

army to oust the Gandharvas; so they returned to the lake 3. 229. 13, 16-19, 23; (7) The return of the Pāṇḍavas to the Dvaitavana lake after their encounter with the Gandharvas is referred to in the list of the contents of the Āraṇyakaparvan (*ghoṣayātrā ca gandharvair yatra yuddham kirīṭināḥ || punar āgamanam caiva teṣāṁ dvaitavanam saraḥ*) 1. 2. 122-123; (8) When Balarāma visited the Dvaitavana forest he bathed in the Dvaitavana lake (not named) and after worshipping the Brāhmaṇas gave them many articles of enjoyment (*āplutya salile cāpi ... tathaiva dattvā viprebhyaḥ paribhogān supuṣkalān*) 9. 36. 27-28.

Dvaitavana² nt. : Name of a forest.

A. Location : Situated along the river Bhogavatī (= Sarasvatī) (*manoramāṁ bhogavatīm upetya*) 3. 25. 20; (*tat kānanam prāpya ... vijāruḥ ... sarasvatī-śālavaneṣu teṣu*) 3. 26. 1; 3. 174. 23-24; Balarāma arrived at the Dvaitavana and then proceeded along the southern bank of the Sarasvatī (*tataḥ prāyād bala rājan dakṣiṇena sarasvatīm*) 9. 36. 24, 28. B. Description : Holy (*puṇya*) 3. 25. 16; 3. 27. 7; 3. 294. 43; 9. 36. 26; pleasing (*ramya*) 3. 25. 16; 3. 295. 3; large (*mahāvana*) 3. 25. 17; 3. 26. 3; 3. 242. 7; (*mahāraṇya*) 3. 27. 1; abode of religious persons (*vane dharmabhṛtām nivāse*) 3. 25. 20; full of many beasts of prey and deer (*bahuvyālamṛgākīṛṇa*) 3. 243. 21; the forest is also described in 3. 25. 17-20 (having many kinds of trees and birds, which are designated, elephants and hosts of perfected sages). C. Epic events : (1) After killing the demon Kirmīra in the Kāmyaka forest, the Pāṇḍavas proceeded towards the Dvaitavana 3. 12. 18; (2) The Pāṇḍavas wishing

to settle down for their forest life near the lake Dvaitavana, entered the forest Dvaitavana 3. 25. 13, 16; (3) In the Dvaitavana (not named) the Pāṇḍavas sported in the auspicious woods of the Śāla trees along the river Sarasvatī; there Yudhiṣṭhira satisfied the twice-borns by offering them large-sized roots and fruit; there Dhaumya officiated for their religious rites to gods and manes; sage Mārkaṇḍeya arrived there as a guest of the Pāṇḍavas 3. 26. 1-4; (4) When the Pāṇḍavas lived in the Dvaitavana, the forest was full of Brāhmaṇas; the forest resounded with the sound of Vedic recitations of the Brāhmaṇas and the sound of the bow-strings of the Pāṇḍavas; thus the Kṣatriya valour, united with Brahmanic lustre, shone all the more in the forest (*saṁsṛṣṭam brahmaṇā kṣatram bhūya eva vyarocata*); Baka Dāl-bhya pointed out to Yudhiṣṭhira Bhṛgu and others who, when protected by Yudhiṣṭhira, gave offerings in fire (*caranti dharmam punye 'smiṁs tvayā guptā dhṛtavrataḥ*) 3. 27. 1-8; (5) Vyāsa advised Yudhiṣṭhira to leave the Dvaitavana since staying long at one place was not desirable; hence he went from the Dvaita to the Kāmyaka forest 3. 37. 31-32, 37; (6) Later when the Pāṇḍavas returned to the Dvaitavana from the Gandhamādana, the ascetics in the forest returned to them 3. 174. 22; (7) Karna suggested to Duryodhana to visit the lake Dvaitavana to show the pomp of the Kauravas to the Pāṇḍavas 3. 226. 12-13; Duryodhana approved of this idea; his only purpose was to oust the Pāṇḍavas from the forest (*na hi dvaitavane kimcid vidyate 'nyat prayojanam / utsādanam ṛte teṣāṁ vanasthānām mama dvīṣaḥ*), and to show them, who were in miserable condition, his pomp 3.