

forest 3. 85. 4, and on the river Gomati 3. 93. 1-2; (2) One who desires to go to the Naimiṣa forest destroys half of his sin; as soon as he enters it he is freed of all sins (*naimiṣam prārthayānasya pāpasyārdham praṇasyati / praviṣṭamātrastu naraḥ sarvapāpaiḥ pramucyate* //) 3. 82. 54; (3) One who wants to visit *tīrthas* (*tīrthatatparaḥ*) should live in the Naimiṣa for a month for all the *tīrthas* on the earth are present there (*prthivyām yāni tīrthāni naimiṣe tāni bhārata*) 3. 82. 55.

C. Epic events : (1) Kulapati Śaunaka was engaged in a twelve yearly sacrificial session in this forest at which Sūta Ugraśravas arrived 1. 1. 1; 1. 4. 1; the sages living in the Naimiṣa forest surrounded Ugraśravas to listen various narratives from him 1. 1. 3; Ugraśravas narrated the eighteen *parvans* of the Mahābhārata to the sages in this forest 1. 2. 71; (2) Arjuna, during his exile, passed by the river Utpalini flowing along the Naimiṣa forest after he descended from the slopes of the Himavant and then proceeded to the east 1. 207. 6; (3) from the Kāmyaka forest the Pāṇḍavas entered the Naimiṣa forest and bathed in the *tīrthas* of the Gomati 3. 93. 1; (4) Balarama went to the *tīrtha* where the Sarasvati returned for the sake of the sages living in the Naimiṣa forest (*ṛṣiṇām naimiṣeyāṇām*) 9. 36. 35.

D. Past events : (1) King Yayāti, while descending from the heaven, saw four kings Pratardana, Vasumanas, Śibi and Aṣṭaka, in the Naimiṣa forest performing a Vājapeya sacrifice and he chose to fall among them 5. 119. 9; (2) Baka Dālbyha after receiving a large number of cattle saved the kingdom of Dhṛtarāṣṭra from perishing and returned to the Naimiṣa forest (*mokṣa-*

*yitvā tato rāṣṭram pratigṛhya paśūn bañūn / hr̥ṣṭātmā naimiṣāranyaṁ jagāma punar eva ha* //) 9. 40. 24; (3) The ascetics living in the Naimiṣa forest (*ṛṣayaḥ ... naimiṣeyās tapodhanāḥ*) left for Kurukṣetra when they started for a *tīrthayātrā* 3. 81. 92; (4) Sages coming together (from different places) lived in the Naimiṣa forest; when once they performed a *satra* there they thought of the river Sarasvati; when the river arrived it was known there as Kāncanākṣī 9. 37. 15, 18; (5) Formerly, once, when a twelve-yearly *satra* of the ascetics living in the Naimiṣa (*naimiṣeyāṇām*) was over and they had also performed the Viśvajit they left for the Pāñcālas to ask Dakṣiṇā from the king Kṛṣṇa 9. 40. 3; (6) The old men living in the Naimiṣa forest (*naimiṣāranya-vāsinaḥ*) used to characterize the narrative of Āstika, composed by Dvaipāyana, as an old Itihāsa (*itihāsam imam vṛddhāḥ purāṇam paricakṣate*) 1. 13. 6; (7) Formerly, once, when gods offered a *satra*, Vaivasvata (Yama) acted as a Śamitr (*tatra vaivasvato rājaṇi śāmitram ākarot tadā*) 1. 189. 1 (Nl. on Bom. Ed. 1. 197. 1: *śamitā yajñe paśuvadhakartā tasya karma śāmitram*); (8) Formerly, in the Kṛtayuga, the ascetics in the Naimiṣa forest (*naimiṣeyās tapasvinaḥ*) were engaged in a twelve-yearly sacrificial session for which many sages arrived 9. 36. 39-40; (9) The wheel of Dharma, in tune with the one in the former creation, was set in motion in the Naimiṣa forest (*yatra pūrvābhisargeṇa dharmacakraṁ pravartitam / naimiṣe*) 12. 343. 2.

E. Importance : People of the region of the Naimiṣa (*sanaimiṣāḥ, ā naimiṣāt, naimiṣāḥ*) know the Dharma, follow the Dharma (*dharmam jñānti śāśvatam; dharmam purāṇam*