 8, that administering the law was of eighteen types in ancient India.

i) Pertaining to giving and taking.

ii) Pertaining to the property entrusted to another for keeping.

iii) Selling the property by anybody other than its owner.

iv) Appropriating gain to oneself in a combined transaction.

v) Not handing over the property which was given as a gift.

vi) Non-payment of salary.

vii) Disobeying orders.

viii) Retaining and doubting the ownership after the completion of a transaction of selling or buying.

ix) A law suit between the owner of the cattle and the cowherd or shepherd.

x) Dispute about boundary.

xi) Striking another.

xii) Reviling others

xiii) Theft and robbery.

xiv) Violence.

xv) Stealing another's wife.

xvi) Matrimonial responsibilities.

xvii) Partition.

xviii) Gambling.

Whenever difference of opinion arises between two persons on any of the matter given above, the King should interfere and make a decision. For one reason or another, if the King could not attend the court, three learned Brahmins should enter the court and conduct the trial sitting or standing, and they should not conduct the trial walking to and fro. This was the practice of courts in ancient India.

VYOMA. A King born in the dynasty of Bharata, the son of Duṣyanta. It is mentioned in Bhāgavata, Skandha 9, that Vyoma was the son of Dāśārha and the father of Jimūta.

VYOMĀRI. An eternal Viśvadeva (deity concerned with offerings to the Manes). (Mahābhārata, Anuśāsana Parva, Chapter 91, Stanza 35).

VYOMĀSURA. Son of Māyāsura. For the story how Kṛṣṇa killed this asura, see under Kṛṣṇa, para 24.

VYŪDHORU (VYŪDHORASKA). One of the hundred sons of Dhṛtarāṣṭra. Mention is made in Mahābhārata, Bhīṣma Parva, Chapter 96, Stanza 23, that Vyūḍhoru was killed by Bhīmasena in the battle of Bhārata.

VYŪHA. (Disposition of an army). Disposition of an army of four parts, (infantry, cavalry, elephants and chariots) in the battlefield, the arrangement of it, in various forms. It is said that during the period of Mahābhārata, there were various forms of disposition of the army. Some of them are given below;