

*kuru sahānujaḥ / tato nandāplutāṅgas tvam*) and then proceed to the river Kauśikī; accordingly Yudhiṣṭhira and his followers (*sagaṇaḥ*) took bath in the Nandā 3. 109. 18-20. D. Mythological event : Once gods visited the Nandā and the people rushed to see them; not wishing to be seen by the people Indra and other gods made the region inaccessible 3. 109. 11-12. E. Reward : (1) Bathing in the Nandā destroys sin instantly (*sadyaḥ pāpmā nihanyate*) 3. 109. 18; (2) By visiting the Nandā even once (*sakṛt nandām samāsādyā*) the soul of a Brāhmaṇa is disciplined (*kṛtātmā bhavati dvijaḥ*) and, freed of sins, he goes to the world of Śakra 3. 82. 138; (3) By visiting the Nandā one who is controlled (*dāntaḥ*) and who does not cause injury to others (*ahimsakaḥ*) is waited upon by the Apsarases in the Nandana 13. 26. 42. F. Importance : Finds mention in the Daivata-Rṣi-Vaṁśa 13. 151. 23, 2.

Nandinī f. : Name of a holy well (*kūpa*).

Described as frequented by gods (*tridaśasevita*); one who visits it gets the merit of a Narmada 3. 82. 134.

Narmadā f. : Name of a river.

A. Location : Listed by Saṁjaya among the rivers of the Bhāratavarṣa; its water used by people for drinking 6. 10. 13; in the south, to the south of the river Carmaṇvatī 2. 28. 1, 7-8; in the west, it flows westwards through the Avanti country 3. 87. 1, 2. B. Description : Holy (*puṇyā*) 3. 87. 2; 13. 2. 18; auspicious (*śivā*) 13. 2. 18; river of the gods (*devanadī*) 13. 2. 18; excellent among the rivers (*saritām varā*) 15. 26. 13; great

river (*mahānadī*) 3. 121. 15; 12. 52. 32; famous in the three worlds (*trailokyaviśrutā*) 3. 80. 71; its water is cool (*śītajalā*) 13. 2. 18; flowing westwards (*pratyaksrotā*) 3. 87. 2; it has on its banks Priyaṅgu and mango trees (*priyaṅgvāmravanopetā*) and has garlands of abundant canes (*vānīravana-mālinī*) 3. 87. 2. C. Epic events : (1) Sahadeva in his expedition to the south (2. 28. 1) reached the Narmadā where he defeated the two Avanti princes Vinda and Anuvinda 2. 28. 9; (2) From the river Payoṣṇī, Yudhiṣṭhira and his brothers went to the mountain Vaidūrya and the river Narmadā 3. 121. 15. D. Past and Mythological events : (1) The river Narmadā fell in love with Duryodhana, son of Durjaya (13. 2. 12) and gave birth to a daughter Sudarśanā 13. 2. 18-19; (2) The river Narmadā became the wife of king Purukutsa 15. 26. 13; (3) Narmadā was one of the rivers seen by the sage Mārkaṇḍeya in the belly of the Bāla (3. 186. 83=Nārāyaṇa 3. 187. 3) 3. 186. 94. E. Importance : (1) In the region of the river Narmadā and the mountain Vaidūrya (3. 121. 15, 18) there is the lake of Cyavana 3. 122. 1, 5; 3. 125. 11 (see \*Cyavanasya saras); (2) The river Narmadā is one of the rivers which are described as mothers of the universe and very strong 6. 10. 13, 35 (for citation see Atikṛṣṇā); (3) Listed by Mārkaṇḍeya among the rivers known as mothers of the fire-hearths (i. e. on the banks of which sacrifices were performed; (for citation and Nī. see Kapilā) 3. 212. 23-24; (4) Narmadā is one of the rivers which in bodily form (*dehavantaḥ*) wait upon Varuṇa in his Sabhā 2. 9. 18, 21; (5) The meeting point between the river Narmadā and the mountain Vaidūrya is