

A. Location : On the river Sarasvatī in the Kurukṣetra (*tato naimiṣakuñjam ca samāsādyā .../ ṛṣayah ... kurukṣetraṁ gatāḥ purā // tataḥ kuñjaḥ sarasvatīyām kṛto bharatasattama*) 3. 81. 92-93; 9. 36. 48, 50, 54. B. Origin : The sages once went to the Kurukṣetra to perform long sessions of sacrifice but were disappointed as there was no room for them; hence Sarasvatī created many Kuñjas there and returned; these Kuñjas together came to be known as the Naimiṣeya Kuñja (*evam sa kuñjo rājendra naimiṣeya iti smṛtaḥ*) 9. 36. 48-51, 54; (*tataḥ kuñjaḥ sarasvatīyām kṛto bharatasattama / ṛṣīṇām avakāśaḥ syād yathā ... //*) 3. 81. 93. C. Description : Holy (*puṇya*) 3. 82. 53; 13. 105. 45; 13. 151. 18; always holy (*nityam puṇyam*) 3. 82. 57; ritually pure (*medhya*) 3. 82. 57; resorted to by the Siddhas (*siddhāṇiṣevita*) 3. 82. 53. D. Holy : (1) Naimiṣa looked upon as holy on the whole earth (*prthivyām naimiṣam puṇyam*) 3. 81. 173 (N1., who takes *naimiṣa* to mean the religious merit acquired in the Naimiṣa forest (see the next entry), on Bom. Ed. 3. 83. 202 : *naimiṣam naimiṣāranyaṁ kṛtam puṇyam prthivyām eva saṁtatisaṁpattisārvabhaumādipadaprāptihetur ity arthaḥ*); (2) By taking a bath (*abhiṣeka*) in this tīrtha one who is controlled and lives on limited food secures the fruit of a Gavāmayapa sacrifice and purifies his lineage up to the seventh generation 3. 82. 56; the bath (*snātvā*) in the tīrtha secures for the person the fruit of gifting a thousand cows 3. 81. 94; the bath (*upasprśya kṛtodakaḥ*) secures for one who has controlled his sense organs the fruit of a Puruṣamedha 13. 26. 32; one who bathes (*vigāhya*) in the ample waters of the Naimiṣa

wakes up in the Vimāna praised by the Apsarases 9. 36. 35; (3) More than bathing in waters one should bathe in (i. e. practise) austerities at this tīrtha (?) (*adbhya bhūyaḥ plāvyaṁ tapasā vai śarīraṁ*) 12. 286. 37 (N1., however, on Bom. Ed. 12. 297. 37 : *adbhyaḥ adbhiḥ tapasā ca śarīraṁ plāvyaṁ śodhano 'yam* (?) *śodhanīyam*) *tutra āpaḥ* (?) *apah*) *tyaktvā*); (4) The wise declare that one who abandons life at the Naimiṣa by fasting goes to heaven 3. 82. 57; (5) Those that are high-souled, have observed vows and who resort to this tīrtha become auspicious and reach the Goloka (?) *gavāṁ vimāne* 13. 105. 44) 13. 105. 45 (for other details see *Gayaśiras*). E. Importance : (1) Brahman always lives there together with hosts of gods 3. 82. 53; (2) Finds mention in the Daivata-Ṛṣi-Vamśa 13. 151. 18, 2. F. Past event : The sages living in the Naimiṣa forest once went to the Kurukṣetra on a pilgrimage (*ṛṣayah ... naimiṣeyās tapodhanāḥ / tīrthayātrām puraskṛtya kurukṣetraṁ gatāḥ purā*) 3. 81. 92-93. G. Limitation : Bhagiratha told Brahmadeva that he had not reached the Ṛṣiloka (13. 106. 5; Brahmaloaka according to 13. 106. 39) by giving cows in large numbers as gifts at the Naimiṣa (but due to *tapas* 13. 106. 41) 13. 106. 37.

Naimiṣa<sup>2</sup>, Naimiṣāranya nt. : Name of a forest.

A. Location : In the east 3. 85. 3; 1. 207. 5-6; the river Gomatī flows along the Naimiṣa forest and the city Hāstinapura is situated near it (*naimiṣe gomatīṭire yatra nāgāhvayaṁ puram*) 12. 343. 2; the river Utpalinī flows close to it 1. 207. 6. B. Holiness : (1) There are many very holy tīrthas sacred to gods in the Naimiṣa